



四祖 優婆鞠多尊者 (續)

The Fourth Patriarch:

The Venerable Upagupta (continued)

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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「波旬愁怖」：魔王波旬就害怕了：「喔！怎麼回事啊？」就好像人怕地震似的，害怕起來，想盡辦法用其魔力來破正法，可是優婆鞠多尊者有修行，有真正禪定的功夫，所以就把魔王降伏，皈依三寶了。

「後得提多迦已，遂躡身虛空，呈十八變，復坐，跏趺而逝」：以後四祖優婆鞠多尊者遇到提多迦尊者，就把法傳給他。傳法之後，就往上一跳，跳到虛空中去，在空中現十八變——在空中躺著、在空中坐著、在空中站著，在空中身上出水、身下出火；身下出水、身上出火等等，有十八種的變化。然後他又回到這個世界，結跏趺坐，就圓寂了。

贊曰：

身性十七 有何交涉
降伏波旬 全憑渠力
震動魔宮 了無倫匹
巍巍堂堂 光舒化日

「身性十七，有何交涉」：身十七和性十七，有什麼關係？這真是沒有事情找事情來幹，沒有話找話來說。為什麼要問是身十七，還是性十七？這麼多此一舉，

And Papiyan was terrified. The demon king became afraid and cried, "Oh, what is happening?" Just as people become scared when there are earthquakes, the demons are also scared. So the demons used their powers to try to destroy the Proper Dharma. However, because the Venerable Upagupta had cultivation and true samadhi, he was able to subdue the demon king, and the demon king took refuge with the Triple Jewel.

Later the Venerable One met Dhritaka. Then he leapt into space, manifesting the reighteen transformations, and entered nirvana while seated in lotus posture. Later on, the Fourth Patriarch, the Venerable Upagupta, met the Venerable Dhritaka and transmitted the Dharma to him. After transmitting the Dharma, he leapt into the air and manifested the eighteen transformations of an Arhat—reclining in midair, sitting in midair, standing in midair, emitting water from his upper body, fire from his lower body, or water from his lower body, and fire from his upper body, and so on. There are eighteen such magical feats. Then he came back to this world, sat in lotus posture, and entered stillness.

A verse in praise:

What is the relationship

Of the body and the nature being seventeen?

He subdued Papiyan with his boundless strength

And made the demon palace quake

With his unequaled understanding.

He was lofty and dignified,

And his light shone like the sun.

Commentary:

What is the relationship / Of the body and the nature being seventeen? The body being seventeen and the nature being seventeen: what difference does

真是多餘的呢！這表示「凡有言說，都無實義」。

「降伏波旬，全憑渠力」：他能降伏惡魔王，這都是靠他的力量。他的力量很大的，因為他修行、真用功，所以魔王波旬就恐怖了。

「震動魔宮，了無倫匹」：他能使魔宮震動，誰也比不了他。

「巍巍堂堂，光舒化日」：巍巍然，是大的樣子；堂堂，是光明磊落的樣子。堂堂正正的，沒有一點的私己，不自私、不自利、不爭、不貪、不求、不打妄語，這是巍巍堂堂。你看！這種的作風，是沒有人可比的。他放出的光，就像太陽光一樣的！

或說偈曰：

幼時出家遇祖傳 抖擻精神忘睡眠
身性十七多言說 髮心白耶乃戲談
機教相扣契真理 師資道合演妙玄
法本流遍三千界 十方普化續絕詮

「幼時出家遇祖傳」：這是說他年輕時，十七歲就出家了！「遇祖傳」，遇著第三祖商那和修尊者。

「抖擻精神忘睡眠」：優婆塞多尊者遇到商那和修尊者，這是很幸運的，所以他就修頭陀行。「抖擻精神」是頭陀行。頭陀，就是抖擻；精神，就是很少睡眠的。忘睡眠，他常常很用功、很精進的，都不睡覺。不是在佛前拜拜佛，趴到地上就呼嚕睡著了，醒的時候說：「哦！世界又過了幾十年吧？」

「身性十七多言說」：這還要問嗎？你身十七、性十七？這沒有意思啊！誰不知道這個！這還要問嗎？這個三祖真是！我若在那個地方，我就打他兩個嘴巴子！那真多餘的。所以這個小孩子也很聰明的，他不答覆這個問題，就像沒聽見似的。等三祖問完了，他又提出一個問題來。

「髮心白耶乃戲言」：說：「師父您頭髮已經白得這樣子，究竟您是頭髮白了？還是心裏白了呢？」哎，你看！這個小孩就這麼滑稽、這麼調皮，所以叫「乃戲言」——這都是講笑話嘛！這有什麼實在的？誰不知道頭髮白了，心沒有白

it make? This is really just finding things to do when there is nothing to do, finding things to talk about when there is nothing to talk about. Why would he ask whether the body is seventeen or the nature is seventeen? Such extraneous actions are unnecessary. This means, "Anything spoken has no true meanings."

He subdued Papiyan with his boundless strength. He was able to subdue the demon king by power of his virtue. He had great powers because he was diligent and cultivated, hence the demon king Papiyan became frightened.

And made the demon palace quake / With his unequalled understanding. He could make the demon palace tremble—no one else could match up to him.

He was lofty and dignified, / And his light shone like the sun. "Lofty" refers to immensity; "dignified" means being open, honest, and aboveboard. He was honest and upright, not the least bit self-serving—not selfish, not pursuing personal advantage, not fighting, not greedy, not seeking, not lying. This is "lofty and dignified." This kind of behavior is matchless. The light he emits is like the rays of sun.

Another Verse:

Leaving home at a young age, he encountered the patriarchal lineage.

Vigorous in austere practices, he often forgot to sleep.

Asking whether body or nature was seventeen was useless talk.

Asking whether the hair or the mind was white was a joke as well.

When the teaching matched the situation, he tallied with the truth.

The paths of master and disciple merged, and the esoteric wonder was proclaimed.

The fundamental Dharma spreads everywhere in the trichiliocosm

As he revives the declining philosophy, teaching throughout ten directions.

Commentary:

Leaving home at a young age, he encountered the patriarchal lineage.

This is saying he left the home life when he was a mere youth of seventeen. "Encountered the patriarchal lineage" refers to meeting the Third Patriarch, the Venerable Shanakavasa.

Vigorous in austere practices, he often forgot to sleep. It was a very fortunate thing for the Venerable Upagupta to meet the Venerable Shanakavasa. "Austere practices" refer to *dhutanga* practices. *Dhutanga* means rousing oneself to shake off defilements and to practice, taking very little sleep. Diligent and zealous in his practice, he often forgot to sleep. He was not bowing in front of the Buddha and fell asleep in the midst of doing so, and then woke up saying, "Oh! It seems a couple of decades have passed!"

Asking whether body or nature was seventeen was useless talk. Does more need to be said? Is your body seventeen or your mind seventeen? There is no meaning to this! Who doesn't know about this kind of thing, so what is the use in asking? This Third Patriarch! If I had been there, I would have slapped him on both cheeks! That was really unnecessary. So the boy was very intelligent in not answering the question, acting as if he did not hear the question. When the Third Patriarch finished asking, he countered with another question.

啊？誰都知道，這還用問嘛？你說這不是多餘的？是不是在那兒講笑話呢？可是雖然講笑話，這叫「打機鋒」、「鬥機鋒」。那麼你來一招，他也回一招；你上邊打一拳，他下邊就給你一隻腳彈過去了。懂嗎？這是要花招呢！你記得啊，我若再問你什麼，你也要個花招來給我看看對不對！

「機教相扣契真理」：機教相扣，這是怎麼樣呢？就是對機說法。雖然說，講笑話是多餘的，但這也就互相看看你的太極拳打得怎麼樣，他的少林拳打得怎麼樣。就要拿出來看一看！這拿出一看，說這樣子是對的，所以知道他是法器了，這叫「機教相扣」，正對機了。「契真理」，契合那個真理了！雖然是講笑話，但是這裏頭有一種很深的妙理存在著。

他知道這個，所以這個時候，就「師資道合演妙玄」：師父和徒弟就叫「師資」；道合，這個道相合了。演妙玄，就演出傳佛心印的心印法門，「好了！我把我這個作戲的方法告訴你了，傳給你了！」就演這個妙玄，知道了嗎？

「法本流遍三千界」：這是法的根本，流遍到三千大千世界，都不離這個法，所以叫「法本」。

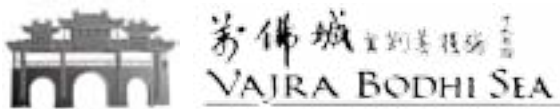
「十方普化續絕詮」：繼續這種將要斷絕的法門。

Asking whether the hair or the mind was white was a joke as well. The boy said, "Dharma Master, your hair has turned so white. Is it because your hair is white or your mind is white?" Oh, look at this playful, naughty boy—he was telling jokes. He was not reliable at all. Who doesn't know it's the hair that is white, not the mind? What was the point in asking when everyone knew the answer? See, was this not unnecessary? So wasn't the boy telling jokes? Although the boy was joking, this is called intellectual Chan banter. This is countering one hit with another; you punched him in the torso, then he kicked you in the legs. Do you understand? This is being crafty. Remember, when I ask you something, you should give me a crafty answer!

When the teaching matched the situation, he tallied with the truth. What does it mean to match the teaching to the situation? It means finding the right circumstances to teach. Even though telling jokes was unnecessary, this also depends on how one's skill is in Taiji, how one's skill is in Shaolin—one has to show one's skills. Once one has shown one's skills, then another would see whether one is a worthy vessel for the Dharma. So this is called having the teaching match the situation. Tallying with the truth means corresponding to the truth. Even though he was joking, there was a very deep truth in what he said. The Third Patriarch knew this so at the time **the paths of master and disciple merged, and the esoteric wonder was proclaimed.** That is, the dharma door of the Buddhas' mind-seal was carried out. It is as if one said to the other, "Alright, now I am going to tell you how this play is acted out. I am now transmitting it to you!" Do you understand?

The fundamental Dharma spreads everywhere in the trichiliocosm. This is the root of Dharma. Even if the Dharma spreads to trichiliocosm of a billion worlds, it does not break away from the root. So it is called 'fundamental Dharma.'

As he revives the declining philosophy, teaching throughout ten directions. He perpetuates this dharma door which is about to become extinct.



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