

憶漢壽亭侯關將軍

REFLECTIONS IN WATER AND MIRRORS: TURNING BACK THE TIDE OF DESTINY IN MEMORY OF GENERAL GUAN YUNCHANG, MARQUIS OF SHOUTING OF THE HAN DYNASTY

宣化上人 講於1986年5月7日 LECTURED BY THE VENERABLE MASTER HUA ON MAY 7, 1986
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關雲長將軍，中國漢末時，分為蜀、魏、吳三國，桃園結義劉、關、張，最受人崇拜敬仰者，其為雲長將軍乎？為人忠心耿耿，大義參天，為公忘私，身不二色。秉燭達旦，苦讀春秋。臥蠶眉、丹鳳眼、赤面美髯，浩氣凜然，堪為人類之楷模也。

註解：

我們這兒這是講古今中外偉人哲士，我們把他選出來，講給大家聽。這個什麼意思呢？就是善者我們可以為法，可以效法他；不善者可以為戒，不好的我們就不要學他那個樣子：所以我們有知道的必要。這也是我們做人應該擇善而從，不善而改，這裏邊就所謂「寓褒貶，別善惡」；他是值得我們讚歎的，我們讚歎讚歎，這並不是講是講非，因為他已經有的都過去了。

好像關公，這幾千年以前的人，我們讚歎他，他也不知道。按照表面上來看，我們誹謗他，他也不知道；按著一般的人來看是這樣子，可是雖然說是他不知道，他都有他的這種靈性，他是天地的菁英，是古今中外的一股正氣。我們現在讚歎他，他也知道；我們誹謗他，他還知道，因為不是人死如燈滅，不是人死了就沒有了。我們讚歎他和誹謗他，是根據什麼說

Text:

At the end of the Han Dynasty, China was divided into the three Kingdoms of Wei, Shu, and Wu. In a peach garden, Liu Bei, Guan Yu (Yunchang) and Zhang Fei swore to be as brothers. Of the three heroes, General Guan Yunchang was the one people admired and honored most. He was loyal, faithful, and true, and his righteous energy reached up to the heavens. He put aside his personal interests for the public good. He was never unfaithful to his wife. The oil lamp stayed lit till dawn as he painstakingly studied the Spring and Autumn Annals.

The general had eyebrows that resembled crouching silkworms, and eyes like that of a phoenix. He had a ruddy face and a full beard. His magnanimous and awesome spirit made him a worthy model for humankind.

Commentary:

In this lecture series we want to discuss great and wise people within and outside of China, both ancient and contemporary. Why? Because we want to model ourselves after good people. It is necessary for us to be clear about this, because we do not want to learn from those who are not good. As people, we should choose what is wholesome and follow it, and we should change what is not wholesome. As it is said, "Use praise and criticism to distinguish between good and bad." If individuals are praiseworthy, we should praise them. I am not gossiping about right and wrong, because all these events happened in the past. For instance, General Guan died over a thousand years ago. If we praise him, he won't know, at least if we look at it superficially. If we slander him, he won't know either. This is how most people see it. However, although we say he doesn't





呢？就根據我們所見所聞，對他的品行，他的人格，我們來說幾句批評的公道話。

因為這樣子，所以這個文章都是我擬的，是周（果立）老師寫的；在書上你找不著，沒有什麼歷史上可以找得著的。所以方才有一位吳同學，和林同學

，走的時候說：「你們什麼時候講經啊？」我說，「現在就講啊！」他說：「那不是就講歷史嗎？」這不是歷史。我們這個書的名字叫什麼呢？叫《水鏡回天錄》——水中的月，鏡中的花，希望能把人心挽回來，喚醒人心。但是這種的工作就像什麼呢？就像水中的月，鏡中的花，只可以有這麼一個希望，能不能達到，這不管了，是這個意思，所以我們這兒講《水鏡回天錄》。

《這水鏡回天錄》的宗旨像什麼呢？也就像《春秋》似的；《春秋》就是寓褒貶，別善惡的，我們這個呢，因為《春秋》那個文字太深了，有的時候它一個字就代表很多個字，人看見，時間太久了也不懂了。所以我現在擬一個短短的文章，然後用八句四個字的贊來說一說，再用八句的偈頌來說一說，就說明白這個人的個性啊，人格啊，他的品德學識啊，或者他一切的所長。他的長處，值得我們人紀念的，我們提出來說一說；他的短處是什麼，我們也要說一說。所以古今中外的人物，我們都來給他下一個評價，他們是怎麼回事。所以我們這兒講的東西是沒有一定的，你在書本上找不著的。

這是我們新寫出來的，我這個沒有什麼學問的人，寫這麼一個很淺顯的幾句小文章，短引，來說一說古今中外這些個偉人哲士。

這一次就是憶漢壽亭侯，「漢壽亭侯」是關公一個封號，他是在漢朝封他做漢壽亭侯。

關雲長，我們頭先有這一位楊果興，就讀成關雲「掌」。他已經長那麼長鬍子了，還長（音「掌」）那怎麼可以

know, his spiritual nature still exists. He embodies the essence of heaven and earth, and he is a proper energy within and outside of China, from past to present. Therefore, if we praise him now, he knows; and if we criticize him, he also knows. This is because when people die, it is not like a lamp going out. What's the basis for our praise and criticism? We base it on what we have seen and heard concerning the individual's conduct and character. We want to evaluate the person impartially.

I composed this essay, but Professor Zhou wrote it out. You won't find it in any book. You can't find it in history. Just now as some students were leaving, they asked, "When are you going to lecture?" I said, "I'm going to speak right now." And they said, "Oh, weren't you going to lecture on history?"

This isn't history. This is a series called "Reflections in Water and Mirrors: Turning Back the Tide of Destiny." The purpose of these essays is to turn people's minds around.

But how hopeful are the prospects of this work? It is like the reflection of the moon in the water or of flowers in a mirror. I can only hang on to this kind of hope—whether or not I can fulfill it, I do not care.

What is the principle of "Reflections in Water and Mirrors: Turning Back the Tide of Destiny"? It is like the *Spring and Autumn Annals* compiled by Confucius [the official chronicle of historical events of the state of Lu from 722-484 B.C.E.]. The *Spring and Autumn Annals* "bestowed praise and criticism to distinguish good from bad." However, the language of that work is too deep—one word could represent many words, and since it was written such a long time ago, people do not understand it now. Therefore, I will use short essays, accompanied by an eight-line verses with four characters per line, to elucidate an individual's character, conduct, learning, and strengths. We point out strengths if they are worth remembering; we also want to bring up shortcomings. Therefore, we give an appraisal of historical figures in China and abroad, both ancient and contemporary. What we say is not fixed, and it is not found in any book.

This is something newly written. I myself, an unlearned person, have written some short essays to comment on some great and wise individuals of the East and West, both ancient and contemporary.

The present essay is titled "In Memory of General Guan Yunchang, Marquis of Shou'ting of the Han Dynasty." This is an honorary title bequeathed upon General Guan at the end of the Han dynasty. This general had a very long beard. Yang Guoxin misread his name as Guan Yunzhang. [Note: The character



呢？不可以再長（音「掌」）了。那說，「他已經夠長了鬍子，還要再長長一點！」不可以的。他那時候就已經很長了。

我在我東北哈爾濱那兒遇到一個人，也是很長鬍子，也姓關，也是山西人，叫關西山。這位老人也是鬍子大約有兩尺半那麼長。他坐那地方，那鬍子--北方是炕啊，他坐到炕上--那鬍子在炕上還長（音「常」）出來有三、四寸。他也是弄一個袋子戴著，拿著鬍子當寶貝那麼樣子。可是他那鬍子不是黑的，他那鬍子是有點斑白，有點白色的，所以沒有關雲長那鬍子那麼美。 待續

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「速證無生道心直」：怎樣才能除一切災難？怎樣才能證無生呢？就是這幾個字，「直心是道場」：修道要有直心，不要有彎曲心，不要老認為別人欺騙你；就是別人真欺騙你了，也要學著吃虧，忍著不要辯，也不要逃避。

你說：「這我怎麼受得了？」告訴你，佛是如何成佛的，就是吃虧才成佛的，不是儘佔人便宜，儘想利己不利人能成的。其實佔人便宜就是做蝕本生意。你不能吃虧，你就不是直心，就不能入道場；直心是道場，沒有彎曲心，但也不要故意去吃虧。

譬如別人本來對我好，我卻故意轉個彎叫他也給我虧吃，這又錯了，那不是直心。直心是聽其自然，感應道交，不需要去找；你故意去找，這又錯了。

「道」，就是在這個地方，會不會修行就在這裡；你要明理，道理明白了才能修行。



長 can be pronounced *chang* “long” and *zhang* “to grow”.] His beard was already very long; do you mean you want it to grow more? No, that won't do. He already had a very long beard at that time.

In Harbin, I met a person with a long beard whose surname was also Guan. He was a native of Shanxi, and his name was Guan Xishan. This old man's beard was about two and a half feet long. He use to sit on a heated brick bed with his beard sticking out three or four inches. He used a cloth sack to hold the end of his beard. He valued his beard as if it were a treasure. But his beard was not dark; it was streaked with some white, and so it was not as beautiful as Guan Yunchang's beard.

To be continued

(Continued from page 11)

With a straightforward mind for the Way, / We quickly realize nonproduction. How can we eradicate disasters? How can we realize patience with nonproduction? The key words are, “The straightforward mind is the Way-place.” In cultivating the Way, one's mind must be straightforward, not crooked. Don't constantly suspect that people are cheating you. If they are, you must learn how to take a loss. Just bear it, don't argue, and don't try to avoid it. You say, “How can I bear it?” Let me tell you how the Buddha realized Buddhahood: He became a Buddha by taking losses. You cannot become a Buddha by taking advantage of people or benefiting yourself at the cost of others. In fact, taking advantage of others is a money-losing venture. If you can't take a loss, then you are not straightforward and won't be able to enter the Way-place. The straightforward mind is the Way-place. Have no crooked thoughts. However, you shouldn't take a loss deliberately. For example, if people treat you well, it would be wrong to maneuver the situation so you can take a loss. Your mind would not be straightforward. To have a straightforward mind means to let things happen naturally, without seeking. To seek things is a mistake.

The Way is right here. Whether or not you know how to cultivate is right here as well. You have to understand principles before you can cultivate.

◎本期稿擠，「陶淵明詩講錄」一文暫停。

◎The series “Lectures on Tao Yuanming's Poems” was temporarily discontinued for this issue.