



【水鏡回天白話解】

普蔭大師

Reflections in Water and Mirrors: Reversing the Tides of Destiny
Great Master Pu Yin

宣公上人講於
一九八六年六
月十五日
Lectured by the
Venerable
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June 15, 1986

國際譯經學院
記錄翻譯
Translated by
the International
Translation
Institute

大師三國時代之高僧，荊洲玉泉山之修道者。禪淨雙修，福慧具足。某日，於禪定中，聞虛空有人言：「還吾頭來！還吾頭來！」大師以妙觀察智，洞悉為關雲長將軍之精神執著，而來索頭。乃曰：「關將軍！汝當年過五關斬六將，彼等向何人索頭哉？」將軍言下有悟，拜辭而去。大師一言解冤，此為三世因果所感。所謂：「若知前世因，今生受者是；若知來世果，今生作者是。」因果定律，絲毫不爽，永遠不變也。

註解：

EE大師是三國時代隱居的高僧，品節高超，不求名利，祇願修行，曾任湖北玉泉山某寺的住持。關公曾經在一宿之間，在玉泉山給智者大師造了一座廟。

EE大師禪淨雙修，常常打坐。有天，在禪定中，突然聽見虛空中有人在喊：「還我的頭來！還我的頭來！」大師運用妙觀察智來察看因果，原來是關雲長將軍死後的魂魄，還執著於生前被殺

Text:

The Great Master was a high master during the Three Kingdoms Period. He cultivated the Way at Jade Springs Mountain in Jingzhou. The Great Master cultivated both Chan and Pure Land practices and had perfected both blessings and wisdom. One day, when the Great Master was in dhyana samadhi, he heard a voice calling out in space, "Give me back my head! Give me back my head!" The Great Master later used his spiritual powers to contemplate and realized that it was the spirit of the deceased General Guan Yun Zhang who was attached to states and had come looking for his head. The Great Master replied, "General Guan! You once penetrated five cities and killed six generals; from whom could they seek their heads?" Upon hearing that, General Guan's spirit seemed to awaken; he bowed to the Master and left. The Great Master had dissolved his hatred. This was due to the cause and effect of the three periods of time. There is a saying, "To know the causes of the past, look at what is happening to you now; to know the results of the next life, look at what you are doing now." The law of the cause and effect is precise and immutable.

Commentary

The Great Master was a high monk who lived and cultivated in seclusion during the Three Kingdoms Period. He was someone of high moral principles who did not seek fame or profit but spent his time cultivating vigorously. He was the abbot of a monastery at Jade Springs Mountain in Hubei. General Guan Gong had once built a temple on Jade Springs Mountain for the Great Master Zhi Zhe overnight.

The Great Master cultivated both Chan and Pure Land practices and always sat in meditation. One day when the Great Master was in *dhyana samadhi*, he heard a voice calling out in space, "Give me back my head! Give me back my head!" The Great Master used his spiritual powers and examined the causes and effects. He realized that it was the spirit of the late General Guan Yun Chang, who was still caught up in the moment of his beheading and therefore came looking for his head. The Great



之事，所以前來要頭。大師就對空說：「關將軍！你當年闖五關時，殺了六位將領，他們又去向誰要頭呢？」

卽關公當年騎的火紅赤兔馬，和現在的火箭差不多快。一個紅臉騎著一匹飛快的紅馬，再加上一把偃月刀；馬、刀

、人都快，一刀就是一個，把曹操守關的大將都給殺了。

卽關將軍聽了大師的話之後，心裡有所醒悟，不再執著，向大師叩頭道謝後走了。大師一句話就解除了關公的冤怨之氣，這也是三世因果所招感。所謂「

欲知前世因，今生受者是；欲知來世果，今生作者是。」這是天地間永遠不變的定律。種什麼因，就結什麼果？天主教說：「你信天主就是上天堂，否則就下地獄。」這是錯因果的。如此一來，天主豈不成了一個大專制的獨裁者？

贊曰

大師片言 解除冤怨 前因後果
理所當然 正人君子 悟而生天
仇恨永釋 不造罪愆

註解：

「大師片言，解除冤怨」：普蔭大師一句話，就解除了關將軍心裡積怨。「前因後果，理所當然」：如是因，就有如是果。殺人者終究要償命，這是理所當然的。

「正人君子，悟而生天」：關公不愧為通曉大義的正人君子，經過大師的指點後，就幡然醒悟，因此得以超生天界。

「仇恨永釋，不造罪愆」：心裡不再執著，已沒有仇恨之心，不會再造罪業了。

又說偈曰

當局者迷昧前因 怨仇越結恨越深
因緣果報何時了 罪業相尋幾多春
幸遇知識指覺路 可喜善根又重新
漢壽亭侯明大義 威風凜凜萬民尊

註解：

Master told him, "General Guan! You once penetrated five cities and killed six generals; from whom could they seek their heads?"

When he was alive, General Guan rode a fiery red horse, which was as fast as a rocket. He had ruddy complexion and mounted on his red horse, he would wield his moon-shaped sword with devastating speed as he beheaded Cao Cao's leading generals.

General Guan's spirit became awakened upon hearing the Great Master's words. Liberated from his attachment, he bowed, thanked the Great Master, and departed. With one piece of advice, the Great Master had dissolved the General's hatred. This was due to the cause and effect of the three periods of time. There is a saying that goes, "To understand the causes of the past, look at what is happening to you now; to know the results of the next life, look at what you are doing now." The law of cause and effect can never be changed. Whatever causes one has planted, one will reap the corresponding effect. Some forms of Christianity believe that one will be born in heaven if one believes in God, and fall into hell if one does not." This is mistaking the law of cause and effect. In such a case, wouldn't the God become a dictator?

A verse in praise says:

The Great Master's one piece of advice

Untied the knot of hatred.

Causes naturally reap their subsequent effects.

A righteous man had an awakening and was reborn in the heavens.

His hatred and vengeance were dissolved forever.

He committed no more transgressions.

Commentary

The Great Master's one piece of advice untied the knot of hatred. Great Master Pu Yin with his single piece of advice untied the knot of hatred that had formed in General Guan's heart.

Causes naturally reap their subsequent effects. Whatever causes one creates will lead to their consequent effects. A murderer must pay with his life. This is a clear and natural principle.

A righteous man had an awakening and was reborn in the heavens. General Guan was a moral and worthy man. He awakened from his attachment upon listening to the Master's advice and was reborn in the heavens.

His hatred and vengeance were dissolved forever. / He committed no more transgressions. He became detached and free from all hatred and vengeance and committed no further transgressions.

Another verse says :

He was confused about his past causes.

His hatred and vengeance grew ever deeper.

When would these causes and retributions end?

How many springs would the karmic offenses continue?

Fortunately he met a good advisor who pointed the way to awaken-



「當局者迷昧前因」：殺而沒了頭，他因不明白前因後果，所以不知這是他應受的果報。「怨仇越結恨越深」：如果執迷不悟而冤冤相報，怨仇祇有越結越深。

「因緣果報何時了」：今天你砍我的頭，明天我來向你要頭，又種下新的因，果報何時才能了呢？「罪業相尋幾多春」：如此生生世世為罪業所牽而互相殺害，永遠也沒有完了的時候。

「幸遇知識指覺路」：關公幸好遇到普蔭大師這位善知識，指引他迷津，找到覺路。「可喜善根又重新」：他明白了以後，毅然放棄他的執著，善根又重新顯現，得到一個新的法身慧命。

「漢壽亭侯明大義」：他被封為壽亭侯，不愧為通曉大義的君子，一下子就明白了生生死死的道理。「威風凜凜萬民尊」：他的正義之氣充沛天地之間，為老百姓所尊敬崇拜。（本文完）

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「到寶所時易滿歡」，到寶所時，過了化城自困，直達寶所了，就是收藏寶貝的地方。易滿歡，很容易滿足了，躊躇滿志，很歡喜的。「真正自由端坐化」，真正自由，他能來去自由，願意活著就活著；願意死，我就死。這叫真正自由，不是說要死的時候自己做不得主了，被無常鬼抓去。無常鬼管不著了，這叫真正自由。端坐化，他坐在那個地方無疾而終，去了。「任運解脫覺有緣」，很自在，很沒有造作。覺有緣，覺悟一切的有情眾生，有緣的眾生，和誰有緣，就度誰。（全文完）



ing.

What blessings that he regained his good roots!

Marquis Shou-ting of Han understood the great principle.

His awe-inspiring righteousness was respected by the entire populace.

Commentary:

He was confused about his past causes. He had been beheaded. Since he did not understand how causes reap their corresponding results, he did realize that he had to undergo this retribution.

His hatred and vengeance grew ever deeper. If one is attached and fails to awaken to the consequences of one's actions, the cycle of revenge will never end. The hatred and vengeance will only become deeper.

When would these causes and retributions end? You chop off my head today; tomorrow I will seek revenge from you, thereby creating new causes. When will these retributions end?

How many springs would the karmic offenses continue? There will be no ending for the karmic offenses of killing one another as one will get carried through endless lives

Fortunately he met a good advisor who pointed the way to awakening. It was fortunate that General Guan met Great Master Pu Yin, a wise teacher, who advised him and led him upon the path to awakening.

What blessings that he regained his good roots! After General Guan awakened, he let go of his attachments. His good roots reappear and he attained a new Dharma body and wisdom life.

Marquis Shou-ting of Han understood the great principle. He was conferred the title Marquis Shou-ting, and he was an upright gentleman who understood the great principle. He instantly realized the principles of birth and death.

His awe-inspiring righteousness was respected by the entire populace. His righteous energy pervades heaven and earth. He was respected and worshipped by his country's people. (The End)

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(Continued from page 13)

Upon arriving at the Treasure Trove, after stepping over the threshold, one reaches the treasure trove where treasures are kept. **One can easily become fulfilled.** One is easily satisfied and happy. **With true and proper freedom,** he could come and go freely—he could live or die as he wished. That is genuine freedom—to be in control and not be caught by the Ghost of Impermanence at the verge of death. The Ghost of Impermanence has no way to order one around. That is genuine freedom. **He sat upright and entered stillness.** He sat there and passed away without illness. **He acts effortlessly in liberation and enlightens sentient beings.** He was at ease and made no contrived efforts. He had enlightened sentient beings. Whoever had affinity with him had been crossed over. (The End)