



【水鏡回天白話解】

憶司馬水鏡先生

WATER-MIRROR TURNING BACK THE TIDE OF DESTINY ESSAYS AND VERSES BY
VENERABLE TRIPITAKA MASTER HUA

IN MEMORY OF MR. SI-MA SHUI-JING

宣公上人講於一九八六年六月十三日

ESSAYS AND VERSES BY THE VENERABLE TRIPITAKA MASTER HUA

先生姓司馬，名徽，道號水鏡。漢末南陽人，耕讀為業，勤儉治學，為當時大學問家，大教育家

。一生不為名利所惑，節操清高，遠離仕宦，設教為生，以作育天下英才為樂事也。其門生有徐庶、龐統、諸葛亮等，皆是出類拔萃之棟樑，文武風雲之人物。先生視富貴如浮雲，以功名為敝屣，乃真大隱士也。

註解：

EE水鏡是其別號，喻水裡的鏡子；司馬是複姓，名字叫司馬徽，是漢末南陽司馬莊人。他自己讀書，自己種田，自己吃飯自己飽，自己用功修行。他對儒教的學問很有研究，是當時的大教育家。他一生不為名利所迷惑，節操清高。節操就是品節及操守；操守，即是常常保持明潔的行為

。女人有節操就是說她不亂來，不會亂七八糟，品行非常清高。

先生不做官，以教育英才為目的。其門生有徐庶一當時一個有智慧的人，龐統一當時一位有智謀的人，諸葛亮等人都是當代出類拔萃的棟樑，很有名望的人物，尤其諸葛亮是最出風頭的人

Mr. Si-ma was named Hui, and his Taoist title was Shui-jing (“Water-Mirror”). He was born in the village of Si-ma in Nanyang at the end of the Han Dynasty. He plowed the fields and pursued his studies, and was very diligent and frugal in applying himself to learning. Known as a great scholar and an influential educator of his time, throughout his entire life he remained unmoved by fame or profit, and maintained his impeccable and lofty integrity. He stayed away from government officials, but considered grooming talented people as the aim of his life and educating outstanding individuals as his pleasure.

His students included Xu Shu, Pang Tong, and Zhu-ge Liang. All of them were brilliant and exceptional men, pillars of the country, heroic figures who possessed both literary and martial skills.

Among all his students, Zhu-ge Liang was the most exceptional. And yet Mr. Si-ma himself looked upon wealth and honor as passing clouds, and officialdom and fame as a pair of worn-out slippers. He was truly an illustrious recluse!

Commentary:

Mr. Si-ma was named Hui, and his Taoist title was Shui-jing “Water-Mirror”(水鏡). That was the title he used in his cultivation. Other people adopted similar titles. For instance, “Crouching Dragon”(臥龍) and “Young Phoenix”(鳳雛) were also Taoist titles. Mr. Si-ma’s title was “Mirror in Water.” Si-ma (司馬) is a double-character Chinese surname. He was born in the village of Si-ma in Nanyang at the end of the Han Dynasty. He plowed the fields and pursued his studies. He planted his own fields, studied his own books. He ate and filled himself. He worked hard on cultivation. And he was very diligent and frugal in applying himself to learning. He was known as a great scholar and influential educator of his time—he delved deeply into the Confucian teachings and was considered a Confucian scholar and a great educator of his time. Throughout his entire life he remained unmoved by fame or profit. A good name and wealth did not confuse him. And he maintained his impeccable and lofty integrity. He was aloof and maintained a pure character. By the same token, a woman should



。司馬徽先生看富貴如虛空中的浮雲，視功名如一隻破鞋那麼不值錢。他是三國時代最清高，最與人不同的人。他是三國最聰明的人。

贊曰

滿腹經綸 才高八斗
安邦定國 堅持操守
隱者高風 教育稀有
賢哲及門 絲毫不苟

註解：

「滿腹經綸」：他的學問很豐富。「才高八斗」：才智也很豐富。

「安邦定國」：有安邦定國的能力，可是他不去做官搞政治。「堅持操守」：他堅持自己的品節操守，「隱者高風」：是一個隱遁的高人。「教育稀有」：教育很稀有的人才。

「賢哲及門」：採納賢而有德及有智慧的人，做他的門人。「絲毫不苟」：他不是隨隨便便，馬馬虎虎的。他做什麼事都是很認真的。

又說偈曰

蜀魏吳時爭漢鼎
袖手旁觀夢常醒
教育英才為樂事
指引玄德訪龍影
奠定成都三分業
重興劉家一脈景
盛衰治亂因果律
福善禍淫當自警

註解：

「蜀魏吳時爭漢鼎」：三國時代人人都想爭著做皇帝。

protect her chastity and not act in a promiscuous way. She should remain pure and lofty. **He stayed away from government officials**, not wishing to seek office, **but considered grooming talented people as the aim of his life**. He wanted to bring up talented and useful individuals. That was his purpose in life. He took **educating outstanding individuals as his pleasure**. He took that as his greatest joy.

His students included Xu Shu (徐庶), Pang Tung (龐統), Zhu-ge Liang (諸葛亮). They were all extremely bright. **All of them were brilliant and exceptional men**, bright, strategists, **pillars of the country**. They could support the country, and were **heroic figures who possessed both literary and martial skills**. They were exceptional. **Among all his students, Zhu-ge Liang was the most exceptional**. He was the most remarkable of them all.

And yet Mr. Si-ma himself looked upon wealth and honor as passing clouds, and officialdom and fame as a pair of worn-out slippers. He regarded wealth, nobility and officialdom as unworthy as a pair of worn-out shoes. **He was truly an illustrious recluse!** During the Three Kingdoms Period (222-255 C.E.), he was someone with the most high-minded resolve and unique personality.

A verse in praise says:

**Exceedingly erudite and learned,
He was pre-eminent and brilliant.
Well able to stabilize the country,
He did not compromise his integrity.
This recluse with his lofty air
Educated rare personalities.
Worthy and sagacious individuals came to his door.
He was not the least bit perfunctory.**

Commentary:

A verse in praise says: Exceedingly erudite and learned, / He was pre-eminent and brilliant. He was exceptionally learned and capable—**well able to stabilize the country**. Although he had the ability to govern the nation, he did not seek office. **He did not compromise his integrity**. He maintained his pure character and integrity. **This recluse with his lofty air—a hermit, educated rare personalities**. He taught unique people. **Worthy and sagacious individuals came to his door**. Humane and wise people became his students. **He was not the least bit perfunctory**. He was not casual or sloppy. Instead he was very serious-minded in everything he did.

Another verse says:

**The kingdoms of Shu, Wei and Wu vied for the throne of the Han empire.
Mr. Si-ma observed from the sidelines,
having awakened from the dream.
Teaching talented people was his greatest pleasure.
It was he who taught Xuan-de to visit the Dragon.
Thus, the Shu Kingdom was established at Chengdu,
and China was carved into three.**



「袖手旁觀夢常醒」：他認為富貴如五更春夢，功名如一片浮雲，所以他夢常醒。一般人所迷惑及嚮往的迷夢—富貴榮華，他已從這個夢醒了。

「教育英才為樂事」：他以教育英才為自己的責任及所歡喜的事。

「指引玄德訪龍影」：他指引劉備去訪問臥龍先生，所謂「臥龍、鳳雛，得一而安天下」。

「奠定成都三分業」：如此無形中奠定三國時代西蜀三分之一的基業。

「重興劉家一脈景」：重興劉備後人的天下，一脈相傳的遠景。

「盛衰治亂因果律」：天下有盛的時候，有衰的時候，有治的時候，有亂的時候，也是一種因果律，也是成住壞空。

「福善禍淫當自警」：做善事有福報，做姪亂不正當的事就受惡報。每一個做皇帝的人應該警惕自己，不要亂七八糟。

「憶司馬水鏡先生」文完

**The lineage of the Liu Family was revived.
Prosperity and decline, order and chaos—
These are determined by the law of cause and effect.
Goodness reaps blessings, while evil beckons disasters:
You should be on your guard.**

Commentary:

Another verse says: The kingdoms of Shu, Wei and Wu vied for the throne of the Han empire. The lords of all those Three Kingdoms wanted to be king. **Mr. Si-ma observed from the sidelines, having awakened from the dream.** He realized that wealth and honor are like a springtime dream at dawn, and merit and fame resemble a passing cloud. Therefore, he was always alert. He had awakened from the dream of wealth, honor and glory which most people are very fond of. He was no longer greedy for profit and fame. **Teaching talented people was his greatest pleasure.** He regarded this to be his own mission, also something that gave him the greatest joy.

It was he who taught Xuan-de to visit the Dragon. He suggested that Liu Bei visit Mr. Crouching Dragon. He said, "If you recruit either the Crouching Dragon or the Young Phoenix, you will win the empire." He recommended the talents of Zhuge Liang to Liu Bei. **Thus, the Shu Kingdom was established at Chengdu, and China was carved into three.** This led to the formation of the three states of the Three Kingdoms Period, during which the state of Shu in the west occupied one-third of the entire nation. **The lineage of the Liu Family was revived.** This helped to perpetuate the glory of the Liu dynastic rule, founded by Liu Bang (劉邦). Liu Bang's descendants could thrive and flourish.

Prosperity and decline, order and chaos—These are determined by the law of cause and effect. There are times when a nation prospers, and other times when it declines. There are times when law and order prevail, and other times when turmoil rules. This is the law of cause and effect at work. It is all a part of the stages of formation, stasis, decay and emptiness. **Goodness reaps blessings while evil beckons disasters: You should be on your guard.** If you do good, you will enjoy good fortune. If you engage in licentious and improper acts, you will reap evil consequences. Therefore, every emperor must watch over himself and be careful not to give in to debauchery. (The End)

