

漢·攝摩騰尊者 (續)

Venerable Kāśyapa-Mātāṅga of the Han Dynasty (continued)

漢
攝
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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



「如盲始見，如聾忽聰」：《四十二章經》譯成，那些過去不知有佛法的人，就好像盲目的人開始看得見，又好像耳聾的人忽然聽得清，心光都豁然開朗了。

「攝伏外衆，永播吾宗」：「攝」是攝受，就是用慈愛來收受衆生，好像磁石吸鐵似的，把他們都吸引過來了；「伏」是折伏，就是用大威德或大勢力來使令衆生畏懼而降服。攝摩騰尊者用折、攝二法，降服了外道，把我們佛教的宗旨永遠地傳揚到後世各個地方去。

或說偈曰◎

漢代尊者攝摩騰
佛法初來白馬興
四十二章金科律

It was as if the blind gained sight, and the deaf heard sound. The completed translation of *The Sutra in the Forty-Two Sections* allowed those in China who were unaware of the Buddha's teaching to encounter the Dharma. Because of this, people were like the blind gaining sight, or the deaf gaining their hearing. Their minds suddenly opened up to a bright and clear horizon.

As a subduer of cultists, he eternally propagates our School. On one hand, he used his great, awe-inspiring strength and virtue to subdue those non-believers by instilling fear in them; on the other hand, he used compassionate loving-kindness to gather living beings in, like a magnet attracting iron filings. Venerable Kāśyapa-Mātāṅga used the dual methods of subduing and gathering in to make cultists who seek outside the Way surrender. His legacy continues to propagate the principles of Buddha's teaching throughout the world.

Another verse says:

*In the time of Venerable Kāśyapa-Mātāṅga of the Han Dynasty,
The 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.
Cultists took refuge and brought forth proper faith.
Even evil demons surrendered and bowed to the Compassionate One.*

百千萬劫寶蓮燈
 外道皈依生正信
 邪魔授首禮慈容
 躡身虛空十八變
 天華亂墜鬼神驚

「漢代尊者攝摩騰」：在中國漢朝的時候，有位攝摩騰尊者。

「佛法初來白馬興」：他是第一個正式把佛法帶來中國的人，他在白馬寺翻譯佛經，使得佛教從此興盛於中土。

「四十二章金科律」：他所翻譯的《四十二章經》，是佛教的金科玉律。

「百千萬劫寶蓮燈」：就是在百千萬劫之後，也仍然像一盞寶蓮燈那樣光明照耀。

「外道皈依生正信」：那些個外道都對他心服口服，因此就皈依佛、皈依法、皈依僧，建立起純正的信仰。

「邪魔授首禮慈容」：連邪惡妖魔鬼怪也都俯首投降，來禮拜這位慈悲的攝摩騰尊者。授首，就是投降，俯首稱臣的意思。

「躡身虛空十八變」：在攝摩騰尊者躡身虛空，現十八種神變的時候。

「天華亂墜鬼神驚」：天上像下雨似地降下許多寶花，這正是所謂的「驚天地，泣鬼神」，嚇得一些個鬼神都懼伏了。❀

Surging up into the sky, he displayed the eighteen transformations. Heavenly flowers rained down; ghosts and spirits were terrified.

Commentary:

In the time of Venerable Kāśyapa-Mātāṅga of the Han Dynasty. In China, during the Han dynasty, there was Venerable Kāśyapa-Mātāṅga.

The Buddhadharma flourished after arriving at the White Horse. Venerable Kāśyapa-Mātāṅga was the first person who formally brought the Buddhadharma to China, and he translated a Buddhist sūtra at White Horse Monastery, which helped ensure that Buddhism in China flourished afterwards.

The Sutra in Forty-Two Sections made clear golden laws. The Sūtra in Forty-Two Sections, which he translated, made clear the Buddha's teaching, referred to here as the "golden law."

For trillions of eons the lotus lantern will shine. The effect of this translation is like a precious lotus lantern that will keep sending out brilliant light for hundreds of thousands of eons.

Cultists took refuge and brought forth proper faith. Those who followed cults that seek outside the Way were totally subdued and convinced in heart and mind. They thereupon took refuge and brought forth proper faith in the Buddha, the Dharma, and the Sangha.

Even evil demons surrendered and bowed to the Compassionate One. Even evil demons surrendered and bowed to kind and compassionate Venerable Kāśyapa-Mātāṅga.

Surging up into the sky, he displayed the eighteen transformations. Venerable Kāśyapa-Mātāṅga leapt into the air and performed the eighteen spiritual transformations.

Heavenly flowers rained down; ghosts and spirits were terrified. Many precious flowers rained down from the sky. The whole contest startled the Heaven and Earth and caused ghosts and spirits to weep. They were terrified and surrendered submissively. ❀

BUDDHISM A TO Z

天人

六欲諸天具五衰，
 三禪天上有風災，
 任君修到非非想，
 不如西方歸去來。

Gods

In the Six Desire Heavens there are the Five Signs of Decay.
 The Third Dhyana Heaven suffers the disaster of wind.
 No matter how you cultivate,
 even up to the Heaven of Neither Cognition Nor Non-Cognition,
 It's still better to be born in the Western Pure Land and then come back again.