

二十八祖 菩提達摩大師 (續)

(東土初祖)

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



宣化上人講於1983年11月15日
比丘尼恒持 修訂

A lecture by the Venerable Master Hua on November 15, 1983
English Translation Revised by Bhikshuni Heng Chih

「帝不契」：梁武帝不懂無我相。聖人若認為他自己是聖人了，那根本就 and 俗人一樣了，他就有自滿了，有這個我相；所以他說自己不認識自己。梁武帝說：「對朕者誰？」意思就是說，你就是聖人嘛！你怎麼說沒有聖人呢？

「祖由此渡江涉魏至嵩少」：菩提達摩祖師就從這個地方渡江到洛陽。那時候是南朝，這南京是梁的地方；到洛陽，就是魏的國土。魏晉南北朝的時候有好幾個國家，這「涉魏」是到洛陽。至嵩少，到嵩山少林寺。

「後得神光，授以大法，乃偕徒往禹門千聖寺」：以後就遇著神光，把祖師這個正法眼藏傳給二祖神光了，就同著神光到禹門，那兒有座千聖寺。

「坐化，葬熊耳山」：坐在那個地方就往生了，埋葬在熊耳山。這說他坐化，有的書上就說菩提達摩祖師沒有死；所以這些個事情都是不可思議，不可考的。

The Emperor still did not connect. Emperor Wu of Liang did not understand the concept of no self. When a sage considers themselves a sage, they are not different from an ordinary person. They are self-satisfied and hold a view of self. So, the Patriarch, when asked, said he didn't recognize himself. Emperor Wu's question "Then who is before me?" was implying: "You are a sage! How can you say there is no sage?"

Because of that, the Patriarch crossed the Yangzi River and, passing through the Wei Empire, stopped at Shao in the Song Mountains. Patriarch Bodhidharma left there, crossed the river, and arrived at Loyang. That was the epoch of the division between north and south. Nanjing belonged to the Liang rule; Loyang belonged to the Wei rule. During the Wei-Jin, the northern and southern dynasties, there were several smaller countries under separate rule. So he passed through the Wei Empire, arrived at Loyang, and went to Shao Lin Monastery in the Song Mountain Range.

Afterwards he met Shengguang and transmitted the great Dharma to him. Later on he encountered Shengguang and upon passing the Treasury of the True Dharma-Eye to him, made Shengguang the second Patriarch. **Then they went together to Thousand Sages Monastery in Yumen.**

He departed while seated. He was buried at Bear's Ear Mountain. He sat and passed on. In principle, he was buried at Bear's Ear Mountain. This account says he passed away there while sitting. But many books say that Patriarch Bodhidharma did not die. This just goes to show that some things that happen are inconceivable and cannot be proved.

「唐代宗諡圓覺大師，塔曰空觀」：唐朝代宗那時候，就封菩提達摩叫圓覺大師，他的塔叫「空觀塔」。

贊曰◎雲公大師作

震旦初來 對朕不識
窠臼掀翻 敲空出血
得斷臂人 熊峰路絕
分髓分皮 霜上加雪

「震旦初來，對朕不識」：初初到中國來，是誰對朕呢？梁武帝他不認識。

「窠臼掀翻，敲空出血」：把以往這種的舊套子都打破了。「窠臼」，就是一個窩；把這一個窩都打碎了，沒有一個窩了，這叫「掀翻」。敲這個虛空，這虛空裡會出血。

「得斷臂人，熊峰路絕」：他傳法給二祖，二祖為法斷臂，是「斷臂人」。在熊耳山的那個山峰地方，那就再沒有旁的地方走了。

「分髓分皮，霜上加雪」：有的徒弟得到達摩祖師的骨髓，有的徒弟得到達摩祖師的皮。霜本來是很冷的，再加上雪，這更冷了。

☞待續

During the Tang dynasty, Emperor Dai conferred the posthumous name Great Master Perfect Enlightenment upon him. The name on his stupa reads: Contemplator of Emptiness. Later, in the Tang dynasty during the reign of Dai, the emperor bestowed the name Great Master Perfect Enlightenment upon Bodhidharma. And a stupa dedicated to him was named Stupa of Contemplator of Emptiness.

A verse by Master Yun says:

When he first came to China, he did not know who addressed the emperor. Upsetting stereotypes, he beat emptiness until it bled. After a person cut off his own arm, at Bear's Peak the path came to its end. He shared his marrow and his skin, which was like adding snow on top of frost.

Commentary:

When he first came to China, he did not know who addressed the emperor. Having just arrived in China he was asked by Emperor Wu of Liang, "Who is before me?" He said he didn't know who that was.

Upsetting stereotypes, he beat emptiness until it bled. He broke through antiquated patterns. "Stereotypes" are ruts. He broke out of the ruts. Stereotypes were gone—obliterated. He struck at emptiness, and emptiness bled.

After a person cut off his own arm, at Bear's Peak the path came to its end. He transmitted the Dharma, giving it to the second Patriarch. The second Patriarch cut off his arm, so he is the "person" referred to in the verse. Being on the peak of Bear's Ear Mountain, Patriarch Bodhidharma found there was no place further to go.

He shared his marrow and shared his skin, which was like adding snow on top of frost. A disciple (2nd Patriarch) obtained Patriarch Bodhidharma's marrow; another received his flesh. Frost is already icy; add snow to that and the result is even icier.

☞To be continued

出家人以弘法為家業，弘揚佛法就是我們的本份、我們的責任。所以我們要念茲在茲都在弘揚佛法，一舉一動都是給眾生說法。

—宣公上人語錄

Monastics take propagating Dharma as their occupation. Propagating the Buddhadharma is our duty. It is our responsibility. Hence in every thought, we should be propagating the Buddhadharma. In each and every move, we are speaking Dharma for living beings.

—Venerable Master Hsuan Hua