

二十九祖 慧可大師 (東土二祖)

The Twenty-Ninth Patriarch, Great Master Hui Ke (Second Patriarch in China)

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比丘尼恒持 修訂

A lecture by the Venerable Master Hua on November 20, 1983
English Translation Revised by Bhikshuni Heng Chih



祖武牢姬姓。初娠。有異光照室。生名神光。少則博極群書。出家。晏坐終日。其師指謁少林。祖奉教。值達摩面壁。不聞誨勵。

一夕。祖立雪遲明。摩曰。當需何事。祖泣告請法。摩呵之。祖斷臂悔曰。我心未寧。乞師安心。曰。將心來與汝安。祖曰。覓心了不可得。曰。與汝安心竟。祖大悟。

摩付偈曰。我本來茲土。傳法救迷情。一花開五葉。結果自然成。祖得法已。繼闡玄風。轉授法於僧璨。壽一百七。終于瑩城。德宗謚大祖禪師。

「二十九祖慧可大師」：這在印度算上來啊是二十九祖，按照

The patriarch was a native of Wu lao. His surname was Ji. When his mother first became pregnant with him, an unusual radiance lit up the room. And so when he was born, he was named Shengguang—Spiritual Light. In his youth, he read extensively. Upon entering monastic life, he meditated all day. His teacher directed him to go to Shaolin to study. The patriarch did as he was told. Encountering Bodhidharma facing a wall, he heard no instructions or encouragement.

One night the patriarch stood in the snow until dawn. Bodhidharma inquired, “What are you doing in the snow?” Weeping, the patriarch requested the Dharma. Master Bodhidharma scolded him. The Patriarch cut off his arm in repentance and said: “My mind is not yet at peace. Please, master, quiet my mind.” The Master said, “Give me your mind and I will quiet it for you.” The Patriarch said, “I’ve searched for my mind but cannot find it.” The Master said, “I have already calmed your mind.” The Patriarch had a great awakening.

Master Bodhidharma spoke a verse for him. Originally I came to this land. / To transmit the Dharma and save confused beings. / One flower opens with five petals. / The fruit will come naturally. / After the Patriarch obtained the Dharma, he continued the esoteric tradition. In his turn, he transmitted the Dharma to Seng Can. At the age of one hundred seven, his life ended at Wancheng. Emperor Dezong conferred the posthumous title “Great Patriarchal Chan Master” upon him.

Commentary:

Great Master Hui Ke was the twenty-ninth patriarch by Indian reckoning and the

中國算呢他是第二祖、第二代祖師。「祖武牢」：武牢是中國的一個縣的名字。「姬姓」：他俗家姓姬。

「初娠。有異光照室」：在他母親剛剛懷孕的時候，有一種很、不是平常那種光、這種異光照室，就特別亮。「生。名神光」：所以生出來之後就叫神光。

「少則博極群書」：年紀輕的時候他就讀了很多書，把什麼書都讀的、「極」就是讀、都讀遍了，把所有的書都讀遍了。

「出家。晏坐終日」：他常常一天一天坐著。其師指謁少林：他的師父就叫他到少林寺那兒學習佛法去。

「祖奉教」：慧可大師奉他師父的命、這是奉教。

「值達摩面壁」：正在那個時候正逢達摩面壁。

「不聞誨勵」：他也沒有聽見他說什麼，「誨」就是教誨，「勵」就是鼓勵他，沒有聽見達摩怎麼樣教誨、教他。

「一夕。祖立雪。遲明」：有一天晚間祖就站到雪裡頭等到天明，等到天、天光了。

「摩曰」：達摩看他這樣子就問他了，「當需何事」：你要求什麼？你需要什麼？

「祖泣言、泣告請法」：神光就哭起來了，這時候就遲明、雪齊沒腰、就是雪都堆到他腰上了。他、慧可就哭。哭就說我要求法。「摩呵之」：達摩就呵責他、就罵他。

「祖斷臂悔曰」：因為達摩被他打掉兩個牙，這上沒有那麼說，但是所以就一看是他就認得他。

「祖斷臂悔曰」：他就把自己的胳膊斬下來一個、就懺悔。然後他就有一點痛了，他說「我心未寧」：我心裡頭沒有安寧，「乞師安心」：我想請求祖師您給我安心。

「曰。將心來。與汝安」：達磨就說，你把你的心拿來我給你安一安啦。

「祖曰。覓心了不可得」：神光就說，我找這個心呢找不著，「了不可得」：沒有了。

second patriarch in China. **The patriarch was a native of Wulao.** Wulao is the name of a district in China. **His surname was Ji.** His family name was Ji.

When his mother first became pregnant with him, an unusual radiance lit up the room. At the beginning of the pregnancy, quite an exceptional light shone in the room. It was special. **And so when he was born, he was named Shenguang—Spiritual Light.** Upon being born, he was given the name Spiritual Light.

In his youth, he read extensively. In his early years he read many books—all kinds of books. The character 極 ji here means “read.” He read every possible book he could.

Upon entering monastic life, he meditated all day. Day after day he continually sat in meditation. **His teacher directed him to go to Shaolin to study.** His master told him to go study Buddhism at Shaolin monastery.

The patriarch did as he was told. Great Master Huike obeyed his teacher’s directive. He followed instructions.

Encountering Master Bodhidharma facing a wall. At that time he met up with Bodhidharma who sat facing a wall.

He heard no instructions or encouragement. He didn’t hear anything from him. “Instructions” means teachings; “encouragement” means urging on. He didn’t hear Bodhidharma give him advice or teaching.

One night the patriarch stood in the snow until dawn. The patriarch stood all night until dawn while it was snowing. He stood in the snow. **Bodhidharma inquired.** Master Bodhidharma saw him like that and asked him: “**What are you doing in the snow?** What are you seeking? What do you want?”

The patriarch cried as he spoke. **Weeping, the patriarch requested the Dharma.** Master Shenguang shed tears. He had been there waiting for dawn and the snow had collected up to his waist. He stood there in the snow that came up to his waist. Master Huike wept and said, “I am seeking the Dharma.” **Master Bodhidharma scolded him.** He upbraided him. “The Patriarch cut off his arm in Repentance and said.” He was repenting because he had previously knocked out two of Master Bodhidharma’s teeth. That part of the story is not told here, but as soon as soon as Master Bodhidharma saw him, he recognized who he was.

The Patriarch cut off his arm in Repentance and said: “I just cut off my arm in repentance. Now I feel a bit of pain. **My mind is not yet at peace.** It’s not quiet. Please, master, quiet my mind. I am asking the patriarch to help calm my mind.”

The Master said, “Give me your mind and I will quiet it for you.” Bodhidharma said, “Hand me your mind and I will calm it.”

The Patriarch said, “I’ve searched for my mind but cannot find it.” Master Shenguang said, “I’ve searched for my mind, but I can’t find it. It’s just isn’t there.”