



三十祖僧璨大師(續)

(東土三祖) (continued)

The Thirtieth Patriarch, Great Master Seng Can (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

「**讖**曰」:就是預先給他說一個預 言。「讖」,就是個預言。

「汝今得法,宜處深山,未可行化」:你 現在得法之後,要到山上去住,不可以弘 揚佛法,因為現在時機還沒成熟,時機 不對;你暫時就要修行。怎麼說呢?

「當有國難,所謂『心中雖吉外頭 凶』是也」:現在你這國家會有災難。 國家有災難,就是時局不平定。雖然你 心裡有道了,你心裡吉了;在外邊呢, 很危險的。你心裡沒有危險了,外邊有 危險。

「及後周果嬰沙汰」:在這以後,這 個周朝果然不平安,佛法受淘汰了。「 周」,是南北朝時代,在北朝的那個周 朝。

「祖往來司空山,居無常處」: 僧璨 大師就在這司空山,有的時候出來,有 的時候回去,他沒有一定的處所。

「時有道信者承法,乃入羅浮,爲衆 廣宣心要」:在這個時候,四祖道信跟 著他來修行,給他當侍者;他就到羅浮 His prophecy regarding him says: Master Hui Ke instructed him with a prophecy.

Now that you have obtained the Dharma, you should reside deep in the mountains. It is not yet time to travel about teaching. He said, "You have the Dharma now, and so you have to go live in the mountains. You cannot propagate the Buddhadharma, because the opportunity does not yet present itself; the timing is not good. For the time being, you should just cultivate. Why did he say that?

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." He explained, "Right now our country is on the verge of chaos. And when the country is in turmoil, the situation is unstable. Although your mind cherishes the Way—your mind embraces good fortune—nonetheless, outside, misfortune is brewing, and it is very dangerous. There is no danger in your mind, but there is danger abroad.

Later during the Zhou Dynasty there were in fact persecutions. Indeed, after that, the Zhou Dynasty experienced chaos, and Buddhism was purged. This occurred in the Northern Zhou Dynasty during the period of Northern and Southern Dynasties.

The Patriarch came and went on Si-kong Mountain and kept no fixed place of dwelling there. Great Master Seng Can resided on Si-Kong Mountain. Sometimes he would leave the mountain; sometimes he would return to the mountain. He had no permanent living arrangement.

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. When the Fourth Patriarch Dao Xin came to practice, Patriarch Seng Can had him 山(羅浮山是在廣東),為大家講 說心地法門。「心要」,就是心地 法門。訖,於法會樹下立化:講完 了之後,在這法會的樹下,站在那 兒就圓寂了。三祖僧璨就是這麼攀 著樹就圓寂了。

「**玄宗諡鑑智禪師」**:唐玄宗給 他一個諡號,就是鑑智禪師。

贊曰:

身纏風恙,非世所醫 覓罪不得,迸出頂珠 空山高照,寶印全提 道嫌揀擇,早落階梯

「身纏風恙,非世所醫」:他身 上有風疾這種病痛,世間一切的醫 生都治不好了。

「覓罪不得,迸出頂珠」:他 去見慧可大師,請慧可大師給他懺 罪,可是覓罪了不可得;從頭上迸 出來一顆摩尼珠,摩尼珠就是頂 珠。

「空山高照,寶印全提」:在 羅浮山那個空山高照,佛教以心印 心、心心相印這種法門,他是負完 全責任。

「道嫌揀擇,早落階梯」:你修 道要沒有揀擇,沒有這些分別心; 你要是一有揀擇了,那就有階級 了,有相了,道本來是無相的。 serve as his attendant when he went to Luo-fu Mountain in Canton Province to teach the Mind-ground Dharma-door. "Essentials of the mind" refers to the Mind-ground Dharma-door. **At the end, while surrounded by the Dharma assembly, he departed while standing beneath a tree.** After he finished his lectures, with those in the assembly all around him, he stood under a tree and entered the stillness. The Third Patriarch Seng Can just grabbed a tree branch and departed.

Tang Dynasty Emperor Xuan Zong bestowed the posthumous title upon him of "Chan Master Mirror Wisdom."

A praise says:

His body was bound by illness caused by wind,
for which no cure was available.
Sought for, offenses could not be found;
bursting forth, a pearl adorned his crown.
Illumination towered above a mountain of emptiness as
he completely focused on the mind.
The Way does not tolerate being selective,
as thus it falls into gradations.

Commentary:

His body was bound by illness caused by wind, for which no cure was available. He was plagued by illness caused by wind, and no doctor in the world was able to cure it.

Sought for, offenses could not be found; bursting forth, a pearl adorned his crown. When he met Great Master Hui Ke, he asked the Master to help him repent of his offenses. But when he looked for his offenses, he couldn't find them. Then a mani pearl burst forth at the crown of his head. The mani is the crown pearl.

Illumination towered above a mountain of emptiness as he completely focused on the mind. Mt Luo-fu's peak was illumined by light spreading high above it. In Buddhism, a mind seals a mind. And when that mind-to-mind seal-transmission occurs, the recipient takes on the full burden of responsibility.

The Way does not tolerate being selective; as thus it falls into gradations. Cultivating the Way is not a process of selection. No such mental discriminations are made. If one makes selections, then levels are created; marks exists. But the Way is basically markless.

soTo be continued



so待續

宣公上人墨寶——道 Venerable Master Hua's Calligraphy—*The Way*

能修得動靜都是一樣,功夫便打成一片, 不是動,也不是靜,不是空,也不是有, 這就是中道。

——宣公上人法語

If you can cultivate to the point where movement and stillness are the same, then your skill is mature and there is neither movement nor stillness, neither emptiness nor existence. That is the Middle Way.

— Venerable Master Hsuan Hua