

第三十八世仰山慧寂禪師

The Thirty-Eighth Chan Patriarch Master Huiji of Mount Yang

宣化上人講於1983年12月28日
比丘尼恒持 修訂

A Lecture by the Venerable Master Hua on December 28, 1983
English Translation Revised by Bhikshuni Heng Chih



師，韶州懷化，葉氏子。十四歲父母與婚配。師不從，斷指，跪至父母前，誓求正法，以答劬勞，乃許出家。

初謁耽源。已悟玄旨，後參瀉山，遂升堂奧。

一日瀉山問甚處去來？

師曰：田中。

山曰：田中多少衆？

師插鋤叉手。

山曰：今日南山大有人刈茅。

師拔鋤便行。

後住仰山。

師臥次，僧問：法身還解說法否？

師曰：我說不得，別有一人說得。

曰：說得底人，在甚麼處？

師推出枕头。

瀉山聞曰：寂子用劍刃上事。

The Master, who was from Huaihua in the city of Shao, was a son of the Ye family. When he was fourteen years old, his parents arranged for him to marry. The Master, however, did not want to comply with his parents' wishes, and so he cut off a finger, knelt before his parents, and vowed to seek the Proper Dharma to repay his parents' kindness in raising him. His parents then permitted him to leave the home-life.

First, he paid his respects to Chan Master Danyuan and gained awakening to the esoteric purport. Next, he went to study with Chan Master Weishan where he made profound progress in his understanding of practice.

One day the Master Weishan asked him, "Where did you come from?" The Master replied, "From the fields."

Master Weishan asked him, "How many people were in the fields?"

The Master planted his spade in the ground and put his palms together. Master Weishan said, "Today there were a lot of people cutting rushes on the southern hill."

The Master then pulled out his shovel and walked away.

Later, he went to reside at Yang Mountain. Once, after the Master had lain down, one of the monks asked him whether the Dharma body understands how to speak Dharma.

The Master said, "I can't tell you the answer, but there's someone else who can."

The monk asked, "Where is the person who can explain this?"

The Master pulled out a pillow and showed it to him.

When Chan Master Weishan heard about this, he commented, "In that incident, Huiji used a sword's edge to make his point."

贊曰◎虛雲老和尚作

插下鍬子
賺殺馮山
肩鍬便行
劍刃霜寒
是父是子
青出於藍
集雲峰下
東土瞿曇

A verse in praise by Elder Master Xuyun says:

*Upon planting his shovel,
He bested Wei-shan.
He shouldered his shovel and left.
He was like a blade's edge—icy cold.
Like father, like son.
The disciple surpasses even his teacher.
He sat on Billowing Clouds Peak
Very much like Gautama of the East.*

或說偈曰◎宣公上人作

葉落歸根不開華
拒絕婚配志出家
斷指還親求正法
割愛復真悟道芽
田中多衆卓然立
峰前鮮人伴孤峽
慧劍斬破情慾網
馮仰宗風放光霞

Master Hua's verse says:

*The falling leaf returns to the root without producing flowers.
He refused to marry, determined to leave home instead.
So he cut off a finger to repay his parents, and sought the Proper Dharma.
Severing love, he returned to truth, his enlightenment to the Way sprouted.
Of the many people in the field, the Master stood out.
At the peak were few companions; his was a solitary gorge.
His wisdom sword sliced through the net of emotional desire.
Weiyang Lineage's repute glows with ruddy splendor.*

☞待續

☞To be continued

打坐姿勢

打坐時，身體要挺直，端然正坐，不偏不倚，不仰不合。坐直，但不要僵硬得像木板一樣，或像四週被硬板或鐵條圍住一樣。我這樣說，是因為我知道有些人打坐時，坐得像木板一樣僵硬，或像木刻雕像一樣。

這樣坐需要費很多勁，這不是調伏身心的方法；調伏身心是很自然的。不要造作，要很自然……。很自然地打坐，不需費任何的力量。你放鬆的坐在那裡，感覺很舒適……。

— 摘自《虛空打破明心地》宣公上人參禪法語彙編

Sitting Gesture of Meditation

When you sit, your body should be held upright. Don't lean back with your neck cocked backwards. Don't lean backwards or forwards or slouch to the right or left. Sit straight but not stiff as a board. Don't sit so stiffly that it seems you are hemmed in on all sides by stiff boards or iron bars. I say this because I know there are certain people who, when they sit, immediately sit up as stiff as boards. They pose like wooden statues.

It takes a tremendous amount of effort to maintain yourself like that. That is not the way to subdue your body and mind. Subduing the body and mind should be very natural. Don't display some special style....When meditation is done naturally, there is not any force at all about it. You just sit there very relaxed, and you feel quite comfortable....

—Excerpted from The Chan Handbook, a compilation of the Venerable Master Hsuan Hua's instructional talks for meditation.