

# 漢·攝摩騰尊者

## Venerable Kāśyapa-Mātāṅga of the Han Dynasty

漢  
攝  
摩  
騰  
尊  
者

宣化上人講於1985年  
比丘尼恒持、晨瑛譯組 英譯修訂

A Lecture by the Venerable Master Hua in 1985  
English Translation Revised by Bhikshuni Heng Chih  
and the Early Bird Translation Group



尊者。中天竺國人。善風儀。解大小乘經。常以游化爲任。值漢使中郎將<sup>1</sup>蔡愔等。西訪佛道。

至中天竺大月氏國。遇師要來漢地。乃奉優填王所造白氎佛像。並經六十萬言。

至於洛陽謁帝。帝立白馬寺以居之。始譯出四十二章經。帝命梵本藏於蘭臺石室。圖佛像於清涼臺。

與道士褚士良等。角試優劣。道經悉焚。佛經火燒不蕪。師湧身空中。現諸神變。出大梵音。宣明佛法。是時天雨寶

Venerable Kāśyapa-Mātāṅga was from Central India. He was exemplary in his demeanor and understood the both the Great and Lesser Vehicle sutras. He made it his responsibility to travel about teaching what he knew. He happened upon Cai Yin, a lieutenant general<sup>1</sup> of the court of the Eastern Han, who was about to lead an emissary delegation on an exploration journey to India.

When they reached Tushara, a country in Central India, they met the Master, whom they invited to return with them to China. The Master offered the delegation painted Buddha images commissioned by King Udayana and sutras amounting to a total of six hundred thousand characters.

When they reached Luoyang, the Master was granted an audience with the emperor. The emperor subsequently established White Horse Monastery and invited him to reside there. His first translation was of The Sutra in Forty-two Sections. The emperor Ming had issued an order to store original Sanskrit texts in a stone chamber inside the

<sup>1</sup>中郎將是古代君主體系裡的一個官職，係宮廷衛隊指揮官。

<sup>1</sup>中郎將 [zhōng láng jiàng] is position title within the old imperial system; a commander of the palace guards.

華。大眾欣悅。後卒於洛陽。

贊曰◎

金人入夢  
荷法而東  
開天挈日  
力在厥躬  
如盲始見  
如聾忽聰  
攝伏外衆  
永播吾宗

或說偈曰

◎一九八五年九月十五日·  
宣公上人作

漢代尊者攝摩騰  
佛法初來白馬興  
四十二章金科律  
百千萬劫寶蓮燈  
外道皈依生正信  
邪魔授首禮慈容<sup>3</sup>  
湧身虛空十八變  
天華亂墜鬼神驚



待續

Orchid Platform and the painted Buddha images placed in the Clear Cool Pavilion.

Once a contest ensued between the Master and Taoist Priest Chu, Shiliang, and others to test whether the Taoist texts or the Buddhist sutras were superior. When the books were set on fire, the Taoist books burned; the Buddhist texts did not burn. The Master then rose up into the sky and displayed spiritual changes. With a full, clear voice, he proclaimed the Buddhadharma, whereupon precious flowers rained down from the heavens to the delight of the many people assembled there.

Later, the Master passed away in Luoyang.

A verse says:

*A golden person appeared in dream;  
The Dharma was shouldered and carried east.  
Ushering in a new era of Buddhism  
Was what he took upon himself.  
It was as if the blind gained sight,<sup>2</sup>  
And the deaf heard sound.  
As a subduer of non-believers,  
He eternally propagates our School.*

Another verse says:

Composed by Master Hsuan Hua on January 20, 1973.

*In the time of Venerable Kāśyapa-Mātāṅga of the Han Dynasty,  
Buddhadharma flourished after arriving at the White Horse.  
The Sutra in Forty-Two Sections made clear golden laws.  
For trillions of eons the lotus lantern will shine.  
Non-believers took refuge and brought forth proper faith  
Even evil demons surrendered and bowed to the Compassionate One.<sup>3</sup>  
Surging up into the sky he displayed the eighteen transformations;  
Heavenly flowers rained down; ghosts and spirits were terrified.*

To be continued

<sup>2</sup> This is to say that the multitudes were like blind people gaining sight or deaf people hearing sound upon encountering the Buddha's teaching being propagated by Venerable Kāśyapa-Mātāṅga.

<sup>3</sup> Literally, the Chinese 慈容 [cí róng] here means "Compassionate Countenance."