

八祖佛陀難提尊者

The Eighth Patriarch- The Venerable Buddhanandi



宣公上人講於1977年12月14日
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BIOGRAPHIES | 人物誌

尊者，迦摩羅國人也。頂有肉髻，辯才無礙。初見七祖論義，祖曰：「仁者！論即不義，義即不論。若擬論義，終非義論。」尊者知祖義勝，心即欽服，曰：「吾願求道，露甘露味。」

祖遂與剃度授具，付以大法，偈曰：「心同虛空界，示等虛空法；證得虛空時，無是無非法。」尊者得法已，領衆行化至提伽國，轉付法於伏馱密多，即現神變，卻復本座，端然示寂。爾時衆建寶塔，葬其身。

「尊者，迦摩羅國人也」：第八祖，名字叫佛陀難提，是印度迦摩羅國的人。

「頂有肉髻，辯才無礙」：這他一生來，頂上就有個肉髻。你看他這個像，頂上有個肉髻，有個肉糾糾。他無論和誰講話，誰都講不過他，他一定勝利。

「初見七祖，論義」：這他一開始去見七祖婆須密尊者，就到那兒和七祖論義。

The Venerable One was from the kingdom of Kamala in ancient India. He was born with a flesh cowl on his crown. With his masterful eloquence, he met with and immediately engaged in a debate with the seventh patriarch. The seventh patriarch said to him, "Humane one, Discussion is not the meaning; The meaning is not discussion; To attempt to discuss the meaning, Is to miss the meaning of discussion. Recognizing that the Patriarch's understanding of the principle was indeed superior, Buddhanandi was subdued and respectfully replied, "I wish to seek the Way and savor the flavor of ambrosia."

The Patriarch then shaved his head, ordained him with the complete precepts, and transmitted the great Dharma to Buddhanandi. In a verse the Patriarch said, *With a mind like the realm of emptiness, I explain a Dharma like emptiness. The moment emptiness is realized, Nothing is, or is without, the Dharma.*

After the Venerable One obtained the Dharma, he led a group of roaming disciples, teaching beings and practicing the Way. When he reached the kingdom of Tiska, he transmitted the Dharma to Buddhamitra, the ninth patriarch, and immediately he manifested spiritual transformations. Upon returning to his seat, he sat erect and departed into stillness. The assembly built a precious stupa and placed his body in it.

Commentary:

The Venerable One was from the kingdom of Kamala in ancient India: The eighth patriarch's name was Buddhanandi and he was a native of Kamala in ancient India.

論義，就是大家談論義理的意思。這是沒有「言」字邊的「義」，不是「議論」。

「祖曰：仁者，論即不義，義即不論，若擬論義，終非義論」：這七祖就對他說了：仁者！你一論，就不是真義了。「義即不論」，你若是真有義的時候，是不可以論的。「若擬論義」：你若是想一想，想來研究這個真正的道理的話。「終非義論」：你就沒有真理了。這個「義」，是真正的真理；前面的「擬論義」，就是你若想來說真理的話。

「尊者知祖義勝，心即欽服」：這位佛陀難提尊者，知道七祖的道理比他高了！因為那個真正的道理，你說不出來的，所以心裏很佩服七祖。曰：吾願求道，霑甘露味。說：「我願意現在向祖師求道，我想要得到這個甘露法味。」祖遂與剃度，授具，付以大法：七祖當時就給他剃度，授具足戒，傳給他心印的大法。偈曰：又給他說一首偈頌：

「心同虛空界，示等虛空法」：這心和虛空是一樣的，我現在指示你這個虛空的法。

「證得虛空時，無是無非法」：這你證得虛空這個境界的時候，「無是無非法」，這才是沒有什麼義可議論的了。」

「尊者得法已，領眾行化，至提伽國，轉付法與伏馱密多」這尊者得法之後，就領眾遊方行化，來到了提伽國，又將此心印法門傳給第九祖伏馱密多尊者。

「即現神變，卻復本座，端然示寂」然後就即刻現出神通變化，躡身虛空，現十八變後，又回到自己的座位上，就在那兒跏趺而坐，往生了。

「爾時眾建寶塔，葬其全身」當時大家給他建個寶塔，把他的全身葬在那兒。



He was born with a flesh cowl on his crown. With a masterful eloquence, he always triumphed in a debate. He was born with a flesh cowl on his crown. When you take a look at him, you would notice a fleshy prominence on the top of his head. He always came out triumphant in a debate, no matter who his counterpart was.

He met with the seventh patriarch, the Venerable Vasumita, and engaged in a debate with him. When he first met the seventh patriarch, he was there to discuss the principle. Discussing the principle means to have an intelligent conversation regarding the true meaning of the principle.

The seventh patriarch said to him, “Humane One, discussion is not the meaning; the meaning is not discussion; to attempt to discuss the meaning is to miss the meaning of discussion.” The seventh patriarch then said to him, Humane One, as soon as you begin to articulate the meaning, you have deviated from the true meaning. If you truly understand the meaning, it is not to be spoken of. Once you start to think about how to articulate, how to investigate the essence of the meaning, you are lost with regard to the truth. The meaning here refers to the true meaning.

Recognizing that the Patriarch’s understanding of the principle was indeed superior, Buddhanandi was subdued. The Venerable One knew the seventh patriarch had a superior understanding of the principle because the true meaning was indeed not to be expressed in words. Respectfully he replied: “I would like to seek the Way from you and taste the ambrosia of Dharma.” The seventh patriarch then proceeded to shave his head, administer the complete precepts, and transmit the great Mind-Seal Dharma. In a verse the Patriarch said:

With a mind like the realm of empty space, I explain a Dharma like emptiness. The mind and the empty space are the same. I shall now show you the dharma of empty space.

After the Venerable One obtained the Dharma, he led a group of roaming disciples, teaching beings and practicing the Way. When he reached the kingdom of Tiska he transmitted the Dharma to Buddhamitra, the ninth patriarch. Immediately he manifested spiritual transformations. He ascended into empty space and displayed the eighteen spiritual transformations. Then he returned to his seat, sat erect and departed into stillness.

Thereupon the assembly built a precious stupa and placed his body in it.

