



二十四祖 師子尊者 (續)

The Twenty-Fourth Patriarch, Venerable Lion (continued)

宣公上人講於1981年9月7日

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English Translation Revised by Bhikshuni Heng Chih

「遊化至罽賓國，轉付與婆舍斯多」：以後，師子尊者到處去遊方教化眾生，到罽賓國——這是當時一個國家的名字，有的說是雲南，有的又說是從西伯利亞那兒去，這不需要考證它，總而言之，是當時一個國家。尊者就在那兒傳法給第二十五祖婆舍斯多尊者了。

「後王秉劍至尊者所，問曰：師得蘊空否？」傳法之後，因為當時這個國家有二個外道，學種種幻術，想要謀反叛亂，就偽裝成出家人，潛入王宮。事發敗露，這個國家的國王誤以為是出家人所為，就要毀滅佛教。這個國王，手裏拿著一把寶劍，到師子尊者住的地方，問他：「你已經得到五蘊皆空了嗎？色受想行識，你都空了沒空啊？」

「曰：已得蘊空。」因為師子比丘不打妄語，也不會說客氣話，國王來問他，他就說真話了：「我已經得到五蘊皆空，我照見五蘊皆空，知道『色即是空，空即是色，受想行識亦復如是』了。」

Then he traveled to Kubha, and he passed the Dharma to Basiasita.

Afterwards, the Venerable Lion went from place to place to teach and transform beings. Kubha was the name of the country back then. Some say Kubha was located in Yunnan and some say that it bordered Siberia, but it is not necessary for us to verify that. In general, it was a country that existed during that period of time. When he reached that place, the Venerable One transmitted the Dharma to Basiasita, who became the Twenty-fifth Patriarch.

After that, the king of that country, armed with his sword, came to where the Master was and asked, “Has the Master seen that the skandhas are empty?” After the transmission of Dharma, because at that time in that country there were two people of heterodox beliefs who had studied many spells and who, intending to cause chaos, pretended to be monastics and resided incognito in the royal palace. When their plot was discovered, the king, who thought they really were monastics, decided to purge Buddhism. Thus, the king, carrying his sword, went to where the Venerable Lion was and asked: “Have you already reached the level where the five skandhas are empty? Are form, feeling, cognition, mental formations, and consciousness empty for you, or not?”

The Master answered, “I have seen that the skandhas are empty.”

Because Bhikshu Lion did not tell lies or resort to polite phrases, he simply told the truth when the king asked him that question. “I already have reached the emptiness of the skandhas; I have illumined and viewed the five skandhas all as empty. I know ‘form is just emptiness; emptiness is just

「王曰：離生死否？」國王又問：「你離生死了沒有？」就是你了沒了生死啊？」

「曰：已離生死。」他答覆說：「我生死已經了了，沒有生死了！」

「王曰：既離生死，可施我頭。」國王就說：「你既然生死都不成問題，生死都了，那請你把頭布施給我。」

「曰：我身非有，何吝於頭？」師子比丘說：「我連身體都沒有了，這個頭我有什麼捨不得的？你就砍掉好了。」

「王即揮刃斷尊者首，白乳湧高數尺」：這個國王就用劍一斬，把師子比丘的頭給斬下來了。可是把頭斬下來，他不流血，而是由脖子上流出白漿，好像牛奶似的；這白漿竄高湧出，有數尺那麼高。各位想一想：這是什麼意思？等想清楚了，再來告訴我。

「王之右臂旋亦墮地」：這個國王因為右手拿著寶劍，斬了師子比丘的頭，這是殺聖人；這叫「弑父、弑母、弑阿羅漢、破和合僧、出佛身血」，這是犯了五無間的罪，所以他的右臂馬上就斷了，掉到地下。

贊曰——虛雲老和尚作：

無心可用 大用現前
廓通佛理 捨盡第筌
按劍引頸 海口難宣
蘆花白雪 秋水長天

「無心可用，大用現前」：無心可用到極點了，到「無功用道」這種的境界，無用無不用，就大用現前，大造化。

form and that feeling, cognition, mental formations, and consciousness are like that too.”

The king asked, “Have you escaped birth and death?” The king had another question: “Have you ended birth and death?”

The Master replied, “I have escaped birth and death.” He answered again, “I have already ended birth and death. There is no birth and death for me!”

The king said, “Since you have escaped birth and death, can you give me your head?” The king persisted with his questions. “Since birth and death is not a problem for you—you are beyond birth and death—then I am requesting that you let me take your head.”

The Master replied, “My body does not exist. Why should I be stingy with my head?” Bhikshu Lion said, “I don’t even have a body so why would I be unable to give up my head? Go ahead and cut it off.”

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. With one swipe, the king beheaded Lion Bhikshu. The head was severed, but no blood flowed forth. From the maimed neck, a white milk-like fluid spewed up into the air several feet. Think it over. What did this mean? Reflect on this first and then tell me what you think.

The king’s right arm subsequently fell to the ground. The king used his right hand to hold the sword that cut off Bhikshu Lion’s head, thereby killing a sage. It was one of the five violations defined as offenses deserving relentless retribution. Those are: (1) killing one’s father, (2) killing one’s mother, (3) killing an arhat (a sage), (4) breaking up the harmony of the Sangha, and (5) shedding a Buddha’s blood. Since he had committed one of the five offenses deserving relentless retribution, his right arm was instantly severed from his body and fell to the ground at his feet.

A verse in praise of him by Elder Master Hsu Yun says:

When there is no mind to function,

Great function manifests.

With total penetration of the Buddhas’ principle

Comes complete renunciation of tackle and trappings.

The sword was poised; the neck stretched forward.

What mouth is big enough to express this?

The blossoming reeds are white like snow.

The color of the sea in autumn matches the vast sky.

Commentary:

When there is no mind to function/Great function manifests. If we can ultimately be without a mind, then we reach the ability to function effortlessly. There is no function and yet no lack of function. The great function becomes evident. There can be great creation and great transformation.