

# 四十二世三角志謙禪師 (漚仰宗第六祖)

(續)

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

(continued)

宣化上人講於1984年7月17日  
比丘尼恒持 修訂

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四十二世三角志謙禪師

「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」。

你沒有善，沒有惡，也沒有信，沒有疑，這個時候就是「本來無一物，何處惹塵埃」，也就是佛了。

「更涉遲疑」：你如果要是想一想再說「我研究研究」，「漆桶不快」：你那個黑漆桶啊，那個裡邊的無明就沒有破，沒有破無明，那就叫「漆桶不快」。

「三角山高」：這個三角志謙禪師啊，他的這種高風亮節就好像一座高山似的。

「草偃風邁」：這叫什麼呢？「君子之德風，小人之德草，草上之風必偃」。君子德性就像風似的，小人德性就像草似的。「草偃」就是草被風一颳就倒了，但是你風過去它又起來了，這叫「草偃」。「風邁」就是趴在那兒的意思。「風邁」就是那個風就過去了。這是大概的意思。

*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.

There was no "good" and no "bad," and no "Ah Ha!" moment. There was no belief and no doubt. At that moment, "there wasn't a single thing, so where could the dust alight?" It was Buddha. *A moment's hesitation* and... If we stop to ponder, "Should I look into this?" *Too bad! We get stuck in tar.* It's our own internal black tar barrel that's referred to here, which is an analogy for our ignorance. In other words, we have not broken through ignorance yet.

*Triangle (Sanjiao) Mountain is high.* Chan Master Zhiqian resided on a three-peaked mountain that resembled a triangle. The high mountain is analogous to his lofty and upright character.

*When the wind blows, the grass bends.* What does this refer to? "A magnanimous person is like a virtuous wind; petty people are like the grass. When the wind passes over it, the grass must bend." A magnanimous person's virtuous character can be likened to the wind. Petty people's virtuous nature is like grass. The grass will be blown by the wind, and so it must bend—it gets flattened. But after the wind passes, the grass rights itself. The wind encroaches—it passes by. That's the general meaning here.

或說偈曰◎宣公上人作

滄仰人少志謙高  
報慈酬恩息波濤  
本性即佛莫多問  
觸物乃法勿遲焦  
無明頓破虛空碎，  
狂心若歇菩提苞  
三角山峻建道場。  
普度群迷出獄牢

「滄仰人少志謙高」：人少啊就是一個頂十個。這個志謙禪師是很勇猛的，在佛教裡頭是一個很好的高僧、一個法將——法門的龍象，所以「志謙高」。

「報慈酬恩息波濤」：他能以做德韶禪師的及門弟子，承繼衣鉢的徒弟，他把佛教的波濤都給平息了，平息了很多紛爭。

為什麼他要那個和尚速禮三拜呢？為什麼那個和尚問他「如何是佛」，他要那個和尚速禮三拜呢？「本性即佛莫多問」：本來自性就是佛，人人自性都是佛性，所以頭前那位先生說他不夠做佛教徒的資格。我說你會吃飯穿衣服、會睡覺，就都是佛教徒。你誰要不會睡覺、不會穿衣服、不會吃飯那就不是佛教徒。你不論你天主教、耶穌教、猶太教、無論什麼教都會穿衣服、吃飯、睡覺的，這是不用學的。怎麼來的呢？這就是佛性，所以「本性即佛莫多問」。不要問那麼多了，你就拜就好了，這所以速禮三拜。

待續

Another verse, by Venerable Master Hua says:

*When the Weiyang lineage had declined, Zhiqian raised it.  
To repay the kindness of his teacher, he calmed tumultuous waves.  
Our own nature is Buddha; there should be no further questions.  
Everything we encounter is the Dharma;  
don't be skeptical and close-minded.  
Immediately break through ignorance; smash space to smithereens.  
When the mad mind ceases, bodhi buds.  
On the peak of Triangle Mountain, he built a bodhimanda,  
And pervasively rescued the confused masses, releasing them from jail.*

Commentary:

*When the Weiyang lineage had declined, Zhiqian raised it.* Although the lineage was sparsely populated, each one could count as ten. Chan Master Zhiqian was quite courageous; he is an excellent high monk in Buddhism. He was a Dharma general; a dragon and elephant within the Dharma. And so Zhiqian lifted the lineage.

*To repay the kindness of his teacher, he calmed tumultuous waves.* He was a room-entering disciple of Chan Master Deshao and inherited the robe and bowl. He was able to quell huge waves that arose in Buddhism, meaning he resolved many arguments and conflicts.

Why did he tell the monk to bow three times? Why when asked “What is Buddha?” did he say to the monk, “Quickly bow three times?” It’s because **our own nature is Buddha, there should be no further questions**. Fundamentally, our inherent nature is Buddha; everyone’s fundamental nature is Buddha. So, when the gentleman who was here at Gold Mountain said that he did not qualify to be a Buddhist, I said to him, “You can eat, wear clothes, and sleep just like Buddhists do.” Anybody who doesn’t need to sleep, to wear clothes, and to eat isn’t a Buddhist. The same applies to Catholics, Protestants, Jews and those of all other beliefs, they instinctively know how to wear clothes, eat, and sleep. Where does that instinct come from? It’s from our Buddha-nature. Our own nature is Buddha, there should be no further questions. Don’t question so much. Just bow. Quickly bow three times.

To be continued

