

五祖 提多迦尊者 (續)

THE FIFTH PATRIARCH:

The Venerable Dhirtaka

(continued)

宣公上人講於1983年11月12日
Lecture given by the Venerable Master Hua on November 12, 1983
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贊曰：

心非生滅 欲隱彌彰
法非常道 好肉剜瘡
夢中說夢 家醜外揚
火光三昧 雪上加霜

「心非生滅，欲隱彌彰」：心是不生不滅的，你要是想把它藏起來，那麼就會更彰明了。隱，是把它藏起來。彌彰，就更露出來。

「法非常道，好肉剜瘡」：這個法，沒有一定的常道。「好肉剜瘡」，你不要在好肉上來治這個瘡，這言其我們人的自性和佛是一樣的，你要是勉強造作，就好像在好肉上剜瘡一樣的。

「夢中說夢，家醜外揚」：你在夢裏頭又在說夢，就好像把家裏不好的事情到外邊說。家醜，是說我們人都是在夢裏頭還在說夢，這一切都是鏡花水月，沒有什麼是真實的，你所說出來的，都是不合乎法的！

「火光三昧，雪上加霜」：入這個火光定，好像雪上又加上霜一樣的。

A verse of praise:

The mind is not produced or extinguished,
When one wishes to hide it, it appears even more.
The Dharma is not a fixed and constant path.
It's like digging sores in healthy flesh,
Like speaking of a dream within a dream,
Or broadcasting family scandals abroad.
Entering the Fire-Light Samadhi is like adding frost to snow.

Commentary:

The mind is not produced or extinguished; when one wishes to hide it, it appears even more. The mind is not produced and not extinguished. If you want to hide it, it will reveal itself even more.

The Dharma is not a fixed and constant path; it's like digging sores in healthy flesh. This Dharma does not have a fixed, constant path. It's like digging sores in healthy flesh. You should not treat healthy flesh as if it were a sore. The meaning is that the inherent nature of people is same as that of the Buddha. To act in a contrived way is like digging sores in healthy flesh.

Like speaking of a dream within a dream, or broadcasting family scandals abroad. We people are in a dream and further speak of dreams; we go out talking about the bad things that happen in the family. That is to say, we are all speaking of dreams within a dream. All these are like flowers in a mirror, or the moon in the water. Nothing is real. Whatever you can say is not in accord with the Dharma.

Entering the Fire-Light Samadhi / Is like adding frost to snow. Entering this Fire-Light Samadhi is like adding frost on top of snow.

又說偈曰：

父夢金日祖降生 不迷本性覓離塵
無我出家非異滅 有願脫俗斷苦因
與佛為鄰思齊聖 同師護教正法興
火光三昧焚幻體 魔宮震動鬼神驚

「父夢金日祖降生」：這位祖師出生的時候，他的父親夢見一個金色的太陽，那麼他就出生了。這大約也有八卦（好說話）！中國的「八卦」，多半是從印度傳來的，印度人也大約很八卦的，作個夢就各處講。所以他父親就說他昨天晚間夢見一個金的太陽，然後這位祖師就出生了。

「不迷本性覓離塵」：他的本性沒有迷，所以就找方法想要離開這個紅塵。

「無我出家非異滅」：出家就要無我了。什麼無我呢？就是沒有貪名的心，沒有貪利的心，沒有貪財、貪色，這財、色、名、食、睡都沒有我的份了，出家去了！「非異滅」，出家是要學這個不生不滅的法門，要學「識自本心，見自本性」，離開生滅法。

「有願脫俗斷苦因」：他這也是往昔所發的願，要童真入道、要出家，想要把苦因都斷了。

「與佛為鄰思齊聖」：他修行；修行，就與佛為鄰。「思齊聖」，他想要和諸佛同體，和諸佛一樣的；聖，也就是佛。

「同師護教正法興」：同他的師父——也就是第四祖，護持佛教，興隆正法，令正法眼藏、涅槃妙心，繼續不斷。

「火光三昧焚幻體」：等他臨終的時候，入火光三昧，把自己這個假的身體給燒了。幻體，就是一個幻化的四大假合之身體。

「魔宮震動鬼神驚」：這時候，天魔外道的魔宮都震動了！鬼神都很害怕，知道現在世界上又有證果的聖人了，所以他們就害怕。

Another verse:

The father dreamed of a golden sun and the Patriarch was born,
His unconfused self-nature led him to abandon mundane defilements.
Selflessly leaving home, he renounced dharmas subject to
decay and extinction.

He vowed to be free from the mundane and to sever all causes of suffering.
With Buddha as his neighbor, he sought to be on par with the sages,
Like his teacher, he protected the teachings,
and the Proper Dharma flourished.

As the Fire-Light Samadhi burned his illusory body,
The demonic palaces shook, and the ghosts and spirits were terrified.

Commentary:

The father dreamed of a golden sun and the Patriarch was born. When this Patriarch was born, his father dreamed of a golden sun. Afterwards, probably he liked to talk so he spread the word saying that he had seen a golden sun in his dream the previous night, after which the Patriarch was born.

His unconfused self-nature led him to abandon mundane defilements. His inherent nature was not confused. Hence, he sought to leave mundane defilements behind.

Selflessly leaving home, one renounces dharmas subject to decay and extinction. When one leaves home, one must be without a self. What is without a self? It is the mind that is not greedy for fame, benefit, wealth, or sex. A monastic is detached from wealth, sex, fame, food, and sleep. When one leaves home, one must study the dharma-door of non-production and non-extinction. One must learn to 'recognize one's original mind and see one's original nature and leave the dharma of production and extinction.

He vowed to be free from the mundane and to sever all causes of suffering. This is the vow that he made in the past: to enter the Path as a pure youth, leave the home-life, and sever all causes of suffering.

With Buddha as his neighbor, he sought to be on par with the sages. This refers to his spiritual practice. To practice is to be the Buddha's neighbor. He wanted to be of the same substance with all Buddhas. 'Sages' refers to Buddhas.

Like his teacher, he protected the teachings, and the proper dharma flourished. Like his teacher, the Fourth Patriarch, he protected and upheld Buddhism, propagated the Proper Dharma, and caused the Proper Dharma Eye Treasury, the wondrous mind of Nirvana, to continue ceaselessly.

As the Fire-Light Samadhi burned his illusory body... At the end of his life, he entered the Fire-Light Samadhi and cremated his illusory body—a transformation body that was falsely made up of the four elements.

The demonic palaces shook, and the ghosts and spirits were terrified. At that time, the palaces of the heavenly demons and external sects quaked! The ghosts and spirits were terrified. They knew that another person had realized sagehood in this world. Hence, they were very frightened.

又偈贊曰：

世俗煩惱三界家 夢幻泡影與空花
身心解脫離分別 長短圓融泯剎那
荷擔如來傳大業 高懸祖印照昏麻
臨行示現火光定 自在神通妙無涯

「世俗煩惱三界家」：出家，就是出世俗家、煩惱家、三界家這三個家。三界，是欲界、色界、無色界。

「夢幻泡影與空花」：我們的人生，就好像夢幻泡影和空花一樣。

「身心解脫離分別」：你若能身心都得到解脫，沒有分別了。

「長短圓融泯剎那」：那麼剎那的時間也沒有了，也沒有一個長時間，也沒有短時間。

「荷擔如來傳大業」：五祖荷擔如來的法，傳承這個偉大的家業。

「高懸祖印照昏麻」：高高地懸起祖師的這個心印，「照昏麻」，照著這個昏迷的和麻醉的眾生。

「臨行示現火光定」：他臨走的時候，示現火光三昧。

「自在神通妙無涯」：這種自在和神通奧妙，是沒有一個邊際。✽

Another verse of praise:

Leave the homes of the world, afflictions, and the three realms:
Like dreams, illusions, bubbles, shadows, and flowers in space.
Liberating the body and mind, one is apart from distinctions.
When long and short perfectly fuse, even *kshanas* disappear.
Shouldering the responsibility of the Tathagata,

he transmitted the great mission.

He held aloft the seal of the Patriarchs to illumine
confused and insensible beings.

As his end drew near, he displayed the Fire-Light Samadhi.

His self-mastery and spiritual powers were boundlessly wonderful.

Commentary:

Leave the homes of the world, afflictions, and the three realms. When you leave the home-life, you leave these three homes: the worldly home, the home of afflictions, and the home of the three realms—the desire realm, the form realm, and the formless realm.

Like dreams, illusions, bubbles, shadows, and flowers in space. People's lives are like dreams, illusions, bubbles, shadows, and flowers in space.

Liberating the body and mind, one is apart from distinctions. When your body and mind both obtain liberation, you don't make any distinctions.

When long and short perfectly fuse, even *kshanas* disappear. There are no long times or short times; there aren't even any *kshanas*.

Shouldering the responsibility of the Tathagata, he transmitted the great mission. The Fifth Patriarch shouldered upon himself the responsibility of the Tathagata's dharma. He inherited this great family business.

He held aloft the seal of the Patriarchs to illumine confused and insensible beings. He held the Patriarch's Mind Seal high up to awaken those who were murky as if anesthetized or drunk.

As his end drew near, he displayed the Fire-Light Samadhi. At the end of his life, he entered the Fire-Light Samadhi and cremated his own body.

His self-mastery and spiritual powers were boundlessly wonderful. This kind of self-mastery and mysteriously wonderful spiritual powers are limitless and boundless. ✽

念念照真理 心心息妄塵
遍觀諸法性 更無一法新

—宣公上人作

*In thought after thought, contemplate the truth.
Constantly put to rest the false defilement of the mind.
Pervasively contemplate the nature of all dharmas;
there is not a single new dharma.*

--by Venerable Master Hsuan Hua

