



# 二十三祖 鶴勒那尊者

## The Twenty-Third Patriarch, Venerable Haklena

宣公上人講於1981年9月6日

比丘尼恒持 修訂

A lecture by the Venerable Master Hua on September 6, 1981

English Translation Revised by Bhikshuni Heng Chih



BIOGRAPHIES | 人物誌

尊者，月氏國人。年二十二出家，常有鶴衆相隨。尊者問二十二祖曰：「以何方便，令彼解脫？」祖曰：「我有無上法寶，汝當聽受，化未來際。」

而說偈曰：「心隨萬境轉，轉處實能幽；隨流認得性，無喜亦無憂。」時鶴衆聞偈，飛鳴而去。尊者既得法，行化至中印土，轉付師子，即現十八變而歸寂。

今天講的是第二十三代祖師。由釋迦牟尼佛算起來，到這位鶴勒那尊者是第二十三代。我們不是說，就聽這一代或是多少代祖師，聽了就過去了。不是的，我們聽每一個祖師的行為、相狀，要問問自己：「我是不是要效法這一位祖師？我是不是要真正做一個祖師的好弟子？」

要這樣問自己。也就好像我們是父母親的子女，天天應該想一想：「我是要做父母親的一個好兒、好女呢？還是做一個不孝順的兒女，敗家的兒女呢？」要這樣想。我們身為佛教徒，要「見賢思齊焉，見不賢而內自省」。

「尊者，月氏國人」：這位鶴勒那尊者，

The Venerable Haklena was from Tokharistan. He entered monastic life at the age of twenty-two. Flocks of cranes used to follow the Venerable One constantly. He asked the Twenty-second Patriarch, "What method can I use to liberate them?" The Patriarch said, "I have an unsurpassed Dharma jewel. You should listen to it, accept it, and use it to teach beings from now to the boundaries of the future."

He then spoke this verse:

*The mind, according to the myriad states, turns.*

*At the place of turning you can perceive the profound.*

*If you can, in following that flow,*

*come to recognize your nature,*

*Then you will experience neither delight nor anxiety.*

When the flocks of cranes heard that verse, they flew up into the air, called out, and disappeared.

The Venerable One then obtained the Dharma and traveled, teaching as he went, until he reached central India. There, he transmitted the Dharma to Venerable Lion, displayed the eighteen transformations, and passed into nirvāna.

### Commentary:

Counting from Shakyamuni Buddha, Venerable Haklena is the Twenty-third Patriarch. We should not simply go through the motions of listening to the accounts of the Patriarchs generation by generation. Rather, when we hear about the how they conducted themselves and their appearance, we should reflect to see how we can learn from them.

是印度月氏國的人。「年二十二出家，常有鶴眾相隨」：他二十二歲才出家。這位尊者常常有一班仙鶴跟著他，不論他走到什麼地方，鶴就跟到什麼地方，在上面這麼嘰嘰喳喳的，好像和他講話似的。你說奇怪不奇怪？我們後山這兒也有仙鶴，可是我們這仙鶴，哈！牠們沒有跟著人，因為這鶴勒那尊者沒來；他若來，也會跟隨著他。

「尊者問二十二祖曰」：以何方便，令彼解脫？因為這些鶴和他有緣，所以這位尊者就問二十二祖：「請問祖師，用什麼方便法門，才能令這一群鶴得到人身？得到解脫？」得到解脫，就是離苦得樂。解脫，本來也沒有人綁著你，為什麼你不解脫呢？就因為你有執著。你有執著，所以就自己把自己網上了；好像蠶蟲作繭，自網其身。本來沒有一個解脫、不解脫，是你自己生出一種執著，自網其身。

「祖曰：我有無上法寶，汝當聽受，化未來際。」二十二代祖師就對鶴勒那尊者說：「我有無上的法寶，沒有比這個法再高的了，沒有再駕乎其上的了。可是你要聽，你要接受，那你將來教化盡未來際的眾生，用都用不完的。」

「而說偈曰」：那麼第二十二代祖師就給他說一首偈頌，這偈頌怎麼說呢？

心隨萬境轉 轉處實能幽  
隨流認得性 無喜亦無憂

「心隨萬境轉」：你心若隨萬境轉，就有種種的境界現前。你心若不隨境轉，以心轉境，而境不能轉心，心把這個境轉過來，那就是如如的自性了！如如不動，了了常明。

待續

You should ask yourself, Am I emulating the Patriarchs? Am I a true disciple of the Patriarchs?

Just like we as sons and daughters should reflect on whether we are being filial or unfilial children. As Buddhist disciples:

*When we see worthy people,  
we should emulate them.*

*When we encounter those who are not worthy,  
we should reflect on our own conduct.<sup>1</sup>*

**The Venerable Haklena<sup>2</sup> was from Tokharistan in India. He entered monastic life at age twenty-two. A flock of cranes used to follow the Venerable One constantly.**<sup>3</sup>This patriarch did not leave home until he was twenty-two years old. He was followed around by a flock of white cranes. The great birds would call, cry, and chatter, just as if they were conversing with the Patriarch “Crane-power,” Strange, huh? At the City of 10,000 Buddhas there is also a flock of white cranes. But they don’t follow anybody around. I bet they would follow Patriarch Haklena if he were here.

**He asked the Twenty-second Patriarch, “What method can I use to liberate them?** Because he had affinities with these birds, he asked the Patriarch for advice, “What expedient means should I use to help this flock of cranes gain liberation?” To attain liberation means to leave suffering and attain bliss. As to liberation, basically no one has tied you up. So why aren’t you free? It’s because you have attachments. Since you have attachments, you are tying yourself in knots. You are like a silkworm that spins its own shroud. Fundamentally there is no such thing as liberation or a lack of it. You create attachments and that is what binds you up.

**The Twenty-second Patriarch said to the Venerable Haklena, “I have an unsurpassed Dharma jewel. You should listen to it, accept it, and use it to teach beings from now until the boundaries of the future.**

“There is nothing higher than this Dharma. It is supreme, unmatched. Nothing surpasses it. But you have to hear it and accept it and then you can save beings throughout all of future time without ever depleting this Dharma.”

**He, the Twenty-second Patriarch, then spoke this verse:**

*The mind, according to the myriad states, turns.  
At the place of turning you can perceive the esoteric.  
If you can, in following that flow,  
come to recognize your nature,  
Then you will experience neither delight nor anxiety*

The twenty-second Patriarch spoke a verse for him.

**The mind, according to the myriad states, turns.** Therefore, all kinds of states appear. If your mind did not follow states, if you could use your mind to control states instead of letting states control your mind, then that would be the suchness of your own nature functioning. When in unmoving suchness, you are clear about everything.

To be continued

1. The Master is here citing from Confucius’ Analects (4.17).

2. The transliteration of Haklena into Chinese uses the character for crane in the name. Thus in Chinese, there is punning throughout the article.