

二十一祖婆修盤頭尊者

(續)

The Twenty-First Patriarch, Venerable Vasubandhu (continued)



宣公上人講於1981年8月29日
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BIOGRAPHIES | 人物誌

人都習慣知道他吃水果的，那麼現在一吃了粥，這可就有罪了，認為這是比殺人、放火、去打劫所犯的罪還大了！甚至於偷偷地和我講：「可不要叫旁人知道啊！」你看！為什麼就這樣？就因為「習焉不察便成風」，也不知道這個所以然，也不知道修行應該怎麼樣修行，也不知道他吃粥是自己的本份。

他既然是個人，他就有吃飯的資格、有喝粥的資格。那麼自己若不願意吃飯、不願意喝粥，那是他自己的事情！你旁人沒有權力來干涉他，說你不可以吃飯、你不可以吃粥；這就是因為不懂佛法，所以亂加批評。

又說這個水果和尚是個「啞羊僧」，不會講經，他什麼也不會講；就這樣子批評他。這更是不懂佛法！真正的說法的人，不需要用口來說，「以行於世，示之而已」，以他的行為來表現。他的行為，就是說法；他的思想和作風，就是在那兒說法呢！

這叫：

They have become accustomed to the elder monk eating fruit, and so when he began to eat rice gruel, it was as if he had committed a crime! The critic considered that worse than killing someone or committing arson or grand theft. He even had to whisper to me stealthily, as if he didn't want anyone else to know. Why? It was a departure from custom. The critic only knew that the monk had changed his diet. The critic did not know the first thing about cultivation. He didn't know that eating rice gruel is the elder monk's basic right.

Since he is a person, he has the right to eat. He has the right to take rice gruel. If he decides he does not want to eat regular food or that he wants to drink rice gruel, that is his own decision. No one else has the right to interfere with him or order him not to eat rice or take rice gruel. This critic did not understand the teachings of Buddhism, yet recklessly passed judgment.

This person also criticized him by saying that the fruit monk was a dumb monk and was unable to explain the sutras or to talk about anything at all. A statement like that shows even more that this person did not understand the Buddhadharma. People who truly speak the Dharma do not have to use their mouths to do so. It shows in everything they do. Their behavior displays the Dharma. Their behavior is the expression of Dharma. In thought and deed, they are speaking Dharma. This is what's meant by:

Abide in the unconditioned when doing things.

Wordlessly put the teaching into practice.

Do all the myriad things without weariness.

Do not own anything that exists.

Do things without taking credit for them.

Retain none of the merit generated.

「處無為之事，行不言之教，萬物作焉而不辭，生而不有，為而不恃，功而弗居。」

這是聖人才做到的事情，可是凡夫不認識，就妄加批評、妄加推測，你說多麼可憐呢！

所以「常坐不臥」，並不是不睡覺，各位要注意！「一食」，就一天只吃一餐。為什麼要吃一餐呢？因為當初佛在世的時候，所有的比丘都吃一餐，所謂「日中一食，樹下一宿，慎勿再矣！」又要去世資財，世間的私財都不要了，這樣才是一個真正沒有貪心的人，真正修行的人。所以我們出家之後，絕對不要把錢看得重要了！要看金錢像糞土一樣，很邋遢的；不要一天到晚作發財的夢、作錢的夢，在那兒念茲在茲：「天命之謂錢，率性之謂錢，修道之謂錢；錢也者，不可須臾離也。」啊，不要這樣子！

「六時禮佛」：這位婆修盤頭尊者白天也拜佛，晚間也拜佛；晝三時拜佛，夜三時拜佛。為什麼他吃一餐呢？就因為拜佛，沒有時間吃飯了，所以吃一餐；為什麼他不臥呢？也因為拜佛，沒有時間躺著了。這是我給他下的註解，你若不信，你把他請出來問一問，是不是這麼回事？

「為眾所歸」：他這樣用功、這樣修行，大家都知道他也吃一餐，又常坐不臥，又六時禮佛，所以大家都很讚歎他，對這位老修行，佩服得五體投地。

「二十祖至彼」：偏偏就來了行家！他在這兒這麼樣用功修道，就來了作家——就來了善知識！至彼，到這地方。到這地方怎麼樣呢？

「問其眾曰」：來問他這些徒眾。為什麼他要像下面這樣來問他們呢？因為第二十代祖師，知道這一位就是應該做第二十一代祖師的，所以要破他的執著。為了破他的執著，就先對他這一些信眾講：

「此頭陀能修梵行，可得佛道乎？」頭陀，因為他日中一食，常坐不臥，又六時禮佛，行這頭陀行。梵行，就是清淨行的人。二十祖說：「這一位行抖擻的頭陀行的人，他能得到佛道嗎？他會不會成佛呢？」這樣問問他這些徒眾、信眾。

待續

Only sages can do this. What a shame that ordinary people don't recognize them and recklessly criticize them and make baseless assumptions. Isn't that pathetic?

And so, know that never lying down does not mean never sleeping. Be aware of this. He ate only one meal a day. Why eat only one meal a day? It is because when the Buddha was in the world, all the bhikshus ate only one meal a day. The instructions were: Take one meal at midday. Sleep under a tree at night. Take care not to seek more of anything. They were to dispense with property and wealth and any other private possessions. In that way they could genuinely get rid of their greed; they could genuinely and truly cultivate. Once we enter monastic life, we should no longer look upon money as important. We should consider gold and silver to be as if excrement. Filthy! We shouldn't continually dream of getting rich or making money. We shouldn't become so obsessed that we think: "Our destiny is bound to money; our natural disposition is linked with money; the purpose of cultivation is to get money. And what is money? It's inseparable from who we are." Don't be like that!

In the six periods of the day and night, he bowed to the Buddhas. Venerable Vasubandhu bowed to the Buddhas during the day and bowed to the Buddhas at night. During all periods of the day and night he bowed. Why did he eat only one meal a day? He was bowing to the Buddhas and had no time to eat! Why did he not lie down? He was bowing to the Buddhas and had not time for reclining. That's my commentary on him. If you don't believe it, then invite him here and ask him.

He was a place of refuge for the multitudes. Since he worked hard like that at his cultivation, many people knew about him. They knew he ate one meal a day. They knew he always sat and did not recline to sleep. They knew he bowed to the Buddhas all the time. That is why everyone respected him. They praised him. They made full prostrations to express their admiration of this venerable cultivator.

The twentieth patriarch came to where he was. Then someone who was an expert happened by. Venerable Vasubandhu was hard at work cultivating, and an expert showed up. A wise mentor came. So this good advisor arrived and what did he do?

He questioned the assembly. When he arrived there, he queried those gathered. Why did he ask questions? It is because the twentieth patriarch knew that this Venerable One, Vasubandhu, should be the twenty-first patriarch, and that he needed to break his attachments. In order to do that, he first spoke to some of his faithful followers:

"Can this ascetic attain the Buddha Way through the cultivation of Brahma conduct?" He called him an ascetic because he ate once a day and always sat without reclining. He also bowed to the Buddhas during the six periods of the day and night. These dhūta [ascetic] practices, known as Brahma conduct, are pure practices people can cultivate. The twentieth patriarch asked: "Can this ascetic who cultivates dhūta practices reach the Buddha Way? Can he become a Buddha?" That is what he asked the followers—those who had faith in him.

To be continued