

二十九祖 慧可大師 (東土二祖)

(續)

The Twenty-ninth Patriarch, Great Master Huike (Second Patriarch in China) (continued)

宣化上人講於1983年11月20日
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



「曰。與汝安心竟」：既然找不著心，怎麼會心裡不寧呢？所以達摩就說與汝安心竟：我已經給你安完了你的心了。「祖大悟」：神光這時候言下大悟，明白原來是一種執著。

「摩付偈曰」：達摩就給他傳法偈。

「我今來茲土」：說我現在到這個國家、到震旦國家。

「傳法救迷情」：我傳給你、傳給人的法，救度眾生的迷情。

「一花開五葉」：一朵花開成有五個葉、開五葉。

「結果自然成」：到時候結果、到時候自然間都會修成了。

「祖得法已」：神光得法之後，「繼闡玄風」：就繼續地闡揚禪宗的法門。「轉授法於僧璨」：他又把法傳給三祖僧璨了、僧璨大師。

The Master said, “I have already calmed your mind.” Since you can’t find your mind, how could it not be at peace? That is why Bodhidharma said, **“I have already calmed your mind. I finished quieting your mind for you.”** **The Patriarch had a great awakening.** Master Shengguang was enlightened as soon as those words were spoken. He understood that originally he harbored an attachment.

Master Bodhidharma spoke a verse for him. Patriarch Bodhidharma gave him a verse of transmission.

He said, **“I came to this land.** I came to this country—I came to China.

To transmit the Dharma and save confused beings. I am transmitting it to you. I came to transmit the Dharma to someone so that beings can be saved—rescued from their confusion.

One flower opens with five petals. One blossom opens into five—opens five petals.

The fruit will come naturally. When the time comes, there will be a harvest. When the time comes, all who cultivate will succeed.

After the Patriarch obtained the Dharma, once Master Shengguang received the Dharma, **he continued the esoteric tradition.** He perpetuated the spread of the Dharma doors of the Chan School. **In his turn, he transmitted the Dharma to Seng Can.** He passed the Dharma transmission on to the third patriarch, Master Seng Can.

At the age of one hundred seven—he lived 107 years. **His life ended.** He died at a place called **Guancheng.** **Emperor Dezong conferred the posthumous title.** Emperor De gave him a title after death: **“Great Patriarchal Chan Master.”**

「壽一百七」：他壽命一百零七歲，「終于堯城」：他死於一個叫堯城的地方。「德宗諡」：德宗給他一個諡號、就是封號，「大祖禪師」。

贊曰：

覓心不得。安心已竟。
臂落峰前。續佛慧命。
截上頭關。全提正令。
三拜而立。重添話柄。

「覓心不得。安心已竟」：他因為覓心不得、安心已竟。

「臂落峰前，續佛慧命」：在熊耳山那個地方，他把胳膊斬斷了；他傳佛這個慧命。

「截上頭關，全提正令」：「截上頭關」，就是他能明白第一義諦了；他大法全提了，得到這個心印法。

「三拜而立，重添話柄」：他得法之後，向達摩祖師叩了三個頭，站起來了。這都是過去一些個公案，story。「話柄」，就是給人談話的材料。

又說偈曰：

生有異光故命名。
博覽群典諸史通。
天雨寶華蓮地湧。
人皆奉信鬼神欽。
求法斷臂誠可敬。
積雪齊腰志堅貞。
覓心不得安心竟。
全提正令度迷情。

「生有異光故命名」：因為他、在懷孕的時候就有一種異光，所以說他的名字叫神光。

「博覽群典諸史通」：他把所有的書，一切的諸子百家都通達無礙了。

A verse says:

**He sought but could not find the mind.
So it was already quieted.
He let his arm fall there on the mountain peak.
He carried on the Buddhas' wisdom-life.
He severed the highest gate asunder.
He perfected the uplifting according to the proper mandate.
Bowing three times, he then stood.
Adding to the legends of the school.**

He sought but could not find the mind. So it was already quieted. Because when he searched he found that the mind was not anywhere. Therefore, his mind was already quieted.

He let his arm fall there on the mountain peak. He cut off his arm at Bear's Ear Mountain.

He carried on the Buddhas' wisdom-life. He transmitted the Buddhas' wisdom-life.

He severed the highest gate asunder. This means he was able to understand Primary Truth. To understand the Primary Truth is the meaning of severing the highest gate asunder.

He perfected the uplifting according to the proper mandate. The Great Master took up completely the Mind-Seal Dharma he obtained.

Bowing three times, he then stood. After he received the Dharma, he bowed three times to Patriarch Bodhidharma and then he stood.

Adding to the legends of the school. This refers to the public records that were kept. Legends are made when things happen and people talk about them.

Another verse says:

**At birth an unusual light became the reason for his name.
He extensively studied many texts, delving into all the annals.
Precious flowers rained from the heavens;
lotuses welled up from the earth.
People admired and believed in him;
ghosts and spirits were respectful.
In quest of Dharma, he cut off his arm—sincerity inestimable.
Piled-up snow reached his waist;
his determination was firm and true.
Searched for, the mind not found was already made peaceful.
He fully took up the proper mandate to cross over confused sentient beings.**

At birth an unusual light became the reason for his name. Because when he entered his mother's womb an unusual light shone, he was given the name Spiritual Light.

He extensively studied many texts. He read all the books he possibly could, **delving into all the annals.**

「天雨寶華蓮地湧」：他講經的時候能天花亂墜，地湧金蓮，講的有這種感應。

「人皆奉信鬼神欽」：當時的人都對他很信仰的、鬼神也恭敬他。

「求法斷臂誠可敬」：他為了求法，能斷一個臂膀，他能把臂膀都捨它了而為求法，這是很可敬的。不過不能人人為求法、都去斷臂去，你要跟他這樣學，沒有什麼大的意思。

「積雪齊腰志堅貞」：他積雪齊腰都在那兒、為著求法在那兒等著，他志願很堅貞的。

「覓心不得安心竟」：他覓心了不可得，達摩就說給他安心竟了。

「全提正令度迷情」：他能把佛的心印法都得到了，來教化這一些迷誤的有情眾生。❀

Precious flowers rained from the heavens; lotuses welled up from the earth. When he lectured sutras, he received responses like this.

People admired and believed in him; ghosts and spirits were respectful. He was trusted by people and revered by ghosts and spirits.

In quest of Dharma, he cut off his arm—sincerity inestimable. For the sake of seeking the Dharma, he was able to sever an arm. He could cut off a limb in order to request Dharma. He should be respected for that. But it's not the case that anyone who seeks the Dharma needs to sever a limb! If you think that you must follow his example, that shows you entirely missed the meaning.

Piled-up snow reached his waist; his determination was firm and true. While he waited there, the snow-fall reached his waist. For the sake of seeking the Dharma, he waited there. His will was strong and straightforward.

Searched for, the mind not found was already made peaceful. He looked for his mind but it could not be got at. Bodhidharma said, "I've already quieted your mind for you."

He fully took up the proper mandate to cross over confused sentient beings. He was able to receive the Buddhas' mind seal Dharma and then go forth to teach sentient beings hindered by confusion. ❀

BUDDHISM A TO Z

四宏誓願

四宏誓願是：

- 1) 眾生無邊誓願度
- 2) 煩惱無盡誓願斷
- 3) 法門無量誓願學
- 4) 佛道無上誓願成

四宏誓願基本上是大乘佛教對四聖諦的詮釋。除了要滅自己的苦外，行者還發願要滅所有眾生的苦；除了斷自己的煩惱外，行者還發願要斷所有眾生無盡的煩惱；除了學一個令自己開悟的法門外，行者還發願要學所有的法門，以能對機地教導所有的眾生。此外，行者發願要成佛，而不以證得阿羅漢果為滿足。

☞待續



The Four Great Vows

The Four Great Vows are:

- 1) Living beings are countless; I vow to take them all across.
- 2) Afflictions are inexhaustible; I vow to eliminate them all.
- 3) Dharma-doors are innumerable; I vow to learn to enter them all.
- 4) Buddhahood is unsurpassed; I vow to realize it.

The Four Great Vows are basically a Mahayana reinterpretation of the Four Holy Truths. In addition to ending one's own suffering, one vows to end the suffering of all living beings. In addition to eliminating one's own afflictions, one vows to end the inexhaustible afflictions of all living beings. In addition to learning only the single Dharma-door necessary for one's own enlightenment, one vows to learn all the Dharma-doors, so that one can teach all living beings appropriately. Rather than being satisfied with reaching the stage of the Arhat, one vows to become a Buddha.

☞To be continued