

四十二世三角志謙禪師 (滄仰宗第六祖)

The Forty-second Patriarch Chan
Master Zhiqian from Sanjiao
(The Sixth Patriarch of the Weiyang Lineage)

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比丘尼恒持 修訂

A Lecture by the Venerable Master Hua on July 24, 1984
English Translation Revised by Bhikshuni Heng Chih



師，乃潭州報慈歸真德韶大師
法嗣也。

僧問：「如何是佛？」

師曰：「速禮三拜。」

僧禮拜。

師曰：「一撥便轉。」

**The Master inherited the Dharma from Great Master Guizhen,
Deshao of Repaying Kindness Monastery in Tanzhou.**

A monk asked, "What is Buddha?"

The Master replied, "Immediately make three bows."

The monk bowed.

The Master said, "With one shove, you turn."

Commentary:

「滄仰」：「滄」是滄山，「
仰」是仰山，這是滄山老人靈祐
禪師。那麼這個滄仰宗第一代祖
師是靈祐禪師，那麼這位是第六
祖。按著在這個南華六祖，從這
個菩提達摩那兒計算，這是四十
二世的祖師。

「報慈」：報慈寺，「歸真德
韶大師之法嗣也」：是歸真德韶
大師的一個衣鉢的傳人，接德韶
大師的衣鉢。所以德韶大師是五
祖，那麼這位繼承六祖，是滄仰
宗的第六祖。

「僧問」：有一個和尚出家很
多年，不懂得什麼叫佛，所以就
來請問「如何是佛」：什麼叫
佛？

(Regarding the name of) the Weiyang lineage, "Wei refers to Mount Wei, and "Yang" refers to Mount Yang. Chan Master Lingyou of Wei Mountain was the founding Chan Patriarch of the Weiyang lineage. Now this patriarch is the Sixth Patriarch of that lineage, in the same way that we count the Sixth Patriarch of Nanhua monastery from Bodhidharma. This patriarch is the Forty-second in the long lineage.

Repaying Kindness Monastery is where Great Master Guizhen, Deshao resided. He transmitted the robe and bowl—the Dharma—to Zhiqian, who became the Sixth Patriarch of the Weiyang lineage.

A monk asked. This was a monk who had been a monastic for many years, but who still didn't understand the meaning of "Buddha." So, he came to ask this question, **"What is Buddha?"**

The Master replied, "Immediately make three bows." "You ask what is Buddha? You should quickly bow three times. That gesture is bowing to Buddhas, so if you know to whom you are bowing, then you will know what Buddha is."

「師曰：速禮三拜」：你問什麼是佛嗎？你趕快磕三個頭，這就給佛磕頭了，你知道給誰磕頭、那就是佛嘛。

「僧禮拜」：這個出家人呢，師叫他速禮三拜，他就很聽話的。不像麥居士的這個小兒子，他媽媽叫他拜他也不拜，那就是一撥也不轉了。那麼「僧禮拜」。

「師曰：一撥便轉」：說我這麼一碰你，你就轉過來了，就回頭轉向，明白了。那麼這就是答覆他，如何是佛。這「一撥便轉」：叫你拜佛你就拜佛，這一撥便轉、就是這麼反掌之易。

你要能去欲斷愛就是佛、欲盡情空就是佛，欲重情迷就是凡夫。所以一撥便轉，你知道這個道理轉過來就對了，所以這叫一撥便轉。

贊曰◎虛雲老和尚作

如何是佛 速禮三拜
一撥便轉 說也奇怪
更涉遲疑 漆桶不快
三角山高 草偃風邁

「如何是佛」：怎麼樣才是佛？

「速禮三拜」：你給趕快叩三個頭，他就叩三個頭。

「一撥便轉」：就這麼一啟發你，你就明白了，這一撥便轉就是明白了，你就懂了。

「說也奇怪」：你說這奇怪不奇怪？就這麼稍微給你糾正一下、就明白了。這叫「一撥便轉，說也奇怪」。

The monk bowed. When the Master told this monk to bow three times, the monk was very compliant. Not like the young son of a certain upasika who, when his mother told him to bow, refused to do so. That's a case of there being "one shove" but no "turn." However, here the monk bowed.

The Master said, "With one shove, you turn." I gave you a nudge, and you turned. You turned your head around, which means you understood. So, that was the master's answer to the monk's question. "What is Buddha?" Ah! "With one shove, you turn." The master told him to bow to the Buddha, and the disciple bowed to the Buddha. That's a case of it being as easy as turning up the palm of your hand.

A Buddha has gotten rid of desire and cut off emotional love; a Buddha is free of desire and empty of emotion. An ordinary person has heavy desires and is confused by emotions. That is what must be given a shove in order to turn it around. Anyone who recognizes this principle can, with one shove, turn things around.

A verse in praise by Elder Master Xuyun says:

What is Buddha?

Quick! Bow three times!

With one shove, things change.

To speak of it sounds strange.

A moment's hesitation and

Too bad! We get stuck in tar.

Triangle Mountain is high

When the wind blows, the grass bends.

Commentary:

What is Buddha? How do we recognize Buddha?

Quick! Bow three times! You should immediately make three prostrations! Bow three times!

With one shove, and things change. Being motivated like that, you were clear. One shove, and you turned—you understood.

To speak of it sounds strange. Wouldn't you say it's curious? Just that slight bit of rectification enabled you to understand. With one shove, things change /to speak of it sounds strange.

◎待續

◎To be continued