



# 二十五祖 婆舍斯多尊者

## The Twenty-Fifth Patriarch, Venerable Basiasita

宣公上人講於1981年9月11日

比丘尼恒持 修訂

A lecture by the Venerable Master Hua on September 11, 1981

English Translation Revised by Bhikshuni Heng Chih

尊者，罽賓國人。初，母夢得神劍，因而有孕。既誕，拳其左手。父引見師子祖，問其故，祖即以手接曰：「可還我珠。」尊者遽開手奉珠，遂捨出家。祖為雍度曰：「吾師密有懸記，罹難。正法眼藏，轉付與汝。」

得法後，潛隱山谷，國王天德，迎請供養。後王太子德勝即位，信外道法，致難尊者，出衣示之。王命焚衣，五色相鮮，薪盡如故，王即追悔，致禮。後付法衣於密多，即現神變，化火自焚。平地舍利，可高一尺。

「尊者，罽賓國人」：婆舍斯多尊者是二十五祖，他是罽賓國的人。「初，母夢得神劍，因而有孕」：起初他的母親作了一個夢，在夢裡頭有一把神劍。一作這個夢之後，就有孕了。你說這個夢是真的、是假的？說是真的，又是個夢；若是假的，又有孕了。所謂夢，若是明明了了、清清楚楚的，神識並沒有

The Venerable Basiasita was from Kaśmir. Before he was born, his mother dreamed she obtained a mysterious sword. She then became pregnant. When the Master was born, he held his left hand in a tight fist. His father took him to see the Patriarch Lion to find out why this was. The Patriarch put his hand out and said, “You can return my pearl now.” The Venerable Basiasita immediately opened his fist and offered him a pearl. Thereupon his father allowed him to leave home. The Patriarch shaved the child’s head to ordain him, and said, “My teacher gave me a secret prediction that in my transmission of Dharma there would be difficulties. I now transmit to you the Treasury of the Vision of the True Dharma.”

After he obtained the Dharma, he hid away in the mountains. Then, King Heavenly Virtue invited him to receive offerings. Later, Prince Supreme Virtue ascended to the throne. He believed in a non-Buddhist religion and so he caused the master difficulties. The Venerable One took out the robe and showed it to the new king. The king ordered that the robe be burned. During the burning, a five-colored luminescence prevailed, and when the wood was consumed, the robe was as it had been—entirely unharmed. The king then repented and bowed to Venerable Basiasita. Later, the Patriarch transmitted the robe and the Dharma to Punyamitra. He then displayed spiritual powers, creating fire by which he cremated himself. The pile of śarīra that remained on the ground was a foot high.

*Commentary:*

昏迷，這種夢可以說是一個真夢；真就是夢，夢就是真。你信它是真的，也是個夢；你不信它是真的，還是個夢。

「既誕，拳其左手」：等他出生之後，左手攢著拳頭。他的左手不張開，你就怎麼想法子要他張開，他也不張開。雖然是個小孩子，但是力量也很大的，就是不張手，拳頭好像長到一起似的。大約他的父母已經想了很多方法，要把他的手張開，可是方法都不靈。於是等到他二十歲時，「父引見師子祖，問其故」：他父親沒有辦法了，就去找二十四祖師子比丘，請問他緣故。

「祖即以手接曰」：可還我珠。本來他父親問，什麼緣故這個孩子攢著拳頭不伸開呢？可是師子尊者並不答覆他這個問題，而是伸開手，好像要接什麼東西似的，就說：「你把我的寶珠還給我。」

「尊者遽開手奉珠」：遽，就很快地。婆舍斯多尊者遽然間把手張開來，就把珠子送給二十四祖師子尊者。你看，師子尊者就知道這孩子手裡拿著他的一顆珠子。

那顆如意珠，是給婆舍斯多尊者偷去了？不是偷去，這是做為一個預先授記。他們兩位早就約定好了，說：「你手裡拿著這顆珠子，到那兒托生去；我到那個地方，就會和你要這顆珠子，你就還給我，那麼你父親就會把你布施出家了。如果不是這樣，你的父親一定捨不得你，不讓你出家。所以我們兩個人預先這麼定好方法；到時候，我和你要珠子，你就把手張開還給我。」婆舍斯多尊者說：「好，就這麼辦！」

就這麼辦呢，他父親也很懂事情的，知道若要了解他的手為什麼不張開，就必須要問師子尊者，師子尊者就只叫他把寶珠還給他。

「遂捨出家」：他父親一看，有這麼個奇怪的事情——他手裡拿顆珠子，師子尊者一要，他就給他了！這不用說，他一定是和師子尊者有因緣的，於是就送他出家了。

**The Venerable Basiasita**, the twenty-fifth patriarch, **was from Kaśmir. Before he was born, his mother dreamed she obtained a mysterious sword. She then became pregnant.** First, there was the dream his mother had in which a magic sword appeared. After that, she became pregnant. Should we consider the dream true or false? We may say it was true, and yet it was still just a dream. We may say it was false, and yet she did become pregnant. It is referred to as a dream, and yet that kind of dream is crystal clear and thoroughly understood. Her awareness was not dulled or confused. That kind of dream can be considered true. Truly it was a dream, but a dream that was true. You can trust the truth in it, and yet it was still just a dream.

**When the Master was born, he held his left hand in a tight fist.** From his birth on, he was clenching something in his left fist. No one could figure out how to get him to unclench his fist. No matter what anyone tried, he would not relax his grip. Although he was an infant, his strength was incredible. He simply would not open that fist. It was as if his hand had grown together like that. Over time, his family members probably tried all sorts of methods to get him to open his fist, but none of the methods worked. So when he was twenty years old, **his father took him to see Patriarch Lion to find out why this was.** By then, his father had no recourse but to take his son to see the twenty-fourth patriarch, known as Bhikshu Lion, to find out the reason for the fist.

**The Patriarch put his hand out and said, “You can return my pearl now.”** Originally the father asked the patriarch why his son would not open his fist. But the Patriarch did not answer the question. Instead, he put his hand out. He extended his hand palm upward as if to receive something and said, “You can return my pearl now.”

**The Venerable Basiasita immediately opened his fist and offered him a pearl.** It happened very quickly. He opened his fist and handed the twenty-fourth patriarch, Simha, the pearl. Look at that! Venerable Simha knew the child held a pearl in his hand.

Had the youngster stolen the wish-fulfilling pearl from Venerable Lion? No, it was not stolen. It was evidence of a former prediction. The two of them had made a pact long ago: “You hold this pearl in your hand and go to such-and-such a place to get born. I’ll come to that place and ask you for the pearl. You return it to me and then your father will allow you to leave the home-life. If we don’t do it this way, your father will never permit you to become a monk. So let’s carry out this plan and when I find you and ask for the pearl, you give it to me.”

That was the agreement. And as it turned out, his father did exactly the right thing. When he could not figure out why the child’s fist did not open, he went to ask Venerable Lion. All the Venerable Lion had to say was, “Give me back my pearl.”

**Thereupon his father allowed him to leave home.** He saw that his son held a pearl and, when the Patriarch asked for it, the child gave it to him. Nothing more needed to be said. It was obvious that the child had affinities with Venerable Lion. And so the father allowed him to leave home.