



三十祖僧璨¹大師

(東土三祖)

**The Thirtieth Patriarch,
Great Master Seng Can¹
(The Third Patriarch in China)**

宣化上人講於1983年11月22日

比丘尼恒持 修訂

A lecture by the Venerable Master Hua on November 22, 1983

English Translation Revised by Bhikshuni Heng Chih

祖，罔知姓氏，以白衣謁可。祖曰：「弟子身纏風恙，請師懺罪。」曰：「將罪來，與汝懺！」祖良久，曰：「覓罪了不可得。」曰：「與汝懺罪竟。」

執侍二載，可付偈曰：「本來緣有地，因地種花生。本來無有種，花亦不曾生。」偈已，復示般若，識曰：「汝今得法，宜處深山，未可行化。當有國難，所謂『心中雖吉外頭凶』是也。」及後周果嬰沙汰。

祖往來司空²山，居無常處。時有道信者承法，乃入羅浮，為衆廣宣心要；訖，於法會樹下立化，玄宗謚鑑智禪師。

Nothing is known about the Patriarch's family. Presenting himself as a lay person before the Venerable Master Hui Ke, the future Patriarch addressed him saying, "Your disciple is bound by the disease caused by the wind element and requests that the Master absolve my offenses." The Master said, "Hand me your offenses so I can absolve them." After a long while, the Patriarch said, "I have searched for my offenses, but ultimately they cannot be got at." The Master said, "I have already absolved your offenses."

He attended upon Master Hui Ke for two years, and then Master Ke gave him a transmission gatha, which says: Given the basic condition of there being ground, / Then because of the ground and a seed, a flower grows. / But if there were no seed, / A flower would not grow. After he spoke the gatha, he further instructed him in Prajna wisdom. His prophecy regarding him says: "Now that you have obtained the Dharma, you should reside deep in the mountains. It is not yet time to travel about teaching. Trouble is brewing in this country. Which means, 'Although you hold good fortune in your mind; misfortune is stirring outside.' That is how it is." Later during the Zhou Dynasty there were in fact persecutions.

The Patriarch came and went on Si-kong² Mountain and kept no fixed place of dwelling there. Then Dao-xin came to study with him. Eventually, the Patriarch resided on Luo-fu Mountain where he widely proclaimed the essentials of the mind. At the end, while surrounded by the Dharma assembly, he departed while standing beneath a tree. Tang Dynasty Emperor Xuan Zong bestowed the posthumous title upon him of "Chan Master Mirror Wisdom."

僧璨大師是西天第三十祖，中國的第三代祖師。

「祖，罔知姓氏，以白衣謁可」：這位三祖，誰也不知道他的姓氏；他是一個在家人，去見二祖慧可大師。

「祖曰：弟子身纏風恙，請師懺罪」：這個「祖曰」就是三祖，三祖說：「我身上，有風濕病，想請大師您給我懺一懺我的罪。」

「曰：將罪來，與汝懺。」：慧可大師就說：「你把罪拿給我，我好給你懺啦！」

「祖良久，曰：覓罪了不可得。」：祖想了大約幾分鐘，就說：「我找我的罪找不著，沒有啊！」

「曰：與汝懺罪竟。」：慧可大師說：「已經給你懺完了。」這就是好像那個「與汝安心竟」一樣的道理，這根本罪是沒有形的，你為什麼要執著它呢？你不造就沒有罪了嘛！

「執侍二載」：他服侍二祖神光兩年。

「可付偈曰」：慧可大師就傳授給他一首偈頌，兩年傳授他一首偈。

「本來緣有地，因地種花生」：本來是因為有地，在這地種了花，花才生出來。

「本來無有種，花亦不曾生」：若本來沒有種，也就沒有什麼花。就是說：你雖然有一個載道之器，你若不修也沒有用了；你沒有種花，就是有地，花也不會生。就是你可以修道，你若不修，它也沒有用的。

「偈已，復示般若」：這個偈說完了之後，又給他講一切種智、一切智、道種智，給他講這個般若的智慧。

☞待續

Commentary:

Great Master Seng Can was the Thirtieth Patriarch in the Indian lineage, the Third Patriarch in the Chinese lineage.

Nothing is known about the Patriarch's family. He presented himself as a lay person before the Venerable Master Hui Ke. He became the Third Patriarch, but no one ever knew his family name. When he was a layman, he went to speak to the Second Patriarch, Great Master Hui Ke.

The Patriarch addressed the Master saying, "Your disciple is bound by the disease caused by the wind element and requests that the Master absolve my offenses." Here, "the Patriarch" refers to the Third Patriarch. He reported that he was afflicted with rheumatism and that he was asking the Great Master to help him repent of his offenses.

The Master said, "Hand me your offenses so I can absolve them." Great Master Hui Ke replied, "Give me your offenses and I will oblige your request."

After a long while, the Patriarch said, "I have searched for my offenses, but ultimately they cannot be got at." The Patriarch thought about it for several minutes and then said, "I've been looking for my offenses, but I can't find them. I come up with nothing."

The Master said, "I have already absolved your offenses." Great Master Hui Ke replied, "I've gotten rid of them for you." This reply expressed the same principle as the answer, "I've already calmed your mind." Basically offenses have no material shape, why do you want to attach to them? If you don't commit them, then there are no offenses!

He attended upon Master Hui Ke for two years. He served as Second Patriarch Sheng Guang's attendant for two years. **And then Master Ke gave him a transmission gatha, which says:** After being served by him for two years, the Master gave him a verse verifying his transmission of the Dharma to him.

Given the basic condition of there being ground/ Then because of the ground and the seed, a flower grows. Originally, it's because there is ground, and in the ground is a flower seed, then a flower will come up and bloom there.

But if there were no seed/ A flower would not grow. Without a seed, a flower cannot grow. That is to say: Although you are a vessel capable of attaining the Way, without cultivation, that will be of no use; if you don't plant them, even though the ground is there, the flower will not grow. Put another way this is saying, "You can cultivate the Way, but if you do not cultivate, then that potential will come to no avail."

After he spoke the gatha, he further instructed him in Prajna wisdom. When Master Hui Ke finished giving him the transmission verse, he talked to him about the Wisdom of All Modes, All-Wisdom, and the Wisdom of the Way. He explained to him about prajna wisdom.

☞To be continued

¹ Lustrous Sanghan 三十祖的法名「僧璨」涵義為「光明僧」。

² Presiding Over Emptiness 「司空」的字面意思是「主掌空」。