



# 二十六祖 不如密多尊者

## The Twenty-sixth Patriarch, Venerable Purnamitra

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尊者，南印土天德王之次子。投婆舍祖出家，祖問曰：「汝欲出家，當為何事？」曰：「我若出家，不為俗事。」祖曰：「當為何事？」曰：「當為佛事。」祖付以大法。

遊化至東印土，彼王名堅固，奉外道師長爪梵志，即以幻法，化大山於尊者頂上。尊者指之，忽在彼眾頂上。彼眾怖懼，投祖。祖再指之，化山隨滅。乃為王演法，俾趣真乘。後得般若多羅，即辭王曰：「吾化緣已終，當歸寂滅。」即還本座，跏趺而逝。

「尊者，南印土天德王之次子」：第二十六代祖師是不如密多尊者，這位祖師是南印度天德王的第二個兒子。「投婆舍祖出家」：他拜第二十五代祖師出家。

「祖問曰：汝欲出家，當為何事？」第二十五代祖師婆舍斯多尊者就問他：「你想出家，出家做什麼事？」

「曰：我若出家，不為俗事。」他說：「我若出家了之後，世間一切的事情我都不做了，不做一切世俗的事。」

「祖曰：當為何事？」二十五祖又

The Venerable Purnamitra was from southern India. He was the son of King Divine Virtue. He went before the Twenty-fifth Patriarch Basiasita asking to enter the monastic life. The Patriarch asked him, "You want to enter monastic life? What for?" Purnamitra replied, "If I become a monastic, it won't be for worldly matters." The Patriarch asked, "For what, then?" Purnamitra replied, "To do the Buddhas' work." The Patriarch transmitted the great Dharma to him.

Purnamitra traveled and taught until he came to eastern India. The king there was named Solid and he revered a long-nailed Brahman. This non-Buddhist was adept at creating illusions. He created a huge mountain on top of the Venerable One's head. The Venerable One flicked his finger and suddenly the mountain was on top of the heads of the people in the court. They were terrified and prostrated themselves before him. The Venerable One then flicked his finger again and the mountain disappeared entirely. He then proclaimed Dharma for the king, enabling him to go towards the True Vehicle. Later he transmitted the Dharma to Prajñātāra and took his leave of the king saying, "I have transformed those with whom I have conditions. I shall now return to tranquility." Then he sat upon the Dharma seat in full lotus and left the world.

### Commentary:

The Venerable One was from southern India. He was the son of King Divine Virtue. The twenty-sixth patriarch, Venerable Purnamitra, was the second son of King Divine Virtue who ruled in southern India. He went before Patriarch Basiasita asking to enter monastic life. He bowed to the twenty-fifth patriarch and sought to leave home.

The Patriarch asked him, "You want to enter monastic life? What for?"

The Twenty-fifth Patriarch, Venerable Basiasita, asked him, "You think you want to enter monastic life? What will you do when you leave home?"

Purnamitra replied, "If I become a monastic, it won't be for worldly matters. After I leave home, I will not engage in any mundane matters. I will not get involved

問他：「那你不做世俗的事情，要做什麼事情呢？」

「曰：當為佛事。」不如密多尊者就說：「我應該做的，就是佛事。」各位想一想：不如密多尊者出家不為俗事，所謂不為俗事，就是沒有什麼情感，沒有情、沒有愛了！斷欲去愛，脫俗離塵，把一切世俗人所願意做，所願意求的事情，他都不做了；他要做出世的事情，大做佛事。

什麼叫大做佛事？譬如我們在這兒翻譯經典，把不同的文字翻譯成相同的文字，相同的文字翻譯成不同的文字，這也是佛事。我們講經說法、念佛、上殿過堂，這都叫做佛事。我們常常打坐、用功修行，這都叫佛事。我們把妄想儘量掃除，制心一處，無事不辦，令我們的心念清淨了，這都是大做佛事。你能不打妄想，能沒有欲念了，那真是大做佛事，所以說：「心止念絕真富貴，私欲斷盡真福田。」

廣做佛事，不做俗事，這是不如密多尊者所說的話。我們雖然相隔幾千年到現在，但言猶在耳——不如密多尊者所說的話還存在，不如密多尊者所行的事還存在，不如密多尊者的志願還是存在的。我們現在出家，要「見賢思齊焉」，要效法祖師的行為，效法祖師的思想，效法祖師的道德，效法祖師的志願。所謂「舜何人也？予何人也？有為者亦若是。」我們可以把它改成：「祖師何人也？我何人也？」我要是好好地修行，將來也是開悟證果的人。所以要「見賢思齊焉，見不賢而內自省也」，見著那不好的，我們自己迴光返照想一想，哦！我可不要學這樣的人，我一定要改過自新，改過遷善；我出家不要做一個只是名字出家，而內裏頭沒有出家的出家人；我要實實在在，做一個真實的出家人。所以這是很要緊、很要緊的。

◎待續

in worldly things.”

**The Patriarch asked, “For what, then?”** The Twenty-fifth Patriarch pressed on, “Well, if you do not intend to engage in mundane matters, what do you intend to do?”

**Venerable Purnamitra replied, “To do the Buddhas’ work.”** He said, “What I should be doing—the Buddhas’ work.” You should all think about that. Venerable Purnamitra did not enter monastic life to do mundane things. The meaning of that is: he was not going to be emotional, he would not indulge his feelings, and he would not allow any romantic passions to be aroused. He could remain removed from the mundane and could keep free of emotional love. He had extricated himself from mundane defilements. He refrained from doing the things that ordinary people like to do and from seeking the things that common people seek. He wanted to be involved in world-transcending matters and do the great deeds of Buddhas.

What are the great deeds of Buddhas? Well, one example is the translation work we do here. We take the original language and translate to another language. We then take that language and translate it into yet other languages. That is how we do the Buddhas’ work. When we explain sutras and speak Dharma; when we recite the Buddha’s name; when we do the daily ceremonies and take our meals formally, we are doing the Buddhas’ work. As we continually meditate and cultivate, we are doing the Buddhas’ work. As we work to sweep away our scattered thoughts, keep our mind controlled and focused, do whatever needs to be done, and keep our thoughts pure, we are doing the Buddhas’ work. When our thoughts are not scattered and we are free from desire, then we are doing the great deeds of Buddhas. It is said:

*When all our mental functions simply stop, that is real wealth worthy of respect. / Cutting off selfish desires, we become true fields of blessings.*

Venerable Purnamitra said, “I will do the Buddhas’ deeds on a vast scale and will not engage in mundane matters.” Although it has been more than a millennium since he said that, the sentence has been preserved. What Venerable Purnamitra said is still with us. The Venerable Purnamitra’s practices are still with us. The vows Venerable Purnamitra made are still with us. Thus, we who enter monastic life now should follow the spirit of “when we see sages, we should try to be like them.” We should learn from the patriarchs how to behave; we should learn from the patriarchs how to consider things; we should learn from the patriarchs how to amass virtue; and we should learn from the patriarchs how to make vows. It was once asked: “What kind of person was Shun? What kind of person am I? As he was, so should I be.” We can change that and say: “What kind of people were the Patriarchs? What kind of person am I?” If I cultivate well, then in the future I can also be one who awakens and becomes a sage. That is why “when we see sages, we should try to be like them. When we see those who are not worthy, we should reflect upon ourselves.” When we encounter someone who is not good, we should return the light and look within, thinking, “I do not want to be like that person! I certainly want to change my faults and make myself better. I want to change my mistakes and move toward the good.” We monastics should not be monastics in name only so that what we are inside is not what we appear to be. We should be genuine monastics. This is extremely important.

◎To be continued