

三十三祖惠能大師 (東土六祖)(續)

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

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因為怕其餘的大眾妒忌，黃梅五祖在晚間就把衣鉢傳給六祖大師，也把修行的這種道理傳給他；然後叫他晚間就連夜跑了。你看，那時候都這樣子，現在更不如那個時候囉！

「偈曰」：五祖對他說。「有情來下種，因地果還生」：這個情，就是個生機。要有生生化化這種的功能，才能下種；因為有地可種，才能開華結果。

「無情既無種」：若沒有這個生機了，沒有種子了，只有地也沒有用。有這個種子，你不把它落到地下下種，這也沒有用。「有情」，是個人；「無情」，沒有人給他下種，也沒有種子呢。

「無性亦無生」：也沒有什麼性，也沒有一個生生的能力。這就是說，修道用功，你不怕有妄想；你就有妄想，你能以還不隨妄想轉，還是去修行。你也不怕有欲念，有欲念，你能以不跟著這個欲念跑，那也都沒有關係

Because Fifth Patriarch Huang-mei was concerned that others in the great assembly would be jealous, he immediately transmitted the robe and bowl to the Great Master that night, making him the Sixth Patriarch and explaining to him the essence of cultivating the Way. Then he told him to flee. Just look at that! It was like that way back then, how much the more must it be that way now!

A verse says: The Fifth Patriarch spoke this for the Sixth Patriarch.

There needs to be vitality in a seed that is planted/then, because of the earth, fruit comes forth again. “Vitality” refers to the life-force; there must be vitality—the ability to sprout and transform—in order for a planted seed to develop. Once in the ground, such a seed can blossom and bear fruit.

What lacks vitality is not a seed. If there is no vitality, then there is no seed. Earth alone cannot produce a seed’s function. Even when there is a viable seed, if you do not plant it in the earth, it cannot perform its function. Thus, “vitality” can refer to the person who plants the seed. A lack of vitality can refer to the person not planting the seed or to an absence that renders a seed useless.

What lacks a nature also lacks the life-force. When there is no nature, there is no ability to sprout and grow. This refers to the ability to cultivate the Way: you don’t need to fear having false-thinking, you only need not follow or be turned by the false thoughts. You don’t need to fear having thoughts filled with desire, you only need not pursue those desirous thoughts. If you don’t follow, then it’s no problem. In order to do that, you must gather back your body and

的。因此，你要收攝身心，不跟著妄想跑。所以「無性亦無生」，你若沒有這個生性了，它也沒有一個生機；沒有生機，也沒有生性。

「祖得法，潛入獵隊一十六載」：六祖大師得到這個衣鉢了，得到這個正法眼藏了，就和那些個打獵的人在一起，前後有十六年。

「因析風旛論」：以後他看時機成熟了，就到廣州聽印宗法師講《涅槃經》。有兩個僧人，一個就說風在那兒動，另一個僧人就說是旛在那兒動；風你看不見的，旛是有形的，他就這麼講他的理。那麼六祖大師就說：「不是風動，不是旛動，仁者心動。」是你心裏動啊！若不動，什麼都沒有了嘛！

「始出衣鉢，落髮」：在這時候，他才把衣鉢拿出給人看，就出家了。

「衆請興曹溪」：大家就請他到曹溪那個地方去建立道場。因為那兒過去有個智藥三藏尊者說是：一百七十年以後，有肉身菩薩在這兒弘揚佛法。他那個時候，正是一百七十年以後，所以他到那兒去修南華寺，建立曹溪道場。

「嗣法三十餘人，青原、南嶽爲上首」：接他的法的，就有三十多個人；南嶽懷讓禪師和青原行思禪師，這兩位是其中的上首。

「先天二年示寂，壽七十六」：在唐朝玄宗先天二年（編按：亦即開元元年），他就圓寂了，年紀是七十六歲。

「憲宗謚大鑑禪師」：憲宗時，就封他一個謚號，叫大鑑禪師。「塔曰元和靈照」：塔叫靈照之塔。

mind so that you do not pursue false thoughts. Therefore, “what lacks a nature also lacks the life-force” applies to false thoughts, which do not have a nature and lack vitality. Without vitality there can be no nature.

Once the Patriarch obtained the Dharma, he hid among some hunters for sixteen years. After the Great Master, the Sixth Patriarch, got the robe and bowl and obtained the Proper Dharma-eye Treasury, he lived among hunters for a total of sixteen years.

Upon resolving the dispute about the wind and the flag, Later, when he saw that the opportunity was at hand, he went to Canton Province to listen to Dharma Master Yin-zong explain the *Nirvana Sutra*. There, he encountered a couple of people who were debating the movement of wind. One monk said that the wind moved; the other said that the flag itself moved. He noted that the wind was invisible, but the flag could be seen. That was what he reasoned. The Sixth Patriarch said to them: “It is not the wind that moves, nor is it the flag that moves. Gentlemen, it is your mind that moves.” Your mind moves; if it didn’t move, there wouldn’t be anything at all happening.

He revealed the robe and bowl for the first time and had his head shaved. Only then did he show the robe and bowl to people and enter monastic life.¹

He responded to the assembly’s request that he make Cao Xi thrive. The great assembly requested that he go to Cao Xi and build a Way-place. In the past, Venerable Tripitaka Master Zhi-yao spoke a prophecy saying that after one hundred seventy years, a living Bodhisattva would propagate the Buddha-dharma at that place. And now, it was exactly one hundred and seventy years later. So he went to build Southern Flower Monastery—the Cao Xi Way-place.

He bequeathed the Dharma on more than thirty people, with Qing-yuan and Nan-yue being the leaders. The number of people who received his Dharma came to over thirty. Dhyana Master Nan-yue Huai-rang and Dhyana Master Qing-yuan Xing-si were the two leaders among this group.

In the second year of the Xian Tian reign period, he entered stillness at age seventy-six. This reign period (713 CE) the Tang Dynasty. He passed away in his seventy-sixth year.

Emperor Xian bestowed the posthumous title of Dhyana Master Great Mirror upon him and called his stupa Efficacious Shining of Primal Harmony. After he passed away, the emperor gave him that name and also named his stupa.