

七祖婆須密尊者 (續)

The Seventh Patriarch-

The Venerable Vasumitra (continued)



宣公上人講於1977年12月14日

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BIOGRAPHIES | 人物誌

「後為披薙圓戒，付以大法」：所以六祖就為他落髮出家，再為他授具足戒，並且傳給他以心印心的法，囑咐他勿令正法斷絕，其傳法偈如下：

無心無可得 說得不名法
若了心非心 始了心心法

「尊者得法已，行化至迦摩羅國，廣興佛事，後付法與佛陀難提」：婆須蜜尊者得法以後，遊方行化到了迦摩羅國，到處傳揚佛法。以後就在這個國家，把心印的法傳給八祖佛陀難提尊者。「即入慈心三昧，復起，示眾曰」：八祖受印證之後，婆須密尊者就入慈心三昧的這種定，又出定，對大眾說。「我所得法」：我所得到的這種法，「而非有故」：並不是有個「有」的緣故，不是有所得。「若識佛地」：你若是識得佛的境界了，「離有無故」：那是因為你離開了「有」和「無」，也沒有一個「有」，

Afterwards he had him put on robes, shaved his head, transmitted to him the complete precepts, and handed the Great Dharma on him. Hence the sixth patriarch Micchaka helped him shave his head and leave the home life, and later transmitted the complete precepts, as well as the Mind-Seal, to him, exhorting him to perpetuate the Proper Dharma. The verse of Dharma transmission goes like this:

*There is no mind, neither anything to be obtained.
Whatever is said to be obtained is not Dharma.
When one understands that the mind is no mind,
Then one comes to understand both the mind and the dharma of mind.*

After the Venerable One had obtained the Dharma, he traveled and taught, arriving at the kingdom of Kamalanka, where he carried out Buddhist activities on a large scale. He handed the Dharma on to Buddhanandi. He transmitted the Dharma of Mind-seal to Venerable Buddhanandi. **Then he entered the Kindness Samadhi.** After the eighth patriarch was certified, Venerable Vasumitra entered the samadhi of Kindness. **Next he came out of samadhi and instructed the assembly saying, “The Dharma I’ve obtained is nonexistent.** There is nothing to be obtained. **If one recognizes the Buddha Ground, the states of the Buddha, one leaves existence and nonexistence behind.”** There is neither existence nor nonexistence. **After saying that, he re-entered samadhi and attained perfect stillness.**

A verse in praise says:

也沒有一個「無」了。「語已，還入三昧，示涅槃」：婆須密尊者說完後，又再入定，就圓寂了。

贊曰：

雲呈祥瑞 金色晃燁
手持酒器 歸源路直
現慈心相 膠盆拈出
說法示衆 胡餅呷汁

「雲呈祥瑞，金色晃燁」：這個雲呈現一種很吉祥的瑞氣，把天空照得一片光亮的金色。「手持酒器，歸源路直」：他手上拿著一個酒器；拿著個酒器，這也是一種表法。歸源路直，回家的路很直接的；這是說他認識本來面目了，不會迷途了。

「現慈心相，膠盆拈出」：他人慈心三昧，示現一個慈心的相。膠盆拈出，就好像從膠盆中拿出來似的。「說法示衆，胡餅呷汁」：他給大眾說法開示，「胡餅呷汁」，就好像從燒餅裡頭吸出來糖汁一樣。

或說偈曰：

北天竺國生聖人 手持觸器問前因
從自性來無所去 識即非我有何人
慈心正定聽去入 悲光遍照滿乾坤
金色蓮華接學者 摩訶般若秘靈文

「北天竺國生聖人」：北天竺國出了一個聖人，這是說七祖婆須密尊者。

「手持觸器問前因」：他手上拿著一個酒器，來請問六祖他前世的因緣。

「從自性來無所去」：六祖跟他說：「我從自性來，沒有一個去處。」

「識即非我有何人」：我若認識你的話，那個就不是我了！不是我，又是誰呢？這就是叫他去參去。

「慈心正定聽去入」：婆須密尊者得到慈心的正定，他出定入定是平常事。

「悲光遍照滿乾坤」：他那個慈悲的光照滿了大地。

The clouds revealed auspicious signs; the golden light was dazzling. Although holding in hand a wine jug, he returned to the source by the straight road.

He displayed the appearance of a Kind Hearted One, as easily as picking something from a basin.

He spoke the Dharma to the assembly, like syrup oozing forth from gooey pastry.

Commentary:

The clouds revealed auspicious signs, the golden light was dazzling: The clouds shone with auspicious energy, brightening the sky with a shimmering golden-hue. **Although holding in hand a wine jug, he returned to the source by the straight road:** Holding the wine jug itself was representation. The road to return home is straight—it means that once he recognized his original face, he would no longer be lost.

He displayed the appearance of a Kind Hearted One by entering the Kindness Samadhi, **as easily as picking something from a basin. He spoke the Dharma to the assembly, like syrup oozing forth from gooey pastry.** He taught the Dharma with the ease of licking the syrup from a glazed pastry.

Another verse says:

In the northern part of India, a sage was born.

With a wine vessel in hand, he asked about previous causes.

Having come from the inherent nature, I am going nowhere.

What recognizes is not me, how can there be a person?

With kindness and right samadhi, he enters or exits as he pleases.

His light of compassion shone everywhere, filling heaven and earth.

A golden-hued lotus bloom crossed over cultivators.

Maha Prajna is esoteric, efficacious, and beyond words.

Commentary:

In the northern part of India, a sage was born: This refers to the seventh patriarch Vasumitra.

With a wine vessel in hand, he asked about previous causes: Holding a wine vessel in his hand, he asked the sixth patriarch about the causes and conditions of his previous lives. The sixth patriarch said, **“Having come from the inherent nature, I am going nowhere.”**

“What recognizes is not me, how can there be a person?” If I recognize you, then that is not me anymore. If it is not me, then who is it? Here the patriarch wanted him to go investigate.

With kindness and right samadhi, he enters or exits as he pleases. Venerable Vasumitra had obtained the Kindness Samadhi, and for him, entering or coming out of the samadhi is just a common matter.

His light of compassion shone everywhere, filling heaven and earth.

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