

【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

LECTURED BY THE VENERABLE MASTER HUA ON OCTOBER 22, 1986

周果如 英譯

ENGLISH TRANSLATED BY WINNIE TIU

這個富樓那尊者，他是善說諸法，所以成爲說法第一。

「富樓那彌多羅尼子，譯爲滿慈子，從父母得名」，就是因爲他父母他得這個名字。「皈依佛，善說諸法實相，頭頭是道。」你們詳細研究研究富樓那說法，可惜富樓那沒有一個講演錄留下來，如果留下來，那可真是好看了。「左右逢源」，他是怎麼樣說怎麼樣有理，「令人深信，依法奉行。」他說法的時候，「常感天華亂墜，地湧金蓮」，常有這種靈瑞。

「尊者擬到未開化地區弘法」，想到未開化的地區去弘法，「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？」你們做沙彌的也要知道，以後要有人殺你呢，你也不要怕，不要那麼一聽電話就打顫了。「曰成就我入涅槃。」

「所被教化者」是很多。「信仰三寶，不可勝數」，不知有多少。那麼「尊者提議」，說「若遇年歲饑饉時」，在沒有飯吃的時候，「食物難乞」，去托鉢乞食乞不到食了。怎麼辦呢？

Commentary:

The Venerable Purna was skilled in speaking the Dharma. Therefore he became the foremost disciple in speaking Dharma.

**Purnamaitreyaniputra is translated as “son of full compassion.” He was named after his parents.** It was because of his parents that he got this name. **He took refuge with the Buddha and excelled at explaining the essence of all dharmas in an eloquent and principled way.** You should investigate in detail how Purna spoke the Dharma. What a pity that Purna did not taperecord any of his lectures. It would be so wonderful if he had recorded it. His talks were **always leading back to the origin.** No matter what he said, there were principles in it. **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.** He always had this auspicious response.

**Wishing to spread the Dharma in the frontier regions, he sought the Buddha’s advice.** He wanted to propagate the Dharma in frontier regions.

**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?”** All of you Shramaneras should know, in the future if there are those who want to kill you, do not be afraid. Do not answer the phone and start trembling.

**“They will be helping me to enter nirvana.”**

**The Venerable One taught and transformed countless people, leading them to believe in the Triple Jewel.** No one knows how many there were. Hence, **the Venerable One suggested that in times of famine, when people are deprived of food and food is hard to get; even if you use a bowl to beg for food, you can’t get any. What can be done?**



「可用方便七法」，用這個方便的七種法。

這七種法就是：

一，「內宿」：就是自己廟上儲備的飲食。

二，「內熟」：或者自己廟上煮的飲食。

三，「自熟」：或者自己在廟上把它做熟了來吃。

四，「自持食從人受」：或者因為沒有人，自己就拿那個東西來吃，不必從人受。本來小乘自己不可以拿東西吃的，要人家送給你才可以吃。那真是自己在那兒等著天掉下餅來！

五，「自取果食」：因為沒吃東西，或者走到山裡去採果子來吃。

六，「就池水受」：或者這個吃的東西，好像蓮藕，自己從池水裡拿起來吃。

七，「無淨人淨果除核食」：又或者沒有淨人，就是沒有人來服侍出家人。淨果除核食，若沒有人送給你，你自己把果核拿除，可以吃它。

贊曰：

不辭辛苦 開墾荒田  
善說諸法 啓後承前  
辯才無礙 避談妙玄  
度人無數 法雨均霑

註解：

「不辭辛苦，開墾荒田」：這個尊者不辭辛苦，到那沒有開化的地區去弘揚佛法，這等於開墾荒田一樣的。

「善說諸法，啓後承前」：他開化後人接續前邊人這種道脈。

「辯才無礙，避談妙玄」：他的辯才是無礙的，就是怎麼樣說怎麼樣有道理，他可是避免談玄說妙，不談玄說妙。

**One may use seven expedient methods.**

The seven methods are:

**1. Take food that is stored in the monastery.** One may take food that has been stored in one's own monastery.

**2. Take food that has been cooked in the monastery.**

**3. Cook food for oneself.** One may cook food in one's own monastery and consume it.

**4. Take food for oneself to eat rather than receiving it from other people.** If there are no people around, one can take the food by oneself and eat it. Originally, adherents of Theravada Buddhism cannot pick up food unless it has been offered to them. They really have to wait until biscuits fall from the sky! One may also follow other people and eat with them.

**5. Pick fruits for oneself to eat.** Since there is nothing to eat, one can go into the mountains to pick fruits and nuts for food.

**6. Take the food from a pond.** One may take something, such as lotus roots, from a pond to eat.

**7. If there is no layperson serving, remove the seed by oneself and then eat.** If there is no layperson available to serve a monastic or offer food, one may remove the seeds by oneself and then eat the fruit.

A verse in praise:

**Sparing neither toil nor suffering,  
He cultivated and plowed the barren fields.  
Skilled in speaking the Dharma,  
He inspired followers and continued the lineage.  
His eloquence knew no limit,  
Yet he avoided discussing occult matters.  
He saved countless people,  
Moistening them equally with the rain of Dharma.**

Commentary:

**Sparing neither toil nor suffering, / He cultivated and plowed the barren fields.** The Venerable One worked with all-out effort, leaving no stone unturned when he went to the frontier regions to propagate the Buddhistharma. This is likened to cultivating barren fields.

**Skilled in speaking the Dharma, he inspired followers and continued the lineage.** He developed and educated followers to continue the ancestors' lineage of the Way. **His eloquence knew no limit, / Yet he avoided discussing occult matters.** He had unobstructed eloquence in speech; there was principle in whatever he said. However, he would avoid speaking of mystic and occult things. **He saved countless people, / Moistening them equally with the rain of Dharma.** He liberated innumerable people all over the place.



「度人無數，法雨均霑」：他度的人無數，很普遍的。

又說偈曰：

橫說豎說塵刹說 法化廣披度娑婆  
方便權巧接群眾 感應機宜潤枯凋  
逆來順受行忍辱 譏至欣納作知識  
觀機逗教解眾縛 夢幻泡影如是詳

註解：

「橫說豎說塵刹說」：橫說，就是橫著來講；豎說，又豎起來說；塵說，塵沙微塵那麼詳細，說得那麼多；刹說，像每一個刹土，那麼大概說一說，這個都是說得很妙的。「法化廣披度娑婆」：從他教化的，廣披到所有的角落去。

「方便權巧接群眾」：他用方便權巧的法門去接引眾生。「感應機宜潤枯凋」：他有一種感應的機宜，潤枯凋，那些枯木，乾了的東西，都又欣欣向榮了。

「逆來順受行忍辱」：他修忍辱行的。「譏至欣納作知識」：譏至，就誰譏謗他，到這兒來了，他欣納，很歡喜地接受。作知識，他拿這個譏謗他的人當善知識。

「觀機逗教解眾縛」：他解所有人的束縛。「夢幻泡影如是詳」：他說法也是無法可說，也都是在那地方做夢中的佛事，不執著。泡影如是詳，所以他說法也沒有什麼痕跡。

-- 「富樓那尊者」文完

Another verse says:

**Speaking vertically, horizontally, and in lands as many as dust motes, With Dharma he taught and saved Saha's beings on a vast scale. Using expedient skill-in-means, he gathered the multitude. Timely responses nourished the dry and withered. Taking adversity in stride, he endured insults and Welcomed slanderers as good advisors. He taught people according to their potentials, untying their bonds. Contemplate all as being dreams, bubbles and shadows.**

Commentary:

**Speaking vertically, horizontally, and in lands as many as dust motes.** Speaking like dust motes means speaking in minute detail as fine as grains of sand or dust motes. Speaking like lands means speaking in general. All of this speech is very wonderful.

**With Dharma he taught and saved Saha's beings on a vast scale.** He taught and transformed beings everywhere in all corners of earth.

**Using expedient skill-in-means, he gathered the multitude.** He used expedient, clever dharma doors to gather and lead the multitude of living beings.

**Timely responses nourished the dry and withered.** He had a kind of timely response that nourishing the withered and dry; those withered pieces of wood and dried up things all flourished and prospered again.

**Taking adversity in stride, he endured insults.** He cultivated the practice of patience under insult. **And he welcomed slanderers as good advisors.** No matter who came to slander him, he would happily accept it and take that person as a good and wise advisor.

**He taught people according to their potentials, untying their bonds.** He untied everyone's bonds and attachments.

**Contemplate all as being dreams, bubbles and shadows.** When he spoke the Dharma, there was basically nothing to be said. He was just doing the Buddha's work in a dream without any attachment. He thought of everything as being like bubbles and shadows, so his speaking of the Dharma is also without any trace or mark.

☞The End