



# 二十四祖 師子尊者

## The Twenty-Fourth Patriarch, Venerable Lion

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English Translation Revised by Bhikshuni Heng Chih

尊者，中印土人。問二十三祖曰：「我欲求道，當用何心？」祖曰：「汝欲求道，無所用心。」曰：「既無用心，誰作佛事？」祖曰：「汝若有用，即非功德；汝若無作，即是佛事。」因付以大法。

遊化至罽賓國，轉付法與婆舍斯多。後王秉劍至尊者所，問曰：「師得蘊空否？」曰：「已得蘊空。」王曰：「離生死否？」曰：「已離生死。」王曰：「既離生死，可施我頭。」曰：「我身非有，何吝於頭！」王即揮刃，斷尊者首，白乳湧高數尺，王之右臂旋亦墮地。

第二十四代的祖師，叫師子比丘、師子尊者。這位尊者證得無相菩提，一切自在，一切如如。

「尊者，中印土人」：他是中印度的人。

「問二十三祖曰」：他遇著二十三祖鶴勒那尊者，問道：「我欲求道，當用何心？」各位應該想一想，二十四祖這麼

The Venerable One was from central India. He asked the Twenty-third Patriarch a question. "What mind should I use to seek the Way?" The patriarch said, "When seeking the Way, do not use the mind." The Venerable One asked, "If I do not use the mind, who does the Buddhas' work?" The patriarch answered, "There is no merit in using it. If you practice non-doing, then you are doing the Buddhas' work." Accordingly, he entrusted him with the great Dharma.

Then he traveled to Kubha, and he passed the Dharma to Basiasita. After that, the king of that country, armed with his sword, came to where the Master was and asked, "Has the Master seen the skandhas are empty?" The Master answered, "I have seen that the skandhas are empty." The king asked, "Have you escaped birth and death?" The Master replied, "I have escaped birth and death." The king said, "Since you have escaped birth and death, can you give me your head?" The Master replied, "My body does not exist. Why should I be stingy with my head?" Then the king drew his sword and cut off the Venerable One's head. A white milky fluid spurted several feet up in the air. The king's right arm subsequently fell to the ground.

### Commentary:

The Twenty-fourth Patriarch was called Bhikshu Lion. He was Venerable Lion. This Venerable One was certified as having attained Markless Bodhi.

問，那我們設身處境，也像二十四祖的「我欲求道」，我欲要求這個了生死、脫輪迴，斷煩惱、證菩提的覺道，「當用何心」，我應該用什麼心？

「祖曰：汝欲求道，無所用心。」二十三祖就答覆他說：「你欲要求道嗎？你真要想求道的話，什麼心也不要。」要無心，你若能懂得無心了，這就是道。

「曰：既無用心，誰作佛事？」師子尊者聽這個道理，還沒有懂，所以就來辯論。說既然什麼心也不要用了，那麼作佛事的又是誰呢？他以為這是辯才無礙，就這麼和二十三祖辯論。

「祖曰：汝若有用，即非功德。」二十三祖又說：「你若有所用心，還有造作呢！沒有到那無功用道上；你還是著相，有形有相的。那都不是你自性裏邊的真正功德。」「汝若無作，即是佛事」；「假使你沒有所用心，掃一切法，離一切相，那就是大作佛事；不是你在那兒念經、拜佛，或者禮懺，或者作種種的功課，那才是佛事。你要是真正修道，什麼都沒有了，掃一切法，離一切相；一空一切空，一離一切離，一淨一切淨，一正一切正。」二十三祖這麼一說，師子尊者馬上開悟了，頓入佛慧。

「因付以大法」：於是二十三祖就把心印的大法傳給他了。那麼每一篇都說「大法」，這個大法，就是佛教裏頭最重要的一件事：所謂「傳佛心印，以心印心」。佛說：「我有正法眼藏，涅槃妙心，實相無相，教外別傳，付囑摩訶迦葉」。這就叫「大法」。

He was at ease in every way; for him, everything was in a state of suchness.

**The Venerable One was from central India.**

**He asked the Twenty-third Patriarch, Haklena, a question. “What mind should I use to seek the Way?”** You should all think about this. He was a Patriarch and he asked that question. How much the more should we at all times seriously consider: “I am seeking to end birth and death, to be free of the cycle of rebirth, to cut off afflictions, and to be certified to Bodhi on the path to awakening. What mind should I use?”

**The patriarch said, “When seeking the Way, do not use the mind.”** The Twenty-third Patriarch answered his question: “You want to seek the Way? If you really do, then don’t use any mind at all. You must be without a mind. If you understand how to be without a mind, that itself is the Way.”

**The Venerable One asked, “If I do not use the mind, who does the Buddhas’ work?”** Venerable Lion heard the principle but he didn’t yet understand what it meant, so he began to debate, saying, “Well, if I am not to use any mind at all, then when I do the Buddha’s work, who’s doing it?” He thought his question displayed unobstructed eloquence so he dared to debate with the Twenty-third Patriarch.

**The patriarch answered, “There is no merit in using it.** The Twenty-third Patriarch said, “If you use your mind, then you are still doing something! You have not yet reached effortlessness in the Way. You are still attached to appearances. That is not the genuine merit and virtue within your self-nature. **If you practice non-doing, then you are doing the Buddhas’ work.** If you don’t use your mind, if you sweep away all dharmas and separate from all appearances, then you are doing the Buddhas’ work in a great way. It’s not that reciting sutras, bowing to the Buddhas, bowing in repentance, and other public activities and ceremonies represent the ultimate work of the Buddhas. If you truly and actually cultivate the Way, you discover that there isn’t anything at all. Sweep away all dharmas and separate from all appearances.

*When one is empty, all are empty.*

*When one is freed, all are freed.*

*When one is pure, all are pure.*

*When one is proper, all are proper.*

When the Twenty-third Patriarch said that, Venerable Lion immediately awakened and suddenly entered the wisdom of the Buddhas.

**Accordingly, he entrusted him with the great Dharma.** The Twenty-third Patriarch transmitted the Great Dharma to him. These records of the Patriarchs continually refer to the **great Dharma**. In Buddhism the most essential event is “transmitting the Buddha’s mind-seal—sealing a mind by means of a mind.” The Buddha said: “I have the Authentic Treasury of the Dharma Eye, the wonderful mind of Nirvana, the actual appearance devoid of appearance that is transmitted above and beyond the teaching, which I now bequeath to Mahakashyapa!” This is the definition of **great Dharma**.

待續

To be continued