



二十五祖 婆舍斯多尊者 (續)

The Twenty-Fifth Patriarch, Venerable Basiasita (continued)

宣公上人講於1981年9月11日

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A lecture by the Venerable Master Hua on September 11, 1981

English Translation Revised by Bhikshuni Heng Chih

或說偈曰——宣公上人作

母夢神劍產奇男
左手緊握祖意懸
還我珠來佛接引
今汝急去荷道傳
預言法難須承受
火燒信衣莫憚煩
百千三昧常遊戲
舍利盈尺契真源

本來祖師不需要我們稱讚，有也可以，沒有也可以。你讚，他也不增；你譏，他也不減；不增、不減。可是在我們後輩的人來說，因為仰慕祖師這種道德、學問和智慧，就不能不讚歎，於是就寫了幾句話。我一到美國，就把《心經》或者每幾句，或者每一段，用八句偈頌來讚歎。以後對每一位祖師，就只用八句偈頌來讚歎。

這本來是不需要的，可是對祖師

Another verse says: [by Venerable Master Husan Hua]

His mother dreamed of a magic sword and gave birth to an exceptional son.
He kept his left fist tightly clenched. The patriarch's intent hung in the air.
Give me back my pearl. The Buddhas welcome you!
Go quickly! Take up the burden of the Way and its transmission.
"Difficulty is predicted for the Dharma, and so it is essential to uphold it.
When the robe of faith is set on fire, do not become anxious."
Within hundreds of thousands of samadhis, he roams at ease.
His śarīra piled a foot high, since he tallied with the true source.

Commentary:

Patriarchs do not need our praise. We can praise them or not praise them, it doesn't matter to them. If we praise them, they do not become greater; if we don't praise them, they will not diminish. But we of later generations are so inspired by the Patriarchs' virtue and by their erudition and wisdom that we cannot refrain from praising them. And so we write a few lines. When I had just come to America, I wrote eight-line verses for each segment of the *Heart Sutra*. After that I began writing eight-line verses to praise each Patriarch.

Basically this was not necessary. But once I started writing in praise of one Patriarch's virtue, erudition, and wisdom, it was not enough. It was as if I could not stop. So I wrote eight-line verses for each and placed them at the end of their biographical essays. I used my rather dull-witted observations to write these verses in praise of them. I would not call these praises "poems", because poetic structure is rigid and has many rules

道德、學問、智慧的仰慕，一句話也說不完的，也好像不能停止，所以在每一位祖師的後面，我用我很愚癡的看法，來寫出偈讚。我不稱它為詩，因為詩又要講平仄，很有一種牢不可破的規矩；若說是偈頌，那麼不管我說的對不對，都可以聽聽。今天這偈頌是——

「母夢神劍產奇男」：婆舍斯多尊者的母親夢見神劍，就有孕了，生了一個很奇怪的男孩子。怎麼奇怪法呢？

「左手緊握祖意懸」：這個男孩子左手緊握，誰也打不開他這隻手。這是因為和師子尊者以前有默契。祖意懸，就是有默契，默默中已經約好了。如果不是約好了，為什麼師子比丘一見著他，就和他要珠子呢？這珠子如果不是師子比丘的，他要什麼呢？如果不是兩個人預先定下的，怎麼他會伸開手就給師子比丘珠子呢？所以這都是約好了的；也就是唱對台戲，叫他爸爸好把他送出來出家修道。所以祖意懸，就是師子比丘和這個孩子早就約定好了，不過旁人不知道嘛！你們想是不是這樣子？

「還我珠來佛接引」：師子比丘一伸手，說：「你給我那顆珠啦！」這孩子也很聽話的，就把手張開來，將珠子奉還了。所以這其中都有前因後果的因緣，等於佛來接引他一樣的。

「今汝急去荷道傳」：現在你快快去弘揚佛法了！急去，快去出家修行；好來幫著弘揚佛法，荷擔如來的家業，傳佛心印的法門。

「預言法難須承受」：祖師預先就說過佛法會遭難，會受到國王的摧殘；你應該接受這種考驗，這就是你的考驗。

「火燒信衣莫憚煩」：火燒信衣，你不要怕；不要怕，自然有感應。將來的國王他信外道的，會對佛教不利，若他到你這兒，你就給他這信衣，他會用火把衣燒了；可是燒了之後燒不了，他就會懺悔，會生信心了！所以你不要怕！

governing it. By calling them verses, people can listen to them without being concerned about how correct I was in writing them. Let us look at today's verse:

His mother dreamed of a magic sword and gave birth to an exceptional son. After dreaming of the magic sword, Venerable Basiasita's mother became pregnant. The child she bore was quite unusual. What was so strange about him?

He kept his left fist tightly clenched. At birth, the infant's left hand was curled tightly into a fist and no one could open it. That is because he had made a silent pact with Venerable Lion. **The patriarch's intent hung in the air.** That's referring to the silent pact between them. Imperceptibly, the twenty-fourth patriarch already had an appointment with the lad. If it hadn't been arranged in advance, then why would Bhikṣu Siṃha, as soon as he saw the lad, ask him for the pearl? If the pearl did not belong to Bhikṣu Siṃha, why would he ask for it? If the two hadn't made a previous arrangement, why would the child open his hand and give Bhikṣu Siṃha the pearl? They had a pact and they acted it out together so that the lad's father would allow him to leave home and cultivate the Way. That's why the patriarch's intent hung in the air. Bhikṣu Siṃha and the child had an agreement that no one else knew about. Don't you suppose that's how it was?

Give me back my pearl. The Buddhas welcome you! Bhikṣu Siṃha stuck out his hand and demanded, "Give me back my pearl." This child was very obedient. Right away he opened his fist and returned the pearl to him. This incident had previous causes that led to this later effect. It was as if he had been waiting for the Buddha to come and welcome him.

Go quickly! Take up the burden of the Way and its transmission. Now you should go swiftly and propagate the Buddhadharma. Be swift! Leave home quickly, cultivate, and help spread the Buddha's teaching. Shoulder the burden of the Tathagata's traditions and teachings and transmit the Dharma, using the method of the mind-seal.

Difficulty is predicted for the Dharma, and so it is essential to uphold it. Previous patriarchs have said that the Buddhadharma will meet with difficulty. A king will wish to purge it. You should accept such tests when they arise. You will personally be tested.

When the robe of faith is set on fire, do not become anxious. The robe will be burned but you need not fear. Don't be afraid. Quite naturally there will be a response. In the future, the king will believe in a non-Buddhist religion. He will try to harm Buddhism. If he comes to you, you should give him the robe and he will try to burn it but he won't be able to do that. And then he will become repentant and will be inspired to believe! So, have no fear.

待續

To be continued