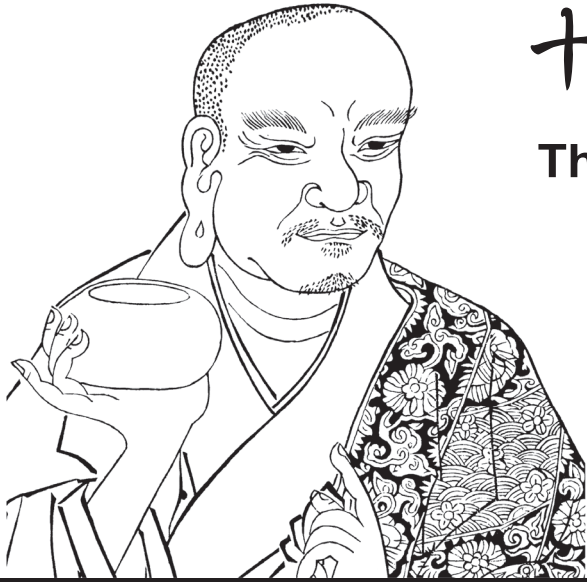


十六祖羅睺羅多尊者(續)

The Sixteenth Patriarch Venerable Rāhulata (continued)



宣公上人講於1981年8月7日

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Lectured by the Venerable Master Hua on August. 7, 1981

English Translation by Guo Ru Jou



BIOGRAPHIES | 人物誌

「宿因既符，玄機默契」說前生有這個因，互相符合了！佛在早先就都預言，這種妙的機緣，默默中契合了。

「樹大法幢，彌天匝地」樹立一個大法幢遮天蓋地，滿三千大千世界。

「二千年來，斯宗綿繼」二千多年以來，佛這個心燈的法門，相續傳下來。

「堪笑兒孫，擎叉斷臂」可笑啊！後邊的人，想拿著叉子，卻斷了胳膊；那麼這也是盡胡鬧，不好好修行。

或說偈曰：

淨德道種產奇才 園囿異樹長耳苔

尊者採摘復生菌 如來授記二五百

宿因既符玄機契 現果克證妙輪開

續佛心燈光無盡 萬劫千秋永緬懷

「淨德道種產奇才」梵摩淨德這個長老，因為有善根，有宿德，所以生出一個很特別的兒子，很特別的一個人才。

「園囿異樹長耳苔」在他家的園子裏頭，有很特別一棵樹，長出好像木耳這種形狀的東西。

Past causes became confirmed in the present, Esoteric matters silently mesh. The causes from past lives have come together. Indeed, the Buddha had predicted this meeting a long time ago. Now, the wonderful conditions have come together and agree imperceptibly.

He erected the great Dharma Banner, That fills the skies and surrounds the earth. Master Rāhulata erected a Great Dharma Banner which fills up the three thousand great thousand worlds.

After two thousand years, This teaching continues unbroken. Now, more than 2000 years later, the Dharma of the Mind Lamp is still burning – its transmission continues unbroken.

It is ridiculous that those in generations to come, Will cut off their arms, wishing to hold aloft the spear. This is ridiculous! Later generations end up cutting off their arms as they try to hold up the spear. It means they will mess things up instead of cultivating well.

Another verse says:

Because of Jingde's causes in the Way,
he begot an extraordinary son.

In the garden was a rare tree that grew mushroom-lichens.
When the Venerable One picked it, the fungus always grew back.

The Thus Come One had made a prediction
for the second five hundred years.

Past causes now mesh and profound opportunities tally.

The present fruition bears testimony as the wonderful wheel is set
in motion.

「尊者採摘復生菌」尊者，是指羅睺羅尊者。他若是去採摘，這個菌又會生出來；旁人就沒有這個情形。

「如來授記二五百」釋迦牟尼佛在一千多年以前就授過記，說將來有這樣的一個羅睺羅多，可以做為佛教的一個大教主。二五百，是指第二個五百年。

「宿因既符玄機契」那麼宿因也符合了，這種不可思議的機緣也契合了。

「現果克證妙輪開」現在祖師的果位他證得了；他大開法筵，轉妙法輪，來教化眾生。

「續佛心燈光無盡」傳佛心印，也就是傳佛心燈；這燈光光相照，是永遠都無盡無盡的。

「萬劫千秋永緬懷」無論到多久之後，大家都非常懷念這一位祖師——十六祖羅睺羅多尊者。

說一說這樹上的那個菌。在記載上，怎麼單單梵摩淨德和羅睺羅多二人去摘這個菌，它就還會生；旁人去採摘，它就不生了。這是什麼道理？誰有什麼看法？

一點問題也沒有？昨天晚間的對聯——「宇宙萬物皆說法，誰了解？」這就是樹神來擁護這位祖師，所以現出一種靈異，說出一種特別的法；令世間不信因果的人、不信佛的人、固執己見的人和愚癡的人，對於這種的境界能夠生出一種信心；所以這就是樹神在那兒擁護佛法的一種表現。

好像虛雲老和尚在雲南傳戒的時候，樹上就開白蓮花，所有的菜葉和草葉上，都有一尊化佛在那現出來。這是什麼原因呢？這就是老和尚的德行感召，草木花卉都在那兒相應來說法，所以才會有這種奇特的感應，不可思議的現象。那麼各位不要以為這是什麼很奇怪的一件事，關於他種種特別有感應的事情，說也說不完那麼多。

**The continuation of the Buddha's mind lamp - a light that never goes out.
He will be forever cherished in our memories through all eternity.**

Commentary:

Because of Jingde's causes in the Way, he begot an extraordinary son. Because the Elder Jingde had roots of goodness and virtue amassed from the past, he bore a very special son. The child was exceptionally talented.

In the garden was a rare tree that grew mushroom-lichens. In his home garden, there was a very special tree that grew mushroom-like fungus.

When the Venerable One picked it, the fungus always grew back. When Venerable Rāhulata would pick it, the fungus would always grow back. That did not happen when others picked it.

The Thus Come One had made a prediction for the second five hundred years. More than one thousand years earlier, the Buddha had made a prediction that the Venerable Rāhulata would become a great Buddhist master.

Past causes now mesh and profound opportunities tally. The meeting of the Fifteenth and the Sixteenth Patriarchs came from inconceivable past conditions.

The present fruition bears testimony as the wonderful wheel is set in motion. Now that he had certified to the fruition of a Patriarch, he hosted a great Dharma feast and turned the wonderful Dharma wheel in order to teach and transform living beings.

The continuation of the Buddha's mind lamp — a light that never goes out. The transmission of the Buddha's Mind Seal, or the transmission of the Lamp of the Buddha's Mind, is a mutual illumination of never-ceasing lights.

He will be forever cherished in our memories through all eternity. No matter how much time goes by, people will continue to remember this Sixteenth Patriarch—Venerable Rāhulata.

Can anyone explain why the text says that the fungus grew back only when Fanmo Jingde and Rāhulata picked it? Does anyone have any ideas?

No one has any ideas? Last night's couplet was: "The myriad things in the universe all speak the Dharma – who understands?" It was a tree spirit that had come to protect this Patriarch and therefore created this miracle; it spoke this special Dharma. This was to enable those people who do not believe in karma, who do not have faith in the Buddha, who are close-minded and foolish, to give rise to faith. In this way the tree spirit protected the Buddha Dharma.

Another example of such a manifestation was when the Venerable Elder Master Hsu Yun was transmitting the precepts in Yunnan. At that time the trees blossomed with white lotus flowers. On all the leaves and grasses there were transformation body Buddhas. How did this come about? It was due to the Elder Master's virtuous conduct that there was this response from the vegetation – from the trees, grasses, and flowers – to speak the Dharma in their own way. So there was such a special response—an inconceivable manifestation. You should not consider events such as these as being just "strange." In Buddhism there are many such unusual happenings – too many to relate.

可是雖然這樣，但是世間的人還是不信佛，還是說佛教怎麼樣迷信，怎麼樣不合乎邏輯；有的在佛教裏頭來觀望，看看佛教到底是怎麼一回事？不過雖然是觀望的思想，你若觀望，一點一點地就會真正認識什麼是正法，什麼是邪法？什麼是應該修學的？什麼魔法是不應該修學的？那麼久而久之，自己也就會真正的明白了！所以佛教的教義是公開的，人人可以研究，人人可以來考察；信不信，還是在自己。 ❀

But even though that is the case, people in the world still do not have faith in the Buddha. They still say that Buddhism is superstitious and illogical. Some people approach Buddhism with the attitude of “just wait-and-see.” But even though they have this attitude, still, it’s better than not looking into it at all. If you really look into it, gradually you will come to genuinely recognize what is true Dharma and what is false dharma; what practices should be undertaken and what demonic dharma should not be cultivated and practiced. Eventually you will come to a genuine understanding. That is how the Buddhist teachings are totally open – they are available for anyone and everyone to investigate. It’s all up to you whether or not you believe it. ❀