



# 二十二祖 摩拏羅尊者 (續)

## The Twenty-Second Patriarch, Venerable Manorhita (continued)

宣公上人講於1981年9月5日

比丘尼恒持 修訂

Lectured by the Venerable Master Hua on September 5, 1981

English Translation Revised by Bhikshuni Heng Chih



BIOGRAPHIES | 人物誌

「即與薙落授具，付以大法」：於是二十一祖就為摩拏羅落髮，授具足戒。又把以心印心、教外別傳的法門，傳給摩拏羅尊者了。

「尊者得法後，付鶴勒那，即跏趺奄化」：「尊者」，就是摩拏羅。他得法之後，又把法傳給鶴勒那尊者。於是就結上跏趺坐，坐在那地方就無疾而化——什麼病都沒有，就圓寂了。

贊曰：

王宮誕生，不居尊貴  
聞師指示，頓明宿慧  
泡影非真，施大無畏  
體露堂堂，千花萬卉

「王宮誕生，不居尊貴」：他生在國王的家裏，但不貪戀這種尊榮和富貴。

「聞師指示，頓明宿慧」：聞婆修盤頭尊者來指示他，他立刻就明白前生這種的根性了。

**Then he shaved the prince's head.** The twenty-first patriarch shaved the head of prince Manorhita and transmitted to him the Complete Precepts. **He entrusted him with the Great Dharma.**

**After the Honored Manorhita had received the Dharma, he transmitted the Dharma. He entrusted it to Venerable Padmaratna. Then he sat in full lotus and entered stillness.** At some point, he placed his legs in full lotus posture and, without any illness at all, passed on. He entered nirvāna.

*A verse says:*

**Born as royalty in a palace, he was not bent on nobility and wealth.**

**Upon hearing the Master's instructions,**

**He quickly realized his roots of wisdom.**

**He viewed everything as unreal, like bubbles and shadows.**

**He gave the great gift of courage to others.**

**His bearing revealed his upright character.**

**His followers were as thousands of flowers sending out ten thousand shoots.**

*Commentary:*

**Born as royalty in a palace.** He was born into the royal family. **He was not bent on nobility and wealth.** He was not greedy for the glory of nobility or for the riches and honor.

**Upon hearing the Master's instructions, he quickly realized his roots of wisdom.** He listened to Venerable Vasubandhu's instructions to him and immediately understood the nature of his previous lives.

「泡影非真，施大無畏」：這一切有為法都「如夢幻泡影，如露亦如電」，這不是真的，所以就要布施大無畏給眾生。

「體露堂堂，千花萬卉」：這體現出來一個堂堂大丈夫、佛的相貌，他是傳佛心印的祖師，以後受他教化的徒眾，就好像花卉，有無量無邊那麼多。

又說偈曰：

乘大願船度五濁 不畏艱苦入娑婆  
託跡王宮常自在 寄寓客舍祖印說  
佛昔授記摩拏是 我今來訪大頭陀  
誠哉言也吾當捨 廣開法筵設無遮

這個「又」，怎麼叫個「又」？就是「多餘的」，也就是不需要的、沒有必要的、多此一舉。所謂「頭上安頭」，沒有事情找一點事來做。吃飽了不做一點事情，打太多妄想就不好，所以就藉著講祖師的傳，再加上幾句。其實這就叫「畫蛇添足」，本來畫了一條蛇，再畫幾條腿，那麼蛇也不蛇、龍也不龍了，啊！更難看。有人說「獻醜不如藏拙」，但是我覺得「藏拙也不如獻醜」，於是就要說幾句不重要的話；讓有的人在剛學中文的時候，尤其學對對聯的人，可以稍微作一個借鏡、取法的作用。

這偈頌我若唸錯了，你們告訴我，因為這其實也沒有什麼錯不錯，隨時都可以改的。我願意怎麼樣唸，就怎麼樣唸；你們願意怎麼樣聽，就怎麼樣聽；願意怎麼樣看，就怎麼樣看。嘴是我的，眼睛是你們的，耳朵則你的、我的都有。為什麼說嘴是我的，眼睛是你們的呢？因為我這兒沒看黑板上的偈頌，你們在那兒看；你們不說，我這兒說。所以或者我唸錯了，或者你們看錯了，或者也是互相聽錯了，總之一定會有錯的。總而言之，若人人都弄錯了，可是有一個不弄錯的，這已經就夠了。為什麼？有一個注意的，覺得有點意思、有點道理，那我已經夠了。

☞待續

**He viewed everything as unreal, like bubbles and shadows.** All conditioned dharmas are like dreams, illusions, bubbles, shadows, Like dew drops and flashes of lightning. They are not true. **He gave the great gift of courage to others.** He wished to help sentient beings find their courage.

**His bearing revealed his upright character.** His appearance was that of a magnificent great hero. He had the countenance of a Buddha and he was a Patriarch who had been transmitted the Mind Seal. **His followers were as thousands of flowers sending out ten thousand shoots.** His disciples were as many as thousands of flowers creating thousands more flowers. They were limitless and boundless.

*Another verse says:*

Aboard a ship of great vows,  
He rescued those caught in the five turbidities.  
With no fear of difficulty or suffering, he came to the Sahā world.  
He was born in the royal palace of Constantly at Ease.  
It was but an inn, a guest house, as the patriarchs all confirm.  
The Buddha's prediction in the past named Manorhita.  
Now I've come to find this great ascetic.  
I trust what you say, I will give up my son.  
Then a generous Dharma banquet was held.

*Commentary:*

“Another” implies there’s something extra. It’s not absolutely essential, nor necessary. It’s like adding a head on top of a head. Having nothing to do, one looks for something to do. Having a full stomach and nothing to do leads to excessive false thinking. That’s no good. So I decided to add another verse to the records of the patriarchs. Actually, we could call this second verse an unnecessary appendage, like legs added to a drawing of a snake. Upon adding legs to a snake, it ends up being not quite a snake and not quite a dragon. This verse, like the legs, is a slightly unsightly appendage. There’s another saying: *It would be better to hide your weaknesses rather than revealing them.* But I think “revealing my weaknesses is better than hiding them.” Well, anyway, I’ve added some unimportant stanzas. However, those who have just begun studying Chinese, especially those who want to learn how to match couplets in Chinese can use these as examples.

I’m reciting from memory so if I make a mistake, please correct me. Well, in fact there is no right or wrong. The words could be changed. I can recite any way I wish and you can listen any way you wish. Or you can look as you wish. The lips are mine, the eyes are yours. And we both have ears. Why do I say the lips are mine, the eyes are yours? It is because I am not looking. You are able to see what’s written. But you are not reciting; I am reciting. Now there are bound to be mistakes. Maybe I make a mistake while reciting, or you will make a mistake in looking. Or perhaps we will be mistaken in what we hear from each other. In general, although we are all subject to mistakes, if even one person pays attention and makes no mistakes and thinks that the content is interesting and has principles, then I am satisfied.

☞To be continued