

【水鏡回天錄白話解】

# 目犍連尊者

REFLECTIONS IN THE WATER-MIRROR: TURNING THE TIDE OF DESTINY

## THE VENERABLE MAHAMAUDGALYAYANA

宣公上人講於一九八六年十月十一日

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目犍連譯為採菽氏，本名拘律陀，樹名。父母祈禱此樹而生。與舍利弗同學，互有約言，先得解脫者必告知，共同精進。各率弟子百人，同皈依佛，為常隨眾。尊者事母至孝，知母生前誹謗三寶，又兼殺生，嗜食魚子，死後當墮地獄。以神通力觀察，見其母於餓鬼道受苦，以鉢盛食物供母，物化火燄，母不能食。尊者泣求佛哀愍，救母出苦海。佛令作盂蘭盆供養十方僧，藉此功德，超母生天。尊者化身大小，降伏毒龍。以鉢盛釋族五百人，送至梵天。神通第一。同舍利弗先佛而入滅。

今天我們追憶目犍連尊者，加上摩訶兩個字——摩訶目犍連尊者，就是大目犍連。目犍連不是中國話，是梵語，翻譯成中文叫採菽氏，他姓採菽，又有一個名字叫拘律陀。拘律陀是樹名，因為他的父母祈禱樹神，而生目犍連。

目犍連在大阿羅漢裡是神通第一，他顯過種種的神通，做佛的常隨眾。他和舍利弗是同學，以前都是外道，因為舍利弗見到馬勝比丘威儀莊嚴，肅然起敬就請問馬勝比丘跟那位師父學的。馬勝比丘說：是跟釋迦牟尼佛學的。那時舍利弗和目犍連已經做外道的老師，每人有一百多位弟子和他們學習外道法。可是他

Essay:

**Maudgalyayana translates as ‘descendant of a family of bean gatherers’. He was originally named after a tree, Kolita, for he was born after his parents prayed to this tree. He and his fellow cultivator, Shariputra, made an agreement that whoever gained liberation first had to tell the other one. They practiced vigorously together, and each had a hundred disciples. They both took refuge with the Buddha and joined the assembly that always followed him. The Venerable One attended upon his mother with great filial piety. He knew that since his mother, during her life, had slandered the Triple Jewel, killed living beings, and eaten fish eggs, she must have fallen into the hells after death. He used his spiritual powers to contemplate his mother’s condition and saw that she was suffering in the path of hungry ghosts. He filled a bowl with food to offer to his mother, but the food turned into flames and she could not eat it. The Venerable One tearfully begged the Buddha to take pity on his mother and rescue her from the sea of suffering. The Buddha instructed him to establish Ullambana offerings to the Sangha of the ten directions, so that, based on this merit and virtue, his mother could be liberated and reborn in the heavens. The Venerable One was able to expand and contract his body to subdue a venomous dragon. He also placed 500 members of the Shakya clan in his bowl and sent them to the Brahma Heaven. He was foremost in spiritual powers. Like Shariputra, he entered nirvana before the Buddha did.**

Commentary:

Today we are remembering the Venerable Maudgalyayana, and we can add the word “Maha” to his name, so it becomes Venerable Mahamaudgalyayana, or Great Maudgalyayana. Maudgalyayana is not Chinese;

們全皈依佛，做佛的弟子，跟佛學佛法。他和舍利弗修行互相有約言說：我們無論誰得到解脫，一定要互相告訴，不能自己祇顧自己。所以這才是真正的同學，真正的同參道友，也是真正的朋友。他們皈依佛之後，做佛的常隨眾，時時學習佛法。舍利弗是智慧第一，目犍連是神通第一。他的神通，一般的阿羅漢亦不能和他比，所以在聲聞裡，他是一位很重要的阿羅漢。他非常精進學習，和舍利弗共同修行，互相鼓勵幫助，互相取長補短，互為借鏡，互相勉勵，所以倆人的功夫突飛猛進。

目犍連對母親很孝順。他母親死後，他就知道他母親應該墮地獄，因為他母親在生時不信三寶，誹就是無理取鬧，吹毛求疵，以是為非，以非為是；以黑為白，以白為黑，顛倒是非，曲直不分，顛倒陰陽，錯亂因果。他母親又歡喜殺生，歡喜吃魚卵，雖然魚卵還沒成魚形，這都是魚的因，都有生命的。她在魚卵還沒成魚的時後，都把它吃了，所以這個罪業更重，這能造成癌症之類等病痛。在活的時候不受苦，死了之後也會受苦的。

他勇猛精進修行，想要知道他母親死後的情形，有一天他剛剛得了六種神通（天耳通、天眼通、他心通、宿命通、漏盡通、神足通），他用神通力觀察他母親已經墮落到餓鬼道裡天天餓得非常難受，可是沒有東西吃。

rather it is Sanskrit, and it translates as 'clan of bean gatherers'. That was his surname. He had another name, Kolita, which was the name of a tree, because his parents had prayed to the tree spirit and then he had been born.

Among the great Arhats, Maudgalyayana was foremost in spiritual powers. He displayed all manner of spiritual powers and was among the disciples who always followed the Buddha. He and Shariputra were fellow disciples. Previously, they had both followed a non-Buddhist religion. When Shariputra saw the Bhikshu's Asvajit's dignified deportment and adorned appearance, he respectfully asked him who his teacher was. Bhikshu Asvajit replied: I study with Shakyamuni Buddha. Shariputra and Maudgalyayana were already leaders of their religion, and each had over a hundred disciples studying their heterodox teachings from them. Now, however, they all took refuge with the Buddha, became the Buddha's disciples and studied the Buddhaharma from the Buddha. As they cultivated, he and Shariputra made a deal with each other, saying, "No matter which one of us becomes liberated first, that person must tell the other one and not just look after himself." This showed that they were truly fellow cultivators and companions in the Path, as well as genuine friends. After taking refuge with the Buddha, they were among the disciples who always followed the Buddha around and studied the Buddhaharma. Shariputra was foremost in wisdom, whereas Maudgalyayana excelled in spiritual powers. Ordinary Arhats' spiritual powers could not compare with his. That's why he was a very important Arhat among the Hearers. He studied with exceptional vigor. He and Shariputra cultivated together, mutually encouraging and helping each other. They would learn from each other's strengths and weaknesses and urge each other to improve. For that reason, they were both able to advance rapidly and develop their skills in cultivation.

Maudgalyayana was extremely filial to his mother. After his mother died, he figured that she had fallen into the hells, because when she was alive, she did not believe in the Triple Jewel, but rather caused trouble and was very critical of Buddhism. She mixed up right and wrong, black and white, crooked and straight, yin and yang, and made mistakes in cause and effect. His mother was also fond of killing and eating fish eggs. Although the fish eggs had not developed into fish, they were future fish and had life to them. She ate all these fish eggs before they had developed into fish, and so her karmic offenses were very heavy and could have led to illnesses such as cancer. Even if she didn't suffer when she was alive, she would suffer after death.

Maudgalyayana cultivated very vigorously hoping to find out how his mother was after she died. One day, after he had just attained the six kinds of spiritual powers (the power of the heavenly ear, the power of the heavenly eye, the power of knowing others' thoughts, the power of knowing past lives, the power of freedom from outflows, and the power of the complete spirit), he used his spiritual powers and observed that his mother had fallen into the path of hungry ghosts and extremely famished everyday but had nothing to eat.

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