

【水鏡回天錄白話解】

# 賓頭盧頗羅墮尊者 (續)

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

## THE VENERABLE PINDOLA-BHARADVAJA

(CONTINUED)

宣公上人講於一九八六年十月二十八日

LECTURED BY THE VENERABLE MASTER HUA ON OCTOBER 28, 1986

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ENGLISH TRANSLATED BY PEI LING OOI

贊曰：

童顏鶴髮 眉毛拖地  
不甘寂寞 常作遊戲  
被佛呵斥 入滅無期  
永住世間 莫現神異

所以後邊的那個贊就這麼說：「童顏鶴髮」：他那個相貌像個小孩子似的，所以我說他是小孩子嘛！鶴髮，他那個頭髮是白的，鬍子也長長的。「眉毛拖地」：眉毛甚至於拖地——也不一定拖到地下，這個就是說它長的意思。你們不要來執著說：「啊！那這個不是賓頭盧啊！你說他眉毛拖地，這個眉毛沒有那麼長！」所以他的化身來，或者他沒有眉毛都不一定的。

你看這句！「不甘寂寞」：他是很好玩、很好調皮的。我們這兒誰蹦蹦跳跳的，差不多，就不甘寂寞的，總是像小孩子那麼跑來跑去的。你看！就這樣不甘寂寞的。「常作遊戲」：他常常的到各處去那麼顯示神通了。他顯神通，不是單單拿鉢這一回，相信是很多次了；若一次，佛也不會惱的。你們各位，這可想而知的，他總是人家做不到的事情他就要幹一幹，你看！

A verse in praise says:

**He had a ruddy complexion on a hoary head, and eyebrows extending to the ground.**

**Not resigning himself to loneliness, he frequently frolicked around.**

**Reprimanded by the Buddha, he will not enter stillness within the foreseeable future.**

**Instead he will stay in the world forever without revealing his spiritual penetrations and extraordinary powers.**

Commentary:

**He had a ruddy complexion on a hoary head.** His appearance is like that of a youth. Therefore I said he is a kid. His hair is white, and his beard is very long. **And eyebrows extending to the ground.** His eyebrows do not necessarily reach the ground; the verse simply means they are very long. You don't want to be attached to this and say, "Ah! This must not be Pindola-Bharadvaja. You said his eyebrows extend to the ground. The eyebrows of this guy are not that long." In fact, when his transformation body comes, he might not even have eyebrows, not to mention having eyebrows that extend to the ground.

Take a look at this next verse! **Not resigning himself to loneliness.** He is very playful and mischievous. Anyone at our place who likes to scamper about is one who doesn't resign himself to loneliness, one who is always running around like a kid. You see, he isn't content to be lonely. **He frequently frolicked around.** He always goes around showing off his spiritual penetrations. Taking down the alms-bowl was not the only occasion in which he showed off his spiritual penetrations. I believe he did it many times. If he only did it once, the Buddha would not be angry at him. You can imagine that he always wanted to do things that other

「被佛呵斥」：所以被佛呵斥他。「入滅無期」：他想入涅槃，也沒有一個時候。

「永住世間，莫現神異」：佛要他常常在世間上，這就是佛的慈悲。佛看如果他弟子都入滅了，就沒有人和我們開玩笑了；所以就留一個這個老頑童的徒弟，來和大家有的時候見見面，但是不准他和所有的人顯神通。所以你不要說：「我見見頗羅墮，我叫他使個神通給我看看！」那現在你看不見，你生在若在佛的時候，就看得見。

又說偈曰：

捨棄富貴淡榮華 不管世間亂如麻  
勤修福慧精進力 甘受勞苦早歸家  
不迎國王為護主 謙讓數步損德芽  
救度衆生化五濁 虛空法界泯邇遐

「捨棄富貴淡榮華」：他把富貴都捨棄不要了，把榮華也看淡了！「不管世間亂如麻」：這個世界上怎麼樣，都不管了。他以前是個治國的大臣，現在不管世間了；你怎樣就怎樣，誰做皇帝都好——反正我不要做！

「勤修福慧精進力」：他很精勤的修福修慧，他用力量去精進。「甘受勞苦早歸家」：他自己心甘情願要修種種的苦行。你看他是好玩，但是他可不享福；他也不要一個 automobile (汽車)、也不要一個飛機、也不要一個火輪船、也不要一個王宮，什麼都不要了！他把一切都放下了，所以就甘心受勞苦，願意早早的回自己的本有家鄉；本有的家鄉，就是佛所住的地方。我們每一個人本有的家鄉，就是佛所住的house。

「不迎國王為護主」：他不起身去歡迎這國王，因為要保護他自己的這個國王，不要叫他折福。「謙讓數步損德芽」：他謙讓，因為國王要殺他；他就不得已，就和他客氣客氣，站起身來迎接他七步，想不到這折了國王七年的王福。那麼他早怎麼不同國

people were unable to do.

**Reprimanded by the Buddha, he will not enter stillness within the foreseeable future.** Even if he wants to enter Nirvana, it will not happen within the foreseeable future. This is roughly the meaning. **Instead he will stay in the world forever without revealing his spiritual penetrations and extraordinary powers.** The Buddha wanted him to constantly dwell in the world out of compassion. The Buddha saw that if all his disciples entered stillness, no one would be here to joke with us. Therefore he left his disciple, the old mischief maker, in the world to meet us sometimes. But he is not allowed to reveal his spiritual penetrations to anyone. Therefore, you cannot say, "Ah, let me go see Pindola, and ask him to show me some tricks using his spiritual penetrations." You won't be able to see them now. You could only see them during the Buddha's time, but not now.

Another verse says:

**Renouncing riches and honor, indifferent to glory and high rank,  
He cared nothing about worldly concerns as chaotic as a tangled skein.  
Diligently he cultivated blessings and wisdom, and vigorously he exerted himself,  
Enduring all toil and suffering in order to return home soon.  
Not greeting the king, he intended to protect his lord;  
When he gave in and took a few steps,  
he diminished the king's sprouts of virtue.  
He rescued and liberated living beings,  
transforming those in the world of five turbidities,  
Transcending notions of far and near, his state pervades all of space and the Dharma Realm.**

Commentary:

**Renouncing riches and honor, indifferent to prosperity and high rank.** He gave up all riches and honor, and became indifferent to fame and high rank. **He cared nothing about worldly concerns as chaotic as a tangled skein.** He paid no attention to mundane matters anymore; in the past he was the minister who governed the country. Now, he no longer cared about worldly matters. It didn't matter to him what happened or who became the emperor. Anyhow he didn't want to be one.

Therefore, **diligently he cultivated blessings and wisdom, and vigorously he applied effort.** he cultivated blessings and wisdom very vigorously. He used all his strength to vigorously cultivate the



王說呢？因為早說國王也不相信，國王一定說他是貢高我慢，來藉辭不歡迎他；所以他試驗：那麼做出來，你就折福了！所以至七步而止。七步而止，他告訴國王，他七年沒有國王的福報了。那麼這樣子，這是通權達變的一種方法。我們人所有的福報，都是由德行積攢而來的，所以他把那個德行的芽傷了。

「救度眾生化五濁」：這位尊者，他救度這個世間所有一切眾生；所以在這個五濁惡世的娑婆世界，他來教化眾生。「虛空法界泯邇遐」：他這種的境界，是沒有遠、沒有近的，也沒有親、沒有疏的。我們是眾生，都是在他化度之內；所以也沒有遠近親疏、也沒有人我是非，也沒有一個這個世界、其他的世界，或者這個種族、其他的種族，都沒有這些個分別。

Way. **Enduring all toil and suffering in order to return home soon.** He willingly did all kinds of ascetic practices. In cultivation of the Way, he seemed to be playful. But he actually didn't enjoy any blessings. He didn't want an automobile, an airplane, or a steamboat; nor did he want a royal palace—he simply didn't want anything. He had given up everything. Therefore he was very willing to endure hardship and suffering to return to his homeland where the Buddha dwells. The homeland of each and every one of us is the house where the Buddha dwells.

**Not greeting the king, he intended to protect his lord.** He did not rise from his seat and go forward to greet and welcome the king, simply because he wanted to protect his king from losing his blessings. **When he gave in and took a few steps, he diminished the king's sprouts of virtue.** He humbly complied because the king wanted to kill him. He had no choice but to be very polite to him. He stood up and went forward seven steps to greet him, but who would have thought that this was done at the expense of the king's seven years of blessings? Then why didn't he tell the king earlier? It was because even if he did, the king would not have believed him. If he had told him earlier, the king would have thought that he was just being arrogant and was trying to find an excuse not to greet and welcome him. Therefore, he made this a test and thought, "If I really do it, this will diminish your blessings." He stopped after seven steps and told the king that he had just lost seven years of his blessings as a king. This was an expedient teaching. Our blessings are accumulated from our virtuous conduct. In this way the king's sprouts of virtuous conduct were hurt. This was indeed a loss.

**He rescues and liberates living beings, transforming those in the world of five turbidities.** This Venerable One rescues and crosses over all living beings in the world. In this world of the five turbidities of the Saha World, he teaches and transforms all living beings. **Transcending notions of far and near, his state pervades all of space and the Dharma Realm.** There is no boundary to this kind of state of mind. It is neither far nor near, neither close nor distant. Since we are living beings, we are within the boundary of those whom he transforms and crosses over. There are no distinctions of being far or near, close or distant. There is no self or others, no right or wrong. There is no notion of this world or that world, this race or other races. Such distinctions don't exist.