

【水鏡回天錄白話解】

迦旃延尊者 (續)

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

THE VENERABLE MAHAKATYAYANA (CONTINUED)

宣公上人講於一九八六年十月二十四日

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黃珮玲 英譯

ENGLISH TRANSLATED BY PEI LING OOI

贊曰：

賦性聰慧 善巧飾文
宗旨獨立 雄辯絕倫
清高離俗 排難解紛
降伏外道 不染垢塵

註解：

「賦性聰慧」：這個贊就說他這種稟賦的性，是很聰明有智慧的。「善巧飾文」：他又善巧說法，又能文飾。

「宗旨獨立」：他能立定宗旨目標。他是獨立的，不會搖動的。「雄辯絕倫」：他這種雄辯的才華，誰也比不了的，沒有人能比得了的。

「清高離俗」：所以說他很清高的，很離俗的，不像一般的人那麼俗氣，俗不可耐的樣子，他的作風是和旁人不同的。「排難解紛」：他能排除眾生的困難，解除眾生的紛擾。

「降伏外道」：執常執斷這個外道和他一說，都被他說服了。前邊不說外道悅服？那個悅服是不容易的。說服，有的時候他口服心不服，可是他說得令外道心悅誠服，心裡頭都佩服他，所以這叫降伏外道。「不染垢塵」：因為什麼他能降伏外道啊？就

A verse in praise says:

The Venerable was endowed with intelligence and wisdom, gifted with literary talents, Principled and sovereign, with unsurpassed eloquence. Lofty and apart from the mundane, he removed difficulties and solved disputes Undefined and immaculate, he subdued practitioners of external paths.

Commentary:

The Venerable was endowed with intelligence and wisdom: He was inherently intelligent and wise. **Gifted with literary talents:** He was skilled at speaking Dharma, and also capable of writing and polishing literature.

Principled and sovereign: He set true principle as his goal. He was independent and would not be swayed by others. **With unsurpassed eloquence:** His talent in debate was preeminent and incomparable.

Lofty and apart from the mundane: He was noble and apart from worldliness, unlike ordinary people who are unbearably vulgar. His style was different from that of others. **He removed difficulties and solved disputes:** He could remove the difficulties of living beings, and solve their disputes.

He subdued practitioners of external paths: As soon as practitioners of external paths who stubbornly held the view of discontinuity or the view of permanence spoke with Mahakatyayana, they would be convinced by him. Previously we mentioned that practitioners of external paths were completely convinced and pleased. This is not easy. Someone may simply profess to be convinced, while in his heart he is actually not. But Mahakatyayana was so persuasive so that practitioners of external paths were sincerely convinced and admired him from the bottom of their hearts. This is called subduing practitioners of external paths.

Undefined and immaculate: Why was he able to persuade practitioners of external paths? It was because he was undefiled and immaculate, morally

因爲他自己本身不染垢塵，很高高，很守戒律的，所以這樣子。

又說偈曰：

惡者入獄故難還 善士離垢不復沾
論議第一超俗類 雄辯蓋世勝邪言
善巧方便說諸法 威德感召化三千
度人無量功勳普 圓滿菩提道德全

註解：

「惡者入獄故難還」：這個惡的人，也就好像被人圈到監獄裡。那麼他死了在那兒受報，他造的罪業要受果報，所以他不能回來通消息。根本就沒有這個道理，外道故意這麼立一個宗來和他狡辯，可是這麼給他一說理，外道也沒話講了。所以說惡者入獄，就像被人圈到監獄裡，犯罪的人圈到監獄裡，他沒有自由不能回來了。

「善士離垢不復沾」：那麼善士，他是升天了。升天了就出離這個廁所了，離開這個邈邈的地方，所以他不會再回來受這種的苦，這種的染污。

「論議第一超俗類」：他是論議第一。超俗類，他是出乎其類，拔乎其萃。

「雄辯蓋世勝邪言」：他的辯才誰也比不了，超過旁門外道。

「善巧方便說諸法」：他有善巧方便這種辯論的口才，所以辯才無礙，說一切的諸法。「威德感召化三千」：他這種威德，這種的力量，感化三千大千世界，都是聞風向化的。

「度人無量功勳普」：他度人很多，他的功勞也很大的。「圓滿菩提道德全」：他對修行是很圓滿的，道德也很完全的。

我們大家不要學他這個論議第一，要學他這個道德，持戒律清高，要學這個。

--「迦旃延尊者」文完--

pure and strict in observing the precepts.

Another verse says:

Evil people are imprisoned and cannot return.

Good people transcend defilement and do not wish to be stained again.

Foremost in debate, he surpassed the mundane.

With unparalleled eloquence he triumphed over heretical doctrines

Skillfully and expediently speaking all dharmas

With mighty virtue he inspired and transformed all within the trichiliocosm

He liberated limitless people and performed universal meritorious deeds.

With Bodhi perfected, his moral virtue was complete.

Commentary:

Evil people are imprisoned and cannot return: A person who does evil is just like someone who is imprisoned. After he dies he has to undergo retribution for his offenses and cannot return to inform people. It just isn't possible. A practitioner of an external path came up with such a theory to argue with Mahakatyayana. However, as soon as Venerable Mahakatyayana reasoned with him, this person had nothing to say. Therefore, evil people who have fallen into the hells are like criminals who are imprisoned; they are not free to return.

Good people transcend defilement and do not wish to be stained again. When good people go to the heavens, it is as if they have escaped a toilet; they have left this filthy place. They are not willing to come back here to endure this kind of suffering and defilement.

Foremost in debate, he surpassed the mundane: He stood out from his fellow men. **With unparalleled eloquence he triumphed over heretical doctrines:** His eloquence was incomparable, triumphing over the heretical sects and external paths.

Skillfully and expediently speaking all dharmas: A proficient orator of unimpeded eloquence, he could speak all dharmas. **With mighty virtue he inspired and transformed all within the trichiliocosm.** Everyone looked up to and was influenced by him.

He liberated limitless people and performed universal meritorious deeds: His merit was also enormous. **With Bodhi perfected, his moral virtue was complete.** His cultivation was perfect, and his moral virtue was also full.

We all should not emulate his unsurpassed skills in debate; instead, we should emulate his morality and virtue, and learn to purely uphold the precepts.