

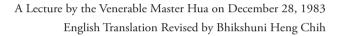
第三十八世仰山慧寂禪師

續

The Thirty-Eighth Chan Patriarch Master Huiji of Mount Yang

(continued)

宣化上人講於1983年12月28日 比丘尼恒持 修訂





「初謁耽源。已悟玄 旨,後參潙山,遂升堂 奧。」一開始,他去拜耽 源。法師悟玄旨後,參 潙山,他去拜潙山老人去 了,也就是靈佑禪師,就 是把淨瓶踢倒的那個法 師。遂升堂奧,就是得到 入室。

「一日」,有一天啊,

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. The Master was able to be decisive and did not fear pain, so he cut off one of his fingers and showed it to his parents, saying, "So you want me to get married, do you? But I have vowed to seek the Proper Dharma. I definitely want to cultivate the Proper Dharma and fulfill my filial duty by repaying the kindness of my parents. I want permission to be a monastic." As soon as his parents saw that, they said, "What! Such a shocking thing to do! We really cannot handle you. Since you are so sure, then we give you our permission to leave home."

First, he paid his respects to Chan Master Danyuan and gained awakening to the esoteric purport. To start with, the Patriarch-to-be Huiji presented himself and bowed to Dharma Master Dan Yuan. Next, he went to study with Chan Master Weishan where he made profound progress in his understanding of practice. After Dharma Master Huiji awakened to the esoteric purport, he called upon and bowed to Chan Master Lingyou, known as the Old Man of Mount Wei. Remember? He was the Dharma Master who had kicked over the purewater urn. Upon arriving at Mount Wei, Master Huiji immediately became a room-entering disciple of Chan Master Lingyou.

One day Chan Master Weishan asked him, "Where did you go?" "Where were you off to today?"

「山間,甚處去來」,你到什麼地方去了?

「**師**曰:田中」,慧寂禪師就 說,我到田裡頭去了。

「山曰:田中多少衆?師插鍬 叉手」,把鍬插在地下,就叉起 手來,你看,現出來一個要打架 的樣子。

「山曰:今日南山大有人刈 茅」,山曰:說現在在南山上, 有很多人在那兒割茅草。「師 拔鍬便行」,那溈山這麼樣一說 完了,他就不想打架了,就把那 個鍬拿起來就走了,你看這是幹 什麼?這叫鬥機鋒,哦便行,走 啦。

「後住仰山」,後到仰山那個 地方住去了。「師臥次」,他躺 著之後,臥次,「僧問法身還解 說法否?」說法是肉身說的,那 法身還懂不懂得說法?

「師曰,我說不得,別有一人 說得」,說另外有一人說得。

僧「曰,說得底人,在甚麼 處?」這個僧人就問,說得,另 外有一個人說得,說得的這個人 在什麼地方?「師推出枕子」, 他因為躺著呢,就把這個枕頭給 推出來了。

「潙山聞曰:寂子用劍刃上事。」 為山聽了,說,寂子用劍刃上事, 說寂子,就是慧寂禪師,他用這 劍刃上事,這個你要問他,為什 麼他把這個枕頭給推出?那個僧 人問,是在什麼處,根本這法身 沒有一個定處,你找什麼找來找 去,他給他一個枕頭,就是這樣 子,就是這個,跟他說了,因為 它無所不在,無在無不在,為山 聞曰,說是這寂子用劍刃上事, 說他用一把寶劍在說法。

so待續

The Master, Chan Master Huiji, said, "I went to the fields."

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

The Master planted his spade in the ground and crossed his arms. He stuck the spade in the dirt and stood there with his arms crossed. Look at that! He took a stance that made him look like he was ready for a fight.

Chan Master Weishan said, "Today there were a lot of people cutting rushes on the southern hill. Many people were working there, scything grasses."

The Master then pulled up his shovel and walked away. As soon as Chan Master Weishan spoke that way, Master Huiji didn't want to quarrel, so he picked up his spade and left. What do you think that was all about? That's what's known as Chan repartee. "I'm on my way out. I'm leaving."

Later, he went to reside at Yang Mountain. Afterwards Master Huiji went and dwelt at Mount Yang. Once, after the Master had lain down, one of the monks asked him whether the Dharma body understands how to speak Dharma. One time when he was lying down, a member of the Sangha asked him, "Does the Dharma body understand the speaking of Dharma? Dharma is spoken by the flesh body. Does the Dharma body understand the speaking of the Dharma or not?"

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

The Sangha member asked, "Where can I find such a person?"

The Sangha member asked, "You say someone else can answer this. Where is that person?"

The Master, who was lying down, showed him a pillow. Because he was lying down, the Master just picked up a pillow and showed it to him.

Chan Master Weishan's comment upon hearing of this exchange was, "The Silent One used a knife's edge to take care of that business!" "Silent One" refers to Dhyana Master Huiji, whose name means "Silent Wisdom." "A knife's edge" refers to his skill at Chan repartee.

Why did Master Huiji show that monk a pillow? The Sanga member kept asking about a location, but basically the Dharma body has no fixed location. But since the monk persisted in searching, Chan Master Huiji showed him a pillow. The message was: "It's right here." He let the pillow speak for him. That's because there's no place where the Dharma body isn't present. It is neither located nor absent from anywhere. When Chan Master Weishan learned of the exchange, he pronounced speaking Dharma on a knife's edge.