

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)

宣化上人講於1983年11月30日
比丘尼恒持 修訂

A lecture by the Venerable Master Hua on November 30, 1983
English Translation Revised by Bhikshuni Heng Chih



贊曰：

應無所住 碓嘴生花
本來無物 總欠作家
黃梅夜半 誤賺袈裟
流傳天下 五葉一華

「應無所住，碓嘴生花」：
要像《金剛經》所說的那麼無所執著。他舂米和斬柴，在這裏邊好像開花了似的；就言其他在那兒修行。

「本來無物，總欠作家」：
本來什麼也沒有的，但是還差一點，就是「猶欠篩在」。

「黃梅夜半，誤賺袈裟」：
黃梅禪師在這夜半傳給他法，這個袈裟被六祖大師給得去了。

「流傳天下，五葉一華」：
這個衣鉢流傳到世界，這一花開五葉。「五葉」就是雲門、法眼、臨濟、曹洞、為仰。這一華五葉流傳到現在。

又偈贊曰

不立文字傳衣鉢

A verse in praise says:

Cling to nothing;
Yet from a thrashing pestle comes a flower.
Originally there is not one thing;
Nonetheless a teacher was lacking.
He met Huang-mei in the middle of the night,
And unexpectedly received the kashaya.
The transmission flows on in the world;
The flower has five petals.

Commentary:

Cling to nothing/yet from a thrashing pestle comes a flower. This line reflects the quote from the *Vajra Sutra* about non-attachment. While he thrashed rice and gathered firewood, it was as if a flower blossomed—an expression of his cultivation.

Originally there is not one thing/nonetheless a teacher was lacking. Basically, there is nothing at all, and yet, his cultivation needed a nudge from his teacher. That refers to “waiting only for the sieve.”

He met Huang-mei in the middle of the night/and bestowed the kashaya upon him. Dhyana Master Huang Mei transmitted the Dharma to him in the middle of the night and gave the kashaya robe the Great Master.

The transmission flows on in the world/The flower has five petals. The robe and bowl transmission has stayed in this world with a five-petalled flower. The five petals represent the Chan [Zen] schools of Yun-men, Fa-yan, Lin-ji, Cao-dong, and Wei-yang. Those five petals of one flower continue to be transmitted to this very day.

本來無物泯言說
 悟徹心源破迷倒
 了達性海遊太河
 一華五葉續慧命
 萬古千秋度世佛
 曹溪法水流沙界
 洗滌衆生垢沉疴

「不立文字傳衣鉢」：也沒有一個什麼證書，也沒有一個什麼文字的證明，來傳這個衣鉢給六祖；不像現在有個畢業證書，啥也沒有，什麼都沒有。

「本來無物泯言說」：本來無一物，什麼都沒有，所以也沒有什麼可說的。

「悟徹心源破迷倒」：把真心的那個源頭能明白了，所以也不迷了，也不顛倒了。好像我們人有一種情情愛愛，這都是迷倒把人迷的；要明白這些個本來都沒有的，為什麼要被這些個東西來支配？

「了達性海遊太河」：你若明白這個性海是「大而無外，小而無內」，「法界為體有何外，虛空是用無不容。萬物平等離分別，一念不生絕言宗。」你若能這個樣子，就了達性海總是清淨的，總沒有一點點無明在那兒遮障著。

「一華五葉續慧命」：從六祖大師以後，傳的有雲門、有法眼、有曹洞、有臨濟、有沩仰五個宗派，這叫一花開五葉續佛的慧命。

「萬古千秋度世佛」：萬古千秋，佛都在這兒教化世間的眾生。

「曹溪法水流沙界」：曹溪這個水，流到盡虛空遍法界的恆河沙世界去。

「洗滌衆生垢沉疴」：把眾生這些個無明煩惱的大病都給洗乾淨了。❀

Another verse in praise of him says.

Without any words being written,
 the robe and bowl were transmitted.

Basically, there is not one thing, thus all words are discarded.
 Awakening to the mind's source pierces through confusing inversions.
 Fathoming the sea-like nature enables roaming in the vast cosmos.
 The flower has five petals; wisdom's vitality continues to live on.
 Through myriad ages, Buddhas save worlds
 Cao Xi's Dharma-water flows to realms numerous as sand grains,
 Cleansing sentient beings of defilements and serious illnesses.

Commentary:

Without any words being written, the robe and bowl were transmitted. There wasn't any certificate; no written confirmation when the robe and bowl were transmitted to the Sixth Patriarch. Nothing like a modern-day diploma or contract—nothing at all.

Basically, there is not one thing, thus all words are discarded. Basically there is not one; thing—there isn't anything at all. So what can be said?

Awakening to the mind's source pierces through confusing inversions. He was able to understand the source of the true mind, and so he was not confused or upside-down. An example of being confused and upside-down is what happens to people who get caught up in emotions and mundane love. Everyone needs to understand that basically such things do not exist, so why allow oneself to be controlled by them?

Fathoming the sea-like nature enables roaming in the vast cosmos. He fathomed the sea-like nature “so vast there is nothing beyond it; so minute nothing is contained within it.” Also, “With the Dharma Realm as our substance, what goes beyond that? With empty space as our function, what is not included? The equality of the myriad things leave no room for discriminations. When not a single thought is conceived, there is nothing to say.” Anyone who can be like that realizes that the sea-like nature forever pure and devoid of any obstructions due to ignorance.

The flower has five petals; wisdom's vitality continues to live on. After the Sixth Patriarch, the transmission divided into the five schools of Yunmen, Fa-yan, Can-dong, Lin-ji, and Wei-yang. The five petals of the one flower continued the wisdom-life of the Buddhas.

Through myriad ages, Buddhas save worlds. Throughout all time, Buddhas have taught and transformed beings in this world.

Cao Xi's Dharma-water flows to realms numerous as sand grains. The waters of Cao Creek flow to the ends of empty space and reach throughout the Dharma Realm into worlds numbering as many as grains of sand in the Ganges river.

Cleansing sentient beings of defilements and serious illnesses. It cleans up the major illnesses of sentient beings—those of ignorance and afflictions. ❀