



十六祖羅睺羅尊者

The Sixteenth Patriarch Venerable Rāhulata

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周果如 英譯

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English Translation by Guo Ru Jou



BIOGRAPHIES | 人物誌

尊者，迦毗羅國人，父名梵摩淨德。家有園樹，生耳如菌，味甚美。唯淨德與次子羅睺羅多得取而食，隨取隨長。因十五祖至其家，曰：「汝年八十一，此樹不生耳。」淨德聞，彌加嘆服。且曰：「弟子衰老，不能事師，願捨次子，隨師出家。」

祖曰：「昔如來記此子，當第二五百年，為大教主。今之相遇，蓋符宿因。」即與剃度，執侍，後付以大法。得法已，行化至室羅筏城，轉付與僧伽難提，即安座歸寂。

「尊者，迦毗羅國人，父名梵摩淨德」：打從釋迦牟尼佛一代一代傳下來，這是第十六代的祖師——羅睺羅多尊者。這位尊者是迦毗羅國的人，父親的名字叫梵摩淨德。

「家有園樹，生耳如菌，味甚美」：他家裏有一個花園子，花園裏有一棵樹，這樹上常常生一種木耳，像蘑菇那種菌，味道很甘美的。可是旁人不能摘這種的菌，「唯淨德與次子羅睺羅多得取而食，隨取隨長」：只有梵摩淨德和他的次子羅睺羅多兩位，才能

The Venerable Rāhulata was a native of the region of Kapila. His father's name was Fanmo Jingde [Note: A possible reconstruction of his name in Sanskrit might be: Brahnavimala]. Their home garden had a tree on which a delicious fungus grew. Only Jingde and his second son, Rāhulata, could pick and eat it. The more they picked, the more the fungus grew. When the Fifteenth Patriarch came to their household, he said, "When you are eighty-one years old, that tree will bear no more fungus." When Jingde heard that, he believed it right away. He said to the Patriarch, "This disciple is old and decrepit and would be of no service to the Master. But I'd like to offer my second son so he can follow the Master and leave the home-life."

The Patriarch said, "In the past, the Thus Come One already predicted that this child would become a great master in the second five hundred years after the Buddha. This meeting confirms that prophecy." Then the child's head was shaved and he attended upon the Master. Later, the Great Dharma was entrusted to him. After receiving the Dharma, he traveled and taught until he reached the city of Śrāvastī where he transmitted the Dharma to Saṃghanandi. After that he passed away seated peacefully.

Commentary:

The Venerable Rāhulata was a native of the region of Kapila. His father's name was Fanmo Jingde. Rāhulata was the sixteenth patriarch if

摘來吃。他們兩個人隨摘這個菌下來，就又長出來。在這個情形之下，這棵樹變成一棵寶樹了。

「因十五祖至其家，曰：汝年八十一，此樹不生耳。」有一天，十五祖迦那提婆尊者就到他家裏來了。十五祖說：「等到你八十一歲的時候，這棵樹就不生木耳了。」

「淨德聞，彌加嘆服且曰：弟子衰老，不能事師，願捨次子，隨師出家。」那麼淨德聽見十五祖這樣對他說，就很佩服。究竟他為什麼佩服？這是因為他相信十五祖說的話，所以十五祖說什麼，他都相信。因此他就說了：「弟子我年齡已經衰老了，不能侍奉師父您，我願意把我這第二個兒子捨出來，隨著師父您出家修行。」

「祖曰：昔如來記此子，當二五百年為大教主，今之相遇，蓋符宿因。」十五祖就說：「在一千年前，釋迦牟尼佛曾經預言，你這個兒子，當第二個五百年的時候，會做一個世間上的大教主。我現在遇著你和你兒子，這都是前生的關係，都有宿世的因果，所以我才遇著你們了。」

「即與剃度，執侍，後付以大法」：就為羅睺羅多尊者剃度，他就出家了。他先給十五祖當侍者，之後，十五祖看他可以修行了，所以就傳給他心法。大法，就是心法。

「得法已，行化至室羅筏城，轉付與僧伽難提，即安座歸寂」：羅睺羅多尊者得法之後，就到印度室羅筏城，把法又傳給僧伽難提尊者了。於是就盤起腿來，結上雙跏趺坐，對大家說：「我要走了！」他就圓寂了。

贊曰：

宿因既符 玄機默契
樹大法幢 彌天匝地
二千年來 斯宗綿繼
堪笑兒孫 擎叉斷臂

we count generation by generation from Śākyamuni.

Their home garden had a tree on which a delicious fungus grew. In their home garden, there was a tree that always grew a mushroom-like fungus which was very sweet and delicious. However, not just everyone could pick it. **Only Jingde and his second son, Rāhulata, could pick and eat it. The more they picked, the more the fungus grew.** Only those two could pick and eat it. Every time they picked some of the fungus, even more grew back in that place. Since this kept happening, the tree turned into a special treasure.

One day, **when the Fifteenth Patriarch came to their household, he said to Fanmo Jingde, “When you are eighty-one years old, that tree will bear no more fungus.”**

When Jingde heard that, he believed it right away. After Jingde heard what the Fifteenth Patriarch said, he was convinced and filled with admiration. Why? Because he had deep faith in what the Fifteenth Patriarch had told him. He had faith in every word he said. Hence **he said to the Patriarch, “This disciple is old and decrepit and would be of no service to the Master. But I’d like to offer my second son so he can follow the Master and leave the home-life.”**

The Patriarch said, “In the past, the Thus Come One already predicted that this child would become a great master in the second five hundred years after the Buddha. This meeting confirms that prophecy.” The Fifteenth Patriarch then said, “A thousand years ago, Shakyamuni Buddha had predicted that in the second five hundred years, your child would become a great master in this world. Now I have met you and your child; this is due to our affinities from past lives. It is because of our former causes and conditions that I can now encounter both of you.”

Then the child’s head was shaved and he attended upon the Master. Later, the Great Dharma was entrusted to him. He then shaved the Venerable Rāhulata’s head. Rāhulata left the home-life and became the attendant of the Fifteenth Patriarch. Later, the Patriarch saw that he could practice and transmitted the Great Dharma, the Dharma of the Mind, to him.

After receiving the Dharma, he traveled and taught until he reached the city of Śrāvastī where he transmitted the Dharma to Saṃghanandi. After that he passed away seated peacefully. After the Venerable Rāhulata received the Dharma, he went to the Indian city Śrāvastī and transmitted the Dharma to Venerable Saṃghanandi. Then he sat in full lotus and said to the assembly, “I’m leaving!” and entered Nirvana.

A verse in praise says:

Past causes became confirmed in the present,
Esoteric matters silently mesh.
He erected the great Dharma Banner,
That fills the skies and surrounds the earth.
After two thousand years,
This teaching continues unbroken.
It is ridiculous that those in generations to come
Will cut off their arms, wishing to hold aloft the spear.

To be continued

待續