

【水鏡回天錄白話解】

# 優波離尊者

REFLECTIONS IN THE WATER-MIRROR: TURNING THE TIDE OF DESTINY

## THE VENERABLE UPALI

宣公上人講於一九八六年十月二十五日

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優波離譯為近事。佛為太子時，尊者為侍從。隨太子遊四門。太子感人命無常，生老病死等苦，於花園樹下靜思，如何能了生脫死，解救眾生離苦得樂。一日，忽見一比丘，曰：「出家修行，才能斷除諸苦。」言畢，騰空而去，乃淨居天人之化身也，不久之後，太子聞空中言曰：「若貪五欲，必墮沉淪。」太子夜令車匿牽馬，四天王托馬足，騰空踰城，車匿隨之，陪同修行，故曰：「親見如來，六年勤苦；親見如來，降伏諸魔，制諸外道。」佛隨時訂戒律，命尊者當眾宣佈。尊者嚴持不犯，為持戒第一。結集律藏時為說主，一日誦

Text:

“Upali” is translated as “personal attendant”. When the Buddha was a prince, Venerable Upali served as his attendant. He followed the prince to visit the four (city) gates. The prince was moved by the impermanence of human life and the sufferings of birth, old age, sickness and death. Therefore, under the tree in the garden, he silently contemplated how to end birth and death, and rescue living beings so that they would leave suffering and attain bliss.

One day, the prince suddenly saw a Bhikshu, who said, “Only by leaving the home life to cultivate can one put an end to all sufferings.” After he finished, he soared to the sky and disappeared. He was actually the transformation body of a heavenly being from the Pure Dwelling Heaven. Soon after, the prince heard a voice from the sky, saying, “If one is greedy for pleasures of the five desires one will definitely sink low.” At night, the prince ordered the charioteer to lead a horse for him. The Four Heavenly Kings held the hoofs of the horse, soared to the sky and left over the city wall. The charioteer followed along and accompanied the prince to cultivate together.

Therefore, Venerable Upali said, “I personally saw the Tathagatha diligently practice austerities for six years; I personally saw the Tathagatha subdue all demons and tame all externalists.” The Buddha established the precepts based on situations that arose and ordered Venerable Upali to announce them in public. Venerable Upali observed the precepts strictly without violating any, and was thus considered the foremost in upholding the precepts. When the Vinaya Pitaka was compiled, Venerable Upali served as the main speaker. Each day he recited one part of the Vinaya, and the recitation was completed after

一律，八十日竟，為《八十誦》。

今天講這位優波離尊者。優波離一生都跟著佛，侍奉佛—佛做太子的時候，他就做佛的護衛；佛修道的時候，他又做佛的護法；佛成佛的時候，他做佛的弟子：他這一生，沒有離開過佛。因為沒有離開過佛，所以叫「近事男」。

他的名字本來叫「車匿」，又叫「優波離」，優波離就是「近事男」，佛一舉一動，他都記得。這個人是規行矩步的，絲毫也不馬虎，他對於行住坐臥這四大威儀，都特別注意。這四大威儀之中，他沒有一樣不合乎規矩的，都是中規中矩的。

佛在皇宮的時候，他的父親因為想要培植他這個太子，儘量地想盡方法來討好這個太子，所以一切的事情，都是他說怎麼樣就怎麼樣。可是太子一生下來，就沉默寡言，不貪圖世間榮華富貴這些個事情，他願意清淨，願意自己孤獨。

他的父親就恐怕他不能繼承國王位，所以就給他預備著宮娥嫔女不知多少，來服侍他。可是這個太子是少欲知足的人，什麼也不要，不貪這一些個物欲誘惑，不為所動。

有一天，他就要求父親，他要到宮外去看一看，他父親因為也要討好他，不敢辜負他的意思，也不敢說叫他不。那怎麼辦呢？於是乎，就把街道清理乾淨了，閒雜人攆走了，下令無論誰在街上，不要叫雜亂人接近太子，那麼他出去遊玩遊玩也不要緊。

太子先就到東門--東門，就是個生門，有人說是見到老人--本來已把閒雜人都攆走，沒有閒雜人了，可是偏偏就遇到一個婦女，在那兒抱著肚子，痛得呱呱叫，在那喊叫怎麼樣痛苦啊！太子沒有見

**eighty days. The Vinaya Pitaka thus became known as the Eighty Recitations Vinaya Code.**

Commentary:

Today I'm going to speak about the Venerable Upali. Upali followed the Buddha and attended upon him all his life: When the Buddha was a prince, he served as a guard to the Buddha; when the Buddha was practicing the Way, he served as a Dharma protector; after the Buddha attained Buddhahood, he became a disciple of the Buddha. In his entire life he never left the Buddha. Since he was never separated from the Buddha, he was called a "male personal attendant".

His name originally was Chandaka (charioteer). He was also called "Upali". Upali means "male personal attendant". He could remember the Buddha's every single move. This person was strictly upright and correct in behavior, never sloppy by a hair's breadth. He paid particular attention to the four great aspects of dignified deportment in walking, standing, sitting, and lying down. In these four great aspects of dignified deportment, there wasn't a single one which he didn't maintain in accordance with the rules and regulations—he toed the line in all sincerity.

When the Buddha was living in the imperial palace, his father wanted to train him to become the prince. To the best of his ability, the king devised all means to please the prince. Accordingly, everything was done as he wished. Ever since the prince was born, however, he had always been taciturn. Without coveting worldly wealth and position, he aspired to purity and solitude.

His father was afraid that the prince would not inherit his throne. Therefore, he prepared numerous female court attendants to serve the prince. Yet, the prince was one of few desires who was content with his lot. He did not want anything and would not give way to these material temptations.

One day, he requested his father to allow him to have an excursion outside the palace. In order to please him, his father did not dare to go against his will and tell him not to go. What could he do then? As a result, his father had the streets cleaned and all idle loafers driven away. He ordered that no idle loafers or random persons on the street could draw near to the prince. In this way, his going on the excursion would bear no great consequence.

The prince first arrived at the Eastern Gate—the Gate of Birth. Some said he saw an old person. Originally all the idle loafers and random street people had already been removed, and there shouldn't have been any around. Yet, he happened to come across a lady who was holding her stomach, wailing with great pain. She cried, "Ah, this is so painful!" The prince had never seen such a scene, so he asked the charioteer—the only person who was with him—saying, "What's

過這樣的情形，就問這個車匿--他只帶一個車匿--說：「這是怎麼回事？這個人又哭又叫，叫什麼？」車匿說：「這個女人要生小孩子，小孩要出生的時候，她很痛的，受不了。」啊！太子一聽，就說：「我們回去啦，不要看囉！」於是他們就回皇宮去了。

到了第二天，到南門，又見到一個老人，這個老人老態龍鍾的，雞皮鶴髮，牙也掉了，眼睛也花了，耳朵也聾了，都不幫忙了。眼睛也不幫忙了，看什麼東西看不清楚；耳朵也不幫忙了，也聽不見人家說什麼。人家說什麼，很大的聲。他，「啊！你說什麼？」這麼樣子，太子一看：「這個是做什麼把戲的？」就問車匿：「你說這個人怎麼？這個是什麼東西？」他也沒看過人長鬍子，他不知道，他說：「頭髮怎麼長到下巴上了？」問這個車匿。車匿說：「那是個老的人，雞皮鶴髮，行步龍鍾。這耳聾眼花，牙也掉了，吃東西也不香了，又流口水又淌汗，吃飯也不知道怎麼吃了，睡覺也不知道怎麼睡了，走路更不會走了。」太子說：「這真是苦死我也！太苦了！回去了，不看了！」

那麼第三天到西門；到西門，就看見一個病者，病得身上發冷發熱，身上又生瘡，又長一些個癩，看著特別難看，流膿淌水的，在那地方「哎呀…哎呀…，我真不舒服，我真難過啊！」這麼樣哼哼唧唧的。「這個是幹什麼把戲的？」車匿又說：「這個人是病了！」「他怎麼病的？」「這人哪，在世界上很多人都會生病的，到生病的時候，就身不由主了，坐也坐不住了，也不會走路了，連水都不能喝了，也不會說話了。」他這一聽：「這又是…，真是！沒有意思！不看了，回去了，這西洋景不好看！」那麼就回去了。

happening? This person is wailing and crying, what is she crying about?" The charioteer said, "This woman is going to give birth to a child. When the child is about to be born, she has to suffer pain that is intolerable." Ah! As the prince heard this, he said, "Let's go back! I don't want to see this anymore!" Therefore, they returned to the palace.

On the second day, he went to the Southern Gate and saw an old person. This old person was doddering and frail, with his skin sagging and his hair gray, his teeth gone, his vision blurred and his ears rendered deaf. All his faculties were no longer useful. His eyes were not working; everything he saw was blurred; his ears were dysfunctional; he could not hear what people said. When someone said something loudly, he went, "Eh! What did you say?" When the prince saw this situation, "What kind of a trick is this?" He asked, "What do you think? What happened to this person? What is this *thing*?" He had never seen anyone with a long beard, and he did not know what to make of it. He asked the charioteer, "Why did his hair grow on his chin?" The charioteer replied, "That is an old person. His skin is sagging and his hair is gray. When he walks, he is doddering and frail. He is deaf and his vision is blurred. All his teeth have fallen out. When he eats, the food has no flavor. He drools and perspires. He does not even know how to eat and sleep, not to mention how to walk." The prince said, "This is real suffering! This is too much suffering! Let's go back, I don't want to see this anymore!"

On the third day, he went to the Western Gate. As soon as he arrived at the Western Gate, he saw a sick person who would get the chills and become feverish. His body was covered with sores and favus, with pus and fluid flowing, causing his appearance to be especially unsightly. He was groaning and moaning, "Ah! Ah! I'm so uncomfortable! I'm really suffering!" He kept groaning and moaning in this manner. "What kind of a trick is this?" The charioteer said, "This person is sick!" "How did he get sick?" "Oh, in this world, many people get sick. When one is sick, his body is no longer under his control. He can neither sit for long, nor walk. He can't even drink water or speak." Hearing this, the prince said, "This is truly meaningless! I don't want to see this anymore. Let's go back! This show is unsightly!" Then they returned.

On the fourth day, he arrived at the Northern Gate. As soon as he stepped out of the gate, he saw a dead person whom no one bothered to take care of. The body was covered with maggots, dribbling pus and fluids, and maggots. When the prince saw this, he asked, "What is this then?" The charioteer said, "This person is dead." "This person is dead? How did he die?" "His breathing stopped, and he is no longer breathing. His life has been cut off." "Why are there birth, old age, death, and sickness? Must everyone go through these in life?" He said, "For the most part, everyone has to undergo these stages." When the prince heard this, he said, "Life is meaningless!"



回去第四天，就到了北門。剛剛一出門的外邊，就看見一個人死在那地方，也沒有人管理。那個身上又生蛆，又流膿淌水，又是蒼蠅啊，綠頭蠅滿身都是，生蛆下雜的。太子一看：「這又是個什麼？」車匿說：「這個人死了。」「這個人死了！怎麼死啊？」「就是斷氣了，沒有呼吸氣了，命根斷了。」「那怎麼又有生的，又有老的，又有死的，又有病的；人生都要這樣嗎？」他說：「差不多都要經過這個階段。」太子一聽說這個，說：「這個人生沒有意思了！」

正在這兒說沒有意思呢，忽然間就有一個沙門來了。沙門就是個比丘；比丘到這地方，說：「你憂愁什麼？你若想沒有這生老病死，就要出家修行；你若出家修行，就能把生老病死都沒有了。」太子一聽，沒有生老病死，這不錯的，就很注意的。可是這位比丘說完這話，就躡身虛空，不見了。原來這是淨居天人所化現的，來指示他，因為他機緣要成熟了，應該出家修道去了。

所以釋迦牟尼佛回到宮裡頭，就悶悶不樂。於是乎，晚間叫車匿牽出一匹馬來，他騎到馬上，要跳牆出去。可是這個馬不能跳牆的，就在這個時候四大天王現身，托著這馬的四足，踰牆而去，就到雪山去打坐。車匿就陪著釋迦牟尼佛在那修行，所以他說：「親見如來，六年勤苦；親見如來，降伏諸魔，制諸外道。」

當時比丘犯戒，佛就訂戒律，說：「以後就不准犯這個規矩啦！」每犯一條就訂一條，每犯一條就訂一條，都是對優波離先說，然後優波離又對大家來說，以後就成為戒律，成為《八十誦》。那麼這樣子，優波離尊者因為親耳聽到佛吩咐他，叫大家遵守這個戒律，所以他自己對這個戒律特別精嚴，他是持戒第一的。

☞待續

While he was saying life is meaningless, suddenly there appeared a shramana. A shramana is a Bhikshu. The Bhikshu came to the place, saying, "What are you worrying about? If you want to be free of birth, old age, sickness and death, you have to leave the home life and cultivate. If you leave the home life to cultivate, you can put an end to birth, old age, sickness and death." When the prince heard this, he thought, being free of birth, old age, sickness, and death sounds very good. Therefore he paid special attention to what he said. After speaking those words, however, the Bhikshu soared up into space and disappeared. Actually he was the manifestation of a heavenly being from the Pure Dwelling Heaven. The heavenly being came to give the prince guidance because his potentials and conditions were about to ripen. It was time for him to leave the home life to cultivate the way.

Therefore, Shakyamuni Buddha (who was still a prince) returned to the palace in low spirits and remained depressed. At night, he ordered the charioteer to lead a horse for him. He then rode the horse and tried to leap over the wall. The horse, however, was unable to do so. At this time, the Four Great Heavenly Kings manifested themselves. They held the four hoofs of the horse in their palms and he leapt over the wall. Shakyamuni Buddha then went to the Snow Mountains (Himalayas) to sit in meditation, and the charioteer accompanied him to cultivate there. Therefore, he said, "I personally saw the Tathagatha diligently practice austerities for six years; I personally saw the Tathagatha subdue all demons and tame all externalists."

At that time, whenever a Bhikshu violated a rule of conduct, the Buddha would establish a precept, saying, "From now on you are not allowed to violate this rule!" Whenever a rule of conduct was violated, the precept was set. Every precept was first told to Upali, who then passed it on to everyone else. Thenceforth, the precepts were compiled into the "Eighty Recitations". In this way, since Venerable Upali personally heard the Buddha's instructions, he told everyone to abide by the precepts. He himself was particularly meticulous and strict in upholding the precepts. Therefore, he was the foremost in upholding the precepts.

☞To be continued