

【水鏡回天錄白話解】

傅大士 (續)

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

THE GREAT LORD FU (CONTINUED)

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他十六歲就結婚了。你看，十六歲結了婚了！那麼又生了兩個兒子，一年一個，最低限度也要等到三年之後，大約他十九歲了；十九歲遇到一個梵僧，這個梵僧就和他說他前生的來歷。他問：「你有什麼證明？我前生是誰啊？」於是這個梵僧就叫他到那水裡去照，一照，他知道自己本來是個肥和尚；於是就結束他打魚的生活，把魚具都放下，就不打魚了。

他到松山雙樹林那個地方，就搭一個茅棚在那兒修行。日裡他就去耘田——你們不要誤會他去耕田，這耕田也是修行；在那兒做工也不打妄想，或者念佛、或者參禪，是這情形，並不是他耕田的時候不修行。人會用功，行住坐臥都可以用功；所以他耕田，也一樣在那兒修行用功。晚間他更加參禪打坐了，日間修動，夜間就修靜的；在這個時候，他就這麼來修道。

當時這個風氣，有的信老道的就毀謗和尚，有的和尚就看不起這個儒教；互相排斥，所謂「入主出奴，入附出污」。我信這個宗教，就說這個宗教是主要的，是最好的、最高的、最大的、最高無上的，旁的宗教都是不好的、都是假的；等離開這個宗教了，說：「我以前那個宗教不好的，就他奴隸都不如了！」這叫「入主出奴」。入到這個教了，就附會牽強，來擁

And then, he married when he was sixteen, and subsequently had two sons. After he had two sons he came upon a pure monk. It probably took him at least three years to have two sons after marriage. Even if he had one son each year it probably would have taken him three years. Therefore, when he was about nineteen, he came upon a pure monk who told him about his previous life. He then said, "Well, do you have any proof? Who was I in my previous life?" The pure monk asked him to look at his own reflection in the water. As soon as he saw his own reflection, he realized he was a fat monk originally. Thereupon he put an end to fishing and renounced his fishing utensils. Thenceforth he no longer fished.

He built a thatched hut in the double wood forest on Pine Mountain and cultivated the Way there. He tilled the fields in the day, but you should not misunderstand that he was engaged in farming. He was actually cultivating the Way when he tilled the fields. He did not give rise to any wandering thoughts when he was working. He either remained mindful of the Buddha or investigated Ch'an. It was not the case that when he was tilling the fields he did not cultivate the Way. If one knows how to apply effort, one could do so in each of his daily activities——walking, standing, sitting, or lying down. Therefore, when he worked in the farm, he practiced the Way vigorously at the same time. In the evening, he further sat in meditation and investigated Ch'an. In the day, he cultivated in movement; at night, he practiced in stillness. Hence, he cultivated the Way day and night.

At that time, there was a particular social custom in which different sects ostracized one another. Those who believed in Daoism would slander the Buddhist monks; some Buddhist monks would look down upon the Confucian teaching. In this way they ostracized one another. It is said, "Entering it one honors it; leaving it one deprecates it. Entering it, one relies on it; leaving it, one vilifies it". If I believe in a religion, I would say that this religion is the most important, supreme and

護這個宗教；等他出去這個宗教，違背這個宗教，覺得不相信這個宗教，就又汗巖這個宗教說：「那個宗教，我以前在那個宗教真是不好。」這叫「入附出污」。那麼都是有這樣情形，這儒、釋、道三個互相都不合作，互相不協調。

於是有一天這位傅大士也就想以身示範，要以身來作則。你說他是儒教嘛？他穿一個和尚袍；你說他是個和尚嘛？他又戴一個老道的帽子。老道的帽子，方才周老師說是方的；這老道的帽子也不一定是方的，也不一定是圓的，有的是圓的，有的是方的。圓的上面有一個窟窿，就把他頭髮那個揪揪兒從這窟窿露出來。方的呢？上面就像一個宮殿似的，又像一座房子似的在頭上戴著。美國這兒有一些人，也裝老道，戴上那麼一個帽子；我不知道是真的假的？你們不要問我是真的假的！

那麼他就想示三教的樣子：他穿儒教的鞋，身上披著佛教的衣服——這種衲袍之類的，那麼很破的；頭上就戴個老道的帽子。你說他道教也可以，說他是佛教也可以，說他是儒教也可以。那麼這樣子去見當時很信佛的這梁武帝，梁武帝一看他戴個老道的帽子，就問他：「你是道士嗎？」他也不說話，就做手語——就好像啞巴，他不講話，這麼做手勢。他就用手指一指他這所穿的衣服，他不承認是老道。那麼沒有承認是老道，梁武帝又問他：「那麼你是僧人嗎？」他也沒有承認他是僧人，又用手指一指他的鞋；總而言之，就答非所問。那麼梁武帝看一看他的鞋：「你是儒者，你是儒教的人嗎？」他又指一指他的帽子。總而言之，這是三而一，一而三；你說他是什麼，就是什麼。你說他是這個，他又不是這個；你說他是那個，他又不是那個；所以一樣也是三樣，三樣也是一樣，這叫三為一體。這樣子，梁武帝就不太懂這位大士的意思。

☞ 待續

lofty. Any other religion is inferior and fake. When one finally renounces his religion and is outside of it, he would say, "Oh, the religion I used to believe in is not that good actually. It is not even as worthy as a slave. This is called "Entering it, one honors it; leaving it, one deprecates it". Once a person converts to a religion, he would give a forced interpretation to support the religion. But when he betrays and renounces the religion and no longer has faith in it, he would slander it, saying, "Ah, the religion I was in the past was truly bad." This is called "Entering it, one relies on it; leaving it, one vilifies it." Such was the state of affairs at that time. Confucianism, Buddhism, and Daoism were in disharmony; they did not cooperate with one another.

One day, upon seeing such a state of affairs, the Great Lord Fu wanted to set an example by his own actions. You think he was a Confucian scholar? Yet, he put on a Buddhist monk's robe; you say he was a Buddhist monk? But he wore a Daoist priest's hat. Just now our Mr. Zhou said that a Daoist monk's hat was square. Well, it was not necessarily square, neither was it necessarily round. Some hats were round, and some were square. If it was round, then on the top there was a hole that revealed his hair. If it was square, then on the top there was something that looks like a palace or a house that he was wearing. In America there are some people wearing these hats and pretending they are Daoist priests. I'm not sure whether they are really Daoist priests—you don't have to ask me.

So he thought, "Hmm. I should manifest the Three Teachings with my appearance." He wore the shoes of a Confucian scholar, put on a worn-out robe of a Buddhist monk, and wore the hat of a Daoist priest. If you think he was a Daoist priest, it is fine. If you say he was a Buddhist monk that does not matter either. You could likewise rightly say he was a Confucian scholar. With such attire, he went to see Emperor Wu of the Liang Dynasty. At that time, Emperor Wu deeply believed in the Buddha. When Emperor Wu saw that he was wearing the hat of a Daoist priest, Emperor Wu asked him, "Are you a Daoist priest?" He didn't say anything, but simply made a gesture the way a mute does. Using sign language, he pointed at the robe he was wearing—he did not admit that he was a Daoist priest. Since he did not admit being a Daoist priest, the emperor asked him, "Are you a Buddhist monk then?" Neither did he admit he was one; he simply pointed at his shoes. In brief, he simply gave irrelevant answers. Emperor Wu looked at his shoes and asked, "You are a Confucian scholar; you are from the Confucian lineage, aren't you?" He then pointed at his hat. In short, the three are but one, the one consists of three. He was whatever you say he was. But if you say he was this, he was not actually this; if you claim that he was that, he was not quite that either. Therefore, one is three, and the three come into one. This is called the three having one single substance. Therefore, Emperor Wu did not quite understand the meaning implied by this Great Lord.

☞ To be continued