



# 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

或說偈曰 ◎宣公上人作

既無姓氏更無名  
強名僧璨衆中英  
身染風疾求懺罪  
心內雖吉外頭凶  
隱居空山恆寂靜  
弘化羅浮結法緣  
樹下歸去解脫竟  
江河流水永留傳

又頭上安頭，再說一首偈頌。本來這個偈頌就不少了，那麼我願意再說一個，就是再把它說得更詳細一點。這說的三祖僧璨大師——

「既無姓氏更無名」：這位僧璨大師，他也沒有個姓，也沒有個名。也不知道是從什麼地方來的，也不知道到什麼地方去了；在樹下他站那地方就走了，你看這自在不自在？這種的境界，如果沒有把握的，誰能辦得到的？誰也辦不到。

「強名僧璨衆中英」：慧可大師給他勉強取個名字，說：「好啦！你就叫

*Another verse composed by Master Hua says:*

Since neither his family name nor his given name are known,  
He was called “Seng Can,” the jewel among those in the Sangha Jewel.  
Because his body was plagued with the wind element, he sought to repent.  
Although good fortune filled his mind;  
the external situation was unfortunate.  
He hid on Kong Mountain, abiding forever in quietude.  
Then he propagated the Teachings on Luo-fu Mountain,  
creating Dharma affinities.  
Beneath a tree he returned to Liberation;  
may the river of his transmissions flow on forever.

*Commentary:*

So, adding a head on top of a head, here's another verse. The original verse didn't lack anything, but I wanted to write another one—to express what was said about the Third Patriarch Seng Can in a bit more detail.

**Since neither his family name nor his given name are known.** There are no lay names recorded for Great Master Seng Can, and it's not known where he hailed from or where he traveled. He stood under a tree and left the world. Imagine how free and at ease he was! Unless a person had real skill, then no matter who he was, he'd never be able to do that!

**He was called “Seng Can,” the jewel among those in the Sangha Jewel.** So, a name had to be found for the Master. “Fine. We'll call him ‘Seng Can,’ because in the future, he will emit light that illumines Buddhism. He will be a dazzling light in Buddhism; among humankind, he will be a great hero.”

僧璨了，是在佛教裡頭，將來會放大光明的，對佛門有一種很大的光輝的，這是人間一些眾人裡頭一個大英雄。」

「身染風疾求懺罪」：可是他當初也有病，什麼病呢？這個「風」，或者可以說是風濕病，因為這也沒有說明白；或者就是身上長了麻瘋病，麻瘋病就是一種治不好的病。因為他連個姓名都沒有，他究竟有什麼病、沒有什麼病，也沒有人知道；不過這麼說，說他裝這麼一個樣子，說有這麼種病。那麼他是個在家人的樣子，就去見二祖神光——也就是慧可大師，就求慧可大師給他懺罪。慧可大師就說：「你把罪拿來，我給你懺啦！」那麼他站那兒找一找他自己的罪，找、找；罪本來也沒有形，也沒有相，也沒有一個什麼東西。於是乎他就說：「我覓罪了不可得。」我找罪找不著。所以慧可大師說：「我與汝懺罪竟。」給你懺悔完了，你沒有罪，你找不著，你叫我給你懺個什麼？這就本來是空的嘛！本來無一物，你何處惹塵埃呢？也就是這個道理。那麼僧璨大師大約在這個地方也就明白了，所以他就在這兒服侍二祖。「執侍」，就是在那兒來給二祖做飯吃、洗衣服，這一切的工作都他來照顧，也可以說是有什麼需要都是他做護法，服侍了兩年。

「心內雖吉外頭凶」：怎麼說心內雖吉呢？心裡頭他是得道了，他是懂得修行，但是「是故知命者，不立乎危巖之下」，就是「危邦不入，亂邦不居」；所以二祖就叫他去住深山，不要在世界上，說這個國裡頭將會有災難。那是南北朝那時候，有個皇帝叫周武宗的，滅佛。若不是滅佛，他也不需要隱遁。因為那時候想要把見著的和尚都殺；見著和尚就殺，見著出家人就抓去勞改，比文化大革命大約還厲害。那麼這樣子，他就在這個司空山那兒，來回在那裡頭，也不敢住一個地方；因為住一個地方，怕人家來抓他。今天在山東邊住，明天又搬到山西邊，後天又搬到山南邊，再後天又搬到山北邊，也就居無定處，沒有什麼一定的地方。或者

**Because his body was plagued with illness caused by the wind element, he sought to repent.** But in the beginning, he had a disease. It was a disease involving “wind.” It might have started out as rheumatism or leprosy, there’s no clear record of this. In general, it was an illness caused by the wind element for which there was no cure. Anyway, without any record of who he was, it’s impossible to determine exactly what kind of illness he had or didn’t have. We could say he was pretending to have that disease. At any rate, he was a layman then, and he sought out the Second Patriarch Sheng Guang—Great Master Hui Ke—and asked him to help him repent of his offenses. Master Hui Ke told him to show him the offenses so he could perform the repentance. Well, the layman stood there searching for his offenses. He looked and looked, but basically offenses have no shape, no attributes—they aren’t really “things” at all. It took him a while, but eventually he said, “I can’t find my offenses.”

Master Hui Ke responded, “I’ve already represented you in repenting of those offenses. Once the repentance was done, the offenses ceased to exist. That is why you can’t find them. You asked me to help you repent of your offenses? Basically they are empty; basically there is not one thing. Where can the dust alight?” That’s the principle involved here.

Master Seng Can likely understood, and so he began serving the Second Patriarch. As an attendant, he prepared the Master’s food, washed his clothing, and did whatever else was needed to take care of him. You could say he was a Dharma Protector who provided whatever was necessary. He did that for two years.

**Although good fortune filled his mind; the external situation was unfortunate.** What is meant by “good fortune” in his mind? It means his mind had gained the Way; he understood how to cultivate. Nonetheless, “... he who has the true idea of what is Heaven’s appointment will not stand beneath a precipitous wall.” That is, “Such a one will not enter a tottering state, nor dwell in a disorganized one.” And so the Second Patriarch told him to go dwell deep in the mountains and not to come out among the populace. He told him the country was about to experience a big disaster. During the Southern and Northern periods, Emperor Wu Zong of the Zhou Dynasty purged Buddhism. Had it not been for the purge, the Master would not have had to hide away. But during that time, monks who held Buddhist views were killed, monastics were captured and put in labor camps. The things that took place then were even worse than what happened during the more recent Cultural Revolution. And so he came and went from Si-Kong Mountain, not daring to stay in any one place for fear he would be caught. Today he would stay on the east side of the mountain; tomorrow, on the west side. The next day he’d stay on the southern side, and the following day he’d go to the northern side. He kept his living space flexible. He’d climb a tree and stay there for a night. The next night he would dwell in a cave. There was nothing fixed about where he stayed. Reflecting on how difficult it was for those who cultivated in the past should inspire us in our practice now!

**He hid on Kong Mountain, abiding continually in quietude.** On Si-Kong Mountain where he hid, there weren’t any amenities at all. He would

在樹上住一宿，或者在岩洞裡住一宿，也沒有什麼一定的。你看古來修行那麼難，他就在這時候來用功修道。

「隱居空山恆寂靜」：他隱居在司空山那兒，這空山裡頭什麼也沒有，是人跡罕到的地方，只有一些個狼蟲虎豹、獅子之類的。古來那些修道的人，都和這些個野獸在一起，他也不傷害野獸，野獸也不傷害他，和平共處在那兒。那麼他常常是在定中。「寂靜」，就是沒有人去擾亂他，他很方便用功的。

「弘化羅浮結法緣」：他以後去廣東的羅浮山說法，在羅浮山大開法筵，很多聽眾都去聽他說法，所以說和所有的眾人都結法緣。

「樹下歸去解脫竟」：等到他圓寂的時候，就在樹下一手扳著樹枝子，就那麼樣圓寂了，所以說「樹下歸去」。他回去了，得到究竟的解脫了；他來去自由，願意活著就活，願意死就死。

「江河流水永留傳」：雖然他沒有姓名，但是僧璨大師這種道風、這種道德，他這種的教化，流風易俗，是人永遠都不會忘的。✻

hike to a place and the only thing there would be wolves, insects, tigers, panthers, lions, and the like. Cultivators of old stayed together with the wild animals. They did not harm the animals, and the animals did not harm them. They lived together in mutual accord. The Master stayed in samadhi a lot of the time. **Quietude** indicated that there were no disturbances, so he was easily able to develop his skill.

**Then he propagated the Teachings on Luo-fu Mountain, creating Dharma affinities.** Later on, he went to Luo-fu Mountain in Canton Province and spoke Dharma. On Luo-fu Mountain he held huge Dharma assemblies, and many people came to hear him speak the Dharma. That's how he **created Dharma affinities.**

**Beneath a tree he returned to Liberation.** When it was time for him to enter the Stillness, he stood under a tree, took hold of a branch, and departed in that way. The idiom says: "Under a tree, he went back home." He returned. He went back to Liberation. He was free to come-and-go. If he wanted to live, he could; if he wanted to die, he could.

**May the river of his transmissions flow on forever.** Although his lay names are unknown, nonetheless Great Master Seng Can's reputation in the Way, his virtue in the Way, his teaching and transforming, and his popularity are such that people will never forget about him. ✻

## 舍利弗發願行菩薩道

舍利弗在佛的面前，發願行菩薩道，修大乘法。

舍利弗說：「我想把我這個身體布施給人，誰想要，我都能捨得。」

佛說：「很好！你就試試看去囉！」

舍利弗就出去行菩薩道了。看見路上有一塊石頭，他就想：「這塊石頭，我應該把它搬走；如果不搬走，眼睛不好的人，在路上走，會把腳踢破了，或者跌倒受傷。」於是他把石頭搬走，心裡想著：「我行菩薩道了！」

走著走著遇著一些水，就想：「我把這個水坑用土把它填平了，沒有水，人容易走，免得有人像釋迦牟尼佛在過去生修布髮掩泥這種的行門。」就找一個鋤頭，找一個裝垃圾的東西，就左一筐土、右一筐土，把有水的地方都填平了。這也是行菩薩道，這都是利益人的地方。

## The Venerable Sariputra Tries to Cultivate The Path of The Bodhisattva

The Venerable Sariputra, upon hearing the Buddha say that cultivating the Bodhisattva Way was the Great Vehicle practice, decided that he too would cultivate practice the Bodhisattva Way.

Sariputra said, "I think I can do that. I imagine I could give my body away to someone if that person asked for it."

The Buddha said, "Okay, go try it out."

Thereupon Sariputra set out to cultivate the Bodhisattva Way. As he was walking, he saw a stone on the road and said to himself, "I should move this rock away or else people with poor eyesight walking along this road could break a leg or have a spill and be injured." And so he moved the rock away and thought to himself, "I'm cultivating the Bodhisattva Way."

He kept on going and ran into a hole full of water. He said, "I'd better fill this hole. It would be easier to walk here if there weren't any water. Filling the hole would prevent situations such as in the case when Sakyamuni Buddha in a previous life had to spread out his hair to cover a mud puddle." And so he found a hoe and a pail and brought load after load of dirt until he had filled the hole so there was no more water. Then he said to himself, "These are both ways of benefitting people. The road wasn't easy to travel on but I've repaired it, and that is cultivating the Bodhisattva Way." He was very happy that he had cultivated the Bodhisattva Way twice that day. When he went back and sat in meditation, he felt very comfortable and said, "It's not strange that people cultivate the Bodhisattva Way. It's really fine. Today I have fewer false thoughts during my meditation. I'm certainly going to continue to cultivate the Bodhisattva Way."

舍利弗很高興：「這一天行了兩次菩薩道，回來打坐也覺得很舒服，今天打坐妄想都少了。」

第二天又遇著一個沒有眼睛的人，沒有人替他帶路，他想：「啊！我應該行菩薩道，送這個沒有眼睛的人回家！」就說：「瞎先生，你想到什麼地方去啊？」這個人說：「你才瞎呢！」舍利弗一想：「唉！我叫他瞎先生，他不高興，行菩薩道應該忍哪！」就說：「喔！有眼睛的先生……」「啊！我有沒有眼睛，你管得著嗎？你這個混帳！」這個人就和他發脾氣了。舍利弗說：「我想幫你忙，你要到什麼地方，我送你去。」「我不需要你幫忙！」這個沒有眼睛的人不要他幫忙，就罵他一頓。

被罵了之後，舍利弗就想：「喔！菩薩道是不容易行的。哎！修忍辱囉！」於是忍辱波羅蜜，先回去休息，明天再說。這天晚間打坐，總就覺得妄想很多：「這個人怎麼我要給他帶路，他來罵我？世間的人真是很奇怪的！」但是他還沒生退悔心，沒有說菩薩道難行，心裡還想：「罵一點不要緊，他打我，我也忍著。」

Then he met a blind person who was walking down the road without a guide. He thought, "I should cultivate the Bodhisattva Way and escort this blind person to his home." And so he said, "Mr Blindman, where do you want to go?"

The sightless person said, "It is you who are blind, not me!"

Sariputra thought, "What? He's a blind man, and he gets upset when I call him 'Mr. Blind Man.'" Oh well, when one cultivates the Bodhisattva Way, one has to be patient. And so he said, "Oh, you are Mr. Having Eyes."

To that the blind man retorted, "What's it to you if I have eyes or not?" He was exploding with anger as he scolded Sariputra.

Sariputra said, "I just want to help you. I'll guide you wherever you want to go."

The blind man said, "I don't need any help from you." and scolded him.

Sariputra said to himself, "The Bodhisattva Way is not easy to cultivate! I wanted to show him the road and he cursed me. But be patient, practice the paramita of patience and don't pay any attention to him. However, I think I'll take the Bodhisattva Way back with me for the day and let it rest a little. Tomorrow we'll see."

He returned, and as he sat in meditation that evening he kept having false thoughts about what had happened. "He was blind and when I wanted to guide him along the road he cursed me! People in the world are really weird." But he still didn't think of quitting, and hadn't decided it was too hard to cultivate the Bodhisattva Way. He still thought to himself, "If he scolds me a bit it's not important. I can take it. I wouldn't have even cared if he had hit me!"



第三天又出去行菩薩道，就遇著一個人，在路上一邊走路一邊哭，痛哭流涕的。舍利弗就問他：「你有什麼困難的問題，可以告訴我嗎？」那人就說：「我這個問題你不能問的，你也管不了我這個問題。」舍利弗說：「或者我能管呢？你告訴我，試一試啦！」那人說：「你真想要聽？因為我母親有病看醫生，醫生開了一個藥方。這個藥方上頭就寫著要活人的眼睛一隻。我到所有的藥舖裡去買活人的眼睛，都買不著這種藥材。本來想把我自己的眼睛拿出來給我母親治病，但是又捨不得，這個東西多痛的，所以我現在一點辦法沒有，只有哭。」

舍利弗尊者一想：「唉！他很孝順的，他這種困難我是應該幫他，這個菩薩道我應該做。」想了大約兩分鐘吧，決定這麼做，說：「你不要哭了，我布施給你我這個眼睛，我幫助你！」這個人說：「真的嗎？那當然好啦，你真捨得你的眼睛給我母親治病？」舍利弗說：「捨得！不成問題，我是想要行菩薩道的人。」這個人說：「好！那我先給你叩頭了。」於是就給這個行菩薩道的菩薩叩一個頭。

你說人頭都給叩了，若不捨這個眼睛是辦不到了。舍利弗這時候，拿刀把左眼睛挖出來，忍著痛說：「好了！拿回去給你母親治病。」這個人拿起看一看，說：「唉！這個眼睛這麼臭，並且也不是這個眼睛，我要的是右眼睛，這左眼睛沒有用。」拿起眼睛丟到地下，用腳把這個眼珠子踩破了。

續第19頁

The next day he set out again to cultivate the Bodhisattva Way. On the way he encountered a person who was walking along and crying, sobbing his heart out. Sariputra asked him, "What's wrong? Whatever trouble you are in you can tell me about it. You don't have to be so sad and in so much pain."

The crying person said, "You shouldn't even ask about my troubles! There's nothing you could do to help me."

Sariputra said, "Maybe there's something I can do for you. Give it a try and tell me."

The man said, "It wouldn't do any good to tell you. Don't waste my time. I've got too much pain in my heart, so all I can do is cry."

Sariputra said, "I'm sure I can help you. Tell me what's wrong, and I'll find a way to help."

The man said, "Do you really mean it? It's because my mother is sick. She went to see the doctor, who wrote her a prescription that says she needs the eye of a living person to cure her. I've gone the rounds of all the pharmacies trying to buy a live person's eye, but there are none for sale. That kind of medicine doesn't exist, so there's no way to cure my mother's illness, and all I can do is cry. At first I intended to take out my own eye to cure her, but I can't give it up. It's too painful. And so now there's nothing I can do but cry!"

Sariputra thought it over, "I really should help him out of this painful dilemma. This is a Bodhisattva Way I should cultivate! Also, he is very filial. I've found a friend in my cultivation of the Bodhisattva Way. This is excellent! I should practice this Bodhisattva Way!" He thought it over for not very long—maybe two minutes—and made up his mind, "I'm going to do it!" Then he said, "Don't cry. I'll give you my eye to help you out."

The man said, "Really? Of course that would be wonderful! Can you really give up your eye to cure my mother's illness?"

Sariputra said, "It's no big deal. I can give it up. I'm someone who wants to cultivate the Bodhisattva Way."

Continued on Page 19

這一下子，舍利弗心裡都痛了，之前他忍著眼睛痛，現在眼睛痛，心裡也痛，就說：「唉喲！難怪佛叫我不要行菩薩道，這麼試一試，菩薩道還真難行喲！啊！真不容易行！」

正在痛得後悔不想行菩薩道時，這個哭的人就笑起來說：「啊！你行菩薩道原來是這樣有始無終啊！只發一個開始的心，沒有長遠心，這是行的什麼菩薩道？」說完就躡身虛空。原來是天人來試驗他，結果舍利弗尊者自己的眼睛沒有丟，但是這個菩薩道完了，成不了菩薩。❀

The person said, "Fine. I'm going to bow to you first." So, he bowed to this Bodhisattva who wanted to cultivate the Bodhisattva Way.

After the person bowed to him, Sariputra was honor bound to give his eye, and so he took a knife and gouged out his left eye. He was able to stand the pain and said, "Okay, you can take this to cure your mother's illness."

The person took it, looked at it and said, "Ugh, your eye stinks! And anyway its a left eye, and I need a right eye. It's totally useless!" He slammed the eye to the ground and stamped it into the dirt with his foot, smashing it to bits.

At that, Sariputra's heart was filled with pain. Before he had been able to bear the pain from his eye, but now there was pain in his eye and in his heart too. He said, "No wonder the Buddha said to give cultivating the Bodhisattva Way a trial run. It's really hard to cultivate the Bodhisattva Way! It's really hard!" He was in pain and regretted it; he didn't want to cultivate the Bodhisattva Way anymore.

The crying person started to laugh and said, "Oh, so that's how your Bodhisattva Way was all along. It was just a start without a finish. You could only manage to get started, but you couldn't keep it up. What kind of Bodhisattva Way were you cultivating anyway?" After saying that, he rose into the air. It turned out that he was a god who had come to test him. Furthermore, Sariputra hadn't lost his eye after all, but his Bodhisattva Way was finished.❀