



初祖摩訶迦葉尊者

The First Patriarch Venerable Mahakashyapa (續) (Continued)

宣公上人講於1983年10月15日

Lecture given by the Venerable Master Hua on October 15, 1983

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「佛曰：吾有正法眼藏，涅槃妙心，實相無相，微妙法門，不立文字，教外別傳，付囑摩訶迦葉。」他這一笑，佛就說了：「我現在有正法眼藏，這是個涅槃的妙心、不生不滅的，你說它有相嗎？又無相；你說它無相嗎？又有相！所以實相無相，無所不相。這個是不可思議的微妙法門，文字寫不出來的。現在我所教你們的，是教外特別地傳授的，我已經把這種法門傳給大迦葉了！」

「復以金縷僧伽梨囑曰，轉授當來慈氏佛」：僧伽梨，就是袈裟。又付以佛的袈裟，囑咐他說：「你拿著、保護著它，把它交給將來成佛的慈氏佛。」慈氏，就是彌勒尊佛。

「尊者作禮曰，恭依佛敕」：摩訶迦葉就向釋迦牟尼佛頂禮，說：「我要恭恭敬敬地依教奉行，我要保護這袈裟。」

「後尊者以法轉付阿難」：以後摩訶迦葉尊者又把這個正法印、正法眼藏轉付給阿難尊者。「即持僧伽梨，入雞足山入定」：迦葉尊者就帶著這僧伽梨袈裟，轉入雞足山，在那兒入定。雞足山，就在中國雲南。「以俟慈氏下生」：俟，候著。就在那兒等著彌勒尊佛將來出世。

The Buddha said, "The Proper Dharma Eye Treasury which I possess, the wonderful mind of Nirvana, of real mark with no mark, the subtle and wonderful Dharma teaching, which establishes no texts and is a special transmission outside the teachings, I entrust to Mahakashyapa." Because of his smile, the Buddha said, "I now have a Proper Dharma Eye Treasury. This wonderful mind of Nirvana is neither produced nor destroyed. You said it has a form? Yet, it is formless. You said it is formless? Yet, it does have a form! Hence, the form of reality has no form, and there is nothing not formed by it. This is an inconceivable, subtle Dharma method. No text can express this. What I am teaching all of you now is a special transmission outside the teachings. I have already transmitted this Dharma method to Great Kashyapa."

He also passed down to him the *samghati* robe of gold thread, saying, "Pass this on to the future Buddha Maitreya." *Samghati* refers to the *kashaya* robe. He handed him the *kashaya* of the Buddha and instructed him, "Take this and protect it well. Pass this on to the future Buddha Maitreya." Maitreya here refers to the Honored Buddha Maitreya.

The Venerable One bowed and replied, "I shall revere the Buddha's instructions." Mahakashyapa then bowed to Shakyamuni Buddha and said, "I will revere and follow your instructions. I will protect this *kashaya*."

Afterwards the Venerable One transmitted the Dharma to Ananda. Afterwards, Mahakashyapa transmitted this Proper Dharma Seal, this Proper Dharma Eye Treasury to Venerable Ananda. **Then, taking the *samghati*, went into Chicken Foot Mountain and entered samadhi:** Venerable Kashyapa then brought the *samghati kashaya* to Chicken Foot Mountain and entered samadhi. Chicken Foot Mountain is in Yunnan in China. To wait for Maitreya to be born: Wait means to stick around. He will wait for the Honored Buddha Maitreya to be born in the future.

A verse in praise:

The Venerable broke out in a smile.

贊曰：

破顏微笑 醍醐毒藥
金襴袈裟 何處安著
傳箇甚麼 將錯就錯
殃禍兒孫 龜毛兔角

「破顏微笑，醍醐毒藥」：佛拈花示眾，迦葉尊者破顏微笑。醍醐本來是無上妙味，但是眾生卻看成是毒藥。

「金襴袈裟，何處安著」：這金襴袈裟，在什麼地方呢？現在在雲南呢！

「傳箇甚麼，將錯就錯」：究竟傳個什麼？本來什麼也沒有的，這不過只是形式。因為眾生有所執著，所以就執著傳這麼一個東西；根本什麼也沒有的，這叫「將錯就錯」。

「殃禍兒孫，龜毛兔角」：所以後人都為這個衣鉢來爭。本來修道不應該爭的，他們卻在這兒爭起來，給兒孫留著禍患了。那麼真正懂得這個法的有多少呢？就像龜毛兔角。烏龜沒有毛，就言其沒有；兔子也沒有角，所以這就根本是沒有的。

或說偈曰：

靈山拈花傳心印 破顏微笑直承擔
祖祖法燈照沙界 僧僧慧命滿大千
金色頭陀袈裟幢 彌勒尊佛續聖田
摩訶迦葉功勳大 盡未來際恩無邊

現在講一講我新作的這幾句淺得見不得人的偈頌，給你們聽一聽：

「靈山拈花傳心印」：這言其釋迦牟尼佛在靈山拿起一朵花傳心印。他不是隨便拿著花的，而是一種表法，於是就拿起這支花給大家看，看看大家明白不明白？那麼誰都不知道是什麼回事，都莫名其妙、不可思議。「破顏微笑直承擔」：惟有迦葉尊者破顏微笑，就擔當起來了。意思就是他自己把這個責任負起來；負起這個法脈相傳的責任，是因為他明白了，所以這叫「直承擔」。

「祖祖法燈照沙界」：祖祖相傳這個衣鉢，以心印心這個法，是法脈相傳，這叫「法燈不滅」。這個燈光雖

Ghee is taken to be deadly poison.

Where is the golden *kashaya* robe located?

What was transmitted?

It's just making the best of an error,

A plague falls on the descendants.

True understanding is as rare as tortoise hair and rabbit horns.

Commentary:

The Venerable broke out in a smile. / Ghee is taken to be deadly poison.

The Buddha held up a flower and showed it to the assembly. Venerable Mahakasyapa's countenance broke out in a smile. Ghee was originally an unsurpassed wonderful flavor. However, living beings regard it as a poison.

Where is the golden *kashaya* robe located? Where is the gold-threaded *kashaya* robe located? It is now in Yunnan.

What was transmitted? It's just making the best of an error. Ultimately what was transmitted? Basically there is nothing whatsoever. This is just a ritual. Because living beings have attachments, they are attached to transmitting something. Basically there is absolutely nothing. This is called 'making the best of an error.'

A plague falls on the descendants. True understanding is as rare as tortoise hair and rabbit horns. Hence, the descendants would fight for this robe and bowl. Basically, practitioners should not fight. But here they started to fight and left misfortunes to their sons and grandsons. How many are there that actually understand this Dharma? It is like tortoise hair and rabbits' horns. A tortoise does not have hair; it means that there is no hair. Rabbits also do not have horns, so this is saying that basically there are none.

Another verse:

The Buddha held up a flower in Magic Mountain to transmit the Mind Seal.

Mahakasyapa broke into a smile and immediately accepted it.

The Dharma lamp from Patriarch to Patriarch illuminates lands as many as grains of sand.

The wisdom life from Sanghan to Sanghan fills up the chiliocosm.

The golden *dhutanga* monk raises the *kashaya* banner.

Honored Buddha Maitreya perpetuates the field of sages.

Mahakashyapa achieved tremendous merit.

His kindness shall endure to the end of time.

Commentary:

I will now talk about my newly composed verse which is quite shallow and unfit for others to see. I will read it to you:

The Buddha held up a flower in Magic Mountain to transmit the Mind Seal.

Shaykamuni Buddha held up a flower in Magic Mountain to transmit the Mind Seal. He did not casually hold a flower. This is a symbolic gesture. He picked up a flower and showed it to the assembly to see if they would understand. However, no one knew what was going on. They did not understand what it was about. It was inconceivable. **Mahakasyapa broke into a smile and immediately accepted it.** Only Venerable Kashyapa broke into a smile, for he alone took it on. That means he would take upon himself the

然是小，但是傳的地方很多，所以照滿恆河沙世界。「僧僧慧命滿大千」：所謂每個僧人的慧命，也就是佛的慧命、法的慧命，也是僧的慧命，遍滿大千世界；世界各國，差不多都有佛法。

「金色頭陀袈裟幢：就是摩訶迦葉尊者，他保存著那件袈裟，立起法幢來，將來彌勒尊佛也是繼承這袈裟好成佛。「彌勒尊佛續聖田」：當來下生彌勒尊佛，再繼續「佛佛道同」這種聖人的工作。(上人原本念「續聖天」) 這個「天」字，也可以改成「耕田」的「田」字，意思一樣。那麼「天」字，有的時候你們不太懂這意思，所以就改成「田」字，就是將來彌勒尊佛再繼續耕這一塊聖人所要種的田。一般人以為田在地上，那麼用「天」表示這個田，就是象徵天地間都有這種佛法。

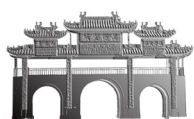
「摩訶迦葉功勳大」：在佛教裏頭，摩訶迦葉尊者的功勞是最大的，誰也不能和他爭第一。佛的金口都許可說他是第一個大弟子，所以他的功勞是最大的。「盡未來際恩無邊」：我們這些佛的弟子、佛教徒，就是盡未來際想要報答摩訶迦葉尊者這種恩惠、這種恩澤，也沒有個邊際，我們是報答不完的。

duty and responsibility of preserving and transmitting the Dharma lineage. Because he had understood, he immediately accepted it.

The Dharma lamp from Patriarch to Patriarch illuminates lands as many as grains of sand. The transmission of the Dharma symbolized by the passing on of the robe and bowl from one Patriarch to the next, is a transmission from mind to mind. This is called 'the inextinguishable Dharma lamp.' Although the light of the lamp is small, it is transmitted to many places. Hence, it can illuminate worlds as many as the sands in the Ganges River. **The wisdom life from Sangha to Sangha fills up the chiliocosm.** The wisdom life of each Sangha member is just the wisdom life of the Buddha, the wisdom life of the Dharma, and the wisdom life of the Sangha. It fills up the great thousand worlds. The Buddhadharma exists in almost every country in this world.

The golden dhutanga monk raised the kashaya banner: This refers to Venerable Mahakashyapa. He is preserving the *kashaya* robe and raising the Dharma banner. In the future, the Honored Buddha Maitreya will inherit this *kashaya* robe and realize Buddhahood. **Honored Buddha Maitreya perpetuates the field of sages.** In the future, Honored Buddha Maitreya will carry on the work of a sage, which is to perpetuate the Path of all Buddhas. (The Venerable Master originally read this line as 'perpetuates the heaven of sages.') The word 'heaven' can be changed to the word 'field.' The Chinese meaning is the same. If one were to use the word 'heaven' here, perhaps some of you might not understand the full meaning. Therefore, we will change it to the word 'field.' It means that in the future, Honored Buddha Maitreya will continue the sages' work of cultivating the field. Ordinary people assume that the field is on the ground. Hence, if the word 'heaven' is used to illustrate this 'field,' it symbolizes that the Buddhadharma exists between heaven and earth.

Mahakashyapa achieved tremendous merit. Within Buddhism, Venerable Mahakashyapa's merits and achievements are the greatest. No one can compete with him for number one. The Buddha's golden mouth also praised him as the foremost of his great disciples. Hence, his accomplishments are the greatest. **His kindness shall endure to the end of time.** If we, disciples of the Buddha, wish to repay the kindness of Venerable Mahakashyapa, which shall last till the end of time, we will never be able to do so fully. His kindness is boundless.



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