



# 二十五祖 婆舍斯多尊者 (續)

## The Twenty-Fifth Patriarch, Venerable Basiasita (continued)

宣公上人講於1981年9月11日

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

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「祖為難度曰」：師子尊者就給他落髮，就說：「吾師密有懸記」：我的師父第二十三代祖師，早就對我說過。懸記，就是預言，很早很早就預先說，將來會有一個什麼事情發生；到時候，看靈不靈驗。這懸記是什麼呢？「罹難」：說是我將來弘揚佛法，會遇著一種災難。可是不要緊，「正法眼藏，轉付與汝」：我現在先把教外別傳、實相離相、以心印心、不立文字的這種法門，傳授給你。」。

「得法後，潛隱山谷」：婆舍斯多尊者得法之後，就隱遁到山裏頭去修行，不見人。「國王天德，迎請供養」：這個時候，那個國家的國王叫天德，到山裏頭請他出來到宮裏供養。

「後王太子，德勝即位」：以後這個國王的太子德勝，繼承帝位的時候，「信外道法，致難尊者」：他不信佛了，信外道法。

**The Patriarch shaved the child's head, ordained him, and said,** Venerable Lion allowed his head to be shaved and said to him: **“My teacher gave me a secret prediction.** My teacher, the twenty-third patriarch, told me something a long time ago. He made this prediction. A long, long time ago he said, “In the future something will happen and it remains to be seen if this prediction will unfold. What's the prediction? Difficulties. He said in the future while propagating the Buddha-dharma, **that in my transmission of Dharma there would be difficulties.** Hardship will be encountered. But you should not worry. **I now transmit to you the Treasury of the Vision of the True Dharma.** I'm giving you the teaching that goes beyond the teaching; this indication of truth that is beyond indication; this mind-to-mind seal that does not rely on words or language.”

**After he obtained the Dharma, he hid away in the mountains.** Once Venerable Basiasita received the Dharma, he went into hiding, cultivating in the mountains and not seeing anyone. **Then, King Heavenly Virtue invited him to receive offerings.** At that time, that country was ruled by a king named Heavenly Virtue. The king went into the mountains and invited the Venerable One to come to the palace to receive offerings.

**Later, Prince Supreme Virtue, the son of that king, ascended the throne. He believed in a non-Buddhist religion and so he caused the master difficulties.** He did not believe in Buddhism. He believed in another religion. At present, many people believe in externalist ways. It is hard to blame them, since such externalist ways have existed for a long time. The Prince made things difficult for Venerable Basiasita. The Prince said to him, “Venerable Lion had already gotten in trouble with the government, so how could he have possibly transmitted the Dharma to you?” **The Venerable One took out the robe and showed it to the new king.** By way of verification, he revealed that he had the robe and bowl transmitted from the Buddha. But **the king ordered that the robe be burned.** The king commanded his prime minister to burn the robe. **During the burning, a five-**

所以難怪現在很多人信外道，因為那時早就有這個外道法。德勝王就去難為這位婆舍斯多尊者，給他困難，說師子尊者已遭王難，怎麼有可能傳法給你呢？「出衣示之」：婆舍斯多尊者就拿出佛傳下的衣鉢，給德勝王看。「王命焚衣，五色相鮮，薪盡如故」：德勝王就命令他的臣下，把衣拿去用火燒了。可是這衣越用火燒，它的顏色越鮮明，現出青黃赤白黑這五色。等到火都燒完了，這衣還完全沒燒到。

「王即追悔，致禮」：德勝王一看這樣情形，這衣燒不了，於是生大慚愧心，知道自己做錯了；所以就向婆舍斯多尊者頂禮，求懺悔，說：「我以前相信外道，這是不對的，我現在也要皈依三寶，拜尊者為師。」

「後付法衣於密多」：以後婆舍斯多尊者又把這衣和法，傳給密多尊者。「即現神變，化火自焚」：於是就現大神變，自己化成三昧真火，把自己燒了。燒了以後，你猜怎樣？「平地舍利，可高一尺」：他的舍利從地面算起，有一尺多高，有那麼多的舍利。你看！這如果沒有真的功夫，怎麼會有那麼多的舍利呢？所以就讚歎他——

贊曰：

未出門牆，玄珠已握  
傳此信衣，化被蒙族  
患難不侵，火鍛金昱  
勝王追悔，法幢高卓

「未出門牆，玄珠已握」：還沒有到房子外邊，也就是說他還在胎裏邊時，這顆如意寶珠已經在他的掌裏握了。

「傳此信衣，化被蒙族」：由釋迦牟尼佛傳下來，用來表信的衣鉢，他用來教化這種不受法王教化的民族。

「患難不侵，火鍛金昱」：什麼患難也侵犯不了他，即使德勝國王用火燒這金色之衣，也都燒不壞。

「勝王追悔，法幢高卓」：這時德勝國王也懺悔了，就在當時的國家，立起很高的大法幢。

colored luminescence prevailed, and when the wood was consumed, the robe was as it had been—entirely unharmed. As the robe was being burned, the more the fire raged, the clearer the colors of the robe became. It had five colors: green, yellow, red, white, and black. The fire burned out, but the robe was not burned at all.

**The king then repented and bowed to Venerable Basiasita.** When King Supreme Virtue saw that the robe could not be burned, he became extremely repentant. He knew he was wrong and so he bowed to Venerable Basiasita, seeking forgiveness. He said, “Before, I believed in a non-Buddhist religion, but I realize that was a mistake. Now I wish to take refuge with the Three Jewels and bow to you, Venerable, as my teacher.”

**Later, the Patriarch transmitted the robe and the Dharma to Venerable Punyamitra. He then displayed spiritual powers, creating fire by which he cremated himself.** He suddenly exhibited great spiritual prowess. He exuded the fire of true samadhi, using it to cremate himself. After his body was burned what do you suppose was left? **The pile of śarīra that remained on the ground was a foot high.** The relics that were derived from his body made a mound measuring a foot high. That’s a lot of śarīra! Think about it. Without genuine skill, how could there be so many śarīra?

*A verse in praise of him says:*

Before he even got out the door,  
he grasped a mysterious pearl.  
Having been transmitted this robe of faith,  
he used it to teach the masses.  
Adversity could not encroach. Fire forged golden light.  
King Supreme then repented.  
The Dharma banner was lifted to lofty heights.

*Commentary:*

**Before he even got out the door, he grasped a mysterious pearl.** Even before he got outside his home, meaning the womb, he was clutching a wish-fulfilling pearl in his fist.

**Having been transmitted this robe of faith, he used it to teach the masses.** The Patriarch used the robe and bowl, transmitted from Buddha Śākyamuni as a token of faith, to teach the masses who did not hold the same viewpoint as the Dharma King.

**Adversity could not encroach. Fire forged golden light.** The adverse situation did not affect him. Thus when King Supreme Virtue tried to burn his golden robe, it remained undamaged.

**King Supreme then repented.** His Majesty Supreme Virtue felt remorse. **The Dharma banner was lifted to lofty heights.** The banner of Dharma was then lifted exceptionally high throughout the country.

待續

To be continued