

宋濂 (續)

Song Lian (continued)

宣公上人講於1987年7月4日

Commentary by the Venerable Master Hua on July 4, 1987

常喜樂 英譯 Translated into English by Joy



他奉明太祖——朱洪武的命令，撰寫《元史》。又著有〈母子愛〉等很多篇短文通行於世，這些文章都是勸善罰惡，包藏因果的道理。晚年辭官不做；七十二歲時，宰相胡惟庸想要造反，他也涉及這個案件，成為嫌疑份子，本來應該斬首示眾，皇帝念他年老，沒有殺他，把他外放到邊疆，但他卻於遷徙的路途中往生。

贊曰：

明朝宋濂 既忠且賢
永明借室 敬書華嚴
孝親愛國 為官不貪
佛教翹楚 救眾倒懸

「明朝宋濂，既忠且賢」：明朝宋濂大學士，又忠心，又賢良。「永明借室，敬書華嚴」：永明壽禪師要借房子，為什麼？他想要恭恭敬敬把《華嚴經》寫完。

「孝親愛國，為官不貪」：他是個很孝順的人，也很愛護國家；做官的時候非常清廉，不貪污，不受賄。「佛教翹楚，救眾倒懸」：他是佛教裏一個偉大的人物。「翹」當「大」字解，翹楚就是棟樑的意思。他是佛教的一個棟樑，在佛教裏佔了很重要的地位，救了很多眾

Commanded by Emperor Taizu of Ming (Zhu Hongwu), he wrote the *The History of the Yuan Dynasty*. In addition, his other works included *The Love between Mothers and Sons* and other short essays on the principles of cause and effect that exhorted people to do good and avoid evil. In his later years, he resigned and retired. At the age of 72, the prime minister, Hu Weiyong, plotted a rebellion and implicated him as a suspect. He was supposed to be beheaded, but the emperor took pity on him in his old age. As a result, he was exiled to the border. Nonetheless, he passed away in transit to the destination of exile.

A verse in praise says:

**Song Lian of Ming, loyal and worthy,
Yongming borrowing a 'house' to write out the *Avatamsaka Sutra*.
Filial and patriotic, he was not a corrupt official.
Remarkable in Buddhism, he saved those who are hung upside-down.**

Commentary:

Song Lian of Ming, loyal and worthy. Great Scholar, Song Lian, in the Ming Dynasty is very faithful and worthy. **Yongming borrowing a 'house' to write out the *Avatamsaka Sutra*.** Dhyana Master Yongming Shou wished to borrow a 'house' (In Buddhism, we refer to the house as the body in this context). Why? It was because he would like to respectfully finish writing out the *Avatamsaka Sutra*. Being **filial and patriotic, he was not a corrupt official**. He was very filial and patriotic toward his own country. As an official, he was uncorrupted with integrity, not accepting any bribe. **Remarkable in Buddhism, he saved those who are hung upside-down.** He was a great man in Buddhism. The character “翹” (pronounced qiao) means “great.” The compound, 翹楚 (qiao chu) means pillars -- indicating he was a pillar in Buddhism and had played an important role by saving many living beings and caused them leave suffering and attain bliss.

Another verse says:

**Entering and leaving the mundane, he transformed men and women;
Worthy and sagely, he awakened those in the trichiliocosm.**

生，令眾生離苦得樂。

又說偈曰：

出世入世化坤乾 既賢而聖覺三千
弘揚華嚴示方便 闡明忠孝立經權
長者高風儀百世 古德亮節流萬年
因果循環演大教 永明善繼壽綿綿

「出世入世化坤乾」：永明壽禪師是個出家人，善繼禪師也是個出家人，然後又化身做官。他出世又入世，為了教化男男女女。坤就是女人，乾就是男人。「既賢而聖覺三千」：他賢而有德，有聖人的智慧，所以能覺悟三千大千世界一切眾生。

「弘揚華嚴示方便」：他到世間上來，專門提倡《華嚴經》，示現種種方便法，引導人深入經藏，智慧如海。「闡明忠孝立經權」：他闡明忠君愛國的道理，立下經常之法及權變之法。

「長者高風儀百世」：他是一個很有長者風度的人，儀範百世，百世以後人人都效法他。「古德亮節流萬年」：從古以來，有德行的人那種清高的品節，流芳萬年，永遠也不斷絕。「因果循環演大教」：這一切事情都有前因後果，他是來演化佛法大教的。「永明善繼壽綿綿」：永明禪師和善繼禪師的德行，永遠存在世界上，綿綿不斷。

Propagating the Avatamsaka Sutra, employing expedients and Expounding filiality and loyalty, he established eternal and provisional principles. The lofty virtues of this elder served as a paragon for a hundred generations to come. The integrity of the virtuous one passed on eternally. Demonstrating cycles of causes and effects, he proclaimed the great teachings. The spirits of Yongming and Shanji perpetuate in the world.

Commentary:

Entering and leaving the mundane, he transformed men and women. Dhyana Master Yongming Yanshou was a monastic, so was Dhyana Master Shanji. They transformed their identities and became a government official. Entering and leaving the mundane, he taught and transformed men and women. **Worthy and sagely, he awakened those in the trichiliocosm.** He was both worthy and virtuous with the wisdom of a sage. Therefore, he could awaken all living beings in the three thousand great thousand worlds.

Propagating the Avatamsaka Sutra, employing expedients. He came to this world to advocate the *Avatamsaka Sutra*. He did this using and manifesting various skillful means, guiding people to deeply enter the sutra treasury and have wisdom like the sea. **Expounding filiality and loyalty, he established eternal and provisional principles.** He elucidated the principles of being loyal and patriotic to the country as well as setting up both abiding and provisional principles.

The lofty virtues of this elder served as a paragon for a hundred generations to come. He was a man with the elder's comportment. He served as a model for people in a hundred generations to emulate. **The integrity of the virtuous one passed on eternally.** Since ancient time, those people with virtue and integrity will leave a good name to posterity and never cease for myriad years.

Demonstrating cycles of causes and effects, he proclaimed the great teachings. Everything in this world shows previous causes and consequent effects. He came to propagate the great teachings. **The spirits of Yongming and Shanji perpetuate in the world.** The virtuous conducts of Dhyana Master Yongming Yanshou and Shan Ji will perpetuate in this world ceaselessly.

☞ 上接第14頁

所以今天我教你們這個方法來識別妖魔，你們要認識清楚了！因為這個緣故，我在萬佛聖城提倡：我們人要不爭、不貪、不求、不自私、不自利、不妄語。不單我在萬佛聖城現在提倡這些，我從來就是主張，不爭、不貪、不求、不自私、不自利、不妄語，這是我的宗旨。你們各位是跟著我學佛法的，所以我要把這個真實的東西來告訴你們；不要拿這個當馬馬虎虎的，這是你到各處也找不著的！

☞ Continued from page 14

Now I have taught you how to identify evil demons. You should clearly recognize them. For this reason, at CTTB I promote not fighting, not being greedy, not seeking, not being selfish, not being out for personal advantage, and not lying. Not only do I promote these at CTTB now, but I have always from the very beginning advocated not fighting, not being greedy, not seeking, not being selfish, not being out for personal advantage, and not lying. These are my guiding principles. Each of you who has followed me in studying the Buddhadharma and therefore I want to tell you these true and actual things. Do not take these principles causally. You cannot find them anywhere else.