



梁智藥三藏尊者肉身

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Venerable Jñānabhaiṣajya of the Liang Dynasty, Tripiṭaka Master and Bodhisattva in the Flesh

宣化上人講於1973年

比丘尼恒持、晨瑛譯組 英譯修訂

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師。天竺人。梁天監元年。航海達廣州。將彼土菩提樹一株。植於宋朝求那跋陀羅於法性建之戒壇畔。誌曰。後百七十年。有肉身菩薩。於此樹下演上乘。傳佛心印。求那建壇立碑曰。有肉身菩薩於此受戒。

天監元年壬午至唐儀鳳五年丙子。百七十五年。六祖至此受戒弘法。

師復由南海經曹溪口。掬水飲而香美。謂徒曰。此水與西天無別。溪源必有勝地為蘭若。至源上觀山水。謂居民曰。可於此建梵刹。曰寶林。百七十年後。有菩薩來此演化。曰。宛如西天寶林山。得道如林。皆如所識。

外建羅浮月華等寺。肉身現在月華寺。

Venerable Jñānabhaiṣajya was from India. He traveled by sea and arrived in Guangzhou in the first year of the Tianjian period of the Liang Dynasty. He brought with him a Bodhi tree from India, and planted this tree beside the Precept Platform of Dharma Nature Monastery, which was established by Venerable Guṇabhadra of the Song of the Southern dynasties. Beside the monastery's Precept Platform, Venerable Guṇabhadra erected a stone tablet which said that a Bodhisattva in the Flesh would later receive the precepts there. Right at the spot where the Bodhi tree had been planted, Venerable Jñānabhaiṣajya also left a prediction on a stone tablet: "One hundred seventy years from now, a Bodhisattva in the Flesh will proclaim the Supreme Vehicle beneath this tree, transmitting the mind seal of the Buddhas."

After one hundred and seventy-five years passed — spanning from the first year of the Tianjian period of the Liang Dynasty, to the fifth year of the Yifeng period of the Tang Dynasty — the Sixth Patriarch indeed arrived at the Platform to receive the precepts and then went on to propagate the Dharma.

During his earlier journey on the South China Sea, Master Jñānabhaiṣajya passed by the mouth of the Caoxi Creek, where he stopped and cupped water into his hands and drank, finding it sweet and tasty. Impressed, he told his disciples: "This water tastes no different from the water in India. Its source would be an excellent location for a monastery." Following the water to its source, he beheld the stream winding its way through the high mountain peaks and exclaimed, "This looks just like Jewel-Wood Mountain in India!" He told the local villagers, "You could build a monastery on this mountain

「師。天竺人。梁天監元年。航海達廣州。將彼土菩提樹一株。植於宋朝求那跋陀羅於法性建之戒壇畔。」：尊者的法名中文是智藥。他是印度的一個三藏法師，已經通達了經、律、論的所有經典。尊者往生後，他的肉體被覆金保存，至今沒有腐爛。在他到達之前，求那跋陀羅尊者已於此地建立了法性寺，並於寺中結了戒壇。這裏宋朝指的是隋朝之前的宋朝，不是唐朝之後的宋朝。我以前去過法性寺，也見到了菩提樹。樹已經很高了。不幸的是由於沒人照顧，枝葉分雜，並不好看。

「誌曰。後百七十年。有肉身菩薩。於此樹下演上乘。傳佛心印。」：智藥法師的碑文（502C.E.）是一個預言。這個預言說：「一百七十年後，會有肉身菩薩在此樹下宣講上乘佛法，傳佛心印。」肉身菩薩是活着的菩薩，不是涅槃後的菩薩。上乘佛法就是一乘佛法。這個碑文預言了一位菩薩會於此傳播佛陀教誨的以心印心的法印。

「求那建壇立碑曰。有肉身菩薩於此受戒。」：在這之前，求那跋陀羅尊者（394-468）也在戒壇旁立一碑文：「一位肉身菩薩將於此受戒」。

「天監元年壬午至唐儀鳳五年丙子。百七十五年。六祖至此受戒弘法。」：從智藥尊者預言到六祖大師在此受戒，也就是從梁武帝天監元年，到唐高宗儀鳳五年，是174年，以中國農曆算是175年。

待續

and name it Jewel-Wood. After one hundred and seventy years, a Bodhisattva will proclaim the Dharma here, and those who awaken here will number like the trees in a forest.”

In addition, Venerable Jñānabhaiṣajya also built Luofu Mountain Monastery and Moon Blossoming Monastery, among others. Later all went exactly as Venerable Jñānabhaiṣajya had predicted. His flesh body is still kept in Moon Blossoming Monastery.

The Venerable One's name was Jñānabhaiṣajya, which means “Wisdom Medicine.” As a Tripitaka Master, he had mastered the three divisions of the Buddhist Canon: sūtras, sastras, and vinaya texts. **A Bodhisattva in the Flesh:** After the Master's passing, his body was gilded and to this day, his flesh body has not decayed. Earlier, Guṇabhadra, whose name means “Worthy One of Merit and Virtue,” had built Faxing — “Dharma Nature” — Monastery, now called Guangxiao 光孝寺 — “Glorious Filiality” — Monastery, and on the temple grounds had erected a precept platform. The Song Dynasty (420-479 C.E.) refers to the Song Dynasty which preceded the Sui Dynasty, not the well-known Song Dynasty (960-1279 C.E.) which followed the Tang Dynasty. I have been to Guangxiao Monastery and seen the Bodhi tree there. It is quite big. Unfortunately, no one looks after it; its branches have grown every which way and it is not very attractive.

Master Jñānabhaiṣajya inscription, made in 502 C.E., was a prophecy. It said, “**One hundred seventy years from now, a living Bodhisattva in the Flesh, not one who is called a Bodhisattva only after his Nirvana, will proclaim the Dharma of Supreme Vehicle beneath this tree, transmitting the mind seal of Buddhas.**” The Supreme Vehicle is just the One Vehicle of Buddhas, the Mahayana Dharma. The stone inscription foretold of one who would truly transmit the Mind Seal of Buddhas.

Years earlier, Venerable Guṇabhadra (394-468 C.E.) had also erected a stone tablet which predicted that a Bodhisattva in the Flesh would later receive the precepts there.

After one hundred and seventy-five years passed — from the time Master Jñānabhaiṣajya made his prediction until the year the Sixth Patriarch arrived to receive the precepts was one hundred and seventy-four years, one hundred and seventy-five according to the way the Chinese count — **spanning from the first year of the Tianjian period of Emperor Wu of the Liang dynasty to the fifth year of the Yifeng period of Emperor Gaozong of the Tang dynasty — the Sixth Patriarch indeed arrived at the Platform to receive the precepts and then went on to propagate the Dharma.**

To be continued