



# 二十三祖 鶴勒那尊者 (續)

## The Twenty-Third Patriarch, Venerable Haklena (continued)

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BIOGRAPHIES | 人物誌

你的心如果隨萬境轉，「轉處實能幽」：可是在轉處，你要能得到這個妙處。這個「幽」，就是不可思議的境界，就是一種妙處；

就是「見事省事出世間，見事迷事墮沉淪」，「眼觀形色內無有，耳聽塵事心不知」。你「念動百事有，念止萬事無」，「心止念絕是真富貴，私欲斷盡是真福田」，所以主要就是心不為萬境轉。萬事萬物都在說法，世間沒有一樣不是在說法的，就看你會聽不會聽，就看你明白不明白？你若明白了，就是心能轉物；你若不明白，就是被物所轉。

你若追名逐利，就為境界所搖動，所謂「名利小事人人好，生死大事無人防；心淨是福人不想，

But even if your mind is turned by the myriad states, **at the place of turning you can perceive the esoteric.** However, it is possible for you to find the wonder when in the midst of turning. The “esoteric” is an inconceivable state; a wonderful place.

There are several Buddhist sayings that describe this:

*“Seeing phenomena and understanding phenomena,  
we can transcend the world.*

*Seeing phenomena and being confused by phenomena,  
we will fall into rebirth.”*

*“Only our eyes see forms; inside there is nothing.*

*Only our ears hear sounds; our mind does not register them.”*

*“When our mind moves, hundreds of phenomena arise.*

*When our mind stops, the myriad matters cease to be.”*

*“Stopping our mind and cutting off thoughts,  
we know true wealth and honor.*

*Completely severing selfish desires,  
we become a true field of blessings.”*

These all describe the meaning of the Patriarch’s verse. The essential point is that the mind should not be turned by any of the myriad states that arise. The myriad phenomena are all speaking the Dharma for us. There isn’t anything in this world that isn’t a Dharma-lesson. It just remains to be seen if we are able to listen. If we understand, then our mind will be able to influence states of being. If we fail to understand, then we will be influenced by states of being.

If we pursue fame and seek for profit, we are being turned by states.

*Fame and fortune are petty things, yet so many people want them.*

*Birth and death is the great matter, but no one pays attention.*

*Purity is a blessing, but most do not think so.*

煩惱是罪個個貪。」你看！哪一個家庭都有八齣戲，爭爭吵吵，煩煩惱惱，斤斤較較，都是在那兒胡鬧呢！那麼在這個時候，你若能明白了，知道萬物在那兒說法，這都是方便法門，都是叫你對境無心，人轉境，而境不能轉人，有真正的智慧，有真正的定力。所以說「轉處實能幽」，轉處，就能得到這個不可思議的境界。

怎麼得呢？「隨流認得性」：你隨順世間法，而能明白自性是不生不滅、不垢不淨、不增不減的，自性是清淨、無罣礙的；這不是在口頭上那麼說，真是要體驗到，真是要明白箇中的消息，那才算呢！

這隨流認得性，不是教你隨波逐流，追逐五欲；而是要「隨緣不變，不變隨緣」，抱定我們三大宗旨。我們三大宗旨是什麼？就是「凍死不攀緣，餓死不化緣，窮死不求緣。」我們要是能「隨緣不變，不變隨緣，抱定我們三大宗旨，捨命為佛事，造命為本事，正命為僧事；即事明理，明理即事，推行祖師一脈心傳。

◎待續

*Afflictions create offenses, and yet people crave them.*

Every household has its own problems: there are contention and quarrelling, afflictions and difficulties, hassles, and struggles. They're all part of a big noisy mess. But if we can be clear about what's going on while right in the midst of it, knowing, "Ah! The myriad creatures are speaking the Dharma!" Then all these bothersome things become expedient Dharma-doors to help us "confront states without a mind," so that we "turn the states" and don't let ourselves get turned instead. We must have true wisdom and concentration-power to do that. It's at the place of the mind's turning that one can enter an inconceivable state of being.

**If you can, in following that flow, come to recognize your nature**, then you accord with mundane matters and yet understand your own nature. You realize that your own nature does not come into being or cease to be; is neither defiled nor pure; will not increase or decrease. Your own nature is pure and unhindered. We cannot just say such things, we must truly experience them. We must truly get the message in order for it to count.

"Following the flow" does not mean that we go along with the crowd and try to satisfy our craving for objects of the five desires. We need to accord with conditions but not change; not change yet accord with conditions. That is stated in our three great guidelines. What are the three great guidelines?

*Freezing to death, we do not scheme.*

*Starving to death, we do not beg.*

*Dying of poverty, we ask for nothing.*

Those are the three. The motto continues:

*We accord with conditions, but do not change.*

*We do not change, yet accord with conditions.*

*We adhere firmly to our Three Great Principles.*

*We renounce our lives to do the Buddha's work.*

*We mould our destinies as our basic duty.*

*We rectify our lives to fulfill the Sangha's role.*

*Encountering specific matters, we understand the principles.*

*Understanding the principles, we apply them to specific matters.*

*We carry on the single pulse of the Patriarchs' mind-transmission.*

◎To be continued

為什麼鶴勒那尊者常有鶴眾相隨？《傳法正宗記》記載如下——

…鶴勒那復問二十二祖曰：「我雖感群鶴相依，未始識其何緣？」大士曰：「汝昔第四劫時嘗為比丘，道德已充。凡有五百弟子，每遇龍宮命汝供養，汝以其皆未勝龍食，常不與俱往。彼弟子怪曰：『師說法則曰：於食若等，於法亦等。今乃獨往食耶？』及後命必從汝赴，當時以汝德蔭無患。及汝滅，彼亦漸終，坐是濫食，皆報為羽族。然已五劫，乃今轉受此鶴。蓋昔師弟子緣之所牽，故復此會。」◎

Why was Venerable Haklena constantly being followed by a flock of cranes? *The Record of the Dharma Transmission of the True Lineage* tells the following story: Haklena further asked the twenty-second Patriarch, "Although I know that these birds depend on me, I don't understand why. Could you tell me?"

The Great Master said, "In the past, in the fourth kalpa you once were a virtuous bhikshu with 500 disciples. Every time when you were invited to the Dragon Palace to receive an offering of food, you used to go there without them, since you thought they did not yet deserve food from the dragons. Your disciples were taken aback – When the master speaks Dharma he says, "Food is all the same, just as dharmas are the same." So why is he going to the meal by himself? Thereafter, they always followed you and, due to your virtue, did not have anything to worry about. When you passed away, they too passed away one by one. But as a retribution for having partaken, with insufficient virtue, food offered by the dragons, they all became birds. Thus, now in the fifth kalpa they have become red-crowned cranes. The current situation is due to your affinities as master and disciples." ◎