

【水鏡回天錄白話解】

賓頭盧頗羅墮尊者

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

THE VENERABLE PINDOLA-BHARADVAJA

宣公上人講於一九八六年十月二十八日

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賓頭盧頗羅墮，譯為「不動利根」，如如不動，利根堅固。尊者曾為優婆塞王之大臣，機緣成熟，看破放下，出家修道，證宿命通。某日，王至佛所，尊者不起於座，王不悅。王再至佛所，尊者前迎七步而止，對王曰：「折王七年之福。」當時有樹提長者，以栴檀木鉢置於刹頂上，對眾宣曰：「若用神通取下，則與之。」尊者於山中樹下補衲衣，以天眼遙見，即往取之。被佛斥曰：「不可在白衣前顯神通。汝自今後，不得隨我，不得入滅。與人增福，受請應供。」為福田第一。常現白頭長眉相。

註解：

賓頭盧頗羅墮這位尊者，他就是受法的供養的；你誰要是願意請他吃齋，他是很高興的，樂得那個頭髮也笑起來了、眼睛也笑起來了、眉毛也笑起來——他因為眉毛拖地，所以他一笑，眉毛就眨上起來了。他眉毛拖地怎麼看不見呢？他眉毛一眨起來，他又就看見了你怎樣供養他。我們現在講一講這位阿羅漢。

這位阿羅漢以前是很願意顯神通的、很願意和人開玩笑，人家辦不到的

Text:

Pindola-Bharadvaja is translated as “unperturbed keen faculties.” He is still and imperturbable, with a stable, keen disposition. This Venerable One once served as the minister of the King of Udayana. When the conditions matured, disillusioned with worldly concerns, he renounced the home life to cultivate the Way, and further attained the spiritual penetration of knowing one’s past lives. One day, the king went to the Buddha’s place. Venerable Pindola-Bharadvaja did not rise from his seat, and thus the king was disgruntled. When the king went to the Buddha’s place again, Venerable Pindola-Bharadvaja moved forward seven steps to greet him and stopped, telling him, “That cost Your Majesty seven years of blessing.” At that time, Venerable Jyotika placed a sandalwood almsbowl on the roof of the temple and proclaimed to the assembly, “If any of you can use his spiritual penetration to take down the almsbowl, then it will be given to you.” Venerable Pindola-Bharadvaja was patching his robe under a tree on the mountain. As he saw the scene from afar with his heavenly eye, he immediately went to get the almsbowl. The Buddha reprimanded him, “You must not reveal your spiritual penetrations in front of laypeople. From now on, you are not allowed to follow me or enter into stillness; you must accept invitations to offerings in order to increase people’s blessings.” Thus Venerable Pindola-Bharadvaja is the foremost field of blessings. He always manifests an appearance with white hair and long eyebrows.

Commentary:

The Venerable Pindola-Bharadvaja is one who receives offering—the offering of Dharma. If anyone of you would like to treat him to a vegetarian meal he will be very happy. He will be so happy that even his hair, his eyes and his eyebrows will smile. His eyebrows are so long they extend to the

事情，他就用神通要去辦、要去顯一顯他的能力。所以被佛就呵斥說：「你不能韜光晦跡！你盡標異現奇！你盡光芒外露！」這麼鬧他：「不准你入滅！不准你再跟著我！」受佛這個呵斥，他大概也就聽佛的吩咐，所以就不入滅了。現在你們誰有誠心，請他來應供，他都會來的。所以有的道場裡頭就預備一個好房間，收拾得很乾淨的——不是很漂亮的，就很乾淨的，很整潔的；那麼床也給他預備上，被、什麼的都預備上，請他來應供、請他來住；他都會來的，這是因為受佛的遺囑。你們各位不知道這位尊者的這種妙用，無論是誰請他——甚至一天有幾萬個人請，他就到幾萬個地方去應供。

他名字叫賓頭盧，姓頗羅墮，這名字就譯做「不動利根」。他什麼也不動——不為一切的財、色、名、食、睡所搖動；利根，就是聰明，他根性很利的、很聰明的。所以說「如如不動，利根堅固」。他是樂觀主義，他常常很快樂的；所以你看他那麼長鬍子、那麼長頭髮、那麼長眉毛，他是很高興的，總是像年輕人那樣子。

那麼他在沒出家以前，他做這個優婆塞(後稱「于闐」或「和闐」，今屬新疆省)王的大臣——或者管財政，或者管衛生，或者管外交、內政；總而言之，我們不管它。那麼以後，他就看破放下，出家修道了；出家修道，就得了宿命通。他不單單宿命通，有天眼通、天耳通、他心通、宿命通、神足通，可是沒有完全得到漏盡通；這得到漏盡通，就證得無學位了。這個優婆塞王也是個信佛的，常到佛那個地方去供養佛；他一看賓頭盧頗羅墮在那兒坐著，也不睬不理，他心裡就生了一種瞋恨心，就很高興的。他心裡想：你以前是我一個大臣，若見到我，就要三呼「萬歲」，那麼叩頭頂禮的；現在你出了家，我來，你連理我都不理，你太沒有禮貌了！好！等我再來，如果你還是這樣子對我沒有禮貌，我也不管是你三七二十一，我殺了你再說！

ground. When he smiles, his eyebrows are raised. How can he see when his eyebrows extend to the ground? When they are raised, he can see again and know how you make offerings to him. Now we will talk about this Arhat.

This Arhat liked to reveal his spiritual penetrations in the past; he liked to play practical jokes on people. Accordingly, he used his spiritual penetrations to do things that other people could not do in order to show off his abilities. For this reason, the Buddha reprimanded him, saying, "You can't even hide your light under a bushel! You always do things that are strange and unconventional to flaunt your ability!" "You are not allowed to enter stillness. You are not allowed to follow me!" The Buddha reproached him in this way. He probably listened to the Buddha's instruction and thus did not enter stillness. Now if any of you sincerely invite him over to receive offering he will invariably come. Therefore in some monasteries, a nice room is prepared especially for him. The room is tidy and clean; it is not necessarily elegant, but it is very neat. A bed is also set up for him. Not only that, but quilts and everything else are prepared for him to come and stay, and receive offerings. He will invariably come because he was so instructed by the Buddha. You all probably don't know about the wondrous abilities of this Venerable One. No matter who invites him—even if tens of thousands of people invite him all on the same day—he will go to tens of thousands of places to receive offerings.

His name is Pindola, and his last name Bharadvaja. His name means "unperturbed" and "keen disposition." He is unperturbed by anything—wealth, sex, fame, food and sleep. Further, his disposition is very keen. To have a keen disposition means to be very intelligent. He is not only very sharp-witted, but also very intelligent. Therefore he is "still and unperturbed, with a stable, keen disposition". He is an optimist and always very happy. You see, his beard is long, his hair is long, and his eyebrows are long. He is very happy and always looks like a youth.

Before he renounced the home life, he was the minister of the King of Udayana [An ancient kingdom situated in present day Xinjiang Province]. As a minister, he may have managed the finances, the public health, the foreign affairs or the domestic affairs of the country. Anyhow we are not concerned about this. Afterwards, he was disillusioned with worldly concerns and thus renounced the home life to cultivate the Way. After he renounced the home life to cultivate the Way, he attained the spiritual penetration of knowing one's past lives. He further attained the spiritual penetrations of the heavenly eye and the heavenly ear, knowing others'

於是乎過了一天，他又去到佛那個地方去。這個賓頭盧頗羅墮尊者，不願意他這個國王犯殺戒；所以他就很勉強的那麼站起來身，往前迎接他七步，就停止了。然後對這個優婆填王就說：「唉！大王啊！我現在站起來迎接你七步遠，可是你折了七年做國王的福報啊！你將來是有災難的。」那麼這樣子，優婆填王以後就少做了七年王，所以這個這種因果是很厲害的。

所以我們在家人，不要出家人來給你倒茶、添飯，來招呼怎麼樣子的；到廟上，要自己照顧自己，不要叫出家人來服侍自己。那麼往往現在有一些廟上，出家人討在家人的歡喜；甚至於打躬作揖的，那麼特別的招待、特別的親熱。那種樣子為什麼呢？就是為的攀緣，和有錢的人拉關係。這樣子是不對的，因為你修道的出家人，就沒有證果，也是比在家人地位是高的，所以在家人不可以叫出家人來服侍自己。所以我就是在東北、在香港，又到了美國，我對在家人從來也不斟茶、也不倒水，什麼也沒有；我是乾乾淨淨的，連個水果碟子也沒有。普通的，照中國的叢林，護法來了，也擺出水果碟子，裡邊或者龍眼、桂圓、花生，又什麼長生果、短命果的這一套——沒有短命果，是吧？那麼擺出來。我是不懂得這一套的，所以我到什麼地方，人家都說我最冷淡了，不會招呼人。我不敢招呼人！我招呼人，我怕損了人家七年福報！那怎麼辦呢？他七年不能做國王了！我固然是沒有證果的人，但是你怎麼知道這裡頭沒有這個因呢？

有一次，有一位長者，這個長者就專門很調皮的。怎麼調皮呢？他用栴檀木做一個鉢。做個鉢，你願意給誰就給誰；或者你抽個籤也可以，說：「你們大家抽籤，我就這麼一個鉢，誰抽到就給誰！」他不是，他把它放到那個廟的塔上邊去。上邊大概很不容易拿下來的，不知道用起重機或者用直升機，可以拿到的；他那時候不知用了什麼方法？不知用個什麼小鳥帶上去的？總而言之，這人不容易到的地方，他放到那地

minds and that of spiritual travel. But he had not fully attained the spiritual penetration of freedom from outflows. If he had, then he would have attained the stage of those beyond study. The King of Udayana had faith in the Buddha and frequently went to make offerings to the Buddha. When he was making offerings to the Buddha, he saw that Pindola-Bharadvaja sitting there and totally ignoring him. This made him angry. He was upset and thought to himself, "In the past you were my minister; when you saw me you had to give me three hoorays wishing me a long life, kowtow and bow in obeisance. Now that you have renounced the home life, you simply ignore me when I come. You are indeed too rude! If you still treat me so rudely when I come next time, I'll definitely kill you no matter what!"

The next day, the king went to the Buddha's place again. Venerable Pindola-Bharadvaja did not want the king to violate the precept against killing, so he reluctantly rose from his seat and moved forward seven steps to greet him. He stopped after seven steps and told the King of Udayana, "Your Majesty, now I've come forward seven steps to greet you. But that was at the expense of seven years of your blessing as a king! In the future I'm afraid you will encounter a disaster." In this way, the reign of the King of Udayana was shortened by seven years. The law of cause and effect is very formidable.

Therefore, you lay people should not let the monastics serve you tea or rice, or do anything to greet you. In the temple, you should take care of yourselves and not let the monastics wait on you. In some temples, monastics seek to please the laypeople. Some of them even make half bows to the laypeople and treat them with great hospitality. Why do they do that? They are obsequious in order to develop relationships with the rich. This is not right. Even if you as a monastic have not attained sagehood, your status is still higher than that of laypeople. Therefore laypeople must not ask the monastics to serve them. In Dongbei, Hong Kong and America, I have never poured tea or served water to laypeople. I never do anything for them. I'm very simple. I don't even offer plates of fruit. In the ordinary monasteries in China, when Dharma protectors come, plates of fruit—longan, dried longan, peanuts or other nuts—are set on the table. I don't comply with such conventions. Therefore no matter where I go, people say that I'm too aloof and that I don't know how to serve people. I dare not serve people! I'm afraid if I did I would decrease their blessings by seven years and if they were the king, their reign would be decreased by seven years. I no doubt am someone who has not attained sagehood. But how can you be sure that there won't be

方，說：「你們哪一位說你們有神通，你們若能用神通把這個鉢取下來，我這個就供養你！」當時這些個有神通的阿羅漢一想：不可！不可！因為我一用神通要去拿下來，這就表示自己貪圖這個鉢，有貪心了；若不拿嘛？他好像也是來故意這麼試驗，想要看我們大家有沒有神通。你說這怎麼辦？

這個時候，這些證果阿羅漢也都不知怎麼好，也無所適從啦！那麼這個賓頭盧頗羅墮在很遠的地方，他在樹下補衣服呢！他也聽見這個消息；他就想開開玩笑，就到那地方，用個神通躡身虛空，把那個鉢給拿下來了。拿下不要緊，就被佛大鬧了一頓，說：「你在人家面前顯神通，這是不應該有的。你既然犯了這個過錯，我不准你再跟著我了，我不要你做常隨眾了！也不准你入滅了——就不准你往生，不准你入涅槃！你要常常住在世界，誰請你，你就一定要去的，你要做世間應供的福田，給世人種福。」所以這一位賓頭盧頗羅墮，他也就：「那也很好玩的，我可以的！我像個小孩子，我和世間小孩子來玩一玩！」所以現在誰要請他，他就到那兒去應供。可是我告訴你，他不叫你認識；你要是注意，他又…，總而言之，叫你不認識。這是賓頭盧頗羅墮他大概的意思。以前他們講的，都比我講的更詳細；我這個是按著我的看法和見解，和你們大家講一講。

☞待續

any consequences in doing this?

Once there was an elder who was particularly mischievous. How so? He used some sandalwood to make an almsbowl. If you want to give away an almsbowl you can simply give it to anyone you wish; or you could let everyone draw lots. You can say, "Let's draw lots for my almsbowl." But he didn't do that. Instead he placed the alms-bowl at the top of a pagoda in the temple. It was probably not easy to get it from the top. Maybe one could get it using a hoist or a helicopter. But I don't know how he managed to get it up there; I don't know what kind of bird he sent to place the almsbowl there. He put it in an inaccessible place. He said, "If any of you have spiritual penetrations and manage to get the almsbowl using your spiritual penetrations, I will give it to you." At that time, some Arhats with spiritual penetrations thought, "No way! In no case will I do this! If we use our spiritual penetrations to take it down, it will show that we covet the almsbowl and are greedy. However, if none of us take it down, this elder seems to be testing us to see if we have spiritual penetrations. What are we to do?"

At that time, these Arhats who had attained sagehood did not know what course to take. Pindola-Bharadvaja was patching his robe under a tree at a faraway place. While he was patching his robe, he heard about what was happening. He then wanted to play a joke on them. So he went to the place using his spiritual penetrations, soared high into the space and took the almsbowl down. As a result, he was reprimanded by the Buddha, "You always show off your spiritual penetrations in front of everyone, and this is impermissible. Since you've made this mistake, I won't allow you to follow me anymore. I won't allow you to be part of the community, and I won't allow you to enter stillness, be reborn, or enter Nirvana. You must stay in the world forever, and you must accept every invitation to an offering no matter who invites you. You must receive offerings in the world and serve as the field of blessings. You must let people in the world plant the seeds of blessings." Pindola-Bharadvaja thought, "That sounds good! It's fun and I can do it. I can be like a kid and play with the kids in the world." Therefore, today, if anyone invites him he will go to receive offering. But let me tell you, he will not let you recognize him. If you pay attention to him, he will do certain things so that you will not be able to recognize him. This is how Pindola-Bharadvaja is. In the past, some people talked about him in great detail. Therefore, I am simply saying a little bit according to my own perspective and understanding of him.

☞To be continued