



# A Story of the Venerable Khema and the Venerable Citta

## 柯瑪尊者與齊達尊者的故事

A Dharma Talk by Abbot Dharma Master Heng Lyu in CTTB's Buddha Hall on October 20, 2018  
萬佛聖城方丈和尚恒律法師2018年10月20日開示於萬佛聖城大殿



### [Venerable Khema]

Buddhas, Bodhisattvas, Venerable Master Hua, Respectable Dharma Masters and all good advisors: Amitabha!

Welcome back to our home—the City of Ten Thousand Buddhas—to celebrate Guanyin Bodhisattva's leaving home day, and attend the seven-day Guanyin recitation together.

This evening we will share stories about holy monastic disciples of the Buddha. These will apply great effort to our cultivation. Let us begin with a story about the Venerable Khema, who was the foremost in wisdom among Bhikshunis.

As we know, Venerable Shariputra was praised by the Buddha as a Bhikshu who was foremost in wisdom among Bhikshus. The

### [柯瑪尊者]

諸佛菩薩，師父上人，各位尊敬的法師們及善知識們：阿彌陀佛！

歡迎大家回到我們的家——萬佛聖城，一起來參加觀世音菩薩的出家日以及為期七天的觀音法會。

今天晚上，我們會分享一些佛陀聖眾弟子的出家故事，從中我們可以學到，如何激勵我們努力的修行。首先我們要介紹第一個故事，是關於智慧第一的比丘尼——柯瑪尊者的故事。

我們都知道，在比丘僧團之中，佛陀稱讚舍利弗尊者為智慧第一的比丘，在比丘尼僧團，佛陀稱讚柯瑪尊者為智慧第一的比丘尼；而佛陀之所以稱讚這兩位尊者的智慧第一，就是告訴人要效法他們，以他

Buddha also praised Venerable Khema as a Bhikshuni who was foremost in wisdom among Bhikshunis. Buddha has set the models and the examples for all the monastics to emulate.

The name Khema means well-composed. She was very beautiful and belonged to the loyal family. When she reached marriageable age, she became one of the chief queens of King Bimbisāra.

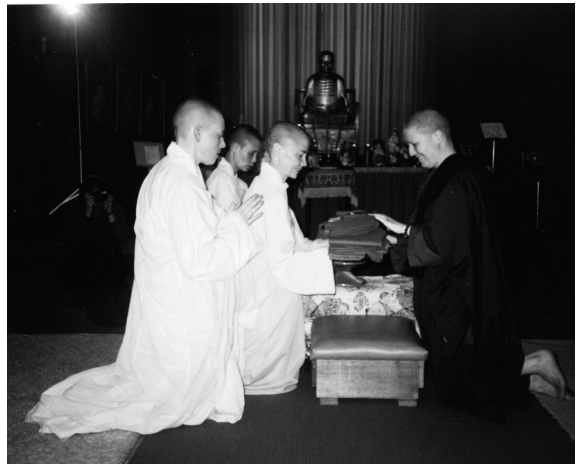
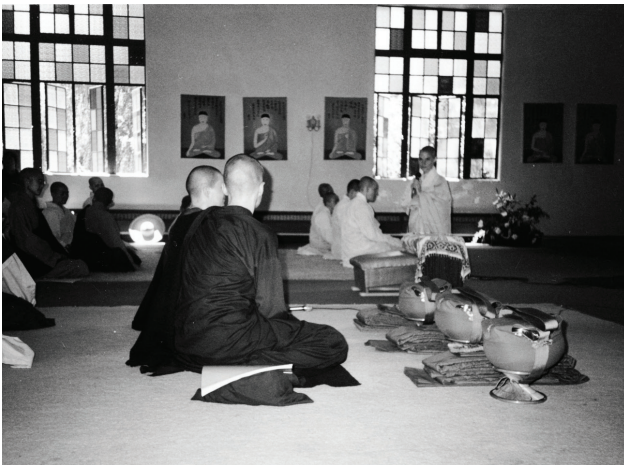
Bimbisāra was the king of Magādhā kingdom, and built the city of Rājagaha. According to the Sutras, King Bimbisāra met the Buddha prior to the Buddha's enlightenment, and later became a devoted Buddhist as well as a generous donor. He has donated his own bamboo grove to the Sangha, and constantly looked after the Sangha with great attention and compassion. Unfortunately, his son was Ajatashatru.

King Bimbisāra who practiced the Dharma and attained the first fruition, always encouraged his relatives to study the Dharma from the Buddha; for sure, including Queen Khema.

However, she did not want to meet the Buddha, as she knew the Buddha did not care much about beauty, but she was very conscious of her beauty. So her husband told her how beautiful the monastery was. Out of curiosity, Queen Khema decided to visit there.

She went to the monastery, and walked gradually to the hall where the Buddha was preaching. The Buddha understood her causes and conditions. He used his psychic powers to create a vision of an exceptionally beautiful woman standing beside him, whose beauty surpassed her own.

Queen Khema was immediately attracted by this lovely woman, and thought to herself, she has never before met such a beautiful woman. I myself do not come to even a fraction of her beauty.



們為榜樣與模範。

「柯瑪」這個字的意思是安穩，柯瑪本身是出生於皇族，是一個非常漂亮的女人，瓶沙王的王妃之一。

而瓶沙王是摩揭陀國的國王，王舍城的建立者。根據經典記載，瓶沙王在佛陀尚未成道之前，他就認識了佛陀，後來成為虔誠的一位佛教大施主；他將自己的竹園捐給了僧團，並且非常關心和照顧僧團；很不幸，他的兒子就是阿闍世王。

瓶沙王自己信奉佛教，也修行佛法，他證得了初果；所以他經常鼓勵他的親屬們也來親近佛陀，學習佛法；當然，這也包含了當時的柯瑪王妃在內。

但是柯瑪王妃拒絕去見佛陀，因為她知道佛陀是不看重美色的；而她卻非常在意她自己的美貌。所以瓶沙王就用方便法來告訴她說，佛陀寺院的和諧、平靜、與莊嚴；於是柯瑪王妃很好奇，決定去參觀佛陀的寺院。

當柯瑪王妃到達了寺院，她就緩緩走向了佛陀正在說法的講堂。這時候，佛陀就瞭解了柯瑪王妃的因緣，並以他的神通力變現出了一個幻境；在幻境之中，讓柯瑪王妃看到了一位比她還要美麗的絕色美女，正在佛陀的身邊。

柯瑪王妃立刻就被這位絕色的美女所吸引，沒有見過這麼美麗的女人，我與她相比，就好像小小的螢光與皓月相比，可以說是天壤之別。

而此時，佛陀又以他幻境中的絕色美女，逐漸

The Buddha then made this created image gradually change from youth to middle-age, then to old-age with broken teeth, gray hair and wrinkled skin, until it finally fell to the ground, lifeless.

Suddenly, Queen Khema realized the impermanence of eternal beauty and the fleeting life. She thought, then my body must share that fate.

The Buddha read her mind and said, “Khema, look at this mass of elements, that is diseased, impure and decaying, and is desired only by foolish people.”

Hearing the Buddha's words, she let go of her sensual enjoyments, and attained the first fruition. Then the Buddha continued to speak Dharma for her. At the end of his teaching, she let go of her attachment and attained Arhatship.

Therefore, with King Bimbisāra, her husband's permission, she left home and joined the Order of Nuns.

Hearing this story of Khema's enlightenment, we may see only the wonder of her accomplishment of Arhatship almost like lightning. However, her accomplishment is not good fortune that is possible for one whose seed of wisdom has been ripening, is fully matured.

In fact, in past eons, Venerable Khema had planted the root of merit under many former Buddhas. One example, she had sold her beautiful hair to give alms to the Buddha Padumuttara. In her many past lives, she has always sincerely made offerings to the Sangha, including building monasteries for the Sangha. Therefore, her good roots were deep and thick.

We can also understand that out of loving-kindness and compassion that Buddha set up the Sangha to provide a good environment of collective cultivation for those who leave their household lives and cultivate seriously. However, it is not easy to become monastic. The following story will illustrate it.

### [Venerable Citta]

When the Buddha lived in the world, there was an elephant trainer's son called Citta. Because of his father's work, Citta was poor. When he was still a youth, he met an elder Bhikshu as he was returning from his alms-round with a particularly tasty item of food in his bowl. The Bhikshu had no desire for it, so he gave it to the young boy. At that time, Citta was greatly pleased, and so, vowed to join the Sangha in the future for the good food.

After growing up, Citta felt that as a monk he would

從年輕變成中年；再由中年婦女，變到有著殘缺的牙齒、灰白的頭髮和佈滿皺紋皮膚的老婦人；直到最後，這位老婦人倒在地上一命嗚呼。

就在這個時候，柯瑪王妃突然了解到，美麗的外表是如此的虛幻不實際以及生命的無常。她心裏就想：這麼美麗的身體竟然會如此的敗壞；那麼我的身體也一定會步上同樣的命運！

佛陀知道她此時心中所想，就說：「柯瑪清楚了這個身體不過是一堆元素的組合，充滿著衰敗，惟有愚蠢的人才會貪戀愛著。」

當柯瑪王妃聽到了佛陀所說的這幾句話之後，當下就放下了對感官的欲樂，而證得初果。接著佛陀又繼續為她說法，到結束之後，她就斷了我執，證得了阿羅漢果。

她的丈夫瓶沙王也就同意她出家，加入了比丘尼的僧團。

柯瑪尊者證得阿羅漢果的故事，你或許會覺得，這真是不可思議！因為我們只看到柯瑪尊者這種證得阿羅漢果位的速度，幾乎同閃電一樣快。然而絕非是偶然或是好運所可以成就的；因為只有在一個人的智慧種子成熟，而且德行具足時，才可能夠如此圓滿地成就。

事實上，在過去多劫以來，柯瑪尊者廣種福田。譬如說，她為了供養蓮華上佛，而賣掉了她美麗的頭髮；在她過去多生以來，總是誠心地供養僧團，這包含建造了許多寺廟，善根是非常深厚的。

同時，我們也可以了解到，佛陀設立了僧團，就是提供出家修行人，可以有一個良好的共修環境，來用功辦道。當然出家這件事，並不是很容易就做得到的，接下來這個故事就可以證明。

### [齊達尊者]

在佛陀住世的時候，有一個訓象師的兒子，名叫齊達，由於他父親的工作是訓養大象，所以他家十分得貧困。當齊達在小的時候，遇見了一位老比丘，這位老比丘剛好托鉢乞食回來，在他的鉢中，有一樣非常美味的食物，而這老比丘對這美味的食物並沒有貪慾，或許他的牙齒掉了吃不下，便將它給了小男孩。而齊達當時非常得高興，他就發願，以後長大，一定要加入僧團。

當齊達長大之後，他想要成為一名出家人，這樣他就每天不用工作來謀生，就會有人供養種種的



be fed with offerings every day without having to work. With such motivation, he left home and became a monk. However, he couldn't bear hardship of leaving home life. Shortly afterwards, he discarded the robe and returned to lay life.

However, the peaceful life had left a deep and indelible impression on his mind. He felt dissatisfaction with the life of a householder, and asked for becoming a monk once more. Having obtained it, after a time he deserted the Sangha again. This happened a third, fourth, and fifth time, after which, he married.

One night sometime after his marriage, he was unable to fall asleep. Suddenly, he was strongly tired of his life and ran to the monastery. On his hurried way through the silent night, all the good seeds planted in the past blossomed, and then, there he attained the first fruition.

At the monastery, however, the Sangha had agreed among themselves, to refuse a possible sixth request for becoming monk from Citta. They felt that they had been patient enough with him, and the Sangha wasn't a head shaving shop.

However, when they saw Citta himself approaching, his features were glorious with new bliss, and his manner was so calm and mild, they found that it was impossible to refuse him to become a monk again. This time, he quickly succeeded in the fourth Samadhi.

This filled him with joy, and he felt great urge to talk about his success. So, when some asked questions, Citta interrupted them with his own ideas again and again.

The senior Bhikshu of the gathering, Venerable Mahamathathi advised him to wait until the senior monks had finished what they had to say.

He also said a person maybe in possession of the four kinds of Samadhi, but as soon as one is out Samadhi, he goes among people, talkative and unrestraint and bursting with pride to announce his achievement. Then, his heart will become filled with greed and he will give up his monk's training.

Later on, Citta actually did leave the Sangha for a sixth time to return to family life. His Bhikshu friends then asked Mahamathathi whether he had himself foreseen that Citta would act thus or whether Devas had told him. He replied that it was both. In astonishment, those friends went to the Buddha and relayed the matter to him. The Buddha dispelled their apprehensions by telling them that Citta would soon return.



食。他用這樣的動機出家，然而不久，他就受不了出家艱苦的生活，脫下僧袍，還俗去了。

但是僧團清淨的生活，在他心中還是留下了難以磨滅的印象，所以當他還俗之後，很快就對在家生活感到不滿，而又要求再次出家。但是等他出家之後，過了一天，他又還俗了；過了一段時間，他又請求出家。他就這樣反反覆復，在第五次還俗之後，他就結婚了。

在結婚之後的有一天晚上，他輾轉難眠，厭煩五欲的感官快樂，生起了強烈的出離心，他立即跑向寺院，要去出家。那時，在臨近寧靜的夜空之下，他一個人在匆匆地趕往寺院的路途上時，在過去所種下的善根，頓時因緣成熟了，他在當下證得了初果。

然而在寺院方面，僧團的比丘們達成了共識，齊達還敢再來請求第六次出家的話，他們就拒絕他。因為比丘們覺得，對於齊達這種反反覆復的情形，已經超過他們容忍度了；而僧團又不是剃頭店，要來就來，要去就去。

當比丘們看到齊達走進寺院的時候，齊達發放著光彩，帶著一種清新喜悅，他的舉止平靜祥和，這使得他們無法拒絕他出家；齊達就很快達到了四種禪定。

這時齊達的心中充滿了喜悅，很想要將自己的成功對大家分享；看長老們正在聚會談話的時候，齊達就一再地打斷他們，而發表他自己的意見。

當時聚會的長老比丘——瑪哈提得尊者，建議齊達等到長老們都結束了他們談話的內容之後，再來表達自己的意見。

尊者說：「一個人或許能擁有四種禪定，可是他一旦脫離了禪定，走入人羣，而變得呱噪不能自制的話，總是驕傲地誇耀自己，他的心就會變得充滿了貪

One day Citta went to see the Buddha, accompanied by Potthapada, a wandering monk of another sect. Potthapada posed some deep questions regarding the different models of arising in the three realms.

The Buddha's answers satisfied them fully, so Citta requested admission to the Sangha for the seventh time, which turned out to be the last. The Buddha gave his consent. In a short time, Citta became an Arhat.

Why was it that Venerable Citta had to defect from the Sangha so many times before attaining Arhatship?

The saying goes "If we want to know our previous life, we just observe the present life which is our retribution of our previous life. If we want to know our future life, we just observe our present life which is the cause of our future life." A long long time ago, when Buddha Kāśyapa was teaching the Dharma, there were two friends who joined the Sangha.

One of them became dissatisfied with the hardship of a Bhikshu's life and contemplated returning to his family. His friend encouraged him to make this decision. Because in his heart he longed to be able to feel himself superior. The Bhikshu with the ugly motive to encourage others to return to lay life was the future Venerable Citta.

During the life time of Buddha Sakyamuni, Venerable Citta went through six times to return to lay life, to request to leaving home, and join the Sangha. Finally, the Buddha kindly allowed him to become a monk, so he attained Arhatship and ended birth and death.

After hearing Citta's story, we understand in cultivation we may encounter all kinds of difficult situations, but we never give up nor be afraid. We will be successful by perseverance. And Venerable Citta's story is a good example.

At the same time, we also understand how terrible karma are. When the karma resulted, retributions cannot be resisted. How should we be in such a situation?

The Venerable Master told us that under such difficult conditions, we should be patient. Maybe it may not appear any significant effect in the very beginning; but ultimately, it will bear fruits for our good. The immutable role of cause and effect will ensure that no effort is wasted。❀

欲，而會放棄出家修行。」

果然不久，齊達真的第六度還俗了；於是齊達的朋友就去問瑪哈尊者，是他預先就能夠知道齊達會還俗呢？還是有天神來告訴他，會有這種結果呢？瑪哈尊者告訴他們兩者都有。齊達的朋友聽了很驚訝。去找佛陀，問齊達還俗這件事情的來龍去脈；佛陀告訴他們，齊達就會再回來了，而解除了他們的憂慮。

還俗之後的齊達，跟著一位外道名叫破塔帕塔，一同去見佛陀。破塔帕塔這位修行者，向佛陀提出了一些有關在三界之中各種不同情況的深奧的問題。

齊達也問了一些更深層的問題，而世尊回答了他們所有的問題，這使得齊達心開意解，齊達當場請求第七次加入僧團。而佛陀同意了讓他再出家。後來也證明了這是齊達最後一次請求出家了，因為齊達在很短的時間之內，就證得了阿羅漢的果位。

為什麼齊達尊者在證得阿羅漢果位之前，會還俗這麼多次呢？

這就是所謂的：「欲知前世因，今生受者是；欲知來世果，今生作者是。」在很久很久以前，迦葉佛住世的時候，當時迦葉佛在教化眾生，有兩位好朋友，一起出家加入了僧團。

其中有一位，他受不了做比丘的艱苦生活，要還俗回家去，而與他一起出家的這位朋友，則鼓勵他趕快還俗去，不要在這裏受苦了。為什麼呢？因為這樣子可以滿足他的優越感。當時這個以不善的動機來鼓勵他的朋友還俗的比丘，就是就是後來的齊達尊者。

所以當齊達尊者在釋迦牟尼佛出世之後，修行要經歷六次還俗，和七次的請求出家，最後在佛陀的慈悲許可下，他才能夠再度進入僧團，證得阿羅漢果位，了生脫死。

聽了齊達尊者的故事，我們可以了解到，在修行的過程當中，無論我們遭遇到任何的挫折、困難，要勇敢地從失敗中站起來，並努力不懈，最後一定是成就的。而齊達尊者就是一個很好的證明。

同時，我們也了解到業力的可怕，當業力產生的果報成熟的情況下，我們該怎麼辦呢？

宣公上人教導我們在這種情形之下，要有忍耐心，要多做功德，並且要多迴光返照；或許我們在一開始可能沒有希望，但最後一定會有好的結果，因為這是因果不滅的法則，我們任何的努力都是不會白費的。❀