



# 二十六祖 不如密多尊者 (續)

## The Twenty-sixth Patriarch, Venerable Purṇamitra (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

「瑞兆有徵，王者信敬」：徵，是證明。這個瑞光有一定的證明，所以國王一看，這是邪不勝正，還是大乘的教理是真實的，所以也就相信佛教了。

「不動巍巍，道山萬仞」：他常常巍巍然在那兒，遇著什麼境界都不動的。他的道德、教法，猶如萬丈的高山一樣，卓然獨立，沒有人可以把它摧毀了。

或說偈曰——宣公上人作

出家汝欲作何事  
不為俗務啞羊僧  
振興佛教弘正法  
造就良才續傳燈  
幻術成山終自滅  
定力渡海始見真  
長爪降伏國王信  
化緣已畢吾當行

「出家汝欲作何事」：婆舍斯多尊者對不如密多尊者說：「你出家想要做什麼？」

「不為俗務啞羊僧」：不如密多尊者就說：「我啊！不要做一個好像很俗的，和世人沒有分別的一個啞羊僧，我不要做這個事。」

**His acumen proved effective, earning the king's trust and respect.** His skills were provable and could be witnessed by the king. The deviant cannot overpower the proper and the principles found in the Great Vehicle are true, so the king came to believe in the Buddhist teachings.

**As majestic and unmoving as a mountain, he inspires us on the Way.** He was always impressive. No matter what situation he encountered, he remained unmoving. The virtue of his practice and his ability to teach the Dharma made him lofty like a towering mountain. He stood on his own alone. Nothing could topple him.

*Another verse [by Master Hua] says:*

“You want to leave home, but what do you intend to do?”

“I don't intend to be a common complaisant Sanghan!

“I will spread the Buddha's teaching to preserve proper Dharma

“And nurture wholesome talent to continue the transmission's lamp.”

Using illusion he moved a mountain and had it disappear.

His samadhi power saved many; he saw Truth from the start.

When he subdued the long-nailed one, the king believed.

Having taught those with affinities, he said, “It is time to leave.”

*Commentary:*

“You want to leave home, but what do you intend to do?” Venerable Basiasita asked Venerable Purṇamitra, “What do you plan to do as a monastic?”

“I don't intend to be a common complaisant Sanghan!” Venerable Purṇamitra answered, “Well, I don't want to be like ordinary people or to be a dumb monk who just follows the flock. I will not be like that.”

二十五祖付二十六祖之傳法偈·  
見《景德傳燈錄》與《指月  
錄》——

聖人說知見  
當境無是非  
我今悟真性  
無道亦無理

The twenty-fifth Patriarch bestowed a  
Dharma-transmission verse upon the  
twenty-sixth Patriarch, as found in  
the *Records of Transmission of the Lamp by  
Those with Luminous Virtue* and the *Record  
of Pointing to the Moon*—

The knowledge and vision of sages, it's said,  
Is the absence of right or wrong in everything.  
Once we awaken to the true nature,  
The Way and true principle are gone as well.

「振興佛教弘正法」：  
那麼婆舍斯多尊者又問：「  
你當做何事？」他說：「我  
當做佛事。所以我要振興真  
正的佛教，弘揚正法。」

「造就良才續傳燈」：  
我要造就佛教的人才，繼續  
祖師的傳燈。

「幻術成山終自滅」：  
這個外道用幻術變化出一座  
山，是很恐怖的，可是它自  
己就沒有了！為什麼它自己  
沒有？這就是定力勝邪、邪  
不勝正。

「定力渡海始見真」：  
渡海，就是渡危險的苦海。  
不如密多尊者怎麼能把幻術  
破了呢？就因為用定力，把  
這種危險的關頭打破了！這  
就見出他的真功夫來了。

「長爪降伏國王信」：  
長爪外道降伏了，國王也相  
信了，這都由真正的功夫，  
生出一種感應道交的力量。

「化緣已畢吾當行」：  
現在我所作已辦，不受後有  
了，我現在要走了。那麼大  
事已畢，生死已辦，不受後  
有；我所應該教化的人，都  
已經教化了。所以現在我要  
順著這種世俗的觀念，入寂  
滅的不動道場去了。❀

**“I will spread the Buddha’s teaching to preserve proper Dharma.”** When Venerable Basiasita further asked, “What do you want to do?” Venerable Purṇamitra answered, “I want to do the Buddha’s work. So I will spread the true and genuine teachings of the Buddha. I want propagate the proper Dharma.”

**“And nurture wholesome talent to continue the transmission’s lamp.”** “I want to nurture talented people within Buddhism in order to make sure the patriarchs’ lamp of transmission continues.”

**Using illusion he moved a mountain and had it disappear.** The long-nailed heretic conjured a mountain, which was terrifying to witness. But then it disappeared. What made it disappear? His samadhi surpassed the deviousness. The deviant cannot overpower the proper.

**His samadhi power saved many; he saw Truth from the start.** To save someone means to see them safely across the dangerous sea of suffering. How was Venerable Purṇamitra able to expose the deviant trick? He used samadhi power to smash through that treacherous barrier. And with that, his genuine spiritual skill was clearly evident.

**When he subdued the long-nailed one, the king believed.** It took real skill—*gong fu*—to quell the long-nailed externalist and to cause the king to believe. What happened was a response based on his strength in the Way.

**Having taught those with affinities, he said, “It is time to leave.”** “Now I have done what needed to be done. I need not undergo this kind of existence again. Now I will go. I have dealt with the Great Matter, I have ended birth and death, I need not come again; the people I was supposed to teach have been taught. Now, I will accord with worldly expectation by entering the tranquility of the unmoving Way-place.” ❀

一切無有真 不以見於真 若見於真者 是見盡非真  
若能自有真 離假即心真 自心不離假 無真何處真  
——《六祖壇經》

There is nothing real and solid about anything, / Do not view anything as true,  
If you regard anything as “real and true”, / This is just a “view”: utterly unreal.  
If you can embrace the true yourself, / Just being free of any falseness is the true mind.  
Your own mind entangled in the false, / Then nothing’s true—where else would you find the true?  
— from *The Sixth Patriarch’s Dharma Jewel Platform Sutra*