



北傳大乘經藏之始——

# 迦膩色迦王

(續)

## The Formation of the Mahayana Buddhist Canon — King Kaniska (continued)

宣化上人講述於1987年10月19日

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BIOGRAPHIES | 人物誌

於是，迦膩色迦王採納耆尊者的建議，重新結集經藏，並且下了幾次命令：證果的人留下來，還沒有證果的離去。最後剩下四百九十九人時，世友菩薩突然駕臨，因此就請他為上首，擔任結集經藏時的主席；馬鳴菩薩潤色，也就是把所寫的文辭修改一下，令它更正確。總共五百賢聖，開始結集經藏。

經藏、律藏、論藏各製十萬偈頌，名為《大毗婆沙論》，以梵文刻於赤銅碟，再用石頭造的盒子封起來，藏到寶塔裏頭。這是第四次結集經藏，也是北傳大乘經藏的一個開始。

贊曰：

蒙古剛強 產迦膩王  
縱橫征討 印度遐荒

King Kaniska, adopted the suggestion of The Venerable Rib and commenced the recompilation of the Buddhist Canon. He issued this order several times, that those who had attained the fruition remained while those who had not to leave; finally, 499 monastics remained. Then all of a sudden, Vasumitra Bodhisattva appeared and was invited to lead the assembly, thus heading this Buddhist Council. Asvaghosa Bodhisattva was also invited to polish and embellish the texts so as to render them more refined and accurate. Together with Vasumitra in this Buddhist Council were five hundred sages and they started the recompilation of the Buddhist Canon.

For each respective division of the Sutra, Vinaya, and Shastra texts, they composed 100,000 verses, which became the Treatise of the *Great Commentary on the Abhidharma*. They had the texts carved in Sanskrit onto copper plates, sealed them in stone boxes, and then stored them within the stupas in India. This was the Fourth Compilation of the Tripitaka, which also marked the beginning of the Northern Tradition, Mahayana Buddhism.

*The praise goes:*

**Strong and aggressive are the Mongols,**

**Among them arises King Kaniska.**

**Spanning across lands in expeditions and conquests,**

**Even covering the distant and desolate parts of India.**

**Inspired by a shepherd boy,**

**The King propagates the Dharma everywhere.**

**Great are his undertakings;**

**His accomplishments momentous and impressive**

## 牧童啓示 弘法無方 豐功偉業 巍巍堂堂

「蒙古剛強，產迦膩王」：蒙古人都非常的勇猛善戰，就如成吉思汗和他的子孫三次西征，幾乎把歐洲都佔領了，那時他們是很強的。而在蒙古族裏就出生這麼一位王，叫迦膩色迦王。

「縱橫征討，印度遐荒」：他善於用兵，到各處去征討。在印度，人未到的地方、遠的地方、近的地方、荒涼的地方，他都征伐到了。

「牧童啓示，弘法無方」：他晚年見到一個牧童給他啓示，所以相信佛法了。他為了弘揚佛法，用盡所有的方法，到所有的地方去盡上護法、弘法的責任。

「豐功偉業，巍巍堂堂」：巍巍是大。他這種豐功偉業是巍巍堂堂的。

又說偈曰：

志大願宏護法王 追究真理設講堂  
一經多義何者是 百師不同誰主張  
請問尊者歸依處 叩求菩薩結集忙  
大乘流傳從此起 善根種子日日昌

「志大願宏護法王」：他的志向是很大的，誓願也是很宏偉的，發願要來護法。護法王就是護持佛教，因為佛是法王。他也是一個護法的王。

「追究真理設講堂」：他為什麼天天請一個高僧來講經呢？因為他想要把佛經都明白了，所以建設一個大講堂。

「一經多義何者是」：他一請僧講經，一個人講一個理論，每個人都有他的理論，一部經典有那麼多種不同的意思，令人無所適從，不知道哪一個對，哪一個不對。

*Commentary:*

**Strong and aggressive are the Mongols, among them arises King Kaniska.** The Mongols were all very courageous and fierce in battle. For example, Genghis Khan and his offsprings led three expeditions and almost occupied Europe — the Mongol Empire was that mighty then. King Kanishka was born into the Mongol race.

**Spanning across lands in expeditions and conquests, even covering the distant and desolate parts of India.** He was a great military strategist and embarked on a mission to conquer all, covering a vast area in India, near or far, barren or otherwise, and accessible or not.

**Inspired by a shepherd boy, the King propagates the Dharma everywhere.** Later, inspired by a shepherd boy, King Kaniska became a devout Buddhist. He used all types of methods to propagate the Buddhadharma to all places within his reach, thus fulfilling his duty to protect and propagate the Dharma.

**Great are his undertakings; his accomplishments momentous and impressive.** Momentous refers to greatness. His abundant merits and great accomplishments were all momentous and impressive.

*Another verse goes:*

**With great resolve and vows, he supports the Dharma-King,  
In order to discover the Truth, he erects a lecture hall.  
A single sutra has many interpretations— which is correct?  
A hundred masters propose a hundred paths — which to follow?  
He requests an answer from the Venerable One,  
He beseeches the Bodhisattvas to compile the sutras.  
The spread of the Northern tradition thus begins,  
And the seeds of goodness begin to flourish, day by day.**

*Commentary:*

**With great resolve and vows, he supports the Dharma-King.** His resolve was great, as well as his vows. He also vowed to protect and uphold the Buddhadharma. To support the Dharma-King is to support the Buddhadharma because the Buddha is the King of Dharma. He was a “king” among the Dharma-protectors.

**In order to discover the Truth, he erects a lecture hall.** Why did he invite eminent monks to lecture on the Sutras every day? Because he wished to investigate the true principles thoroughly and to understand the Buddhist sutras. Thus, he constructed a large lecture hall.

**A single sutra has many interpretations —which is correct?** For the same Sutra, each master had his own interpretation. How are we to be sure which is correct or which is incorrect?

**A hundred masters propose a hundred paths— which to follow?** If there were a hundred Dharma Masters giving a dharma talk, there would be a hundred different principles spoken by them. So, which one is the true principle?

「百師不同誰主張」：一百個法師講，就有一百個道理都不同。究竟哪個主張是真的呢？

「請問尊者皈依處」：所以他請問耆尊者，究竟哪個是正確的？耆尊者告訴他要結集經藏，統一經典的理論。

「叩求菩薩結集忙」：所以他求請世友菩薩做為結集經藏的上首；結集經藏的工作是很忙碌的。

「大乘流傳從此起」：大乘經典從此開始流傳。

「善根種子日日昌」：他為我們留下大乘經典，令我們有機會學習大乘佛法，善根種子就一天比一天紮得深，不久的將來人人都成佛。❀

**He requests an answer from the Venerable One.** Therefore, he requested clarification from the Venerable Rib as to which was correct. The Venerable One instructed him to compile the Tripitaka and standardize the texts.

**He beseeches the Bodhisattvas to compile the sutras.** He beseeched Vasumitra Bodhistva to head the Buddhist Council in this recompilation effort, a momentous and demanding task.

**The spread of the Northern tradition thus begins.** From this point on, the sutras of the Mahayana tradition, also known as The Great Vehicle, began to spread widely.

**And the seeds of goodness begin to flourish, day by day.** The king left this legacy of the Mahayana Sutras, enabling us to have the opportunity to study Mahayana Buddhism, and thus our seeds of goodness are firmly planted and grow deeper with each day, and in the future everyone will become a Buddha. ❀