

無盡居士—張商英

The Layman Wujin—

Zhang Shang Ying



宣化上人講述於一九八七年六月廿七日

Lecture given by the Venerable Master Hua on June 27, 1987

編輯部 英譯

English translation by Editorial Staff

名商英，字天覺。北宋四川新津人。奉旨於五台山祈雨，睹見聖燈無量無盡，繼續出現，自稱無盡居士。

初不識佛法，遊寺見佛經莊嚴。自思：「胡人之書，如是莊嚴；聖人之書，反而不及。」欲學韓歐闢佛，擬寫無佛論。提筆沉思，莫措一詞。其妻曰：「既然無佛，有何可論？」

後於友人處，偶閱《維摩詰經》，覺經義絕妙，豁然省悟，生懺悔心。發願曰：「盡形壽弘揚佛法。」特著〈護法論〉，載於《大藏經》。

宋徽宗時為相，諫帝過而罷官。倡念《金剛經》。文章俊秀，心地善良，慈悲為懷，方便為門，有求必應，菩薩心腸。敬題〈善財童子五十三參圖讚序〉，真跡傳世。

(編按：此篇原稿遺失，故由弟子補白話解。)

這位居士是北宋時的宰相，四川新津人。他名商英，字天覺，自稱無盡居士。為什麼他自稱無盡居士？在宋哲宗元祐二年（西元一〇八八年），他任

Essay:

Shangying, styled as Tian Jue, was from Xinjin of Sichuan Province and lived during the Northern Song Dynasty. By order of the Emperor, he went to Wutai Mountain to pray for rain. An endless number of divine lights appeared continually before him, and for this reason he named himself Layman Wujin ('endless').

Initially Shangying knew nothing about the Buddhadharma. While touring a Buddhist temple, seeing the magnificence of Buddhist sutras, he thought: "The books of these barbarians are splendidly adorned. Our own sages' books are no match for them." Wishing to follow Han Yu and Ouyang Xiu in arguing against the Buddhas, he intended to propose a theory refuting the existence of the Buddhas. He held his pen and thought hard yet could not write a single word. His wife then said, "Since there is no Buddha, what is there to write about?"

Shangying happened to read the *Vimalakirti Sutra* at a friend's home. The sutra's wonderful, ultimate meaning dawned on him. Remorsefully he vowed, "Till the end of my life, I shall propagate the Buddhadharma," and wrote an essay, "On Protecting the Dharma," which is now included in the Tripitaka.

As Prime Minister to the Emperor of Hui of the Song Dynasty, he was kindhearted, benevolent, and proficient in the use of expedient means, responding to all requests with a Bodhisattva's mind. He was later dismissed from this post for admonishing the Emperor. He encouraged the study of the *Vajra Sutra* and wrote elegant, refined essays. He inscribed the title of "The Preface to the Pictographic Anthology in Praise of Sudhana's Journey to the Fifty-three Wise Teachers" with respect and the inscription in his own hand can still be seen today.

官於五臺山附近，因此當年夏天有因緣到五臺山文殊師利菩薩道場朝禮聖蹟，在數天內，他繼續不斷地見到種種的瑞相：

或者看見無量無盡的聖燈，猶如串連在一起的珠子般，這些燈忽然大、忽小，忽然紅、忽然白，忽然黃、忽然又綠了，忽然分開、忽然又合在一起，照耀了整個山林樹木。或者他又見到聖燈，忽然像紅色的太陽般，從海中騰空而上，放大光明；聖燈漸漸來到樓閣前面的時候，這個光就收斂起來了，彷彿一隻大青鳥喙銜著渾圓的火珠。

或者他又見到了五色祥雲，空中現出琉璃世界，千萬菩薩雲湧而出，寶樓寶殿、寶山寶林、寶幢寶蓋、寶臺寶座、天王羅漢、獅子香象，森羅密布護衛，這種種殊勝的瑞相，實非筆墨所能形容。或是他於佛殿中，見到紫芝寶蓋下，悠揚的梵樂中，文殊師利菩薩騎著獅子，優游自在，旁邊還有七八位尊者，一會兒往上昇，一會兒向下降，遊戲三昧，左右俯仰……

這些境界不只張商英見到，旁人也隨著個別的因緣，見到相同或不同的境界。因此張商英發大誓願：「願盡形壽，學習無量無邊的佛法，所有邪淫、殺生、妄語、倒見，及所有的惡念永滅不生。一念若差，願在在處處，菩薩鑒護。」

第二年夏天六月，大地乾旱，所以張商英奉旨到五臺山祈雨。這一次，他又見到種種的瑞相，例如見到菩薩頂上寶蓋現光，漸漸地整座聖像放光，殿前現出許多金蓮華燈，光焰交輝，開合無數等。那時，遠近的僧俗千餘人雲集在此，見到這些境界，先是讚嘆歡呼，接著流淚慨歎：「從無始以來，罪業深重；從今日起，我們都要好好改往修來了。」

[Editor's note: The original transcript of this lecture is missing, thus a disciple was asked to provide a commentary on the essay and verses.]

Commentary:

This layman was the Prime Minister during the Northern Song Dynasty. His hometown was Xinjin of Sichuan Province. His name was Shangying, styled as Tian Jue, and he called himself the Layman Wujin ('endless'). Why did he call himself by that name? In the second year of the Yuanyou era of the Song Dynasty, during the reign of Emperor Zhe (1088 ce), he was an officer near Wutai Mountain. He had the opportunity that summer of making a pilgrimage to the monastery dedicated to Manjushri Bodhisattva at Wutai Mountain, where he continually observed an assortment of auspicious signs for several days.

Sometimes he would see an endless number of mystical lights—like beads on a string. These lights would undergo sudden changes, becoming big and then small; turning red, white, yellow, or green; suddenly flying apart and then joining together. They lit up the trees on the mountain. He also saw a miraculous lamp emitting great light, like a red sun rising from the ocean. When this lamp came close to the pavilion, its light dimmed and looked like a big blue bird holding a perfectly round, fiery pearl in its mouth.

He then saw clouds of five colors. A crystal world appeared in the sky, inside which hundreds of thousands of Bodhisattvas were assembled. The jeweled manors and palaces, mountains and trees, banners and canopies, platforms and seats, and heavenly kings, arhats, lions, and fragrant elephants all gathered together to support and protect. Manjushri Bodhisattva seated on a lion roamed about in carefree leisure under a fragrant purple canopy, accompanied by melodious music and seven or eight honorable beings. Ascending and descending in playful samadhi, they bent and lifted themselves, leaning to the left or right. Such auspicious sights cannot be described in mere words.

Not only did Zhang Shangying experience this vision, but others also saw similar or different visions, in accordance with their own causes and conditions. Zhang Shangying made a great vow, "I vow to study the endless, boundless Buddhadharma until the end of my life. I vow to stop all sexual misconduct, killing, lying, perverted views, and evil thoughts forever. I pray the Bodhisattvas will admonish and protect me from having an improper thought at any time or in any place."

In June the following year, there was a drought. The emperor ordered Zhang Shangying to go to Wutai Mountain to pray for rain. Again, he observed many auspicious signs: the canopy atop the Bodhisattva's head gradually emitted light until the entire statue grew luminous; golden lotuses appeared in front of the palace, radiantly intertwined, opening and closing endlessly. More than a thousand monastics and lay people who were gathered there experienced the same state. First they praised and cheered in jubilation, then cried and lamented, "From time immemorial, we have accrued deep and heavy karmic offenses. From now on, we shall change our ways and cultivate well in the future."