

十五祖迦那提婆尊者

(續)

The Fifteenth Patriarch

Venerable Kanadeva (continued)

宣公上人講於1979年2月20日

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Lectured by the Venerable Master Hua on Feb. 20, 1979

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BIOGRAPHIES | 人物誌

「佛祖巴鼻，智者難諳」：佛祖的這個巴鼻，即使是有智慧的人也不懂。

「鉢水投針，落二落三」：在那一鉢水投下一根針，這就是落二落三了，不是第一義諦。

「月輪三昧，大地腥羶」：尊者又入月輪定，因為這個大地很不乾淨的。

「畢竟如何，試著眼看」：究竟這是怎麼回事呢？你用眼睛看一看，不是用耳朵看。

或說偈曰：

滿鉢清水淨無塵 一針投入浪微昏
性覺靈明原非物 智光遍照本來真
如是如是觀自在 善哉善哉悟誰人
祖師傳心昭大道 言言語語屬浮文

「滿鉢清水淨無塵」：滿鉢清水沒有什麼，一粒微塵都沒有。

「一針投入浪微昏」：這一根針往那鉢裏一投，就生出來波浪，水就渾了。

「性覺靈明原非物」：性覺靈明，就是什麼東西都沒有。有什麼東西，就不是性覺靈明了！

The expression of Buddhas and of Patriarchs is hard for even the wise to comprehend. The expression of the Buddhas and Patriarchs is such that even intelligent people cannot comprehend.

Into a bowl of water, a needle did dart, falling into second or third. A needle was tossed into the bowl of water, representing the fall into the secondary or tertiary level of truth; it is not the primary or ultimate truth.

He, in the Samadhi of the Moon-Disc; the whole earth, putrid, rank, and foul. The Venerable One then entered the Samadhi of the Moon-Disc because the entire earth was so polluted.

In the end, what is it all about? Try to take a look with your eyes! Ultimately what is it about? Use your eyes, not your ears, and try to take a look!

Another Praise says :

The bowlful of water, so clear, pure and free of any dust.

The needle tossed in it brought ripples and soft disturbances.

The awakened nature, spirit so bright, is basically not a thing. Wisdom's light, shining everywhere, is originally genuine.

So it is, so it is, one who contemplates at ease.

Good indeed, good indeed, wake up to find who?

Patriarch and Master passed on the "mind," revealing the Great Way.

Words and more words, phrase upon phrase, are but literary vogues.

「智光遍照本來真」：這智光遍照也就是本來那個「真」、那個「佛性」，也就是你自己。

「如是如是觀自在」：就是這樣子！就是這樣子！你能這樣子，就能觀自在；你若不能這樣子，就觀不自在，就不自在了！

「善哉善哉悟誰人」：說，很好！很好！誰開悟了呢？「悟誰人」，就是誰開悟，哪一個人開悟了呢？

「祖師傳心昭大道」：十四祖龍樹菩薩和十五祖迦那提婆，祖師都是以心印心、以心傳心，就要這麼個把戲。昭大道，就是說明了大道本來的樣子。

「言言語語屬浮文」：能講出來的都是不真的；所以言語道斷，心行處滅。

我再告訴你們，我作的這個叫「偈頌」，不是詩；若是作詩，第一句和第二句，就需要相對。你看我這個「滿鉢清水」和「一針投入」，都不是對著的；「淨無塵」與「浪微昏」，這也不是對著。光第三句和第四句是對著的，「性覺靈明原非物，智光遍照本來真」，這可以作對聯，是相對的。你看！「性覺靈明」、「智光遍照」；「原非物」、「本來真」；這都可以相對的。「如是如是觀自在」，「如是如是」對「善哉善哉」，「觀自在」對「悟誰人」。觀，是觀看；悟，是開悟了。「誰人」，是哪一個？「自在」、「誰人」，這都可以對的。「祖師傳心昭大道」，接下來就不是對子了！「言言語語屬浮文」，你說出來的都是假的。所以我現在教你們的，都是假的；但是不要懶惰，才是真的。所以我今天就不懶惰，講完經，又給你們上這一課。

Commentary:

The bowlful of water, so clear, pure and free of any dust. There isn't anything in this bowl of clear water, not even a single mote of dust.

The needle tossed in it brought ripples and soft disturbances. When the needle was tossed into the bowl, it caused ripples and disturbed the water.

The awakened nature, spirit so bright, is basically not a thing. As for the awakened nature and bright spirit, there is nothing whatsoever. If there is a thing, it would not be the awakened nature and bright spirit.

Wisdom's light, shining everywhere, is originally genuine. This universally illuminating light of wisdom is the genuine truth. This Buddha-nature is also your own self.

So it is, so it is, one who contemplates at ease. That's it! That's it! If you can be that way, then you can contemplate at ease. If you can't be that way, then your contemplation will not be at ease, you will feel uncomfortable!

Good indeed, good indeed, wake up to find who? "Very good! Very good!" Who has attained awakening? "Wake up to find who" means, who has achieved awakening?

Patriarch and Master passed on the "mind," revealing the Great Way. The Fourteenth Patriarch, Bodhisattva Nagarjuna and the Fifteenth Patriarch Kanadeva both played the game of the Mind-to-Mind Seal or Mind-to-Mind Transmission. 'Revealing the Great Way' here illustrates the original characteristic of the Great Way.

Words and more words, phrase upon phrase, are but literary vogues. That which can be spoken of is not real. Therefore words and speech are cut off. The working of mind is extinguished.

I will tell you something else. What I have composed is called a 'verse of praise'. It is not a strictly matched poem (shi). If it were a matched poem, then the first phrase and the second phrase would need to match. Take a look at these phrases, 'The bowlful of water, so clear,' and 'The needle tossed in it' do not match. The phrase 'Pure and free of any dust' and 'brought ripples and soft disturbances' also do not match. Only the third and the fourth phrases are matched: 'The awakened nature, spirit so bright, is basically not a thing. The wisdom light shines universally, is originally genuine.' These two phrases can be a matching couplet. Look at the following: 'The awakened nature, spirit so bright,' matches 'Wisdom's light, shining everywhere'; 'is basically not a thing,' matches 'is originally genuine.' These phrases do match one another. Take the sentence: 'So it is, so it is, one who contemplates at ease.' The 'So it is, so it is' matches the 'Good indeed, good indeed.' 'One who contemplates at ease' matches with 'Wake up and find who?' 'Contemplate' is to visualize; 'Wake up' is to gain awakening. 'Who' refers to which one? 'At ease' and 'Who' also match. 'Patriarch and Master passed on the "mind," revealing the Great Way': what follows does not match. 'Words and more words, phrase upon phrase, are but literary vogues.' Whatever can be said is not the truth. Therefore what I am teaching you now is also false. However, do not be lazy—that is the truth. So today I am not being lazy. Even though I finished lecturing on the text, I am also giving you this poetry lesson.