



流連辭賦—— 蕭昭明 (續)

Enamored with Poetry —

Xiao ZhaoMing (continued)

宣化上人講述於1987年8月21日

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BIOGRAPHIES | 人物誌

我的看法是：這是他吃飽沒事幹，給後人多留一點麻煩！你說他這個《文選》耽誤後人多少光陰？人把多少時間迷戀在《文選》上？這不是給後人找工作、添麻煩嗎？因為後人留戀他的《文選》，所以把時間都空過了，想修行也不能成佛了，因為修行修行，又想起《文選》，說：「唉！那篇文章有一句我忘了」，就去讀一讀，又去找一找；拜佛呢？心也不專一了，就去看《文選》。念念經，也打了妄想要去讀《文選》。我是這麼說，實際上是不是這樣？你們不一定要相信我的話，我的話是沒有邊際，沒有證據的。

一般人迷戀這部《文選》，說它是文章裏的弁冕，弁冕就是人所戴的帽子，就是很好的

My opinion is that Prince Zhao Ming ate his fill and looked for something to do in his idle time. He ended up leaving more trouble for the later generations! Later, many people became infatuated with the Zhao Ming Anthology, and as a result, a great deal of their time was wasted on investigating that work. Some people start out with the desire to cultivate, but soon their thoughts turn to the Anthology. When they are bowing to the Buddhas they cannot concentrate, so they run out to read the Anthology. While reciting the sutras, they are distracted by thoughts of studying the Anthology. Even if they want to cultivate, they cannot realize Buddhahood in this way. Would you say this was giving people trouble or not? That's what I claim. Is it actually the case? You don't have to take my word for it. My words have no basis or evidence.

Ordinary people were obsessed by this Anthology. They said that it was the 'ceremonial cap' among all writing, meaning it was the finest. Therefore, people of later generations took it as the standard for literary work. Would you say this is pitiful or not? What did he use as his standard that later generations had to use this Anthology as a standard?

Since Xiao Tong's achievement in literature was profound, people of later generations take his Anthology as the guideline. The word 'guideline' in Chinese is made up of two characters *zhun sheng*. *Zhun* means criterion. *Sheng* means an ink cord. In ancient times, a carpenter would pull out a cord from an ink pot and snap it against a surface to make either a white or dark line. Then he would use this line as measurement to do his work. Hence, it is called *zhun sheng*, guideline.

Xiao, Zhao Ming was deeply influenced by his father, Emperor Wu of Liang. He had devout faith in Buddhism. He liked to recite the *Vajra Sutra*, and divided that sutra into thirty-two sections in accord with its meaning and principles. Nevertheless, he was still

意思，所以後人拿它做為文章的標準。你說這可憐不可憐？那麼他又用什麼做標準，後人就要拿它做標準？

因為蕭統對文學造就很深，所以後人以他的《文選》作為準繩。什麼叫準繩？準就是標準，繩就是繩墨；古來的匠人，用一個墨斗子，從裏面拉出一條線，往下一彈，就彈出一道線，或者白的，或者黑的，匠人就根據這條線來做工，所以叫準繩。

蕭昭明雖然受到父親梁武帝的薰染，篤信佛教，尤其歡喜誦《金剛經》，他依經中的義理，將全經分為三十二分。可是他還是執著文學，文學造詣頗深，對宮體文有所創作。這都是因為他在因地修行的時候，不懂得怎麼修行，做事沒有常性，有始無終；就像他最欣賞的劉勰一樣，也是沒有常性，對佛教始謗終信。所以蕭昭明雖然那麼聰明有才智，卻做一個短命鬼，三十一歲就死了。因為他很聰明，又有《文選》這部著作，所以皇帝封給他一個諡號，叫「昭明」。諡號是人死後用來稱讚他，歌功頌德的一個封號。「昭明」就是言其很聰明，可是光芒外露，彰明昭著，所以叫「昭明」。

贊曰：

生富貴家，創文學選
 天賦慧根，法門丕顯
 文流後世，德垂綿遠
 未來諸佛，不增不減

又說偈曰：

宿願克遂入王宮 名利未泯西復東
 執著文學創詩選 流連辭賦崇雕龍
 昭明解脫應無住 儒士高雅莫厭貧
 現身說法君識否 改惡從善勿籠統

「生富貴家，創文學選」：因為他往昔修行的時候，修福修慧；可惜修得不究竟，就跑到皇帝的家裏去，走錯路了！到皇帝家裏，又沒事找事幹，做書裏的蟲子，把很多書都嗑壞了。他選出一些文學作品，重新訂正，編成專集，創出一部《文選》。

☯待續

attached to literature. He had great achievement in this field and was innovative in palace-style writing. The reason [for his tendency to become distracted by literature] is that during the formative stages of his practice in previous lives, he didn't know how to practice properly. He was inconsistent in his efforts in that he would start out a project but not see it through to completion. He was like his favorite author Liu Xie; he, too, lacked perseverance. Liu slandered Buddhism in the beginning and developed faith in the end. Even though Xiao Zhao Ming was smart and intelligent, he lived a short life and died at the age of thirty-one. Because he was very intelligent and had composed the Anthology, he was given a posthumous title 'Zhao Ming' by the emperor. The meaning of 'Zhao Ming' is that he was intelligent, but he liked to show off and expose his brilliance.

A verse in praise says:

**Born into a family of wealth and honor,
 He compiled an anthology of literature.
 Naturally endowed with roots of wisdom,
 He brought prominence
 and recognition to the gate of the Dharma.
 His writings are left to posterity,
 His virtue extends into the distant future
 A Buddha of the future, Neither increasing nor decreasing.**

Another verse says:

**He entered the imperial palace to fulfill his past wishes.
 Not having renounced fame and wealth,
 he ran from west to east.
 Attached to literature, he compiled an anthology of odes.
 Enamored with poetry, he adored the Carving of Dragons.
 Liberation for Zhao Ming
 should have been free from attachment.
 A lofty and fine scholar should not loathe poverty.
 He manifested a body to speak Dharma. Do you recognize it?
 Change from evil to good; do not be muddled.**

Born into a family of wealth and honor, he compiled an anthology of literature: In the past he cultivated blessings and wisdom. It's a pity that his practice did not reach the ultimate level, and so he was born into a royal family. He took the wrong path! Born into a royal household, he had nothing to do, so he looked for something to do. He became engrossed in study and like a bookworm, he wore many books ragged. He selected some essays and writings in literature, re-edited them, and compiled a literary anthology.

☯To be continued