



二十祖夜多尊者

The Twentieth Patriarch - Venerable Jayata

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比丘尼恒持修訂 英譯

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BIOGRAPHIES | 人物誌

尊者，北天竺國人。聞十九祖語，頓釋所疑。祖曰：「汝雖已信，而未明業從惑生，惑因識有，識依不覺，不覺依心。」

心本清淨，無生滅、無造作、無報應、無勝負，寂寂然、靈靈然。汝若入此法門，可與諸佛同矣。一切善惡，有為無為，皆如夢幻。」

尊者領旨，即求出家，受具。祖付以大法，得法已，至羅閱城，轉付婆修盤頭，即於座，奄然歸寂。

「尊者，北天竺國人」：二十祖闍夜多尊者，他接第十九代祖師的法，是北印度的人。

「聞十九祖語，頓釋所疑」：十九祖來教化他，他聽見十九祖說的話，心裏所懷疑的問題都解決了，沒有懷疑了！

「祖曰」：十九祖就對他說。「汝

The Venerable Jayata was from Northern India. He heard a talk by the Nineteenth Patriarch and all his doubts were immediately resolved. The patriarch said, "Although you already have faith, you do not yet understand that karma comes about because of delusion. Delusion happens because of consciousness. Consciousness depends upon a lack of awakening. This lack of awakening depends upon the mind.

"The mind is fundamentally pure. It neither comes into being nor ceases to be. It is free from activity. It undergoes no retribution. It is neither superior nor inferior. It is utter stillness; it is utter awareness. If you enter this Dharma door, you can become identical with Buddhas. All good and evil circumstances, all conditioned and unconditioned phenomena, are but dreams or illusions."

The Venerable One accepted this teaching, sought to enter monastic life, and receive the complete precepts. The Patriarch transmitted the Great Dharma to him. After he received the Dharma, he went to Rājagṛha and passed the Great Dharma to Vasubandhu. After he transmitted the Dharma, he sat and peacefully returned to tranquility.

Commentary:

The Venerable Jayata was from Northern India. This twentieth patriarch received the Dharma transmission from the nineteenth patriarch.

He heard a talk by the nineteenth patriarch and all his doubts were immediately resolved. The nineteenth patriarch taught him, and when he heard what the nineteenth patriarch said, all his questions were answered and his doubts settled. He had no more doubts!

雖已信，而未明業從惑生」：你雖然已經生一種信心了，但你還沒有知道、沒有明白業是從迷惑、疑惑中生出來的。」人是起惑、造業、受報——將來就受果報的。

「惑因識有，識依不覺，不覺依心」：這個惑，是因為你有分別心，才有迷惑、疑惑；「識依不覺」，而分別心又是依著「不覺」生出來的；不覺，就是不明白。這個地方所講的，就是「一念不覺生三細」的道理，因為無明，生出業相、現相、轉相這三種細相。那麼有了惑，不明白真理，就會造出一些罪業；迷惑、疑惑又是由分別心起的；分別心則是由「不覺」那兒生出來的。「不覺依心」，不覺是依著「愚癡心」生的。

「心本清淨，無生滅、無造作、無報應、無勝負」：這個智慧本源的心，它根本就是清淨的，什麼也沒有；所以「無生滅」，它本來是無生滅；「無造作」，也什麼造作都沒有的；「無報應」，也沒有一個報應；「無勝負」，也不和任何人來爭勝負。

「寂寂然、靈靈然」：寂寂，就是靜了又靜、靜了又靜。「靈靈然」，雖然靜了又靜，但是它還無所不知、無所不照的。

「汝若入此法門，可與諸佛同矣」：你若能得到這樣的法門，就可以和諸佛在一起共同生活了。

待續

The nineteenth patriarch said to him, “Although you already have faith, you do not yet understand that karma comes about because of delusion. Even though you already have a certain amount of faith, you do not yet know—you are not clear—that karma comes from being confused and deluded. Karma is created from within delusion.” People initiate delusions, create karma, and then must undergo retribution. In the future they receive rewards or retributions for what they have done.

“Delusion happens because of consciousness. Consciousness depends upon a lack of awakening. This lack of awakening depends upon the mind. Delusions come about because we use the distinction-making mind. That is what brings about confusion, delusions, and doubts. Consciousness depends upon a lack of awakening, meaning our distinction-making mind relies on our unawakened state. Lack of awakening means not understanding. What is being explained here is the principle that:

With one unawakened thought we initiate three subtle aspects of delusion.¹

Ignorance, a lack of awakening, initiates

- a) coming into being of karma aspect of delusion,
- b) appearance aspect of delusion
- c) evolving aspect of delusion.

The delusion that occurs when we do not understand the truth causes us to create karmic offenses; our delusion is the reason the distinction-making mind functions. The distinction-making mind comes about because of a lack of awakening. A lack of awakening depends on the mind. This lack of awakening happens because we engage the foolish mind.

The mind is fundamentally pure. It neither comes into being nor ceases to be. It is free from activity. It undergoes no retribution. It is neither superior nor inferior. The mind that is the source of our wisdom is originally pure; there isn't anything at all. And so **it neither comes into being nor ceases to be.** It basically doesn't undergo production or extinction. **It neither creates nor does anything.** It performs no creative function. **It undergoes no retribution.** It is not subject to rewards or retributions. **It is neither superior nor inferior.** It does not contend with anyone or engage in trying to win competitions.

It is utter stillness; it is utter awareness. It is even more tranquil than tranquility; even stiller than stillness. **It is utter awareness.** Although it is tranquil, that doesn't mean it doesn't know anything. It is aware of everything.

If you enter this Dharma door, you can become identical with Buddhas. If you can attain this Dharma door, then you can join Buddhas and live among them.

To be continued

The teaching of the three subtle aspects of delusion explains how our fundamentally awakened nature becomes entangled in deluded activity. From a lack of understanding, karma is created. This is delusion's coming into being. At this point, the explanations diverge. In the present list (also found in the commentary on Chapter 14 of the *Avatamsaka Sutra*) karma gives rise to the phenomenal world—delusion's appearance aspect. Once consciousness creates karma and has created the appearance of an outside world, a perpetual evolution follows. Other sources, the *Awakening of Faith in the Mahayana* and Master Hua's commentary on the *Shurangama Sutra*, describe the process differently. Based on the consciousness' creation of karma, whereby it establishes itself as the perceiving subject, the external, objective world is posited. That then is the evolving aspect, in this case the second aspect. Its actual appearance then becomes the third aspect of delusion.