

# 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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這個頭一句「葉落歸根不開華」：樹葉子歸根，他要歸根，不是說到他自己所生的地方。譬如在美國的華僑，回到中國去，這叫葉落歸根。這不是，他是從佛那兒來的，他要回到佛那兒去，所以，這叫落葉歸根。葉落歸根，不開華，他不想在這個世界啊，在這個輪迴裡轉來轉去，這麼左一次右一次，這麼沒有停止的，無停止的，無止息的，沒有完的，這種的苦惱，不願意受，所以啊，這叫不開華。

「拒絕婚配志出家」：他父親、母親在他十四歲想要叫他結婚，生孫子，他這怎麼也辦不到的，所以拒絕了。為什麼呢？志出家，他就想要求正法，來報答父母恩。不是像一般世俗人那種思想，一定要結婚，生兒育女。他沒有這個思想，所以啊志出家。那麼出家，他怕他父母勉強來壓迫他結婚，所以他先對父親、母親來示威，示威怎麼樣示呢？

「斷指還親求正法」：自己把自己的手指頭，就用刀給剃下來了，說：「好啦，我剃這個手指頭還給爸爸、媽媽。」這斷指還親，為什麼呢？要求正法。我不願意在這個世間哪，好像一般人這麼生了又死，死了又生，或者發財啊，作官哪，求名求利，搞這一套，我不願意這個，我要

The first line of verse says: *The falling leaf returns to the root without producing flowers.* Tree leaves return to the root, and this Patriarch wanted to return to the root. That's not to say he wanted to return to his birthplace. Not like an overseas Chinese residing in America, who might want to go back to his homeland China. This is not referring to that kind of returning to the root. Rather, he came from where the Buddhas are and he wanted to return to where the Buddhas are. "Without producing flowers" means he did not want to return to the cycle of rebirth in this world. He didn't want to undergo the suffering of coming and going non-stop in the paths of rebirth. So he went "without producing flowers." No offspring.

*He refused to marry, determined to leave home instead.* When his parents wanted him to marry at fourteen and produce grandchildren for them, he wasn't about to do it. He refused because he had made up his mind to leave home and seek the Proper Dharma to repay his parents' toil and kindness. He didn't think, the way most people in the world do, that he had to get married and have children. He didn't think like that, so he resolved to enter monastic life. However, he was afraid his parents would force him into marriage, so he knew he had to first show his parents that he meant it. How did he do that?

*So he cut off a finger to repay his parents, and sought the Proper Dharma.* "Very well," he said, and he cut off one of his own fingers. "I will cut off a finger to give it to my father and mother, to repay them. Why do I want to repay them? It is because I seek the Proper Dharma. I don't want to have to stay in

求正法去，以報劬勞之恩。所以說，斷指還親求正法。

「割愛復真悟道芽」：割愛，割除這世界一切的愛欲。人家愛的他不愛了，人家貪的他不貪了。要割愛，復真，要找這個真的。悟道芽，他覺悟這個道的這種萌芽。他覺悟了，不是就像一般人生了又死，死了又生，在這兒，又是結婚，結婚了又生兒子，生女兒，然後又死了。死了大家又哭，生了小孩子大家又笑，這真是胡鬧，在這顛顛倒倒的。所以他說要割愛復真悟道芽，他明白這個道的這種菩提芽。悟這個了。

「田中多眾卓然立」：所以，滄山就問他，田中有多少眾。他把鐵鍬往地上一插，就站在那個地方，不答覆他。

「峰前鮮人伴孤峽」：那麼「峰前鮮人」，他在高高的山上頭。人很少到的地方，這個鮮人，就是沒有什麼真正懂得的人，那麼在滄山那個地方，也就他一個人懂得法門。他做了滄山的入室弟子，升堂奧。峰前就表示滄山那個地方，鮮人，沒有多少人明白這個真正的佛法，所以，「伴孤峽」，好像一個山峰就他一個人在那裡。

「慧劍斬破情慾網」：我們人在這個世界上都是為情慾所迷的，情枷慾鎖，在那綁著，綁得緊緊的，誰也不容易脫離。明明知道，想要脫離的，也拔不出腿來。你看，這個不容易斬斷的。不要說旁的，某某將軍這麼大年紀了，還是想家，還要回家。那麼不容易斬斷的，這慧劍斬斷，斬破情慾網，把這網斬斷了，就解脫了。

「滄仰宗風放光霞」：這個滄仰宗風，大放光明，大放異采。在這個滄仰宗，我告訴你們，我也是一個濫竽充數的，現在接滄仰的法。這兩天講滄山和仰山，我們滄仰宗的兩位開山祖師，所以，我講得特別有氣力。❀

this world like most people do, getting born and dying, dying and getting born. Sometimes getting rich, sometimes being an official, seeking fame and profit — doing the same old thing again and again. I don't want any of that. I am seeking the Proper Dharma. So I want to repay my parents' kindness."

**Severing love, he returned to truth, his enlightenment to the Way sprouted.** He cut through mundane emotional love and desire. What others loved, he did not love; what others were greedy for, he was not greedy for. He cut through emotional love. He returned to truth. He wanted to find the truth; he sought the sprouts that would lead to awakening to the Way. He had awakened enough to know that there was something else—something besides the rounds of births and deaths that make up human life. People get married, have sons and daughters, and then die. When deaths happen, people cry in sorrow; when births happen, people rejoice with laughter. He saw how arbitrary and upside down it all was. So he wanted to sever emotional love, return to the truth, and nurture the sprouts that would bring awakening to the Way. His understanding of the Way created Bodhi sprouts; thus he enlightened to it.

**Of the many people in the field, the Master stood out.** When Master Weishan asked him how many people were in the fields, the Patriarch-to-be stuck his spade in the ground and stood bold upright without answering.

**At the peak were few companions; his was a solitary gorge.** He stayed at the peak of a lofty mountain, a place where people rarely went. There were "few companions" means there was really no one else on Mount Wei who truly understood the Dharma doors. Chan Master Huiji became Master Weishan's room-entering disciple — a high-ranking rarity. And so, at the peak of Mount Wei were few companions — hardly any who truly understood the Buddhadharma. Chan Master Huiji was like a solitary gorge. It was as if he was alone at the top of the mountain.

**His wisdom sword sliced through the net of emotional desire.** People in this world get confused by sensual desires. Being caught up in sensual desires is like being locked in stocks where one is bound tightly and finds it nearly impossible to escape. People may clearly realize that they should not engage in sensual desires. They may wish to stop, but they cannot pull themselves out of it.

**Weiyang Lineage's repute glows with ruddy splendor.** The reputation of the Weiyang Lineage is glorious. I will tell you honestly that I am not qualified to be a Patriarch of the Weiyang Lineage even though I received the Dharma-transmission of that lineage. So during these two days of lessons on these two founding Patriarchs of the Weiyang Lineage, I have spoken with special enthusiasm. ❀