



【水鏡回天錄白話解】

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REFLECTIONS IN WATER AND MIRRORS: TURNING BACK THE TIDE OF DESTINY
IN MEMORY OF GENERAL GUAN YUN-CHANG, MARQUIS OF
SHOU TING OF THE HAN DYNASTY (CONTINUED)

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關雲長叫美髯公，美髯公就是他鬍子太美了，可是那個面目很可怖的；面目是紅色的，像個紅臉的妖精似的。

這位關公他一生就是一個講義氣，最講義氣，不合乎道義的他是不做的。他這個講道義是從什麼地方得來的呢？他就是在《春秋》上得來的，《春秋》也是講大義的，所以《春秋》這一部書對我們人的影響力也很大的，以後好像中國的忠臣，多數都歡喜讀《春秋》。

在中國漢朝末最後的時候，那時候中國就分成三國。三國是什麼呢？就蜀、魏、吳

。三國當時都是獨立的；蜀就想要把魏和吳都吞了它，魏就想把蜀和吳都吞了它，吳就想把魏、蜀吞了它，互相都想大魚吃小魚。可是結果那時誰也沒吃了誰，因為都是半斤八兩，這個魚都差不多的。

當時的情形就是桃園結義這三個人是很突出的。這三個人他們所講的，其中最令人崇拜和敬仰的人是誰呢？就是這個，「其為雲長將軍乎」，就大約就是關雲長，關雲長是令人很佩服的。這個將軍他是紅臉，對國家最忠心，對他的結拜哥哥劉備也最忠心，也最講義氣，所以說「其為雲長將軍乎」。

他為人忠心耿耿，大義參天，他這個義氣和天地並立的；為公忘私，他只知道有公

General Guan was known as the “Gentleman with the Beautiful Beard,” because his beard was extremely full and luxuriant. His face, however, was a frightening red color, like that of some monster. His entire life was an expression of righteous energy. He was very upright. He would never do anything unrighteous. Where did he get this energy? He learned it from the *Spring and Autumn Annals*, which advocates great righteousness. The *Spring and Autumn Annals* profoundly influenced many people. The loyal ministers of China like to read and study it.

At the end of the Han Dynasty, China was divided into the Three Kingdoms of Wei, Shu, and Wu. These were independent states. Shu wanted to swallow Wei and Wu. Wei wanted to swallow Shu and Wu. And Wu wanted to swallow Wei and Shu. They wanted to swallow one another like big fish eating small fish. But the result was that none of them could eat the others, because they were of equal strength. These fish were all about the same size.

At that time, **in a peach garden, Liu Bei (劉備), Guan Yu (關羽), and Zhang Fei (張飛) swore to be as brothers.** They made a pledge of allegiance to each other, like brothers. **Of the three heroes, General Guan Yun-chang was the one people admired and honored most.** They were all outstanding individuals, but General Guan was the most respected of the three.

He was loyal, faithful and true. He was extremely loyal to his country, and faithful to his sworn brothers. **And his righteous energy reached up to the heavens.** His proper energy was equal to heaven and earth. **He put aside his personal interests for**



，不知道有自私。身不二色，他的一生最不犯的就是他不要兩個太太，沒有親近過兩個女人，所以身不二色。秉燭達旦，他和他兩個皇嫂，兩個皇嫂又是糜夫人，又是什麼（甘）夫人，相貌都很美麗的，可是他在那兒陪她們做伴；雖然在一個房子裏頭，他晚上甚至不睡覺。關公由這個地方，很值得人尊敬的。

曹操就想來破壞他的人格，可是雖然想破壞他，想不到對他的人格更幫助了，令人更佩服他了。就是晚上在那地方他點著燈不睡覺；晚上不睡覺，他大約白天睡了。這不用問，或者他晚上坐單，在那兒坐著睡，看看書，眼睛疲倦了，睡著了，這樣的，所以那個燭還是點著，但是他到天明。

苦讀《春秋》，他所注重的就是《春秋》這一部書的氣節，那種節操。所以臥蠶眉，他生的相貌有臥蠶眉，眉毛像一個蠶在那兒趴著的那個樣子，所以也很出貴的。丹鳳眼，他的眼睛就像個鳳眼似的；鳳眼長一點，但是看的很好看的。這個（龍和鳳），不是說沒有人看見，古來有人看見的；現在人沒有看見龍，沒有看見鳳，這不能說就是沒有的。龍是一種神物，牠能隱能顯，能大能小。「麒麟之於走獸，鳳凰之於飛鳥，泰山之於丘垤」，都是一樣的；聖人和老百姓也是一樣的。

所以我們現在沒有人看見，不能說人人都沒看見牠，只可以說我們沒有看見，過去的人是有看見的；就現在的人也是會有看見的，不過有看見的人，他就不會像我們這沒有看見的人那麼奇怪，也不覺得怎麼樣。

那個鳳，或者你看那個野雞，有這麼長的尾巴，那個鳳凰就是一個大約很特別的一個雞的樣子。你們都或者不注意，他們巫醫叫小雞子就叫鳳凰，說給他們什麼吃啊，他說要一隻鳳凰。鳳凰就是什麼？就是雞；雞裏頭就出鳳凰。所以你養多一點雞，會看見鳳凰的。但是

the public good. He cared only for the public good and was not selfish. Moreover, **he was never unfaithful to his wife.** In his whole life, he never drew near to any other woman than his own wife. He did not want two wives. He never approached another woman. **The oil lamp stayed lit till dawn.** One time, he and the two wives of Liu Bei, his sworn brother, had to stay in one room and spend the night. Liu Bei's two wives, Madam Mi and Madam Gan, were very attractive. General Guan was their chaperone. He kept them company but he did not sleep that night. This shows he was worthy of respect. The crafty minister Cao Cao arranged this event to try to undermine Guan's character, but he had not anticipated that this would instead increase Guan's stature, thereby causing more people to admire him. The oil lamp stayed lit until dawn, as the General remained awake all night. He probably slept during the day; this we don't need to ask. Or maybe he sat up all night and slept without lying down. He read a book, and if his eyes felt tired, he closed them and slept.

During the night he painstakingly studied the *Spring and Autumn Annals*. He attached great importance to the moral integrity of this work. The General had eyebrows that resembled crouching silkworms. This was a sign of nobility. He also had eyes like those of a red phoenix. Phoenix eyes are long and very beautiful. The phoenix is not a creature that most people are able to see. People in the past saw them, but today people do not see dragons or phoenixes. This does not mean that these creatures no longer exist. Dragons are spiritual creatures: they can either vanish or materialize, and become large or small. As for phoenixes, it's said, "Among quadrupeds, there is the *qilin*; among birds there is the phoenix; among hills there is Mount Tai..." These belong to the same category. By the same token, sages and common people are not so different from each other—they also belong to the same species.

Although we can say that we don't see phoenixes, we cannot claim that absolutely no one sees them. We can only say that we ourselves haven't seen any. In the past, people used to see phoenixes. Some people even see them nowadays, but these people do not regard this as anything very strange. You could say that a phoenix is somewhat like a pheasant, which has a very long tail. The phoenix was probably a very exotic pheasant. For instance, witch-doctors call chickens "phoenixes." If they want to eat chicken, they ask for "phoenix." Phoenixes emerge from



像紐約那兒有一個火雞大王，那火雞大王你看那個樣子--你們沒有注意看--就像一個雞是一樣一樣的，他那個樣子！

☞待續

chickens.

If you raise chickens, you may discover a phoenix among them. For example, in New York there is a "Turkey King." He looks just like a turkey. He particularly relished eating turkey in the past, and so now he looks like a turkey. If people keep on eating turkeys, those turkeys will become people and come back to eat turkeys who were people in their past lives. ☞To be continued

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所以這是不殺生、不偷盜、不邪淫、不打妄語、不飲酒。

佛教徒對於這五種戒律，一定要特別特別注意，要守著它，絲毫不可毀犯，這樣才稱得上是一個佛教徒。你隨便生一種殺心，隨便起一種盜心，隨便起一種淫欲心，隨便起一個打妄語，欺騙人的心，隨便飲酒；無論什麼東西，你有一種貪心，貪吃也等於飲酒一樣的，不要說你沒有喝酒，你就貪吃東西，吃得肥肥的，也和飲酒都有聯帶關係。

所以這一點，我們各位想學佛的人，處處都要很檢點，一絲一毫也不可以錯的，一時一刻也不可以馬虎的，要很注意很注意的。

。不過，也不要很死板，我們還要活動起來；把戒律都活動起來，不是說那我可以方便一點，還可以殺生、偷盜、邪淫、打妄語、飲酒。不是那種活動，但也不是用五戒把自己綁得緊緊的，都沒有地方轉身了。

受持五戒，並不是被五戒綁住了。這一點我們各位一定要深深地研究。好像加拿大有個人，他藉著我的名義來騙自己的徒弟，說我給他印證。這都是打大妄語，這一類的人將來都會墮拔舌地獄的。

☞待續

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These are the precepts of not killing, not stealing, not engaging in sexual misconduct, not lying, and not taking intoxicants.

Buddhists should pay close attention to these five precepts and avoid committing the slightest transgression; only then are they qualified to be called Buddhists. Some of you casually entertain thoughts of killing, stealing, engaging in sexual misconduct, and deceiving people with lies, and you casually take intoxicants. You are greedy for everything. Being greedy for food is equivalent to taking intoxicants. If you are so greedy for food that you eat until you're fat as can be, then you are also taking intoxicants. We who study Buddhism should constantly examine ourselves on this point. We must be very attentive, without making the slightest mistake or being sloppy at any moment. On the other hand, we should not be too rigid; we should apply the precepts in a flexible way.

"Then I can be a little more expedient; I can still kill, steal, engage in sexual misconduct, lie, and take intoxicants," you say.

That's not what flexibility means. It means we should not bind ourselves up with the five precepts so tightly that we have no room to turn around.

When we receive the five precepts, we are not being bound up by the five precepts. We should look into this well. A certain person in Canada used my name to cheat his disciples, alleging that I had certified him. People who tell great lies like that are bound to fall into the Hell of Ripping Out Tongues.

上八語錄 Venerable Master's Dharma Words

❖ 你若懂戒律，對一切佛法都能深入；你若不懂戒律，就像虛空中的雲一樣，浮浮蕩蕩，一點根基也沒有。

❖ If you understand the precepts, then you will be able to gain deep insight into all of the Buddhadharmas. If you fail to understand the precepts, you will be like a cloud in the sky, blown hither and thither without any foundation.