

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

堪笑我心，如頑如鄙；
人問所能，百無一會。

什麼也不會的。這麼樣子，就不
識不知，無思無慮，萬慮皆空。

一念不生全體現，
六根忽動被雲遮。

你若萬慮皆空，那麼盡虛空、
遍法界都是悠游自在了！所以你若
能萬慮皆空，這就可以做一個大導
師；若不能空呢？那你不夠這個
資格。說：「我空了！」真的嗎？
如果你空了，你怎麼還會自己說你
空了？你若自己說你空了，那還是
沒空的！你說「我萬慮皆空了」，
那你還有這個「一慮」在裏頭呢！

「我則不求除顛倒」：二十祖
就說：「我是不求道的，可是我不
需要除顛倒。」這是一個講法。那
麼有的人看這一句，就會這樣講：

*My mind is really laughable,
I am dull-witted and empty-headed.
If asked what I can do,
I have no capabilities at all!*

Being incapable of doing anything at all is actually the way to be! Recognize nothing, know nothing, calculate nothing, reflect on nothing—empty out the myriad thoughts.

*When a single thought does not arise,
Wholeness reveals itself.
When the six senses suddenly move,
A covering of clouds descends.*

Emptying out the myriad thoughts, then we can roam as we please throughout space and the Dharma Realm. Emptying out the myriad thoughts, a person can become a great Guiding Master. If you cannot empty your thoughts, then you do not have such status.

You say, "I am empty!"

I say, "Really? If you were empty, how could you still be saying you are empty? By professing you are empty, you reveal that you are not yet empty."

You say, "I have emptied the myriad thoughts."

I say, "You still have that one thought remaining."

I do not seek to get rid of being upside down. That's what the twentieth patriarch said. "I do not seek the Way. But neither must I get rid of being upside-down." That is

「我不求除顛倒，我不求沒有顛倒。」那就是要有顛倒了？不是的。那為什麼也可以這樣講：「我不求沒有顛倒，我不求把顛倒除去了；因為我無顛倒可除，所以不除了！」就是「不除妄想不求真」。

君不見！絕學無為閒道人，不除妄想不求真；無明實性即佛性，幻化空身即法身。

無妄想可除，所以不需要除了；這是一個講法。我不求道，也不除妄想，就是到這種「無為、無不為」的境界。

「汝應破執離狂傲」：可是你們這一般學道的人，應該破除你的執著，破除你吃一餐的執著。說：「喔！那破執著，我就可以吃八餐吧？」又不是那麼講。說：「我不執著吃一餐了嘛！」，你雖然吃一餐，不要以為吃一餐有了什麼功德了，不要執著這個功德；你若一執著這功德，那就是「此處無銀三十兩」。說我沒有錢，但是有三十兩；這也就是賣廣告呢！

也不要說：「喔！我長坐不臥，你看！我一坐，就坐十個鐘頭。」這叫個什麼東西？坐十個鐘頭又有什麼？坐十個鐘頭，打十個鐘頭妄想：「我去吃大便去！試試大便什麼滋味？」那你坐二十個鐘頭，盡想吃大便，又有什麼用的？這個地方要深深地理會。有能坐十個鐘的，說：「我坐十個鐘頭，或者站十個鐘頭；或者我不吃飯，有七十二天、八十八天了。」這也是個執著嘛！要行所無事。

修行是要掃一切法，離一切相，不著相。見相離相即菩提，你能見相還離相了，這就是個覺道。什麼是覺道啊？佛教我們破執著，你執著吃一餐，執著長坐不臥，執著持銀錢戒，執著這個那個。一切一切都成了一種執著，那簡直是頭上安頭。

one way to explain what he said. But some people might explain this line this way: "I do not seek to get rid of being upside-down." Well, wouldn't that mean he wants to be upside-down! That's not the meaning here. Or the meaning if this line could be explained as, "I do not seek to not be upside-down. I do not seek to get rid of being upside-down. That's because there is nothing upside-down about me, so I do not have to get rid of anything." That would be the same as:

They do not banish false thoughts; They do not seek the truth.

The whole verse is:

Have you not seen!

People whose study has ended,

Who do nothing,

Who abide in the Way at ease?

They do not banish false thoughts;

They do not seek the truth.

The true nature of ignorance is the Buddha nature;

The empty body of illusion is the Dharma body.

With no false thoughts to get rid of, there is no need to expel anything.

That's another way of explaining this line. "I do not seek the Way and I do not dispel false thinking," which describes arriving at the state of there being nothing conditioned and yet nothing that is not conditioned.

You should break attachments and renounce pride's madness. We people who cultivate the Way need to break through our attachments. We break through our attachment to taking only one meal a day.

You say, "Oh! If I break that attachment then I can have eight meals a day!"

That's not what I meant. I mean, you take one meal a day, but you do not get attached to there being some kind of merit involved in that. If you become attached to the merit of it, then that would be like saying, "There's no silver here—just 30 ounces!" You protest that you have no wealth, but make it evident that you've got 30 ounces of silver. That's a blatant advertisement!

Nor should anyone be boasting, "I always sit and never recline. I can sit for ten hours straight!" So what? You can sit for ten hours, so what? You sit for ten hours and have false thinking for ten hours. Even if you could sit for twenty hours straight but keep indulging in false thinking, what use is it? You need to really understand this point. You may sit for ten hours straight and say, "I can sit for ten hours straight, or stand for ten hours straight; I fasted for 72 days or 88 days." But all those are attachments. We must do things as if we hadn't done them.

In cultivation, we must sweep away all dharmas and separate from all appearances and not be attached to any marks. To perceive appearances while remaining removed from them is Bodhi. Seeing appearances yet being apart from appearances is the path to enlightenment. What's the path to enlightenment? The Buddha taught us to break through attachments. If we become attached to taking one meal a day, to always sitting and never reclining, to never touching money, and so forth and so on, then we are adding a head on top of a head.