



## 【水鏡回天錄白話解】

# 文丞相

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

## PRIME MINISTER WEN

宣公上人講於一九八六年七月十二日

LECTURED BY THE VENERABLE MASTER HUA ON JUNE 28, 1986

李治穎 英譯 ENGLISH TRANSLATION BY EVELINE LEE ZHIYING

姓文，名天祥，字宋瑞，號文山，南宋江西吉水人。宋理宗時，進士第一，曾知贛州。元兵南侵，變賣家產，號召郡中豪傑，敵抗元軍。奉旨入元軍議和，無理被執，行鎮江時，夜逃樊籠，輾轉至溫洲。益王立，召入福州為丞相。衛王立，封為信國公。反攻元軍，不幸被執，拘於燕京地窖中，威武不屈，名利不惑，視死如歸，無動於衷。三年後，慷慨成仁。臨刑時，作正氣歌以明志，元世祖讚為真男子。曾言：「人生自古誰無死，留取丹心照汗青。」何等雄壯之嘉言。萬古不朽，流傳後世，中國之完人，足為楷式。

註解：

「水鏡回天錄」中，除了恭錄佛菩薩的事蹟外，還收錄了古今出家人、在家人、善人、惡人等不同類型的人物。其中又以古人為多，今人也有幾個。我們去古已遠，為了怕大家把古人忘了，所以提出幾位來讓大家溫故知新。現代的人中

，我們不見得每個人都認識，所以也提出幾個人來介紹一下。又社會上出家人少，在家人多，故又特別提出幾位在家人的事蹟，來做為大家的借鏡。

Essay:

Wen Tianxiang's surname was Wen and his written name was Song Rui. He was also called Wen Shan. He was a native of Jishui, in the province of Jiangxi in Southern Song. During the reign of Emperor Li of the Song dynasty, he was the top scholar to take the highest imperial examinations. He later became governor of Ganzhou. When the Yuan soldiers invaded the country from the North, he liquidated his family assets and recruited men of talent to resist the Yuan army. Acting upon imperial orders, he entered the Yuan barracks to negotiate peace, but was unreasonably detained and held in custody. When they were passing through Zhenjiang, he escaped from captivity in the night, and passed through many places before reaching Wenzhou. King Yi summoned him to Fuzhou to be the Prime Minister. When King Wei came to power, he was appointed Trusted Minister to the Nation. He launched a counterattack against the Yuan soldiers, but unfortunately was captured and held in a dungeon at Yanjing. He did not yield to force, nor was he tempted by fame and wealth. He faced death with an unflinching mind, looking upon it as going home. Three years later, in a spirit of benevolence born of magnanimity, before his execution, he wrote 'The Song of Proper Energy' to express his noble ideals and Emperor Shi of the Yuan dynasty praised him as a true hero. He once said, "What man was ever immune from death? Let me but leave a loyal heart shining in the pages of history." These are magnificent verses indeed! His legacy is passed down through the generations. He is China's paragon, a model for us to learn from.

Commentary:

*Reflections in the Water-Mirror*, besides recording the lives and deeds of the Buddhas and Bodhisattvas, also includes the lives of different kinds of people

本書模仿春秋的筆法，在評論人物當中，同時「寓褒貶，別善惡。」希望大家在這許多相貌、思想、行為都不相同的各類型人物中，看到好的榜樣就要跟著學，壞的榜樣要引以為戒，才能受益。

文丞相姓文，名天祥，字宋瑞，號文山，南宋江西吉水人。他生得眉清目秀，一表人才。二十歲入白鷺洲書院讀書，深為江萬里所賞識。宋理宗時，中進士，殿試時，為理宗點為狀元第一。不幸不久父親病故，他遂告假為父親服喪三年。

。三年期滿後，才出任贛州知縣。

此時，北方元兵，又展開對南宋的侵略行為。不久就攻陷長江上游的幾個重鎮，京師臨安眼看不保。

，形勢相當危急，朝廷遂號召各地方發兵勤王。文天祥一接到詔書，便變賣所有家產，拿來充當軍費，招募了郡中豪傑及有志之士約兩萬人，組成軍隊，準備抵抗元軍。

可是，當時掌權的宰相膽識全無，一心祇想求知，所以對文天祥並不很重用。直到元兵迫近京師，才慌了手足，趕緊召文天祥到臨安。

。這時朝中早已亂成一團，文武百官棄職而走的大有人在。文天祥雖然力主再戰，但宰相和太皇、太后都一味主和，並已決定遞上降表。

在此緊要關頭，宰相又偷偷逃走，於是這個收拾殘局的責任，就落在文天祥的身上。他臨危受命為右丞相，奉旨到元營去交涉投降的事宜。但他一入了元軍陣地，就被無理地扣留收押起來。

文天祥被扣在元營中時，不但一點也沒有為元軍的威勢所折，而且始終抗論不屈，氣節凜然，使得元軍統帥欽佩不已，一心想收為己用，就把文天祥押往北方。走到鎮江時，文天祥

such as monastics, laypeople, and good and evil people of the past and present. Most of them are people of the past, but there are also a few contemporary figures. Since people might have forgotten about the ancients who lived long ago, we have mentioned some of them so everyone can apply their lessons to the present. Also, since people may not be familiar with all the contemporary figures, we will also introduce some of them. Furthermore, since there are more laypeople in society, we will also mention the deeds of some laypeople, that we might learn from their life stories.

This book is written in the style of the *Spring and Autumn Annals*. In critiquing these individuals, we differentiate between good and evil. It is hoped that, in reviewing the different appearances, ideologies and actions of these people, we can learn from the good examples and take a warning from the bad examples, thereby gaining some benefit.

Prime Minister Wen's surname was Wen, and his name was Tianxiang. His written name was Song Rui and he was also called Wen Shan. He was a native of Jishui, in the province of Jiangxi in Southern Song. He was a handsome man with a striking appearance who had all the looks of a talented man. At the age of twenty, he entered the academy of classical learning at Bai Lu Zhou to study and was highly regarded by Jiang Wanli. During the time of Emperor Li of the Song dynasty, he placed first in the entry to the highest level of the imperial examinations and for the final round of examinations, he was pronounced the top scholar by the emperor himself. Unfortunately, his father passed away from illness, and he applied for leave to observe the three-year mourning period for his father. After the mourning period was up, he took up the post of Governor of Ganzhou.

At that time, the Yuan soldiers from the North launched an invasion against Southern Song. Soon, they had taken over several important garrison posts upstream of the Yangzi River. The capital at Lin'an was in danger of being vanquished and the situation was extremely critical. The imperial court appealed to all regions to send soldiers to defend the country. Upon receiving the summons, Wen Tianxiang immediately liquidated all his family assets and used them as military funds to recruit twenty thousand men of talent and integrity to form an army to resist the Yuan invaders.

However, the Prime Minister in power at that time was totally lacking in courage and foresight and only had his heart set on academic learning. As a result, he did not value or put Wen Tianxiang in an important position. It was not until the Yuan troops approached the capital that he became flustered and hastily deployed Wen Tianxiang to the capital. By that time, the imperial court was already in massive turmoil and the officials and generals were abandoning their posts in large numbers and fleeing for their lives. Although Wen Tianxiang strongly favored resisting the Yuan soldiers, the Prime Minister, the Emperor's father, and the Empress all wanted to negotiate for peace, and had already decided to surrender and sign the treaty of defeat.

At that crucial moment, the Prime Minister secretly sneaked away, leav-

受一些義士的幫助，趁著黑夜逃脫。從此他就開始了為期兩年的艱苦抗元活動，並輾轉到了溫州。

此時益王立，就召文天祥入福州為丞相。後衛王立，又封他為信國公。在一次反抗元軍的戰役中，不幸又被元軍所捕。

元世祖非常敬佩文天祥的氣節，千方百計想逼他歸順。就將他拘禁在燕京牢房中，一間陰暗潮濕、臭氣四溢的地窖裡。一面以惡劣環境，來消磨他的意志。一面又以高官厚祿來力勸他投降。然而文天祥始終無動於衷，既不為世祖威武所屈，也不為名利所惑，視死如歸。

三年後，元世祖又召見文天祥，進行最後的勸降。文天祥憑著他忠臣愛國的金石志節，仍舊堅持不屈。至此，元世祖雖然萬分惋惜，也不得不下令殺了他。

文天祥在慷慨成仁前，從容地寫下了傳誦千古的「正氣歌」以表明他的心志。元世祖看了以後，連聲稱讚他為真男子。

正氣歌的最後兩句，就是人人耳熟能詳的「人生自古誰無死，留取丹心照汗青。」這是何等雄壯的嘉言！他的精神將萬古不朽，流傳於世。他是中國的完人，足以做為我們的楷模。

文天祥是中國的精神，若每個中國人都能像文天祥，誰也不敢來侵略中國。就因為現在的中國人，人人都不如文天祥，所以才搞得亂七八糟，國不成國，家不成家，人不成人。現代的人都成鬼了，只知道自私自利，貪求無厭，而不知道去幫助別人。

南宋在臨滅亡時，還能出一位這樣優秀人才。佛教現在也到了末法時期，我們每個佛教徒也要反省一下：「我能在佛教裡發心作一個佛教的優秀份子，在這個末法時代，把正法的法幢建立起來嗎？」祇要

ing Wen Tianxiang to clear up the messy situation. In the face of danger, he obeyed imperial orders to assume the post of Prime Minister and to go to the barracks of the Yuan soldiers to negotiate the terms of surrender. However, the moment he stepped foot into the territory occupied by the Yuan troops, he was detained without reason and held in custody by them.

Confined in the Yuan barracks, Wen Tianxiang was not in the least bit intimidated by their force and power, and from the start to the end, he stood up to their arguments and was not swayed. The marshal of the Yuan troops greatly respected his awe-inspiring integrity and moral courage and very much wished that Wen Tianxiang would defect and serve him. As a result, Wen Tianxiang was taken up North and put in detention. When they reached Zhenjiang, he received the help of a few righteous men and escaped in the dark of the night. He then started an arduous and difficult two-year-long campaign to resist the Yuan invaders. He passed through many places, finally reaching Wen Zhou.

King Yi, the king at that time, summoned Wen Tianxiang to Fuzhou to serve as Prime Minister. When King Wei later ascended the throne, he appointed him as Trusted Minister to the Nation. This time, during a counteroffensive campaign against the Yuan forces, he was unfortunately captured by them once again.

Emperor Shi of the Yuan dynasty highly esteemed Wen Tianxiang for his integrity and moral courage and tried various means to coerce him into defecting and serving him. He had him locked up in a foul-smelling dark and damp dungeon in Yanjing in the hope that the adverse environment would erode his resistance. At the same time, he tried forcefully to persuade him into capitulating with offers of a high position and a handsome salary. But Wen Tianxiang remained unmoved by his show of power and force and was not tempted by his offers of fame and wealth. He faced death fearlessly, looking upon it as going home.

Three years later, Emperor Shi of Yuan again summoned Wen Tianxiang into his presence and tried to persuade him for the last time. On the strength of his rock-solid love and loyalty to his country, Wen Tianxiang remained steadfast and refused to give in. Filled with overwhelming regret, Emperor Shi had no choice but to order his death since he refused to surrender.

Facing death, Wen Tianxiang gave rise to a spirit of benevolence and calmly wrote out 'The Song of Proper Energy' which has been lauded for generations, to express his heart's resolve. Upon reading it, Emperor Shi praised him unremittingly for being a true hero.

The last two phrases of 'The Song of Proper Energy' have become very familiar to us all: "What man was ever immune from death? Let me but leave a loyal heart shining in the pages of history." These are magnificent verses indeed! His spirit will last forever, passed down through the generations. He is China's paragon and an exemplary model for us.

Wen Tianxiang embodies the spirit of China. If everyone can emulate

有誠心及毅力，你就可以建立正法的法幢，我也可以建立正法的法幢，他也可以建立正法的法幢；但因佛教徒中分子不齊，而且大家又有依賴的心理。你想：「這不是我的事。」他想：「這也不是我的事

。」我也想：「這也不是我的事。」大家推諉不前，結果是「龍多恃靠，不是早，就是澇。」因此把佛教弄得一天不如一天。

文天祥是我們一個很好的借鏡。他在南宋危急存亡的時候，還能有這種正氣，有這種硬骨頭，我們為什麼不能在佛教裡做一個大忠臣

、大支持者、大護法呢？不單文天祥，我們每看到一個好榜樣，都應該往自己身上檢討一下：「我是不是能效法這個人？我是不是能在佛教裡做一番事業？」有人或許會問

：「他想保護南宋免於滅亡，但並沒有成功，我們為什麼要效法？」護國大業的成功與否，還牽涉到其他許多因素。他雖沒能保住南宋，但他的愛國精神及凜然正氣是永遠存在的。更何況你又怎麼知道，我們不能將末法轉為正法呢？

所謂「是道則進，非道則退；擇善而從，不善而改。」我們都是佛教徒，為什麼不能拿出真正的精神、真正的硬骨頭、真正的正氣來為佛教努力呢？在看了文天祥的事蹟以後，大家都應該發憤圖強，在佛教中做一位中堅份子，盡一己的力量來發揚佛教，才不愧是一位佛教徒。

◎待續

his example, no one would dare to invade China. Because modern Chinese cannot compare to the example of Wen Tianxiang, the world has become topsy-turvy; a nation no longer resembles a nation, families are no longer like families and people are not people anymore. Modern people resemble ghosts; they only want to benefit themselves, have insatiable greed, and do not know how to help others.

At the time when the Southern Song was facing its end, such a man of talent could appear. Now that it is the Age of the Dharma's Decline, as Buddhist disciples, we should pause to reflect: "Can I resolve to be an outstanding Buddhist disciple and raise the Banner of Proper Dharma in this Age of the Dharma's Decline?" If you can be sincere and determined, you can raise the Banner of Proper Dharma. And I can do likewise and so can others. But followers of Buddhism are all at different levels and are overly dependent on others. You think, "This is not my business." And someone else also thinks, "This is none of my business." Each person shifts the responsibility to someone else, just like the saying, "When lots of dragons are around, each relies on the others, and there's either a drought or a flood." As a result, Buddhism declines day by day.

Wen Tianxiang is a good role model from whom we can learn many lessons. At the time when the Southern Song was facing imminent annihilation, he could remain steadfast in his righteousness and integrity. Why can't we be great loyal ministers, great supporters, or great Dharma protectors in Buddhism? Every good example that we see, not only the example of Wen Tianxiang, should cause us to reflect upon ourselves: "Can I follow the example of this person? Can I do something great for Buddhism?"

Someone might ask, "He wished to protect the Southern Song from annihilation, but he was unsuccessful in his attempt. What's there to learn from him?" Regardless of whether he was successful or not in the great task of protecting his country, there are many other things that we should take note of. Although he did not manage to save the Southern Song, his love for his country and his awe-inspiring righteousness remain forever. Furthermore, how do you know that we cannot turn the Age of the Dharma's Decline into the Proper Dharma Age?

As the saying goes, "If it's the Way go forward; if it's not the Way retreat. If it's right, follow it, and if it's evil correct it." We are all Buddhist disciples; why can't we work hard for Buddhism with true and upright spirit, integrity and righteousness? After reading the life story of Wen Tianxiang, let us resolve to work hard and be unwavering Buddhist disciples, and do our best to propagate the Buddhadharma. Then we will not have been disciples of the Buddha in vain.

◎To be continued