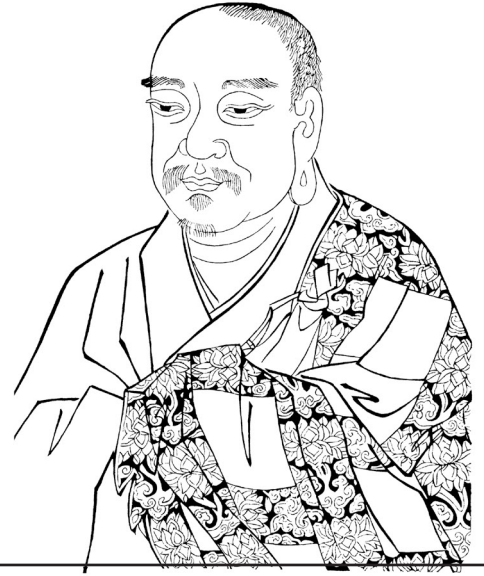


二十一祖婆修盤頭尊

The Twenty-First Patriarch, Venerable Vasubandhu



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比丘尼恒持修訂

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BIOGRAPHIES | 人物誌

尊者，羅閱城人。一食不臥，六時禮佛，為衆所歸。

二十祖至彼，問其衆曰：「此頭陀能修梵行，可得佛道乎？」衆曰：「我師精進，何故不可？」祖曰：「汝師與道遠矣！」衆曰：「尊者蘊何德行，而譏我師？」

祖曰：「我不求道，亦不顛倒。我不禮佛，亦不輕慢。我不長坐，亦不懈怠。我不一食，亦不雜食。心無所希，名之曰道。」

尊者聞已，發無漏智，祖乃付法。後至那提國，得摩拏羅，即躡身高半由旬，屹然而住。四衆仰瞻虔請，復坐，跏趺而逝。

今天這一段文，各位要特別注意！為什麼？今天這一段文很容易被口頭禪的人盜用來騙人，所以你們要知道，第二十代的祖師和第二十一代的

The Venerable Vasubandhu was a native of the city of Rājagṛha. He ate only one meal a day and never lay down to sleep. In the six periods of the day and night, he bowed to the Buddhas. He was a place of refuge for the multitudes.

The twentieth patriarch came to where he was and questioned the assembly, “Can this ascetic attain the Buddha Way through the cultivation of Brahma conduct?” Those in the assembly replied, “Our teacher is so vigorous, how could he fail?” The Patriarch said, “Your teacher is far from the Way.” The assembly asked, “What virtuous conduct do you have, Venerable One, amassed that allows you to ridicule our teacher?”

The Patriarch replied, “I do not seek the Way, nor am I upside-down. I do not bow to the Buddhas, nor do I slight them. I do not always sit, nor am I lazy. I do not eat only once a day, nor do I eat casually. The Way can be described as being the mind that does not desire anything.”

When the Venerable Vasubandhu heard that, he brought forth non-outflow wisdom. The patriarch then transmitted the Dharma to him. Afterwards he went to the country of Magadha where he met Manorhita. He then made his body rise to a height of half a yojana and settled as if on a mountain peak. The four-fold assembly gazed up at him and begged him to return. But he sat in full lotus and departed.

Commentary:

Everyone should pay very close attention to this lesson. Why do I say that? It is because today's text could easily be used in a back-handed way by those who prattle, using pseudo-chan banter to fool others. Therefore, you must find the intent behind

祖師，所互相問答的詞句、言語，他們的用意
在什麼地方？不是說我們也學會了這樣講話，
就可以去騙騙人，冒充祖師；這是不可以的。

要真正夠資格，才可以這樣講話；不夠資
格，是不可以這樣講話的。怎麼樣叫夠資格
呢？他是傳佛心印，荷擔如來家業的人。如果
不是荷擔如來家業的人，那麼絕對不可以這樣
講話。

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一代的祖師——婆修盤頭尊者，他是印度羅閱
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一代的祖師——婆修盤頭尊者，他是印度羅閱
城的人。

「一食不臥」：這一位尊者，他在沒有遇
著第二十代祖師之前，就一天吃一餐；不臥，
也常坐不臥，就是「不倒單」。有的人誤會說
「不倒單」就是「不睡覺」，這不是的；不倒
單不是不睡覺，是「坐著睡」。人不睡覺是不
容易的，所以不要混淆不清。有很多語焉不詳
的人，或者食而不知其味的人，或者囫圇吞棗
的人，都以為「不倒單」就是不睡覺，這根本
就沒有明白「不倒單」的意思。你要知道，人
就是人，你若說不睡覺，這是辦不到的事情。
吃飯、睡覺、穿衣服，這三種是日用所不可少
的，無論哪一個人都需要的；所以說「不倒
單」是「不睡覺」，這是以訛傳訛，是絕對錯
誤的。

那麼我在臺灣還聽見有人批評水果和尚（廣
欽老和尚），批評什麼呢？說：「哎呀！」這
第一聲「哎呀！」我說：「怎麼了？」「他吃
粥了！」說水果和尚現在吃粥了。這個意思就
是怎麼樣呢？說水果和尚現在吃粥，這就犯了
瀾天大罪了，破戒了、開齋了、墮落了，意思
就是這樣。

其實這是很平常的一件事，他那麼大年紀，
吃粥了，這是很應該的。他就是吃粥、不吃
粥，也是他自己的事情，旁人沒有權利干涉他
這個問題。他吃飯和不吃飯，都是他自己的願
力，並不是說佛的戒律不准人吃飯、不准人吃
粥，沒有這個道理的。沒這個道理，為什麼人大
驚小怪地就來批評他不對了呢？這就因為「習焉
不察便成風」。

◎待續

the dialogue between the twentieth and the twenty-first patriarchs. It certainly isn't the case that we can learn how to talk like them and then use such banter to cheat others, pretending to be patriarchs ourselves. Certainly not!

Only those who are qualified may speak as they do. Those who are not qualified must not banter in this way. What makes a person qualified? Such a one must be able to transmit the Mind Seal of the Buddhas and take up the responsibility of continuing the Buddhas' work. Anyone incapable of continuing the Buddhas' work must not speak like this.

The Venerable Vasubandhu was a native of the city of Rājagṛha.

This twenty-first patriarch—Venerable Vasubandhu—was from India.

He ate only one meal a day and never lay down to sleep. Before this Venerable One even met the twentieth patriarch, he was already taking only one meal a day. And he practiced always sitting and never lying down. Some people mistakenly describe never lying down as never sleeping. But that is not correct. Never lying down does not mean never sleeping. Never lying down means sitting up to sleep. It is not easy for a person to go without sleep. So don't be muddled or unclear about this. Some people who are unable to speak clearly, some people who don't grasp the concept, and some people who draw hasty conclusions come up with the idea that never lying down means not sleeping. They have basically failed to understand the meaning of never lying down. You must understand that people are people, after all. They can't do without sleep. Eating, sleeping, and wearing clothes are daily essentials that people cannot do without. That's why saying that never lying down means never sleeping is a false rumor and absolutely wrong.

When I was in Taiwan recently, someone came to talk to me about Venerable Elder Guang Qin, known as the "fruit monk." What was this person's criticism? He said, "Aiiiah!" He started with that exclamation.

"What?" I responded.

"He eats rice gruel!" The person was informing me that the fruit monk was now eating rice gruel. His implication was that by eating rice gruel, the Venerable Guang Qin had committed a grave offense! He had broken the precepts! He had stopped being a vegetarian! He had fallen! That's what this person was getting at.

Actually, there was nothing unusual at all about this. The Venerable Guang Qin is advanced in age, and it is absolutely appropriate that he eats rice gruel. Besides which, whether he ate rice gruel or not was entirely his own business. No one had any right to interfere with him. What he eats and does not eat has to do with his vows. The Buddha's precepts do not prohibit people from eating rice or rice gruel. To think otherwise is totally unreasonable! So why do some people make a big deal out of something so small and criticize him and find fault with him? They assume what they are accustomed to is right.

◎To be continued