



# 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

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Lectured by the Venerable Master Hua on August 21, 1981

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BIOGRAPHIES | 人物誌

「一歲不明百歲愚」：為什麼這個童子說他一百歲呢？就因為他不明白。他還沒有明白這種祖師的心印法門，所以他說他一百歲了。

這並不是像一般的小孩子打妄語，明明不是一百歲，卻騙人說是一百歲。他自己知道這麼說，別人不相信的，但為什麼他還這樣說呢？就因為他想表示自己還沒有明白真正的佛法，所以說自己是一百歲了。這一歲他都不明白，那麼一百歲也是很愚癡的。

「空過光陰日月虛」：這就把光陰虛度、空過去了，一點什麼也沒得到。一天到晚就吃飯穿衣服睡覺、吃飯穿衣服睡覺、吃飯穿衣服睡覺，旁的什麼工作也沒做，對世界一點功德也沒有，所以日月都虛度了。

「非風非鈴我心動」：這不是風鳴，也不是鈴鳴，而是我心裏有所分別，所以它鳴了。

「即理即機汝自知」：若契理、契機，我自己知道。明白真正的道理，就契理、契機了；那麼契我的機、不契我的機，我自己知道。

**He did not understand for one year and was deluded for a hundred.** Why did the child say he was a hundred years old? Because he still had not understood the Buddhas' Dharma-door of the Mind Seal.

This was not like the joke of some ordinary child who is obviously not a hundred years old but jokes that he is. The Patriarch-to-be knew others would not believe him, so why did he still speak like this? Because he wanted to express that he did not understand the real Buddhadharmā. Therefore he said he was a hundred years old. He did not even understand this one year, so of course he would be deluded regarding a hundred years.

**He had passed the time in vain – days and months all empty.** For a long time he had not even attained the slightest real accomplishment. Every day he would merely eat, wear clothes, and sleep. He had not created any merit and virtue in the world, so the days and months had passed in vain.

**It is neither wind nor bell that moves – it is the mind.** The sound really comes from the mind's discriminations.

**As is reality, so are the potentials. You know it for yourself.** Whether it tallies with the principle or the potentials, I myself know. If you understand genuine principles, then you tally with the principle and the potentials. So whether it tallies with my potential or not, I myself know.

**Stilling and quieting all the transformations, there's no place to dwell.** The bliss of serenity and the great transformation are all without something they can rely on. It is just the state referred to by the quote from the *Vajra Sutra* that 'one's mind should not dwell anywhere.'



「寂靜造化無所住」：這個寂靜的快樂，和大造大化，他都是無所住的，也就是「應無所住，而生其心」。

「廣大精微有何疾」：極廣大，盡精微，這是道的本體，它有什麼快，有什麼慢呢？沒有。

「來去解脫離罣礙」：願意來就來，願意去就去，一點罣礙也沒有了。

「生死真如更弗拘」：或者活著，或者死，或者證到真如理體上去，這也無拘無束、無掛無礙，很自然的。

今天這偈頌就這樣子。若我寫得不好，你們替我修改一下；若寫得好，你們就照著來學一學。 ❀

**Vast, great and infinitely subtle, what problem is there?** The original substance of the Way is extremely vast, great and infinitely subtle. It is neither fast nor slow.

**Coming and going, he was liberated apart from all hindrances.** He could come and go freely as he wanted with no obstacles whatsoever.

**Even less did he grasp at the cycle of birth and death, or reality.** Whether he was alive or dead, or had reached the truth of suchness, he was free and without constraints, without apprehension and hindrance; he was very natural.

This is today's verse. If it is not well written, you can help me correct it. If it is good, then you can learn from it. ❀

## 三世因果經 (續)

### Cause and Effect Sutra

(continued)

今生耳聾為何因？前世誦經不悉聽。  
今生瘡癩為何因？前世買肉佛檯熏。  
今生臭氣為何因？前世和香賣不真。  
今生吊死為何因？前世攜索去山林。  
鰥寡孤獨為何因？前世居心嫉妒人。  
雷打火燒為何因？大秤小斗不公平。  
虎咬蛇傷為何因？前世冤家對頭人。  
萬般自作還自受，地獄受苦怨何人？  
莫道因果無人見，遠在兒孫近在身。  
不信吃齋多修持，但看眼前受福人。  
前世修來今生受，今生修積後世人。  
若人毀謗因果經，後世墮落無人身；  
有人受持因果經，諸佛菩薩作證明；  
有人書寫因果經，世代兒孫家道興；

❀待續

*Another deed that determines deafness:*

*To not listen well to Sutra recitals.*

*Sores and scabies bother some people*

*Who gave stinking fish and flesh to the Buddhas.*

*People who reek with a terrible stench*

*Sold inferior scents and phony goods.*

*Why do some by their own hand hang themselves?*

*Before, they used nooses to capture their prey.*

*All those widowed, alone, unwed, or orphaned,*

*Are now paid justly for former jealousy.*

*Those struck by lightning, consumed by fire,*

*Rigged their scales to better their business income.*

*Fierce tigers and snakes that feast on people*

*Are enemies bearing resentments from lives before.*

*In our myriad deeds, whatever we do,*

*We reap our own rewards, it's true.*

*Who can we blame for our woe in the hells?*

*Who can there be to blame but ourselves?*

*Don't say that cause and effect is unseen.*

*Look at you, your offspring, heirs, and grand children.*

*If you doubt the good of pure eating and giving,*

*Look around and find those enjoying fortune.*

*Having practiced of old, they now harvest abundance.*

*To cultivate now will bring blessings anew.*

*Those who slander the cause and effect in this Sutra*

*Will fall and have no chance to be human.*

*Those who recite and uphold this Sutra*

*Are supported by Buddhas and Bodhisattvas.*

*Write out this Sutra, study it hard*

*And in the future your families will flourish. ❀ To be continued*