



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

「天賦慧根，法門丕顯」：因為他往昔修福修慧，才有這種聰明，這麼有智慧。雖然他修得不究竟，可是這種慧根，也令佛教有顯著的進展。

「文流後世，德垂綿遠」：他所選的文章，到現在一般人還稱道。由他的德行，我們看得出他是修福修慧的。

「未來諸佛，不增不減」：這個未來諸佛不是說所有的眾人，而是說蕭昭明，他也是未來的諸佛之一。他做蕭統的時候還沒有成佛，可是未來也一定成佛，也能不生不滅、不垢不淨、不增不減。

又說偈曰，「宿願克遂入王宮」：他往昔修行的時候，一天到晚貪慕虛榮，說：「啊！

**Naturally endowed with roots of wisdom, he brought prominence and recognition to the gate of the Dharma.** Because he had cultivated blessings and wisdom in the past, he was intelligent and wise. Although his practice did not reach the ultimate level, nevertheless he had roots of wisdom and was able to bring about a marked development in Buddhism.

**His writings are left to posterity, his virtue extends into the distant future.** The essays that he selected have been disseminated in later ages, and have always been favorite topics of discussion for many people. From the virtue that he had amassed, we can tell that he had cultivated blessings and wisdom in the past.

**A Buddha of the future, neither increasing nor decreasing.** Future Buddhas mentioned here does not refer to people in general. It refers only to Xiao, Zhao Ming who is also one of the future Buddhas. When he was Xiao, Tong, he had not yet realized Buddhahood. But in future, he will definitely become a Buddha. He can also reach a state that is neither produced nor destroyed, neither defiled nor pure, neither increasing nor decreasing.

Another verse says, **He entered the imperial palace to fulfill his past wishes.** When he cultivated in his past lives he was greedy for glory and riches. He longed for the easy life of an emperor and said: "It'd be great to be an emperor! If tea is ready, I just stretch out my hand. When food is ready, I just open my mouth. How comfortable would that be!" That is how he ended up in the palace in this life. The fact that he was born in the palace proves that he did not come to realize Buddhahood. Instead, he indulged in fancy and refined writing, labored over expressions and sentences, and collected literary works from ancient to

你看做皇帝多好啊！茶來伸手，飯來張口，這多自在啊！」所以就鑽到皇宮裏頭去了。由他生在王宮裏看來，就證明他不是想要來成佛，而是想要來舞文弄墨，尋章摘句，蒐羅古往今來的文章。

「名利未泯西復東」：「泯」就是忘。他還是沒有忘了名利，所以西復東。「西復東」意思不是指西方，也不是指東方，而是說在世界上亂跑，在六道輪迴裏忽然而天、忽然而地，忽然而南、忽然而北，忽然而東、忽然而西，在業海裏飄流無定。所以各位要在這個地方認清楚了！

「執著文學創詩選」：他執著文學，執著才華，所以也要有所創作。

「流連辭賦崇雕龍」：「從流下而忘返，謂之流；從流上而忘返，謂之連；從獸無厭，謂之荒；樂酒無厭，謂之亡。」流連荒亡，這是做太子的人所免不了的毛病。因為他崇拜《文心雕龍》這本書，所以也要弄出一部《文選》來。

「昭明解脫應無住」：昭明太子要是真解脫了，就不會弄出《文選》來；他弄出《文選》，表示他還有所執著呢！就是弄《文選》，旁人弄還可以，他自己不應該弄；因為他沒有解脫，所以還有所住。

「儒士高雅莫厭貧」：儒士就是人高品雅、品德清高的人。他是個儒士，不應該貪慕虛榮而跑到皇宮裏去。真正明白的人，心裏沒有富貴貧賤的思想，所以說「莫厭貧」。

「現身說法君識否」：昭明太子也是在現身說法，令人有所警惕，告訴世人要破一切執著。你認識不認識？知道不知道？

「改惡從善勿籠統」：由這個例子，我們就知道應該要擇善而從，不善而改——對的，我們就去做；不對的，就把它改了。不要以盲引盲，以訛傳訛，跟著昭明太子跑。所以我們學習佛法，一定要明白因果循環，要會念每個人的這一部經是怎麼來的。人生這部經是活經，每個人都有份。就像昭明太子喜歡讀《金剛經》，把《金剛經》分為三十二分；同樣地，我們也可以把每個人的這一部經，分成多少分來研究。要研究所有人的這一部活經，不要研究死經！

contemporary times.

**Not having renounced fame and wealth, he ran from west to east.** He still had not forgotten fame and wealth. West and east here does not refer just to the directions of west and east. Here it means running amok in the world amidst the revolving wheel of the six paths. Suddenly he is up in the heavens, suddenly down on earth; suddenly he goes south; suddenly he goes north; suddenly he goes east; suddenly he goes west. He drifts and wanders about aimlessly in the sea of karma. All of you must be clear about this point.

**Attached to literature, he compiled an anthology of odes.** He was attached to literature and to his talents. Hence, he also wanted to be innovative in writing.

**Enamored with poetry, he adored the Carving of Dragons.** The idiom “*liu lian huang wang*” (流連荒亡) is used in this line of verse. The idiom has the following definition: “*Liu* means flowing downstream and forgetting to return. *Lian* means going upstream and forgetting to return. *Huang* means hunting with insatiable greed. *Wang* means being insatiably fond of wine.” Since Prince Zhao Ming adored the treatise called *The Literary Mind and the Carving of Dragons*, he also wanted to work on his own anthology.

**Liberation for Zhao Ming should have been free from attachment.** If Prince Zhao Ming were truly liberated, he would not have compiled *an anthology*. The fact that he did shows that he still had an attachment. For other people to do that might have been all right. But he should not have done it. Since he was not yet liberated; hence, he still had an attachment.

**A lofty and fine scholar should not loathe poverty.** A scholar is a person with elegant, pure and lofty character. He was a scholar and should not have been greedy for glory, riches and to be born into a royalty. Those who have true understanding do not differentiate between wealth and honor as opposed to poverty or lowliness; hence the saying, ‘should not loathe poverty.’

**He manifested a body to speak the Dharma, Do you recognize it?** Prince Zhao Ming personally appeared to explain the Dharma, to give us a warning so that we can break all our attachments. Do you recognize it or not? Are you aware of this or not?

**Change from evil to good, do not be muddled.** From this example, we know that we should select what is good and follow it, and we should rectify what is not good. Do not be like the blind leading the blind, passing on baseless assertions, and follow Prince Zhao Ming. Those of us who study the Buddha Dharma must understand the Law of Causes and Effects. We must know how to recite our own “sutra” and its origins. Life is a living sutra and every person has a share. Just as Prince Zhao Ming who loved reading the *Vajra Sutra* divided it into thirty-two sections, we too can divide every individual’s sutra into different sections for study. We should study the living sutras of people and not the dead ones.

