



二十七祖 般若多羅尊者

The Twenty-seventh Patriarch, Venerable Prajñātāra

宣公上人講於1981年8月8日

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A lecture by the Venerable Master Hua on August 8, 1981

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尊者，東印土人。因國王與不如密多祖，同車而出，尊者稽首於前，祖曰：「汝憶往事否？」答曰：「我念遠劫中，與師同居，師演摩訶般若，我轉甚深修多羅。今日之事，蓋契昔因。」祖乃謂王曰：「此子非他，即大勢至菩薩是也。」

後南印土國王，一日請尊者，齋次，王問：「諸人盡轉經，唯師為甚不轉？」尊者曰：「貧道出息不隨衆緣，入息不居陰界。常轉如是經，百千萬億卷，非但一卷兩卷。」後轉付菩提達摩，兩手各放光明，化火自焚。

「尊者東印土人，因國王與不如密多祖，同車而出，尊者稽首於前」：般若多羅尊者是西天第二十七祖。這位尊者是東印度的人，有一天東印度的國王和不如密多祖——也就是二十六祖，同坐著一輛車到外邊。這位般若多羅尊者，當時是個街里行乞的童子，就來到車前，向不如密多祖師打個問訊。

「祖曰：汝憶往事否？」不如密多祖師就問般若多羅尊者說：「你記不

The Venerable Prajñātāra was from Eastern India. Once, when the king and the Patriarch Purṇamitra were riding together in a carriage, they passed Prajñātāra, who bowed before them. The Patriarch Purṇamitra asked him, “Do you remember the past?” The Venerable answered, “I remember that in a kalpa long ago, I dwelled in the same place as you, Master. You expounded on the Mahāprajñāpāramitā Sūtra and I recited that profound Sutra. Today’s meeting tallies with past causes.” The Patriarch commented to the king, “This youth is none other than the Bodhisattva Great Strength.”

Later, a king in Southern India once invited the Venerable One to a vegetarian meal. The king asked him, “Everyone else present is reciting Sutras. Why are you not reciting, too, Master?” The Venerable One replied, “This one of poor origins does not follow the multitude of conditions when exhaling, and when inhaling, I do not abide in the skandhas and realms. In this way, I always recite a Sutra that consists not of one or two scrolls, but of hundreds of thousands of millions of scrolls.” Later, after the Venerable One passed the Dharma to Venerable Bodhidharma, he took a seat and emitted light from both hands, which transformed into a fire in which he self-immolated.

Commentary:

The Venerable Prajñātāra was from Eastern India. Once, when the king and the Patriarch Purṇamitra were riding together in a carriage, they passed Prajñātāra, who bowed before them. Venerable Prajñātāra, the twenty-seventh patriarch in India, was from Eastern India. One day the king of Eastern India and Patriarch Purṇamitra, who was the twenty-sixth patriarch, were in a carriage together, driving through town. At the time, Venerable Prajñātāra was a young beggar in the marketplace. He approached the carriage and paid his respects to Patriarch Purṇamitra.

The Patriarch Purṇamitra asked him, “Do you remember the past?” The

記得以前的事情啊？」

「答曰：我念遠劫，與師同居，師演摩訶般若，我轉甚深修多羅。今日之事，蓋契昔因。」般若多羅尊者就答覆不如密多祖師說：「我記得在很久遠很久遠的時候，我和法師您在一起住過。您在那時候，是研究演說《大般若經》；而我所念、所研究、所講解的，就是無上甚深的修多羅，我所研究的是大乘的經典。所以現在我們又碰到一起了，這大概和以前的因緣有關係。」

「祖乃謂王曰：此子非他，即大勢至菩薩是也。」不如密多祖師就對國王說：「這童子不是旁人，是西方三聖中的大勢至菩薩，所化成的童子。」

「後南印土國王，一日請尊者。齋次，王問：諸人盡轉經，唯師為甚不轉？」有一天，南印度的國王請般若多羅尊者到他那兒去吃齋。吃完齋之後，國王就問尊者：「現在所有的人都在這兒轉法、念經，何獨尊者不念經呢？」

「尊者曰」：般若多羅尊者就說了：「貧道出息不隨眾緣」：我的呼吸向外出息的時候，不隨眾緣，不同流合污，不和光同塵。「入息不居陰界」：我吸回來的時候，不在色受想行識這五陰，也不在十八界。「常轉如是經，百千萬億卷」：我常常念這種的經，念百千萬億卷那麼多；「非但一卷兩卷」：我不是那麼著相地，拿起經典來念一卷、兩卷啦！我是時時刻刻都在念經。

十八界，就是眼耳鼻舌身意、色聲香味觸法，這六根、六塵，再加上六識——眼識、耳識、鼻識、舌識、身識、意識，合起來叫「十八界」。

「後轉付菩提達摩，兩手各放光明，化火自焚」：般若多羅尊者以後把心印的妙法，轉傳給菩提達摩尊者了。然後兩隻手都放大光明，化出三昧真火，把自己燒了。

Venerable answered, “I remember that in a kalpa long ago, I dwelled in the same place as you, Master. You expounded on the Mahāprajñāpāramitā Sūtra and I recited that profound Sutra. Today’s meeting tallies with past causes.” Venerable Prajñātāra answered Patriarch Puṇḍarikā, saying, “I recall that a long, long time ago, I was with you, Dharma Master. At that time you were explaining the *Mahaprajna Sutra*. I recited and studied that unsurpassed and profound Sutra, which you explained. I investigated Great Vehicles Sutras. That is why we meet again now. It must be because of previous conditions.”

The Patriarch commented to the king, “This youth is none other than the Bodhisattva Great Strength.” Patriarch Puṇḍarikā said to the king, “This youth is none other than one of the three sages of the Western Land. He is Great Strength Bodhisattva appearing as a virgin youth.”

Later, a king in Southern India once invited the Venerable One to a vegetarian meal. The king asked him, “Everyone else present is reciting Sutras. Why are you not reciting, too, Master?” One day, the king of Southern India invited Venerable Prajñātāra to go there for a feast. After the meal, the king asked the Venerable One, “Right now everyone else is reciting Sutras. They are chanting Sutras. Why is the Venerable One not chanting, too?”

The Venerable Prajñātāra replied, “This one of poor origins does not, when exhaling, follow the multitude of conditions.” He said, “When I breathe out, I do not follow all the various conditions. I don’t go along with the crowd. I don’t entertain the mundane.”

“And when inhaling, I do not abide in the skandhas and realms.” Breathing in, I do not reside in forms, feelings, cognition, formations, or consciousness—the five skandhas. Nor do I reside in the eighteen realms.”

“In this way, I always recite a Sutra that consists not of one or two scrolls, but of hundreds of thousands of millions of scrolls.” This is the type of Sutra that I constantly recite. And I recite hundreds of thousands of millions of scrolls, not just one or two. I am not attached to Sutras in their material form so that I must take hold of a sutra and recite a scroll or two. I am reciting Sutras all the time.

The eighteen realms include: eyes, ears, nose, tongue, body, and mind; forms, sounds, smells, tastes, contacts, and dharmas—which are the six sense organs and six sense objects. Add to those the six sense consciousnesses—seeing, hearing, smelling, tasting, touching, and thinking—and that makes eighteen realms.

Later, after the Venerable One passed the Dharma to Venerable Bodhidharma, he took a seat and emitted light from both hands, which transformed into a fire in which he self-immolated. After Venerable Prajñātāra transmitted the wonderful Dharma of the mind-to-mind seal to Venerable Bodhidharma, he emitted light from both his hands, which transformed into the true fire of samadhi. With that he cremated himself.