



十八祖伽耶舍多尊者

(續)

The Eighteenth Patriarch

- Venerable Gayāśata (continued)

宣公上人講於1981年8月21日

周果如 英譯

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BIOGRAPHIES | 人物誌

那麼六祖大師就說：「不是風動，不是幡動，仁者心動。」十八祖就說：「不是風在那兒鳴，也不是鈴在那兒鳴，是仁者心在那兒分別呢！所以也有風聲，也有鈴的聲音。」

「祖曰：心復誰乎？」：十七祖說：「這個心是誰的？誰又是個心呢？」

「答曰：俱寂靜故。」：這個小孩說：「心是寂靜的，沒有形象故。」

「祖曰：善哉善哉，付以大法。」：十七祖聽見這個小孩這麼說——心俱寂靜故，就知道他懂得心是無動、無靜的道理了，所以說：「真好！真好！」於是就把這個以心印心、正法眼藏、教外別傳、不立文字的法，傳給十八祖了。

「尊者後得鳩摩羅多，即躡身虛空，現十八變，火光三昧，自

Then the Great Master, the Sixth Patriarch said, "It is not the wind that moves, nor is it the banner that moves. It is the minds of the Venerable Ones that move." Here the Eighteenth Patriarch said: "It's not the wind that rings, nor is it the bell that is ringing. It is the Venerable One's mind that is making distinctions! Thus it has both the sound of the wind and bell."

The Patriarch said, "And what is the mind?" "Whose is this mind? Who is the mind?"

"Complete stillness," he answered. "The mind is complete stillness; it is without form."

The Patriarch praised him, "Good indeed, good indeed," and transmitted the Great Dharma to him. When the Seventeenth Patriarch heard what the child said – that the mind is complete stillness, he knew that the child had understood the principle that the mind neither moves nor is still. Therefore he said: "Good indeed! Good indeed!" and transmitted the Mind to Mind Seal, the Treasury of the Vision of the Dharma, the special transmission outside of the teachings that does not rely on words, to the Eighteenth Patriarch.

Later, after the Venerable One had met Kumārata (the succeeding Patriarch), he ascended into space where he displayed the eighteen transformations, entered the Firelight Samadhi, and cremated his own body. After the Venerable One transmitted the Dharma to Venerable Kumārata, he immediately leaped and ascended into space where he displayed the spiritual power of the eighteen transformations — his upper body emitted fire while his lower body emitted water; his lower body emitted fire and his upper body emitted water, and so on. Finally, he entered the Firelight Samadhi and cremated his own body.

焚其身」：尊者把法又傳給鳩摩羅多尊者之後，然後就往空中一跳，躡身虛空去了，現十八變的神通——身上出火、身下出水，身下出火、身上出水等等，在虛空裏頭互相顯現十八種的神通。又用火光三昧、火光定，把自己燒了。

贊曰：

持鑑而來 便與撲破
非風非鈴 分明錯過
諸佛之機 是個甚麼
得僧伽黎 反遭玷污

「持鑑而來，便與撲破」：他拿一面鏡子來，十七祖就把他這面鏡子打破了。

「非風非鈴，分明錯過」：不是風，也不是鈴在那兒響，你要是有分別的心，就錯過了這個道理了。

「諸佛之機，是個什麼」：諸佛的真理，究竟是個什麼啊？

「得僧伽黎，反遭玷污」：你得出家人所穿的祖衣，也就是說你已得到這個心印妙法，不要再頭上安頭，再向外馳求去了！「反遭玷污」，你如果再向外馳求，那就是把自己都弄得不乾淨了。

又說偈曰：

一歲不明百歲愚 空過光陰日月虛
非風非鈴我心動 即理即機汝自知
寂靜造化無所住 廣大精微有何疾
來去解脫離罣礙 生死真如更弗拘

本來祖師、佛、菩薩不需要我們讚，也不需要我們給他戴一個很高的帽子。不過後輩的人，仰慕佛菩薩、祖師這種道德、文章，和偉大的行為，所以在這種情形之下，我們就願意用我們淺陋無聞的詞句，來讚歎一下祖師這種的功德。或者祖師聽見我們的讚歎並不歡喜，但是我們後人願意敬上自己這麼一點真誠，崇拜古來聖人的誠心，所以就勉為其難說幾句很淺顯的話，用來讚歎古聖先賢。

待續

A verse in praise says:

He approached with a mirror in his hands
which was then broken.
Neither wind nor bell — with discrimination one misses this.
What is that functioning of the Buddhas?
Having obtained the saṃghāṭi,
he still encountered defilement.

Commentary:

He approached with a mirror in his hands which was then broken.
He came up holding a mirror, and the Seventeenth Patriarch smashed it.

Neither wind nor bell — with discrimination one misses this. If your mind discriminates, you cannot understand the principle that it is neither the wind nor the bell that rings.

What is that functioning of the Buddhas?

Having obtained the saṃghāṭi, he still encountered defilement. You have obtained the saṃghāṭi (precept-sash) of a monastic. That is to say, you have already obtained the wonderful Dharma of the Mind Seal. Do not put a head on top of another head and seek outside! “He still encountered defilement” — this means that if you seek outside, you are just making yourself dirty.

Another verse in praise says:

He did not understand for one year
and was deluded for a hundred.
He had passed the time in vain — days and months all empty.
Not the wind, not the bell, but rather it's my mind that moves.
As is the principle, so are the potentials. You know it yourself.
Stilling and quieting all the transformations,
there's no place to dwell.
Vast, great and infinitely subtle, what problem is there?
Coming and going, he was liberated apart from all hindrances.
Birth and death and true suchness
are even more not grasped at.

Commentary:

Basically, the the Buddhas, Bodhisattvas and Patriarchs do not want us to praise them or give them a high hat. However, because later generations such as ourselves admire the virtue, writings and awe-inspiring conduct of the Buddhas, Bodhisattvas and Patriarchs, we try to express our praise in simple and unembellished verses. Perhaps the Patriarchs would not like it, were they to hear our praise, but we still wish to express our sincere respect for them and hence cannot refrain from praising them with some superficial words.

To be continued