

# 十七祖僧伽難提尊者

## The Seventeenth Patriarch Venerable Samghanandi

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BIOGRAPHIES | 人物誌

尊者，室羅筏城寶莊王子也。七歲即厭世樂，願請出家。一夕，至大巖石窟，晏寂其中。十六祖至彼，見安坐入定，祖俟之。三七日，方從定起。祖問：「汝身定耶？心定耶？」曰：「身心俱定。」祖曰：「身心俱定，何有出入？」曰：「雖有出入，不失定相。」祖詰之，尊者豁然，即求度脫。

祖以右手擎鉢，至梵宮取香飯，與尊者同食；尊者以右手，入金剛輪際，取甘露水，以琉器持至。祖付以大法。後至摩提國，得伽耶舍多，即右手攀樹而化。

「尊者，室羅筏城，寶莊王子也」：這一位尊者是印度的第十七代傳心印教的祖師，名字叫僧伽難提尊者。他是室羅筏城的人，這座大城有一個國王寶莊王，寶莊王生了太子，就是這位尊者。

「七歲即厭世樂」：可是這位太子在七歲的時候，就不歡喜世間的快樂；為什麼世間的一切快樂，他都不歡喜呢？因為他善根深厚，不像我們一般人，這麼顛顛倒倒，隨波逐浪，在

The Venerable Samghanandi was born in Śrāvastī. He was the crown prince of King Adorned with Jewels. When he was seven years old he grew tired of worldly pleasures and asked for permission to leave the home-life. One evening he came to a large rock cave and sat down to meditate. The Sixteenth Patriarch came to that place and saw him sitting there in Samadhi. The Patriarch waited for three weeks before Samghanandi emerged from Samadhi. The Patriarch asked him: "Was it your body or your mind that was in Samadhi?" He replied, "My body and mind were both in Samadhi." The Patriarch asked, "If both body and mind were in Samadhi, how could there be entering into it or emerging from it?" The Venerable answered: "Although there is a entering and emerging, the characteristic of Samadhi remains." The Patriarch rebuked him. Samghanandi then understood and sought to be taught.

The Patriarch used his right hand to lift a bowl up to the Brahma palace to get some scrumptious food and shared it with Samghanandi. Samghanandi on his turn used his right hand to enter the reaches of the Vajra Wheel, and brought back some sweet dew water in a vessel of emerald. The Patriarch transmitted the Great Dharma to him. Afterwards Patriarch Samghanandi went to Magadha where he met Gayāśata [who became the Eighteenth Patriarch]. He passed away hanging on to a tree branch with his right hand.

生死的苦海裏頭漂流。他願意不在生死的苦海裏頭漂流，所以就厭倦世間的快樂。

「願請出家」：他常常要求父王讓他出家修行。因為這樣，他就常常打坐。七歲就開始練習打坐，結上雙跏趺坐；一坐就是一天，或者一宿，就這麼練習。

「一夕，至大巖石窟，晏寂其中」：有一天晚間，他到附近一個大巖石的窟窿裏頭去，自己一個人在那裏頭打坐。

「十六祖至彼，見安坐入定，祖俟之，三七日，方從定起」：在巖洞裏坐的時候，十六祖來這兒，看見這位僧伽難提尊者正打坐入定。於是十六祖就在這兒等，一等，等了二十一天，他才出定。

「祖問：汝身定耶？心定耶？」：十六祖看他能坐二十一天，就問他：「你在這裏坐著，是身入定呢？還是心入定呢？」

「曰：身心俱定。」僧伽難提就說：「身也定，心也定。」：並不是單單身定，而心不定；或單單心定，而身不定；這是身心俱定。他答得是很有道理的。

「祖曰」：不過十六祖還是願意和他辯論，來找他的毛病；就說：「身心俱定，何有出入」：你身心都定，怎麼還有出定、入定呢？你身也定、心也定，就應該時時都在定裏頭，沒有出入。

「曰：雖有出入，不失定相。」十七祖僧伽難提就說了，雖然有出入這種的境界，但是「不失定相」，我還是沒有失掉我入定的境界；沒有失掉，我就是醒來也還是和在定中是一樣的定相。

「祖詰之」：十六祖在這個時候說：「你不失定相，那你把定相給我看一看，看你這個定相是什麼樣子的？」這麼樣一問他。

「豁然」：僧伽難提尊者也就豁然開悟了；明白一切諸法本自清淨的，一切大定本無出入的，就開悟了！豁然，就是開悟了。

「即求度脫」：於是尊者就求十六祖剃度他出家。

◎待續

### Commentary:

**The Venerable Samghanandi** who became the seventeenth Patriarch in the transmission of the mind-seal **was born in Śrāvastī. He was the crown prince of King Adorned with Jewels.**

**When he was seven years old he grew tired of worldly pleasures and asked for permission to leave the home-life.** Why did he not enjoy the pleasures of the world? Because his roots of goodness were deep. He was not like most ordinary people, who are totally upside down. We are so confused, tossed about on the waves of the bitter sea of the cycle of rebirth. He did not want to be tossed about through births and deaths. Therefore, he was weary of worldly pleasures and repeatedly asked his father for permission to leave home and cultivate. For that same reason, he would often meditate, starting from when he was 7 years old. He would sit in full lotus for a day or a night.

**One evening he came to a large rock cave and sat down to meditate.** He sat down there to meditate all by himself.

**The Sixteenth Patriarch came to that place and saw him sitting there in Samadhi. The Patriarch waited for three weeks before Samghanandi emerged from Samadhi.** The Sixteenth Patriarch came to that rock cave and as he saw Samghanandi in Samadhi, he decided to wait for him to emerge from Samadhi. He ended up waiting for twenty-one days before the Samghanandi came out of Samadhi.

**The Patriarch asked him: “Was it your body or your mind that was in Samadhi?”** Seeing that he was capable of sitting for twenty-one days, the Patriarch asked him, “When you were sitting there, was it your body that had entered Samadhi or was it your mind that had entered Samadhi?”

**He replied, “My body and mind were both in Samadhi.”** Samghanandi replied that both his body and mind were in Samadhi, not merely one or the other. His answer was very reasonable.

However, the Sixteenth Patriarch wanted to continue the discussion, he wanted to point out his faults to him, so he asked him a tougher question: **“If both body and mind were in Samadhi, how could there be entering into it or emerging from it?”** “If your mind and body were both in Samadhi, then they would be in Samadhi constantly. In that case there should not be any entering into it or emerging from it.”

**The Venerable answered: “Although there is a entering and emerging, the characteristic of Samadhi remains.”** Although I may enter into and emerge from this state, I do not lose the state of entering into Samadhi. For me, emerging from it and being in it share one and the same characteristic of Samadhi.”

**The Patriarch rebuked him.** The Sixteenth Patriarch said, “Well, if you did not lose the characteristic of Samadhi, then why don’t you show me that characteristic of Samadhi?”

**Sagmhanandi then understood and sought to be taught.** After such appropriate questioning, the Venerable Sagmhanandi woke up. He understood that: All dharmas are basically pure of themselves. All great Samadhis are basically not entered or emerged from.

Then he beseeched the Sixteenth Patriarch to shave his head and lead him to leave the home-life.

◎To be continued