



十一祖富那夜奢尊者

(續)

The Eleventh Patriarch- Punyayashas

(continued)

宣公上人講於1978年5月3日

釋近巖、羅親哲、韓親喜 英譯

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English Translation by Jin Yan Shr, James Robert, Brooks Hansard



BIOGRAPHIES | 人物誌

「祖因說偈曰」：十祖聽他這麼說，就知道他是個法器，就說了一首偈：

此地變金色，預知有聖至；
當坐菩提樹，覺華而成已。

「此地變金色，預知有聖至」：這大地都變成金色的，我預先知道有聖人要來了。

「當坐菩提樹，覺華而成已」：你啊！你是應當坐在菩提樹下的，你就要開悟成道了！

富那夜奢尊者就回了一首偈：

師坐金色地，常說真實義；
迴光而照我，令入三摩諦。

「祖知其意，即為薙落授具」：十祖知道他的心意，是想要出家修道的；就替他落髮，傳授具足戒。

「因付以大法」：就把大法傳給他。大法，就是以心印心、不立文字的妙法，也就是「這個」；若你識得了「這

Thereupon, the Patriarch spoke the verse. Upon hearing this, the Tenth Patriarch knew that the Eleventh Patriarch was a vessel for the Buddha Dharma. Thereupon, the Patriarch spoke the verse:

*This very ground had turned to gold, the coming of a sage foretold.
Sitting beneath the Bodhi tree, enlightenment's flower will unfold.*

This very ground had turned to gold, the coming of a sage foretold. The ground turned into the color of gold, and from this, I knew that a sage would be coming. **Sitting beneath the Bodhi tree, enlightenment's flower will unfold.** You ought to sit beneath the Bodhi tree, and you will become enlightened!

Venerable Punyayashas returned a verse saying,

*Teacher sits on the golden earth, Constantly proclaiming the truth of Reality,
May your light shine upon me, Enabling me to enter samadhi.*

Knowing the Venerable Punyayashas's intent, the Tenth Patriarch had his head shaved and transmitted to him the Complete Precepts. Later he bestowed upon him the Great Dharma (making Venerable Punyayashas the Eleventh Patriarch). The Tenth Patriarch knew his mind's intent which was to renounce the house-holder's life to cultivate the Way.

With this, the Tenth Patriarch had the Venerable Punyayashas's head shaved and transmitted to him the Complete Precepts. Later the Tenth Patriarch transmitted to him the Great Dharma, which is the Mind-to-Mind Seal. It is the wondrous Dharma that transcends words and language, which is "This." If you

個」，就可以修道了！並且為他說了個傳法偈：

真體自然真，因真說有理；
領得真真法，無行亦無止。

「尊者得法已，行化至波羅奈國，轉付法於馬鳴」：尊者，就是十一祖；他受法給印證之後，到波羅奈那個國家去傳法，再把法傳給馬鳴大士。

「即現神變，湛然圓寂」：就現阿羅漢的十八種神變，然後就湛然圓寂了。他是很清楚、沒有一點點染污，淨得像鏡子，清得像水，可以一看就看到底。

「眾建寶塔，闔其全身」：眾人就建寶塔，把他全身封閉在缸內，供奉在塔裏面。

贊曰

諸佛亦非	聖凡何立
敷坐樹下	地現金色
談真實義	人天罔測
覺花一開	高懸慧日

「諸佛亦非，聖凡何立」：諸佛都沒有，那又有什麼？無數恆河沙那麼多的法界，只是大海中的泡沫；陰與陽，亦只如閃電般；也沒有聖，也沒有凡；沒有人，什麼都是空的。

「敷坐樹下，地現金色」：尊者在樹下敷座而坐，他手一指地，這時候，大地都變成金色的；就像《法華經》上所說的「三變土田」，當佛現大地三變時，大地也都變成金色的。

「談真實義，人天罔測」：他所談的都是真語、實語，但是人和天人都聽不明白。

「覺花一開，高懸慧日」：十一祖開悟了，他的智慧就像天空昇起來的太陽一樣。

recognize “This”, then you can cultivate! The Tenth Patriarch spoke the verse for him in honor of the transmission of the Dharma:

*The true substance is naturally true,
Based on which the principle of existence is proclaimed;
If you grasp the ultimately true Dharma,
Then there is no moving or stopping.*

After the Venerable One received the Dharma, he traveled spreading the Dharma until he reached Varanasi. There he transmitted the Dharma to Ashvaghosha, the “Horse-Cry” Bodhisattva. “The Venerable One” here refers to the Eleventh Patriarch. After he received the Mind-Seal Dharma, he traveled to the kingdom of Varanasi to teach and spread the Dharma. There he in turn transmitted the Dharma to “Horse-Cry” Bodhisattva.

Then and there he manifested spiritual transformations and serenely entered stillness. He then manifested the eighteen kinds of spiritual transformations of an Arhat and entered stillness. He was very clear and pure, without any defilement. He was as clean as a mirror and as clear as water that you can see through all the way to the bottom.

And thus the great assembly built a precious pagoda to enshrine his body. The assembly then built a precious pagoda and placed his body inside it so that they could worship him.

A verse in praise says:

**Just as all Buddhas are not, So folks and sages would less be.
Yet when he sat beneath the tree, Golden turned the earth below.
The actual meaning now declared, That gods and humans could not know.
Enlightenment’s flower unfolds, The sun of wisdom high in the air.**

Just as all Buddhas are not, so folks and sages would less be. If all Buddhas are not, then what is there? There are uncountable Dharma Realms that are as numerous as the Ganges’ sands, yet all these are just like a bubble on the great ocean, like a mirage, and also just like lightning. There are no sages, nor the ordinary, nor any other people — everything is empty.

Yet when he sat beneath the tree, golden turned the earth below. Venerable Ribs was sitting beneath the tree. When his fingers were pointing to the ground, the ground turned into the color of gold. This is like the Buddha’s “transforming the earth three times” in *the Dharma Flower Sutra*—after the Buddha transformed the earth three times, it turned into the color of gold.

The actual meaning now declared, that gods and humans could not know. All that he said was real and true, but when gods and humans listened, none can fathom its profound meaning.

Enlightenment’s flower unfolds, the sun of wisdom high in the air. The Eleventh Patriarch has awakened. His wisdom was like the sun rising high in the sky.

Another verse by Venerable Master Hsuan Hua:

或說偈曰——宣化上人作

本無來往妙覺山 離諸止相萬佛傳
地現金色吉祥兆 天雨寶華瑞應先
聖人降世化群品 神龍擁衛預感召
諸佛已非何所有 如是如是莫聲高

「本無來往妙覺山」：本無來往是什麼？就是妙覺山。妙覺山——你說它到什麼地方去？

「離諸止相萬佛傳」：沒有住，沒有止，沒有所住，這是萬佛傳的心法。所以萬佛聖城傳的心法，就是沒有地方住！

「地現金色吉祥兆」：這是吉祥的表現，說是聖人來了，我們要把地方收拾乾淨。鋪上地氈，這是我們普通的一種恭敬。例如在飛機場鋪上紅地氈，從飛機上一路鋪到客廳，這是迎接國王大臣的一種禮貌。那麼現在地自己就變金色了，這就是歡迎這個聖人來，所以說「吉祥兆」。

「天雨寶華瑞應先」：天上也下這個寶華，天雨寶華繽紛而下。

「聖人降世化群品」：這是聖人出世來教化一切眾生，所以才有這種境界。

「神龍擁衛預感召」：這也是神和龍來擁護這個聖人的一種表現。預感召，預先有感應道交的這種情形。

「諸佛已非何所有」：諸佛都沒有，那又有什麼？

「如是如是莫聲高」：「就是這樣子！就是這樣子！這樣就對了！」大家都是以心印心，心照不宣，什麼都不用說出來。 ❀

說通及心通 如日處虛空
唯傳見性法 出世破邪宗

—《六祖法寶壇經》

On Wonderful Enlightenment Mountain,
nothing comes or goes.

Abiding nowhere is the legacy of Ten Thousand Buddhas.
The earth has turned a golden hue, a most auspicious sign.
The heavens rain down flowers fine, a fortunate response.
The sages all descend to earth, and teach the multitudes,
With spirits and dragons as protectors,
a most prophetic omen.

If all the Buddhas are not, then what exists below?

So it is, so it is, keep your voices low.

On Wonderful Enlightenment Mountain, nothing comes or goes. Originally there is no coming or going: what does this mean? This is Wonderful Enlightenment Mountain. Wonderful Enlightenment Mountain—where do you think it goes?

Abiding nowhere is the legacy of Ten Thousand Buddhas. No stopping or dwelling or dwelling upon — this is the Mind Dharma of myriad Buddhas. Therefore the Mind Dharma of the City of Ten Thousand Buddhas is nowhere to dwell upon.

The earth has turned a golden hue, a most auspicious sign. This is a very auspicious omen. It foretells that a sage will come. We need to clean the streets and roll out the carpet. This is our ordinary way of showing respect and reverence. If we roll out the carpet all the way from the airport to the reception room of our residence, then this is a form of etiquette that's shown towards a king or royal ministers. When the earth turns into gold, it is to show respect towards a sage. That is why we say it was an auspicious sign.

The heavens rain down flowers fine, a fortunate response. The heavens also rained the precious flowers in a colorful profusion.

The sages all descend to earth, and teach the multitudes. It is only due to that a sage had appeared to teach and transform beings did there appear such a phenomenon.

With spirits and dragons as protectors, a most prophetic omen. It is also an indicative phenomenon that spirits and dragons appear as protectors to support and protect the sage. Even before the sage appeared, there existed these kinds of response of the Way—that is what is meant by “a most prophetic omen.”

If all the Buddhas are not, then what exists below? If all Buddhas are not, then what is there?

So it is, so it is, keep your voices low. It is just so! it is just so! It is true that it is just so! Everyone has the Mind-to-Mind Seal: our minds have mutual understanding and are luminous, so there is no need to speak about it. ❀

*With speech and mind both understood,
Like the sun abiding in space.
Just spread the 'seeing-the-nature way',
Appear in the world to destroy false doctrines.*

— from the “Six Patriarch's Sutra”