



三十四世南嶽¹懷讓禪師

The Thirty-fourth Patriarch, Dhyana Master Huai Rang of Southern Peak¹

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 Bhikhshuni Heng Chih

南嶽讓祖，金州杜氏子。參曹谿²。

谿問：「甚處來？」

祖曰：「嵩山來。」³

曰：「什麼物恁麼來？」

祖無語。

經八載有省，乃白谿曰：「某甲有箇會處。」³

曰：「作麼生會？」

祖曰：「說似一物即不中。」

曰：「還假修證否？」

祖曰：「修證即不無，染污即不得。」

谿曰：「祇此不染污，是諸佛之所護念。汝既如是，吾亦如是。」

後住衡岳。

天寶三年⁴，八月十一日圓寂。勅諡大慧禪師，塔曰最勝輪。

「金州杜氏子」：他就是金州姓杜的兒子。

「參曹谿」：他去參拜六祖。

「谿問」甚麼來、「甚處來」：六祖就問他、你在什麼地方來的？

Southern Peak Patriarch Rang whose surname was Du, was from Jinzhou. He went to pay respects to Caoxi.²

Xi asked him, "Where do you come from?"

The future patriarch replied, "From the Song Mountain Range."

Xi asked, "What is this thing and how did it get here?"

That left the future patriarch speechless.

It took eight years for him to figure that out and then he said to Xi, "This person has gained an understanding."³

Xi said, "What is this understanding that arose?"

The future Patriarch said, "To say that it is like a thing misses the point."

The Patriarch said, "Is cultivation and realization still necessary?"

The future Patriarch replied, "Cultivation is needed to realize the true mind. However, true mind can not be defiled in any way."

Xi said, "This very true mind that cannot be defiled is what all Buddhas are mindful of and protect. You are thus; I, too, am thus."

Later Patriarch Rang resided at Heng Mountain.

In the third year of the Tianbao Reign period⁴ on the 11th of the 8th lunar month, the Patriarch Rang entered tranquility. His posthumous title bestowed by the Emperor was Dhyana Master Great Wisdom, and his stupa was named Most Victorious Wheel.

Commentary:

The patriarch's surname was Du, was from Jinzhou. He was the son of the Du family who hailed from Jinzhou.

He went to pay respects to Caoxi. He went to bow to the Sixth Patriarch.

「祖曰。嵩山來」：在中嶽的嵩山到這兒來。

「曰。什麼物恁麼來」：說你是個什麼東西啊？怎麼樣來的？

「祖無語」：懷讓禪師聽著也不太懂，就沒有說話。

「經八載有省」：經過有八年的時間，他才醒悟。

「乃白谿曰」：對六祖就說了，「某甲有箇會處」：說我現在有一點明白了，有一個道理我明白了。

「曰：作麼生會」：說你怎麼樣明白的？是怎麼、是個怎麼明白的？

「祖曰」：懷讓禪師說了，「說似一物即不中」：說要說有一個什麼東西，這「作麼生會」就是你有一個什麼東西、怎麼樣子？他說「說似一物」：要說它像一個東西，「即不中」：就不可以的。

「曰：還假修證否」：六祖就說，要不要修行證果呢？

「祖曰」：懷讓禪師就說了，「修證即不無」：說修證是要的、是要有修證的。

「染污即不得」：說有一點點的染污就是不可以了，有一點點的邇邊的思想就不可以了，「即不得」。

「谿曰」：六祖就說了，說「祇此不染污」：說不染污就是自性不染污，「是諸佛之所護念」：這是諸佛菩薩所保護的一種道理，不可以染污的。

☞待續

Xi asked him, "Where do you come from?" The Sixth Patriarch questioned him, "You came here from where?"

The future patriarch replied, "From Song Mountain. I came from Mount Song in Henan."

Xi asked, "What is this thing and how did it get here?" He asked, "What sort of thing are you? How did you come here?"

That left the future patriarch speechless. Dhyana Master Huai Rang heard that but didn't really understand the question, so he said nothing."

It took eight years for him to figure that out. He finally awakened to the meaning after eight years.

And then he said to Xi, the Sixth Patriarch, "This person has gained an understanding. I now have grasped a little of the meaning; there is a principle that I now am clear about."

Xi said, "What is this understanding that arose? In what way are you now clear? What kind of understanding have you gained?"

The future patriarch, Dhyana Master Huai Rang, said, "To say that it is like a thing misses the point." That is to say, he spoke in response to the Patriarch's inquiry into what kind of understanding he gained saying, "It can't be described as a thing. To call it a "thing" is off target.

The Patriarch said, "Is cultivation and realization still necessary?" The Sixth Patriarch inquired, "Does one have to cultivate and be certified to sagehood?"

The future patriarch, Dhyana Master Huai Rang, replied, "Cultivation is needed to realize the true mind. Cultivation and realization are necessary; one must practice and attain realization."

"However, true mind can not be defiled in any way. Not even the slightest bit of defilement should exist. Absolutely no careless thoughts should be entertained."

Xi, the Sixth Patriarch, said, "This very true mind that cannot be defiled is what all Buddhas are mindful of and protect. You are thus; I, too, am thus. This principle that the true mind has no defilement is one that Buddhas and Bodhisattvas adhere to and protect.

☞To be continued

1.南嶽 (nányuè), Southern Peak; 南岳 (nányuè), Southern Mount and 衡山 (héng shān) Heng Mountain refer to the same peak. 南嶽即衡山。

2. Caoxi is literally Cao Creek, and refers to the location of Southern Flower Monastery where the Sixth Patriarch resided, but also to the Patriarch himself, since the custom was not to use the name but to use the place name when referring to Venerable Ones. 曹谿指的是六祖大師所住的(曹溪)南華寺,亦指六祖。因諱祖師名,故以地名代稱。

3. Polite indirect way of referring to himself. 某甲乃懷讓禪師自謙之詞。

4. About 745 CE. (天寶三年)約為西元745年。