

十九祖鳩摩羅多尊者 (續)

The Nineteenth Patriarch - Venerable Kumārata (continued)

宣公上人講於1981年8月22日

周果如 英譯

Lectured by the Venerable Master Hua on August 22, 1981

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BIOGRAPHIES | 人物誌

「聞佛閉門，且信一半」：他聽見一個「佛」字，就嚇得把門趕快關起來了。說不信也不是，就是信一半。

「此舍無人，抱藏賊漢」：這個房子裏沒有人，藏著一個賊在這兒。

「說法梵天，煤裏洗炭」：十九祖往昔善為梵天說法。法本無法可說，說來說去，說而未說，就如「煤裏洗炭」，在煤裏頭來洗刷木炭。你看煤是黑色的，木炭也是黑色的；洗來洗去，還是黑色的。

「記莚將來，慧命一線」：佛當初授記，將來一千年，他會續佛慧命——法如懸絲，傳佛的心印法門，就像一條線這麼地微細。

或說偈曰：

此舍無人有賊漢	心行處滅言語斷
答者是誰吾難解	應之非我汝宜知
千年大士出月氏	萬劫法王記日先
紅蓮開放照四衆	十九代祖化女男

Hearing “Buddha” he shut the door, endowed with only partial faith. That Kumārata was afraid and closed the door when he heard the word “Buddha” was not because he had no faith at all. Rather, he just had half-hearted faith.

In this house there is no one, save a thief that’s hiding here. Except for a thief who is hiding, there is no one in this house.

For Brahma gods he spoke Dharma, like washing charcoal using coal. The nineteenth Patriarch very skillfully spoke Dharma for the Brahma gods. Basically, the Dharma is ineffable. However much you may speak, you still cannot express it. It is like washing charcoal with coal. Since both are black from the start, you may wash them as much as you want, but they will stay black.

His coming predicted long ago, the Wisdom Life hung on a thread. The Buddha had predicted that in a thousand years time, Kumārata would extend the Buddha’s Wisdom Life. The Dharma is like a hanging thread. The transmission of the Buddha’s Mind Seal Dharma-door is like a delicate thread.

Another verse in praise says:

No one is home, this is a thief.

The mind’s workings stopped, language cut off.

Who then replied? I don’t understand.

You say ‘It’s not me!’, but surely you know.

After a thousands years, a knight in Kuṣāṇa,

Prediction once made, Dharma King he’ll be.

A red lotus blooms, illumines the four groups,

The nineteenth Patriarch, taught women and men.

「此舍無人有賊漢」：說這個房子裏頭沒有人；因為沒有人，賊就來了，就有個賊。你不是賊是什麼？明明他在這兒，他打妄語說沒有人，這不是想做賊，是幹什麼？

「心行處滅言語斷」：可是這個時候，他藏也沒地方藏了，躲也沒地方躲了，心也沒有地方跑了。心跑的地方滅了，言語也不知說什麼好了！因為不知道要怎麼回答「答無者誰」，他講不出了。

「答者是誰吾難解」：這一句話是替十八祖說的。十八祖問他：你答說「沒有」的這個人是誰啊？這我很不明白的。

「應之非我汝宜知」：你在那兒講「這不是我講的話」，在房子裏邊說「此處無人」，這不是我吧？「汝宜知」，你自己應該知道你是誰了？這就是又進一步來給他點醒啦！所以以後就說了——

「千年大士出月氏」：這一句話是替十八祖說的。十八祖問他：你答說「沒有」的這個人是誰啊？這我很不明白的。

「萬劫法王記日先」：這是萬劫以來，做一個接法的法王、說法主、傳法心印的法王。而這個記是釋迦牟尼佛早在一千年前就說了，所以說「記日先」。

「紅蓮開放照四眾」：紅蓮華在他面上開放，照耀這些比丘、比丘尼、優婆塞、優婆夷四眾弟子。

「十九代祖化女男」：這位第十九代的祖師，教化世間無數男男女女。

Commentary:

No one is home, this is a thief. Kumārata said that there was no one in the house. Since there was no one there, a thief had come. Who else would you be if you were not a thief? It was clearly him, Kumārata, lying that there was not one there. If he did not intend to steal, then what was he doing there?

The mind's workings stopped, language cut off. But now he had no place to hide, no way to escape, nor could his mind run off to some place. There was not a place where his mind could go and he could not find words to answer! He was dumbfounded, not knowing how to reply to the question, "Who is the one answering 'there is no one'?"

Who then replied? I don't understand. The eighteenth Patriarch asked this, saying, "You say there is no one home – then who are you who is saying that? I really don't understand that."

You say "It's not me!", but surely you know. You who says, "This is not me speaking," saying "There is no one home," who is that?! Surely you know – shouldn't you yourself know who you are? This was a further step in trying to wake him up. So he then continued to say:

"After thousands of years, a knight in Kuṣāṇa," The Buddha had prophesized that a thousand years after his passing into nirvāṇa, a great Bodhisattva would appear in the Kuṣāṇa empire. This must be you!

Prediction once made, he'll be Dharma King. A myriad kalpas from now, he will be a Dharma King, inheriting the Dharma, a Dharma Lord teaching the Dharma, a Dharma King transmitting the Dharma of the Mind's Seal. This is the prediction that the Buddha Śākyamuni made a thousand years ago, it is a prediction once made.

A red lotus blooms, illumines the four groups. A blooming red lotus on his face shone upon the members of the four groups of disciples: bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās.

The nineteenth Patriarch, taught women and men. He taught numberless men and women in this world.

頌第八識

性唯無覆五遍行，界地隨他業力生，
二乘不了因迷執，由此能興論主諍。
浩浩三藏不可窮，淵深七浪境為風，
受薰持種根身器，去後來先作主公。
不動地前才舍藏，金剛道後異熟空，
大圓無垢同時發，普照十方塵剎中。

——《八識規矩頌》

唐三藏法師玄奘造

The Eighth Consciousness

Its nature is exclusively the non-obscuring indeterminate,

And it interacts with the five Universally Interactive Dharmas.

The Three Realms with their Nine Grounds come into being in accord with the power of karma.

Because of their confused attachments,

Those of the Two Vehicles don't comprehend it;

And based upon those attachments, there arise the disputes of the shastra master.

How vast and unfathomable is the threefold alaya!

Generated by the winds of states, seven waves arise from its depths.

It undergoes perfuming and contains the seeds of the body with its organs

And of the material world.

After going and before coming, it's in control.

Before the Unmoving Ground attachment to the storehouse is finally relinquished.

Upon completion of the vajra Path, it is empty of the ripening of results.

The Great Perfect Mirror Wisdom and the undefiled consciousness are produced at the same time,

And in the ten directions universally illuminate the Buddha-fields as countless as motes of dust.

—from the "Verses Delineating The Eight Consciousnesses"

By Tripitaka Master Xuanzang of the Tang Dynasty