



# 二十七祖 般若多羅尊者 (續)

## The Twenty-seventh Patriarch, Venerable Prajñātāra (continued)

宣公上人講於1981年8月8日

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A lecture by the Venerable Master Hua on August 8, 1981

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贊曰：

遠劫同居 當面作竊  
是勢至來 彼此饒舌  
肘後懸符 通明廓徹  
轉如是經 陽春白雪

「遠劫同居，當面作竊」：遠劫在一起住過，「當面作竊」，當著人的面，說出這種洩露天機的話，就如同當著人的面，來偷東西。

「是勢至來，彼此饒舌」：說他是勢至菩薩來的。這不如密多尊者在饒舌，般若多羅尊者也在饒舌，互相說多餘的話；不應該說的話，他們都說了！

「肘後懸符，通明廓徹」：在胳膊後邊，懸掛著一個符印，懸掛著這個命令、這個權力，這是早就說好，要來演這齣傳佛心印的戲。這位尊者「通明廓徹」，通明是玲瓏透體；廓徹，是非常的有智慧。

「轉如是經，陽春白雪」：念這種的無字真經，就好像陽春那時候的白雪。到了春天，白雪雖然那麼白，也會消融了。那麼這位祖師，他不隨境入界，也不隨眾緣，所以他一定與眾不同，能以超出數外，不在五行中了！能以卓然獨立，與眾不同了！

*A Praise Says:*

**In distant times they were together. Now, they greet each other stealthily.**

**“Great Strength has come!” Later, they each let it slip!**

**A talisman hung behind his elbow; his translucent body glowed.**

**The sutra he recites is as it should be: a spring sun melting snow.**

*Commentary:*

**In distant times they were together. Now, they greet each other stealthily.** A long time ago, they resided in the same place. Now, as they meet again, they divulge the will of heaven, conversing as if they were plotting to steal something.

**“Great Strength has come!” Later, they each let it slip!** Revealing that the Venerable One was Great Strength Bodhisattva come again was a slip of the tongue by Patriarch Puṇnamitra, and then they both talked about it. They said what they shouldn't have said.

**A talisman hung behind his elbow; his translucent body glowed.** At the back of his arm hung a charm—an authoritative talisman containing a mandate that had been decided upon long ago. They came now to perform the ritual of transmitting the Buddhas' mind seal. This Venerable One's body was as transparent as crystal. The translucent glow that was emitted indicates great wisdom.

**The sutra he recites is as it should be: a spring sun melting snow.** He chants a wordless true sutra, which functions as the spring sun melting snow. This points to the inevitability of spring, because even though a covering of white snow still remains, the sun will surely melt it. So, too, inevitably, this Patriarch was not influenced by states and did not enter the realms, nor did he follow the myriad conditions. He was in a category of his own. He was not confined by the five elements (water, fire, metal, wood, and earth). He stood alone and was unlike anyone else.

又說偈曰一宣公上人作  
 有何因緣今相遇  
 遠劫同住又重逢  
 師演摩訶深般若  
 余轉妙法蓮華經  
 王請應供齋次畢  
 僧爲迴向祝康平  
 呼吸不居陰處界  
 解脫自在滿太虛

這八句偈頌，也是略略把前面的文和贊的意思再重複一遍。所謂偈頌，就是重述前邊的意思；「長行」說完了，再說一個「重頌」。這重頌的意思，和前面長行的意思，是一樣的，不過簡略一點。

「有何因緣今相遇」：不如密多祖師問般若多羅尊者：「現在我們遇到一起了，我們過去有什麼因緣，你還記得嗎？」

「遠劫同住又重逢」：我們在很早以前，就在一起做過同參，一起研究過佛法，現在又遇到一起了。

「師演摩訶深般若」：在遠劫那個時候，不如密多祖師您演說《大般若經》；為大家講演、研究《大般若波羅蜜多經》。

「余轉妙法蓮華經」：我在那時候，轉甚深修多羅。甚深修多羅，也就是大乘經典；大乘經典裡邊，以《妙法蓮華經》為大乘經的經中之王。所以那時候，我是演《妙法蓮華經》，念《妙法蓮華經》，拜《妙法蓮華經》，禮拜、供養、演說《妙法蓮華經》。

「王請應供齋次畢」：那時候，有一天南印度國王請般若多羅尊者去吃齋。

「僧爲迴向祝康平」：吃完了齋，大約就是念「供養咒」之類的。大家都念「迴向咒、供養咒」，就是「若為樂故施，後必得安樂。飯食已訖，當願眾生，所作已辦，具諸佛法。」祈禱國泰民安、世界和平，這就是「祝康平」。

「呼吸不居陰處界」：唯獨這位般若多羅尊者沒有念、沒有開口，這國王就問他：「大家都在念經，您不念經，您在做

*Another Verse [by Master Hua] Says:*

**What causes and conditions bring us together?**

**In distant kalpas we dwelled together; now we meet again.**

**The Master explained the profound *Mahaprajna*.**

**I propagated the *Wonderful Dharma Lotus Flower Sutra*.**

**A king invited the Sangha to accept an offering, each in his proper order.**

**The Sangha transferred merit to further health and peace.**

**But he, inhaling and exhaling, did not abide in the skandhas or realms.**

**Liberated and endowed with self-mastery, he encompassed the cosmos.**

This eight-line verse reiterates what was said above in a general way. The verse repeats the prose. Repetitive verses generally express what was already said in the prose in a more condensed way.

**“What causes and conditions bring us together?”** Patriarch Purṇamitra asks Venerable Prajñātāra, “Now we meet. What affinities did we have in the past? Do you remember?”

**“In distant kalpas we dwelled together; now we meet again.”** Venerable Prajñātāra replied, “A long time ago, we practiced the Way together, we investigated the Dharma together, and now we come together again.”

**The Master explained the profound *Mahaprajna*.** In the distant past, you, Patriarch Purṇamitra, explained the *Great Prajñā Sutra*. You lectured on the *Mahaprajnaparamita Sutra*.

**I propagated the *Wonderful Dharma Lotus Flower Sutra*.** “At that time, I spoke a profound and deep Great Vehicle sutra—the *Wonderful Dharma Lotus Flower Sutra*, the king of Great Vehicles sutras. During that period, I explained the *Lotus Sutra*, I recited the *Lotus Sutra*, and I bowed to the *Lotus Sutra*. I made obeisance, I made offerings, and I proclaimed the *Wonderful Dharma Lotus Flower Sutra*.”

**A king invited the Sangha to accept an offering, each in his proper order.** Once, the king of Southern India invited Venerable Prajñātāra to accept a vegetarian meal.

**The Sangha transferred merit to further health and peace.** After the offering of food, they probably chanted something like the Offering Mantra. They all chanted the Mantra of Transference and the Offering Mantra, which says: They who gave this gift in joy, will certainly obtain peace and happiness after the meal offering. Now, as this meal has been concluded, we make a vow for all living beings: may they have success in all they do, and be perfect in all Buddhadharmas”. In this way they prayed for peace for the country and its citizens, and for world peace. That’s what meant by “further health and peace.”

**But he, inhaling and exhaling, did not abide in the skandhas or realms.** Venerable Prajñātāra was the only one not reciting. He didn’t open his mouth. And so the king asked him, “Everyone else is chanting. Only you are not reciting. What are you doing?” The king was not at all polite when he asked that question. He spoke frankly, like most Westerners do—“a straight mind is the Place of Awakening.” Since the king asked, the Venerable One replied that

什麼呢？」這國王也是很老實不客氣，大約和美國人差不多，直心是道場。那麼國王問他，尊者就說，他呼吸都不屬於一般人那樣子了。他可以不呼不吸，超出三界外，不在五行中了！能有呼吸也可以，沒有呼吸也可以。所以他呼出去，也不隨眾緣；吸進來，也不居陰處界。陰，就是五陰。處，是十二處，就是六根加六塵。界，是十八界，十二處再加上六識，就是十八界。

「解脫自在滿太虛」：他不在這個處裡頭了，所以說又解脫、又自在，又自在、又解脫。他的法性，遍滿太虛空了！無來無去、不垢不淨、不增不減、不生不滅，所以掃一切法、離一切相，不著相了！✿

his breathing in and out was not the same as that of other people. Because he had transcended the Triple Realm and was not confined by the five elements, he did not breathe. Or, he could breathe in and out if he wanted. In that case, when he exhaled, he did not follow the myriad conditions. And when he inhaled, he did not abide in the skandhas, the sense fields, and the realms. There are five skandhas. There are twelve sense fields composed of the six sense organs and six sense objects. There are eighteen realms, which comprise the twelve fields and the six sense consciousnesses.

the Triple Realm and was not confined by the five elements, he did not breathe.

**Liberated and endowed with self-mastery, he encompassed the cosmos.**

He did not dwell anywhere, and so he was liberated. He was at ease. His Dharma nature filled the cosmos—neither coming nor going; neither defiled nor pure; neither increasing nor decreasing; neither coming into being nor ceasing to be. He swept away all dharmas and left behind all appearances. He was not attached to anything! ✿