

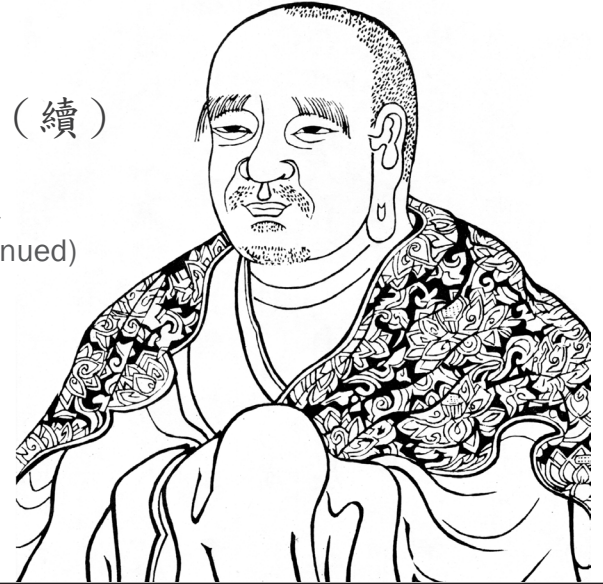
十三祖迦毘摩羅尊者 (續)

Thirteenth Patriarch Venerable Kapimala

(continued)

宣公上人講於1979年2月16日
釋近巖、羅親哲、韓親喜 英譯

Lectured by the Venerable Master Hua on Feb. 16, 1979
English Translation by Jin Yan Shr, James Robert, Brooks Hansard



BIOGRAPHIES | 人物誌

贊曰

唱出多端 拍拍是令
以心印心 似鏡照鏡
竭盡玄微 頓超凡聖
正眼看來 鉢盂安柄

「唱出多端，拍拍是令」：唱出來很多，「拍拍」都是教化眾生的。

「以心印心，似鏡照鏡」：以心來印心，就好像用鏡子照鏡子似的。

「竭盡玄微，頓超凡聖」：把這個玄妙都說出來，頓時就超凡出聖了。

「正眼看來，鉢盂安柄」：用這正法眼來看，好像在鉢盂又加上一個把子。

或說偈曰——宣公上人作

外道歸佛續慧燈 神通變化顯威靈
深知懺悔求更進 大開圓解自融通
百千三昧性海現 八萬法門願山成
耘耕收穫勤努力 修行修行又修行

A verse in praise says:

**He sang out many melodies, And every beat was orderly.
When mind is used to seal the mind, The mirror in the mirror shines.
Reach the ultimate of the secret subtleties, Surpass the lofty and the low.
And yet the proper eye can see, The handle placed on the alms bowl.**

Commentary:

He sang out many melodies, And every beat was orderly. He sang in many different styles. He taught and transformed living beings with every beat.

When mind is used to seal the mind, The mirror in the mirror shines. To use the mind to seal the mind, it is like using a mirror to shine on another mirror.

Reach the ultimate of the secret subtleties, Surpass the lofty and the low. By proclaiming these esoteric subtleties, he immediately transcended from the ordinary into sage hood.

And yet the proper eye can see, The handle placed on the alms bowl. Using the proper eye to see, is like placing a handle on an alms bowl.

Another Praise by Venerable Master HsuanHua :

**The outsider took refuge and carried on the lamp of wisdom.
With spiritual transformations, he manifested awesome magic.
He deeply knew to be shameful and remorseful,
thus he sought further progress.
He greatly opened to the perfect understanding,**

「外道歸佛續慧燈」：他原先是外道，但是歸依佛，續佛的慧命燈了。

「神通變化顯威靈」：他有神通、有變化，顯出很有本事似的。

「深知懺悔求更進」：但是他也深深知道自己過去做錯了，所以要懺悔，求再進步，更上一層樓。

「大開圓解自融通」：那麼他有這個求進步的心，所以十二祖和他一講，他就大開圓解了，就明白了！自融通，自己就完全瞭解了。

「百千三昧性海現」：這百千個那麼多的三昧，都是自性的性海現出來的。

「八萬法門願山成」：八萬法門由於你的發願，勇猛精進，所以好像堆一座山似的，一點一點地就成了。

「耘耕收穫勤努力」：你修行要好像種田似的，要耕它，又要拔草，到時候才有收穫，才能得到糧食。你要勤儉努力去做去。怎麼樣呢？就是——

「修行修行又修行」：不要懶惰！修行、修行、又修行，不要有止境！

thus he gained penetrating comprehension by himself.

A hundred thousand samadhis appears in the Sea of Nature.

Eighty thousand Dharma doors are accomplished

through his vows as big as a mountain.

Diligently sowing, weeding and reaping.

He cultivated, and cultivated, and cultivated evermore.

Commentary:

The outsider took refuge and carried on the lamp of wisdom. Previously he was an outsider of Buddhism. But then he took refuge with the Buddha and carried on the lamp of Buddha's wisdom.

With spiritual transformations, he manifested awesome magic. With his spiritual penetrations and spiritual transformations, he had many capabilities.

With deep wisdom, shame, remorse, he sought self-improvement. But he also realized deeply that he did wrong in the past, and needed to seek repentance and self-improvement to take a step up.

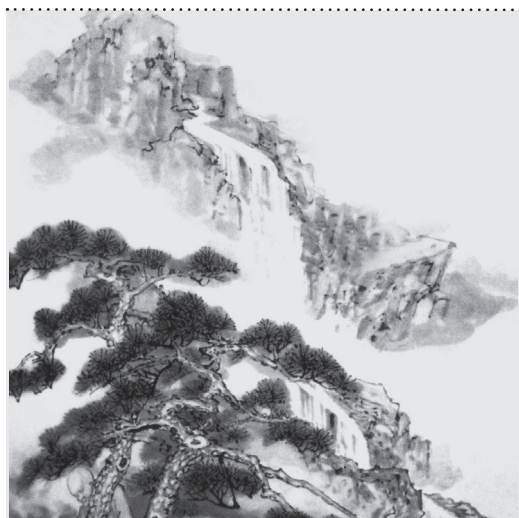
With this understanding, he opened great knowledge. Based on his resolve to seek for improvement, the Twelfth Patriarch's words enlightened Kapimāla, which led him to obtain a great understanding and self-knowledge immediately. "Self-knowledge and penetration" means that he understood clearly and thoroughly by himself.

The Sea of Nature appears in a hundred thousand samadhis. There are a hundred and thousand of types of samadhis. But all of them are released from the Sea of Nature.

In eighty thousand Dharma doors, he accomplishes mountains of vows. There are eighty thousand Dharma doors. However, based on, your vows and diligence, those Dharma doors can be accomplished gradually as building up a mountain hill little by little.

Diligently sowing, weeding and reaping. When you cultivate, it is just like as if you are farming in a field. You need to plow and weed, before you are able to gain any reward to have food. You should be involved energetically and work hard. How is this like? It is like Venerable Kapimāla.

He cultivated, and cultivated, and cultivated evermore. Don't be lazy! Cultivate again and again for evermore, and do not stop.



修行是時時刻刻都要勤修戒定慧，
時時刻刻都要息滅貪瞋癡，
時時刻刻都要親近善知識。

——宣公上人法語

What does it mean to cultivate?

Here it refers to cultivating precepts, samadhi, and wisdom, and wholesome merit and virtue.

To walk the other path means to do evil deeds, to involve oneself in greed, hatred, and stupidity.

— Talks by Venerable Master HsuanHua