

【水鏡回天錄白話解】

阿那律尊者

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

THE VENERABLE ANIRUDDHA

宣公上人講於一九八六年十月十八日

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ENGLISH TRANSLATED BY REN DE

阿那律譯為無貧，於無量劫前，供養辟支佛稗飯，感九十一劫福報不滅。尊者是佛之堂弟，出家不精進，聽法常入睡，被佛呵斥，曰：「咄！咄！胡為寐？螺螄蚌蛤類。一睡幾千年，不聞佛名字。」尊者生大慚愧心，發大精進力，七晝夜不眠。因之，雙目失明。佛憐愍之，授「樂見照明金剛三昧」，證天眼通，視大千世界如掌中菴摩羅果，為天眼第一。尊者以八法自律（一）多欲非道，少欲是道。（二）憤鬧非道，隱處是道。（三）放蕩非道，制心是道。（四）多念非道，定意是道。（五）無厭非道，知足是道。（六）懈怠非道，精進是道。（七）自私非道，為公是道。（八）愚闇非道，智慧是道。佛將入涅槃時，請阿難以四事問佛。



註解：

阿那律尊者是天眼第一。為甚麼他天眼第

Essay:

“Aniruddha” translates as “not poor,” because innumerable eons ago, he had made an offering of coarse rice to a Prateyakabuddha, and so he was rewarded with blessings for ninety-one eons. The Venerable One was the Buddha’s cousin. As a monk, he was not diligent and often dozed off when listening to Dharma lectures. The Buddha scolded him, saying, “Hey! Hey! How can you sleep, / Like an oyster or a clam? / Sleep, sleep for a thousand years, / But you’ll never hear the Buddha’s name!” The Venerable One was very remorseful and resolved to practice vigorously. He went for seven days and nights without sleep. As a result, he went blind in both eyes. The Buddha took pity on him and transmitted to him the “all-perceiving, illuminating vajra samadhi.” He attained the power of the heavenly eye and was able to see the entire trichilocosm as if it were an amala fruit in the palm of his hand. He was foremost among the disciples in the attainment of the heavenly eye. The Venerable One regulated himself with eight dharmas: (1) Excessive desires are not the Way; freedom from desires is the Way. (2) Noisy places are not the Way; secluded places are the Way. (3) Dissipation is not the Way; subduing the mind is the Way. (4) Busy deliberation is not the Way; a calm mind is the Way. (5) Insatiable greed is not the Way; contentment is the Way. (6) Laziness is not the Way; diligence is the Way. (7) Selfishness is not the Way; concern for public welfare is the Way. (8) Delusion is not the Way; wisdom is the Way. When the Buddha was about to enter Nirvana, the Venerable One asked Ananda to inquire from the Buddha regarding four matters.

Commentary:

The Venerable Aniruddha was foremost in the power of the heavenly

一呢？因為他爲了佛法而瞎了眼睛，所以佛又以佛法來給他眼睛。這個眼睛和肉眼是不同的，是天眼。「天眼通非礙」，不單能看人看物，天上地下，虛空裡任何地方它都看得見。以凡夫的眼換聖人的眼是不錯的，相信大家也會羨慕。但是你放不下，不能七日七夜不睡眠，所以得不來的。我講的是老實話，不打妄語，絕對是真實不虛。

阿那律是梵語，翻譯成中文叫無貧。其實貧一點也很好的，所謂「君子無貧，達人知命」；你若能安貧樂道，這也很好的！你看顏回，「一簞食，一瓢飲，人不堪其憂，回也不改其樂。」你們各位想一想，「若是不好，他爲甚麼樂？」你們誰有辯才可以來辯一辯這個問題。

這位尊者在往昔的時候，以稗飯供養過辟支佛。辟支佛雖然證果了，可是他有慧無福，羅漢托空鉢，所以好幾天沒有飯吃。當時阿那律尊者看這位和尚很餓，就把自己外出種田所帶的午飯供養給他，捨己爲人，他也不知道這是辟支佛。雖然他很窮，沒有甚麼好東西吃，他的午飯只是稗子做的飯，是很便宜很容易得到的米，吃了只能暫時填飽肚子，但是沒有營養價值，如果叫醫生化驗一定不准吃這種飯。因為他如此誠意，把他唯一的午飯供養辟支佛，以這個功德得到果報，九十一劫都是富有。無貧就是沒有貧困，沒有困苦艱難。

在他供養後，即刻就得現報，有隻兔子跳到他肩上下不去，拿也拿不下來。他趕快往家跑，回到家裡一看這隻兔子變成金子，於是把金子變賣，就發財了，以後他生生世世都是有錢的。

你們看供養辟支佛得這麼大的果報！有人說，「那我也供養辟支佛，將來於九十一劫也會富，般般如意，種種現成。」那要看你的福氣怎樣，要能遇

eye. Why was this? It's because he ruined his eyes for the sake of the Buddhadharma. Therefore the Buddha used the Buddhadharma to restore his eyes. The eye he regained was not an ordinary flesh eye, but the heavenly eye. "The heavenly eye penetrates without obstruction." Not only can one see people and things from heaven to beneath the earth, one can see everything throughout space. It's not too bad to exchange an ordinary pair of eyes for that of a sage. I believe we would all envy that. But since you are not able to let go of everything and go seven days and nights without sleep, you won't be able achieve that. I'm telling the truth, not a lie. This is the absolute truth.

'Aniruddha' is Sanskrit and translates as "not poor". Actually, a little poverty is a good thing. As the saying goes, "A gentleman is never poor; a wise man knows his destiny." If you are content with your life and enjoy cultivation, that's very good. Look at Yan Hui, "Others constantly worried about food and drink, whereas Hui is always happy no matter what." Think about it: if things were so bad, why would he be happy? Who among you has the talent to debate this matter?

In the past, the Venerable Aniruddha once made an offering of poor-quality rice to a Pratyekabuddha. Although the Pratyekabuddha was a sage, he had wisdom but no blessings, like "an arhat with an empty bowl", and he hadn't had any food to eat for a few days. At that time, when the Venerable Aniruddha saw this hungry monk, he offered the monk his own lunch, which he had prepared to eat while working in the rice field. He was able to sacrifice himself for others. He didn't know that the hungry monk was actually a Pratyekabuddha. Because Aniruddha was very poor, he didn't have anything good to eat. His lunch was poor-quality rice that was cheap



到真正的聖僧，辟支佛。

譬如臺灣的廣欽老和尚，他十幾天沒吃飯，如果你供養他一頓，你也會發財的。可是現在沒有機會，因為他已經圓寂。如果他還沒有圓寂，我不會告訴你的；我要是告訴你，會令你生出一種貪心，賣房子賣地也要去供養廣欽老和尚了，所以我給你一個後悔藥，給你嚐一嚐後悔是不是苦的。

尊者是佛的堂弟，跟著佛出家可是很懶惰，依賴性很大。他想，「佛是我的堂哥，我修行不修行沒有問題。我不需要修行，我堂哥是佛。」你看看他是這麼貢高！在佛講法的時候，人家是入定，他常常入睡，入睡眠三昧不聽經。佛一看有這麼懶的堂弟不修行，大概佛臉上的金子也脫去好幾條，所以佛就罵他，「咄！咄！胡為寐？螺螄蚌蛤類。一睡幾千年，不聞佛名字。」你為什麼要睡覺？你真是像海裡蚌蛤的同類，你一睡要睡幾千年，將來連佛的名字你都聽不見。

尊者聽了佛的教化，就有慚有愧，不像以前那樣無慚無愧，故發大精進力，好像汽車加油一小時走一百五十英里，一連七晝夜不睡覺，使得雙眼失明。佛就憐憫他，授「樂見照明金剛三昧」。樂見就是甚麼都能見；肉眼是甚麼都看不見，但這個三昧甚麼都可以看得見。尊者修這種金剛眼----金剛三昧定，故證天眼通；得到天眼通，能視大千世界如掌中菴摩羅果，就像看手上的一個果子似的，菴摩羅果是印度的一種水果名。故尊者為天眼第一。

尊者以八種的法自律，自己管自己：

（一）多欲非道，少欲是道：你若貪吃

and easy to get. It would only fill you up temporarily and had very low nutritional value. A doctor would have disapproved of its consumption. Because Aniruddha so sincerely offered his own lunch to the Pratyekabuddha, his reward was that he would be rich for 91 eons. Thus, his name “not poor” meant he would not suffer any poverty or hardship.

After he made the offering, he got an immediate response. A rabbit jumped on his shoulder and would not go away. He could not get rid of it. He ran all the way home. When he got home he discovered that the rabbit had turned into gold. He sold the gold and made a fortune. From then onwards, he would be rich in life after life.

You can see the tremendous reward accrued from making an offering to a Pratyekabuddha! Someone might say, “I should make an offering to a Pratyekabuddha for then I would be rich for 91 eons, everything would go smoothly, and I would always have everything at my disposal.” Well, you will have to see if you have the blessings to encounter a sage or a Pratyekabuddha.

For example, the Venerable Elder Master Guangqin of Taiwan went without food for more than 10 days. If you had made an offering to him, you would have become rich. But that opportunity is gone because the Venerable Master Guangqin has already passed away. If he were still with us, I would not have told you. If I had told you, your greed would surface. You would do anything including selling your house and properties just to be able to make an offering to Master Guangqin. Therefore, I am giving you a “dose” of regret. I want you to see if regret is bitter.

The Venerable Aniruddha was the Buddha's cousin. He left home with the Buddha but was lazy and dependent. He thought, “Since the Buddha is my cousin, it doesn't matter if I cultivate or not. I don't need to cultivate because my cousin is the Buddha himself.” You see how big his ego was! When the Buddha was teaching the Dharma, the others were in samadhi but he was sleeping away, attaining the sleep samadhi instead of listening to the Dharma. The Buddha saw that his cousin was so lazy and did not cultivate, and probably felt embarrassed, so the Buddha scolded him:

Hey! Hey! How can you sleep,
Like an oyster or a clam?
Sleep, sleep for a thousand years,
But you'll never hear the Buddha's name!

Why do you fall asleep? You are just like an oyster or clam. You sleep for several thousand years and later you won't be able to hear the Buddha's name.

After Aniruddha heard the Buddha's teaching, he felt ashamed and remorseful, unlike before when he had no shame. He then became vig-

是吃欲，貪色是色欲，貪財是財欲，貪做領袖是領袖欲，所以多欲是不合乎道；你若沒有這些欲就是道。

（二）憤鬧非道，隱處是道：在熱鬧場所是不合乎道，你到阿蘭若處，就是寂靜處，是道。

（三）放蕩非道，制心是道：盡放肆，無拘無束的也不是道；你能把心制之一處才是道。

（四）多念非道，定意是道：你多打妄想，雜念太多也不是道；你的意念能專一，不打妄想就是道。

（五）無厭非道，知足是道：貪而無厭不是道，你若能常常知足就是道。

（六）懈怠非道，精進是道：你若懶惰，聽經睡覺就不是道，往前勇猛精進才是道。

（七）自私非道，為公是道：自私自利不合乎道，你能大公無私才是道。

（八）愚闇非道，智慧是道：做愚癡、無明、黑暗的事情，譬如牛吃草，你也要學牛吃草去，狗吃大便，你也要學狗吃大便，這就是愚闇，不合乎道，你要有智慧才合乎道。

待續

orous, like an automobile with a full tank of gas going 150 miles an hour. He went seven days and nights without sleep, until his eyes went blind. The Buddha sympathized with him and transmitted to him the “all-perceiving, illuminating vajra samadhi”. All-perceiving meant being able to see anything. With his human eyes he could see nothing, but in samadhi he could see everything. The Venerable Aniruddha cultivate the vajra eye – vajra samadhi, thus attained the power of the heavenly eye. With the heavenly eye, he could see the great trichiliocosm as clearly as seeing an *amala*, a kind of fruit, in the palm of his hand. That’s why he was the foremost of the Buddha’s disciples in his attainment of the heavenly eye.

The Venerable One regulated himself with eight dharmas:

1) Excessive desires are not the Way. Freedom from desires is the Way: If you are greedy for food, you have the desire to eat. If you are greedy for sensual pleasures, you have the desire of lust. Greedy to be a leader, one has desire for leadership. Thus, to have too much desire is not in accord with the Way; if you are free from such desires, then you have the Way.

2) Noisy places are not the Way; secluded places are the Way: Being in noisy places is not in accord with the Way. Going to an aranya, a still and quiet place, is the Way.

3) Dissipation is not the Way; subduing the mind is the Way: To recklessly do as you please, without any inhibition, is not the Way. To focus the mind on a single point is the Way.

4) Busy deliberation is not the Way; a calm mind is the Way: To entertain idle thoughts and have many scattered thoughts is not the Way. To calm your mind and not give rise to any idle thoughts is the Way.

5) Insatiable greed is not the Way; contentment is the Way: To be greedy and insatiable is not the Way. To be content all the time is the Way.

6) Laziness is not the Way; diligence is the Way: To be lazy and doze off during Sutra lectures is not the Way. To advance courageously and vigorously is the Way.

7) Selfishness is not the Way; concern for public welfare is the Way: To pursue personal benefits is not the Way. To be unselfish and work on benefiting everyone is the Way.

8) Delusion is not the Way; wisdom is the Way: Delusion means doing muddled, ignorant and dark things. For example, you emulate a cow to eat grass or a dog to eat excrement. That’s not the Way. You should apply wisdom to accord with the Way.

To be continued