



# 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  
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

憚，就是「怕」的意思；煩，就是「生煩惱」。說：「唉！這怎麼辦呢？」你不需要憂愁！我們修道的人，要打破一切情識；對任何人也不用情感去拉攏關係，也不要私心和人去交朋友。要用一種真心，但我沒有什麼情感，我是待人以誠，眾志成城，對任何人要比對自己更好。

不要存心說：「喔！有人害我！」你若不害人，就沒有人害你；你不害人，就算人害你，這也沒有關係。因為這或者是往昔的罪業來討債，所以遇著了，怎麼樣也不要怨天尤人，不要怨乎其外，什麼事情都認命。

不要以情識來用事；用這個，就不真了。情，就是感情；識，就是識心。你們哪一個能不用識心來修道，不用感情來修道，只用真心修道，不爭、不貪、不求、不自私、不自利、不打妄語，能在這個最淺顯的地方，把這些個毛病都沒有，已經是有感應了。

### Commentary:

Anxiety points to fear, to getting upset, and saying, “Oh! What should I do?” There’s no need to be concerned. We who cultivate the Way must break through everything. None of us should use emotion to create relationships with people. Do not be motivated by selfishness when choosing friends. We should use our true mind. We should not be emotional but should treat others with sincerity. There is strength in unity. We should treat others better than we treat ourselves.

We should not harbor thoughts like, “Oh! Someone wants to harm me!” If we do not harm others, they will not harm us. If we do not harm others, then even if someone does harm us, we accept it, thinking that it’s probably a result of some karmic mistake we made in the past. Whatever happens, we should not curse heaven and blame others. We should not place the blame on anyone or anything external. We should accept whatever comes to us.

We should not use the emotions of our sixth mind-consciousness in dealing with matters. That mind is not true. Emotional reactions are generated from the mind-consciousness, so that mind cannot be used when cultivating the Way. We must use the true mind and refrain from fighting, from greed, from seeking, from selfishness, from pursuing self-benefit, and from not telling the truth. We must start by getting rid of these basic habits and that in itself will be a response.

But we must not think, “I want a response to happen,” and then after not getting one for the first day or so of our practice, just give up and retreat, thinking, “Why don’t I have any *gong fu*? Why haven’t I had any success at all?” Well, what kind of success were you hoping for? Don’t just keep hoping for a speedy outcome.

*Do not wish for speed,  
for that can hinder you from getting there at all.*

可是你也不要存一個「我要有感應」的念頭；修了兩天半，沒有感應，就退心了：「怎麼我這麼沒有功夫，還是一點成就也沒有？」你要有什麼成就啊？你不要盡想快，「無欲速，無見小利。欲速則不達；見小利，則大事不成」。

所以我們萬佛城的出家人，都是「養成大拙方為巧，學到如愚始見奇」，都是在學笨、學愚癡、學著不會算術、學著吃虧、學著忍辱、學著不佔便宜，就學這個；不是盡用那個精細鬼、伶俐蟲去騙別人，和人拉攏一點關係。我們這兒都沒有這個！所以我們這兒的出家人，各個都是很笨的；越笨越好，越愚癡越好。為什麼？因為你們跟的這個師父，就是一個笨師父，笨到極點！所以你們所學的，就是學這個笨法子。雖然在太空時代，我們還要這麼老老實實地去做，不用任何一點的科學方法，就以這個笨法子來修行。你沒有法子用科學的方法來修行！

你要拿出你的時間來，拿出你的真心來，拿出你不怕苦、不怕難、不怕沒有錢的這種精神！要正和世間相反，世間人所好的，我們不好；世間人所貪的，我們不貪；世間人所希望的，我們不希望。我們也不在這兒搞名，也不在這兒搞利，也不在這兒想要出個鋒頭，想要怎樣。這些都要放下！我們要埋頭苦幹，默默耕耘；不要說是：「我到外邊去，要賣點修行。」

「百千三昧常遊戲」：三昧有百千種那麼多，不過你若一通，一切通；一了，一切了。一種三昧通了，那麼每一種三昧就都通了，所以百千三昧同時成就。常遊戲，都是像玩似的。

「舍利盈尺契真源」：婆舍斯多尊者為什麼有那麼多舍利？就因為他真不是凡夫，真是很特別的，真是一個了不起的人，所以他把自己燒了，有一尺多厚那麼多的舍利。所以在佛教裏頭，你有真功夫，是功不唐捐。不是說盡打妄語、車大砲，到時候一點實證也沒有。我們平時要是不打妄語，老老實實修行，也不管有

*Do not fixate on small gains,  
for that can keep you from achieving big things.*

Monastic disciples at the City of Ten Thousand Buddhas should:  
*Be clever in mastering the art of being an artless dolt.  
Learning how to appear dull-witted, we discover a rare perception.*

We must learn to be guileless; we should practice being dumb. We must learn to take losses, to bear insult, to not look for bargains. That's what we should be learning. We should not give vent to our ghost-like attention to minutiae or extend our shrewd tentacles in order to cheat others or create relationships that are advantageous to us. We should not have any of that here. That is why the monastics here are dumb. The more dim-witted, the better. Why is that? Well, you are following an extremely dumb teacher. So all you are able to learn is this method of being dumb. Although this is the space age, we should still just go about doing things honestly. Do not try out scientific methods in your practice. Just stay dumb as you cultivate. Scientific methods are not applicable to cultivation.

We should take our time; find our true mind; develop a spirit of not fearing suffering, difficulty, and the absence of money. We should go against the stream of society and not like whatever people in the world like. We should not be greedy for the mundane things that others want. We should not wish for the mundane things that others wish for. We are not here to become famous. We are not here to seek profit. We should not try to be noticed. We should let all these things go. We should bury our heads in hard work; we should unobtrusively plow and plant our fields. We should not decide to go out and sell the fact that we are cultivators.

**Within hundreds of thousands of samadhis, he roams at ease.**

Although the samadhis are calculated as numbering in the hundreds of thousands, still, we should remember that when you have penetrated one, you thereby penetrate everything. When you have understood one, you thereby understand everything. Likewise, when you become accomplished in one samadhi, you thereby accomplish all samadhis simultaneously. He roams at ease, very playfully.

**His śarīra piled a foot high, since he tallied with the true source.**

Why did the Patriarch Basiasita leave so many śarīra? It is because he was not an ordinary person, he was truly special. He was truly extraordinary and so he could burn his own body and leave behind a foot-high heap of śarīra. In Buddhism, if we develop genuine skill, our work will not have been in vain. It won't work to lie and brag but in the end have no real proof of anything at all. We must always take care not to lie. We must be responsible in our practice and pay no attention to whether we have any measure of success as we cultivate. Then when we practice to a point, we may have some accomplishment. If we have not accomplished anything,

沒有成就，就是修行。那麼修行到時候，有成就了，更好；沒有成就，再修行；就是繼續修行，生生世世都要修行，都要把這個弘揚佛法的責任，做為自己的責任。

很多天沒有問你們誰打什麼妄想了？我今天再問一問。我講到這孩子伸手把珠子交給師子尊者，有一個人就打這樣的妄想：「現在那顆珠子在什麼地方呢？」還有人打另一個妄想，說是那件衣用火燒，怎麼燒不壞呢？現在那件衣在什麼地方呢？有沒有人打這個妄想？

其實這沒有什麼奇怪的，珠子是師子比丘給他的嘛，所以師子比丘才說：「你還給我。」若不是師子比丘給他的，師子比丘怎麼叫他還，是不是這麼回事啊？他那顆珠，也可以說是一把劍，那是變化無窮的如意寶珠。

我不管你們打什麼妄想，我今天對你們講的話，你們要記得——不要用情識來用功夫！不要用情識來學佛法！要拿出你的真心，老老實實地來學佛法。❀

we just keep on cultivating. We must continue to cultivate life after life. We must make the propagation of Buddhism our personal responsibility.

It has been many days since I asked you what random thoughts you were having. Today I will ask again. When I finished describing how the child held out his hand and gave the pearl to Bhikṣu Siṃha, someone thought, “I wonder where that pearl is now.” Someone else thought, “I wonder where that robe which was not burned by the fire is now. I’d like to see it.” Does anyone admit to having those false thoughts?

Actually, what happened was not really strange, because Bhikṣu Siṃha is the one who gave the lad the pearl in the first place. That is why he could say, “Give it back to me.” If he hadn’t given the lad the pearl in the first place, how could Bhikṣu Siṃha have known to ask for it back? That’s why it happened like it did, right? The lad was holding a pearl but it could be likened to a sword, since it was a wish-fulfilling pearl with endless transformations.

I will pay no attention to what thoughts you have. But I want you to remember what I have said today. Do not use the emotions of the mind-consciousness as you work at your practice. Do not use the emotions of the mind-consciousness to study the Buddha-dharma. Find your true mind and be honest and reliable in your study of Buddhism.❀