

## 【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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果立，這個「修心」應該改「修性」。儒教講的是修身，道教是修心，佛教是修性；這是性、心、身，你們大家不懂抄，改一改，有改善的必要。因為我們這個文是沒有定法，這是寫出來就講的；所以你看那一個地方不相當，隨時都可以改的。

那麼他這個樣子，就是表示他用儒教的功夫來修身，來治他的身。怎麼樣修身呢？就是講這個仁義禮智信，孝悌忠信，禮義廉恥；不要有那麼多的雜念妄想，要把這個身整理好了。基礎打好了，跟著以道教來修心；道教講修心，他要修長生不老，長生不老也是從心裡。你看，佛教是養性，是明心見性；道教主要還是講心，他還有執著，因為人的心意識都有執著。那麼佛教是修性，所以他的表法就是性心身。前幾天你們聽到王鳳儀老先生，他是個農人，也是不識字，和傅大士差不多；那麼他也發明他的這種學說，就講性、心、身，他這個叫三界；又講四界：志、意、心、身。

那麼這個傅大士活了七十三歲，在臨終之前一天，就告訴他的學生和跟他的這些個人說：「我死了之後，

Zhou Guo Li, we should change “cultivating our mind” to “cultivating our nature”. Confucian principles talk about cultivation of the body; Daoism emphasizes cultivation of the mind, whereas Buddhism teaches cultivation of our nature. This is nature, mind, and body. You all did not think to edit this. There is a need for editing, because there are no fixed rules to language. It is subject to discussion. Therefore, if you see that any section is not appropriate, you can revise it at anytime.

In this way, the Great Lord Fu implied that he used the Confucian principles to cultivate or regulate his body. How can one cultivate one's body? One can do so by the virtues of humaneness, righteousness, propriety, wisdom, trustworthiness, filial respect, love and respect for siblings, loyalty, faith, integrity, and a sense of shame. One should not give rise to wandering thoughts and false thinking so as to regulate the body. Once one has built a solid foundation, one can subsequently cultivate one's mind using the Daoist teachings. Daoism talks about cultivating the mind in order to attain immortality, which comes from the mind. Buddhism teaches about cultivation of our nature, so that we will be enlightened and see through our nature. In Daoism, the mind is of the utmost importance. A person cultivating the mind is still attached to phenomena, because there are still attachments in the consciousness of the mind. Buddhism on the other hand is about cultivating one's nature. In this way, he was representing the dharma of the nature, mind, and body. A few days ago you all heard about the Elder Wang Fengyi. He was an illiterate farmer—more or less like the Great Lord Fu. He invented the theory of the three realms—nature, mind, and body. He also talked about the four realms—aspersion, intention, mind, and body.

The Great Lord Fu lived to the age of seventy-three. The day before his departure, he told his students and disciples, “Do not move my bed after I enter the ‘stillness.’ What is the reason? Because someone will deliver a picture, and you should set it up on my bed.” Seven days after his

我的床不要移動。爲什麼呢？因爲會有人送一幅像來，將來你就把這個像就供在這個床上好了！」他死了之後七天，果然就有一個僧人送一幅彌勒菩薩的繡像來。學生接過來之後，把這個繡像供上；然後送像這個僧人忽然就不見了！這也是他死了之後示現一個靈感，令人知道他是怎麼一回事。

贊曰

來時空空	去時鬆鬆
中間無事	任西任東
南北不知	上下矇矇
若問所學	允執厥中

「來時空空」：他來的時候也空空，兩個手什麼也沒有。那麼到這兒來，學打魚，以後又學種田；雖然做這個事情，他也沒有執著，也沒有想要殺生，也沒有想要發財，沒有這些個貪心在裡頭。「去時鬆鬆」：所以去時他也非常輕鬆又輕鬆，他走的時候預知時至。

「中間無事」：所以中間他無所事事，也是行所無事。「任西任東」：他願意到東邊去就到東邊去，願意到西邊去就到西邊去，任運而行。

「南北不知」：遇南則南，遇北則北，也是沒有什麼執著。要到南邊也不執著南邊熱，到北邊也不執著北邊冷，到西邊也不執著西邊曬太陽，到東邊也不覺得東邊是涼爽，一點執著也沒有。所以「上下矇矇」：上下好像他也糊糊塗塗不知道。其實怎麼樣呢？他什麼都知道，可是知道是知道，沒有執著；沒有執著東西南北這四方，也沒有執著上下這種知見，都是一元化，平等平等。所以他這個「不知」，不是說真不知道，就是沒有東西南北這個執著；他是隨遇而安，無入而不得焉，到什麼地方都是好的。所以他就是「紅塵白浪兩茫茫，忍辱柔和是妙方；到處

departure, there indeed came a monk who gave them an embroidered picture of Maitreya Bodhisattva. After receiving the picture, they set it up and made offerings to it. The monk who gave them the picture then suddenly disappeared. This incident was an inspiration from him after his death so that everyone knew what he was all about.

*A verse in praise says:*

**He came empty-handed, and left at ease.  
Carefree within, he went east or west as he pleased.  
Not knowing north or south, he was muddled about above  
and below.  
When asked about his learning, he simply followed the  
middle path.**

*Commentary:*

**He came empty-handed, and left at ease.** He came to the world without anything. He came to learn to fish, and later to till the fields. Although he was seemingly doing those things, he was not attached to them. He did not intend to kill, nor did he wish to make a fortune. Since his mind was free of greed, he was at ease and relaxed when he passed away. He even knew the time of its leaving in advance.

**Carefree within**—he cultivated the Way such that he was not bound by anything. **He went east or west as he pleased**—if he wished to go to the east, he would go east; if he wanted to go to the west, he would then go west. **Not knowing north or south, he was muddled about above and below.** He just let nature take its course, with no regard to the south or the north. He went to the south or the north according to conditions—he had no concern or worry about this. Going south, he was not concerned about the heat; going north, he cared not about the cold. Going west, he did not bother about exposure to the sun; going east, he did not think about the coolness. Therefore, he was free of any emotional attachment. And he was said to be muddled about above and below—it was as if he was confused about everything, even above and below. But actually, he knew everything. Even though he knew everything, he was not attached to it. He neither stuck to the notion of the four directions, nor adhered to the view of above and below. Everything was unified and equal. Therefore, he was said to be muddled or ignorant of the south and the north. He was not actually ignorant; he simply was not attached to the east, west, south and north. He felt at home whatever the circumstances were; there was not a single place where he was not at ease. Anywhere he went was a great place. “The red dust of the mundane world and the white breakers are both boundless; to endure patiently and gently is a wonderful prescription. We spend the years and the months according with conditions everywhere, we likewise live each moment being content with our lot and behaving ourselves.” This is a

隨緣延歲月，終身安分度時光。」這就是行所無事這種的境界，就是破一切的執著，也沒有我執，也沒有法執。

「若問所學」：所以你問他學的什麼？「允執厥中」：就是不著於空，不著於有，不著於二邊，這是中間。那麼這樣子，是一個很解脫、很自在的一個境界，一點煩惱無明都沒有了；也沒有什麼爭、貪、自私、自利、有所求，都沒有的，也不打妄語。所以我們這個六大宗旨，就跟傅大士學的。這個「允」當「信」字講；信真了，他就總是執持這中道，不著於空有二邊，沒有一個太過，也沒有一個不及，就是常常在這中道上。說這八句不成文的贊，那麼又說一個偈誦。

#### 又說偈曰

大權示現蒞五濁  
白衣演教弘禪那  
捕魚遊戲任來去  
耕田謀生養道活  
淡泊明志曲高雅  
臨終遺囑床莫挪  
彌勒菩薩哈哈笑  
你說我來做甚麼

偈誦就說「大權示現蒞五濁」：大權示現，他本來是一個大菩薩，倒駕慈航到這五濁惡世。什麼叫五濁呢？五濁就是劫濁、見濁、煩惱濁、命濁、眾生濁。什麼叫劫濁？我們這個時候是很污濁，生在這個時代，你看到處都是染污，連空氣都被染污了，這個時候是個污濁的。見濁，我們這個見解也都是污濁的，見到什麼就貪什麼，見到什麼就爭什麼，這個就是一個濁。煩惱濁，我們這個煩惱並不是一個乾淨的東西，可是人人都好它。你叫他斷煩惱，他沒有法子，斷不了；等到死了，不斷煩惱也沒有法子，也要死了。那時候煩惱也斷了，到死的時候，什麼煩惱也沒有了，你再打他一腳，踢他一腳，他那忍耐力很好的，也不出聲；打他一拳，

state in which we can do things accordingly without being attached to them, in which all attachments—attachment to self and attachment to dharma—are dissolved. Therefore, **when asked about his learning, he simply followed the middle path.** He did not adopt either extreme—emptiness or existence; he stayed in the middle. That was a state of liberation and ease without any affliction or ignorance. There was no fighting, no greed, no selfishness, no pursuit of personal advantage and no lying. These are the six great principles that we learn from the Great Lord Fu. In this way he stayed on the middle path. Since his faith was genuine, he always held on to the middle path and did not succumb to emptiness or existence, or to excess or deficiency.

After looking at the eight awkward lines of the verse above, we then look at another verse of praise.

#### Another verse says:

**The great Bodhisattva manifested himself in the world of the “five turbidities.”**

**As a layman he proclaimed the teaching and propagated Chan.**

**Catching fish playfully, he let them come and go as they pleased.**

**Tilling the fields to make a living, he nurtured the Way in his mind.**

**He lived a simple life to clarify his aspirations and his lofty and refined disposition.**

**Before his death, his last words were to not move his bed. Then there came Maitreya Bodhisattva laughing heartily. “What would you say I came here for?”**

#### Commentary:

**The great Bodhisattva manifested himself in the world of the “five turbidities.”** The verse of praise is on the manifestation of a great Bodhisattva in the world of the “five turbidities.” He originally was a great Bodhisattva who, out of compassion, returned to the world of the five turbidities. What are the five turbidities? They are the turbidity of *kalpa* (time), the turbidity of views, the turbidity of afflictions, the turbidity of a lifespan, and the turbidity of living beings. What is called the turbidity of kalpa? The era of time we are living in is defiled; we are born in this era of time. You can see that there is pollution everywhere—even the air is polluted. This is a turbid age. The turbidity of views means even our views are defiled. Our views are so defiled that whatever we see, we give rise to greed and fight for it. This is a kind of turbidity. The turbidity of afflictions means that our afflictions are not clean. Yet everyone is fond of afflictions; if you tell someone to cut off

他也不哼也不喊了。那時候忍耐心好也晚了，也沒有用了！你活著也沒有煩惱，人打一下子，你想：喔！我這沒有看清楚，撞到柱子。那你不能撞到柱子，打這柱子一拳，那手又痛了。人家打你一下，你當撞到柱子，也就沒有事了，也不會生煩惱了。人家打你一下，你就反一招——人不犯我，我不犯人；人若犯我，我必犯人——這個都是修羅的樣子！所以這是一個煩惱濁。眾生濁，你看大家都穿得乾乾淨淨，很時髦、很斯文的樣子，其實那個裡邊簡直醜陋得不得了；在裡邊，一天到晚都是想要害人，不想要利人的思想。你說：「你錯了！我想要利人。」你想要利人？你利人那個力量，沒有利己那個力量那麼大！所以這都是眾生濁。命濁，我們這個命運現在也都是很污濁，不污濁不生在這個時候。你說，我們若講起來講不完！可是這位大菩薩也到這個五濁惡世來了，他看我們眾生在這兒玩得很好，他也要來玩一玩；所以他也就跑來要和我們眾生在一起打打鬧鬧、蹦蹦跳跳，跳跳舞、打打魚、唱唱歌，也來到這兒混一混。

「白衣演教弘禪那」：他那是幹什麼？他是給眾生說法呢！教你明白做人的道理，然後怎麼樣修行學出世法，他也弘揚禪宗。

「捕魚遊戲任來去」：他雖然是打魚，可是網了魚他又放到水裡，對魚說：「你願意走就走，願意停止在那兒就停止！」我相信這魚都不是那麼笨的——不像他那麼笨，捉住魚還又放牠走，結果大約是兩手空空的。所以來時空空，去時輕鬆，沒有魚，不理這個魚，也是很輕鬆的；袖子輕鬆，沒有那些捕魚業力和罪，也很輕鬆的。他這是來說法；他若不是說法，不會把魚捉住，又把牠放生了。「耕田謀生養道活」：他雖然是在那兒種田，他也是種心田，在心裡頭也在那兒種田；所以種田也是維持這個生命，維持這個色身，來養他的生活。

his afflictions, he is not able to do so. After he dies, he has no choice but to cut off his afflictions. His afflictions naturally end after he dies. At that point, after he dies, even if you kick him or beat him he will be patient and quiet. If you punch him, he will not even make a sound. By that time, his virtue of patience is excellent, yet it is too late and of no use. It would be better if you are not afflicted when alive. When someone beats you once, you should think that you have just bumped into a post because you did not see it clearly. Surely you will not punch the post in return. If you do, your hand will hurt. Therefore, when someone punches you, you simply think that you have just bumped into a post, then everything will be fine and you will not be afflicted. If someone beats you, and you want to strike back at him, thinking, "If others did not offend me, I will not bother to offend others; but if someone offends me, I must retaliate." Such is the attitude of an *asura*. Therefore it is said this is a world of the turbidity of afflictions. As for the turbidity of living beings, you see that everyone dresses neatly and stylishly. They look cultured and refined, yet inside they are extremely ugly. At all times they think about harming others, not benefiting others. Then one might say, "Oh, you are wrong. I want to benefit others." Yet your intention to benefit others is not as strong as your desire to benefit yourself. Therefore it is said to be a turbidity of living beings. As for the turbidity of a lifespan, now our life is a turbid one. If it were not turbid, we would not have been born in this era. If we were to talk about this matter in detail, we would not be able to finish. So this great Bodhisattva has come to the world of the five turbidities. He saw that living beings were having fun in this world; therefore he wanted to join in. He came to the world to mingle with living beings. He played frivolously, danced around, caught some fish, sang, and mingled with others.

**As a layman he proclaimed the teaching.** What did he do exactly? He was speaking Dharma for living beings. He taught everyone the principles of being a human, and then ways of cultivating the world-transcending Dharma. He further **propagated** the teaching of the **Chan School**. **Catching fish playfully, he let them come and go as they pleased.** Even though he caught the fish, he would put them back in the water and tell them to stay or swim away as they pleased. I believe the fish were not as stupid as he was. He caught the fish and then let them go. In the end, he probably went home empty-handed. Therefore it is said, "He came empty-handed and left at ease." Since he did not end up catching any fish, he was relaxed and burden-free. He also did not have to bear the killing karma for catching the fish; he was indeed carefree and at ease. He caught the fish and frolicked around to speak Dharma. He was in fact speaking Dharma when he caught the fish and then let them stay or go as they wished. If he were not speaking the Dharma, he would not have liberated them after he caught them.

「淡泊明志曲高雅」：他很淡泊，一點也不奢侈；清淡自處，吃不吃好的，穿不穿好的，說話也不那麼瘋狂，也不那麼驕傲，一切一切都是很平淡的。明志，是表露他這種志趣高潔，他志願是清高的，所以他他不貪、不爭。他這種曲調是很清高，很優雅，很那麼雅曲共傳的。「臨終遺囑床莫挪」：到臨終時，他放不下他那張床；所以說：「我睡覺的這個床，你不要給我動它。爲什麼？將來有人會送個像來。所以你不要搬動！」七天後，就有一個僧人送一副繡像——用絲線繡的彌勒菩薩像。大約繡這像的布是紅的，線用黃線和白線，嘴是用紅線繡的，頭都是用黃線繡的。一看那個肚子大大的，眼睛長長的，像彌勒那個樣子，笑得睜不開眼睛，閉不上嘴了。這繡像送來後，送像的僧人忽然就不見了。頭先你們講說「忽然間這個像都不見了」；那不是的，這個繡像一定沒有飛的。所以這就是菩薩的境界，不是凡夫能測量的一種不可思議的境界。

「彌勒菩薩哈哈笑」：這時，那彌勒菩薩的繡像也哈哈大笑的樣子。笑完，他說「你說我來做甚麼」：我在這兒想要幹什麼？叫你來猜一猜！這是測量菩薩境界。

方才周老師講「無遮大會」，怎麼叫無遮大會？無遮就是沒有遮攔的，來也方便，去也方便。佛教裡有這無遮大會，就是很自由的，誰來都有飯吃，不要給錢的，所以這無遮大會是一個除本的生意，沒有什麼秘密的，誰來都可以。上至公伯王侯，下至花兒乞丐，出家、不出家，大家來都有飯吃，有地方坐；無遮大會就是沒有條件的一個會。聽後，你們在家人都該學傅大士，不應該再那麼大的爭心、那麼大的貪心，盡做發財迷，盡去買彩票，總想要得到意外之財，不勞而獲。這不可以的！

**Tilling the fields to make a living, he nurtured the Way in his mind.** He also worked in the farm to make a living. He tilled the farm and planted the seeds; he likewise cultivated his mind at the same time. He thus maintained his life and his physical body.

**He lived a simple life to clarify his aspirations and his lofty and refined disposition.** He lived by himself, indifferent to worldly concerns and without any extravagance. He ate simple and lowly fare, put on humble garments, and was meek and modest when he spoke. This simplicity in everything showed his noble and lofty aspiration. Since he did not fight and was not greedy, he was morally upright and lofty. His disposition was refined.

**Before his death, his last words were to not move his bed.** When he was approaching the end of his life, he could not put down his bed. Therefore, he told his disciples, "Do not move the bed that I sleep on. Why? Soon someone will send a picture, and so do not move the bed!" Seven days after his passing, a monk came by to offer a picture of Maitreya Bodhisattva embroidered with silk thread. The cloth was probably red in color, and the image was embroidered with white and yellow threads. The mouth was embroidered with red thread, whereas the head yellow thread. The belly was big and the eyes were long—just like Maitreya Bodhisattva who was beaming with smiles so that he could neither open his eyes nor close his mouth. After offering the picture to them, the monk suddenly disappeared. Just now some of you said that the picture suddenly disappeared. This was not the case—the picture did not disappear. Such was the state of a Bodhisattva that was inconceivable to ordinary beings.

**Then there came Maitreya Bodhisattva laughing heartily.** He asked others not to move his bed but to wait for someone to send them a picture. In the picture, Maitreya Bodhisattva was shown laughing heartily. Then he said, "**What would you say I came here for?**" "What do you think I'm here for? What am I here to do?" He asked us to guess. This is to gauge the state of a Bodhisattva.

Just now Mr. Zhou mentioned the "unrestricted great assembly". Why is it called that? Unrestricted means free from obstructions. One can come or go as one pleases. In Buddhism, the unrestricted great assembly is open to everyone. Whoever comes is provided free meals. Therefore, an unrestricted great assembly is not a profit-making business. There is no secret in it. Anyone—from the nobility of the imperial court down to beggars can attend. Whether monastic or lay, everyone is offered food and a place to sit. There are no prerequisites to join such an unrestricted great assembly. After hearing this, you laypeople should learn from the Great Lord Fu. You should not fight and be greedy, or be crazy about making a fortune. You should not buy lottery tickets hoping to get some windfall or to reap without sowing. This is not allowed.