

佛陀三藏法師

Tripitaka Master Batuo

摘自宣公上人《華嚴經淺釋》

布穀 英譯

Excerpted from the commentary on the *Avatamsaka Sutra* by Master Hsuan Hua
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在佛教裡，你做一個法師，或者做一個律師，或者做個禪師，你必須要有所傳承。有所傳承就是，你這個法在什麼地方學來的？你這個律在什麼地方學來的？你這個參禪在什麼地方學來的？這要有所傳承。不能說沒有一個人給你印證，你就自己把門關上，說：「我是祖師了！我開了悟了！」這不行！一定要經過旁人給你印證，傳給你這種法脈才可以。

這位佛陀三藏，是印度人。出家之後，有五個人在一起打同參。怎麼叫打同參呢？就是互相在一起修行，研究佛法。修行，那四個人都是晝夜精進，一點都不懶惰，時時刻刻自己管著自己的心，攝持正念，不打妄想。於是乎就都開悟證果了，只有這個佛陀三藏一人沒有開悟，也不證果。為什麼？就因為平時他懶惰一點，不精進，也不願意念經，也不願意拜佛；不是不願意，他願意，但就是有多少懶。因為這一懶，其他四個人人都證果了，他還沒有證。這時候他就生了大慚愧心：「大家一樣

In Buddhism, whether you are a Dharma Master, a Vinaya Master, or a Chan Master, you must come from a certain lineage of Dharma. Coming from a certain lineage of Dharma means that you have a verifiable source from which you learned the Dharma, Vinaya, or Chan. There must be a transmission of the Dharma. Without anyone certifying you, you cannot just “close the door” and proclaim: “I am a Patriarch. I am enlightened!” That won’t do! You must be certified by someone so that you may inherit a certain Dharma lineage.

Tripitaka Master Batuo was born in India. After renouncing the householder’s life, he became one of the members of a group of five practitioners who cultivated together. What is meant by cultivating together? It means that they practiced together in studying the Buddhadharma. The other four people were really vigorous, not the least bit of lazy. They disciplined their minds in every passing moment, always maintained proper mindfulness and prevented their thoughts from wandering astray. As a result, they all became enlightened and realized the fruition of sagehood. The only one who did not become enlightened or realize fruition was Tripitaka Master Batuo. Why? He was a bit lazy and lacked vigor. He was unwilling to recite sutras, and also unwilling to bow to the Buddha.

Actually, he was not unwilling; he wanted to, but he was a bit lazy. Due to his lax attitude, he did not attain fruition with the other four people. Because of this, he felt greatly ashamed and remorseful. He thought, “We all cultivated together and everyone else has realized fruition; why am I still in a state of ‘no understanding and no attaining?’” He felt deeply ashamed and decided to destroy his body in the quest for the Way.

What is meant by “destroying one’s body in the quest for the Way”? For example, one seeks awakening by jumping into the sea. Don’t you think that this is stupid?! — If you are already dead, what

的修道，人家都證果得道了，我現在還是這麼無智亦無得呢？」就生了大慚愧，他就要把自己的身體毀滅了，毀身求道。

什麼是「毀身求道」？譬如他跳到海裡去，以死求悟——以這個死，他想開悟。你說這是不是愚癡呢？！你已經死了，還開的什麼悟？那真是開了一個「死悟」！他又要用火把自己燒了——本來他想跳到水裡要淹死，這個身體在水裡漂來漂去的，也沒有開悟，這是不太好。用火把自己燒了，這不錯；就是開悟、不開悟，這個身體都沒有了！當時大約也沒有 gasoline（汽油），所以他就想用油把自己身體焚了，這麼活活地燒了它；但是他也沒有錢買油，於是向一個同參借錢想來買油。他這同參就問他買油做什麼？他說：「我們五個同參——五個師兄弟，四個都開悟證果，就剩我一個。唉！我這麼不用功，以前那麼懶惰；現在我想把自己燒了，免得這麼累贅！」

這個同參對他說：「你不要這樣幹！修道都要有一種因緣——道須緣會；不可強求，這有前因後果的。你以前所修的因，現在若成熟了，你自然就會開悟；沒有成熟呢，你就是把身體燬了，也不會開悟的。按照我來講，你的因緣是在東震旦，在中國你有兩個徒弟在那兒等著你教化；你要是去把這兩個徒弟教化修道了，度化了，你到時候就會證果了。」

他聽了同參這樣一說，也就相信了，於是在北魏孝文帝的時候來到中國。佛陀三藏深受孝文帝禮敬，隨著孝文帝南遷到洛陽。不久，孝文帝特為他在嵩山建一所寺，就是今天的少林寺。他所傳的禪法源自印度，所以在那修習禪，也從事譯經的工作。他有兩個徒弟，一位是稠公（僧稠）法師，一位就是光統律師；他收了這兩個徒弟之後，不久也證果了。這是佛陀三藏的一個小小的因緣。✽

awakening is there to attain? That is actually called “attaining a dead awakening!” So Tripitaka Master Batuo decided to commit self-immolation. Originally, he wanted to drown himself, but he did not die; his body drifted in the water, yet still he did not become enlightened. He felt that drowning was not a good method, so he resorted to fire, thinking, “This is probably a good method! Whether I am enlightened or not, my body will be gone.” At that time, there was no gasoline, so he decided to burn his body with oil. He attempted to immolate himself, but he did not have money to buy oil, and thus borrowed money from a fellow practitioner. When Tripitaka Master Fotuo approached, that fellow practitioner asked him, “Why do you want to buy oil?” He answered, “There were five of us practicing together. All four of you have become enlightened and realized the fruition; I am the only one who has not. Alas, it was because I was so lazy and lax, and didn’t work on my cultivation. Now, I want to burn myself alive so that I do not become a nuisance.”

His fellow practitioner told him, “Don’t do that! Cultivation of the Way requires proper causes and conditions — good causes and conditions need to come together to make things happen. You should not force yourself, and you have your own past causes [which caused you to become lazy and lax]. If in the past you planted good causes, once they ripen, then you will become enlightened; if they have not yet ripened, then even if you ruin your body and kill yourself, you still will not become enlightened. As far as I know, your conditions rest in China to the East. There are two of your disciples awaiting you teaching and transformation. If you go and teach them, enabling them to cultivate the Way, you will rescue them, and by that time, you will also realize fruition.”

Upon hearing this, Tripitaka Master Batuo was convinced by his fellow practitioner’s advice, so he went to China during the reign of Emperor Xiaowen of the Northern Wei Dynasty. He was greatly respect and highly regarded by the Emperor. Master Batuo followed the Emperor when he relocated to a new capital city in Luoyang. Before long, Emperor Xiaowen built a new monastery on Song Mountain, which became what is now Shaolin Monastery. Because Tripitaka Master Batuo inherited the Chan lineage from India, he practiced Chan on Song Mountain and also translated Buddhist sutras. He had two disciples: Venerable Master Sengchou and Vinaya Master Guangtong. Soon after accepting these two disciples, he realized fruition. This has been a little story pertaining to Tripitaka Master Batuo’s past causes and conditions. ✽