



十一祖富那夜奢尊者

The Eleventh Patriarch- Punyayashas

宣公上人講於1978年5月3日

釋近巖、羅親哲、韓親喜 英譯

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BIOGRAPHIES | 人物誌

尊者，華氏國人。因十祖行化至其國，憩一樹下。尊者適來，合掌前立。祖問：「汝從何來？」答曰：「我心非往。」祖曰：「汝何處住？」答曰：「我心非止。」祖曰：「汝不定耶？」答曰：「諸佛亦然。」祖曰：「汝非諸佛。」答曰：「諸佛亦非。」

祖因說偈曰：「此地變金色，預知有聖至；當坐菩提樹，覺華而成已。」祖知其意，即為籬落授具，因付以大法。尊者得法已，行化至波羅奈國，轉付法於馬鳴，即現神變，湛然圓寂。眾建寶塔，闕其全身。

「尊者，華氏國人」：這位尊者的名字叫富那夜奢。印度有一個華氏國，他是那個國家的人。

「因十祖行化，至其國」：十祖，就是那個脅不著蓆的脅尊者，他到這個國家——華氏國。華氏國，我也沒有去過；你們有沒有去過，我不知道。總而言之，這是印度一個古老的國名；知道

The Venerable One was from the Kingdom “Flower Citadel (Pataliputra).” The Tenth Patriarch, who was traveling and teaching the Dharma, reached this kingdom and was resting beneath a tree. The Venerable One (the Eleventh Patriarch) happened to come by and encountered the Tenth Patriarch. He stood with his palms together before the Tenth Patriarch. The Tenth Patriarch asked: “Where did you come from?” He replied: “My mind does not go.” The Patriarch asked: “Where is your dwelling?” He answered: “My mind does not dwell.” The Patriarch asked: “You have no fixed dwelling?” Answer: “All Buddhas are that way.” The Patriarch then said: “You are not yet one of those Buddhas.” Answer: “Nor are those Buddhas.”

Thereupon, the (Tenth) Patriarch spoke the verse:

*This very ground had turned to gold,
The coming of a sage foretold,
Sitting beneath the Bodhi tree,
Enlightenment’s flower will unfold.*

Knowing the Venerable Punyayashas’s intent, the Tenth Patriarch had his head shaved and transmitted to him the Complete Precepts. Later he bestowed upon him the Great Dharma. After the Eleventh Patriarch received the Dharma, he traveled spreading the Dharma until he reached Varanasi. There he transmitted the Dharma to Ashvaghosha, the “Horse-Cry” Bodhisattva. Then and there he manifested spiritual transformations and serenely entered stillness. The great assembly built a precious pagoda to enshrine his body.

不知道，這沒有什麼大問題。或者你只記著他不是中國人就可以了，對不對？他是印度人。你若一定說，哪兒是華氏國？華氏國現在叫什麼名字？這真是太麻煩了！不要用這種死功夫，又考古、考新的，考來考去考死了！你們想一想，是不是啊？考死了，來生再考；愈考愈不清楚！

「憩一樹下」：憩，就是憩息；在一棵樹下休息。因為他脅不著蓆，所以也不要進房子裏邊去，都是在外邊；他是日中一食、樹下一宿，和我們這兒差不多的。這時他右手指地，告訴徒眾說：「此地一變成金色，就會有聖人出現。」話一說完，地馬上變成金色。

「尊者適來，合掌前立」：這個尊者就是十一祖富那夜奢，他這時也來到這棵樹下，看見脅尊者在在那兒打坐，就上前來，面對著脅尊者，像塊木頭似的，這樣合起掌來，立在那兒不動了。啊！我不是罵祖師，這真是那個樣子！

「祖問：汝從何來」：十祖問他：「你是從什麼地方來的？」

「十祖曰：汝何處住」：十祖又問他：「你住在什麼地方？」

「答曰：我心非止」：他就回答：「我的心也沒有一個住處。」止，就是《金剛經》說的「應無所住而生其心」的那個「住」，也就是「執著」。兩個人就這麼一來一往地打著機鋒。

「祖曰：汝不定耶」：十祖說：「你沒有一個固定的處所嗎？」

「答曰：諸佛亦然」：他答說：「諸佛也都是這樣啊！」

「祖曰：汝非諸佛」：十祖說：「你不是諸佛！」意思說他還沒成佛呢！

「答曰：諸佛亦非」：他又回答說：「諸佛都沒有！」你看看！

☞待續

Commentary:

The Venerable One was from the Kingdom “Flower Citadel.” This Venerable One’s name was Punyayashas. There was a kingdom in India called “Flower Citadel,” and the Venerable One was from there.

The Tenth Patriarch, who was traveling and teaching the Dharma, reached this kingdom and was resting beneath a tree. The Tenth Patriarch was the one whose ribs never touched the mat and therefore was called the “Venerable Ribs.” The Tenth Patriarch came to the kingdom of Flower Citadel. I do not know what it looks like because I have never been to this “Flower Citadel,” nor have you been there either. In conclusion, it is the name of a very ancient kingdom in India. Whether we know or not about this kingdom does not matter, the only thing we need to know is that he was not from China, right? He was an Indian. If you really want to check the geographical position of “Flower Citadel” or check what the modern name of the ancient country is, that’s really too much trouble. Don’t spend your efforts in this kind of meaningless work—you look up ancient things and look up modern things; you look up and look down again and again until you die. Think it over, isn’t it this way? After you die of looking things up, you get reborn and start looking things up again. The more you look up, the more you get confused!

And was resting beneath a tree. He was resting beneath the tree. Because his ribs would never touch the mat when he was resting, he did not need to rest inside a house but outside; he ate one meal a day, and sat beneath a tree, pretty much like what we do. At this time, he pointed to the ground with his right hand, and proclaimed to the assembly: “Once the ground turns gold, a sage will appear.” As soon as he finished speaking, the ground turned golden.

The Venerable One (the Eleventh Patriarch) happened to come by and encountered the Tenth Patriarch. He stood with his palms together before the Tenth Patriarch. This Venerable One is the Eleventh Patriarch, Puyayashas. He came to the tree, and at the same time the Venerable Ribs came to sit in meditation posture. He then came up facing the Venerable Ribs and placed his palms together, standing there firmly like a wooden statue. I am not slandering him; he was literally standing like that!

The Patriarch asked: “Where did you come from?” The Tenth Patriarch asked him, “From what place did you come from?”

He replied: “My mind does not go.” He answered: “My mind comes from nowhere!”

The Tenth Patriarch asked: “Where is your dwelling?” The Tenth Patriarch then asked, “Where do you currently reside?”

“My mind does not dwell” was the answer. He then answered, “My mind is not residing in any specific place.” This was as what *the Vajra Sutra* says, “One should have a mind that dwells nowhere.” The word “dwell” is also referred to as “attachment.” Thus was the repartee between them.

The Patriarch said: “You have no fixed dwelling?” The Tenth Patriarch then said, “You do not have a fixed place to live?”

Answer: “All Buddhas are that way.” He answered, “All Buddhas are like this!”

The Patriarch then said: “You are not yet one of those Buddhas.” The Tenth Patriarch then said, “You are not yet a Buddha!” It means that he has not yet attained Buddhahood!

Answer: “Nor are those Buddhas.” He then answered, “Nor do those Buddhas exist!” Look at this!

☞To be continued