



十祖脅尊者

The Tenth Patriarch- Parshva

宣公上人講於1978年3月10日

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BIOGRAPHIES | 人物誌

尊者，中印土人。因隨父謁九祖，父曰：「此子處胎六十歲，因名難生。嘗有仙謂，此兒非凡，當為法器。今遇尊者，可令出家。」祖即為落髮授具。羯磨之際，祥光燭座，仍感舍利三七粒現前。自此精進忘疲，脅不至席，人遂號為脅尊者。

後祖付以大法，尊者得法已，行化至華氏國，轉付法於富那夜奢。即現神變，而入涅槃，化火自焚。四眾各以衣裓盛舍利，隨處建塔。

「尊者，中印土人」：十祖脅尊者是中印度的人。怎麼叫脅尊者呢？他就是打坐不著蓆的；他不像我們這個果童，坐坐就躺下了，不是那樣子的。他若坐在那兒，脅就不著蓆，一般人就叫他「脅尊者」。

「因隨父謁九祖，父曰」：他隨他父親去見九祖，他父親就說了，「此子處胎六十歲，因名難生」：

The Venerable One was from Central India. When his father took him to see the Ninth Patriarch, his father said, "The child was in the womb for sixty years, so we named him 'Hard-Bearing.' An immortal once said that this child was no ordinary person, and that in the future he would be a vessel for the Dharma. Now that he has met the Venerable One, please allow him to leave the home-life. Thereupon, the Patriarch shaved the child's head and transmitted the precepts to him. During the *karmavacana* proceeding in which he was questioned three times on various matters, auspicious light shone upon the candle-lit precept stage and as a response twenty-one pieces of sharira manifested. From then on, he was very vigorous in his practice and forgot about feeling tired, and his ribs never touched the mat. Due to this reason, he was known as "Venerable Ribs."

Later, the Patriarch transmitted the Great Dharma to him. Having received the Dharma, he traveled to teach living beings. When he arrived in Pataliputra, he transmitted the Dharma to Punyayashas. He then manifested spiritual transformations and entered Nirvana. He immolated himself in the Fire of Samadhi. The four assemblies gathered his sharira with their clothes and built stupas for him everywhere.

Commentary:

The Venerable One was from Central India. The tenth patriarch, Parshva ("Ribs"), was born in Central India. Why was he called "Venerable Ribs"? This was because in meditation, he would maintain an upright posture at all times, never lying down. For example, Guo Tong, after sitting for a while, would lay down. Even while he was sleeping, he would always be in meditation posture, and his ribs would never touch the mat; therefore, people called him "Venerable Ribs."

他在胎裏頭六十年。你看看！這不容易生，六十年才生出來，你說是不是不容易生？好像中國的老子，在母親肚裏八十年，所以叫「老子」，這比他還多二十年。

「嘗有仙謂」：曾經有仙人說，「此兒非凡，當為法器」：這個小孩子不是一個普通尿床的小孩，是一個不尿床的小孩子，將來會做法門的一個器皿。「今遇尊者，可令出家」：現在遇到九祖您了，我現在就叫他出家。

「祖即為落髮，授具」：九祖就給他落髮，授具足戒了。「羯磨之際，祥光燭座，仍感舍利三七粒現前」：在傳戒正說三番羯磨的時候，有祥光照著燭台座上，感應到舍利三七粒現前，三七二十一，也就是有二十一顆舍利現前。

「自此精進忘疲，脅不至蓆」：因為這樣，所以他受戒之後，就精進得忘了疲倦。我們修行修行，就疲倦了，而他不知道疲倦，他的脅從來也不靠到蓆子上。所以，「人遂號為脅尊者」：一般人稱他為「脅尊者」。

「後祖付以大法」：以後九祖就傳給他心印的法門。「尊者得法已，行化至華氏國」：十祖受印證，得到傳法之後，就到華氏國去。華氏國，這是印度的一個國名。「轉付法於富那夜奢」：十祖就傳法給富那夜奢尊者了。

「即現神變，而入涅槃」：隨即就現出來十八變，入涅槃了。「化火自焚」：又化出三昧火，把自己燒了。「四眾各以衣襪，盛舍利，隨處建塔」：四眾一一優婆塞、優婆夷、比丘、比丘尼，紛紛以衣襪盛他的舍利，並在各處造塔供養。

待續

During the time his father took him to see the Ninth Patriarch, his father said. The Tenth Patriarch went with his father to visit the Ninth Patriarch and said, **“The child was in the womb for sixty years, so we named him “Hard-Bearing.”**

He lived in the womb for sixty years. As you can see, it is not an easy birth since it took sixty years to give birth to him. Would you say that this was not easy giving birth to him? Similarly, Lao Tzu, the ancient sage from China, stayed in his mother's womb for eighty years, twenty more years than the Tenth Patriarch did. That was why they called Lao Tzu the “Old One.”

An immortal once said, his father continued, **“this child was no ordinary person, and that in the future he would be a vessel for the Dharma.”** This child was not an ordinary one who wets the bed. Rather, he will be the vessel for the Dharma in the future. **Now that he has met the Venerable One, please allow him to leave the home-life.** Since he has a chance to meet you, Ninth Patriarch, I would request that he leaves the householder's life immediately.

Then, the Patriarch shaved the child's head and transmitted the precepts to him— transmitting him the Complete Precepts. **During the *Karmavacana* proceeding** in which he was questioned three times on various matters, **auspicious light shone upon the candle-lit precept stage and as a response, twenty-one pieces of sharira manifested.**

From then on, he was very vigorous in his practice and forgot about feeling tired, his ribs never touched the mat. After he received the precepts, he was so vigorous that he forgot about his weariness. As for us, after cultivating for a while, we usually feel tired, whereas the Ten Patriarch would not feel tired at all. **and Due to this reason, he was known as “Venerable Ribs.”** His ribs never touched the mat. That is why people called him “Venerable Ribs.”

Later, the Patriarch transmitted the Great Dharma to him. Later, the Ninth Patriarch passed on to him the Dharma-door of Mind Seal. **Having received the Dharma, the Venerable One traveled to teach living beings. When he arrived in Pataliputra, he transmitted the Dharma to Punyayashas.** After the tenth patriarch received the Dharma, he then went to the kingdom of Pataliputra. Pataliputra is the name of a kingdom in India. The tenth patriarch then transmitted the Dharma to Venerable Punyayashas.

He then manifested spiritual transformations and entered Nirvana by immolating himself in the Fire of Samadhi. He then manifested the eighteen kinds of spiritual transformations and entered Nirvana — by engulfing and burned himself in a fire generated from his samadhi. **The four assemblies gathered his shariras with clothes and built stupas for him everywhere.** The four assemblies— upasakas, upasikas, bhikshus, and bhikshunis, all went to collect his shariras with their clothes, and stupas were built everywhere in honor of him.

To be continued

