

# 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  
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A Lecture by the Venerable Master Hua on December 28, 1983  
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「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。」他能下的決心，也不怕痛，把手指頭剃下來，給父母看。叫我結婚，結什麼婚哪，但我要所以誓求正法。我一定要修正法，盡大孝來報答父母恩，乃許出家。父母一看，哦，這麼厲害，管不了你啦。你會有這個決心，把老頭子一嚇了就答應你去出家了。

「初謁耽源。已悟玄旨，後參瀉山，遂升堂奧。」一開始，他去拜耽源。法師悟玄旨後，參瀉山，他去拜瀉山老人去了，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 pure-water 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?"

「山問，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？師插鋤叉手」，把鋤插在地下，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。「師拔鋤便行」，那瀉山這麼樣一說完了，他就不想打架了，就把那個鋤拿起來就走了，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？「師推出枕头」，他因為躺著呢，就把這個枕頭給推出來了。

「瀉山聞曰：寂子用劍刃上事。」瀉山聽了，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，瀉山聞曰，說是這寂子用劍刃上事，說他用一把寶劍在說法。

☞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.

☞To be continued