

【水鏡回天錄白話解】

阿那律尊者) (續)

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

THE VENERABLE ANIRUDDHA (CONTINUED)

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ENGLISH TRANSLATED BY REN DE

佛將入涅槃時，尊者請阿難以四事問佛。四事：

(一) 佛住世時以佛為師，佛入涅槃後以誰為師？佛答覆「以戒為師。」

(二) 佛在世時依佛而住，佛入涅槃後依誰而住？佛答覆「依四念處而住。」

(三) 結集經藏時，經的前面用甚麼文字來代表？佛答覆「應該用『如是我聞』這四個字來代表。」

(四) 佛住世時惡性比丘佛自調伏，佛入涅槃後，怎麼調伏他？佛說「默而擯之。」

贊曰：

供養聖僧 福慧雙增
連綿不絕 步步高陞
菩提路近 覺岸先登
八法自律 為座右銘

註解：

「供養聖僧，福慧雙增」：他因為供養辟支佛，所以福慧雙增，福慧都增加了，九十一劫都相續不斷。

「連綿不絕，步步高陞」：他的福慧一天比一天增長，很接近菩提覺

When the Buddha was about to enter Nirvana, the Venerable Aniruddha told Ananda to ask the Buddha about four matters. They were:

1) When the Buddha has been in the world, we have taken the Buddha as the Teacher. However, when the Buddha enters Nirvana, who will be our teacher? The Buddha answered, "Take the Pratimoksa, the precepts, as your teacher."

2) We have always lived with the Buddha, but when the Buddha enters Nirvana, where are we going to live? The Buddha answered, "You should live according to the Four Applications of Mindfulness."

3) When we compile and edit the Sutras, with what words should they begin? The Buddha answered, "They should begin with the words, "Thus I have heard.""

4) When Buddha has been in the world, all the evil-natured Bhikshus are naturally subdued. When the Buddha enters Nirvana, how do we deal with them? The Buddha answered, "Simply be silent and ignore them."

A verse in praise says:

**He made offerings to a holy monk
And increased both his blessings and wisdom.
Continuing without cease,
He ascended step by step.
The distance to Bodhi was short,
So he was the first to reach the shore of awakening.
He disciplined himself with eight dharmas,
Following them as his creed.**

Commentary:

He made offerings to a holy monk / And increased both his blessings and wisdom. He made an offering to a Pratyekabuddha; and therefore, his wisdom and blessings both increased for 91 consecutive eons.

Continuing without cease, / He ascended step by step. His

道。

「菩提路近，覺岸先登」：他能先到無上正等正覺的覺岸。

「八法自律，為座右銘」：他以八種的繩規法則，來自己約束自己，做他的座右銘，這八法也可以做我們的座右銘。

又說偈曰：

始惰終勤不睡眠 七日七夜血淚穿
積極精進傷雙目 憐愍教授得照天
九十一劫無貧困 百千萬世有富緣
四事請問佛遺囑 功德無盡永流傳

註解：

「始惰終勤不睡眠，七日七夜血淚穿」：他一開始修道很懶惰，以後就很精勤不再睡眠。

「積極精進傷雙目，憐愍教授得照天」：他七日七夜不眠，大概眼睛流血使雙眼失明。佛憐憫他，所以教他修「樂見照明金剛三昧」。因修這種定，他便得到天眼通能照天照地。

「九十一劫無貧困，百千萬世有富緣」：於九十一劫他都不窮，都有富因緣。

「四事請問佛遺囑，功德無盡永流傳」：他教阿難以四事問佛，問佛對四事的遺囑是甚麼。他的功德無窮無盡，永遠都流傳在世界上。

如果不是尊者教阿難去向佛請問四事，我們現在也不知道如何處理這四種事情。



blessings and wisdom increased day by day, so that he got closer to the Path to Bodhi, enlightenment. **The distance to Bodhi was short, / So he was the first to reach the shore of awakening.** He was the first to reach the shore of unsurpassed, proper and equal, right enlightenment. **He disciplined himself with eight dharmas, / Following them as his mottos.** He regulated himself with eight kinds of rules. His mottos can also be ours.

Another verse says:

Lazy at first, he became so diligent that he didn't sleep.
For seven days and nights, his blood and tears flowed.
In his intense vigor, he hurt both eyes.
Out of pity, the Buddha taught him to illuminate the heavens.
For ninety-one eons, he did not experience poverty.
For millions of lifetimes, he enjoyed a blessed existence.
He inquired from the Buddha on four matters.
His meritorious virtues are infinite and everlasting.

Commentary:

Lazy at first, he became so diligent that he didn't sleep. / For seven days and nights, his blood and tears flowed. In the beginning, his practice was sloppy, but later he became very diligent and went without sleep.

In his intense vigor, he hurt both eyes. / Out of pity, the Buddha taught him to illuminate the heavens. He went seven days and nights without sleep, thus probably his eyes bled and went blind. The Buddha took pity on him and taught him "All-perceiving, illuminating *vajra samadhi*". Because he cultivated this *samadhi*, he attained the heavenly eye that penetrated heaven and earth.

For ninety-one eons, he did not experience poverty. / For millions of lifetimes, he enjoyed a blessed existence. For 91 eons, he was never poor, but was always born into wealthy circumstances.

He inquired from the Buddha on four matters. / His meritorious virtues are infinite and everlasting. He taught Ananda to ask for the Buddha's instructions on four matters. His merit and virtue are endless and boundless, and they will be known in the world forever.

If the Venerable Aniruddha had not advised Ananda to go to ask Buddha, we wouldn't have any idea how to deal with those four matters now.