

REFLECTIONS IN THE WATER-MIRROR: TURNING THE TIDE OF DESTINY

水鏡回天錄白話解

清世祖 (續)

Qing Shi Zu (continued)

宣公上人講於1987年9月2日

Commentary by the Venerable Master Hua on September 2, 1987

周果如 英譯 Translated into English by Winnie Chou



意思是說，我現在不做皇帝了，要把這龍袍脫去，換上袈裟，做一個清閒的出家人。很後悔當初打錯了一個妄想，因為我本來是西方的一個佛弟子，現在怎麼又生到帝王的家裏呢？當官、做皇帝、治理國家，這是很不願意做的事。

為什麼不願意做呢？他在讚僧詩上又說：

十八年來不自由，
南征北戰幾時休？
我今撒手歸山去，
那管千秋與萬秋！

這是說，我十八年來做皇帝，一點也不自由，很不方便的。不是向南去征伐，就是向北去打戰，不知道什麼時候能有個了結休止！所以我現在什麼也都不要了，兩手空空的，要回到自己固有的家鄉去。我怎麼管得了清朝是一千世、一萬世，是怎麼樣長，怎麼樣短的？我不管了！

由這首詩證明他是明白了，所以他失蹤了。據一般傳說，他是到五臺

The verse says: "I don't want to be an emperor any longer. I am taking off my imperial robe and exchanging it for a kashaya [monk's robes]. I'll become a carefree monk. I deeply regret having entertained an idle thought in the past. Because I was originally a Buddhist disciple from the West, how did I end up being born into the imperial family now? Being an official or an emperor, governing the country: these are things that I am very unwilling to do."

Why didn't he want to govern? He said again in his poem in praise of the Sangha:

For the past 18 years, freedom has eluded me,
When will all the northern and southern warfare come to an end?
I shall now let go of these and return to the mountain.

Whether the empire lasts for a thousand or ten thousand autumns is no concern of mine!

That is to say, "I have been an emperor for 18 years, and I have no freedom at all. This is really inconvenience. If I am not invading the south, I am waging war in the north. Who knows when all this will come to an end? I don't want anything at this point. I'd rather return empty-handed to my true home. How can I control how long the Qing Dynasty will last? A thousand or ten thousand generations... It's all the same to me. I don't care anymore!"

This poem proves that he had understood. Shortly after, he disappeared. Legend said that he went to Wutai Mountain to cultivate. Later, Emperor Kangxi visited Wutai Mountain three times in search of his father. On one occasion, he met a monk named Ba Ca. However, he was not awakened at the time. He failed to recognize that the character 'Ba' 八 and character 'Yi' 义 together formed the word 'father' 父. When he finally understood, he could

山去出家，在五臺山修行。以後康熙皇帝三次到五臺山去找他父親，無意中遇到一個八叉和尚，可是當時他沒有醒悟過來，沒有明白「八叉」就是個「父」字，也就是他父親。當他明白的時候，再也找不著父親了，也不知道父親的容貌，也不知道父親是否仍然在世，或是不在了。世間的事情，有的時候就是陰錯陽差，當面錯過，交臂失之，這種情形是很多的。

出家是不容易的事情，不要說是天子，就是普通的老百姓，也看不破、放不下，捨不得出家。那麼身為天子，能夠捨棄國榮而出家，這都是有大善根的人，所以說出家是大丈夫的事情，非將相所能為也。

贊曰：

夢中富貴 鏡中榮華
迷途忘返 遠離本家
一旦覺悟 敝屣天下
志在西歸 披紫袈裟

「夢中富貴，鏡中榮華」：本來富貴就像作夢，榮華也都是不實在的，就像鏡中的影子。

「迷途忘返，遠離本家」：可是我們人常常在這個迷途上，在這歧路亡羊的地方不知道要回來，所以就離開自己本有的家鄉太遠了。

「一旦覺悟，敝屣天下」：順治皇帝有一天覺悟了，視天下就像一隻破鞋那麼簡單，把它放下了。

「志在西歸，披紫袈裟」：他的志願是要到西方極樂世界去，披上福田衣，做眾生的良福田。

又說偈曰：

面南背北眾星拱 一呼百諾兆民瞻
十八年來憂國事 萬千劫去上寶蓮
五臺高登法王座 九華湧出甘露泉
諦觀如是若夢幻 看破放下莫強求

「面南背北眾星拱」：皇帝登基坐殿，是面向南，背向北；就像北極星，居其所而眾星拱之。「一呼百諾

no longer find him. He didn't know what his father looked like by then or whether he was still alive. Worldly affairs are such that sometimes mistakes happen by chance. Under certain circumstances, one may miss what's in front of him. These kinds of things happen all the time.

Leaving the home life is not an easy thing to do. Not to mention an emperor, even ordinary people cannot see through it all or let go. They are unwilling to leave the home life. Hence, an emperor who can renounce national glory and leave the home life is one who has exceptionally good roots. It is said that leaving the home life is the feat of a great hero of which even generals and ministers are incapable.

A verse in praise:

**Wealth and honor in a dream, splendor and glamour in a mirror,
On the wrong track and forgetting how to return, and far away from his own home.
Once awakened, he regarded the world as being like a worn-out slipper,
He aspired to return to the West clad in a purple kashaya.**

Wealth and honor in a dream, splendor and glamour in a mirror. Basically, wealth and honor are like a dream. Splendor and glamour are also illusions, just like reflections in a mirror.

On the wrong track and forgetting how to return, and far away from his own home. However, we humans are oblivious and cannot get off the wrong track. We go astray and lose our way when faced with multiple forks in the road. We lose the knowledge that we must return to something. In this way, we are far away from our true home.

Once awakened, he regarded the world as being like a worn-out slipper. One day, Emperor Shunzhi was awakened and looked upon the world simply as a worn-out shoe. He put it down.

He aspired to return to the West clad in a purple kashaya. His goal was to be reborn in the Western Land of Ultimate Bliss, clad in a robe of blessings. His aim was to be a field of blessings for all beings.

Another verse:

**Facing south, with back to the north, he was encircled by a multitude of stars.
Hundreds respond to his call; innumerable subjects gaze upon him.
For 18 years, he was plagued by the worries of national affairs.
After tens of thousand of eons, he will sit on the jeweled lotus.
At Five Peaks Mountain, he ascended to the high seat of the Dharma king.
At Nine Flowers Mountain, a spring of sweet dew bubbled forth.
Attentively contemplate things as they really are: dreams and illusions.
Seeing through and letting go, do not cling to seek.**

Facing south, with back to the north, he was encircled by a multitude of stars. When the emperor ascends to the throne in the palace, he faces south, with his back to the north. It is like the North Star surrounded by all the stars. **Hundreds respond to his call; innumerable subjects gaze upon him:** He

兆民瞻」：只要叫一聲，文武大臣幾百個人都要響應他、附和他，老百姓也都要瞻望他。

「十八年來憂國事」：順治在做皇帝的十八年當中，憂國憂民，很是麻煩。「萬千劫去上寶蓮」：他萬千劫以後坐上大寶蓮花，成就佛果。

「五臺高登法王座」：他到五臺山出家，坐法王座，這也是教化眾生。

「九華湧出甘露泉」：九華山靈感的事情也很多。在佛教裏，九華山是個聖地，也有聖泉——甘露泉水。

「諦觀如是若夢幻」：我們看一看，做皇帝之後又出家，出家修行之後又做皇帝，這都好像是在那兒遊戲人間，如夢幻泡影似的。「看破放下莫強求」：由順治皇帝出家，我們應該想一想自己，要是出家了，是不是應該也有一種堅決的性？也應該看破，什麼事情都放下，不要向外馳求。因為該你得的，始終是你的；不該你得的，你就是求，也求不到。

needs only to call out once, and several hundreds of civil and military ministers respond. His citizens also gaze upon him.

For 18 years, he was plagued by the worries of national affairs. When Shunzhi was the emperor for 18 years, he worried about his country and his citizens. It was a lot of trouble. **After tens of thousand of eons, he will sit on the jeweled lotus.** After tens of thousands of eons, he will sit on a big, jeweled lotus flower and realize Buddhahood.

At Five Peaks Mountain, he ascended to the high seat of the Dharma king. He went to Wutai (Five Peaks) Mountain, left the home life, and sat on the seat of a Dharma king to teach and transform beings. **At Nine Flowers Mountain, a spring of sweet dew bubbled forth.** Many miraculous responses have occurred on Jiuhua (Nine Flowers) Mountain. Jiuhua Mountain is a holy place in Buddhism. It also has a holy spring – Sweet Dew Spring.

Attentively contemplate things as they really are: dreams and illusions. We can all take a look at this. Being an emperor, he left the home life. After he left the home life to cultivate, he became a king again [i.e., a Dharma king]. This is like playing in the human realm with the awareness that life is like a dream, a bubble, or a shadow. **Seeing through and letting go, do not cling to seek.** Inspired by Emperor Shunzhi's leaving the home life, we should think about ourselves. If we leave the home life, will we also have a firm determination? We should also see through everything and let go of everything. Do not seek outside. If it is rightfully yours, in the end you will receive it. If it is not what you should have, then even if you seek for it, you won't obtain it.

☞ 上承第11頁

所以他要普使一切眾生出離這個火坑。

這是這一句的咒文大略的意思，你若真想融會貫通，那必須要常持〈楞嚴神咒〉，自然會得到三昧的這種力量來加被。

☞ Continued from page 11

to escape from the pit of fire.

This is the general meaning of this line of the mantra. If you really wish to bring it all together and thoroughly fathom its meanings, you must constantly uphold the Shurangama Spiritual Mantra. Then naturally, you will gain the power of samadhi, that will aid you.



萬佛城 聖劍菩提海
VAJRA BODHI SEA

訂閱萬佛城月刊〈金剛菩提海雜誌〉
附上支票乙紙，抬頭：D.R.B.A.

I am enclosing a check made to D.R.B.A. for a subscription to VAJRA BODHI SEA for:

- 一年美金四十五元 US\$45.00 / 1year
 二年美金八十五元 US\$85.00 / 2 years
 三年美金一百十元 US\$110.00 / 3 years

歡迎投稿 We welcome articles.

歐美地區 In America & Europe, please send to:
Gold Mountain Monastery
800 Sacramento Street, San Francisco, CA 94108
Tel: (415) 421-6117 Fax: (415) 788-6001

亞澳地區 In Asia & Australia, please send to:
Prajna Guan Yin Sagely Monastery
Batu 5 1/2, Jalan Sungai Besi, Salak Selatan
57100 Kuala Lumpur, Malaysia
Tel: (03)7982-6560 Fax: (03) 7980-1272
Email: pgysm1@gmail.com

臺灣 In Taiwan 請寄法界佛教印經會
臺北市忠孝東路六段八十五號十一樓
電話：(02) 2786-3002 傳真：(02) 2786-2674

訂閱單 Subscription Form

姓名 Name: _____

地址 Address: _____

電話 Tel. No.: _____