

改頭換面——

曾鞏 (續)

Begin a New Life —

Zeng Gong (continued)

宣化上人講述於1987年7月3日
何宗武 英譯

Lecture given by the Venerable Master Hua on July 3, 1987
English Translation by Tsung-Wu Ho



BIOGRAPHIES | 人物誌

贊曰：

草堂和尚 一念虛榮
生檀越家 志欲附龍
六道輪迴 生死無窮
看破放下 望曾魯公

「草堂和尚，一念虛榮」：草堂和尚見了退休宰相的風光，心裡羨慕，不禁生出好慕虛榮的妄想。

「生檀越家，志欲附龍」：就此一念，果真令他托生到一向對他很恭敬供養的施主家，一心想想要做大官，享受榮華富貴。

「六道輪迴，生死無窮」：就是這一念貪心，使他在六道裡生了又死，死了又生，輪迴不止。

「看破放下，望曾魯公」：曾魯公應該認識自己，看破放下，不要再為名利而受生死，流浪在六道中。

又說偈曰：

改頭換面忘前塵 千變萬化人復人
只因一念貪富貴 流浪百劫失純真
清淨無為好自在 壯烈有志誤此身
物極必反君忍耐 逍遙快樂莫外尋

「改頭換面忘前塵」：人在六道裡輪

Verse:

The Grass Hall Monk, a single thought of glory,
Reborn in the family that supported him, determined to be somebody.
Cycles among the six realms, endless death and birth.
Escape from attachments, return to the self.

Commentary:

The Grass Hall Monk—a single thought of glory. The monk appreciated the power and prestige of the retired Prime Minister, thus emerging the illusion of craving for privilege.

Reborn in the family that supported him, determined to be somebody. Such a thought led him to be reborn into the family of the one who made offerings to him. He was eager to hold a high office and enjoy wealth and privilege.

Cycles among the six realms: endless death and birth. Such a thought of greed led him into endless cycles of death and birth among the six realms.

Escape from attachments, return to the self. He should have known the essence of self, detached the mind from the illusion of fame and money and from the death-and-birth cycles among the six realms.

Another verse:

Changing his appearance, he forgot his past.
Among infinite changes, humans may be reborn as humans.
Due to a single thought of becoming rich and powerful...
He drifted for eons, having lost truth and purity.
Pure and effortless, one is truly free.
Ambition and volition usually mislead us.
When things reach an extreme, they return to equilibrium:
You must endure.
Carefree happiness cannot be sought outside.

迴，生了又死，死了又生，每次的長相都不一樣。今生是長臉，來生說不定是短臉，再來生又變四方臉、瓜子臉。不但相貌不同，前生的影塵往事，也都不復記憶了。

「千變萬化人復人」：人死後，若是惡多善少，就墮地獄、餓鬼、畜生。若是善多惡少，就生天道、阿修羅道、人道，隨著業力而受輪轉。或者人復為人，鬼復為鬼，畜生復畜生，地獄復地獄，天堂復天堂，阿修羅復阿修羅，在這裡頭是千變萬化，無窮無盡，直到業報受盡為止。

「只因一念貪富貴」：草堂和尚只因一念貪著世間的富貴，所以修不成而托生為人之子。其實無論哪一位，若不能把名利看破，修行是不可能成就的。

「流浪百劫失純真」：眾生就是這樣，生生世世隨著自己的妄念，在六道中流浪了不知多少劫，失去了純真的自性。

「清淨無為好自在」：反過來說，人若能保持心念純正，清淨無為，就能自由自在，無罣無礙。

「壯烈有志誤此身」：人若逞匹夫之勇，想創造一番轟轟烈烈，令世人想不到的事業，但卻不知修行，則又會墮落。

「物極必反君忍耐」：世間之事，陰極必陽，陽極必陰；好到極處又壞了，壞到極處又好了。走到極處無路可走，就又往回頭路走；往上昇又墮落了，墮落之後又想要修行，大家要謹記及忍耐這種事情。

「逍遙快樂莫外尋」：真正的快樂非向外找，若是內心能不爭、不貪、不求、不自私、不自利、不打妄語，久而久之養成一種大公無私，至正不偏，無煩無惱，無憂無愁的思想，則會認識自己的本來面目，那時才是真正的逍遙自在。❀

Commentary:

Changing his appearance, he forgot his past. Human beings are governed by repeated rebirth cycles among the Six Realms, birth-to-death and death-to-birth, with different appearances each life. This life, one may have a long face, a narrow face in the next, or a square face, slim face, and so on. Not only are the facial looks different, but also the experiences of the past are no longer remembered.

Among infinite changes, humans may be reborn as humans. When one dies, if one's evil deeds outweigh the good ones, one may be reborn in the hells, hungry ghost realm, or animal realm. If one's good deeds outweigh the bad deeds, one may attain rebirth in the heavenly, asura, or human realms, transmigrating according to one's karma. It may also be the case that humans are reborn as humans, ghosts as ghosts, hell-beings as hell-beings, gods as gods, asuras as asuras, and so forth.

The cycles of rebirth are infinitely changeable, and will not stop until the karmic debt is completely repaid.

Due to a single thought of becoming rich and powerful... The monk, because of simple greediness for worldly wealth, failed in his cultivation and was reborn as the son of a family. In fact, no matter who you are, you will not succeed in cultivation if you are still attached to worldly wealth and privilege.

He drifted for eons, having lost truth and purity. Pitiful as they are, living beings have been, in innumerable rebirth cycles, led by illusions and lose the pure self-nature.

Pure and effortless, one is truly free. On the contrary, if one can maintain a mind of integrity and uprightness, pure and effortless, one will gain ultimate freedom without obstruction.

Ambition and volition usually mislead us. If people foolhardily desire success to impress the world, but forget about cultivation, they will fall to a lower realm.

When things reach an extreme, they return to equilibrium: You must endure. Worldly affairs are governed by recurrences: when the negative reaches an extreme, it becomes positive, and vice versa. Good occurrences will turn into bad ones when the extreme is met; bad occurrences will turn into good ones when the limit is reached.

When one walks till there is no road to talk, one turns back. After rising one falls, and having fallen one yearns for cultivation. Your attention please! Be aware of such recurrences and endure them.

Carefree happiness cannot be sought outside. True happiness cannot be found outside. If in your heart you can practice, "No contending, no greed, no seeking, no selfishness, no pursuing personal advantages, and no lying," gradually, you will become a person of fairness and justice, free of care and worry. Thus, you will know your original face (true identity), which is the moment of genuine liberation and ease. ❀