

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

或說偈曰◎宣公上人作

震旦緣熟達摩來
對朕不識機未賅
神光熊耳跪九載
慧可積雪臂獨裁
以心印心付大法
初祖二祖續命脈
六次受害毫無損
隻履西歸留永懷

又說一首偈頌。一定要頭上安頭，多餘的！這個偈頌是這麼說。

「震旦緣熟達摩來」：達摩祖師在印度忽然就心血來潮了，覺得在中國佛教應該興起來了，所以就到中國來了；這叫「震旦緣熟」。「達摩」，是印度話，翻譯中文就叫法；就是法從印度到中國來了。這人名字也是「法」，翻譯也是「法來了」。

「對朕不識機未賅」：那麼梁武帝見達摩祖師，就問什麼叫「聖諦」？聖諦

Another verse by Master Hua says:

China's conditions were ripe, and so the Dharma came.
He did not know who met the emperor, but potentials were not ready yet.
Shen Guang at Bear's Ear knelt for nine years.
As "Able Wisdom" he collected snow, with one arm cut off.
Using the mind to seal the mind is how the Great Dharma was bestowed.
From first patriarch to second patriarch, the life-pulse continued.
Six attempts were made to harm him; he was not injured in the slightest.
With one shoe he returned west, to be remembered forever after.

Commentary:

Composing another verse is certainly like putting a head on top of a head—excessive! Anyway, here's what this verse says:

China's conditions were ripe, and so the Dharma came. Patriarch Bodhidharma had been in India and all of a sudden it occurred to him that Buddhism ought to flourish in China where conditions were ripe. "The Dharma came" means Patriarch Bodhidharma came to China, bringing the Dharma with him.

He did not know who met the emperor, but potentials were not ready yet. When Emperor Wu of Liang saw Bodhidharma, he asked him, "What's meant by 'Sagely Truth'?" He was not just referring to the Four Sagely Truths, he was referring to the foremost truth – Truth in the Primary Sense. It is defined as being "prior to the arising of a thought." The path of words and language is cut

就是四聖諦；這也不是單單說四聖諦，就是佛教裡邊真正的法，也就是第一義諦。第一義諦是念慮未起，言語道斷，心行處滅。

那麼梁武帝聽見很多好話了；他造了很多廟，度了很多人出家，就以為自己得到聖諦了，已經功德很多了；所以就想叫達摩祖師也來讚歎讚歎他，說：「你這個大王真好啊，真是有道明君啊！你提倡佛法，你已經明白聖諦了嘛！」想要這達摩祖師給他說幾句好話讚歎他。

可是，菩提達摩是西天的第二十八祖，他怎麼會有這種讒諂面諛、這種溜鬚捧盛、拍馬屁的行為呢？不會有的，讚歎人的話他不說的；所以就說「廓然無聖」，它就根本什麼也沒有。

這個梁武帝沒有得到他的讚歎，就想來給菩提達摩戴個高帽子：「你印度來的，你是一個聖僧了，你是明白聖諦的人了！」所以他就又想方法，叫菩提達摩還是來讚歎他。讚歎他怎麼樣呢？他說：「對朕者誰？」對著我說話的這個是誰呢？意思間就是：你是聖人，我也差不多了；兩個人都有一點第一義諦的，都有這種的功夫了。

想不到菩提達摩不說這個，他說「廓然無聖」，什麼都沒有；掃一切法，離一切相。本來真正的第一義諦是什麼也沒有了，有了東西就著相了——著到人相上、著到我相上、著到眾生相上、著到壽者相上；它是什麼也沒有的。

所以梁武帝又問他說：「對朕者誰？」達摩祖師答得更簡單，說：「我不認識！」對著皇帝的人是誰啊？說：「我不認識」；這一方面，他也是不自滿。不像我們人，誰要一讚歎，就覺得像吃糖那麼甜；這可是最好了，得到個好批評。因為梁武帝不認識這個，所以帝不契，這叫「機未賅」；未賅，就是不合，不能合了。

「神光熊耳跪九載」：達摩祖師對梁武帝說完了話，從他那兒話不投機半句多，就走了。在南京，有一個法師在那兒講經。這個法師叫什麼名字呢？就是神光法師。這神光法師講經講得天花亂墜，地湧金蓮——這「天花亂墜，地湧金蓮」，也是當時有開眼的人能看見有這種境界。他那兒一講經，這天女散花，那地下也湧出金蓮花來，這感應很

off. The place of the mind's workings is extinguished.

Emperor Wu of Liang was praised a great deal; he had established many monasteries, he had sanctioned many to enter monastic life. So he thought he had already obtained the Sagely Truth. He thought his merit and virtue was plentiful. So his aim in asking this question was to receive Patriarch Bodhidharma's praise. He expected him to say things like, "Great King, you are really good. You are a gentleman who is clear about the Way. You yourself advocate for the Buddha-dharma. You must have already clearly seen the Sagely Truth."

But... Bodhidharma was the Twenty-eighth Indian Patriarch, how could he be obsequious to an Emperor and speak flatteringly to his face? He could not. He didn't utter a single word of praise. He said, "There simply isn't any Sage. There isn't anything at all."

When Emperor Wu of Liang didn't receive the praise he wished for, he tried giving Patriarch Bodhidharma a "high hat" to wear, and said, in effect, "You've come from India and are a member of the Sagely Sangha. You must be someone who understands the Sagely Truth, so how can you say there simply isn't any Sage?" This was the emperor's way of still trying to get some praise from Bodhidharma. What kind of praise was he looking for? When he said, "Then who is before us? Who is talking to me?" His meaning was, "You are a Sage, and I am very much the same. Both of us have some skill when it comes to Truth in the Primary Sense."

Little did he expect that, far from agreeing with that, Bodhidharma would say, "There simply isn't any Sage," thus sweeping away all dharmas and leaving all marks. Truth in the Primary Sense is that there isn't anything at all. If there is anything at all, there is attachment to marks. There is attachment to the mark of self, the mark of others, the mark of living beings, and the mark of life spans. But he was indicating that there is nothing whatsoever.

And so Emperor Wu of Liang further asked him, "Then who is before us?" Patriarch Bodhidharma's answer was even simpler than before. He said, "I don't recognize who it is. I don't recognize who is now standing before the emperor, Emperor." On the one hand that showed he wasn't self-satisfied, unlike those of us who feel that it's sweet as eating honey if someone praises us, and that getting sweet praise is the best thing there is. But because Emperor Wu of Liang didn't get it; he didn't connect with the message. The potentials were not ready. Things didn't mesh.

Shen Guang at Bear's Ear knelt for nine years. After Patriarch Bodhidharma finished his conversation with the Emperor, he left. He could see that the Emperor wasn't getting what he said — that he'd only understood half a sentence of it at best. At Nanjing he encountered a Dharma Master who was lecturing sutras. When Dharma Master Shen Guang lectured, heavenly flowers showered down in profusion, and golden lotuses welled up from the earth. At the time, people who had opened the five eyes could see this state when he was lecturing. That was a big response! But when Patriarch Bodhidharma arrived on the scene and took a look, he asked Dharma Master Shen Guang, "Dharma Master what are you doing here?"

大的了。可是達摩祖師到那兒看一看，就對神光說：

「法師！你在這兒幹什麼呢？」

「我幹什麼？我在這兒講經說法教化眾生嘛！」

「你講的，黑的是字，白的是紙，怎麼可以用這個來教化眾生呢？」

這神光一聽：「喔，你現在誹佛謗法，你這個摩羅刹真是混蛋，你是個大魔頭！」就罵起來。神光法師戴著一串念珠，這念珠是什麼做的呢？鐵做的。因為古來的人都會武術，這修道的人就做了一副鐵念珠來做武器。他拿著他這個武器，照著達摩祖師就打去了；達摩祖師頭一揚，就打到嘴上了。這一掛念珠打到嘴上，就把達摩祖師的牙打掉兩顆，你看厲害不厲害！

達摩祖師就想：我如果把牙吐到地上，這個地方就會大旱三年。因為聖人的牙跌到地下，這個地方就會有大災難，三年沒有雨下，那麼會餓死很多人了。達摩祖師一想：不要把人都餓死，我這個牙不要吐到地下！就把它吞到肚裡去了。所以中國有說「打牙往肚子裡嚥」，就是從這兒來的；那麼這是一種慈悲心。然後達摩祖師從這兒就走了。

達摩祖師一走，這個神光正在氣忿忿地：「這個摩羅刹真是可惡！」喔，這十殿閻君就現身了，無常鬼也來了；來了，就對神光說：「法師！今天你應該壽命盡了，我們要請你到閻羅王那兒喝茶去！」

神光說：「我講經講得這麼好，我都還要死嗎？」

無常鬼說：「你講經講得這麼好，但是你生死沒有了嘛！你是還是要死的。」

神光說：「那這個世界上有誰閻羅王管不著，能夠不死的？有沒有這樣的人？」

無常鬼說：「有！」「誰呢？」「就是方才你打掉兩顆牙那位，那長得很醜陋的和尚，他就是閻羅王管不著的。不但閻羅王管不著他，而且閻羅王見著他都要向他頂禮叩頭的。」「喔，那我要找他去！找他去學閻羅王管不著這個方法。」「那好，我給你一個時間啦！」於是無常鬼就把他放開了，沒有抓他去。神光法師這時候慌慌張張的，鞋也沒有穿，拎著鞋就跑去追達摩祖師。

☞待續

Shen Guang replied, “What am I doing? I’m lecturing the Sutras and speaking Dharma to teach and transform living beings!”

Patriarch Bodhidharma replied, “You say you are lecturing, but what is black are the words and what is white is the paper. How can that be used to teach and transform living beings?”

When Dharma Master Shen Guang heard that he said, “Now you are slandering the Buddha and the Dharma. You are a despicable barbarian! You are a scoundrel! You are a great demon!” After scolding him, like that, Dharma Master Shen Guang grabbed his recitation beads — which were made out of iron — because in ancient times people were adept at martial arts. Even those who cultivated the Way carried iron beads that could be used as a weapon. He struck Bodhidharma with his iron beads. He aimed at Bodhidharma’s head, but the Patriarch threw back his head, so he was struck on the mouth. The blow knocked two of his teeth. It must have been a fierce blow, wouldn’t you say?

Bodhidharma thought, “If I spit these two teeth out on the ground, this place will undergo terrible drought for three years.” That’s what happens if a sage’s teeth are knocked to the ground — a great disaster will occur at that place. If it didn’t rain for three years a lot of people would starve to death. He didn’t want that to happen, so he swallowed his two teeth instead of spitting them out. From that came the Chinese idiom “Swallow the teeth that get knocked out.” Anyway, it was an act of compassion in Patriarch Bodhidharma’s case. Then he left that place.

After Bodhidharma left, Shen Guang was still in a fit of rage: “That barbarian is terrible!” But then, one of King Yama’s ten denizens showed up. The Ghost of Impermanence arrived with a summons for Shen Guang, saying, “Dharma Master, today your life should end. We have come to invite you to King Yama’s for tea.”

Dharma Master Shen Guang said, “I lecture the sutras so well, I still have to die?”

The Ghost said, “You lecture sutras just fine, but you haven’t ended birth and death. So, of course, you must die.”

The Dharma Master asked, “Is there anyone in this world that King Yama does not govern? Is there anyone who doesn’t have to die?”

The Ghost of Impermanence said, “Yes, there is someone.”

“Who?”

“That ugly monk whose two teeth you just knocked out. King Yama has no control over him. Not only does King Yama not govern him, when King Yama sees him, he will bow before him.”

“Oh! Then I must find him! I want to learn the method for becoming someone whom King Yama does not govern.”

“Fine. I’ll give you some time.”

And with that the Ghost of Impermanence let him go. Dharma Master Shen Guang was in a terrible hurry. He didn’t even take time to put on his shoes, he just grabbed them and ran barefoot.

☞To be continued