



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

(續) (continued)

宣公上人講於1985年9月20日
Lecture given by the Venerable Master Hua on September 20, 1985
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「姚秦」：那個時候其實還不是姚秦，是符秦。「遣隴西公碩德」：遣，就是遣派，就是命令。命令幹什麼呢？命令去做土匪去，命令他的軍隊去打劫去。打劫什麼呢？到人家國家去，把人家國寶給搶來。這個國寶不是珠玉、男女，而是國家一個智人——有智慧的人。那時中國也有一個有智慧的人，就是道安。遣隴西公大德，去「迎師至長安」：說是「迎」，不是迎，來得很丟人的、很倒架的。由這裏，見著我們中國人也是很講道理的！我這一說中國人會有很多人都不高興，可是我不能不講坦白話，我不能不說公道話。因為當時知道他是國家的一個大德高僧，知道他是一個有智慧的智人，那麼應該去請，應該和人家國家商量，以外交的關係、途徑，請他到中國來弘揚佛法。不應該就發了七、八十萬兵到那兒硬給搶來了。請鳩摩羅什來，願意來不願意來，都在不可知之數的。這個可以說是威迫利誘——利誘是談不到，威迫是真的。那麼把他活抓活拉，就給抓到中國來了。

呂光還看不起出家人，心裡頭想：「這個國家的皇帝呀！真是沒有知識，搶那麼一個窮和尚來幹什麼呢？智人？什麼叫智人呢？」

Yaoqin sent a man of great virtue, the Lord of Longxi. At that time it was in fact Fuqin, not Yaoqin. To 'send' here means to order. What was the order? He was ordered to become a bandit. The order was to deploy his army to a country to seize a national treasure. This national treasure was not a pearl, a piece of jade, or any ordinary man or woman. It was a wise man of the country, an intelligent man. During that time there was also a man of wisdom in China -- Dharma Master Dao An. So, the Lord of Longxi was sent to **invite the Master to the capital of Chang'an**. Although the text says 'welcome,' in reality, he was being brought in disgracefully. From this, we can see that the Chinese were very unprincipled! Perhaps many people will be upset to hear me speak about the Chinese like this. However, I have no choice but to speak frankly and impartially. At the time the emperor learned that in Kuche there was an eminent Sangha with great virtue in his country. He heard that this Master was an intelligent man with great wisdom. Therefore, he should have invited the Master to come to China to propagate the Buddhadharma via diplomatic channels and relationships, instead of deploying seven or eight hundred thousand soldiers to capture him. If he had invited Kumarajiva to China, it is not for sure that Kumarajiva would have been willing to come. It can be said that he was brought in by means of a "carrot and stick" approach -- although in this case, there was no carrot; it was pure force. He was captured and transported to China.

General Lü Guang looked down on the Sangha. He thought: "The emperor of our country really didn't make sense. Why seize a poor monk? A wise man? What do you call him a wise man? What's so

有什麼了不起？也是有鼻子、有眼睛、有嘴巴，和我們一樣要吃飯！」心裡不佩服。一路上有一些個問題發生，都是細節，大約歷史也不記載。我想像，當時鳩摩羅什法師也受了呂光很多氣，有一個，他總是不佩服鳩摩羅什，覺得他沒有什麼了不起，認為這個是勞師動眾、耗費國帑。可是，走到半路上，要紮營下寨，他就在一個窪下的地方紮營。鳩摩羅什就對呂光說：「會有雨來呀！不要在這個地方紮營，很危險的。」呂光說：「這不要緊！你懂什麼？」就罵鳩摩羅什：「你出家人只懂得講經說法，排兵布陣你不熟行，你不行的！」就這麼樣子的。晚上果然下大雨，就洪水為災，把軍隊淹死了很多人。由這一下子，呂光才知道：「喔！這個和尚是有點八卦，有點東西啊！」所以，以後不敢那麼輕慢啦！就請到中國來——把智人給搶到中國來。

所以，中國佛教，你看看，興興衰衰、興興衰衰，這麼「三武滅佛」呀，毛澤東滅佛啊，又是這個、那個，接二連三的，總是有一些個法難。這個法難因為什麼呢？就是「因地不真，果招紆曲。」

因為這個法是搶來的！所以中國人還自己覺得很了不起，這是中國的佛法！中國人沒有佛法，中國這個法是搶來的，所以，我們現在要知道這個因緣，所以就是法我們也不可以盜，也不可以搶法，也不可以隨便去打劫法去，要按著真正的方法去學習佛法。這是我的看法，你們的看法怎麼樣，我不知道！

可是把這個智人搶來了，到這兒，「待以師禮」：很尊重鳩摩羅什的，因為知道他有智慧。「甚見優寵」：很受寵信，他講什麼，皇帝就聽什麼。「乃請譯眾經」：於是乎姚秦皇帝，就請他翻譯經典。「暢顯神源」：暢，就是暢通；顯，就是顯明。暢通而顯明，把佛法不可思議的源流都形容出來了、都表露出來了！「揮發幽致」：揮，揮發，也就是發揮。發揮最精奧的、最看不見的道理。人不能懂的道理，他都給發揮出來了。他都形容得「字已盡矣，無以復加矣！」

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great about him? He too has a nose, eyes, mouth, and like the rest of us. He also has to eat his fill!" In his mind, Lü Guang disapproved of the Master. On the way to China some problems occurred; however, these were subtle matters and perhaps not recorded in history. I imagine that Kumarajiva suffered many indignities inflicted upon him by Lü Guang, who thought that there was nothing special about the Master. He considered it a waste of military resources and national funds to pursue him. Halfway on their return trip, as they prepared to camp in a low valley, Kumarajiva said to Lü Guang, "It's going to rain! Don't camp here tonight. This place is dangerous." Lü Guang scoffed back, "It doesn't matter! What do you know?" He continued to admonish Kumarajiva. "You're a monk who only knows how to lecture on the sutras and speak the Dharma. Deploying troops and military affairs are out of your scope; you're not up to it." That night, sure enough, a deluge came and many soldiers drowned. Lü Guang then realized: "Oh! This monk knows the Trigrams; his words carry some weight!" Afterwards, he dared not slight the Master. Hence, Kumarajiva was invited to China, but in fact, a wise man being captured and taken to China.

Take a look at Buddhism in China: It has undergone multiple ups and downs. There were the three military persecutions of Buddhism, the persecution by Mao Zedong, and others. Persecutions happened one after another. The Dharma is always under attack. Why does this happen? In my opinion, it is a case of improper causes resulting in twisted results.

The Chinese took the Dharma by force, yet they still think highly of themselves. Such is Buddhism in China. The Chinese did not have the Buddhadharma; they snatched the Dharma by force. Hence, we should now understand these causes and conditions. We cannot simply steal the Dharma, nor can we seize it or casually take it away. We must study the Buddhadharma according to the true and proper methods. That's my personal opinion. As to what opinion all of you have, I do not know.

The army captured and took this wise man to China, **and the king treated the Master with great deference.** The people venerated Kumarajiva because they knew he had wisdom. **The welcome, which greeted him at the capital,** was extremely cordial. Kumarajiva was favored and trusted by the emperor. Whatever he said, the emperor believed. Master **Kumarajiva undertook the translation of many sutras.** The emperor of Yaoqin invited him to translate the sutras, and the Master **was able to reveal clearly the divine source.** He was able to clearly describe and reveal the inconceivable source of the Buddhadharma, and **display the innermost profound depths.** The Master could illustrate the most profound, the most hidden principles, which were unknown to man. He described them so exhaustively that no more could be said.

To be continued