



【佛祖道影白話解】

LIVES OF THE PATRIARCHS

# 釋迦牟尼文佛

## SHAKYAMUNI BUDDHA

宣公上人講於1984年3月2日

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佛示生於中天竺國，為淨飯聖王之子。尋捨轉輪聖王位出家，成無上道，轉大法輪。其後七十九歲，垂般涅槃，乃以正法眼藏，付其高第弟子摩訶迦葉，并敕阿難，副二傳化。復以金縷僧伽梨衣，令大迦葉轉付當來補處彌勒佛。其說偈曰：法本法無法，無法法亦法；今付無法時，法法何曾法？

「佛示生於中天竺國，為淨飯聖王之子」：釋迦牟尼佛示生在中天竺（中印度）的舍衛國，是淨飯王的太子。

「尋捨轉輪聖王位，出家成無上道」：「尋」字，就是沒有多久。佛出生在皇宮裏頭，對於世間的財、色、名、食、睡都不要，所以沒有多久，就捨轉輪聖王的王位；釋迦牟尼佛如果不出家，就會做轉輪王；那麼他把它捨棄了，出家修行，成就無上正等正覺，即阿耨多羅三藐三菩提。

「轉大法輪」：佛成佛後，講經說法，轉大法輪，教化眾生。「其後七十九歲，垂般涅槃」：佛七十九歲的時候，就入滅、圓寂了。

「乃以正法眼藏，付其高第弟子摩訶迦葉」：高第，是年老的。佛

*Text:*

The Buddha manifested in the world in Central India as the son of the King Shuddhodana. Soon he renounced the position of wheel-turning sage-king, left the home-life, accomplished the unsurpassed Way, and turned the great Dharma Wheel. At age seventy-nine, he entered parinirvana, after transmitting the Proper Dharma Eye Treasury to his senior disciple Mahaka-shyapa. He also named Ananda the second in line to inherit the transmission. Moreover, he gave Great Kashyapa a golden *samghati* robe to transmit to Maitreya Buddha in the future. Speaking the following transmission verse:

At its base, the Dharma is no Dharma,  
And this Dharma of no Dharma is also Dharma;  
Now, as that no Dharma is transmitted,  
How can there be any Dharma?

*Commentary:*

The Buddha manifested in the world in Central India as the son of the King Shuddhodana. Shakyamuni Buddha was born in Central India in the country of Shravasti as the crown prince of King Shuddhodana.

Soon he renounced the position of wheel-turning sage-king, left the home-life, accomplished the unsurpassed Way. The character 'soon' means before long. The Buddha was born in the palace, yet he didn't want any wealth, sensual pleasures, fame, food, and sleep in the mundane world. Therefore, before long, he renounced the position of wheel-turning sage-king. If Shakyamuni Buddha had not left the home-life, he would become a Wheel-turning Sage King. It turned out that he relinquished it, left the home-life, and practiced to accomplish the unsurpassed proper equal and proper enlightenment, that is, the attainment of *anuttarasamyaksambodhi*.

And turned the great Dharma Wheel. After the Buddha realized Buddhahood, he lectured on the sutras and spoke the Dharma, turning the great Dharma wheel to teach and transform beings. At age seventy-nine, he entered

以正法眼藏，傳給他最老的徒弟，不是大徒弟——摩訶迦葉尊者，「葉」字讀「社」。佛傳法的徒弟是摩訶迦葉，就是大迦葉，也就是修頭陀行的老迦葉。

「并敕阿難，副二傳化」：敕，是令；副，是協助；二，是兩個。并敕令阿難尊者，幫著迦葉尊者來傳揚佛法。「復以金縷僧伽梨衣，令大迦葉轉付當來補處彌勒佛」：僧伽梨衣，是祖衣，就是佛的衣鉢。佛令大迦葉尊者在雲南雞足山那個地方入定，等著當來下生彌勒尊佛出世的時候，把佛的衣鉢交給彌勒尊佛。

「其說偈曰」：隨著佛就說了一首傳法偈給迦葉。「法本法無法」：說什麼叫法？法本來就沒有什麼法可說的。「無法法亦法」：可是在這個無法之中，我們又來說這個法。

「今付無法時」：我現在傳給你這個衣鉢時，這是心印法，沒有什麼形相的。「法法何曾法」：這個法中的法又有什麼法呢？沒有什麼！

「本來無一物，何處惹塵埃」，這就是「何曾法」。

贊曰：

萬德莊嚴 一塵不立  
四十九年 太煞狼藉  
末後拈花 笑倒迦葉  
正法眼藏 千聖不識

「萬德莊嚴，一塵不立」：佛是「三祇修福慧，百劫種相好」，修福、修慧，所以修得萬德莊嚴，連一點點染污的塵念也沒有了。

「四十九年，太煞狼藉」：在這四十九年的期間，就是很費了一些個苦心；度人也挺不容易的。

「末後拈花，笑倒迦葉」：在最後，釋迦牟尼佛拈起了金蓮花，對大眾微微地笑。當時一切的弟子誰也沒有講話，唯獨老迦葉尊者破顏微笑，就那麼笑起來了。 待續

**parinirvana.** When the Buddha was seventy-nine years old, he entered complete stillness.

**After transmitting the Proper Dharma Eye Treasury to his senior disciple Mahakashyapa.** 'Senior' here implies elderly. The Buddha transmitted the Proper Dharma Eye Treasury to his eldest disciple, not his top disciple – Venerable Mahakashyapa. The disciple that the Buddha transmitted the Dharma to is Mahakashyapa. He is the Great Kashyapa, the elderly Kashyapa who cultivates asceticism.

**He also named Ananda the second in line to inherit the transmission.** 'Named' here is to designate. 'Second in line' refers to someone who can assist. He also designated Venerable Ananda to help Venerable Kashyapa to propagate the Buddhadharma. **Moreover, he gave Great Kashyapa a golden samghati robe to transmit to Maitreya Buddha in the future.** *Samghati* is the Patriarch's robe. It is also the Buddha's robe. The Buddha directed Venerable Great Kashyapa to enter *samadhi* in Chicken Foot Mountain in Yunnan Province. There he will wait for the future born Maitreya Buddha to appear in the world, and he will transmit the samghati robe to Maitreya Buddha.

**Speaking the following transmission verse.** Afterwards, the Buddha spoke of a transmission verse to Kashyapa. **At its base, the Dharma is no Dharma.** What is Dharma? Basically, there is no Dharma to speak of. **And this Dharma of no Dharma is also Dharma.** However, in the midst of no Dharma, we will again speak of this Dharma. **Now, as that no Dharma is transmitted.** Now I am transmitting the robe to you. This is a Mind Seal Dharma without any shape and form. **How can there be any Dharma?** So what kind of Dharma can be found from the Dharma within this Dharma? There is nothing! 'Basically, there is not a single thing. Where can dust alight?' This is the Dharma of 'How can there be any Dharma?'

*A verse in praise:*

Adorned with ten thousand virtues,  
Undeiled by a single mote of dust,  
For forty-nine years he toiled.  
In the end he twirled a flower,  
And Kashyapa broke into a smile.  
The Proper Dharma Eye Treasury:  
Unrecognized even by a thousand sages.

*Commentary:*

**Adorned with ten thousand virtues, undeiled by a single mote of dust.** The Buddha 'cultivated blessings and wisdom for three *asamkhyeyas* of *kalpas* and perfected the hallmarks and characteristics for a hundred *kalpas*.' Because he cultivated blessings and wisdom, he beamed adorned with a myriad virtues without the slightest trace of defiled mundane thought.

**For forty-nine years he toiled.** During these forty-nine years, he put in a great deal of painstaking effort; it is not at all easy to cross people over.

**In the end he twirled a flower, and Kashyapa broke into a smile.** In the very end, Shakyamuni Buddha twirled a golden lotus and smiled to the assembly. At that time, none of the disciples said anything except the elderly Venerable Kashyapa, whose countenance broke into a smile.

待續