

【水鏡回天錄白話解】

迦旃延尊者

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

THE VENERABLE MAHAKATYAYANA

宣公上人講於一九八六年十月二十四日

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迦旃延譯為文飾，若有論議無文采者，而修飾之。才華超群，善巧辯論，令外道悅服。一日，執斷外道問：「惡人死後受苦，應當回還，死而不還，知無他世。」尊者曰：「如世罪人，被囚牢獄，焉得歸來？」又問：「善人死後生天，何故不歸？」曰：「如人墮廁得出，豈肯再入？」雄辯無礙，令對方無法以應，為論議第一。尊者善於夢中教化衆生，令發菩提心，證菩提道。有國王弟子，名為眉稀羅王，於山中修行，被鄰國之王所欺，欲復此辱，要求還俗，尊者允之，但留一宿。夢中，如何整軍，如何討伐，如何被擒。驚醒，向尊者懺悔，修忍辱行，成就道業。

註解：

迦旃延這位尊者在佛教裡邊是「論議第一」。你一般人想不到的道理，他能發揮出來；你一般人說不出來的真義，他能說出來，說得你心服口服。不是用勢力壓迫人，他是用辯才無礙來辯論，贏得一般人的佩服，所以叫論議第一。

他這個名字翻譯過來叫「文飾」。文飾：文是有文采可觀；飾就是修飾。誰的文章若寫得不怎麼圓滿，他這麼

Essay:

“Mahakatyayana” means “Literary Embellishment.” If there was an argument lacking literary grace, he would polish it. With preeminent talents, he was skilled at debating and able to convince and please practitioners of external paths. One day, a practitioner of the external path who stubbornly believed in discontinuity asked him, “If people who do evil have to suffer after they die, they should return to the world. Yet, they never return after they die. Therefore we should know that there are no future lives.” The Venerable Mahakatyayana said, “It is just like the criminals in the world who are imprisoned—how could they possibly return home?” The practitioner then asked, “If people who do good ascend to the heavens after they die, how is it that no one ever comes back?” The Venerable One answered, “It is like someone who has fallen into the toilet and been able to get out—would he be willing to fall into the toilet again?” His unimpeded eloquence left his opponent speechless. Therefore he was considered foremost in debate. The Venerable Mahakatyayana was skilled at teaching and transforming living beings in dreams, inspiring them to bring forth the Bodhi resolve and attain the Bodhi Way.

There was a disciple who used to be a king, called King Vāraūa, cultivating the Way on the mountain. His country was bullied and humiliated by the king of a neighboring country. Seeking revenge for this insult, he made a request to return to the lay life. Venerable Mahakatyayana agreed with the condition that he would stay for a night. During that night, he dreamt about how he organized his army, went on a punitive expedition, and was captured. In shock, he woke from his dream and went to Mahakatyayana to repent. Afterwards he cultivated patience and eventually accomplished the Way.

Commentary:

Venerable Mahakatyayana was the “Foremost in Debate” in Buddhism.

一修正，就變成很好的文章了，所以叫文飾。這個文飾並不是說文過飾非，並不是說他有了過錯，自己能把它遮掩住，叫人看不出來是非；他有什麼不對的地方，令旁人也不知道。不是這個！這是修飾，有文采，所以他的才華很高的。

他明白道理是很正確的。因為他正確，所以和人辯論上來，他有一個主觀。他這個主觀是什麼呢？就是真理。他把這個真理一說出來，旁人誰也不能不佩服的，他有這個本領。

有很顯著的一個例子，就有一個執斷執常的外道：執斷，他說一定是這個樣子，沒有前因後果，沒有來生沒有前生，這是斷；執常，他說我們做人永遠都是做人，沒有什麼又是起惑造業受報，沒有這個。那麼就和他來辯論。

拿什麼問？他說，「人人都說這個造惡的人，死後了就要遭受報應，遭受痛苦，可是你看看所有的人，死了之後，沒有一個人回來向大家說他受什麼痛苦，怎麼樣不好，沒有的！你看見有這樣的人嗎？這個人死了，他又回來告訴大家這個消息？沒有！既然沒有，我知道這是這麼想像，死了之後沒有來生了。」就這麼說。「若有來生，他為什麼不回來報告一下，叫我們人都知道，再也不做惡了？那他他不回來，當然是沒有啦！」

這講得理直氣壯的，可是迦旃延他不費吹灰之力，就給解答了，說，「你知道為什麼呢？就好像世間人犯罪了，被人家捉去關到監獄裡了，在監牢這個人他想出來，那麼容易可以出來嗎？所以他沒回來報告，是因為他被人看起來了，所以就不自由不能回來。」

這個外道說，「好！你這樣說，這個造罪的人沒回來報告，這就算你說得對了。可是這個做善的人說升天，他造罪人他回來不報憂；那麼升天的人他應該回來

He was able to elaborate on principles that no one could even think of. He could speak of truths that ordinary people could not speak of. Thus he caused one to be absolutely convinced. Instead of using force and power to oppress others, he used his unimpeded eloquence in debate to win public admiration. Therefore, he was considered the “Foremost in Debate”.

His name means “Literary Embellishment”. “Literary” means that he had considerable literary talent. If a composition was poorly written, he could turn it into an excellent piece with some correction and polishing. Therefore he was called, “Literary Embellishment.” “Literary Embellishment” does not mean concealing faults and glossing over wrongs. It does not mean that he could cover up his own mistakes so others would be unable to distinguish between right and wrong, or that he could keep others in ignorance of his faults. This was not the case! This was literary grace. Therefore, his talents were preeminent.

He correctly understood principles and since he was correct, whenever he was debating with someone, he would have his view and that was the truth. Once he spoke of this truth, it would be impossible for any bystander not to admire him and be convinced. Such was the capability that he possessed.

A very remarkable example will illustrate this point. There was a practitioner of the external path who insistently upheld the view of discontinuity and the view of permanence. To uphold the view of discontinuity means to believe that things have always been the way they are—there are neither past causes and future results, nor future lives and previous lives; to hold the view of permanence means to believe that as long as we are human beings we will be human beings forever—we will not give rise to confusion, create karma and undergo the retribution—such things do not exist. So this practitioner came to Mahakatyayana to debate with him.

What did he ask? He said, “Everyone says that those who do evil will undergo retributions and endure suffering after they die. Yet, just take those who died. None of them have ever returned to tell everyone of the suffering that they have undergone after they died. Have you ever seen such a person—a person who returned to tell everyone the news after he died? No! Since you haven’t seen any, I know that this is just our imagination. After a person dies there will not be future lives. If there are future lives, why doesn’t he return to inform us so that all of us will stop doing evil? Since he never comes back, of course there are no future lives.”

He spoke justly and forcefully; however, without exerting the slightest effort, Mahakatyayana defeated the challenge. He said, “Do you know why? It is just like a prisoner in the world. Is it easy for this person to get out of the prison? He never returns to report to everyone



報告喜信，報告佳音。他到了天上怎樣快樂，怎樣享福，怎麼樣好，他應該回來說一說，告訴世間的人。那麼他為什麼也不回來呢？」

迦旃延就說，「我們這個世界就像廁所似的，人都在這廁所裡，弄得大便小便在，全身都臭不可聞。那麼他可一下子從這個廁所跑出去了，你還叫他再跳到廁所裡，他幹嗎？他還願意再跳到廁所裡？像那個小孩子，他不懂事情，大便在後邊那兒他也不收拾乾淨了；他若懂了，才不會帶著那個東西呢！他再到這個廁所裡頭來做什麼？」這外道也語塞了，沒什麼話講了，類似這個事情很多。

所以他是能言善辯的，是橫說橫有理，是豎說豎有理。他頭頭是道，講什麼都是道理，並不是強詞奪理，而是合情合理，所以他論議第一。

這位尊者又善於在夢中教化眾生。我們人人都會作夢，在夢裡頭又是發財，又是當官，又是做國王，又是中狀元，啊！有很多好夢，甚至於作夢結婚了。總而言之，有說不完那麼多的好夢，也有說不完這麼多壞夢。

這個迦旃延，他善於在夢裡頭，他因為知道人，你和他說法他不相信，你要是在夢裡頭給他像演電影似的，叫他看見過去的、未來的、現在的這種情形，他能觸境覺悟。所以，他在夢裡常常度人。

那麼有一個國王是拜迦旃延做師父，就出家了。出家了，可是鄰國的國王就欺負他這個國家。啊！他就放不下了，就要還俗去征討對方這個國王，要去和他開戰鬥一鬥。那麼向迦旃延要求，請迦旃延給許可還俗，他好去整軍伍到前線作戰去。於是乎向迦旃延一要求，迦旃延就答應了，說，「好的！

because he is locked up and does not have the freedom to return.”

This practitioner of the external path said, “Okay! Let’s say you are right in explaining why a person who has committed a crime does not return to inform everyone. But it is said that those who do good will ascend to the heavens. Even if those who committed a crime do not return to report the bad things, those who have ascended to heaven should return to report the good news. He should tell us how happy he is and how he enjoys his blessings in the heavens. He should at least return to tell the people in the world a little bit. Then why doesn’t he ever return?”

Mahakatyayana said, “Our world is like a toilet, and we are living in it, with feces and urine all over our body, giving off an unbearable smell. If this person escaped from the toilet, do you expect him to plunge back in again? Do you think he would be willing to do that? It is just like a toddler who doesn’t know anything. After he has defecated he doesn’t know how to clean himself; if he understood, he would not let the filth stay on his body. Why would he want to return to the toilet?” Then the practitioner of the external path was speechless and unable to respond. There were many cases like this.

Therefore, Mahakatyayana was very eloquent and was always correct no matter what he said. When he spoke, he reasoned well and whatever he said would be principled. Instead of using sophistry and fallacious reasoning, he argued fairly and sensibly. Accordingly, he was the foremost in debate.

Venerable Mahakatyayana was very skilled at teaching and transforming living beings while they were asleep in their dreams. We all dream; in our dreams, we may make a fortune, become a government official, or become a top scholar. Ah! There are lots of good dreams. We even dream that we get married. In brief, there are ineffably many good dreams; there are also ineffably many bad dreams.

Mahakatyayana knew that some people would not believe the Dharma if you spoke it to them. If you let them see past, future and present situations in their dreams—just like in a movie—they would become awakened upon encountering the circumstances. Therefore, he frequently crossed over people in dreams.

There was a king who bowed to Mahakatyayana as his teacher and joined the monastic life. After he became a monk, his country was bullied and humiliated by the king of the neighboring country. The former king could not let it go; he wanted to return to the lay life to go on a punitive expedition against the king of the neighboring country. Therefore, he pleaded with Mahakatyayana to allow him to return to the lay life, so that he could organize his army and go to the battlefield and fight. Mahakatyayana agreed, saying, “Okay! But you have to stay here for one night before you go.” Hence, he stayed there for one night.

That night, the former king had a dream. He dreamt about how he



可是你在這住一宿之後再走。」於是，他就住了一宿。

在這一宿，這國王就作夢了，夢見他怎麼樣整頓軍隊，怎麼樣去討伐敵人。喔！可是戎機失敗，軍隊全軍覆沒，他自己也被人捉去了，被擒了。這被擒，是要被殺頭的。等要死了，這一驚他也就醒了，驚醒了。於是，他知道這不是很好玩的事情了，就向迦旃延懺悔，說，「我不還俗了，我不管這個閒事了！」於是，就修忍辱行，成就他的道業。所以這個迦旃延，他有這種的力量來感化人，來教化人。

待續

reorganized the army and sent armed forces to suppress the enemy. However, he lost the war, his army was completely annihilated, and he himself was captured. Once he was captured, he had to be decapitated. As he was about to die, he woke in shock from his dream. Therefore, he knew that this matter was not much fun, and went to Mahakatyayana to repent, saying, "I don't want to return to the lay life anymore! I don't want to care about this trivial matter anymore!" Accordingly, he cultivated patience, and accomplished the Way. So Mahakatyayana had this ability to inspire, teach and transform people.

To be continued

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famous Way-place in China. According to the popular novel, *Biography of the Monk Ji Gong*, the monk Ji Gong lived at Lingyin. Everyone in China knows that he lived there. For that reason, Lingyin Monastery was considered a magical Way-place. It was built by virtuous ones of old. **Dhyana Master Wen Sheng was the Dharma Host.** He was the abbot there, the Dharma Host of that area. **And monastics and scholars all came to learn from him.** Left-home people and lay scholars came and sought the Dharma from him.

Someone asked him,, "When guests arrive, what do you do?" The Master replied, "We go and take some tea." It doesn't really mean to take some tea. **When guests arrive, drink tea, and quickly be on your way.** "Guests" refers to visitors who came to learn. It also refers to an external state in terms of cultivation. **After people are gone, vigorously head for the top of the mountain—work for the highest level of your cultivation! When the mind's mirror is bright, it shines in both darkness and daylight, with a dazzling aura that shoots all the way up to the Big Dipper.** Understanding your true mind and seeing your inherent nature causes a great brilliance to soar up to the heavens.

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「客至喫茶速謀道」：所以就有人問他：「忽遇客來，作麼生？」是怎麼樣？怎麼樣處理？他說：「喫茶去！」這個意思，不是單單喫茶。「客至」，就是由外邊來當參學的這些個人，這是往事相來講；若往修行上來說，是比方外邊來的境界。

「人往精進向峰頭」：修行人要向精進於最上乘的修行。「心鏡既明照幽暗，光芒萬丈射斗牛」：若明白本心、識自本性，就會生出大光明，照耀天上。