

二十一祖婆修盤頭尊者 (續)

The Twenty-First Patriarch, Venerable Vasubandhu (continued)



宣公上人講於1981年8月29日

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Lectured by the Venerable Master Hua on August 29, 1981

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BIOGRAPHIES | 人物誌

贊曰——虛雲老和尚作：
無漏智通，白日說夢
玉蘊荊山，珠含老蚌
光透重重，賢者不重
繼起慧燈，天驚地動

「無漏智通，白日說夢」：就得無漏的通了，也可以說漏盡通；漏盡通，就是斷欲了。你斷欲，才能謂之得漏盡通；你若沒有斷欲，就是還有頭髮那麼多的欲，那也談不到得到漏盡通了。這若對一般人來講，就好像是白天說夢似的，他根本就不懂。

「玉蘊荊山，珠含老蚌」：這塊寶玉就在荊山那個地方裏藏著；那顆珠子就在老的蚌殼裏頭，年頭越老的蚌，珠子就越亮、越大、越好。

「光透重重，賢者不重」：這老蚌珠的光，甚至於照得無所不照。

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

He penetrated non-outflow wisdom,
Others talked as if in a dream.
Jade is hidden in the thorny mountains,
Pearls are encased in aged oysters.
The light pierces through multiple strata,
The Worthy One had not realized his full potential.
He took up the lamp of wisdom and kept it burning,
The heavens reverberated and the earth shook.

Commentary:

He penetrated non-outflow wisdom, others talked as if in a dream. He obtained freedom from outflows, the penetration of the ending of outflows, which is equivalent to cutting off desire. Someone who has cut off desire can be described as having the penetration of the ending of outflows. Someone who has not completely cut off desire—who has even a hair's breadth of desire left—cannot be described as having the penetration of the ending of outflows. Talking to ordinary people about non-outflow wisdom is like talking to them in a daydream. It will not make any sense to them.

Jade is hidden in Mount Jing, pearls are encased in aged oysters. Precious jade is stashed under the Mount Jing. Pearls are found in long-lived oysters. The older the oyster, the more luminous its pearl. And the bigger, the better.

The light pierces through multiple strata. The light of an ancient oyster's pearl illumines everything. **The Worthy One had not realized his full potential.** Although

「賢者不重」，可是雖然這樣，但是他還沒有真正的證果。所以二十祖到那兒去接引他，和他說了那麼多機鋒轉語的話。

「繼起慧燈，天驚地動」：繼續佛教的智慧之燈，這是驚天動地的一種大事，不是一般人所能想像的。

我有講錯的地方，請你們各位用你們的智慧來告訴我；我因為講太多了，所以不講了。

或說偈曰——宣公上人作
一食不臥真精進
萬慮皆空大導師
我則不求除顛倒
汝應破執離狂傲
勤修無漏道種智
捨棄有為功德超
如是心印傳祖意
西天東土步步高

我寫這首偈頌，你們記不記得沒有什麼關係；因為這是我搜索枯腸，勉強寫出來的，我自己也知道很醜的。不過雖然醜陋，還是那一句話：「拋磚引玉！」希望把你們最美好的詞句引出來，將來也讚歎歷代祖師、過去的諸佛。

「一食不臥真精進」：這意思前面已經都講過了！這是真的很精進。但是你不要因為你精進，就生了一種貢高我慢的法執。不要生出這一種法執來，說：「我修行了，我怎麼樣拜佛，怎麼樣長坐不臥。」應該還是覺得其他人都比自己有修行；自己在修行裏邊，是最後的一個，也就是最不值得提起的一個，也就是最小的一個。你要這樣想，不生貢高我慢心，不要有驕傲心，以為這一食不臥，就有什麼了不起。沒有什麼了不起！你一有了「了不起」這個思想，就是大障礙，就是前功盡棄，把你什麼功德都沒有了！因為你只有一個「驕傲心」在裏頭。

「萬慮皆空大導師」：你若能萬慮皆空，什麼都不思不慮。

待續

he is described like that, he still hadn't realized sagehood. So the twentieth patriarch went to bring him in. That is why he bantered in his presence.

He took up the lamp of wisdom and kept it burning, the heavens reverberated and the earth shook. He perpetuated Buddhism's lamp of wisdom. This great matter startled the heavens and moved the earth. What happened was beyond the scope of ordinary people's dream-thinking.

If I explained anything incorrectly, please advise me based on your own wisdom; my commentary is too long, so I will stop here.

The verse in praise of Patriarch Vasubandhu composed by Venerable Master Hsuan Hua says:

Taking one meal a day and never reclining is true vigor.
Emptying out the myriad thoughts creates a great Guiding Master.
"I do not seek; I am not upside-down" means that,
You should break attachments and renounce pride's madness.
Diligently cultivating no outflows,
he achieved the wisdom of all modes.
Renouncing the conditioned, he developed transcendent virtue.
This Mind Seal is a transmission of the Patriarch's intent.
Whether approaching this from West or East,
step-by-step, climb higher.

Commentary:

The verse in praise of Patriarch Vasubandhu composed by Venerable Master Hsuan Hua says: I wrote this verse and it really doesn't matter if you remember it. It's just something I came up with and I know it's a coarse verse, but even so, I'm tossing out a brick in hope of getting jade in return. I hope this will lead you to create beautiful verses in praise of the Patriarchs and Buddhas of the past.

Taking one meal a day and never reclining is true vigor. This concept was explained above. This is true vigor, but we cannot be arrogant about our vigor. If we are, then we have an attachment to dharmas and may say things like: "I'm a cultivator. I bow to the Buddhas all the time. I always sit and never recline." We should always maintain the attitude that others are better cultivators than we are. We should consider ourselves last in line among cultivators, that we are not worth mentioning, and that we are the least significant. We should try to be that way. We should not be self-satisfied or arrogant; we should not consider taking one meal a day and never reclining to be an incredible feat. There is nothing incredible about that. If we think it's an incredible feat, we create a huge obstacle for ourselves. We wipe out whatever merit we once had, and all we are left with is our arrogance.

Emptying out the myriad thoughts creates a great Guiding Master. If we can empty out the myriad thoughts, then we will not speculate about anything.

To be continued