



六一居士——

歐陽修

The Six-One Layman— Ouyang Xiu

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BIOGRAPHIES | 人物誌

姓歐陽，名修，字永叔，北宋江西吉安人。幼年喪父，家貧如洗，母教有方，荻沙認字。博覽群經，進士甲科，文章冠天下，詩詞皆上乘。推崇韓愈，擁護孔孟，誹謗佛教，目為異端，為國大患。仁宗貶於滁州，官聲清廉，愛民如子。

後訪廬山圓通禪師，蒙慈悲開示佛理，肅然心服。晚年信佛，自稱六一居士，即藏書一萬卷，集古錄一千卷，琴一把，棋一局，酒一壺，與一老人。臨終時，尚讀《華嚴經》，至第八卷〈華藏世界品〉時，安詳而逝，年六十五。諡為文忠，撰《新唐史》及《五代史》，流傳於世。

His surname was Ouyang, and his courtesy name was Yongshu. He lived during the Northern Song Dynasty in the county of Ji'an, Jiangxi Province. Ouyang Xiu lost his father during his childhood, and therefore his family was left in poverty. However, his mother was resourceful and taught him to read and write using a stick in the sand. He read extensively and was very knowledgeable, which allowed him to pass the national exams and win the top class. His writings were renowned throughout the Kingdom, and his poems were superb.

He looked up to and followed the teachings of Mencius and Confucius, admired and revered Han Yu, all the while slandering Buddhism, considering it to be heretical and a harm to the Kingdom. Emperor Renzong demoted him to Xuzhou as a low-ranking official. Nevertheless, he won the reputation of being upright with high integrity, caring for the people as if they were his children.

Later, he visited Chan Master Yuantong, receiving his kind and compassionate instructions on the Dharma. He was humbled and totally awed. In his later years, he started believing in Buddhism, calling himself the *Six-One Layman*: one collection of ten thousand scrolls of books, one anthology of a thousand scrolls of ancient writings, one *qin* (an ancient Chinese music instrument), one game of chess, one gourd of wine, and one old man.

At the time of his death, he was still reading the *Flower Adornment Sutra*. When reading the Eighth Scroll, the Chapter of the *Worlds of the Flower Treasury*, he passed away peacefully, at the age of 65. He earned a posthumous title of a man of 'literary elegance and loyalty', and his works, namely the *New Tang Annals* and the *Five Periods Annals*, were left to spread around the world.

歐陽修的書法寫得很好，學問也好，文章也好。這位先生和韓愈差不多，他學習韓愈，也和韓愈有同樣的遭遇。韓愈因為《諫迎佛骨表》被貶到潮州做刺史，歐陽修也因為譏謗佛教，被宋仁宗貶到滁州做刺史。大概因為受到這個刺激，所以他去廬山拜訪圓通禪師，蒙禪師慈悲開示，以後就篤信佛教了。

歐陽是複姓，他的名字叫修，字永叔，是北宋江西吉安縣人。他很小的時候父親就死了，所以是個孤兒（幼而無父曰孤）。既是孤兒，家裏又很貧寒，可說是家貧如洗；幸虧他的母親有志氣、能守節，撫養他長大成人。這位母親是個賢妻良母，對他教導有方；他家裏窮得連筆墨紙硯都買不起，於是他的母親就用蘆葦在沙上教他認字——用蘆葦管子在沙上寫出一個字，告訴他這個字怎麼唸。天天這樣不厭其煩，很有耐心地教導他。因此他很孝順母親，仰承母意，勤力讀書。等到讀書有成就了，到京城趕考，中了進士甲科，和同年狀元做同學。

因為他有學問，又有一點才氣，所以有點貢高我慢。他讀書的時候推崇韓愈，學習韓愈的作風，也擁護孔孟，認為儒教的道理是最正確的；誹謗佛教，認為佛教是異端，他說：「攻乎異端，斯害也矣！」意思是說：盡學習異端的道理，這是很有害處的，而且是「為國大害」——對國家有大的禍害。當時宋仁宗也是信佛的，聽他這麼說，就把他貶到滁州。他在那兒做官，官聲清廉，愛民如子，不貪污，不受賄，對待老百姓就像自己的子女一樣。

有一次，他到廬山訪問圓通禪師。圓通禪師很親切慈悲的開示他佛教的道理，令他肅然心服，所以他在晚年的時候就學佛了。學佛以後，自號「六一居士」，因為他藏書一萬卷，集古錄一千卷，琴一把，象棋一盤，酒一壺，再加上他自己這一個老人，合起來就有六個一。這「六一居士」是很有意思的：一壺酒喝不醉，一盤棋下不完，一把琴還沒有摔壞，一個老人還沒有死，一些書也還在家裏，沒有送到圖書館去。這些都是他所喜好，所放不下的，所以他自稱六一居士，其實應該一個也沒有的。

◎待續

Commentary:

Ouyang Xiu was a great scholar; his calligraphy, knowledge and essays were all excellent and superb. He was very fond of the scholar Han Yu, and had a similar path in life. Han Yu was demoted by the emperor to be the provincial governor of Chaozhou after remonstrating with his *Memorandum against Welcoming the Buddha's Sharira*. In the same manner, Ouyang Xiu was demoted by Emperor Renzong of Song to be the provincial governor of Xuzhou after slandering Buddhism. Likely shocked and frustrated by his demotion, Ouyang Xiu later decided to confront Chan Master Yuantong in Mount Lu. He received Master Yuantong's kind and compassionate instructions on the Dharma. That's what started his path towards Buddhism.

Ouyang Xiu's surname was Ouyang, a compound name composed of two characters, and his first name was Xiu. His courtesy name was Yongshu. He lived during the Northern Song Dynasty in the Ji'an county of Jiangxi province. Ouyang Xiu was still young when his father died, leaving him with no siblings. Although his family was very poor, he was fortunate to have an aspiring mother who upheld her character. She never re-married. Being a virtuous widow and a loving mother, she raised Ouyang Xiu and taught him well. Due to the poverty, they couldn't afford a mere piece of paper, ink or a brush, so his mother used reeds and taught him to read and write on the sand, day after day, methodically and with great patience. Consequently, he was very filial to his mother and studied hard, and when he tested for the imperial exams at the capital, he was one of the best.

Because he was very brilliant and knowledgeable, he was slightly arrogant. He emulated Han Yu's style and recommended his teachings. He also advocated Confucianism, believing in its principles. On the other hand, he slandered Buddhism. Considering it to be extremist, he stated: "Those who only study extremities and heresy will only hurt themselves and the country." Song Emperor Renzong, being a Buddhist, therefore demoted Ouyang to Xuzhou upon hearing this. As a Xuzhou official, he remained a man of the highest integrity, free of corruption. He never accepted bribes, loving the people as if they were his own children.

He once went to Mount Lu to visit Chan Master Yuantong. The master, being kind and compassionate, taught him the principles of the Buddha, filling his heart with awe and respect. In his later life, Ouyang Xiu started practicing the teachings of the Buddha, calling himself the Six-One Layman. The name, "Six-one Layman" refers to a man with six things: a collection of ten thousand scrolls of books, an anthology of a thousand scrolls of ancient writings, a qin (an ancient Chinese music instrument), a game of chess, a jug of wine, and himself, an old man at the time. This "Six-One Layman" was very humorous. One jug of wine did not bring drunkenness, one game of chess went on forever, one old man was not dead yet, one string instrument still worked, and he still owned all those books when they should have been in a library. Since he couldn't let go of these six things, he called himself Six-One Layman. Actually he should not have attached himself to any single one of those things.

◎To be continued