

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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那麼達摩祖師從那兒走了之後，在半路上就遇著一隻鸚鵡鳥。這鸚鵡鳥會說話，就對他講了：「西來意，西來意，請你教我出籠計！」這鸚鵡鳥在籠子裡，就請達摩祖師教牠怎麼樣能脫出這個籠子。

達摩祖師想：我在這兒度人沒有度著，度一隻鸚鵡也好的。於是乎就教牠了，說：「出籠計，出籠計，兩腿伸直兩眼閉，這便是你出籠計！」

這鸚鵡一聽也明白了。好了，於是乎就裝死，躺在那個籠子裡頭，就兩腿伸直直的，兩眼也閉上了，也不飛了，也不動彈了，也不喘氣了。

等這個主人回來了，一看自己這鸚鵡鳥躺到籠子裡不吃了，也不活動了，不飛了；就把牠拿出看看，用手這麼轉著，左邊那麼看看，右邊那麼看看。看來看去，看牠真像死了似的；但是身上還是熱的，只是不喘氣了，於是乎就把

Commentary:

Meanwhile, Bodhidharma had met a parrot on the road. The parrot could talk. It said: “Mind from the West, Mind from the West. Please teach me the way to escape from this cage!”

Bodhidharma thought, “I came here to save people and it’s not working out, at least I can save this parrot.” So he taught him: “To escape from the cage, to escape from the cage, stick both legs straight out. Close both eyes tight. That’s the way to escape your cage!”

The parrot heard and understood. It pretended to be dead. It lay on the bottom of its cage with its legs stuck out stiff and its eyes closed tight, not moving, not even breathing.

When the parrot’s owner returned, he found the parrot lying in the cage—not eating, not moving, not flying around. He picked it up and took it out to have a look. He held the bird in his hand, peering at it from left and right until he was convinced it was indeed dead. The only thing about it was, it was still warm. But it wasn’t breathing. So the owner opened his hand. In that instant the parrot was fully revived. Phrrttt! It flew away and escaped its cage.

Dharma Master Shen Guang pursued Patriarch Bodhidharma all the way to Bear’s Ear Mountain, which was in the Song range, the middle range of the five great mountain ranges of China—the eastern Tai Mountain Range, the southern Héng [衡] Mountain range, the Western Hua Mountain range, the northern

手打開了。這手打開了，你說這個鸚鵡鳥怎麼樣啊？這精神就來了，撲，撲，就飛了！這出籠計，跑了！

那麼神光追達摩祖師追了一路，就追到熊耳山去——追到中嶽嵩山。這五嶽——東嶽是泰山，南嶽是衡山，西嶽是華山，北嶽是恆山，嵩山是中嶽。那麼追到那兒了，達摩祖師就在那兒面壁，不和人講話。神光到那兒和達摩祖師講話，達摩祖師也不睬他，他就在那兒跪著求法；達摩祖師在那兒面壁坐了九年，他就在那兒跪了九年。這九年，他的功夫也差不多了，可是還沒有成就。所以說神光在熊耳山那個地方跪了九年。

「慧可積雪臂獨裁」：「慧可」，是達摩祖師給神光的一個名字，說他智慧可以了。怎麼樣可以？他跪了九年，這有一年就天下大雪，在熊耳山那個山上，他跪那兒，下的雪就都把他都被上了，雪到他腰那兒。然後他大約也凍得直打顫，就和達摩祖師講話了，說：「祖師啊，您慈悲，傳給我法吧！我把您牙給打掉兩個，這真是很對不起您！我知道您真有道德，您是懷道之士，我現在來向您求法！」

達摩祖師就問他：「你看現在外邊下的是什麼？」「下著雪！」「這雪是什麼色的？」「雪是白色的。」「你等到天上什麼時候下紅雪，那時候我再傳給你法；如果沒有紅雪的話，我不傳給你法！」

這也是個考驗，可是神光這個時候也就福至心靈了，一想：好，既然你要紅雪，我就給你紅雪看看！於是乎就拿這個戒刀——在古來，出家人都會帶著一把刀，是防備如果有什麼必要一定要破戒的時候，寧可把自己頭割去，也不犯戒，這叫戒刀。那麼他拿戒刀把自己的一條臂就斬下來了，這血流如注，把天上下的雪都染紅了。於是乎他弄了一堆紅雪來，就捧著給達摩祖師看，說：「您看，現在這是紅雪了！」

「唔，你是有點誠心，我還沒有白到中國來一次！好了，就傳給你法了。」所以說「慧可積雪臂獨裁」，這個「獨裁」，不是像那個「大獨裁」，就是他自己把臂裁斷下來。

☞待續

Héng [恆] Mountain range, and the central Song mountain range. He pursued Bodhidharma and found him sitting facing a wall, not speaking to anyone. Shen Guang tried to talk to him but Bodhidharma ignored him. So Shen Guang knelt there seeking the Dharma.

Patriarch Bodhidharma sat facing the wall for nine years; Shen Guang knelt there for nine years. He knelt for nine years while Bodhidharma sat. After nine years of kneeling his skill was fairly well developed, but it was not brought to accomplishment yet. This explains the line “Shen Guang at Bear’s Ear knelt for nine years.”

As “Able Wisdom” he collected snow, with one arm cut off. “Able Wisdom” is the name Patriarch Bodhidharma gave Shen Guang, meaning his wisdom was sufficient. In what way was it sufficient? Well, he knelt for nine years. In that ninth year there was a huge snowstorm at Bear’s Ear Mountain. He kept kneeling as the snow piled up to his waist. Probably he was shaking with cold and decided to try to speak to the Patriarch again. “Patriarch, please be compassionate and transmit the Dharma to me. It was a terrible mistake I made when I knocked your two teeth out. I realize now that you truly have virtue in the Way; you are a Bodhisattva who has obtained the Way. I’m here seeking the Dharma from you!”

Bodhidharma asked him, “What is falling outside?”

“Snow.”

“What color is the snow?”

“Snow is white.”

“When the falling snow turns red, then I will transmit the Dharma to you. If there is no red snow, there will be no transmission.”

This was a test. But by that time, Shen Guang had figured out what to do. “Fine.” He thought, “You want red snow? I’ll give you red snow.” So he took hold of his precept knife. Monastics of old carried a knife, which was to be used to defend themselves if a situation arose in which they would have to break a precept. Rather than break a precept, the monastic would prefer to use the knife to cut off his own head. Thus, it became known as a ‘precept knife.’ But now, Shen Guang grabbed the knife and sliced off one of his arms. The blood spurted out all over the place and colored the snow red. He took up a bunch of red snow and went before Bodhidharma, holding it aloft to offer it to him. “See, the snow is red.” He said.

“Ah...you have a bit of sincerity,” was the patriarch’s response. “My journey to China has not been in vain. Fine. I will transmit the Dharma to you.” That explains another well-known Chinese phrase: “Able Wisdom, covered in snow, sliced off his arm.” In that quote, the two characters 獨裁 dú cái, the usual term for a dictator, here mean “to slice off.”

☞To be continued