



二十祖闍夜多尊者 (續)

The Twentieth Patriarch

- Venerable Jayata (continued)

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比丘尼恒持修訂

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BIOGRAPHIES | 人物誌

「一切善惡有為無為，皆如夢幻」：所有的善法、惡法、有為法、無為法，這都是像在作夢，又像是泡影一樣的。

「尊者領旨，叩求出家，受具，祖付以大法」：闍夜多尊者領納了十九祖的法旨，立刻就叩求出家，受具足戒。十九祖就把心印的法門傳給了他。

「得法已，至羅閱城，轉付婆修盤頭」：尊者得法了之後，就到印度一個叫羅閱的城，轉付大法給婆修盤頭尊者。傳法之後，「即於座上，奄然歸寂」：就在這個法座上邊，很自然地就圓寂了。奄然，就是很自然的。

贊曰——虛雲老和尚作：
善惡二輪，皎然不謬
影響忽聞，脫落巢臼
法無生滅，木雞啼晝
沒量大人，開眼漏逗

「善惡二輪，皎然不謬」：善輪和

All good and evil circumstances, all conditioned and unconditioned phenomena, are but dreams or illusions. All good dharmas, bad dharmas, conditioned dharmas, unconditioned dharmas are as things in a dream. They are like bubbles or reflections.

The Venerable One accepted this teaching, sought to enter monastic life, and receive the complete precepts. The Patriarch transmitted the Great Dharma to him. Venerable Jayata took in the points of Dharma that the nineteenth patriarch spoke, whereupon he immediately bowed and requested to become a fully-ordained monk. The nineteenth patriarch passed the Mind Seal Dharma to him.

After he received the Dharma, he went to Rājargha, another city in India, and passed the Great Dharma to Vasubandhu. After he transmitted the Dharma, he sat upon the Dharma seat and peacefully returned to tranquility. He passed away quite naturally.

The verse in praise of him composed by Master Hsu Yun says:

The cycles of good and evil are brilliantly exact.

Influenced by what he heard, He abandoned his old ways.

Dharmas do not come into being or cease to be,

Much like a wooden cock's crow at dawn.

This mighty individual is beyond fathoming,

He opened his spiritual eyes and avoided outflows.

Commentary:

The cycles of good and evil are brilliantly exact. The two rolling wheels of good and of evil are splendidly precise. No mistakes occur.

惡輪二輪，是皎然的、很清楚的，不會有錯謬。

「影響忽聞，脫落巢臼」：忽然聽到十九祖來為他說法，把舊時的疑惑、習氣毛病都沒有了。巢臼，就是以前的習氣毛病。

「法無生滅，木雞啼晝」：法本來沒有生滅，就像木雞在白天啼叫。木雞怎麼會啼呢？牠不會啼的。

「沒量大人，開眼漏逗」：這位祖師，是沒有法子來量度的。他是一個得大智慧的明眼善知識，他來到這個世界上，是為著教化眾生，觀機逗教、因人說法，來破除眾生的一切習氣毛病。

或說偈曰——宣公上人作：

頓釋所疑豁然通 陽春白雪盡消融
起惑造業受果報 破迷顯正立大功
清淨本源菩提性 靈明覺照日天中
心心相印傳佛道 古今如是總相同

這個偈頌更是淺顯，它怎麼說呢？

「頓釋所疑豁然通」：頓，是立刻；釋，是釋然；釋然，就是放下、解開了。懷疑就像一條繩子，結了一個疙瘩；頓釋，就是把這繩子的疙瘩解開。豁然通，豁然間就明白了。就好像什麼呢？

「陽春白雪盡消融」：陽春，就是春天。好像春天的雪，一定是很快就消融了。

「起惑造業受果報」：我們人無論哪一個，都是起惑、造業，而受到果報。這惑，就是不明白，就是迷了。迷了什麼呢？迷了醉生夢死，迷了世間的財色名食睡；有財迷、有色迷、有名迷、有食迷、有睡迷。所謂迷，就是被種種的境界，把自己的智慧都蓋住了；不追求真理了，不想真正明白了，就願意糊裏糊塗過一輩子，這就叫「起惑」。

☞待續

Influenced by what he heard, he abandoned his old ways. Suddenly, when he heard the Dharma the nineteenth patriarch spoke for him, he renounced his old delusions, habits, and faults. Old ways refers to his former habits and flaws.

Dharmas do not come into being or cease to be, much like a wooden cock's crow at dawn. Basically, dharmas are not produced or destroyed, much like a wooden cock's crow at the break of day. How could a wooden cock crow? That's the point: it could not crow.

This mighty individual is beyond fathoming, he opened his spiritual eyes and avoided outflows.

There is no way to measure the worth of this venerable Patriarch, he was a bright-eyed, good and wise teacher possessed of great wisdom. He came to this world to teach and transform beings, and, by contemplating the opportunities, he bestowed appropriate teaching, speaking Dharma to help them break through their own habits and faults.

The verse composed by Master Hsuan Hua says:

**Instantly he set aside his doubts and gained sudden penetrating insight,
As in spring when the glistening snow melts away entirely.
Initiating delusions, we create karma and then undergo retributions.
By breaking out of confusion and revealing what is true,
we can achieve great merit.
The Bodhi nature is pure at its source.
Efficacious and awakened, it shines like the sun in space.
The mutual sealing of mind with mind transmits the Buddha Way.
From of old to now it has been thus—always the same.**

Commentary:

This verse of mine is really very plain. What does it say?

Instantly he set aside his doubts and gained sudden penetrating insight. Instantly—suddenly—he let go of his doubts; he was released from them. Doubts are like knots in a rope. Instantly setting them aside was like untying the knots in the rope. He suddenly understood. What did he understand?

As in spring when the glistening snow melts away entirely. When spring sunshine arrives, the snow will quickly melt.

Initiating delusions, we create karma and then undergo retributions. All of us people—every one of us—initiates delusions, creates karma, and must undergo rewards or retributions. Being deluded means not understanding, it means being confused. What are we confused about? We are confused to the point that we are as if drunk when born and as if in a dream at death. Mundane wealth, sex, fame, food, and sleep confuse us. Some get confused by wealth, others by sex; some get confused by fame, others by food or sleep. This confusion happens in all sorts of situations and it covers our wisdom. We do not pursue truth. We do not really want to understand what is going on. We would rather pass through life muddled and unclear. That is what happens when we **initiate delusions**.

☞To be continued