



二十六祖 不如密多尊者 (續)

The Twenty-sixth Patriarch, Venerable Purṇamitra (continued)

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那麼婆舍斯多尊者，問不如密多尊者為何要出家，也就是叫他回憶前塵，想起他以前的善根，他是不做俗事，大做佛事的一個人。

「祖付以大法」：第二十五祖聽見他這麼說，於是就把心印的妙法，了生脫死的大法傳給他了。

「遊化至東印土」：他遊行教化到東印土那個地方。「彼王名堅固，奉外道師長爪梵志」：當時有個堅固王，他恭敬一個長爪的外道，事奉這位外道為師父。梵志，就是修清淨行的。長爪梵志是不剪指甲的，指甲很長很長。這叫個什麼，你們知道嗎？若按照我來說，這就是躲懶偷安！你看，指甲不剪，當然不能做什麼事情了！甚至於吃飯，都要人家餵他。因為若不餵他，不給他東西吃，他一動彈，就把這手指甲碰壞了！他保護他的手指甲，像保護他的生命那樣，說：「哎呀！不能動啊！我就這樣子！」這就像密勒日巴或裸形外道，修那種什麼法，保留他的指甲。這國王一看：「這真是神人！你看他！」其實他也不能幹什麼，就那麼懶懶地藉修道來養命，在那個地方什麼也不幹，也不利益人，他自了漢也不夠！

「即以幻法，化大山於尊者頂上」：這個梵志有幻術，會變戲法，有所謂魔通、

The reason Venerable Basiasita asked Venerable Purṇamitra why he wanted to leave home was to get him to remember his past. The Patriarch wanted him to recall his good roots from previous lives—that he was not someone destined to do mundane things, but that he was someone destined to do the great deeds of Buddhas.

The Patriarch transmitted the great Dharma to him. The twenty-fifth Patriarch, upon hearing him answer like that, transmitted the wonderful Dharma of the mind seal to him. He passed on the great Dharma for ending birth and death.

Purṇamitra traveled and taught until he came to eastern India. The king there was named Solid and he revered a long-nailed Brahman. At the time, King Solid was a follower of a non-Buddhist teacher—a long-nailed Brahman. A Brahman is one who practices pure conduct. He didn't cut his nails, letting them grow very long. What was that about? If you ask me, he was being lazy. Think about it. With such incredibly long fingernails, how could he possibly perform any tasks? Even eating. He had to be fed! He couldn't even snap his fingers lest he break a nail! He was as protective of his fingernails as he was of his very life! He would say, "Ai-ah! I can't even move! That's just the way I am." He was similar to Milarepa or the naked ascetics who practiced in that way and kept their fingernails.

The king was impressed by him and exclaimed, "Here is a genuine sage. Just look at him!" Actually, this non-Buddhist couldn't do anything. He just used his reputation as a cultivator to support his livelihood. He actually didn't do anything. He didn't benefit beings and didn't even come up to being a selfish practitioner.

This non-Buddhist was adept at creating illusions. He created a huge mountain on top of the Venerable One's head. This long-nailed Brahman could do tricks. He was an illusionist. Rather than spiritual powers, we could say he had 'demonic powers' or 'ghost powers.' He was much like Milarepa,

鬼通，而不是神通。就像密勒日巴專門說出家人不如他，他超過出家人，他和佛是一樣的。這種大我慢、這種邪見，令一般人產生錯覺。那麼這個長爪梵志，也有他的魔術、幻術。幻，就是不實在的、虛妄的幻法。因為怕這不如密多尊者來到他的國家，國王會改變信仰，所以他就化出一座大山，壓到尊者的頭上。

「尊者指之「忽在彼眾頂上」：尊者用手指這麼一指，啊！這座大山，就又跑到這些長爪梵志的徒眾，和他自己的頭頂上去了。「彼眾怖懼，投祖」：長爪梵志的這些徒眾就都怕了！所以都投向二十六祖了。「祖再指之，化山隨滅」：祖師又用他的手指一指這座大山，這大山就沒有了，因為它是虛妄的嘛！

「乃為王演法，俾趣真乘」：在這時候，不如密多尊者就為堅固王說法，令國王也得到真正的大乘法門。

「後得般若多羅，即辭王曰」：以後他把心印的法，傳給般若多羅尊者了，就和這個國王告辭說：「吾化緣已終，當歸寂滅」：我教化的因緣已經夠了，應該回歸寂滅的境界上去了！「即還本座，跏趺而逝」：於是就回到他自己的座位上，結上跏趺坐，就往生了。

贊曰：

智慧宿培 師其乃聖
降彼群魔 邪不勝正
瑞兆有徵 王者信敬
不動巍巍 道山萬仞

「智慧宿培，師其乃聖」：他的智慧在前生很早就栽培下了，他師父是聖人，他自己也是聖人了。「師其乃聖」，這有兩個解法：這個「師」，可以說他師父是個聖人，又可以說這位尊者他自己也是個聖人。

「降彼群魔，邪不勝正」：他把一切的外道、長爪梵志都降伏了。這是怎麼個道理呢？就是邪不能勝正。

who claimed that Buddhist monastics could not compare to him. He claimed he was superior to Buddhist monastics. He claimed he was the same as the Buddhas. His overweening pride coupled with his deviant views caused many people to have a mistaken impression of him. In the same way, this long-nailed Brahman had his demonic tricks and also fooled others with his illusions. And since he feared that with the arrival of Venerable Purṇamitra the king might change his faith, he created a huge mountain right on top of the Venerable One's head.

The Venerable One flicked his finger and suddenly the mountain was on top of the heads of the people in the court. Venerable Purṇamitra pointed with his finger and 'Ah ha!' that huge mountain came to rest on the head of the long-nailed Brahman and his followers' heads. **They were terrified and prostrated themselves before him.** The long-nailed Brahman's disciples were frightened and so they bowed down to the Twenty-sixth Patriarch.

The Venerable One then flicked his finger again and the mountain disappeared entirely. The Patriarch then pointed again to the huge mountain and immediately it was gone, because it was only an illusion to begin with!

He then proclaimed Dharma for the king, enabling him to go towards the True Vehicle. At that point, Venerable Purṇamitra spoke Dharma for King Solid. He directed the king towards the genuine Dharma of the Great Vehicle.

Later he transmitted the Dharma to Prajñātāra and took his leave of the king saying, "I have transformed those with whom I have conditions. I shall now return to tranquility." He said goodbye to the king, telling him, "I have taught those with whom I have affinities. Now I must return to the state of stillness.

Then he sat upon the Dharma seat in full lotus and left the world. Venerable Purṇamitra returned to his seat, got into the full lotus posture, and went to rebirth.

A Praise Says:

Wisdom was nurtured in the past. He and his teacher were sages. When demonic hordes are conquered, the proper overcomes the deviant. His acumen proved effective, earning the king's trust and respect. As majestic and unmoving as a mountain, he inspires us on the Way.

Commentary:

Wisdom was nurtured in the past. He and his teacher were sages. From early on in his practice, Venerable Purṇamitra had nurtured his wisdom. His teacher was a sage and he, himself, was a sage as well. Both of them understood the Dharma.

When demonic hordes are conquered, the proper overcomes the deviant. He was able to subdue all the non-Buddhist heretics. The long-nailed Brahman was quelled. What is the principle behind this? The deviant cannot overpower the proper.

☯待續

☯To be continued