



十八祖伽耶舍多尊者

The Eighteenth Patriarch - Venerable Gayāśata

宣公上人講於1981年8月21日

周果如 英譯

Lectured by the Venerable Master Hua on August 21, 1981

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BIOGRAPHIES | 人物誌

尊者，摩提國人。十七祖至其國，見一童子持鑑造祖前，祖問：「汝幾歲耶？」曰：「百歲。」祖曰：「汝年尚幼，何言百歲？」童曰：「我不會理，正百歲耳。」祖曰：「汝善機耶？」童曰：「佛言：若人生百歲，不會諸佛機；未若生一日，而得決了之。」

時間風吹殿鈴聲，祖問曰：「鈴鳴耶？風鳴耶？」尊者曰：「非風鈴鳴，我心鳴耳。」祖曰：「心復誰乎？」答曰：「俱寂靜故。」祖曰：「善哉！善哉！」付以大法。尊者後得鳩摩羅多，即躡身虛空，現十八變，火光三昧，自焚其身。

「尊者，摩提國人」：十八祖伽耶舍多尊者，是摩提國人。

The Venerable Gayāśata was from Magadha. When the Seventeenth Patriarch reached that country, he saw a pure youth approaching him with a mirror in his hands.

The Patriarch asked, "How old are you?"

"A hundred years."

The Patriarch said, "You are still a youngster. Why do you say you are a hundred years old?"

The youth replied, "I do not understand reality, so I might as well be a hundred."

"You are good at arguing, aren't you?" noted the Patriarch.

The youth continued, "The Buddha said, 'If a person lives to be a hundred but has not understood the Buddha's capacity, that is not as good as living for one day understanding it.'"

At one time, the wind blew and they heard the sound of a bell. The Patriarch asked, "Does the bell ring or does the wind ring?"

The youth answered, "Neither the wind nor the bell rings; it is my mind that rings."

The Patriarch said, "And what is the mind?"

"Complete stillness," he answered.

The Patriarch praised him, "Good indeed! Good indeed!" and transmitted the Great Dharma to him.

Later, after the Venerable One had met Kumārata (the succeeding Patriarch), he ascended into space where he displayed the eighteen transformations, entered the Firelight Samadhi, and cremated his own body.

Commentary:

The Venerable Gayāśata, the Eighteenth Patriarch, was from Magadha.

「十七祖至其國，見一童子，持鑑造祖前」：第十七祖到摩伽提國時，見到一個小孩子拿著一面鏡子，來到第十七祖這兒。鑑，就是鏡子。

「祖問：汝幾歲耶？」：因為看到這小孩子，十七祖就問他說：「你幾歲了？」

「曰：百歲」：這小孩說：「我一百歲了！」哈哈！

「祖曰：汝年尚幼，何言百歲？」：十七祖就說了：「你現在是很幼小的，為什麼說你有一百歲了呢？」

「童曰：我不會理，正百歲耳。」：這個童子就說了：「我因為不明白、不了解真理，所以已經一百多歲了！」

「祖曰：汝善機耶？」：十七祖就說：「你善於狡辯呢！」善機，就是善辯。

「童曰」：這童子就說：「佛言：若人生百歲，不會諸佛機」佛當初說，若人活了一百歲，卻不明白諸佛真理。真理，真正的道理；諸佛機，就是機宜。未若生一日，而得決了之：還不如活著一天，就明白這個真理，也就是聞道了。儒家說「朝聞道，夕死可矣！」我若是在早晨聽見個道理，我就晚間死了都願意，都覺得是應該了！這就是不如生一日，而得決了之，明白真正的真理了。

十七祖又問：「你手中拿著鏡子，這表示什麼？」這個童子就用偈頌回答：

諸佛大圓鑑 內外無瑕翳
兩人同得見 心眼皆相似

這時他的父母聽到這話，就馬上將他捨出，教他隨著十七祖出家了。出家後，有一次，「時聞風吹殿鈴聲」：聽見風吹著殿前所掛的鈴噹的聲音。

「祖問曰：鈴鳴耶？風鳴耶？」十七祖又問這個小孩子：「是這個鈴有聲音出？還是風有聲音出呢？」

「尊者曰：非風鈴鳴，我心鳴耳。」這個小孩子就說：「這不是風有聲音，也不是鈴有聲音，是我的心裏有聲音。」在《六祖壇經》上說，風吹著幡，有人就問：「是風動？是幡動？」你說是風動嘛，那幡它也在那兒動；你說是幡動嘛，若沒有風，幡也不會動啊！你說風動，風你看不見它，那你是看見幡在那兒動嘍！所以一個和尚就說「風動」，一個和尚就說「幡動」，爭論不已。

☞待續

When the Seventeenth Patriarch reached that country, he saw a pure youth approaching him with a mirror in his hands.

The Patriarch asked, "How old are you?"

"A hundred years." Haha!

The Patriarch said, "You are still a youngster. Why do you say you are a hundred years old?"

The youth replied, "I do not understand reality, so I might as well be a hundred."

"You are good at arguing, aren't you?" noted the Patriarch. He said: "You're good at crafty argument!"

The youth continued: "The Buddha said, 'If a person lives to be a hundred but has not understood the Buddha's capacity: The Buddha has said that if a person lives to be a hundred but has not understood the truth of the Buddhas, that is not as good as living for one day understanding it.'" It would be better for him to live for only one day while understanding the truth and learning about the Way. Confucius said, "If I learn about the Way in the morning, then it would be all right if I were to die that night!" He would rather live for only a day and understand true principles.

The Seventeenth Patriarch again asked: "You held a mirror in your hand. What does that indicate?" The pure youth then replied with this verse:

*The great perfect mirror of all Buddhas,
Is not nebulous, is flawless inside out.
Two persons have now seen it together,
Their minds and visions alike.*

At that time when his parents heard what was said, they immediately let him follow the Seventeenth Patriarch and leave the home-life. After he had left the home-life, **at one time, the wind blew and they heard the sound of a bell.**

The Patriarch asked the child, "Does the bell ring or does the wind ring?"

The Venerable One answered, "Neither the wind nor the bell rings; my mind rings." The *Sixth Patriarch Platform Sutra* records that once when the wind was blowing a banner, someone asked, "Is it the wind that moves or the banner?" If you say it is the wind moving, then the banner is also moving. If you say it's the banner moving, yet without the wind, it can't move either! If you say it is the wind that is moving, since you cannot see the wind, then you are watching the banner moving! Hence, one monk said it was the wind that moved. Another monk said it was the banner that moved. The two kept arguing back and forth.

☞To be continued