

十五祖迦那提婆尊者

The Fifteenth Patriarch Venerable Kanadeva

宣公上人講於1979年2月20日

周果如 英譯

Lectured by the Venerable Master Hua on Feb. 20, 1979

English Translation by Guo Ru Jou



BIOGRAPHIES | 人物誌

尊者，南天竺國人。初求福業，兼樂辯論。後謁龍樹祖，祖知是智人，先遣侍者，以滿鉢水，置於座前。

尊者見之，即以一針投之而進，欣然契會。祖即為說法，不起於座，現月輪相，唯聞其聲，不見其形。尊者語眾曰：「今此瑞者，師現佛性，表說法非聲色也。」

祖即為剃度，付以大法。尊者得法後，行化至迦毗羅國，轉付羅睺羅多，即入奮迅三昧，放八光而歸寂焉。

「尊者，南天竺國人」：十五祖迦那提婆尊者是南天竺國的人。

「初求福業，兼樂辯論」：「求福業」，上個禮拜天，恒華寫成「求祖業」。我想，「求祖業」不知道怎麼講好？求什麼祖業呢？他祖宗有很多錢，要遺產給他了？哎！講不通；求做祖師？也講不通。以後我看這個文開悟了，原來是個「福」。原來他是好求人天的福報，又好辯論。

The Venerable Kanadeva was from Southern India. He originally sought blessings and enjoyed debate. Later he went to pay his respects to the Patriarch Nagarjuna, who recognized him as a wise person. Therefore he first sent an attendant and had him place a bowlful of water before the Venerable One's seat.

The Venerable One saw it and tossed a needle in it: a joyful tallying of minds. The Patriarch then spoke Dharma for him. Without getting up from his seat, he made a moon-disc appear. One could only hear his voice but could not see his form. The Venerable Kanadeva said to the assembly, "With this auspicious portent the Master shows us the Buddha nature, demonstrating that the Dharma is not expressed in sounds or forms."

Then the Patriarch shaved the Venerable One's head and transmitted the Great Dharma to him. After the Venerable One received the Dharma, he traveled and taught until he reached the country of Kapila, where he transmitted the Dharma to Rahulata. Then he entered the Samadhi of Vigorous Velocity, emitted eight lights, and entered nirvana.

Commentary:

The Venerable Kanadeva was from Southern India.

He originally sought blessings and enjoyed debate. 'Sought blessings': Last Sunday, Heng Hua wrote out the words as 'sought ancestral property.' I thought, how should I explain this? What kind of ancestral property was he seeking? Did his very wealthy ancestors want him to inherit their estates? It didn't make any sense. Perhaps he sought to become a Patriarch? It didn't make

「後謁龍樹祖，祖知是智人，先遣侍者，以滿鉢水，置於座前」：他以後就去拜謁第十四祖龍樹菩薩。龍樹菩薩知道他是有智慧的人，就叫侍者用一個大碗裝滿水，安放在法座的前方。

「尊者見之，即以一針投之而進，欣然契會」：十五祖見到這一鉢水，就到龍樹菩薩的座前，用一根針投入水裏。「欣然契會」，契會是契合了，就是龍樹菩薩知道他的意思，他也知道龍樹菩薩的意思。欣然契會，就是很歡喜的，大家以心印心了，他明白他，他也明白他。

「祖即為說法，不起於座，現月輪相，唯聞其聲，不見其形」：龍樹菩薩就告訴他要怎麼樣修行，怎麼樣用功。這時龍樹菩薩也沒有起於座，就在空中現出一個月輪相，只聽到空中有聲音，但是見不著他是什麼樣子。

「尊者語眾曰：今此瑞者，師現佛性，表說法，非聲色也。」：十五祖就對大眾說，現在現這個瑞相，是「師現佛性」，這是龍樹菩薩所示現出來的佛性、佛的本性。「表說法，非聲色也」，表就是表這個說法，不一定用聲，也不一定用形色。不是單單聲音可以說法，沒有聲音也是可以說法。

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「祖即為剃度，付以大法」：那麼龍樹菩薩就給十五祖剃度了，傳他心印妙法。

「尊者得法後，行化至迦毗羅國，轉付羅睺羅多」：尊者得法之後，行化到迦毗羅國，這是印度一個國家的名字，就在那裏轉付心印法給羅羅多尊者。

「即入奮迅三昧，放八光而歸寂焉」：就入師子奮迅三昧，放八種的光，然後圓寂了。

贊曰：

佛祖巴鼻 智者難語
鉢水投針 落二落三
月輪三昧 大地腥羶
畢竟如何 試著眼看

☞待續

sense either. Later, when I looked at the text, the word turned out to be 'blessings.' That is, he wanted to seek human and heavenly blessings. He was also fond of debate.

Later he went to pay his respects to the Fourteenth Patriarch, Nagarjuna Bodhisattva, who recognized him as a wise person. Therefore, he first sent an attendant and had him place a big bowlful of water before his Dharma seat.

The Venerable One saw it and tossed a needle in it: a joyful tallying of minds. When the Fifteenth Patriarch saw that bowl of water, he went before the Dharma seat of the Bodhisattva Nagarjuna and tossed a needle into the water. 'Joyful tallying' here means to tally and agree. It means that the Bodhisattva Nagarjuna understood him, and he also knew the Patriarch's intent. They had a complete meeting of minds; they had a genuine understanding of one another.

The Patriarch then spoke Dharma for him. Without getting up from his seat, he made a moon-disc appear. One could only hear his voice but could not see his form. Then the Bodhisattva Nagarjuna instructed him how on to cultivate and how to apply effort. At that time, without arising from his seat, the Bodhisattva Nagarjuna manifested the appearance of a full moon. One could hear his voice in empty space, but could not see his form.

The Venerable Kanadeva said to the assembly, "With this auspicious portent the Master shows us the Buddha nature, demonstrating that the Dharma is not expressed in sounds or forms." The Fifteenth Patriarch told the assembly that by this auspicious portent, "The Master reveals the Buddha nature." The Bodhisattva Nagarjuna was showing them the Buddha's fundamental nature, and also indicating that it is not necessary to use sounds or forms to express the Dharma—that is, not only can one speak Dharma using sound, one can also speak Dharma without using sound.

Then the Patriarch shaved the Venerable One's head and transmitted him the Great Dharma. After the Venerable One received the Dharma, he traveled and taught until he reached the country of Kapila in India, where he transmitted the Dharma of the Mind's Seal to Rahulata. Then he entered the Samadhi of Vigorous Velocity, emitted eight lights, and entered nirvana.

A verse of praise says:

The expression of Buddhas and of Patriarchs,
Is hard for even the wise to comprehend.
Into a bowl of water, a needle did dart,
Falling into second or third.
He, in the Samadhi of the Moon-Disc,
The whole earth, putrid, rank, and foul.
In the end, what is it all about?
Try to take a look with your eyes!

☞To be continued