

杜順和尚 (續)

Dharma Master Du Shun

(continued)

宣化上人講述於1988年5月28日
馬來西亞譯經組 英譯

Lectured by Venerable Master Hsuan Hua on May 28, 1988
English translation by MTT (Malaysian Translation Team)



又說偈曰

華嚴初祖法和尚 重重無盡化十方
投寄佳音豬老母 再傳信息子青娘
愚徒枉費跋涉苦 智師端坐不動堂
追悔已遲馬後課 仰天長嘆祇徜徉

「華嚴初祖法和尚」：文殊菩薩示現杜順和尚——法和尚。他這種的境界，是一般凡夫俗子所不能明白的。

「重重無盡化十方」：他本照華嚴大法，演說重重無盡的這種法門，來教化十方的眾生。他有一些個證明，證明什麼呢？這不是他一位菩薩到世間來，所謂「一佛出世，眾佛護持」，這位文殊菩薩出世，他也和他同參朋友，依著往昔的願力，一起來在這個世界上來護持他。

「投寄佳音豬老母」：他給他徒弟一個暗示，叫他徒弟啊，也知道這個世界不是都凡夫俗子。他徒弟明天要到五台山的時候，叫他徒弟帶兩封信。一封是給豬老母。就寫在什麼什麼地方，結果到那兒一找，原來就是一個豬窩，有隻老母豬帶一幫豬仔

Another verse goes:

Venerable Master Shun, founding Patriarch of Huayan School,
Boundlessly and inexhaustibly teaches and transforms in ten directions:

Sending his disciple to deliver a message to a sow, and
Sending his disciple to deliver a message to a brothel,

The foolish disciple spends his time and energy traveling
thousands of miles

While the Bodhisattva he is looking for is sitting at home,
entering stillness.

It's too late to regret when you missed your chance.

With a heavy sigh toward the sky, the disciple is left on his own
to ponder.

Commentary:

Venerable Master Shun, founding Patriarch of Huayan School. Manjushri Bodhisattva came to this world as Monk Dushun, or Master Fashun. This type of spiritual manifestation is way beyond the comprehension of ordinary people.

Boundlessly and inexhaustibly teaches and transforms in all directions. He based himself upon this great Dharma-door of the Avatamsaka Teaching, proclaiming the Dharma that is boundless and inexhaustible, thus teaching and transforming beings in all directions. It is as said, "When one Buddha appears in the world, many Buddhas come to support him." So when Manjushri Bodhisattva came to this

子。徒弟把信交給豬老母，豬老母也會說話，就說：「好啦！我知道啦！」於是乎，這豬老母就往生。

「再傳信息子青娘」：第二封信是給青娘子。原來這個地方是妓女所住的地方。青娘子和光混俗，也是教化眾生。徒弟把信交給青娘子，青娘子一看完信，就說：「我知道啦！」於是乎也就往生。

「愚徒枉費跋涉苦」：這時徒弟還不醒悟，還要到五台山去朝禮文殊菩薩。在五台山遇一老者的指示，他才知道自己廟上就有文殊菩薩，不必跑到五台山來。這個徒弟很愚癡，跑來跑去，浪費時間和精力，很辛苦的。

「智師端坐不動堂」：大智文殊師利菩薩在不動道場，端坐而化。

「追悔已遲馬後課」：徒弟趕回來一看，師父已經圓寂。當面錯過，交臂失之啊！因為好高騖遠，捨近求遠，捨本逐末，把光陰也空過了，所以對面也不認識文殊師利菩薩。後悔不及啊，就「馬後課」了，不是諸葛亮的馬前課。

「仰天長嘯祇徜徉」：這時仰天長嘆說，我真是有眼無珠啊！遇著文殊師利菩薩就不認識他，跑這麼老遠，回來也沒有真正見面，真是可以說是緣不具足，又可以說是緣沒有成熟。我們世間的人往往也都有這個錯誤。所以你聽這一個公案的時候，你要是能知道「唯心淨土，自性彌陀」，自性裡頭什麼都具足，不必盡向外馳求。你盡向外馳求，只是捨本逐末，捨近求遠，和文殊菩薩收的愚癡徒弟一樣。❀

world, his fellow cultivators, based on their vows, also came to this world to support him.

Sending his disciple to deliver a message to a sow. He gave his disciple a hint so that he would understand that not all living beings were ordinary in this world. He gave the disciple two letters to deliver to Wutai Mountain. Unbeknownst to the disciple, one was for a sow. When the disciple found the address, which turned out to be a sty, there was a sow with some piglets. The disciple delivered the letter to the sow. Surprisingly, the sow replied, "Okay, now I know." The sow then immediately died.

And sending his disciple to deliver a message in a brothel. The second letter was for a prostitute in a brothel. This prostitute mingled with all sorts of lowly people so she could teach them Dharma. The disciple delivered the letter to the prostitute, and she replied, "Okay, now I know." She then immediately died.

The foolish disciple spends his time and energy traveling thousands of miles. At this time, the disciple still did not wake up, so he continued his pilgrimage to Mt. Wutai to pay respect to Manjushri Bodhisattva. Not until he met the old monk on Mt. Wutai who told him the truth, did he realize that Manjushri was right at his home temple and there was no need to have traveled such a long way to Mountain Wutai. This disciple was not very clever, running back and forth and wasting his time and effort. How hard!

While the Bodhisattva he is looking for is at home, entering stillness. Manjushri Bodhisattva of Great Wisdom had already entered Nirvana in the unmoving Bodhimanda.

It's too late for regret when you missed your chance. The disciple hurried back and found out that his master had already entered Nirvana. Even while passing someone at arm's length, he still missed his chance. This disciple was reaching for what is beyond one's grasp, seeking what was far and neglecting what lay close at hand, and attending to trivialities and neglecting the essentials. In the end, he wasted all that time and effort and still missed Manjushri Bodhisattva. He was too late to regret it.

With a heavy sigh toward the sky, the disciple is left on his own to ponder. This time, he grieved facing the sky and let out a loud lamenting sound, and said, "I have eyes but still cannot see! I traveled that far, and when I came all the way back I still didn't see him. My affinity with him has not ripened." Mundane people usually make the same mistake. You have to understand, The Pure Land is what your heart makes of it. Amitabha's essence is already found within your mind. Your inherent nature already contains everything. You don't have to seek for it elsewhere. If you always look for things outside, then you are seeking what is far, neglecting what is near, attending to trivialities, and neglecting the essentials. Then you are the same as the foolish disciple. ❀