

二十八祖 菩提達摩大師

(東土初祖)

Twenty-eighth Patriarch, Great Master Bodhidharma (First Patriarch in China)

宣化上人講於1983年11月15日

比丘尼恒持 修訂

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English Translation Revised by Bhikshuni Heng Chih



祖，南天竺香至王三子也，姓刹利。初，王供養般若多羅，因試以寶珠；祖發明心地，般若遂付法。偈曰：

心地生諸種，因事復生理；
果滿菩提圓，花開世界起。

祖得法，久之，念震旦緣熟，航海來梁。抵廣，刺史蕭昂表聞武帝，乃詔見。問：「如何是聖諦第一義？」祖曰：「廓然無聖。」曰：「對朕者誰？」祖曰：「不識！」

帝不契。祖由此渡江涉魏，至嵩少。後得神光，授以大法，乃偕徒往禹門千聖寺。

坐化，葬熊耳山。唐代宗謚圓覺大師，塔曰空觀。

菩提達摩大師在西天是第二十八祖，在中國是初祖。「祖，南天竺香至王三子也，姓刹利」；菩提達摩大師是南印度香至王的第三個兒子，姓刹利；刹利這個姓是王種，屬於貴族。

The patriarch, a native of southern India, being the third son of King Most Fragrant, was of the Kshatriya class. At first the king made offerings to Prajñātāra, because of being tested with a precious pearl. Patriarch Bodhidharma understood the mind ground. Thereupon, Prajñātāra transmitted the Dharma to him, as he spoke this verse:

From the mind all seeds arise,
Specifics bring forth principle;
The fruit of Bodhi can be perfected.
The blooming flower can expose the world.

A long time after the Patriarch had obtained the Dharma, knowing that China's conditions were ripe, he boarded a ship to the Liang Empire. When he reached Canton, a provincial governor named Xiao'ang sent word to Emperor Wu, who issued an imperial command that he be seen. The emperor asked him, "What is the sage's truth in the primary sense?" The Patriarch replied, "Obviously, there is no sage." "Then who is before me?" The Patriarch said, "I don't recognize him."

The Emperor still did not connect. Because of that, the Patriarch crossed the Yangzi River and, passing through the Wei Empire, stopped at Mountain Shao Shi in the Song Mountains. Afterwards he met Shengguang and transmitted the great Dharma to him. Then they went together to Thousand Sages Monastery in Yumen. He departed while seated. He was buried at Bear's Ear Mountain.

During the Tang dynasty, Emperor Dai Zong conferred the posthumous name Great Master Perfect Enlightenment upon him. The name on his stupa reads: Contemplator of Emptiness.

「初，王供養般若多羅，因試以寶珠」：最初，第二十七祖般若多羅尊者行化至南印度，香至王崇信佛教，尊重供養二十七祖，又施以無價寶珠。二十七祖知道達摩祖師的密意，就用寶珠來試驗他。

「祖發明心地」：菩提達摩發明心地法門，般若多羅尊者就傳法給菩提達摩。本來這個般若多羅尊者，有的又說是菩提達摩的徒弟，有的又說是他師父；所以佛教裡很多事情都查不清楚。那麼因為有的書上是那麼寫，有的書上是這麼寫，所以書上寫的東西，有的時候也靠不住的。

「般若遂付法」，般若多羅就付法，二十七祖是般若多羅。「偈曰」：二十七祖說個偈，「心地生諸種」：這個心地裡頭生一切的種子。「因事復生理」：因這個事才能顯出這個理。「果滿菩提圓」：這果若滿了，菩提也就圓滿了。「花開世界起」：等這花開，這世界一切一切的問題都生起了。

「祖得法，久之，念震旦緣熟，航海來梁」：達摩祖師得法很久了，他想起震旦這個緣熟了，就坐船到梁。「震旦」，就是中國。梁那時候的君主叫梁武帝，他到這兒見梁武帝來了。

「抵廣，刺史蕭昂表聞武帝，乃詔見」：到廣州，這廣州的刺史叫蕭昂，他就給武帝去份奏表，梁武帝就詔見他。

「問：如何是聖諦第一義？」：梁武帝就問他，「怎麼樣叫聖諦的第一個道理？」

「祖曰：廓然無聖」：達摩祖師回答「廓然無聖」，也就是朗然無聖。朗然，就是朗照的樣子。說「沒有聖人」，那麼這個話梁武帝就不懂得。

「曰：對朕者誰？」：梁武帝說，「沒有聖人，對著我說話的這個人是誰？」意思就是，你就是個聖人嘛！

「祖曰：不識！」：達摩祖師就說，「我不認識他是誰。」

待續

Commentary:

Great Master Bodhidharma was the twenty-eighth patriarch in India; the first patriarch in China. **The patriarch, a native of southern India, being the third son of King Most Fragrant, was of the Kshatriya class.** Great Master Bodhidharma was the third son of a king in southern India whose name was Most Fragrant. As such, he was a Kshatriya—of the royal caste—thus a nobleman.

At first the king made offerings to Prajñātāra, because of being tested with a precious pearl. To start with, the twenty-seventh patriarch Prajñātāra traveled and taught until he reached southern India. There, Most Fragrant King, who believed in Buddhism, venerated and made offerings to the twenty-seventh patriarch. Among other gifts was an invaluable precious pearl. The twenty-seventh patriarch knew patriarch-to-be Bodhidharma's secret intent and used that invaluable precious pearl to test him.

Patriarch Bodhidharma understood the mind ground. Bodhidharma discovered the mind-ground Dharma-door. Venerable Prajñātāra transmitted the Dharma to Bodhidharma. Some accounts say that Venerable Prajñātāra was Patriarch Bodhidharma's disciple, and others say he was Bodhidharma's teacher. So in Buddhism there are many details that cannot be determined precisely because of the fallibility of historic records.

This text says **Prajñātāra transmitted the Dharma to him.** Thus, we will consider the Venerable Prajñātāra to be the Twenty-seventh Indian Patriarch as many accounts do. **He spoke this verse:** This is the twenty-seventh patriarch's verse. **"From the mind all seeds arise:"** The mind-ground produces all seeds. **"Specifics bring forth principle:"** Through a given specific phenomenon, a principle is revealed. **"The fruit of Bodhi can be perfected:"** If the result comes to fullness, awakening will be perfected as well. **"The blooming flower can expose the world:"** Or it could be that when the flower opens, all the problems in this world come to be.

A long time after the Patriarch had obtained the Dharma, knowing that China's conditions were ripe, he boarded a ship to the Liang Empire. Patriarch Bodhidharma had obtained the Dharma for a long time before he recalled that China's conditions were ripe, and so he sailed by boat to see the reigning Emperor Wu of Liang.

When he reached Canton, a provincial governor named Xiao'ang sent word to Emperor Wu, who issued an imperial command that he be seen. When the patriarch reached Canton province, Governor Xiao'ang became aware of his presence and sent word to the emperor, whereupon Emperor Wu of the Liang dynasty demanded to see him.

The emperor asked him: "What is the sage's truth in the primary sense?" Emperor Wu of Liang asked him, "What is meant by the primary principle of noble truth?"

The patriarch replied, "Obviously, there is no sage." Patriarch Bodhidharma answered him by stating quite clearly "there is no sage." But Emperor Wu did not understand his meaning.

"Then who is before me?" Emperor Wu of Liang exclaimed, "There is no sage? Who is the person addressing us now?" His meaning was "You are a sage!"

The Patriarch said, "I don't recognize him." Patriarch Bodhidharma replied, "I don't know who he is."

To be continued

二十七祖以寶珠試驗達摩祖師公案見《景德傳燈錄》卷第二：

The story of how the Twenty-seventh Patriarch used an invaluable precious pearl to test the Great Master Bodhidharma is told in the second roll of the *Transmission of the Lamp* composed during the Jingde Era:

行化至南印度。彼王名香至。崇奉佛乘尊重供養度越倫等。又施無價寶珠。

時王有三子。其季開士也。尊者欲試其所得。乃以所施珠問三王子曰。此珠圓明有能及此否。

第一子目淨多羅。第二子功德多羅。皆曰。此珠七寶中尊固無踰也。非尊者道力孰能受之。

第三子菩提多羅曰。此是世寶未足為上。於諸寶中法寶為上。此是世光未足為上。於諸光中智光為上。此是世明未足為上。於諸明中心明為上。此珠光明不能自照。要假智光光辯於此。既辯此已即知是珠。既知是珠即明其寶。若明其寶寶不自寶。若辯其珠珠不自珠。珠不自珠者。要假智珠而辯世珠。寶不自寶者。要假智寶以明法寶。然則師有其道其寶即現。眾生有道心寶亦然。

尊者歎其辯慧。乃復問曰。於諸物中何物無相。曰。於諸物中不起無相。又問。於諸物中何物最高。曰於諸物中人我最高。又問。於諸物中何物最大。曰於諸物中法性最大。尊者知是法嗣。以時尚未至且默而混之。及香至王厭世眾皆號絕。

唯第三子菩提多羅。於柩前入定。經七日而出。乃求出家。既受具戒。尊者告曰。如來以正法眼付大迦葉。如是展轉乃至於我。我今囑汝。

He traveled until he reached southern India. There, King Most Fragrant venerated Buddhism and made repeated offerings to him for rescuing living beings. He also offered him a priceless pearl.

At that time the king had three sons. The third son was awakened. The Venerable One wanted to test them and so, holding the precious pearl, he asked the three sons: "Among the seven gems, is there any that can surpass this pearl's illumination?"

The first son, named Purity (jing-duo-luo), and the second son, named Virtue (gong-de-duo-luo) said: "This pearl is the epitome of the seven gems, and cannot be possessed by anyone who does not have the Venerable One's strength in the Way."

The third son, named Bodhi (pu-ti-duo-luo) said, "This mundane gem is not the epitome; among gems, the Dharma Gem is supreme. This mundane light is not the epitome; among light, the light of Wisdom is supreme. This mundane brilliance is not the epitome; among brilliance, the mind's brilliance is supreme. This pearl's light and brilliance cannot shine on itself; but add the light of wisdom and that light can explain this. Since it can explain this, then we know it is a pearl. Since we know it is a pearl, then we understand it is a gem. We can understand it is a gem; a gem cannot know itself to be a gem. We can explain it is a pearl; a pearl cannot know itself to be a pearl. For a pearl that does not know it is a pearl, we must add the pearl of wisdom to explain that it is a mundane pearl. For a gem that does not know it is a gem, we must use all the gem of wisdom to understand the gem of Dharma. Since the Master had the Way, his gem is apparent. When beings have the Way, the gem of their minds are like that too."

The Venerable One praised his eloquent wisdom and further asked: "Among all things, which thing has not appearance?"

He answered: Among all things, none lacks an appearance.

He again asked: Among all things, which thing is supreme?

He answered: Among all things, I am supreme.

He again asked: Among all things, which thing is the greatest?

He answered: Among all things, the Dharma nature is the greatest.

The Venerable One knew he was his Dharma successor. But as the time had not yet come, he remained silent and let it pass, until Most Fragrant King became weary with the world and passed away.

Only after the third son Bodhi (pu-ti-duo-luo) had entered samadhi for seven days beside his father's casket, had then entered monastic life, and had received the complete precepts did the Venerable One finally say to him, "The Tathagata bestowed the Treasury of the True Dharma-Eye on Great Kashyapa. Likewise, it was transmitted to me. Now I give it to you."