

漢·攝摩騰尊者 (續)

Venerable Kāśyapa-Mātaṅga of the Han Dynasty (continued)

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



佛教傳到中國，始於漢朝漢明帝。那個時候，研究歷史學的大師、一切的博士等等，都知道印度有佛教；於是漢明帝就派人到印度去尋訪佛教的大德高僧，在半路就碰到攝摩騰尊者。這位尊者是證果的羅漢，他和竺法蘭（竺法蘭下一次會講的），兩位把佛法帶到中國來；這是佛法一開始的時候，所以這位尊者是對佛教很有貢獻的，對我們中國人和亞洲人的恩澤，也是說不完的。

「尊者」：怎麼叫「尊者」呢？尊者就是很尊貴的一個人，是我們一般人稱呼出家人的一個尊稱。成佛叫世尊，世、出世之尊；咱們成羅漢、成大德高僧，都可以稱尊者。這不是說他證了什麼果位，才有這個名詞，這是一個普通恭敬人的一種稱呼，就是說他是很高尚的一個人。

Buddhism's arrival in China began during the reign of Emperor Ming of the Han dynasty. At the time, there were well-qualified historians, high-ranking scholars, and the like who knew that Buddhism existed in India. Hence, Han Emperor Ming sent a delegation to India on an expedition in search of virtuous high Sanghans. Part-way through their journey, they met Venerable Kāśyapa-Mātaṅga, an Arhat. Later, that monk and Venerable Gobharana (I will talk about Gobharana next time) personally brought Buddhism to China. This marked the beginning of the Buddhadharma in China. Therefore, Venerable Kāśyapa-Mātaṅga made great contributions to Buddhism; not only then, but to this day, the kindness of this Venerable One is acknowledged in China and other Asian countries. He is owed a debt of gratitude beyond words.

Venerable. Why is someone addressed as “venerable”? The title is used for a person who is well-respected and honored, and laypeople use this term of veneration when referring to monastics. A Buddha is called a World-Honored One and receives the veneration of those in this world and those who have transcended this world. The term “venerable” can also be used when referring Arhats and virtuous high Sanghans. It's not the case that this term can only be used for sages. “Venerable” is a generic term of respect to indicate that the one spoken of is quite noble and virtuous. **Kāśyapa-Mātaṅga was**

「中天竺國人」：是生在印度中部的一個人。

「善風儀」：那些個禮儀三百、威儀三千，他都是很圓滿的。

「解大小乘經，常以遊化為任」：大乘經典他也懂，小乘經典他也懂；他常常以到處去教化眾生為他的責任。遊，就是遨遊到各處去教化眾生。

「值漢使中郎將蔡愔等西訪佛道」：值，就是遇到。這時候攝摩騰尊者就碰著漢朝派遭到印度去尋訪佛法的使臣——中郎將蔡愔等人。他們有十八個人，其中又有博士王遵等。

「至中天竺大月氏國，遇師要來漢地」：在中天竺的大月氏國，他們遇到攝摩騰尊者了。因為攝摩騰尊者也懂得這是正好機緣相湊了，漢使想去請法，他也有意想要到中國來——到漢地來。所以這不是他要求漢使，也不是漢使要求他，就大家有一點默契；喔！正好他們想要請人，他也有意想要到中國來。

☞待續

from Central India. He was a native of that central region.

He was exemplary in his demeanor. As for the three hundred major aspects of propriety and the three thousand manners of awesome deportment, he upheld them all to perfection.

And he also understood both the Great and Lesser Vehicle sutras. He made it his responsibility to travel about teaching what he knew.

He always took it upon himself to go everywhere to teach and transform living beings. “Going everywhere” means he travelled to many different places to teach living beings.

He happened upon Cai Yin, a lieutenant general of the court of the Eastern Han, who had led an emissary delegation on an exploration journey to India. Venerable Kāśyapa-Mātaṅga encountered the emissaries of the Han Dynasty, led by Cai Yin, a lieutenant general, and other envoys. Their delegation totaled eighteen people and included some court academicians such as the scholar Wang Zun.

When they reached Tushara, a country in Central India, they met the Master, who wanted to join them in their return to China. It was in the kingdom of Greater Yuezhi that they met Venerable Kāśyapa-Mātaṅga. The Venerable understood well that this encounter was the working of karmic conditions that had ripened. On one hand, the Han envoys had come to request the Dharma; on the other hand, he had the intent to go to China. Therefore, it is not the case that he asked the envoys to allow him to follow them back, nor that the envoys insisted that he follow them back to China. Instead, there was a rapport that existed between them, like chemistry that sparked at the right time, and voila! The envoys wanted to find Buddhist masters to invite east, and Mātaṅga already was interested in travelling to China.

☞To be continued

BUDDHISM A TO Z

中道了義 The Ultimate Meaning of the Middle Way

「不偏」謂之中，「修行」謂之道，「盡矣」謂之了，「宜乎」謂之義。夫中者乃無太過、無不及也。太過者當損之，不及者當益之。既不落空，更不著有，斯名中道。真空理體，亦名實相，亦名真如，亦名自性，亦名佛性。

“Ultimate” means final, “meaning” means what is fitting, “middle” means not going to extremes, and “Way” means practice. One who abides by the Middle does not go too far, nor does he fail to go far enough. When he goes too far he should bring about a lessening, and when he falls short, he should increase. In either case he should avoid falling into emptiness, or grasping at existence. This is what is meant by the Middle Way, the true substance of the principle of True Emptiness. It is also called the Reality-Mark, True Suchness, One’s Own Nature, and the Buddha-nature.