

三十二祖弘忍大師

(東土五祖) (續)

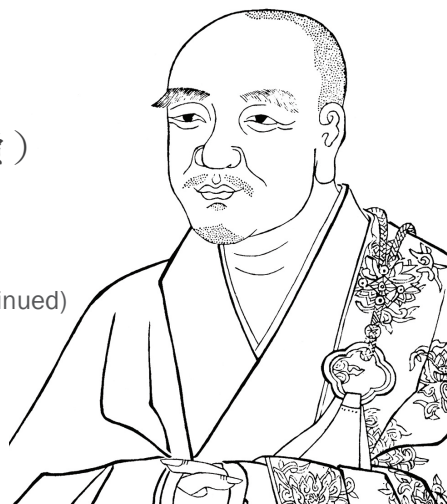
The Thirty-second Patriarch, Great Master Hong Ren (The Fifth Patriarch in China) (continued)

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



「曰：汝無姓耶？」：道信大師說：「你沒有姓嗎？」

「祖曰：性空故無。」：弘忍大師說：「這個性本來是空的，有什麼可姓的呢？」這個小孩子很滑稽的。

「信默識之」：道信禪師也不和他說什麼，就算了；你性空故無嘛，就不管他了。「默識之」，就是慢慢記，記一記這小孩子在什麼地方，怎麼遇著；認可這小孩子。

「乞爲侍者」：以後大約過了幾天，就到那兒和他母親化緣去了。化緣化什麼呢？就化他這個兒子。說：「你這個兒子，你把他送給我當侍者。」這說起來是很奇怪的，他母親根本也沒接近過男人，但是就有了孕；所以她知道這個小孩子不是一個偶然來的，不是很平凡的。

「女以夙緣捨之，無難色」：這個女子知道這是和道信禪師宿世有緣的，所以就捨給他了，一點也不覺得捨不得。不像現在媽媽，有了小孩子就捨不得；她這沒有關係，一點也不覺得困難，面上也沒有不高

Master Xin asked, “You don’t have a family name?” Great Master Dao Xin wanted to confirm: “So you don’t have a family name, right?”

The Patriarch-to-be replied, “The nature is empty, so, no, I do not have a name.” Great Master Hong Ren said, “The nature is basically empty, so what name could there be?” The child was funny.

Master Xin secretly remembered this boy with no name. Chan Master Dao Xin did not say anything more. He let it go: Your nature is empty, and so you have no name. He ignored him; he “was silent.” But he gradually gathered information about the lad—he took note of where the child was from, how he had met him—he became informed about the child.

He begged that he could have the lad be his attendant. A bit later, probably after a few days, Master Dao Xin went to the boy’s mother and begged. What did he beg for? He begged her to give him the lad, saying, “Give me your boy so he can be my attendant.” Actually, this whole thing was quite strange. The lad’s mother had never known a man, and yet she got pregnant. So she knew that the boy hadn’t come for no reason—that he wasn’t an ordinary child.

Because of conditions from past lives, the maiden gave up her son without difficulty. The maiden realized that her child had affinities with Chan Master Dao Xin, so she gave the boy to him, without the least hesitation. She was not like modern mothers who can’t let go of their children. It was no problem for her; she didn’t find it difficult at all. No displeasure or longing showed in her countenance.

The Fourth Patriarch had Master Hong Ren’s head shaved, and later he transmitted the robe and bowl and the Dharma to him. The Fourth Patriarch Chan Master Dao Xin had the child’s head shaved. Later, he transmitted the Dharma to him.

興、捨不得的樣子。

「祖與剃度，後付衣法」：四祖道信禪師就給這個小孩落髮了，以後就傳法給他。

「偈曰」：就說了一首偈頌。

「華種有生性，因地種花生」種子那裡頭有一種生性，因為這個地種下花種，花才生了。

「大緣與性合，當生生不生」「大緣」，就是種種的因緣。種種的因緣與這個生性相合了；這個應該生的，雖然生，也無所生。因為生是無常的，不要執著這個生。

「遂以學徒委之」於是乎就把跟四祖所學的這些個人就都交給弘忍大師了。「委之」，就交給他。

「咸亨間，轉付衣法於大鑒」「咸亨」，是在唐朝高宗的時候，那個時候就又傳法給六祖（即大鑒禪師）。

「至上元元初化去」在唐高宗上元年初，那個時候就往生了。

「代宗諡大滿禪師」唐代宗那時候，賜給他一個諡號，叫「大滿禪師」。

「法雨之塔」他那個塔叫法雨塔。

贊曰：

巖松未老，孌胎已托
笑倒松巢，千歲玄鶴
死生往還，如雲赴壑
偉哉儀風，寄與玄學

「巖松未老，孌胎已托」：這位栽松的道人，他種的松樹還沒有老呢，可是他又投胎去了。

「笑倒松巢，千歲玄鶴」：這個樣子，把松樹都笑倒了；他好像千歲的玄鶴那麼樣的靈了。

A verse says. He spoke this verse for him.

Flower seeds have a living nature. / When those seeds are planted in the earth, flowers will come to life. Inside of a seed is its living nature. When a flower seed is planted in the earth, a flower will grow.

When great conditions combine with the nature. / It should be born, however, being born is actually non-birth. "Great conditions" can refer to all kinds of causes and conditions. All those various causes and conditions mesh with that living nature; it should have a life and although it does have a life, it also doesn't. That's because life is impermanent, and so we must not be attached to life.

Then he entrusted his own disciples to Master Hong Ren. The time came when the Fourth Patriarch gave over the disciples who studied with him to Great Master Hong Ren. "Entrusted" means he gave them to the Fifth Patriarch.

During the Xian Heng Reign period, Master Hong Ren transmitted the robe and bowl and the Dharma to Da Jian. Xian Heng is the name of one of Emperor Gao's Tang Dynasty reign periods. The Fifth Patriarch transmitted the Dharma to the Sixth Patriarch (Chan Master Da Jian) during that time.

At the beginning of the first year of Shang Yuan Reign period, the Master entered the stillness. Master Hong Ren passed away at the beginning of Emperor Gao's initial year.

Emperor Dai bestowed upon him the posthumous title of Magnificent Fullness Chan Master. The Emperor of Tang conferred a posthumous title upon the Fifth Patriarch: Chan Master Magnificent Fullness.

And called his stupa Dharma Rain. The Emperor named the Master's stupa: Dharma Rain.

A praise says:

Before the cliff's pine trees matured, he was already in his next womb.
The laughter of a thousand-year-old mysterious crane floated down from a nest in the pines.

Coming and going in birth and death, he was like the clouds themselves drifting down into the ravines to bring rain.

How magnificent was his way of being; how generous his entrustment of the esoteric teachings!

Commentary:

Before the cliff's pine trees matured, he was already in his next womb. This cultivator planted pines, and before the trees were mature, he had already gone off and entered a womb.

The laughter of a thousand-year-old mysterious crane floated down from a nest in the pines. Laughter could be heard in those evergreens expressing amusement at the old cultivator. He is as magical as the marvelous thousand-year-old crane.

待續

To be continued