



# 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

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BIOGRAPHIES | 人物誌

「乘大願船度五濁」：這位摩拏羅祖師不是普通人，是個特別的、很特別的人。為什麼？因為生到皇帝家裏去了！不特別，怎麼會生到皇帝家裏呢？好像我一生，生到一個老百姓家裏。所以這位尊者不是普通人，是乘願再來的人；他乘大願，來度五濁惡世的眾生。五濁，是劫濁、見濁、命濁、眾生濁、煩惱濁。

「不畏艱苦入娑婆」：他不怕艱難困苦，來到娑婆世界，教化眾生。

「託跡王宮常自在」：王宮，也是皇宮。託跡到皇宮去，就做國王的太子。他的父親叫「常自在王」，那麼他就是「常自在子」；所以父親自在，兒子也自在，這叫「常自在」。好像果某常常哭，他兒子也常常哭，所以有其父，必有其子。

「寄寓客舍祖印說」：你不要以為我們人在這世界上，這就是個家。李太白說過：「夫天地者，萬物之逆旅；光陰者，百代之過客。」

這個天地間，就是我們的一個旅館。這個光陰，就是百代之過客。你看！他這都是對聯——「天地者，萬物之逆旅」，下邊他對一個「光陰者，百代之過客」；「萬物」對「百代」，「逆旅」對「過客」。那麼就是在這個

**Aboard a ship of great vows, he rescued those caught in the five turbidities.** The Patriarch Manorhita was not an ordinary person. He was special. In what way? He was born in a palace. Why would a normal person be born in a palace? I myself, for instance, was born into an ordinary household. So this Venerable is not an ordinary person. He comes back based on his great vows to save beings in this world of five turbidities.

**With no fear of difficulty or suffering, he came to the Saha world.** He was not afraid of problems or pain. He came to this Saha world to teach living beings.

**He was born in the royal palace of Constantly at Ease.** His father's name was "Constantly at Ease," and so the child must have been too. The father was at ease; the son was at ease. I have a disciple who is always crying and so his son will probably always cry too: like father, like son. But in this case, the father was at ease and so was the son.

**It was but an inn, a guest house, as the patriarchs all confirm.** We who live in this world should not consider it our home. The poet Li Tai Bai said it well:

*The world is a temporary lodging place for the myriad creatures.*

*Time is a passing guest among the hundreds of generations.*

The world we live in is like our hotel. Time is a transient guest for all generations.

This is a matching couplet! "Myriad creatures" is matched with "hundreds of generations." "Temporary lodging" is matched with

天地間，有旅客在這兒來旅行的。我們在世界  
上都是在這兒住旅館，這不是我們真正的家  
庭，我們也不是主人。

「祖印說」，祖師都是這樣印證，這樣說  
的。

「佛昔授記摩拏是」：佛在以前就授過記，  
說佛滅後第二個五百年，有兩位神力大士出現  
於世，出家繼聖，來繼續祖師的心印法門，這  
叫佛昔授記。「摩拏是」，現在你這第二個兒  
子摩拏羅，就是其中的一個。

「我今來訪大頭陀」：我也是其中一個，那  
麼我知道我是，我要把第二個也給找著；所以  
我來找了！我來找傳佛心印，「大頭陀」，抖  
擻精神的這一位尊者。

「誠哉言也吾當捨」：國王一聽他這麼說，  
就說：「你說得對！我現在把我這個兒子布施  
給你了！」「吾當捨」，我應該捨棄這種父子  
之愛，我把兒子送給你了。

廣開法筵設無遮：這時候，常自在王說：  
「我兒子出家了，我請全國的人，來為我兒子  
出家慶祝一下，設無遮大會。」這無遮大會，  
有錢的人可以來吃齋，沒錢的人也可以來喝可  
樂；沒有靠關係，也不需要講人情，所以是無  
遮。這是說常自在王在那個時候，廣開法筵，  
設無遮大會。

也可以說摩拏羅尊者接婆修盤頭尊者的法之  
後，就大興教化，好像廣開法筵，設無遮大會  
一樣的。

所以這句有以上兩種意思，不知道我說的對  
不對？你們若認為對，就把它記一記；若認為  
不對，就把它忘了！沒關係。✻

“passing guest.” We are just guests here on vacation. We are just like  
travelers in a hotel here in this world. It is not our true home. And we  
are not the owners.

**As the patriarchs all confirm.** The Patriarchs keep telling us it's this  
way. They say that's how it is.

**The Buddha's prediction in the past named Manorhita.** The  
Buddha gave a prediction in the past, saying that in the second five  
hundred years after the Buddha's passing two great lords with spiritual  
powers would enter the monastic life and continue the Patriarchs' lineage  
of the Mind Seal Dharma Door. They will enter the monastic life and  
continue the tradition of sages. They will carry on the Mind Seal of the  
Patriarchs. Now, your son Manorhita is one of those two sages.

**Now I've come to find this great ascetic.** I am one. I know that I  
am one, but I needed to find the other one. So I came here. I've come  
to find the great ascetic one who can transmit the Buddhas' Mind Seal.  
I'm looking for the Venerable One who can rouse his energy and spirit.”

**I trust what you say; I will give up my son.** When the king heard  
that he replied, “What you say is quite correct! I will give my son to you.  
**I will give up my son.** I should renounce the love between father and  
son. I will give him to you.

**Then a generous Dharma banquet was held.** When the king  
agreed to let his son enter the monastic life, he announced an open  
banquet, inviting everyone in the country to celebrate the leaving home  
of his son. It was a banquet with an open invitation. The wealthy were  
welcome to the vegetarian feast; those without money could come have  
a cola. No reservations were necessary. King Constantly at Ease hosted  
this lavish open banquet. That's one way to explain the last line. Another  
way to explain it is that once Venerable Manorhita received the Dharma  
from Venerable Vasubandhu, he taught and transformed vast numbers  
of people, as if hosting a Dharma banquet and giving without restraint.

I don't know if what I have said is correct or incorrect. If you feel it is  
correct, then you can remember it. If you feel it is incorrect, then forget  
it. It's no problem. ✻

註：二十一祖付二十二祖之傳法偈：  
——見《景德傳燈錄》與《指月錄》

泡幻同無礙 如何不了悟  
達法在其中 非今亦非古

Note: The twenty-first patriarch's transmission verse for the twenty-  
second patriarch:

*Bubbles and illusions are unhindered.  
Why don't you wake up?  
The Dharma is right within that—  
Not restricted to present or past.*

—See “Records of Transmission of the Lamp by Those with Luminous  
Virtue” and “Records of Pointing to the Moon.”