

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

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English Translation Revised by Bhikshuni Heng Chih



「死生往還，如雲赴壑」：他在托生的時候，願意托生就托生，願意不托生就不托生，很隨便的，很能自由的，能任運的。他是自己可以隨便去投胎，不需要父母那種染污的行為，所以他沒有父親；就像那個雲彩下雨似的，有雲彩了，那個雨自然就流到溝壑裏頭去。

「偉哉儀風，寄與玄學」：這位祖師他這種榜樣是很偉大的，他這種風範也很特別的；他把這個玄學——就是佛的心印法門——流傳到後世了。

或說偈曰：

無形無情亦無名
有氣有血故有生。
栽松品石清閒課，
闖關奪舍勇士型。
性空心淨離言說，
道成德備宣妙音。
東山黃梅演奇蹟，
儀範萬世照古今

上人：我不知記得不記得了，念一念給大家聽一聽。對不對？

Coming and going in birth and death, he was like the clouds themselves drifting down into the ravines to bring rain. When he chose a womb to enter, it was because he wanted to enter a womb; if he didn't want to enter a womb, he would not have had to. He could decide; he had the freedom to do as he pleased. He could select which womb he wanted to enter for his next rebirth. He did not need a father; nor was that messy act necessary. Therefore, he had no father: He was like clouds that drop down into the low places before letting go their rain.

How magnificent was his way of being; how generous his entrustment of the esoteric teachings! This Patriarch was an awesome model in his behavior. His way of being was most unusual: he transmitted the esoteric teaching—the Buddhas' mind-seal Dharma—and it has flowed on to subsequent generations.

Another verse says:

The Way has no shape, no emotion, and also no name;
But he had breath and blood, and so he had a life.
Planting pines and appreciating rocks were his pastimes.
But he became proactive and seized a house, being of a hero's mould.
The nature is empty, the mind is pure; there is nothing that needs said.
Yet, the Way was realized, virtue perfected,
and wondrous teaching ensued.
Huang Mei of East Mountain spread teaching that left unusual traces.
His example remains through the millenniums, illumining past and present.

Commentary:

I don't know if I remember the verse I wrote or not. I'll recite what I remember; you listen and see. Correct?

弟子：對。

上人：對啊？沒有錯一個字，不是吹大炮吧？我寫完了就到那兒和周果立講話，也沒有看它。

「無形無情亦無名」：道是沒有形相的，也沒有一種情感在裏頭，也沒有名。這是道教《清靜經》上說的：「大道無形，生育天地。大道無情，運行日月。大道無名，長養萬物。」這是有根據的，不是就空談的。「吾不知其名，強名曰道」，不知道它的名字，強給它取個名叫道。就是由道生的，所以也無形，也無情，也無名。

「有氣有血故有生」：但是他因為有氣了，又有血了，所以就有生命了，稱之為小孩子了。這個小孩子是老道精來的。老道精，就是道之精靈；他是從道而生的。

「栽松品石清閒課」：他前生是栽種松樹的一個道人，他這個道，是在那兒品論這個石頭：「喔，這個石頭是圓圓的，那個石頭是四方的，那個石頭是三角形的，這個石頭是扁扁的，那個石頭是長長的……。」就這麼來研究這個石頭：「這個石頭硬啦，那個石頭軟啦，這個石頭好雕刻……。」在山上就玩這個呢！這叫「品石」，品評這石頭的性質。這是一種很清閒的、很自在的課程，無罣無礙、無拘無束、無煩無惱，什麼也沒有的，這叫「清閒課」。

「闖關奪舍勇士型」：喝！你看他雖然說清閒課，這兒他闖關奪舍了！他也沒有一個父親，他一靈真性投到他母親腹裏去了；這是一種超出造化的生理，所以叫「闖關奪舍」。因為那個老道大約年紀也大了，走路也不太方便了，他就要把它換一換，換一個小的；所以闖關奪舍，硬到那兒搶了一個房子住。所以他是有勇士的氣概，有勇士的樣子（註1）。

「性空心淨離言說」：因為什麼他沒有姓呢？姓本來空的。人有姓，這都是執著嘛！這個姓一定是真的嗎？都是假的嘛，所以叫性空。他心裏是乾淨的，什麼也沒有。這種境界說也說不出來，想也想不到的，不可思議的。

「道成德備宣妙音」：他道業成就了，德

Disciple: Correct.

Master: Correct, eh? No mistakes? I wasn't just bragging? After I wrote it, I went to talk to Zhou Guo Li and didn't look at it again.

The Way has no shape, no emotion, and also no name. The Way has no shape—no appearance; it also has no emotion in it, and it also is without a name. Daoism's *Text on Purity* says: "The Great Way has no shape; it gave birth to heaven and earth. The Great Way has no emotion; it moves the sun and moon. The Great Way has no name; it nurtures the myriad creatures." So this line is an allusion, not just a random expression.

The text continues: "I do not know its name. If I were to force a name in it, I would call it The Way." Not knowing its name, we could call it The Way. The Way arose, and it was without shape, without emotion, and without a name.

But he had breath and blood, and so he had a life. But because he had breath and blood, he had a life. He became a child. That child was the essence of the old cultivator incarnate. The essence of the old cultivator is the essence of the Way itself. He was born from the Way.

Planting pines and appreciating rocks were his pastimes. In his previous life he was a cultivator of the Way who planted pine trees. His "way" consisted of appreciating rocks. He reflected: "Hmm... That rock is very round. That rock is square. That rock is triangular. That rock is flat. That rock is long..." That's how he investigated rocks: "This rock is hard. That rock is soft. This rock is good for carving..." That's what he enjoyed doing in the mountains—"appreciating rocks." He noted the characteristics of the rocks. It was a relaxing and enjoyable course of study—unhindered, unobstructed, with no fetters or afflictions. There was none of that in his "pastime."

But he became proactive and seized a house, being of a hero's mould. Ha! Look at that! Even though he had such an easy pastime, he took it upon himself to seize a house! He didn't have a father. His soul—his true nature—chose to be born in the womb of his mother: it was an immaculate conception. That's what's meant by "becoming proactive and seizing a house." That was probably because this old cultivator had gotten on in years to the point that walking on the roads wasn't easy anymore. He needed a change. He wanted to change into a youngster. So he took it upon himself to seize a house. He simply forced his way in and snatched a room. He had the mettle of a hero.

The nature is empty, the mind is pure; there is nothing that needs said. Why didn't he have a family name? Names are basically empty. People get attached to their family names. Is there any definitive truth in a family name? They are ephemeral. Thus, the statement: The nature is empty. His mind was pure. There was nothing at all. This state cannot be expressed in words or conceptualized in thought. It is inconceivable and ineffable.

Yet, the Way was realized, virtue perfected, and wondrous teaching ensued. He accomplished his work in the Way; his accumulation of virtue was full. Thus, he began to speak Dharma for those who gathered at East Mountain.

業也圓滿了，所以在東山那個地方要給大家說法。

「東山黃梅演奇蹟」在湖北東禪寺那個東山，這位黃梅老人在那兒，他所演化的這種是很奇特的，和人不同。

「儀範萬世照古今」他這種法則，可以給萬世都留一個紀念、留一個榜樣；在那兒照天照地、照古照今的，古今都光明了。☸

Huang Mei of East Mountain spread teaching that left unusual traces. Elder Master Huang Mei taught at Eastern Chan Monastery in Hubei near East Mountain. His way of propagating the teachings was rare indeed. He was outstanding!

His example remains through the millenniums, illumining past and present. He was exemplary in the Dharma, worthy of being remembered for hundreds of thousands of years. The model he left us shines on heaven and earth and illumines those of past and present. Generations receive his light. ☸

有關五祖「闖關奪舍」的公案，《八十八祖道影傳贊》〈三十二祖弘忍大滿禪師傳〉記載——

五祖弘忍大師者，蘄州黃梅人。

先為破頭山栽松道者，嘗請于四祖曰：「法道可得聞乎？」

祖曰：「汝已老脫，有聞其能廣化耶？儻若再來，尚可遲汝。」

乃去行水邊，見一女子浣衣，揖曰寄宿。

女曰：「我有父母，可往求之。」

曰：「諾我，即敢行。」女首肯之。遂回策而去。

女周氏季子也，歸輒孕，父母大惡，逐之。

女無所歸，日傭紡里中，夕止于眾館之下。

已而生一子，以為不祥，因拋濁港中。

明日見之，汭流而上，氣體鮮明。

大驚，遂舉之。

成童隨母乞食，里人呼為無姓兒。

逢一智者，歎曰：「此子缺七種相，不逮如來。」

後遇信大師得法嗣，化于破頭山……。

As to the public record regarding when the Fifth Patriarch “went into attack mode and seized a house,” in the *Transmission Verses in the Illustrated Lineages of Eighty-eight Patriarchs*, there is a chapter explaining “*The Transmission Verse for the Thirty-third Patriarch Hong Ren.*” Chan Master Magnificent Fullness recorded this:

The Fifth Patriarch, Great Master Hong Ren was from Huang Mei in Qi Zhou.

In a previous incarnation, when he was planting pine trees on Broken Head Mountain, he asked the Fourth Patriarch, “Can I hear the Dharma of the Way?”

The Patriarch replied, “You’re already old. Even if you hear the Dharma, how could you transform beings widely? If you can come back again in a new body, I will wait for your next reincarnation.”

Later, as the old cultivator was walking by the water, he saw a woman who was washing clothes in the river. He made a half bow to her, and ask for a place to stay for the night.

The maiden said, “I have parents. You can go ask them.”

The old cultivator said, “If you promise to let me stay, I will dare to go to your parents.”

The maiden nodded yes. So the pine planter turned back and walked away using his cane.

The maiden, who was the youngest child of the Zhou family, became pregnant after she returned from washing clothes at the river. Her parents were furious and kicked her out.

The maiden became a servant. She did some weaving work in the village during the day, and stayed in public housing at night.

Eventually, she bore a son. Thinking this child was inauspicious, she threw him into a stream.

But, the next day, he was floating on the surface of the water, looking fresh-faced and bright.

Terrified, she lifted him out.

As a youth, he followed his mother when she went begging. The villagers called him “the boy who had no family name.”

Once a wise one upon seeing him sighed and said, “This child lacks seven (of the thirty-two) hallmarks of a Buddha; he will never be as good as the Tathagata.

Later Master Hong Ren met Great Master Xin and obtained the Dharma lineage. Then he taught for a while at Broken Head Mountain...