

二十一祖婆修盤頭尊者 (續)

The Twenty-First Patriarch, Venerable Vasubandhu (continued)



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BIOGRAPHIES | 人物誌

「眾曰：我師精進，何故不可？」這些個信眾因為對他很崇拜、很恭敬的，所以二十祖這樣一說，大家就說了：「我的師父這樣精進，是吃一餐，又常坐不臥，又晝夜六時都來拜佛。這樣朝也精進、夜又精進，身也精進、心也精進，晝夜六時常精進；身心性命都是不休息的，豁出性命也不休息的，這樣修行，什麼不能得？什麼都可以得到！」

「祖曰：汝師與道遠矣！」第二十祖一聽，就說了：「你們的師父離佛道還遠得很，還差得十萬八千里啊！」

「眾曰：尊者蘊何德行，而譏我師？」他這些徒眾一聽，就很不佩服了；就說：「尊者，你有什麼德行？你身上蘊藏著什麼道德啊？你有什麼資格來批評我師父啊？你譏諷我師父，看不起我師父，你有什麼資格，你有什麼德行呢？」譏，

Those in the assembly replied, “Our teacher is so vigorous, how could he fail?”

Now, Venerable Vasubandhu’s faithful followers revered him and were respectful of him, so when the twentieth patriarch came along and talked like that, they argued: “Our Master is so vigorous. He takes only one meal a day. He always sits and never reclines. He bows to the Buddhas during all hours of the day and night. He is continually vigorous; his vigor is both mental and physical. He never rests, giving his body, mind, nature, and life to his practice. Cultivating like that, how could he not attain the Way? He certainly will attain the Way!”

The patriarch said, “Your teacher is far from the Way.” When the twentieth patriarch heard their answer, he replied, “Your Master is very far from the Buddhas’ Way. He’s 108,000 miles away!

“What virtuous conduct do you have, Venerable One, amassed that allows you to ridicule our teacher?” When the disciples heard that, they were extremely impolite and asked, “Venerable! What virtuous practices have you done? What virtue in the Way have you amassed through your physical deeds? What gives you the authority to criticize our Master? You ridicule our teacher; you look down on our teacher!” Those disciples were quite blunt: “What virtue do you have, anyway? What right do you have to look down on our teacher? How dare you ridicule our Master!”

The patriarch replied, “I do not seek the Way,” The twentieth patriarch answered: “I do not seek the Way,” Great Master Yong Jia described such ones as:

Abiding at ease in the Way,

Finished with study,

Doing nothing.

是譏諷，就是看不起。翻譯成白話就是：「你有什麼道德？你看不起我師父啊？你看不起我師父！你敢譏諷我師父！」

「祖曰：我不求道。」二十祖就說了：「我不求道了。」若是永嘉大師所說的那個「絕學無為閒道人」了，這才可以說「我不求道」；如果不是閒道人，不是證果的人，不是真正荷擔如來家業的人，沒有資格說我不求道了，我是無修無證了。所以說：「供養十方三世諸佛，也不如供養一個無修無證者。」無修無證者，才可以說「我不求道」。

「亦不顛倒」：我不求道是不求道，可是我不會見著財，就變了財迷；見著色，就變了色迷；見著氣，就變了氣迷；見著酒，就變成個酒迷；我都不會被這四種酒色財氣所迷了！

「我不禮佛」：我不常常地拜佛。不禮佛，不是說見著佛不叩頭，不是這樣的！這是說我不是六時來禮佛。你們各位要清楚這個文！這個文說「我不禮佛」，不要就以為：「哦！這個二十祖都不拜佛了，你叫我拜什麼？拜泥巴、木頭？」不是這樣的。「我不禮佛」，是說我不是在六時之中都拜佛。

「亦不輕慢」：可是我也不生輕慢的心，我也不看不起哪一位，我看一切眾生皆有佛性，皆堪作佛。這個註解要注意的，就在這個地方。你不要看著這個文，心想：「嘿！二十祖都不拜佛的，這三步一拜，一點用也沒有啊！」不是這麼回事啊！

「我不長坐」：我是願意坐著，就坐著；願意躺著，就躺著。「亦不懈怠」：可是我不會常常躺到那個地方，就懶惰得不得了；甚至於吃飯，也是因為肚子餓、肚子不答應；肚子若答應，我連飯都不願意吃了！懶得這個樣子。不是這個樣子！這是說我雖然不是在那裏長坐不臥，但是我也不會懈怠。

「我不一食」：我不一定吃一餐，「亦不雜食」：可是我也不多吃，不吃點這個、那個，甚至有五六樣、或者七八樣、十幾樣的東西在那地方吃。好像我們中午吃飯的時候，你把眼睛睜得大大的，比牛眼睛都大，一到這兒：「哦，這個味道一定好，我拿多一點；哦，這個味道不好，我不要這個！」

待續

Only a person like that is qualified to say, "I do not seek the Way." If the person does not abide in the Way at ease, if the person is not a certified sage, if the person cannot take up the responsibility to continue the Buddha's work, then he or she is not qualified to say, "I do not seek the Way." or to say "For me, there is no cultivation and no certification."

So it is said, "To make offerings to all the Buddhas of the ten directions and three periods of time is less than making offerings to someone for whom there is no cultivation and no certification." And only someone for whom there is no cultivation and no certification can say something like, "I do not seek the Way."

Nor am I upside-down. I do not seek the Way but I also do not get confused by wealth when I encounter wealth; by sex when I encounter those who exude sex; by anger when I encounter those who are angry; or by intoxicants when I encounter intoxicants. I will never be confused by those four: wealth, sex, anger, or intoxicants.

I do not bow to the Buddhas. I do not constantly bow to the Buddhas. By that I don't mean that when I encounter a Buddha, I refuse to bow. What I mean is that I do not bow to the Buddhas 24 hours a day." You must all be clear about this passage. Don't get it wrong and go around saying, "Oh! The twentieth patriarch never bowed to the Buddhas. So why do you tell me to bow? You want me to bow to clay and wood?" No, that is not what he meant. "**I do not bow to the Buddhas**" means he did not bow to the Buddhas throughout the six periods of the day and night.

But I also **do not slight them.** I don't look down on anyone. I see all sentient beings as being endowed with the Buddha nature and acknowledge that all can become Buddhas. Take note of the commentary on this. Don't make the mistake of reading this passage as meaning: "Hmmm. The twentieth patriarch didn't bow to the Buddhas, so bowing once every three steps is useless." That's not at all what's meant here.

I do not always sit. If I want to sit, I sit. If I want to recline, then I lie down. I don't always only sit, **nor am I lazy.** I am not always reclining or being incredibly lazy even to the point that I don't make an effort to eat unless I'm starving. If my stomach is quiet, then I don't even bother eating. Some are lazy to that extent! But that is not how I am. This is saying that although he does not practice always sitting and never lying down, he still is not lazy.

I do not eat only once a day—it's not a fixed thing that I take only one meal a day—**nor do I eat casually.** I don't eat a lot; I don't snack on a little of this and a little of that, tasting five or six things or even seven or eight or maybe several tens of treats." He's not like some of us who react to the noon meal with big round eyes—huge cow-like eyes—so that when we get to the serving table we are thinking: "Ah! That dish will certainly be tasty, I'll take more of it. That dish doesn't look good, I'm not going to take any of it."

To be continued