



無敵劍法的啟示

Invincible Fencing

梁玉棋 2006/5/4講於萬佛聖城大殿

A TALK GIVEN BY AMY LIANG ON MAY 4, 2006 IN THE BUDDHA HALL
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比丘尼恆田 英譯 ENGLISH TRANSLATED BY BHIKSHUNI HENG TYAN

世間法裏，我無時不在對所遇的人事物做二分法，老小、男女、美醜、高矮、胖瘦、喜怒、哀樂、輕重、緩急、好壞…等，雖說人人心中自有一把分辨的尺，但那是絕對的嗎？父親生前常說：羊羔美酒，難合眾人之心。

孔老夫子四十而不惑，玉棋卻漸行漸遠，常徘徊於何者為真？何者為善？對於人、事、物，所看、所聽、所想卻不是同一回事，因而愈加陷入迷惑於是是非真偽間！

想起年輕時看過的故事，一位小王子在老婆羅門法師的教導下，學習判斷在老法師發問：「是善？是惡？」時，劍光去處從來不冤殺一個人，也從不會放走一個有罪惡的。不久，他們所訪問的地方就都沒有罪惡了，因為作惡的人聽見有這樣的師徒二人要到他們的地方來，就都趕緊改邪歸正。因年久，情節早已模糊，也忘了最後老法師為什麼殺了太子？直至近日在圖書館工作，才發現了這本書（編按：故事是鹿橋所著的〈人子〉），簡略故事情節與大家分享：

在印度古老文化區中的一個特別文明、特別有禮教的王國，叫做穿顏庫絲雅。

主要的人物是受封為太子，未來要繼承王位、掌理國政的年少王子，和負有教育、保護、責罰太子的責任與權力的老婆羅門法師。

情節的發展是從封太子隆重大典揭開序幕，

I constantly dichotomize worldly phenomena, such as people, matters, and things that I encounter into old or young, men or women, pretty or ugly, tall or short, fat or thin, joyful or angry, sad or happy, light or heavy, slow or fast, good or bad, etc. Everyone has a ruler to measure or gauge things in his or her own mind. But is that absolute? My late father used to say, "Though lamb and the finest wine may be good, it is difficult to suit everyone's taste." Confucius was no longer deluded when he turned 40. But I am drifting farther and farther away. I am often indecisive about what is right and wrong. What I see, what I hear and what I think about people, matters and things are not the same. Hence I am confused.

I remember the story of a little prince taught by an old Brahman. When he learned to discriminate, his old master asked, "Is this good or evil?" Wherever the power of his sword went, he never mistakenly killed a single innocent person, nor did he ever release anyone that was guilty of a crime. Soon, every place they visited had a reduction in crime. When evil people heard that this teacher and student were coming, they quickly reformed their evil behavior. Over time, I vaguely remember the story and had forgotten why in the end the old master killed the Prince. Recently when I worked in the library, I rediscovered this book. I will briefly share the story. [Editor's note: This is from a Chinese work of fiction called *Ren Zi* by Lu Chau, or Nelson Wu.]

There was an especially civilized kingdom within the ancient cultural region of India, known as *Chuan Yan Ku Si Ya*. The main characters were the young prince who was to be inaugurated as the crown prince, inherit the throne and govern the country, and the old Brahman who was responsible and authorized to teach,

九歲的小王子穿著縷金的衣服，把頭髮束在頂上，袖口用金觸子箍著，腳踝上用銀帶子繫了褲腿。在他手上戴了戒指，耳上戴了耳環。腳上是不穿鞋襪的，只把腳心用臙脂勻細地染成紅色。

在肅靜的觀禮群眾注目下，小王子恭謹地接受了最聖智的一位婆羅門教的老法師教誨，他說：「我教你做太子的第一課是分辨善惡。六年以後，我要教你做太子的最後一課，也還是分辨善惡！」

隨後，小王子就當眾在典禮的高臺上，脫下禮服、金飾，換穿上麻布褐色的小僧侶的裝束。這樣他就把新得到的太子銜位留在宮裏，從此提了寶劍，隨了老師出去雲遊，受教育、長經驗，到了十五歲生日才回來。

小王子十二歲的時候，他的劍法更高了，學問也越進步，但所發的議論越深奧，劍法越優美，老法師的憂心就越沉重。小王子把人生與哲學融會成一體，身肢與寶劍混成一體，言語、思想與天地萬物、自然變化，合成一體；越學習越愛學習，也就越是進步得快。老法師幾乎無時無刻不為這絕頂聰明的學生擔憂。

他覺得這個小學生經典學得好，因為他愛經典之美；哲學學得好，因為他愛哲理之美；劍法學得好，因為他身、心兩方面都深深體會到劍法裏的美感；他似乎從不想到怎樣應用他所學的一切。

老法師是一位極好的教師，他從這時起就特別在他的教授法裏看重分辨善惡之美。

在一次化緣時，一位富家的惡僕對小王子十分無禮，他不但一點不愉快的表情都沒有，連一點不愉快的心情也沒生。但是他們還沒有走遠，忽然聽見背後有喝罵、打鬧、哭泣的聲音，回頭見惡僕指揮手下的人辱打兩個小乞丐，引起小王子的悲痛與氣憤。

老法師知道時機成熟了，在地上插了兩個小樹枝，每個枝子上穿著一小條布：一個

protect and admonish the crown prince. The story started with the grand inauguration ceremony of the crown prince.

The nine-year-old little prince was dressed in gold threaded robes, with his hair swept up on his crown; the sleeves were hoops with gold cuffs. His trousers were tied with silver ankle bands. He wore rings on his fingers, earrings on his ears. He did not wear any socks. But his soles were dyed red with evenly smeared rouge.

The masses observed the ceremony in silence, and the little prince respectfully received the wisest teaching of the old Brahman master. He said, "The first lesson I will teach you as a crown prince is to distinguish between good and evil. Six years later, the last lesson I teach you to be a crown prince will still be to distinguish between good and evil."

Later, the little prince took off the ceremonial dress and gold ornaments and put on the brown linen outfit of a little monk in public on the high platform. He left behind the new title of crown prince in the palace. Then he followed his teacher to be educated and gain experience. While carrying a double-edged sword, he wandered around the country with his teacher, planning to return to the palace when he turned 15.

When the little prince was twelve years old, his swordsmanship, fencing, and knowledge had progressed to quite an advanced stage. His discussions became more profound, and his fencing more graceful. However, the old master became worried about the prince. The Little Prince was able to blend life into philosophy, and integrate his limbs and body with the use of the double-edged sword. His words and speech, thought, and the myriad things and changes of nature fused into one harmonious blend. The more he studied, the more he was fond of study and the more progress he made. At all times, the old master was concerned for this extremely bright student.

He felt that this little student mastered the classics well, because he loved the beauty of the classics. He mastered the philosophies well, because he loved the beauty of philosophies. He mastered fencing well, because he realized deeply the beauty of swordsmanship both in his body and mind. It was as if he had never thought of how to make use of all that he learnt.

From then on, the old master, being a great teacher, emphasized the beauty of distinguishing good and evil in his teaching of the prince.

Once, during an almsround, one of the evil servants of a wealthy household was very rude to the little prince. The prince showed no unpleasant expression and harbored no unpleasant feeling. But before they walked far away, suddenly they heard boisterous noise, beating, and crying behind them. As they turned back, they saw that the evil servant had commanded his subordinates to insult and beat two little beggars. This caused grief and anger in the little prince.

The old master knew that the time had ripened. He inserted two small branches into the ground. On each branch was hung a small



寫著是「小乞丐」，一個寫著是「富家僕人」。然後對小王子說：「你的知識、判斷力、慈悲心都已經超出一般國家的首長了。不久你就要用到你所學的一切。今天這個富家的惡僕確實兇殘可恨，可是尚不該就一劍劈死。我為你開了殺戒之後，你一定要在善惡不能兩存時才可以殺惡，而且要殺得快，殺得決絕。」

「若是作這樣決定的時候一旦到來，你要聽我號令。我說『是善？是惡？』你就要馬上判斷善惡，馬上動劍，你必須記得這相殺的事與平時操練不同，你只有一擊的機會。一擊不中，自己就要被擊！就要喪生！喪生固然可哀，仍然只是一生一死的事。若是判斷錯誤，殺了善，縱了惡，這悔恨是千古的事，幾生幾世都不能平歇！我所以要你先能分辨善惡，再學劍法，就是這個緣故。」

這次的演練精準無誤，小王子就像做了一場夢一樣，他只記得看見村鎮中一場紊亂，他只記得看見了不平的事令他拔劍干預，他只記得在氣憤中殺了一個從不相識的人。他覺得自己的劍法以今天為最壞、最慌亂、最不美，自己的判斷以今天為最草率、最沒有根據。他自知是因為平時練習得勤，所以他在迷夢中殺了那惡僕，而沒有自己被殺。但是他無法因此自己慶倖。他只慶倖他劈為兩片的是根樹枝而不是一個活人。

老法師極度嘉許，認為小王子將不再是個孩子了，於是祝告一切神靈准許小王子從此開了殺戒，憑了一把寶劍，為人間分辨善惡。小王子自己也趕忙跟著默禱，求上天再多賜他智慧，給他經驗，免他鑄成錯誤。法師把劍再還給他時，他覺得那劍好似平添了一倍的重量。

從這時起他們師徒二人雲遊的時候，就常常有小王子為各地除邪惡，救善良的事；這位少年王子，作事認真，學識豐富，又慈悲為懷，又聰明果斷；不久他的事蹟、英名就傳遍了穿顏庫絲雅遠近鄰邦，可是無人知道這英勇的小僧侶就是他們的太子。

又有一天，這法師帶了小王子要過一條大河，他們就應了渡船老船夫的招呼上了他的船。在船上他們詢問河那邊的風光，打探前面的路，忽然老船夫放下槳，笑著說：「河這邊已經沒有

piece of cloth. One with “little beggars” written on it and the other with “the servant of a wealthy household” written on it. He then said to the little prince, “Your knowledge, judgment, kindness and compassion have surpassed that of most heads of state. Soon you will use all that you have learnt. Today the evil servant of the wealthy household had been heinous and hateful, yet still should not be immediately killed. After I lift the prohibition of killing for you, bear in mind that you can only kill the evil when both good and evil cannot coexist. Furthermore, you have to kill swiftly.

“Once the time to make such a decision comes, you have to listen to my order. I will say, ‘Is it good or evil?’ You have to judge immediately whether it is good or evil and immediately move your sword. You have to remember that fighting is different from training. You have only one opportunity to strike. If you do not hit the target with your strike, you will be hit and killed. While to be killed may be miserable, that is only a matter of one life and one death. However, if you err in your judgment, you will kill the good and set the evil free. The regret will remain for generations. That is why I want you to be able to distinguish good and evil first before you learn fencing.”

The drill was precise and accurate. It was as if the little prince were dreaming. He could only remember seeing that disorder and chaos prevailed in a village. He only remembered the unfair event that demanded his intervention. He recalled that in anger, he killed a man whom he never knew. He felt that his fencing was at its worst, most hasty, and most disorderly. His judgment today was sloppy and unfounded. He knew that because of his diligence in practice, he had killed in illusion that evil servant, and he himself was not killed. But he could not celebrate his fortune. He was fortunate that he did not kill a live person but only two twigs.

The old master greatly applauded him. He thought that the Little Prince was no longer a child. He prayed that all the spirits would permit the Little Prince to kill from now on. With his double-edged sword, he would distinguish good and evil in the world. The Little Prince himself immediately followed along with silent prayer, seeking more wisdom and experience from the spirits in order to diminish his mistakes. When the master returned the sword to him, he felt as if the weight of the sword had doubled.

From then on, when the teacher and student roamed about, there were many incidents in which the little prince eradicated evil and saved the good. The juvenile prince worked conscientiously, abounded with knowledge, became more compassionate,

英雄事業好做了，又要過河去分辨善惡，仗劍殺人嗎？」

小王子聽了心上猛然覺到刺痛。他雖然摸不清老船夫的來歷，可是覺得他自己這些年隨了老師雲遊以來所苦苦學習的一切都不能應付面前這老船夫的譏笑。他正不知如何回答才好，老船夫又說：「因為你，人間已經沒有罪惡了。過了河那邊就是陰間。陰間的事與人間完全相反，你還能分辨善惡嗎？陰間的生就是死，死就是生。善就是惡，惡就是善。」

小王子聽了不能懂，也不甚相信，他回頭去看他的老師，老婆羅門法師不知道在甚麼時候已沉沉熟睡了。

小王子有一點驚慌，再回過頭來看老船夫。老船夫好似瘋狂了一樣，用槳亂劃了一陣，船在大河中央打了好幾個旋轉，小王子就迷了方向。老船夫一面劃，一面大笑，問小王子說：「你們要到河哪一邊去？你看這兩岸都是一樣的荒野，有甚麼不同？你要到哪一邊去，我就渡你們過去。」

小王子趕緊向兩岸細看，居然真是一樣的荒涼，找不出一點來時的記號。老船夫還是笑著。不等小王子在心上判定他是善是惡，是指點迷津的神仙，還是引誘修行人的魔鬼，就跨到船舷外邊，溜進水裏不見了，連槳也沒有給他們留下。

小王子獨自對了這大河裏滾滾的流水，守看酣睡的老師，想自己的心事。不久，他也沉沉睡去，睡夢中，手還緊緊把著他的寶劍，還左一劈，右一劈，當中又一劈，斬滅了不少比較容易辨認的惡魔。

醒來時，師徒兩個發現自己所乘的渡船，不知在甚麼時候順水已經漂流到穿顏庫絲雅國境裏來。

小王子覺得六年光陰過得太快，有問不完的問題。老法師卻似有心事那樣，不像往常那樣殷殷解答。小王子好幾次想起這情形有點像在渡船上那樣：正是他需要老師的智慧時，老師偏偏昏昏睡去。他想要問老法

intelligent and decisive. In no time, word of his deeds and illustrious reputation had spread far and wide. But no one knew this brave little monk was the prince.

Another day, the master brought the prince to cross a large river. The ferryman signaled to them to get on board. On board they inquired about the scenery on the other side of the river and the road ahead. Suddenly the old boatman laid down his oars and laughed, "On the other side of the river there is no heroic career. Do you want to cross the river still to distinguish between good and evil, and to kill with your sword?" As the prince listened, he suddenly felt a tingle in his heart. He could not figure out who this old boatman was. But he himself could not cope with the old boatman ridiculing all the things he had painstakingly learned from his teacher. He was not sure how to respond. The old boatman continued, "Because of you, there are no more offenses in the world. The other side of the river is the underworld, which is completely contrary to the human world. Can you still distinguish between good and evil? In the underworld, life is death and death is life. Good is evil and evil is good."

The Little Prince could not understand and did not really believe what he had heard. He turned back to look at his teacher only to find that his old Brahman master had fallen into a deep slumber.

The Little Prince was a little panicked. He turned back again to look at the old boatman. The old boatman behaved as if he were crazy, he drew randomly with the oars. The boat spun several times in the midst of the river. By then the Little Prince had lost his sense of direction. The old boatman laughed and asked the Little Prince, "Which side of the river do you want to go to? You can see that it is wilderness on both sides. There is no difference. Which side do you want to go to? I will take you across."

The Little Prince immediately took a closer look at both sides. True enough, they were equally barren. He could not find any trace of the path they had taken. The old boatman was still laughing. He did not wait for the Little Prince to figure out whether he was good or evil. Was he an immortal that led him on a wild-goose chase or a demon that lured cultivators? He strode over the shipboard, glided into the water and vanished without leaving even the oars behind.

The Little Prince alone faced the flowing current of the river. Guarding his soundly sleeping teacher, he started to worry. Soon, he fell into a deep slumber too. In his dream, he held tight to the double-edged sword and hacked to the left, to the right and then center. He slayed quite a number of demons that were easier to identify.

When he was awakened, he discovered that the ferry they were on had drifted back to the border of his homeland.

The Little Prince felt that six years had flown by and he had endless questions to ask. The old master seemed to be worrying and he



師爲甚麼在船上會忽然入睡，又想問那渡船是甚麼船？那老船夫是甚麼人？那條河是甚麼河？可是又不敢問。

師徒二人入城後，場景回到六年前離開的宮前高台上，法師向眾人宣稱王子已學得無敵劍法，在眾人殷殷期待下，王子靜候法師教授分辨善惡的最後一課，老法師將自己幻化爲二，要王子立即使出劍，分辨其中善惡，但王子卻劈不下劍來，最後兩位跳動的老法師忽然跳到一起，又並成了一個人，一步竄上壇去，劈手自小王子手中奪下寶劍，一劍把太子劈成兩半。

整個慶祝典禮上的人中，只有老法師自己知道這位才華蓋世的太子，終久是不宜作國王的。老法師教了他六年，最後還是承認教育失敗了。

太子屍身不倒，不流血，只自壇上慢慢升起，到了半空，合成一個打坐說法的姿勢。大家望見他兩手合十向四方膜拜。然後又俯身拜謝老師。隱隱地自空中傳下他歎息又感激的聲音。

老法師把劍放在方壇上，自己也跪下來向飛升了的弟子祈禱。所有看見這奇蹟的人，自太子的父母親到台下的人民也都跪下來隨著祈禱。成了佛的太子就慢慢升高，一直升到看不見了。

「善哉人子！善哉人子！」老法師像是歌誦著說。大家聽見了，也就同聲這樣歌誦著。

老子說：「天下皆知美之爲美，斯惡矣；皆知善之爲善，斯不善矣。」「上善若水，水善利萬物而不爭。處眾人之所惡，故幾於道。」

was not as eager to answer his questions as usual. The Little Prince recalled several times that this situation was somewhat like that in the ferry. When he needed the wisdom of his teacher most, unfortunately his teacher fell asleep. He wanted to ask why the old master suddenly fell asleep on board the ferry. He wanted to ask what kind of boat it was. Who was the old boatman? What kind of river was that? But he dared not ask.

After both teacher and student entered the city, the scene reverted back six years in time, to the high platform in front of the palace. The master announced to the assembly that the prince had learned invincible swordsmanship. Under the ardent hopes of the assembly, the prince waited silently for the master to transmit the final lesson of distinguishing between good and evil. The old master transformed into two, and urged the prince to launch his sword immediately, and distinguish between good and evil. However, the prince could not bring down his sword. Finally the bouncing teachers suddenly leapfrogged and joined together as one person, who jumped up to the platform, snatched the prince's sword from his hands, and slayed the prince into two halves.

Among all those who attended the ceremony, only the old master knew that this brilliant prince of his time was not appropriate for the throne. The old master had taught him for six years. Eventually, he recognized that his effort to educate the prince had failed.

The remains of the prince did not collapse nor shed any blood. It ascended slowly from the platform into space and took the form of the meditation and preaching posture. The assembly watched him putting his palms together and worshipping the four directions. Then he prostrated to his teacher to show his gratitude. From above, people could vaguely hear the sigh and his voice of gratitude.

The master laid the sword on the square platform. He knelt down to pray to his disciple who had ascended into space. All those who witnessed this miracle, including the king, the queen and the populace, all knelt and prayed. The prince who had become the Buddha, rose slowly until he vanished.

“Laud the prince! Laud the prince!” the old master said as if he were chanting. All those who heard him responded in chorus.

Lao Tzu said, “When beauty is universally known to be beautiful, it becomes evil. When goodness is universally known to be good, it becomes wicked.” He also said, “Superior goodness resembles water. Water benefits all things, yet strives with none. It rests content in a situation that others despise, so it nearly resembles the Tao.”