



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

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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，為衆廣宣心要」：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。

「玄宗謚鑑智禪師」：唐玄宗給他一個謚號，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。

☯待續

☯To be continued

道

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