

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

不選擇、不分別、不雜食，有什麼，就吃什麼，我不亂吃。我不想：「喔！這個味道一定是很不錯的，我試一試！」不是這樣的，心裏沒有這個分別。雜食，是好吃的東西；不雜食，就是不揀選好吃的東西來吃。

「心無所希」：我心裏沒有一個「所希」。這個「希」，就是希望，也就是求；無所希，就是沒有一個要希望、要求的東西。「名之曰道」：這就是道了！

「尊者聞已，發無漏智」：第二十一祖在旁邊也聽見了；因為二十祖不是直接對他講的，而是對他那些信徒、徒眾、崇拜者說的。這若是「我相」很重的人，一聽見這些話：「哎！你現在要挑撥離間，令我的徒弟都不相信我了？好東西！我打你一頓！」無明火就發出來了。他不是這樣子的！

修行要真正實實在在地修行，不

He does not pick and choose. He doesn't make discriminations. He doesn't eat casually. He eats whatever is served and he is not reckless about what he eats. He doesn't think, "Hmm. That looks good, I'll try some of it." That's not the way to be. The mind should not discriminate types of food. Eating casually means selecting delicacies to eat.

The Way can be described as being the mind that does not desire anything. My mind does not harbor hopes, that is, things I seek. I seek nothing. I don't wish for things or seek for them. **That is the Way.**

When the Venerable Vasubandhu heard that, he brought forth non-outflow wisdom. The twenty-first patriarch was nearby listening. The questions the twentieth patriarch was asking were not directed to him. They were directed to his disciples who revered him so much. But he was there and he heard. Had his ego been big, he would have thought: "Hmmm... He's creating a schism. He's causing my disciples to lose their faith in me. Terrible person! I'm going to beat him up." In general, his fire of ignorance would have flared. But he was not like that.

We who cultivate must be true and proper. We must actually practice. We cannot be sloppy about it. It's not that we can be showing off when we bow to the Buddhas. It's not that we eat one meal a day so we can hang out a sign selling our cultivation: "Do you know that I eat only once a day? Do you realize that I never lie down to sleep? Do you know that I spend day and night bowing to the Buddha?" We don't spend all our time blowing a conch and beating a drum out on the streets in order to bring in a bunch of believers, causing them to exclaim, "This person is an experienced cultivator! He is truly a living Buddha! A living Bodhisattva!" while

是馬馬虎虎。不是我拜拜佛，裝模作樣的；我吃一餐，掛一個修行的招牌在這兒：「你們知道嗎？我是一天吃一餐的！你們知道嗎？我是長坐不臥的！你們知道嗎？我一天到晚都拜佛的！」盡敲鑼打鼓，到街上去賣修行的招牌；所以招來很多信徒到這地方來：「這個人是老修行啊！你真是活佛、活菩薩啊！」叩頭頂禮，又三拜的；人說一拜，還不行，還要三拜！就因為好像見了真佛似的。修行不是這樣的，不是盡表示自己有修行、表示自己有道德，這樣才能得到「無漏智慧」。

這「無漏智慧」，是真要斷欲去愛，身心放下，什麼都沒有了；什麼都沒有了，也不求名了，也不求利了。再給你們講一個，沒有煩惱也是「無漏的智慧」。煩惱的根本，是從什麼地方來的？就是從你的「欲」那兒來的；你若沒有欲了，什麼煩惱都沒有了。為什麼你有煩惱？就是因為你欲沒有斷！你若斷欲了，就「性定魔伏朝朝樂，妄念不起處處安」，這是很清楚的。你要是真沒有欲了，就沒有煩惱了，就自在了！一自在，一切自在；一解脫，一切解脫；一無障礙，一切無障礙。就是在這個地方！這叫「無漏智」。

「祖乃付法」：第二十祖就傳心印的法門給二十一祖了。

「後至那提國，得摩拏羅」：後來二十一祖到那提國，把心印法傳給摩拏羅尊者了，「即躡身高半由旬，屹然而住」：於是他就往上一躡、一竄，有幾十丈高。半由旬，一個大由旬是八十里，中由旬是六十里，小由旬是四十里；那麼就算四十里，都和現在飛機飛得差不多高。他這麼往上一飛，也沒有翅膀，就躡身虛空，到半由旬高的虛空去了，就在虛空那兒站著。

「四眾仰瞻，虔請，復坐，跏趺而逝」：四眾都這麼抬著頭望著：「哎！奇怪了！奇怪了！」又虔誠地請他回來，大家說：「師父啊！你快回來啦！我還沒有明白佛法呢！我還需要學多一點佛法。」所以這位第二十一祖又坐起來，結上跏趺坐，就往生了。

☞待續

making three full prostrations. Even if told to bow only once, they still bow thrice, because they think they have encountered a living Buddha. Well, cultivation should not be like that—always trying to show off one's practice and displaying evidence of one's virtue in the Way. Being like that, one will never attain non-outflow wisdom.

Non-outflow wisdom develops as we cut off desires and cast out emotional love until we have set aside both body and mind and are left with nothing. Being left with nothing, we do not seek fame or profit. I will also point out to you that being devoid of afflictions is non-outflow wisdom. From where do the roots of affliction spring? They come from our desires. If we have no desires, we have no afflictions. Why do we have afflictions? It is because we have not cut off desires. When we cut off desires, then:

*The nature is in samadhi, demons are subdued,
and we enjoy every day.
False thoughts do not arise,
and we are at peace in every situation.*

That says it very clearly. When we truly have no desires, then we have no afflictions and will be at ease. With that self-mastery, we are at ease with everything. With that liberation, we are free of everything. Without hindrances, we are not obstructed by anything. That is what non-outflow wisdom is all about.

The patriarch then transmitted the Dharma to him. The twentieth patriarch transmitted the Dharma of the Mind Seal to the twenty-first patriarch.

Afterwards he went to the country of Magadha where he met Manorhita. The twenty-first patriarch later transmitted the Mind Seal Dharma to Venerable Manorhita.

He then made his body rise to a height of half a yojana and settled as if on a mountain peak. At that point, he leapt into the air—ascending many tens of feet—a half a yojana. A great yojana equals 80 *li*; a medium-sized yojana equals 60 *li*; a small yojana equals 40 *li*. Assuming this refers to 40 *li* high, that is about how high modern-day airplanes fly. The patriarch flew that far up in the air. He did not grow wings, he simple ascended into space 40 *li* up and stood there.

The four-fold assembly gazed up at him and begged him to return. But he sat in full lotus and departed. The four-fold assembly of disciples lifted their heads to see him, exclaiming: "Oh! So strange! So strange!" They sincerely begged him to return. Everyone spoke: "Master, come back quickly! We don't yet understand the Buddhadharma. We need to study more." They begged him, but the Twenty-first Patriarch sat and departed. Seated in full lotus posture, he passed on.

☞To be continued