

# 無盡居士——張商英(續)

*The Layman Wujin—*

## Zhang Shang Ying (continued)



宣化上人講述於1987年6月27日

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

編輯部 英譯

English Translation by Editorial Staff



BIOGRAPHIES | 人物誌

贊曰：

峨嵋鍾靈 四川毓秀  
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 天覺奇才 始謗終就  
 受持金剛 鮮出其右

「峨嵋鍾靈，四川毓秀」：蜀郡四川是個山川秀麗的地方。那兒有普賢菩薩的道場——峨嵋山，鍾靈毓秀。

「賢者輩出，將相無垢」：在這麼靈秀的地方，出了不少賢能的人才，以及忠貞清廉的將相。

「天覺奇才，始謗終就」：張商英也是來自四川，字天覺，他對佛教一開始是譏謗，可是後來覺悟到佛法的精深博大，於是成為佛教忠實的護法。他這種覺悟，可以說像天一樣的高。

「受持金剛，鮮出其右」：他盡心竭力提倡受持《金剛經》，這種精神沒有人能比得上。

*Praise:*

Efficacious the Emei, graceful the Sichuan—  
 Subtly Nature converges here to nurture genius.  
 The talented and virtuous appear in unbroken succession,  
 Loyal generals and ministers of integrity.  
 A rare talent, Tian Jue started by slandering,  
 But eventually submitted to Buddhism,  
 Upholding the *Vajra Sutra*,  
 With peerless devotion.

*Commentary:*

**Efficacious the Emei, graceful the Sichuan—Subtly Nature converges here to nurture genius.** Sichuan, the Shu Prefecture, has features of scenic beauty, with mountains and rivers. Emei Mountain, the *bodhimanda* dedicated to Universal Worthy Bodhisattva, is there. It is efficacious and graceful.

**The talented and virtuous appear in unbroken succession, Loyal generals and ministers of integrity.** Many talented and wise people who became loyal, incorruptible generals and prime ministers were born in this auspicious place.

**A rare talent, Tian Jue started by slandering, But eventually submitted to Buddhism.** Zhang Shangying also came from Sichuan province and his style name was Tian Jue. He initially slandered Buddhism but later, realizing that the Buddhadharma was vast and profound, became a loyal protector. This kind of awakening can be said to be as high as the sky.

又說偈曰：

逆境由來造英雄 始謗終信數不窮  
退之諫迎舍利表 永叔倡導仲尼名  
居士欲作無佛論 夫人開示有何云  
因緣會遇演妙法 實相離相甘露湧

「逆境由來造英雄」：我們不要怕遇到逆境，若能認識不順利的境界，從逆境的磨練中站起來，就能造就出頂天立地的人才。

「始謗終信數不窮」：自古以來對佛法始謗終信的人，有說不出那麼多。

「退之諫迎舍利表」：退之，就是唐朝的韓愈。他先是上表皇帝，不要迎接佛的舍利到京師，批評迎佛舍利是怎麼樣不對，不合乎國家的制度，是一種無知的政策，說信佛是不應該的。幸虧他後來遇到大顛禪師，指破迷津，信了佛法。

「永叔倡導仲尼名」：永叔，就是宋朝的歐陽修。他先是學習韓愈的作風，擁護孔孟，認為儒教的道理是最正確的，認為佛教是異端，誹謗佛教。後來他去拜訪廬山圓通禪師，被禪師所折服，所以學習了佛法。

「居士欲作無佛論」：這位張商英一開始也和韓愈、歐陽修一樣，先是想要作「無佛論」來譏謗佛教。

「夫人開示有何云」：幸而他有一位賢淑明理的妻子，點醒他：「既然無佛，有何可論？」後來成為佛教的大護法。

「因緣會遇演妙法」：大概是他過去種過種種的善因緣，所以這一生因緣際會，演出種種殊勝的妙法。

「實相離相甘露湧」：他受持《金剛經》，《金剛經》講實相離相，凡所有相，皆是虛妄，若見諸相非相，則見如來。所以我們不要著相，才能得到甘露法味。❀

**Upholding the Vajra Sutra, With peerless devotion.** He tried his best to publicize the *Vajra Sutra*. His spirit was unmatched.

*Another Verse:*

**Adversity creates heroes.**

**Numerous are those who begin as slanderers but turn into true believers.**

**Tui Zhi admonished the Emperor for welcoming the Buddha's relics.**

**Yong Shu advocated honoring Zhong Ni.**

**This layman sought a theory refuting the existence of the Buddhas.**

**His wife said, "What is there to talk about then?"**

**Causes and conditions met to reveal the wonderful Dharma:**

**When the true mark is understood as detachment from marks, sweet dew wells forth.**

*Commentary:*

**Adversity creates heroes.** Do not fear adversity. If we accept adversity and grow from its friction, we can become extraordinary persons.

**Numerous are those who begin as slanderers but turn into true believers.** Numerous people who have slandered the Buddhadharma have eventually come to believe in it.

**Tui Zhi admonished the Emperor for welcoming the Buddha's relics.** Tui Zhi refers to Han Yu of the Tang Dynasty, who wrote to the Emperor that the nation should not welcome the relics of the Buddha to the capital. He objected to the impropriety of welcoming the Buddha's relics when it went against national policy, and considered Buddhism to be both wrong and ignorant. Fortunately, he later met Chan Master Da Dian who taught him he was mistaken, and he then became a Buddhist.

**Yong Shu advocated honoring Zhong Ni.** Yong Shu refers to Ouyang Xiu of the Song Dynasty. Like Han Yu, he preferred the teachings of Confucius and Mencius: thinking Confucian doctrine was right and Buddhism heretical, he slighted Buddhism. Later he went to Lu Mountain and visited Chan Master Yuan Tong. He was won over by the Chan Master and in this way came to Buddhadharma.

**This layman sought a theory refuting the existence of the Buddhas.** Zhang Shangying was like Han Yu and Ouyang Xiu in the beginning. He also wanted to write up an argument on the nonexistence of the Buddhas to refute Buddhism.

**His wife said, "What is there to talk about then?"** Luckily he had a wise wife who pointed out that if there were no Buddhas, he would have nothing to talk about. He later became a great protector of Buddhism.

**Causes and conditions met to reveal the wonderful Dharma.** He had planted various good causes and conditions in the past. When the causes and conditions met in the present, the wonderful Dharma came forth.

**When the true mark is understood as detachment from marks, sweet dew wells forth.** He upheld the *Vajra Sutra*, which teaches that the true mark is without marks. "All marks are illusory. When one sees that all marks are not marks, one sees the Thus Come One." We should not be attached to marks. Only then can we attain the dharma flavor, sweet as dew. ❀