



姚秦羅什尊者

【佛祖道影白話解】 LIVES OF THE PATRIARCHS

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The Venerable Kumarajiva of Yaoqin

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師，天竺人，生於龜茲。幼出家，日記三萬二千言。同母入寺，頂佛鉢，心自念言：鉢形甚大，何其輕耶？即重不可勝，失聲下之。乃悟曰：心有分別故，鉢有輕重耳。

時沙勒王請陞座講經，學者尊之；師道震西域，名流東土。姚秦遺隴西公碩德，迎師至長安，待以師禮，甚見優寵；乃請譯衆經，暢顯神源，揮發幽致。于時四方英賢，萬里咸集；罔不思諮，稟于座下。蓋佛法東來，至師始著。及沒，荼毘，舌根不壞，蓋表所譯不謬云。

「姚秦」：這個秦，有嬴秦，有符秦，有姚秦；咱們這個，是姚秦的時代；因為嬴秦、符秦都過去了。那個姚秦的時候。「羅什尊者」：羅什，翻譯成童壽；言其童年而有耆德——而有長者的風度。雖然是一個童子，可是他像個老年人那樣，正正經經的，說話鄭重其事的，不苟言笑。咱們家的老年人是不講笑話的，不像我這個「小孩子」，常常和你們這些

Essay:

The Master was an Indian from the state of Kucha. He left the home life in early youth and was able to memorize thirty-two thousand words a day. Once, he went to a temple with his mother and playfully lifted over his head, a large urn, which had been placed before the Buddha. He then thought to himself, "This urn is large; I wonder how it became so light?" The moment he had this thought, the urn became unbearably heavy. As he let out a cry and dropped the urn, he awakened to a principle and said, "The mind discriminates. Hence, the urn comes to seem light or heavy."

Later, the King of Kashgar invited the Master to ascend the high seat and explain the sutras. Many students of the Dharma venerated him, and the Master's virtue spread throughout the land, so much so that his name reached the eastern land of China. Yaoqin sent a man of great virtue, the Lord of Longxi, to invite the Master to the capital of Chang'an. And the King treated the Master with great deference. The welcome, which greeted him at the capital, was extremely cordial. Kumarajiva undertook the translation of many sutras and was able to reveal clearly the divine source and display the innermost profound depths. At that time, worthy people from the four quarters came and gathered from thousands of miles around. There were none that did not have questions in mind, and all wanted to study under the Master's guidance. It can well be said that the propagation of the Buddhadharma in China stems from him. After the Master passed away, at his cremation his tongue remained unconsumed by fire as proof of the accuracy and authenticity of his translations.

Commentary:

小孩子來講笑話。那我就是「童壽」了！真的，這個真的啊！你們都認識了啦！

「師，天竺人，生於龜茲」：他生在天竺。可是他父親是天竺人，母親是中國人；在現在的新疆庫車縣那個地方，那個時候叫龜茲國，是當時的一個小國家。「幼出家」：他父親以前是個出家人，因為和他母親結婚，就生鳩摩羅什。後來他母親要出家，他父親捨不得她出家，他母親就絕食。絕食七天，他爸爸一看，要餓死了；算了！叫她出家去啦！她出家譯經，於是乎帶著鳩摩羅什出家去了。那時他很年幼，大約和果舟的兒子年歲差不多。可是果舟想要出家沒有出家，果舟的太太也不想出家；他們這個兒子是不是會出家？這都是說不定的。那麼有的人現在就說：「萬佛城這些小孩子啊，將來真是不得了！」究竟怎麼樣不得了呢？我也不知道。可是咱們果舟那個兒子可以說是四歲就會念《法華經》——念幾句，不是全念；這個也不要說得太清楚，咱們也不要太糊塗！

「日記三萬二千言」：這個「言」，不是「字」。若三萬二千言是三萬二千字，很容易認的，很容易讀會的。這個是三萬二千句。你看那個《法華經》，那是六萬餘言；要是一半，也就是三萬多言。所以這個「言」字，不是個「字」，是「句」。

「同母入寺」：他因為也出家了，所以七歲的時候，隨著他母親住到廟上去。「頂佛鉢」：那個時候，雖然他是個童壽，但是童心未息；看見這個佛鉢很好玩的、很大的，拿起就頂在頭上來，不知道想要幹什麼。等一頂到頭上，「心自念言」：心裡就起了妄想了。就說什麼呢？「鉢形甚大」：這個鉢，樣子這麼大，「何其輕耶」：怎麼這麼輕呢？你要設身處地，好像你當時頂這個佛鉢，也這麼想！「即重不可勝」：於是乎就重了，啊！這個鉢就拿不動了。「失聲

Yaoqin: With regard to this character 'Qin,' there's the period of Yingqin, Fuqin, and Yaoqin. Here it refers to the period of Yaoqin since Yingqin and Fuqin had already passed. **Venerable Kumarajiva:** Kumarajiva is translated as 'Youth of Long Life.' It was said that the Master was a youth with the virtue of a sixty-year-old – he had an elder's demeanor. Although he was still a pure youth, he acted like an old man, being serious and proper in his speech and manner. The elderly people in my hometown would not crack jokes the way I do. I act like a kid and joke with all you 'kids' all the time. Hence you could say I am also a 'Youth of Long Life.' It is true. You should all know me by now.

The Master was an Indian from the state of Kucha: He was born in India. His father was Indian, and his mother was Chinese. Kucha was a small country located at the present day Kuye County in Xinjiang Province, China. **He left the home life in early youth.** Previously, his father had been a monk. However, he got married, and with his wife, they had a son, Kumarajiva. Later, Kumarajiva's mother wanted to leave the home-life, but his father was unwilling to let her go. So, his mother fasted for seven days. When his father saw that his wife was about to starve to death, he finally gave in and allowed her to leave the home-life. The mother brought Kumarajiva with her, and she began to translate the sutras. Kumarajiva was very young at the time. Probably he was the same age as Guo Zhou's son. [Note: Guo Zhou was a lay disciple.] However, Guo Zhou who wished to leave the home-life has not done so, and his wife does not want to leave the home-life. Will their son leave the home-life then? It's not for sure. Now some people are saying: "These children from the City of Ten Thousand Buddhas will be incredible in the future!" Ultimately, how incredible will they be? I don't know either. However, Guo Zhou's son could recite several sentences from the *Dharma Lotus Sutra* at the age of four. It's just a few sentences, and not the entire volume. We don't want to say it too obviously, nor be too muddle-headed!

Kumarajiva was able to memorize thirty-two thousand words a day. The use of word does not translate to character. If thirty-two thousand words were thirty-two thousand characters, it would be easy to recognize and easy to read. Instead, the use of word translates to thirty-two thousand phrases. For example, the *Dharma Lotus Sutra* contains over sixty thousand words, half of which is over thirty thousand words. Hence, word is not a character; it refers to a phrase.

Once he went to a temple with his mother: The Master also left the home-life. When he was seven years old, he followed his mother to the temple, **and playfully lifted over his head a large urn, which had been placed before the Buddha.** At that time, although he was named 'Youth of Long Life,' [implying that he was older than his years,] he still retained a youthful spirit. When he saw the Buddha's urn, he thought it was really fun, really big. So he lifted it up over his head not knowing what to do with it next. Once it was over his head, **he then thought to himself:** he gave rise to an idle thought. What did he say to himself? **This urn is large,** really big. **I wonder how it became so light?** Why is it so light?" You must put yourself in his place and imagine yourself lifting the Buddha's urn over your head with this same thought. **The moment he had this thought, the urn became unbearably heavy.** Then it became heavy. He could no longer lift the urn. **As he**

下之」：他即刻嚇了一聲，失聲，就「唉呀」一聲，「怎麼這麼……」就這樣子，所以就叫失聲。下之，就拿不住了，甚至於跌倒地下了。「乃悟曰」：這時候，這一玩，就明白一件事情啦！「心有分別故」：這個「故」，就是緣故。喔！因為心裡有分別的緣故，「鉢有輕重耳」：所以這就有輕有重啦！這分別，就是他心自念言；那就是起妄想，生分別心啦！

所以，這個神通啊！你要是沒有分別心，那就是神通；你有分別心，那就是分別。這個神通就是智慧，你要是沒有分別心，萬物皆被你用，無論什麼你都會明白，甚至於你不需要學；你有分別心，就記不住了！就想了——這個就是第二念！你若第一念，那就沒有分別心；第二念，就是落於分別心。第一念，就是那個佛性；第二念，就是那個妄想、識心。在這個時候，他才七、八歲。

「時沙勒王請陞座講經」：以後，大約十六歲那個時候，這個沙勒王請他陞座說法講經。沙勒王以身為座，以自己的身給他坐在身體上。那個時候還沒有沙發，若有沙發，當然也就給他設一個沙發椅在那兒坐著，也很舒服的。有一個塑膠在裡頭墊著，沒有這個，大約那個時候人都很笨，沙勒王一想，為了表示自己的誠心，也就給他做一個寶座，以自己的身體在那兒給他坐著。因為他年紀小，年紀也輕嘛！沙勒王一方面也很好玩的，一方面也表示恭敬法，尊重這個法，就叫他坐在自己身上來講法。

那麼這樣子，他講經的時候，「學者尊之」：所有的有知識的一般學者——不是無知之學，是有知之學；因為他講經講得非常的圓滿、非常的好，所以不得不尊重他的智慧。因為他有智慧，他講得既扼要又簡單，讓人很容易明白的。「師道震西域」：鳩摩羅什尊者的道，在西域上是大興。西域，就是印度等地。「名流東土」：可是他那個時候，多事的人也很多，就給他宣傳：「印度出了神童，出了國寶啦，簡直是不得了啦！龜茲大約是會王天下，將來會併吞各國呀！」就這麼給他宣傳。當時這一宣傳，你說怎麼樣啦？名聲流傳到東邊的中國去了。

待續

let out a cry and dropped the urn... He became anxious and cried out, "Oh, no! How can this be so?" He no longer could hold on to it, and it tumbled to the ground. **He awakened to the principle:** At that moment, he understood something in the midst of his playfulness, **and he said, "The mind discriminates.** The mind makes distinctions, **hence the urn comes to seem light or heavy.** Therefore, there's a feeling of light or heaviness." This distinction refers to his 'thought to himself' that gave rise to an idle thought of discrimination. With regard to spiritual powers, if you don't have a discriminating mind, then you will have spiritual powers. If you have a discriminating mind, then you merely make distinctions. Spiritual power is wisdom. If you cease making distinctions, then you can make good use of everything. You will understand everything and you don't even have to learn. However, if you make distinctions, you won't even be able to remember! If you start thinking, you have already gone to the second thought. If it is your first thought, then you will not have a discriminating mind. It is the second thought that falls into differentiation. The first thought is the Buddha nature. The second thought is the discursive thought, the conscious mind. The Master was about seven or eight years old when the event with the urn happened.

Later, when the Master was about sixteen years old, **the King of Kashgar invited the Master to ascend the high seat and explain the sutras.** The king used his body as the seat and invited him to sit on it. In those days there were no sofas. If sofas had existed, he would have prepared one for the Master to sit on. It would have been pretty comfortable with cushions. But they did not have that in those days. Perhaps people were all quite simple back then. The King of Kashgar wanted to express his sincerity, so he made an honored seat by using his body for the Master to sit on, since the Master was young. On one hand the King of Kashgar was also playful. On the other hand, he also wished to show his respect for the Dharma. Thus he asked the Master to sit on his body to speak the Dharma.

When the Master lectured on the sutra, **many students of the Dharma venerated him.** All the scholars and students came to venerate him because his sutra lecture was extremely fine and complete. Because the Master was wise, his lecture was concise and simple and easy for people to understand. **And the Master's virtue spread throughout the land.** Word of Kumarajiva's moral virtue spread throughout the land of India, **so much so that his name reached the eastern land of China.** At that time, there were many busybodies advertising: "India has a child prodigy. A national treasure is found. It's absolutely incredible! The country of Kucha will probably become ruler of all lands. In the future it will annex various countries!" As they kept publicizing the Master, his reputation eventually reached the land of China to the east.

To be continued