

【水鏡回天錄白話解】

富樓那尊者

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

THE VENERABLE PURNAMAITREYANIPUTRA

宣公上人講於一九八六年十月二十二日

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周果如 英譯

ENGLISH TRANSLATED BY WINNIE TIU

富樓那彌羅多羅尼子，譯為滿慈子，從父母得名。皈依佛，善說諸法實相，頭頭是道，左右逢源，令人深信，依法奉行。常感天華亂墜，地湧金蓮。尊者擬到未開化地區弘法，徵求佛意。佛問：「若人罵你如何？」曰：「忍受，當作善知識。」又問：「若人打你如何？」曰：「接受，當作善知識。」又問：「若人殺你如何？」曰：「成就我入涅槃。」所被教化者，信仰三寶，不可勝數，為說法第一。尊者提議，若遇年歲饑饉時，食物難乞，可用方便七法：一) 自宿；二) 內熟；三) 自熟；四) 自持食從人食；五) 自取果食；六) 就池水受；七) 無淨人淨果除核食。

註解：

你們大家坐著也都疲倦了，我給你們簡單一點講。

這個富樓那彌多羅尼子，父親叫「富樓那」，母親就叫「彌多羅尼」，用父母的名字。富樓那就是個「滿」；彌多羅就是個「慈」：他是這兩個人的一個兒子，所以叫「滿慈子」。

這位尊者，他是說法第一的，辯才無礙，是善說諸法實相。因為他善說諸

Text:

Purnamaitreyaniputra is translated as “son of full compassion.” He was named after his parents. He took refuge with the Buddha and excelled at explaining the essence of all dharmas in an eloquent and principled way. Always leading back to the origin, his speech caused people to have deep faith and to practice the Dharma. He often inspired celestial flowers to fall from the heavens and golden lotuses to well forth from the earth. Wishing to spread the Dharma in the frontier regions, he sought the Buddha’s advice.

The Buddha asked, “If people scold you, what will you do?”

“I will be patient and treat them as good advisors.”

The Buddha then asked, “If people beat you, what will you do?”

“I will accept it and consider them my good advisors.”

The Buddha asked further, “If people kill you, then what?”

“They will be helping me to enter nirvana.”

The Venerable One taught and transformed countless people, leading them to believe in the Triple Jewel. He was foremost in speaking the Dharma. The Venerable One suggested that in times of famine, when it is hard to obtain food by begging, one may use seven expedient methods:

1. Store food for oneself.
2. Take food that ripens by itself.
3. Cook food for oneself.
4. Take food for oneself to eat or follow other people to eat.
5. Pick fruits for oneself to eat.
6. Receive the food next to a pond.
7. If there is no pure person serving, remove the seed by one self and then eat the fruit.

Commentary:

Since all of you are tired from sitting, I will briefly explain this to you.

法，通達諸法這個體，所以就「說法第一」。在佛的十大弟子裡頭各有第一，所以說「舍智目通說法那」：舍智，舍利弗「智慧第一」；目通，目犍連「神通第一」；說法那，就是這個「說法第一」的富樓那。

「須空旃議迦頭陀，那律天眼波離戒，慶喜多聞密行羅」，這是十大弟子各有第一。（編按：須空，須菩提「解空第一」；旃議，迦旃延「論議第一」；迦頭陀，大迦葉「頭陀行第一」；那律天眼，阿那律「天眼第一」；波離戒，優波離「持戒第一」；慶喜多聞，慶喜即阿難，「多聞第一」；密行羅，羅侯羅「密行第一」。）

富樓那尊者，他教化的人很多。他教化人，若沒有人教化的，他去教化。有一天他就請示於佛，問佛好不好這樣做？那麼佛就問他，「你到那個沒有開化的地區去弘揚佛法，假如有人罵你，你怎麼樣呢？」他說：「有人罵我，我就忍著，忍受他，我拿他當善知識看。」佛又再進一步問他：「若有人打你，你怎麼樣呢？」他說：「我就接受他打，我也拿他當善知識看。」佛再問他：「那若有人殺你，你怎麼辦啊？」富樓那：「殺我啊！那他成就我很快入涅槃了。」你看他這個答覆多瀟灑，多自然，毫無猶豫！這就像在《證道歌》上也說的很好，說是：

從他謗，任他非，
把火燒天徒自疲；
我聞恰似飲甘露，
銷融頓入不思議。

他說誰謗我也好，誹我也好，這麼來排斥我都好的。「把火天徒自

Purnamaitreyaniputra's father's name was Purna. His mother's name was Maitreyani. His parents' name were combined to make his name. Purna means fullness. Maitreyani means compassion. He was the son of these two people, thus he is called "Son of Full Compassion".

This Venerable One was foremost in speaking Dharma. He was eloquent in speech. He excelled at explaining the true essence of all dharmas. Since he was good in speaking the Dharma and penetrating the substance of the Dharma, he was regarded as "foremost in speaking Dharma". Each of the ten great disciples of the Buddha had his leading talent. There is a saying:

"Shari's wisdom, Maud's penetration, Purna's speaking of Dharma." Shariputra was foremost in wisdom; Maudgalyayana was foremost in spiritual penetrations; Purnamaitreyaniputra was foremost in speaking Dharma.

"Subhuti's emptiness, Kausthila's debate, Kasyapa's Dhuta, Aniruddha's heavenly eye, Upali's precepts, Rejoicing's erudition, Rahula's secret practice." These ten great disciples each had their leading talent. [Editor's note: Subhuti was foremost in understanding emptiness; Kausthila was foremost in debate; Mahakashyapa was foremost in *dhuta* practice; Aniruddha was foremost in the heavenly eye; Upali was foremost in upholding the precepts; Rejoicing refers to Ananda, who was foremost in learning; Rahula was foremost in secret practices.]

The Venerable Purna had taught and transformed many people. He wanted to go to places where no one was teaching and transforming people. One day, he went before the Buddha to ask whether he should go or not. The Buddha asked him, "If you go to the frontier regions to spread the Buddhadharma and someone scolds you, what will you do?" Purna replied, "If people scold me, I will bear it. I'll be patient with them. I'll regard them as my good and wise advisors." The Buddha further asked: "If people beat you up, how will you respond?" He replied: "I'll take the beating, I too will see them as my good and wise advisors." The Buddha asked him further: "What if there are people who want to kill you? What will you do?" Purna replied, "Hmm, kill me! They will aid me to enter nirvana quickly." See how dashing and refined his reply was. It was so natural with no hesitation at all! The *Song of Enlightenment* puts it well:

Let others slander me; I bear their condemnation.
Those who try to burn the sky only exhaust themselves.
When I hear it, it's just like drinking sweet dew.
Thus smelted and refined, suddenly one
enters the inconceivable.

He was saying: if anyone comes to slander or ridicule me, or discriminate against me, it is fine. *Those who try to burn the sky only exhaust themselves.* Slandering me is like trying to burn the sky with fire. In the end, the sky is

疲」，這個誹謗人，就好像用把火燒天似的；燒，結果燒不著天，是自己累得很辛苦的，在那拿著火燒天燒不到的，徒自疲。

「從他謗，任他非，把火燒天徒自疲；我聞恰似飲甘露，銷融頓入不思議。」他就誹謗我，我也不動心。「我聞恰似飲甘露」，我聽見就好像喝甘露水那麼甜。「銷融頓入不思議」，這樣子他一罵我，我能忍了，我這裡頭就有無窮的忍辱功夫。銷融，我能消化了它，頓入不思議，就到那不思議境界了。

我也常常講這麼一個很淺顯的譬喻，有人罵你，是幹什麼的呢？他是給你加肥料呢！好像在田裡頭加上一點肥料，那個田就長得旺了。有人罵你，你要是能以忍受了，能以不動心了，那就是給你加肥料，你這個菩提苗一定長得很旺的，很高的。你們不要人家給你上肥料，你還往外擋著，「喔！我不接受。」不要這樣子。《證道歌》上又說：

觀惡言，是功德，此即成吾善知識；

不因訛謗起怨親，何表無生慈忍力？

這個訛謗來了，我若是沒有怨親平等的思想，我就受不了了。「觀惡言是功德」，誰要是罵我的話，那就是功德，給我加肥料了，所以「此即成吾善知識。」這個人他罵我，他就是成就我的道業，是我一個善知識。「不因訛謗起怨親」，你若不是因為人有誹謗我，或者是對我不好，我就不高興了，我還是那麼能以忍耐著，沒有一種瞋恨或者歡喜，沒有這個，他說什麼我都如如不

not burned in the least while the person who tried to do so is worn out. He cannot possibly burn the sky with fire; he merely exhausts himself.

Let others slander me; I bear their condemnation. Those who try to burn the sky only exhaust themselves. When I hear it, it's just like drinking sweet dew. Thus smelted and refined, suddenly one enters the inconceivable. Even if one slanders me, my mind remains unmoved. When I hear it, it's just like drinking sweet dew. It is that sweet. Thus smelted and refined, suddenly one enters the inconceivable. If he scolds me like that and I can bear it, then my skill in enduring insult would be sufficient. Thus smelt and refined, I can digest it. Suddenly one enters the inconceivable. Then one arrives at an inconceivable state.

I have often used a very simple example. If a person scolds you, what is he doing? He is sprinkling fertilizer on you! It is like adding fertilizer in a field to make the crops grow better. If a person scolds you and you can bear it and not be affected, then he is just giving you fertilizer. Your Bodhi sprout will surely grow very robust. You shouldn't reject it when people give you fertilizer. Don't rebuff them, saying: "Oh! I won't accept this."

The *Song of Enlightenment* further says:

Contemplate vicious words as merit and virtue,
Then vicious words become one's Good and Wise Advisors.
Do not let abuse and slander arouse enmity or liking,
How else can the power of compassion and patience with
nonarising be manifest?

When abuse and slander come, if I don't treat both friend and foe with equanimity, I won't be able to bear it. *Contemplate vicious words as merit and virtue. Whenever anyone comes to scold me, that is merit and virtue; he is giving me fertilizer. Then vicious words become one's Good and Wise Advisors. If a person comes to scold me, he is helping me realize my spiritual practice; he is my Good and Wise advisor. Do not let abuse and slander arouse enmity or liking. If someone slanders you or treats you badly and you remain calm, patient, without feeling hate or love, being imperturbable no matter what the person says, then naturally you will gain clear and constant understanding. If your mind remains unmoved, you have samadhi power.*

If no one comes to test you out, how would you know how strong your concentration is? How would you know whether you can bear the scolding from this person?

What is endurance? I will tell you. This is what I have learned from many years of experience. I'm sure the policeman disciple who took refuge with me today has not had this experience. Perhaps he has had some training in it. However, I believe he still hasn't mastered it.

What skill is this? Endurance means being patient; endurance is the abil-

動，自然就了了常明，無動於心，這就是定力。

要是沒有人來考驗你一下，你怎麼知道你的定力夠不夠呢？你怎麼知道你能忍這個人罵你呢？

什麼叫能耐？我告訴你，這是我這麼多年的經驗，我所學來的。我今天收這個警察弟子，他一定沒有這個經驗，不過或者也受過這個訓練，但是我相信他也不大能行的。

什麼叫本事呢？就是能忍、能耐，能讓是能耐，能吃虧是能耐，能不佔便宜是能耐，啊！能挨罵是能耐，能挨打是能耐，能等著叫人殺了那更是能耐。你若沒有能耐，你就不敢在那地方，就嚇了，怕得不得了了。

這都是能耐，真有大本事，才能定得住放得下。「哼！你殺我也沒問題！」你看！你若真明白的人，不會爲了金錢就去做一些個卑鄙下流的事情，不會的；就是再窮，「君子固窮，小人窮斯濫矣！」才能不擇手段去騙騙人，去弄一點錢，或者耍手段，那麼和人講好話叫人打賞一下。這都是很沒有氣節，很沒有骨頭的人，才這樣子。

所以我老實告訴你們，我看不起這個拜金主義；我看不起有錢的人，所以我得罪有錢的人，得罪越多越好，我不在乎！我就是這麼硬漢。你哪個有錢的人，想在我面前來擺架子，是不行的！我不吃這個。

☪ 待續

ity to yield; endurance is the ability to take a loss; endurance is refraining from taking advantage of the situation. Ah! Endurance is being able to take a scolding; endurance is being able to take a beating; endurance is waiting for someone to kill you. If you didn't have endurance you'd be afraid to stay put, you'd be scared out of your wits.

These are all forms of endurance. Only someone who truly has great skill can remain unmoved and let go of attachments. "Even if you kill me, that's no problem!" See? If you are a person who truly understands the way things are, you won't resort to tricky schemes and maneuvers to get money. You won't do that even if you are in poverty. As the saying goes: "The superior person is unmoved even in poverty. The petty person will go astray if he is poor!" The latter will do anything to trick people out of their money. They can be obsequious and flatter people into giving them some tips. That's how people who lack integrity and backbone behave.

I will be honest with all of you. I despise those who worship money; I look down on those wealthy people and I have offended them. The more the better, I don't care! I am that stubborn a person. Whoever wants to put up a front before me will fail! I simply don't buy that.

