



吳康僧會尊者

吳·康僧會尊者（續）

Venerable Kang Seng Hui
in the Kingdom of Wu (continued)

宣化上人講於1980年

比丘尼恒持、晨瑛譯組 英譯修訂

A Lecture by the Venerable Master Hua in 1980

English Translation Revised by Dharma Master Heng Chih

and the Early Bird Translation Group

或說偈曰◎

一九八〇年十月四日·
宣公上人作

尋光而至來中原
吳國元首號孫權
請求舍利鏗然現
聚觀公卿嘆瑞焉
力士鎚之毫無損
鬼神禮敬益增鮮
建塔紀念報恩寺
永垂千古兆萬年

「尋光而至來中原」：
僧會尊者順著毫光找到中
原來了。

「吳國元首號孫權」：
那時候吳國的國王名字就
叫孫權。

「請求舍利鏗然現」：
僧會尊者恭求舍利。

「舍利」是梵語，此云
堅固子；那麼舍利鏗然有
聲，就到這瓶子裡了！

「聚觀公卿歎瑞焉」：
聚觀的這一些個國王大臣

*Another verse says:**by Venerable Master Hsuan Hua on October 4, 1980*

*Following a light, the Master came to China,
To Wu where the head of state was Sun Quan.*

*Upon seeking, the Master heard pinging as sharira
dropped into the cup.*

*The officials who witnessed this exclaimed: "What a
rare omen!"*

*A warrior tried to smash the sharira but it remained
unscathed.*

*Ghosts and spirits paid their respects; the light from
the sharira grew increasingly brighter.*

*A stupa and Repaying Great Kindness Monastery
were built in commemoration.*

The legacy will remain for billions of eons to come.

Commentary:

Following a light, the Master came to China. Venerable Seng Hui followed a light, and his search took him all the way to China.

To Wu where the head of state was Sun Quan. At that time the kingdom of Wu was ruled by an emperor named Sun Quan.

Upon seeking, the Master heard pinging as sharira dropped into the cup. Venerable Seng Hui respectfully sought *sharira*. *Sharira* is a Sanskrit term which translates as hardened relics. The *sharira* made a pinging sound upon dropping into the vessel.

都贊歎，說這是稀有的祥瑞之兆。

「力士鎚之毫無損」：這力士用盡他的力量來用鎚子鎚舍利，也不能損傷它。

「鬼神禮敬益增鮮」：鬼神見到這舍利都叩頭頂禮的，那麼這舍利放光放得更大了。

「建塔紀念報恩寺」：於是孫權建塔，紀念舍利到中國來，并賜名叫報恩寺，表示報佛恩。

「永垂千古兆萬年」：這件事時時刻刻都永垂不朽，就算千百年之後，都還是有紀念性的。✽

The officials who witnessed this exclaimed: "What a rare omen!"
The emperor and his cabinet ministers expressed praise of this unusual and auspicious omen.

A warrior tried to smash the sharira but the relics remained unscathed. This strong man exerted his entire strength when he hit the sharira with a hammer. But the sharira was not damaged at all.

Ghosts and spirits, paying their respects; the light from the sharira grew increasingly brighter. When the ghosts and spirits saw the sharira, they bowed down and made prostrations. The sharira glowed even brighter.

A stupa and Repaying Kindness Monastery were built in commemoration. Thereupon, Sun Quan had a stupa built and to commemorate the sharira in China and called the monastic complex Repaying Kindness, a reference to repaying the Buddha's kindness.

The legacy will remain for billions of eons to come. This event will never be forgotten. No matter how much time passes, even hundreds of thousands of years, this commemoration will be remembered. ✽

BUDDHISM A TO Z

若因過去時，有未來現在，
未來及現在，應在過去時。

*If 'the present' and 'future' exist presupposing 'the past,'
'the present' and 'future' will exist in 'the past.'*

若過去時中，無未來現在，
未來現在時，云何因過去。

*If 'the present' and 'future' did not exist there [in 'the past'],
how could 'the present' and 'future' exist presupposing that 'past'?
Without presupposing 'the past' the two things ['the present' and 'future']
cannot be proved to exist.*

不因過去時，則無未來時，
亦無現在時，是故無二時。

Therefore, neither present nor future time exist.

以如是義故，則知餘二時，
上中下一異，是等法皆無。

*In this way the remaining two [times], 'highest,' 'lowest' and 'middle,'
and oneness and difference, do not exist.*

時住不可得，時去亦不可得，
時若不可得，云何說時相。

*A stationary 'time' cannot be 'grasped,'
neither can a non-stationary 'time' be grasped.
How, then, can one perceive time if it cannot be 'grasped?'*

因物故有時，離物何有時，
物尚無所有，何況當有時。

*Since time is dependent on a thing (bhava),
how can time [exist] without a thing?*

——《中論 觀時品第十九》

There is not any thing which exists; how, then, will time exist?

— *Mulamadhyamakakarikas, chapter 19, verse 7.*