

十七祖僧伽難提尊者

(續)

The Seventeenth Patriarch

Venerable Samghanandi (continued)

宣公上人講於1981年8月8日

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Lectured by the Venerable Master Hua on August. 8, 1981

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BIOGRAPHIES | 人物誌

「是娑羅王，當面著賊」：這等於是娑羅樹王佛一樣的，當面著賊，馬上就把賊給抓住了。

「擊碎鉢盂，金河海闊」：把這鉢盂打爛了，「金河海闊」，恆河又叫「金河」；海闊，像海似的。這也就是說佛教如大海一樣，愈傳愈廣，愈傳愈多。

或說偈曰：

七歲厭世願出家	石窟習定戒浮華
本無諸相離言說	何有葛藤落二三
師資道合同一路	蘭因絮果各千般
知音難遇仁者鮮	心燈永續古今傳

「七歲厭世願出家」：僧伽難提尊者在他七歲的時候，就不歡喜世間的快樂；唯一所歡喜的，就是願意出家修道。

「石窟習定戒浮華」：他在石頭洞裏頭修習定的時候，「戒浮華」：他也不貢高我慢，也不覺得自己比誰超過，沒有浮華的這種思想。你看看！他是一個

This is like the Buddha King Sāleन्द्रa who caught the thief in the act.

Smashing the vessel, a river of gold flowed forth like the sea.

Once that happened, he was able to receive and transmit the Buddhadharmā. The Ganges River is also call the 'River of Gold'. Buddhism is like a great ocean which continues to grow and expand as it is transmitted.

Another verse in praise says:

At seven years he was weary of the world and wanted to leave the home-life.

Cultivating Samadhi in a cave, he renounced vanity.

Basically there is not one appearance and it is apart from the spoken word.

How come there is entanglement that falls into twos and threes.

The teacher and disciple were united in the Way, they shared the same path.

The flowers of the causes and the fruits of the effects are of a thousand varieties.

To meet someone who knows one's sound is rare, since there are few truly humane.

The lamp of the mind continues forever, transmitted from past to present.

Commentary:

At seven years he was weary of the world and wanted to leave the home-life.

國王的太子，而不享受宮中的快樂，能把一切一切都放下，一切一切都看破了，一點也不驕傲，一點也不誇張，把浮華的習氣沒有了，就在那兒修行。

「本無諸相離言說」：修行是要「掃一切法，離一切相」，破一切的執著；你有一點「相」存在，都是麻煩；凡有言說，都無實義。

「何有葛藤落二三」：葛藤，也就是多餘的，沒有用的，頭上安頭的一種行為；「落二三」，或者落二落三。第一義諦已經夠了，又要落二落三做什麼？所以我們修行，明白真正的法，離言說相，離心緣相，離文字相；你若不能離一切相，修到什麼時候，也是在皮毛上轉轉。

「師資道合同一路」：葛藤，也就是多餘的，沒有用的，頭上安頭的一種行為；「落二三」，或者落二落三。第一義諦已經夠了，又要落二落三做什麼？所以我們修行，明白真正的法，離言說相，離心緣相，離文字相；你若不能離一切相，修到什麼時候，也是在皮毛上轉轉。

「蘭因絮果各千般」：有的人前因是非常好的，結果也是很好的，都是非常圓滿。不過每一個人修行都不同，因為所種的因不同，所結的果也就不同，所以說「絮果蘭因各千般」。

「知音難遇仁者鮮」：修行真正能互相了解，師父和徒弟能彼此明白，這是不容易的事。「仁者鮮」，真正慈悲，行仁義的修行人是很少的。

「心燈永續古今傳」：一代傳給一代，這以心印心的法門，由釋迦牟尼佛傳到第十七祖這兒，乃至於到現在，都是古今傳授的心法。 ❀

往復無際，動靜一源，
含眾妙而有餘，
超言思而迥出者，
其唯法界歟。

—《華嚴經疏序》

When Venerable Samghanandi was only seven years old, he did not like any of the pleasures that the world had to offer. The only thing that he enjoyed was the thought that he might leave the home-life and cultivate the Way.

Cultivating Samadhi in a cave, he renounced vanity.

When he entered Samadhi in the cave, he was not arrogant nor did he feel that he was better than anyone else. Think about it, he was the crown prince and he did not revel in the pleasures of the palace life. He could put absolutely everything down. He saw through it all and yet was not haughty or boastful. He simply did not have an attitude that sought glory or fame. All he did was to cultivate.

Basically there is not one appearance and it is apart from the spoken word.

In cultivation you have to “sweep away all dharmas and leave all concepts”. You have to break through all attachments. If there is a single bit of any appearance remaining that will cause trouble. Appearances are only ways of speaking; they do not have real existence.

How come there is entanglement that falls into twos and threes.

Entanglements are redundancies; they are of no use. They are like trying to place a head on top of a head. The primary truth by itself is already enough. Why would you fall into the secondary or the tertiary truths? When we cultivate, we should understand the true Dharma and transcend the appearances of language, transcend the appearances of mental objects. If you cannot transcend all appearances, then no matter for how long you cultivate, you are merely scratching the surface.

The teacher and disciple were united in the Way, they shared the same path.

When the Sixteenth Patriarch met the Seventeenth Patriarch, you can say that “the teacher and the disciple were united in the Way on the same road.” Their Way is the same, and they walk on the same path.

The flowers of the causes and the fruits of the effects are of a thousand varieties.

For some people, when the causes are excellent, the fruit will be superb. Both are perfect. But each person's cultivation is different. People plant different causes and therefore reap different effects.

To meet someone who knows one's sound is rare, since there are few truly humane.

On the spiritual path, it is rare for a master and disciple to truly understand one another. That is because people who truly cultivate and who practice humaneness and propriety are rare indeed.

The lamp of the mind continues forever, transmitted from past to present.

Generation after generation, the Seal of the Mind is transmitted. Shakyamuni Buddha transmitted it first. Now we have reached the transmission to the Seventeenth Patriarch. And the same transmission continues down to the present day. ❀

*Going and returning without bounds,
Movement and stillness have one source;
Embracing multitudes of wonders, more remains,
Overstepping words and thoughts by far:
This can only be the Dharma Realm!*

— from the “The Flower Adornment Sutra - Preface”

