

【水鏡回天錄白話解】

# 摩訶迦葉尊者 (續)

## THE VENERABLE MAHAKASHYAPA (CONTINUED)

REFLECTIONS IN THE WATER-MIRROR: TURNING THE TIDE OF DESTINY

宣公上人講於一九八六年十月十一日

LECTURED BY THE VENERABLE MASTER HUA ON OCTOBER 11, 1986

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贊曰：

佛法住世 梵行精嚴  
拈華微笑 承受心傳  
為第一祖 接引後賢  
坐待彌勒 世尊遺言

「佛法住世，梵行精嚴」：佛法想久住於世，一定要有人修這個頭陀行，你若修頭陀行，正法就久住；沒有人修頭陀行，那正法就滅了！梵行，也就是「頭陀行、清淨行」。

「拈花微笑」：釋迦拈花，迦葉微笑，「承受心傳」：他已經承受起來這個心印法門了。

「為第一祖，接引後賢」：他是第一代祖師，可是他不忘眾生，接引後邊的人。

「坐待彌勒，世尊遺言」：他坐在那兒等著彌勒佛出世，把金色袈裟交給彌勒菩薩，這是世尊的遺言，叫他這樣子。

又說偈曰

化身老子遊震旦 接引有緣登彼岸  
正法住世頭陀力 降伏諸魔梵行全  
結集經藏功德廣 勤修六度智慧圓  
勇猛精進常抖擻 日夜不懈直向前

「化身老子遊震旦」：迦葉祖師也是

A verse in praise says:

**He enabled the Buddhadharma to long abide  
With his rigorous pure practices.  
When the Buddha twirled a flower, he smiled,  
And thus received the mind-transmission.  
As the first Patriarch,  
He guides the Worthy Ones of later times.  
He awaits Maitreya's advent  
As instructed by the World-honored One.**

Commentary:

**He enabled the Buddhadharma to long abide / With his rigorous pure practices.** If the Proper Dharma is to stay long in the world, there must be some people who cultivate the *dhutangas* or ascetic practices. If no one cultivates them, then the Proper Dharma will fade away. Rigorous pure practices refer to the *dhutangas*. **When the Buddha twirled a flower, he, Kashyapa, smiled, / And thus received the mind-transmission.** He received this mind-to-mind transmission of the Dharma. **As the first Patriarch, / He guides the Worthy Ones of later times.** He did not forget about saving future living beings even when he became the first Patriarch. **He awaits Maitreya's advent / As instructed by the World-honored One.** He sits there (in *samadhi*), waiting for Maitreya Buddha to come to the world, so he can hand Shakyamuni Buddha's golden *kashaya* robe over to Maitreya. This was the Buddha's wish as well as his instruction to Kashyapa.

Another verse says:

**Reborn as Laozi, he appeared in China.  
Those with whom he had affinities,  
he taught to reach the Other Shore  
His ascetic practices perpetuated the Proper Dharma.**

一個佛教開路先鋒，他到中國。他知道中國大乘根性很多，不過要是沒有人預先到這兒開一條比較淺顯的路，人是容易接受的；所以迦葉祖師就發願化身老子，到中國來傳道教，因人而由淺入深。震旦，就是「中國」。「接引有緣登彼岸」：他廣度一切有緣的眾生。

「正法住世頭陀力」：有人行頭陀行，正法就會久住於世。「降伏諸魔梵行全」：他的梵行第一；因為什麼他能降伏諸魔，一切天魔外道都向他都屈服呢？就因為他梵行修得圓滿了。

「結集經藏功德廣」：他結集經藏，這個功德是無量無邊的，說不完那麼多。「勤修六度智慧圓」：他也勤修六度的法門，所以他智慧也是圓滿的。雖然他是個比丘，但是他所行的是菩薩道，所以對六度他也都做到了。布施、持戒、忍辱、精進、禪定、智慧，這是「六度」。

「勇猛精進常抖擻」：他是時時刻刻都勇猛精進，時時都抖擻精神來修行。「日夜不懈直向前」：白天、晚間他也不休息，就是修他的頭陀行。不像我們人，專門修飯行、修衣服行、修睡覺的行；吃飯、睡覺、穿衣服，這是時刻也忘不了的。我們要是能拿吃飯、睡覺、穿衣服這種注意力，搬到行頭陀行上，我們也會和迦葉祖師是一樣的。可惜我們都是捨本逐末，把這個真的都忘了，盡往在假的上用功夫。

**With pure practices perfected, he subdued all demons.**

**His compilation of the Tripitaka accrued vast merit.**

**Through cultivating the six paramitas, he perfected wisdom.**

**Always rousing his spirits with unflagging vigor and courage,**

**He advanced day and night without slacking off.**

Commentary:

**Reborn as Laozi, he appeared in China.** Venerable Mahakashyapa was not only a patriarch but also a forerunner in Buddhism. He came to China knowing there were many Chinese people who had the potential to accept the Mahayana teachings. However, if no one came to pave the road to make them more accessible, it would be difficult for people to accept Buddhism. Therefore, Patriarch Mahakashyapa made a vow and was reborn as Laozi in China to teach Taoism, dispensing the teaching according to people's potentials so they could start from the simple and reach the profound. **Those with whom he had affinities, he taught to reach the Other Shore:** He taught and liberated beings on a vast scale.

**His ascetic practices perpetuated the Proper Dharma.** As long as there are people who practice the *dhutangas*, the Proper Dharma will stay in the world for a long time.

**With pure practices perfected, he subdued all demons.** He was foremost in pure conduct. Why was he able to subdue all demons? It was because he had cultivated all pure conduct to perfection.

**His compilation of the Tripitaka accrued vast merit.** His merit is so limitless that no one can fully describe it.

**Through cultivating the six paramitas, he perfected wisdom.** Although he was a Bhikshu, he also practiced the Six Paramitas of the Bodhisattva Path: giving, observing the precepts, patience, vigor, *dhyanas*, and wisdom.

**Always rousing his spirits with unflagging vigor and courage.** He was vigorous all the time. **He advanced day and night without slacking off.** He was unlike us who focus on the "food practice", the "clothes practice", the "sleep practice"—these things are always on our minds. If we can apply the effort we use in these areas to practicing the *dhutangas*, we will also be like the Patriarch, Venerable Kashyapa. What a pity that we attend to the trifles and neglect the fundamentals. We forget the true and focus on the false.

