

# 九祖伏馱密多尊者

## The Ninth Patriarch- The Venerable Buddhmitra

宣公上人講於1978年3月5日

閻大山、呂明賜 英譯

Lectured by the Venerable Master Hua on March 5, 1978

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BIOGRAPHIES | 人物誌

尊者，提伽國人。年已五十，口未嘗言，足未曾履。一日，見八祖所說：「真吾弟子！」尊者即起禮拜問曰：「父母非我親，誰是最親者？諸佛非我道，誰是最道者？」祖曰：「汝言與心親，父母非可比；汝行與道合，諸佛心即是。」尊者聞偈已，便行七步。

祖曰：「此子昔曾值佛發願，慮父難捨，故不言不履耳！」長者遂捨出家。祖乃薙落授具，付以大法。尊者得法已，至中印土行化，轉付法於難生。即入滅盡三昧，而般涅槃。

（編按：此篇原稿遺失，由弟子補述。）

「尊者，提伽國人，年已五十，口未嘗言，足未曾履」：九祖伏馱密多尊者，姓毗舍羅，是提伽國的人；提伽是古代印度的一個國名。他活到五十歲的時候，嘴巴沒講過話，也不走路。他是不是真的不會說話、不會走路？他這是因為前生的修行，不受世間的這個染污

The Venerable One, who came from the Kingdom of Tija, had neither spoken nor walked before he was fifty. One day, he met the Eighth Patriarch who told him: "You are truly my disciple." The Venerable got up right away, bowed and inquired, "If my father and mother are not the closest ones, then who is? If the Buddhas do not show me the Path, then who could show me the true Path?" The Patriarch answered, "Kinship with father and mother cannot compare with that of your speech and your mind. Your practice is consistent with the Path, and that is the Buddhas' mind." As soon as the Venerable Buddhmitra heard these words, he took seven steps.

The Eighth Patriarch then declared, "In the past, this son met the Buddhas and made vows. Because he feared his parents would not readily allow him to leave home, he refused to speak or walk." His elderly parents hence allowed him to enter the monastery, and the Eighth Patriarch shaved his head, later fully ordained him, and then transmitted the Great Dharma to him. After the Venerable One obtained the Dharma he went to Central India where he practiced and taught. He in turn transmitted the Dharma to "Difficult Birth", the Tenth Patriarch. Thereafter he entered the samadhi of Total Cessation and then manifested Nirvana.

[Editor's note: The original transcript of this lecture is missing, thus a disciple was asked to provide a commentary on the essay and verses.]

### Commentary:

The Venerable One, who came from the Kingdom of Tija, had neither spoken nor walked before he was fifty. Was it actually the case that he could

法，所以他腳不會用來到處去串門子，嘴巴也不會去說是說非的。

「一日，見八祖所說：『真吾弟子！』」：當第八祖佛陀難提尊者率領徒眾，行化到提伽國城，接近毗舍羅家時，見到屋頂上白光沖騰，就告訴他的徒眾說：「這戶人家一定有聖人，他口不說話，是真正大乘的根器；腳不行道路街衢，因為知道一走路就是觸到污穢。」

八祖說完這話後，毗舍羅長者就出來了，頂禮八祖，並請八祖進入他家。他問八祖有什麼需要幫忙，八祖說：「我需要一個侍者。」毘舍羅長者就指著伏駄密多說：「我這個孩子，名叫伏駄密多。今年已經五十歲了，可是從來不開口講話，腳也不碰到地上，他合適當您的侍者嗎？」八祖就說：「如果他就像你所說的，這真是我的一個好徒弟啊！」

「尊者即起禮拜，問曰」：這時伏駄密多尊者一聽，馬上站了起來，向八祖頂禮；不但站了起來，也開口說話了。你們看！他這真是求法很恭敬的。他問八祖，「父母非我親，誰是最親者」：如果父母不是我親近的人，那麼誰才是我最親的人呢？「諸佛非我道，誰是最道者」：如果諸佛不是能引導我的，那誰才是最能傳我道的人呢？

「祖曰」：八祖就說，「汝言與心親，父母非可比」：你说的话若是和心是接近的，也就是說你若心口如一了；那麼父母也比不上這個那麼親近的。「汝行與道合，諸佛心即是」：你的行為若是與道合一了，那麼你的道心也就是諸佛的心了。

「尊者聞偈已，便行七步」：伏駄密多尊者聽八祖唸這麼一首偈之後，就也能走了；一走，走了七步。這走七步是「八相成道」之一的「出胎」，諸佛都是一生下來就走七步的。他雖然不是才出生，但是以前他不走路，所以他現在也是一落地行走，就走了七步。

「祖曰：此子昔曾值佛發願」：八祖說，這個孩子在從前曾遇到過佛。他就發願要出家修行，不受染污。「慮父母難捨，故不言不履耳」：可是他憂慮父母捨不得他，所以才不說話，也不行走。「長者遂捨出家」：聽八祖這樣一說，他父親就捨不得也得捨了，於是乎，許可他出家修行去。

待續

neither talk nor walk? No, but because of his cultivation in past lives, he avoided worldly defilements by not frequenting others' houses, or speaking of their shortcomings or virtues.

**One day, he met the Eighth Patriarch who told him: "You are truly my disciple."** When the Eighth Patriarch Buddhananda was wandering and teaching with his disciples, they came upon the capital of the kingdom of Tijia and near the home of Visala. He saw that there was a bright light shooting up from the roof of Visala's house. He then told his disciples, "This household must have a sage; he does not speak and must possess the faculty for the true Great Vehicle. His feet do not walk on the streets or roads, for he knows that if he treads on the road his feet get defiled."

After the Eighth Patriarch said these things, the head of the household of Visala came out and bowed to Buddhananda and invited him into his home. Once inside, Visala asked Buddhananda how he could be of assistance to him. The Eighth Patriarch replied, "I need an attendant. The elderly Visala pointed to his son and said, "This is my child, Buddhamitra. He is already fifty years old yet he has never spoken or allowed his feet to tread on the bare ground. Would he be fit to serve as your attendant?" The Eighth Patriarch replied, "If he is like what you said, he is really my good disciple."

**The Venerable got up right away, bowed and inquired.** Finally, when he saw the Eighth Patriarch, he got up from his long sit and spoke for the first time. Now take a look! He was being very respectful in seeking the Dharma. He asked the Patriarch, **"If my father and mother are not the closest ones, then who is? If the Buddhas do not show me the Path, then who could show me the true Path?"** Suppose the Buddhas cannot lead me; then who can lead me along the Path?

**The Patriarch answered, "The kinship of father and mother cannot compare with that of your speech and your mind.** If your speech comes from the heart, in other words, if your mind and your speech are in accord, then even the kinship of father and mother cannot compare with that. **Your practice is consistent with the Path, and that is the Buddhas' mind.** If your practice is in harmony with the Path, then your aspiration to walk the Path is the Mind of all Buddhas.

**The Eighth Patriarch then declared, "In the past, this son met the Buddhas and made vows** to leave home and cultivate so as to avoid being defiled. **Because he feared his parents would not readily allow him to leave home, he refused to speak or walk."** After hearing what the Eighth Patriarch said, even though his parents were still reluctant, they had to let go. **His elderly parents hence allowed him to enter the monastery.**

To be continued