

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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三十八世仰山慧寂禪師

贊曰◎虛雲老和尚作

插下鋤子
賺殺瀉山
肩鋤便行
劍刃霜寒
是父是子
青出於藍
集雲峰下
東土瞿曇

「插下鋤子」，這一位慧寂禪師，他把這個鐵鋤插到地下，「賺殺瀉山」那麼，這次被瀉山給騙了，這個賺殺瀉山是騙子。這個偈也說打機鋒的話，為什麼呢？就因為他這個樣子，本來也沒有說什麼，瀉山就說他對了。

你看，「肩鋤便行」他把這鐵鋤拿起來就走了，「劍刃霜寒」好像寶劍那個刃上，好像一種寒霜似的，就那麼樣的厲害，也就那麼樣冷。

「是父是子」：靈祐禪師那時候就把那個淨瓶一腳給踢倒了，也就得來這個功夫。那麼，不講，這父啊，是父

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.*

Commentary:

Upon planting his shovel. Chan Master Huiji stuck his spade in the ground and thereby **he bested Weishan**. He managed to outdo Master Weishan. Here, “bested” means he got one over on his master. These lines of the verse describe Chan banter. So you don’t need to ask why the Patriarch-to-be did that. He did it because that’s how he was; there was nothing that needed said. And Master Weishan agreed.

You see? **He shouldered his shovel and left.** He pulled the spade out of the ground and walked away. **He was like a blade’s edge—icy cold.** His action was like a sword’s edge—a knife’s edge. It was a cold gesture, a fierce move—it was frigid.

Like father, like son. When Chan Master Lingyou kicked over the pure vessel, he displayed the same type of skill. He

是子，他這個徒弟也是這樣子的。「青出於藍」：可是，他比他師父更厲害，他師父只有用腳踢，他用寶劍來砍。

「集雲峰下」大約就是仰山那個地方有集雲峰。集雲峰下，「東土瞿曇」在中國的佛祖。

或說偈曰◎宣公上人作

這是我胡說八扯的說幾句。本來這個離文字相，離言說相，離心緣相，這個禪宗裡頭是不立文字的。但是，我們因為要多事幹，無事找事情幹，所以就多寫出幾句剩話，多寫出幾句廢話，人家不願意說的，這個牙慧，這個由牙縫露出來這個東西，沒有什麼大意思。我現在唸給你們大家聽聽，唸的要錯了嘛，你們就告訴我，因為我沒有看著黑板。

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
瀉仰宗風放光霞

中國人都講落葉歸根。，他姓葉，我叫他落葉歸根，就「落葉歸根不開華」：他不想結婚，不想有兒子，有女兒，所以不開華了，可不可以？落葉歸根不開華。

弟子說，葉落，不是落葉。

葉落歸根，一樣的，葉落歸根不開華。

said nothing. So the father and the son were alike. *The disciple surpasses even his teacher.* In fact the son was even more spectacular than the father. His teacher only used his foot to kick. The son used a sword to slice through.

He sat on Billowing Clouds Peak. Likely this was a peak on Mount Yang. He was *very much like Gautama of the East.* The east refers to China. He was a Buddhist Patriarch in China.

Another verse by Master Hua, says:

These are my ramblings done up in verse form. Basically the Chan School is wordless. Literature is set aside, verbal expressions are set aside, mental concepts are set aside. But some of us are busy-bodies who look for something to do when there's nothing that needs done. So I have written some extraneous verbiage, some parroting phrases. They don't contain any great meaning. I'll recite them for you now, but if I make any mistakes, please correct me, since I'm not looking at the black board.

*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.*

There's a Chinese expression: "Falling leaves return to the root." This Patriarch's family name is Leaf (Ye), so I've used that phrase with reference to him. The falling leaf returns to the root without producing flowers. He did not want to marry or have sons or daughters, so he went "without producing flowers." Is that line correct?

Disciple: The line reads "the leaf falls" not "the falling leaf."

Well, the meaning is the same: "The leaf that falls returns to the root without producing flowers."

◎待續

◎To be continued