

漢·攝摩騰尊者 (續)

Venerable Kāśyapa-Mātāṅga 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
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「道經悉焚，佛經火燒不
爇」：那些道家的經書統統被
燒光了！佛經呢？卻是怎麼燒
也燒不起來。

「師湧身空中，現諸神
變」：這個時候，幾個道士大
驚失色，還想再來害攝摩騰尊
者。攝摩騰尊者就這麼一蹬，
跳到虛空中，現十八神變。這
十八神變，好像是身上出火、
身下出水，或者身上出水、
身下出火；又或者是在虛空
中行、住、坐、臥、甚至於倒
立，就如同在平地一般自由自
在地。

「出大梵音，宣明佛法」：
同時他又用響雷一樣大聲的梵
音來宣講、開示佛法。

「是時天雨寶華，大衆欣
悅」：這個時候，天上像下
雨似地降下許多各種顏色的寶
花，圍觀的大衆都十分高興，
正所謂「法喜充滿」。這樣佛
法在中國才真正的傳播開來，

When the books were set on fire, the Taoist books burned; the Buddhist texts did not burn. The Taoist books were totally consumed by the fire. What happened to the Buddhist texts? Although they were set on fire, the Buddhist sutras remained unscathed and did not burn.

The Master then rose up into the sky and displayed spiritual changes. At that time the Taoist priests were shocked and lost their composure. They rushed over to make an attempt on Venerable Kāśyapa-Mātāṅga's life. Venerable Kāśyapa-Mātāṅga then leapt into the air and displayed the eighteen spiritual transformations of an Arhat. For example, he emitted fire from the upper part of his body and water from the lower part of his body and vice-versa; while in the air, he was able to walk, stand, sit, recline, and even suspend himself upside down. All of these movements were done with ease and self-mastery, as if they were done on level ground.

With a full, clear voice, he proclaimed the Buddhadharma. Venerable Kāśyapa-Mātāṅga proclaimed the Buddhadharma with his resounding Brahma voice, which was like a thunderclap.

Whereupon precious flowers rained down from the heavens to the delight of the many people assembled there. At that time, from the sky there rained down varicolored precious flowers that delighted the multitudes, filling their hearts with joy. All were filled with Dharma bliss. This incident actually marked the beginning of the spread of Buddhism spread in China. Following this, many people began to study and investigate the Buddhadharma.



White Horse Monastery, Luoyang
洛陽白馬寺



Tomb of Venerable Kāśyapa-Mātaṅga
攝摩騰尊者墓

有很多人來研究佛法了。

「後卒於洛陽」：攝摩騰尊者就在中國一直住著，以後也圓寂在洛陽了。

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

「金人入夢，荷法而東」：漢明帝因為夢見金色神人，才知道「佛」這個名稱，因而派人至印度去訪求佛道；正好也是因緣具足了，就碰到了運著經書要到東方來弘法的攝摩騰尊者。

「開天挈日，力在厥躬」：佛的教法譬如智慧的太陽，能照破一切的黑暗；而當時的中國還沒有佛法，猶如厚厚的烏雲遮蔽了太陽的萬丈光芒。攝摩騰尊者就好像要闢開雲天使太陽現出來似的，他盡力親身參與了《四十二章經》的翻譯工作。

Later, the Master passed away in Loyang. Venerable Kāśyapa-Mātaṅga remained in China until his passing in Loyang.

A verse says:

A golden entity appeared in a 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, and the deaf heard sound.

As a subduer of cultists, he eternally propagates our School.

Commentary:

A golden entity appeared in a dream. The Dharma was shouldered and carried east. Emperor Ming of the Han, having dreamed of a golden spirit, later learned of the “Buddha,” and thereupon sent a delegation to India to seek out the Buddhadharma. It also just happened that the conditions had ripened for these envoys to meet Venerable Mātaṅga who was on his journey to the East to propagate the Dharma.

Ushering in a new era of Buddhism was what he took upon himself. The Buddhadharma is like the sun of wisdom that shines and obliterates all darkness. At that time, there was no Buddhadharma in China, a situation that was comparable to thick clouds covering the blazing brilliant beams of light of the sun. Venerable Mātaṅga was like someone who cleared the sky and caused the sun to appear. He himself spared no effort while leading the translation work of *The Sutra in the Forty-Two Sections*.

待續

To be continued