

四祖 優婆鞠多尊者

The Fourth Patriarch—

The Venerable Upagupta

宣公上人講於1983年11月5日 Lecture given by the Venerable Master Hua on November 5, 1983
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尊者，吒利國人也，姓首陀。年十七，投三祖出家。祖問：「汝年幾何？」答曰：「十七。」祖曰：「汝身十七耶，性十七耶？」答曰：「師髮已白，為髮白耶，心白耶？」祖曰：「我髮白，非心白也。」答曰：「我身十七，非性十七也。」祖知是法器，遂為落髮受具。告之曰：「昔如來以無上法眼，付囑迦葉，展轉相授，而至於我。我今付汝，勿令斷絕。」尊者得法已，隨方行化，魔宮震動，波旬愁怖。後得提多迦已，遂躡身虛空，呈十八變，復坐跏趺而逝。

「尊者，吒利國人也，姓首陀」：從釋迦牟尼佛算起來，優婆鞠多尊者是第四代祖師，他生在印度一個叫吒利國的地方，姓首陀（編按：首陀乃印度種姓制度的第四種姓，為奴隸和工人階層）。

「年十七，投三祖出家」：他十七歲的時候，跟著商那和修尊者出家。「祖問：汝年幾何」：第三祖就問他：「你多大年紀了？」「答曰：十七」：他答說：「我十七歲了。」「祖曰：汝身十七耶，性十七耶」：第三祖又說：「你是身體十七嗎？還是你自性十七呢？」

「答曰：師髮已白，為髮白耶，心白耶」：這個「師」，就是指商那和修尊者。優婆鞠多尊者就回答說：「您的頭髮都白

The Venerable One was a native of the area around Pataliputra, and was of the shudra caste. When he was seventeen, he went to the Third Patriarch and left the home-life. The Patriarch asked, "How old are you?" He answered, "Seventeen." The Patriarch then asked, "Is your body seventeen, or is your nature seventeen?" He answered, "The Master's hair has already turned white. Is your hair white or is your mind white?" The Patriarch said, "My hair is white, not my mind." Then Upagupta answered, "My body is seventeen, not my nature." The Patriarch knew he was a Dharma vessel, so he shaved his head and gave him the complete precepts. Then he told him, "In the past the Thus Come One transmitted the unsurpassed Dharma Eye to Kashyapa. It has been passed down through the generations to me, and now I am going to transmit it to you. Do not let it perish." After the Venerable One obtained the Dharma, he traveled to the appropriate places to teach. The demon palace quaked, and Papiyan was terrified. Later the Venerable One met Dhritaka. Then he leapt into space, manifesting the eighteen transformations, and entered nirvana while seated in lotus posture.

Commentary:

The Venerable One was a native of the area around Pataliputra, and was of the shudra caste. Counting from Shakyamuni Buddha, the Venerable Upagupta is the fourth Patriarch. He was born in a region in India called Pataliputra and was of the shudra caste [Editor's Note: the fourth caste, that of servants and laborers].

When he was seventeen, he went to the Third Patriarch and left the home-life. When he was seventeen, he left home with the Venerable Shanakavasa. **The Patriarch asked, "How old are you?"** The Third Patriarch asked him, "How old are you?" **He answered,**



了！是您髮白呢？還是心白呢？」就這麼樣，他不答他是年十七或者性十七；反問三祖：「您髮已經白了，那麼是您髮白嗎？還是您心裏白呢？」你看！

「祖曰：我髮白，非心白也」：三祖反而答覆說：「是我頭髮白了，我心沒有白啊！」「答曰：我身十七，非性十七也」：優婆塞多尊者就說：「我的身體是十七，可是我的性沒有一個十七。」

「祖知是法器，遂為落髮受具」：三祖知道這個人是不錯的，有點智慧，即刻就把他頭髮給剃了，再給他受具足戒。

「告之曰：昔如來以無上法眼，付囑迦葉，展轉相授，而至於我。我今付汝，勿令斷絕」：三祖就告訴他：「從前釋迦牟尼佛，以沒有再比這個高上的法眼，付囑給迦葉尊者，一代一代傳下來，直到現在傳給我。我現在再把這個法傳給你；你將來要傳出去，不要讓它斷絕。」迦葉尊者這個「葉」字應該劃去聲圈，讀迦葉（音「社」）。展轉，就是一代一代傳下來。

「尊者得法已，隨方行化」：尊者得法之後，到處去教化眾生，度化很多眾生，所以魔王就害怕了。

「魔宮震動」：若真有一個修道的人，天魔的宮殿就常常動的，他們在那兒都不安。為什麼天魔要破壞人修道？就因為若有真修道的人，他那個地方就不平安了！這是兩股力量：

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“Seventeen.” He replied, “I am seventeen!” **The Patriarch then asked, “Is your body seventeen, or is your nature seventeen?”**

He answered, “The Master’s hair has already turned white. Is your hair white, or is your mind white?” “Master” refers to the Venerable Shanakavasa. The Venerable Upagupta then replied, “Your hair is all white! Is it your hair that is white? Or is it your mind that is white?” Like this, instead of answering that his physical age is seventeen or that his nature is seventeen, he returned the question with a question. “Your hair is all white. Then is it your hair that is white? Or is it your inner mind that is white?” Take a look!

The Patriarch said, “My hair is white, not my mind.” The Patriarch then replied, “It is my hair that is white. My mind is not white!” **Then Upagupta replied, “My body is seventeen, not my nature.”** The Venerable Upagupta then said, “My body is seventeen, but my nature does not have a ‘seventeen’ to it.”

The Patriarch knew he was a Dharma vessel, so he shaved his head and gave him the complete precepts. The Third Patriarch knew he was a good man with some wisdom, so he quickly shaved off his hair and gave him full ordination.

Then he told him, “In the past the Thus Come One transmitted the unsurpassed Dharma Eye to Kashyapa. It has been passed down through the generations to me, and now I am going to transmit it to you. Do not let it perish.” The Third Patriarch told him, “In the past, Shakyamuni Buddha transmitted the utmost Proper Dharma Eye to Venerable Kashyapa, and it has been handed down generation after generation. It has been transmitted to me, and now I am going to transmit this Dharma to you. You are to continue passing it down and not let it cease.” The Venerable Kashyapa’s name should be read jia she in Chinese. “Transmitted through the generations” means it has been passed down generation after generation.

After the Venerable One obtained the Dharma, he traveled to the appropriate places to teach. After the Venerable One obtained the Dharma, he set out to teach living beings everywhere, converting many. So the demon king became scared.

The demon palace quaked. When someone truly cultivates, the palace of the great demons would shake, so they become anxious. That is the reason why the demons want to disturb human’s cultivation. There are two opposing forces: If the demon’s power is stronger, then the Buddha’s power is waning; if the Buddha’s power is triumphant, then the demon’s power is waning. In other words, if the number of good people increases, then the number of bad

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