

# 三十三祖惠能大師

## (東土六祖)

### The Thirty-third Patriarch, Great Master Hui Neng (The Sixth Patriarch in China)

宣化上人講於1983年11月30日  
比丘尼恒持 修訂

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English Translation Revised by Bhikshuni Heng Chih



祖，生新州，族盧氏。三歲喪父，母嫠居，採樵以給。遇客聞誦《金剛經》，感悟。以居士身來扣黃梅，入碓坊服勞八閱月。梅知付授時至，令衆述偈。祖有「菩提本無樹」語，梅默識；恐衆嫉，其衣法付，令宵遁。

偈曰：「有情來下種，因地果還生。無情亦無種，無性亦無生。」

祖得法，潛入獵隊一十六載。因析風旛論，始出衣鉢，落髮。衆請興曹溪，嗣法三十餘人，青原、南嶽爲上首。先天二年示寂，壽七十六。憲宗諡大鑑禪師，塔曰元和靈照。

三十三祖惠能大師，他在中國又叫六祖。

「祖，生新州，族盧氏」：六祖大師是廣東新州那塊兒的人。他的祖先以前是北方人，以後因為祖先搬到廣東，在新州那個地方落戶了，所以做新州的族人，他父親姓盧。

The Patriarch was a native of Xin Zhou. His family name was Lu. He was three years old when he lost his father. He gathered firewood to support his widowed mother. One day, upon hearing a customer reciting words from the Vajra Sutra, he awakened. Still a layman, he went to pay respects to Huang-mei. For eight months he labored at thrashing rice there. Huang-mei knew that it was time to transmit the Dharma to him, so he ordered everyone to compose verses. When the Patriarch wrote "...basically, Bodhi has no tree," Huang-mei signalled unspoken recognition of him. Concerned about others' jealousy, he gave him the robe, bowl, and Dharma and told him to flee in the night.

A verse says:

There needs to be vitality in a seed that is planted.

Then, because of the earth, fruit comes forth again.

What lacks vitality is not a seed.

What lacks a nature also lacks the life-force.

Once the Patriarch obtained the Dharma, he hid among some hunters for sixteen years. Upon resolving the dispute about the wind and the flag, he revealed the robe and bowl for the first time, had his head shaved, and responded to the assembly's request that he make Cao Xi thrive. He bequeathed the Dharma on more than thirty people, with Qing-yuan and Nan-yue being the leaders. In the second year of the Xian Tian reign period, he entered stillness at age seventy-six. Emperor Xian bestowed the posthumous title of Dhyana Master Great Mirror upon him and called his stupa Efficacious Shining of Primal Harmony.

#### Commentary:

The Thirty-third Patriarch Great Master Hui Neng was the Sixth Patriarch in China. The Patriarch was a native of Xin Zhou. His family name was Lu. The Sixth Patriarch was from Xin Zhou in Canton Province. His early ancestors were from the north, but because his later ancestors moved to Canton Province and took up residence

「三歲喪父，母嫠居」：他三歲父親就死了，母親守寡，帶著這個兒子一起住。採樵以給：他長大之後，就以打柴來維持母子兩人的生活。

「遇客聞誦《金剛經》，感悟」：有一天，他擔柴到一個買柴的店裏去，店裏的一個客人在那兒誦《金剛經》，他聽見「應無所住而生其心」就開悟了。

「以居士身來扣黃梅，入碓坊服勞八閏月」：他用他居士身就到東山五祖弘忍大師那兒去；在黃梅道場那兒舂米做苦工，舂了八個月。

「梅知付授時至，令眾述偈」：黃梅知道在這個時候應該傳法給他了。因為他那兒服勞執役，也不打妄想，只是用功；所以五祖知道這個時間到了，就叫大家寫一首偈頌來。

「祖有『菩提本無樹』語」：神秀就偷著寫了一首偈頌，說是：「身是菩提樹，心如明鏡臺。時時勤拂拭，休使惹塵埃。」那麼六祖到那兒一看，又作了一首說：「菩提本無樹，明鏡亦非臺；本來無一物，何處惹塵埃？」其實這正是批評神秀那個偈頌。因為神秀那個偈頌是在修道的時候，所以他要「時時勤拂拭」；而六祖大師是已經過來人了，他是過河不需舟了，所以他說：「菩提本無樹，明鏡亦非臺；本來無一物，何處惹塵埃？」本來什麼也沒有，在什麼地方有這個塵埃可惹呢？

「梅默識」：黃梅五祖也沒有說什麼，就記得這個人；認可他。

「恐眾嫉，其衣法付，令宵遁」：因為當時那些個學佛法的人，也都是互相妒忌障礙的；你怕我得到祖師位，我怕你得到祖師位，都在那兒守候著想接這個衣鉢。所以就好像現在修行的人，你也想要開悟，他也想要成佛，他想要什麼，總是在那兒有一個東西在那兒障著，總是功夫不相應的。

in the Xin Zhou, the Great Master is considered to be from that area. His father's last name was Lu.

He was three years old when he lost his father. He gathered firewood to support his widowed mother. He was age three when his father died and his mother became a widow, raising her son. As he grew older, he became a wood gatherer in order to support the two of them.

One day, upon hearing a customer reciting words from the Vajra Sutra, he awakened. Once when he carried his load of firewood to a shop hoping to sell it, someone in the shop was reciting the Vajra Sutra. When he heard the phrase "Let the mind be unattached, clinging to nothing," he awakened.

Still a layman, he went to pay respects to Huang-mei. For eight months he labored at thrashing rice there. He went as a layman to East Mountain where the Fifth Patriarch, Great Master Hong-ren resided. There, in Huang-mei's Way-place, he was given the task of thrashing rice. He did that for eight months.

Huang-mei knew that it was time to transmit the Dharma to him, so he ordered everyone to compose verses. The Fifth Patriarch was aware that the Dharma should be transmitted to this layman. He had observed that as he worked, the layman remained concentrated, did not engage in random false-thinking, and was entirely focused. Knowing that the time had come, the Fifth Patriarch announced that everyone should compose verses.

The Patriarch wrote "...basically, Bodhi has no tree." Master Shen-xiu had snuck out and written his verse on the wall. It said, "The body is a Bodhi tree; the mind like a bright mirror on a stand. Time and again wipe it clean; Allow no dust to alight." When the layman who was to become the Sixth Patriarch saw that verse, he too composed a verse that said: "Basically, Bodhi has no tree. Nor does the bright mirror exist. Originally, there is not one thing. Where could the dust alight?" This was, in fact, a direct critique of Master Shen-xiu's verse. Because Master Shen-xiu's verse describes the process of cultivation in which one must "time and again wipe it clean." But the Sixth Patriarch had already done that; he had already crossed the river and didn't need the boat any more. That is why he said, "Basically, Bodhi has no tree. Nor does the bright mirror exist. Originally there is not one thing, where could dust alight?" Since there is nothing at all, how could there be any place for the dust to settle?

Huang-mei signalled unspoken recognition of him. The Fifth Patriarch Huang-mei said nothing. He remembered this person; he knew him.

Concerned about others' jealousy, he gave him the robe, bowl, and Dharma and told him to flee. Because at the time, those who studied Buddhism displayed mutual jealousy and obstructed one another, each fearing that the other might obtain the position of Patriarch, and all of them were watchful, hoping to get the robe and bowl. It was then a lot like it is now; you want to get enlightened, he wants to get enlightened, everybody wants something to the point that they are obstructed by their wanting, and their skill never brings a response.