

玄奘法師的真唯識量之緣起

The background story of Master Xuanzang's True Discerning of Consciousness-Only

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我們在講玄奘法師的「真唯識量」（又作「唯識比量」）之前，我們先講這個背景故事。這是在玄奘法師去印度取經已成，在那爛陀寺準備回國時發生的故事，然後引發了曲女城的辯論。

鳩摩羅王

玄奘法師在印度戒賢大師座下學習《瑜伽師地論》已學成，決定要回國了。此時，東印度的一位鳩摩羅王，他送一封信給戒賢法師，說：「弟子我希望見一見這位中國來的玄奘法師，你看到信後請快派

Before we discuss Master Xuanzang's True Discerning of Consciousness-Only (also known as Inference of Consciousness-Only), let us first delve into the background story. It took place after Master Xuanzang completed his pilgrimage to India to study the Dharma and was preparing to return to his homeland from Nālandā Monastery. This event later led to the famous debate in the city of Kanyākubja.

King Kumāra

After Master Xuanzang completed his study of the *Yogācārabhūmi-sāstra* under the guidance of the great Master Śīlabhadra in India, Master Xuanzang was preparing to return to China. During this period, a king in eastern India, named Kumāra, sent a letter to Master Śīlabhadra, saying:

人把玄奘法師送到我這裏。」

戒賢大師拿到信之後跟玄奘說：「鳩摩羅王現在邀請你。但是之前戒日王已經邀請你去和小乘法師辯論，如果這時候你去了鳩摩羅王那個地方，戒日王那裡就去不了。但戒日王是更大的王，國家勢力更大，所以還是不要去鳩摩羅王那裡了。」

於是就對鳩摩羅王的使者說：「玄奘法師要回國了，來不及應赴鳩摩羅王那裏了。」

結果鳩摩羅王大怒，又發了封信給戒賢法師：「弟子我本來就是個凡夫，一直沉迷於世間的快樂，根本不知道修習佛法；但自從我聽到玄奘法師的名字以後，我馬上就很高興，就像發菩提心一樣。如果你不讓玄奘法師來，這不是要讓我長夜沉淪？沒有辦法長養我的道心，這個難道是慈悲嗎？一點也不慈悲！」

鳩摩羅王又說：「如果你不送玄奘法師來，我也不是好人！我可以馬上把我的象軍整頓好，到你那邊，把那爛陀寺踏為平地、踏為灰塵，你試試看！」

玄奘法師聽了就說：「好吧！」告別大眾，跟隨使者到迦摩縷波國去了。只見鳩摩羅王親自率領王公大臣迎接，非常開心，然後請入宮中。玄奘法師在鳩摩羅王那裏待了一個多月，天天受音樂、美食、香花，各種供養，並且給鳩摩羅王傳授齋戒。

戒日王

在這時候，戒日王討伐恭御陀國回來，就問玄奘法師在哪裏？結果聽說在鳩摩羅王那裏，戒日王大吃一驚：「我先前屢次

“I, your disciple, earnestly wish to meet Master Xuanzang. Please send someone to escort him to me as soon as you receive this message.”

After reading the letter, Master Śīlabhadra advised Xuanzang, “King Kumāra has extended an invitation to you. However, King Śīlāditya had previously invited you to take part in a debate with several Hīnayāna Masters. If you were to attend King Kumāra’s court now, you would miss your engagement with King Śīlāditya. Given King Śīlāditya’s greater power and influence, it would be wiser not to accept King Kumāra’s invitation.”

Master Śīlabhadra replied to King Kumāra’s envoy, saying, “Master Xuanzang is preparing to return to his homeland and does not have time to visit the king.”

Upon hearing this, King Kumāra’s anger flared, prompting him to send another letter to Master Śīlabhadra:

“I am but a mere mortal, long lost in the pleasures of the world, not realizing the importance of learning the Dharma. But upon hearing Master Xuanzang’s name, I was instantly filled with joy, as though I had given rise to the Bodhi Resolve. If you refuse to let him come, would that not doom me to continued delusion in the long night of ignorance? How then could I possibly nurture the resolve for the Path? Is such refusal an act of compassion? It is not compassionate in the least!”

He declared, “If you refuse to send Master Xuanzang, then I will renounce my virtuous ways! I will summon my elephant army and march directly to Nālandā Monastery, ready to reduce it to dust! Go ahead and try me!”

Upon hearing this, Master Xuanzang responded, “I shall go.” He bid farewell to the assembly and accompanied the envoy to King Kumāra’s court in Kāmarūpa. The king joyfully greeted Master Xuanzang with a grand ceremony and invited him into the palace, accompanied by his ministers and officials.

Master Xuanzang remained there for over a month, receiving daily offerings of music, fine food, fragrant flowers, and all manner of offerings. During that time, he also transmitted the Vegetarian Precepts to King Kumāra.

King Śīlāditya

At that time, King Śīlāditya had just returned from a military engagement against the kingdom of Koṅḡḍa. Upon his return, he asked, “Where is Master Xuanzang?”

Upon hearing that Master Xuanzang was staying with King

邀請玄奘法師到我這裏，他也不來，現在他竟然在鳩摩羅王那裏？鳩摩羅只是小王，我比鳩摩羅王大多了，玄奘法師怎麼會在那裏？」

馬上派了使者到鳩摩羅王那裏，說：「你立刻把玄奘法師送過來！」

鳩摩羅王非常敬重玄奘法師，不捨得送。就對使者說：「你可以拿走我的頭，玄奘法師不能給你！」

使者如實回報，戒日王聽了大怒，說：「鳩摩羅王為了一個僧人竟然敢這麼輕視我！」

馬上派了使者去責問鳩摩羅王：「你現在就把頭給我！」

使者回去就對鳩摩羅王說：「你前面說了，頭可以拿來給戒日王；請你把頭拿來，我帶回去。」

鳩摩羅王知道自己說錯話了，大為恐懼，因為自家軍隊實力、國家實力都小，所以馬上發佈：「準備象軍兩萬乘，船三萬艘，一起坐船，帶著象軍和其它軍隊，護送玄奘法師渡過恆河，去見戒日王。」

快要到戒日王的地方，鳩摩羅王預先在恆河的北岸建立行宮，讓玄奘法師先歇息住下來，然後鳩摩羅王自己再親率所有的大臣去見戒日王。

戒日王看到鳩摩羅王親率大臣來了，非常高興，知道他對玄奘法師的敬重，也不再責備他之前的失言，就問：「玄奘法師在哪裏啊？」

鳩摩羅王回答說：「在我的行宮。」

戒日王問：「為什麼不讓法師到這裡來？」

鳩摩羅王說：「大王！您既然這麼最尊重有道德的人，怎麼能讓法師來拜見您啊？您應該去見法師啊！」

戒日王說：「對！明天我親自前去禮請玄奘法師。」

鳩摩羅王回到北岸行宮，跟玄奘

Kumāra, he was quite incredulous. “I invited Master Xuanzang several times and he never came. Now he is with King Kumāra? Kumāra is just a king of a small kingdom—I’m far more powerful than he is! How could Master Xuanzang be staying there?”

He promptly dispatched an envoy to King Kumāra with a direct demand: “Send Master Xuanzang back to me immediately!”

However, King Kumāra, who held Master Xuanzang in the highest regard, hesitated to part with him. He said to the envoy, “You may take my head if you so desire, but I will not let Master Xuanzang go!”

The envoy returned and reported these words to King Śīlāditya, who was incensed. “How dare King Kumāra show such disrespect to me over a monk!” he roared.

King Śīlāditya immediately sent another envoy with a stern message: “Then bring me your head!”

The envoy returned to King Kumāra and said, “Your Majesty previously said your head could be given in place of Master Xuanzang. The great king has now asked for it. Please hand over your head for me to bring back to King Śīlāditya.”

Realizing he had spoken rashly, King Kumāra was seized with fear. His kingdom was smaller, and his military power limited. Without delay, he issued orders: “Prepare an army of twenty thousand war elephants and thirty thousand ships. We will ferry the troops and escort Master Xuanzang across the Ganges to King Śīlāditya.”

As they approached Śīlāditya’s territory, King Kumāra had a temporary palace built on the northern bank of the Ganges to accommodate Master Xuanzang. He arranged for the Master to rest there while he himself crossed the river with his ministers to appear before King Śīlāditya.

When Śīlāditya saw King Kumāra arriving with his full court, he was greatly pleased. Realizing how much Kumāra respected Master Xuanzang, he let go of his anger and asked, “Where is Master Xuanzang?”

King Kumāra replied, “He is staying in my temporary palace across the river.”

“Why did you not bring him here?” asked King Śīlāditya.

King Kumāra replied, “Great King, given your esteemed reverence for the virtuous, how can you request such a noble

法師說他見戒日王的經過，並且說：「戒日王雖然說明天來，恐怕他今天晚上就會來，我們不要睡覺，等著他來。如果戒日王來了，法師您坐著不必起身迎接。」

玄奘法師說：「好的。依照佛門規矩也是這樣，法師不能起身迎接，讓國王來參拜。」

到了晚間一更許，還不到半夜，戒日王果然來了。有人通報說：「恆河裡有幾千把火炬，還有響亮的步鼓聲。」

鳩摩羅王說：「這是戒日王來了。趕快！所有人持著燈燭到河邊迎接等候。」

即刻率領臣子都出去迎接了，玄奘法師坐在那兒不動。

步鼓是戒日王特別的儀式，他出行時，就有幾百個金鼓手隨從，走一步就敲一聲，所以叫「節步鼓」。這種禮儀只有戒日王才能這樣。這是印度最大的王才能用的禮儀，其他的王是不能仿效的。所以戒日王的威風很大的，走一步就打一鼓，走一步就打幾百個鼓，打過來。

戒日王進入行宮之後，見到玄奘法師，頂禮法師、散花供養、無數的讚歎，然後拜法師，就問法師：「弟子先前邀請法師來，您為什麼不來？」

玄奘法師說：「玄奘遠道而來印度，是為了學佛法，主要聽戒賢法師講《瑜伽師地論》。接到您的旨令時，當時戒賢大師還沒有講完，我不敢缺課，所以才沒有立刻去。那麼現在講完了，所以我來了。」

玄奘法師很有禮節，回答很得體。戒日王很滿意，告辭回宮，並邀請鳩摩羅王和法師明天去他的皇宮。

monk to come and bow before you? You should be the one who pays respects to the Great Master!”

King Śīlāditya exclaimed, “Indeed! Tomorrow I shall personally go and respectfully welcome Master Xuanzang.”

King Kumāra returned to the riverside palace and relayed his meeting with King Śīlāditya to Master Xuanzang. He added, “Although King Śīlāditya said he would come tomorrow, I suspect he may arrive tonight. Let us not sleep and wait for his arrival. If he comes, Master, you should remain seated—there’s no need for you to rise and greet him.”

Master Xuanzang replied, “Alright. That is also the proper etiquette in the Buddhist tradition—the Dharma Master remains seated while the king comes to pay respects.”

That night, during the first watch—still before midnight—King Śīlāditya made his grand arrival. A messenger reported, “Thousands of torches are crossing the Ganges, and the reverberation of ceremonial drums fill the night air!”

King Kumāra said, “That is King Śīlāditya. Quickly everyone, proceed with torches and go greet him at the riverbank!”

He and his ministers rushed out to receive the king, while Master Xuanzang remained seated, calm and composed.

These ceremonial drums were no ordinary instruments. Known as “measured step drums,” they were a unique part of King Śīlāditya’s royal procession. Hundreds of golden drum bearers accompanied him, striking the drums with each step he took—an honor reserved for India’s most powerful monarch. No other king dared mirror such grandeur. As such, King Śīlāditya wielded tremendous power, with each step he took, hundreds of ceremonial drums resounded.

When King Śīlāditya entered the temporary palace and saw Master Xuanzang, he bowed deeply, showered flowers in offering, praised him profusely, then asked, “Master, I, disciple, invited you many times before—why did you not come?”

Master Xuanzang cordially replied, “I journeyed from afar to India for the sake of studying the Buddhadharmā, primarily to receive instruction from Great Master Śīlabhadra on the *Yogācārabhūmi-sāstra*. When Your Majesty’s invitation arrived, the teachings were not yet completed. I dared not miss a single lesson, therefore I could not come earlier. Now that the teachings are completed, I have come.”

Master Xuanzang’s response was courteous and dignified, King Śīlāditya was very pleased. He then bid farewell and returned to his palace, inviting both King Kumāra and Master Xuanzang to visit his palace the next day.

制惡見論

第二天一早，鳩摩羅王一行，陪同玄奘法師渡河，到戒日王的皇宮。這時候，戒日王率大臣等二十多人在宮外等候，迎請玄奘法師入宮就座，備設各種美食，奏樂散花供養。

戒日王就問：「聽說玄奘法師您寫了一個《制惡見論》，在哪裏呢？」

《制惡見論》，是破小乘和外道的。玄奘法師就把《制惡見論》給戒日王看。

戒日王讀了之後也極力推崇，對在座的僧人說：「弟子聽說太陽出來了，燈燭的光根本就看不見了；天上打雷聲響的時候，下面的鎚子和鑿子的聲音根本聽不見了。這是比喻玄奘法師的智慧之高，就像太陽和打雷一樣，你們根本無法可比。你們所守著你們宗派的道理，一一被玄奘法師在《制惡見論》裏所破斥了。不信的話，你看《制惡見論》，看你有沒有辦法跟他辯論，挽救自己的教義理論？」

在座的這些僧人，估計都是小乘僧人，沒有一人敢說一句話，不能和玄奘法師的智慧來比。

☞待續

The Śāstra of Refuting False Views

Early the following day, King Kumāra and his entourage accompanied Master Xuanzang across the Ganges to the royal palace of King Śīlāditya. At that time, the king was already waiting outside the palace with over twenty of his ministers to personally welcome Master Xuanzang. King Śīlāditya invited Master Xuanzang into the palace and offered him a seat of honor. An elaborate banquet was prepared, accompanied by food, music, and offerings of flowers.

King Śīlāditya asked, “I’ve heard that Master Xuanzang has written a *Śāstra of Refuting False Views* (Skt. *Duṣṭadr̥ṣṭinigraha Śāstra*). Where is it now?”

This Śāstra was composed to refute the doctrines of both the Hīnayāna schools and heretical traditions. Master Xuanzang presented the Śāstra to the king.

After reading it, King Śīlāditya expressed his most esteemed admiration and turned to the assembled monks, saying:

“I have heard that when the sun rises, the light of candles becomes invisible; when thunder rolls through the sky, the sounds of hammers and chisels on the ground are completely drowned out. This is how I see Master Xuanzang’s wisdom—like the brilliance of the sun and the power of thunder. None of you can compare.

The doctrines of your respective schools, which you have long upheld, are one by one thoroughly refuted in Master Xuanzang’s *Śāstra of Refuting False Views*. If you don’t believe it, read the Śāstra for yourselves and see whether any of you can debate Master Xuanzang and reclaim your tenet.”

The monks present were likely all from the Theravāda tradition, sitting in silence. Not one dared to speak. None could match the depth of Master Xuanzang’s insightful wisdom.

☞To be continued

《楞嚴經》就是佛的真身，就是佛、就是法、就是僧，也就是戒、定、慧。你想恭敬佛、恭敬法、恭敬僧，先要恭敬《楞嚴經》。 —宣公上人

You must know that the *Shurangama Sutra* is the Buddha’s true body — it is the Buddha, Dharma, and Sangha, as well as precepts, samadhi, and wisdom. If you wish to respect the Buddha, Dharma, and Sangha, you must first respect the *Shurangama Sutra*.

— By Venerable Master Hua

