



初祖摩訶迦葉尊者

The First Patriarch Venerable Mahakashyapa

宣公上人講於1983年10月15日
Lecture given by the Venerable Master Hua on October 15, 1983
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尊者，本摩竭陀國人，出婆羅門氏，其形金色。見佛出家，冀度諸有。佛於衆中，稱為第一。一日，佛於靈山會上，拈出一枝金色鉢羅花示衆。時大衆默然，惟尊者破顏微笑。佛曰：「吾有正法眼藏，涅槃妙心，實相無相，微妙法門，不立文字，教外別傳，付囑摩訶迦葉。」復以金縷僧伽梨囑曰：「轉授當來慈氏佛。」尊者作禮曰：「恭依佛敕。」後尊者以法轉付阿難，即持僧伽梨入雞足山入定，以俟慈氏下生。

「尊者」：就是指摩訶迦葉；摩訶，是大的意思，也就是大迦葉尊者。他活到現在還沒有死呢！在雲南雞足山那兒入定，等著當來下生彌勒尊佛成佛的時候，把金縷僧伽梨的衣，交給彌勒尊佛；因為這件衣是佛佛相傳的，所以他在那等著彌勒尊佛出世。從那時到現在大約有兩、三千多年了，他還在雞足山那兒入定呢！

「本摩竭陀國人，出婆羅門氏」：摩竭陀國是古印度一個國家的名字，尊者是那個地方的人，生於婆羅門種。印度有四個種姓，婆羅門是其中之一，是尊貴的種姓。

「其形金色」：尊者的身上有一種光明，這種光超過一切的光，把其他的光

Essay:

The Venerable One was a native of the country of Magadha and was born into a Brahman family. His complexion was the color of gold. Upon seeing the Buddha, he left the home life with the intention of saving all beings. The Buddha declared him foremost in the assembly. One day the Buddha, in the assembly on Magic Mountain, picked up a golden *utpala* bloom and showed it to the assembly. At the time the great assembly was silent, except for the Venerable One, whose countenance broke into a smile. The Buddha said, "The Proper Dharma Eye Treasury which I possess, the wonderful mind of nirvana, of real mark with no mark, the subtle and wonderful Dharma teaching, which establishes no texts and is a special transmission outside the teachings, I entrust to Mahakashyapa." He also passed down to him the *samghati* robe of gold thread, saying, "Pass this on to the future Buddha Maitreya." The Venerable One bowed and replied, "I shall revere the Buddha's instructions." Afterwards the Venerable One transmitted the Dharma to Ananda and then, taking the *samghati*, he went to Chicken Foot Mountain and entered samadhi to wait for Maitreya to be born.

Commentary:

The Venerable One here refers to Mahakashyapa. *Maha* means great. He is the Venerable Great Kashyapa, and he is still alive at present. He is in samadhi inside Chicken Foot Mountain at Yunnan Province in China, waiting for Maitreya Buddha to be born and to realize Buddhahood. Then he will pass on the gold threaded *samghati* robe to him. Since this robe is transmitted from one Buddha to the next Buddha, he is waiting for Maitreya Buddha's birth in this world. It has been two or three thousand years now and he is still in samadhi inside Chicken Foot Mountain!

He was originally a native of the country of Magadha and was born into a Brahman family. Magadha was the name of a country in ancient

明都遮蓋住，就好像把一切的光都吞了、飲了；無論是燈光、日光、月光、星光……，一遇著大迦葉尊者的光，都顯不出它們的光了！因此稱為「飲光氏」。他怎麼會有這種光呢？

在過去毗婆尸佛滅度之後，有一座破廟，這座廟不但頹壞，連塔也傾倒了，佛像在那兒就像在露營似的，風吹雨打的。這時有一個窮女人，一看到這種情形很痛心，就發心要為佛造座廟，為佛像裝金。這個女人雖然發了這種心願，可是她是個很窮的人，於是就各處去要飯化緣買金子。要了十幾年的飯，也就積蓄了很多金子，足夠修廟及鋪金，於是就請了一個冶金師為佛像貼金。金匠見她一片赤誠，便對她有一種好感，於是發心免費出力為佛像鋪金。工作完成後，金匠就向她求婚，而且兩人發願生生世世都要做夫婦，一起修道——皈依三寶，出家了道。

大迦葉尊者就是當時的那位冶金匠，因為他過去做窮人的時候，發心為佛像鋪金，所以和他的太太——日後出家為紫金光比丘尼，生生世世身體都有金色的光。

「見佛出家，冀度諸有」：等到釋迦牟尼佛來到這個世界時，迦葉尊者本來是個老外道，帶著很多的徒弟在那兒修行。但是遇著佛了，覺得自己不行了，所以他那時候雖然已經一百二十多歲，還是拜佛做師父，跟著佛出家，想要教化一切的眾生。

「佛於眾中，稱為第一」：佛在大眾弟子裏頭，說摩訶迦葉是第一大弟子。「一日，佛於靈山會上，拈出一枝金色鉢羅花示眾」：有一天，佛在靈鷲山，拿一枝金色的鉢羅花，出示給大家看。

「時大眾默然」：那時誰也不知道是怎麼回事，都在那兒不知說什麼好了。默然，就是沒講話。「惟尊者破顏微笑」：惟有迦葉尊者，就在那兒笑起來了。破顏，他本來是很莊嚴、很鄭重其事的，可是這時卻笑起來了。

☞待續

India. The Venerable One was a native of that place and he was born in a Brahman clan. India has four castes, and the Brahman caste is one of them. It is a noble caste.

His complexion was the color of gold. The Venerable One had a bright light around his body. This light surpassed and covered up all other lights, as though it could consume all lights by swallowing or drinking them. Whether it was the light from a lamp, or sunlight, moonlight, starlight, etc., once it met up with Mahakashyapa's light, it failed to shine! Hence he was called the 'Drinker of Light.' How did he get this kind of light?

In the past, after Vipasyin Buddha entered nirvana, there was a ruined temple. Not only was this temple dilapidated, its pagoda had also fallen over. The Buddha image was left exposed to the elements of the wind and rain. At that time, a poor woman saw this situation and was very distressed. Therefore, she resolved to build a temple for the Buddha image and gild the image with gold. Although she had brought forth this vow, she was in destitution. So, she set out to various places to beg for food and money to buy the gold. More than ten years had passed and she finally saved enough gold to renovate the temple and the Buddha image. Then she went to commission a goldsmith to gild the Buddha image. The goldsmith was drawn by the absolute sincerity of this woman and fell in love with her. He resolved to gild the Buddha image for free. When the job was done, the goldsmith asked the woman to marry him. Both vowed to become husband and wife in life after life, to cultivate together, took refuge with the Triple Jewel, and became monastics to realize the Way.

Venerable Mahakashyapa was that goldsmith in a past life. He was a poor man at the time, yet he still resolved to gild the Buddha image. His wife later became a nun – Bhikshuni Purple Golden Light. In life after life, both of their bodies continue to possess this golden light.

Upon seeing the Buddha, he left the home life with the intention of saving all beings. When Shakyamuni Buddha appeared in this world, Venerable Kashyapa was still an old practitioner of a non-Buddhist path with many disciples practicing under him. After he met the Buddha, he felt he was outmatched. Although he was already more than 120 years old at the time, he still bowed to the Buddha as his teacher. He followed the Buddha into the monastic life with the intention of teaching and transforming all beings.

The Buddha declared him foremost in the assembly. Among the disciples in the great assembly, the Buddha declared that Mahakashyapa was his first great disciple. **One day the Buddha, in the assembly on Magic Mountain, picked up a golden utpala bloom and showed it to the assembly.** One day in Magic Vulture Mountain, the Buddha held up a golden utpala flower and showed it to the assembly.

At the time the great assembly was silent. At that time, no one knew what was going on. All were speechless and silent. They had nothing to say. **Except for the Venerable One, whose countenance broke into a smile:** Only Venerable Kashyapa smiled. Originally his countenance was very serious. However, he broke into a smile at that time.

☞To be continued