



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

比丘尼恒持 修訂

A lecture by the Venerable Master Hua on September 7, 1981

English Translation Revised by Bhikshuni Heng Chih

「廓通佛理，捨盡第筌」：把佛的道理都明白了，就「捨盡第筌」，把一切的渣滓、一切的葛藤、一切的皮毛、一切不重要的，都掉了、不要了。

「按劍引頸，海口難宣」：國王到他那地方，手裏拿著一把劍；他就把脖子伸得長長的，等著國王殺，等國王斬。「海口難宣」，這種大無畏的精神，這種沒有「我」的精神，這種了生死的精神，這種「五蘊皆空」的真理，你就用海那麼大的口，也說不完這個道理，只可以用個簡單的比喻。

「蘆花白雪，秋水長天」：蘆花是白的，白雪也是白的，就像秋天的水和長天，都是一色的，都是天然本色。所謂「落霞與孤鶩齊飛，秋水共長天一色」，這是大自然的一種景色。

這位師子比丘，他能不流血，而流白漿。各位研究研究，這是什麼道理？

你們一個說他開悟證果了；一個說他無漏了，沒有欲念，斷欲去愛，到這個無所

With total penetration of the Buddhas' principle, comes complete renunciation of tackle and trappings. Once the principles expressed by the Buddhas are understood, then all superficialities, all that is extraneous, all the miscellany are cast aside—no longer wanted.

The sword was poised; the neck stretched forward, what mouth is big enough to express this? The king stood before him with his sword held in readiness; the sage stuck out his neck waiting to be killed by the king—waiting for the slice of the king's sword. **What mouth is big enough to express this?** What a magnificent, fearless spirit! What a selfless spirit! What a spirit of renouncing birth and death! What proof of having recognized the true principle that "all five skandhas are empty!" Even if one had a mouth as big as the ocean, one could never finish expressing this magnificence of spirit! The best we can do is use an analogy.

The blossoming reeds are white like snow, the color of the sea in autumn matches the vast sky. The reeds are white and the snow is white in the same way that the waterways and autumn sky are the same color. That singular hue represents nature's fundamental color. It is said:

The setting sun is level with a solitary duck in flight.

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

Nature exhibits one exquisite hue.

求的境界上了——也就是無爭、無貪、無求、不自私、不自利的這種境界。

你們不要以為「財色名食睡」這五個字是很簡單的。這五個字沒有證果之前，都不能斷的；證果之後還有的，不一定完全斷的。所以我們萬佛聖城給你們講的，都是證果的妙法；你不要看是很平常的，「我也懂啊！不爭，我也不爭了！」你心裏爭沒爭？「不貪，那我也不貪什麼。」你心裏貪沒貪？你外邊不貪，裏邊貪沒貪？裏邊不貪，你自性裏邊，在八識田裏頭，貪沒貪？求、自私、自利，都是這樣子。你要內外如一，內外都乾淨了，那才算呢！

師子比丘為什麼白乳竄高湧出，有數尺那麼高？因為他的血都變成白陽了；血本來是紅的，現在變成白的——證果的聖人就是這個樣子！所以你不能冒充的，不能說：「哦！我是證果了！」你證果？先把你的頭割下來看看，是不是流白乳？啊！這一下，再也不敢承認你證果了！因為證果就沒有頭了，這個果證得也沒有意思，沒有吃飯的東西了！所以還是不要冒充證果的人是好一點，這是很危險的。

人若已經到純陽體的時候，血就都變成白色了，這是證果聖人的一個證明。中國二祖神光，也是被政府把頭割去，因為說他是一個瘋人，那麼他頭上也是流白漿。這是他真正解脫了，沒有執著了，也就是無漏了。

無漏了，沒有欲漏、沒有色漏、沒有財漏、沒有名漏、沒有食漏、沒有睡漏，什麼漏都沒有了！到這個無漏的境界，得到漏盡通，這是最難得的一通。六通之中，天眼通、天耳通、他心通、宿命通、神足通都容易得，唯獨漏盡通不容易得；得到漏盡通時，就這個樣子——身上的血都變成白色的了。

Bhikshu Lion did not bleed red blood. He bled a milky-white fluid. What do you suppose that was all about?

One disciple answers that Lion Bhikshu was an enlightened sage; one disciple says that Lion Bhikshu was without outflows and craved nothing, having severed emotional desire, cast aside emotional love, and reached the level of seeking nothing. That describes being without contention, devoid of greed, not seeking, being unselfish, and not pursuing self-benefit.

Don't think that "wealth, sex, fame, food, and sleep" are simple things. Anyone who is not yet a sage is unable to cut these off; even after becoming a sage, it's not for sure these are completely cut off. What is explained at the City of 10,000 Buddhas is the wonderful Dharma for certifying to sagehood. Don't take it as very ordinary. "No fighting? Well, I don't fight," Really? Do you fight in your mind or not? "No greed? I'm not greedy for anything." Well, do you have greed in your mind or not? You are not externally greedy, but are you internally greedy? Is there greed in the field of your eighth consciousness? The same inquiry should be raised about seeking, selfishness, and interest in self-benefit. The outside and the inside is the same. Inside and outside must be clear and clean. That's what counts.

Why did white fluid gush several feet high when Bhikshu Lion was beheaded? It was because his blood was already totally yang-white. Human blood is ordinarily red but in the Patriarch's case it had turned white because he was a certified sage. Sagehood is not something you can fake. One cannot profess: "Ah! I am a sage!"

What level of sagehood have you attained? Cut your head off first and we will see if a milky-white substance flows forth. Hah! That always puts an end to such reckless claims. What's the good of being a certified sage if one has to be beheaded to prove it? That would put an end to all meaning and what is more, one wouldn't be able to eat! So it's better not to make exaggerated claims to sagehood. In fact, it's quite dangerous to do so.

When one has pursued the Way to the point that one is totally yang, then one's blood spontaneously turns white. That's proof of sagehood. The Second Patriarch of China, Venerable Shen Guang, was also beheaded by the government. In his case it was on the grounds of being insane. From his maimed neck white fluid also flowed forth. This is genuine liberation. No attachments whatsoever. It is also the state of no outflows.

No outflows include: no outflows pertaining to desire, no outflows pertaining to sex, no outflows pertaining to wealth, no outflows pertaining to fame, no outflows pertaining to food, and no outflows pertaining to sleep—no outflows at all! The penetration of the extinction of outflows is the most difficult penetration to obtain. The other five penetrations of (1) the heavenly eye, (2) the heavenly ear, (3) the knowledge of others' thoughts, (4) the knowledge of past lives, and (5) the completion of spirit are not terribly difficult to obtain, but (6) the penetration of the ending of outflows is not at all easy to attain to. With the penetration of the ending of outflows, one's blood becomes white.

待續

To be continued