



變法失敗—— 王安石 (續)

A Failed Reformation— Wang Anshi (continued)

宣化上人講述於1987年6月13日

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BIOGRAPHIES | 人物誌

從什麼地方可以看出他是個大奸雄呢？從他問佛慧禪師「拈花示眾」出於何經這件事，就可以看得出。

為什麼？他已經知道這個典故出於何經何典，為什麼還要故意去問佛慧禪師呢？他若不是一個奸雄，怎麼會這樣去問難？

他本來可以這樣問：「禪師，我在翰苑偶然看見《大梵天王問佛決疑經》，經上記載著『拈花微笑』這個公案，這是不是正確的？這一部經為什麼沒有納入大藏經呢？」

他不這麼問，而是去問難，心想：「你這個禪師，我倒要看看你有沒有學問！我所知道的，你還不知道呢！」這其中就有看不起佛慧禪師的思想在裏頭。

禪師回答他：「不詳。」也就是說：「我不知道！」這時候他洋洋得意，覺得：「啊！我一考就把你考住了！」從這一點就知道這個人一定是個奸雄，才會有這種行為，否則他不會故意到那兒去賣弄自己的才能，故意把人難倒，顯示自己比人高。由此可見，這個人的行為並不是很光明磊落。所

Where does Wang Anshi's treachery show? From the question he posed to Chan Master Fohui.

One day, he asked Chan Master Fohui, "Which sutra does the phrase 'Holding the flower to show the assembly' come from?" He knew the answer, however, he intentionally wanted to test and embarrass the Master Fohui. If he was not a treacherous and cunning person, he would not have done that.

He could have said, "While I was in the Imperial Academy, I saw a sutra called *The Great Brahma King's Questions to the Buddha for Resolving Doubt*, which recorded the story of the Buddha holding out a flower and smiling at the assembly. Was this record accurate or genuine? Why was this sutra not included in the Tripitaka?"

Instead, Wang Anshi's attitude while speaking to Chan Master Fohui was very arrogant, and he decided to give the Dharma Master a hard time, thinking: "Let's see if this Chan Master knows anything. Your knowledge probably can't even hold a candle to mine!"

After Chan Master Fohui replied, "As far as I know, it is not very clear," which was basically saying "I don't know," Wang Anshi was triumphantly proud of himself and thought, "I got you!" If he was not so treacherous, he would not have gone around showing off his knowledge and embarrassing other people to show that he was better

以王安石真像石頭，一砸就把人砸死了，一點也不安！這個石頭是不安的，因為它放得不正當。我講這話，不知道各位聽了覺得怎麼樣？

他變法的時候，完全沒有想一想當時國家的情形，也沒有想一想是否有這樣的人才，是否有這麼多人來支持他？也沒有想到如果事情失敗了，對老百姓會有什麼害處？他完全是求成心切，操之過急，他對這個事情根本就是一股腦地躁進，也不加思索就去幹去，一點也不老成持重。你就算是要變法，可以一步一步慢慢來，行得通的時候就行，行不通的時候可以等一等。為什麼要那麼積極，把老百姓都害得寢不安席，食不甘味，窮得那樣？這是不適合國情的政治，足以害民；政治必須適合國情，適合老百姓的思想與知識。

因為他這樣，所以在做宰相的期間，把宋朝的政治弄得落花流水，民不聊生，因此只好引退，閉門思過。雖說是閉門思過，事實上他仍然不認為自己有過，他只想：「為什麼人民這麼沒有福報？為什麼我這麼好的方法，他們不接受？」他還是莫名其妙，還是在那兒作夢，還沒有醒呢！

引退以後，他閒得很無聊，大概心中悶悶不樂，滿腹牢騷沒地方發洩：「我胸懷大志，想要救國救民，怎麼我這個方法就不靈呢？」總覺得莫名其妙，不甘心失敗。於是就去拜見克文禪師，大概希望禪師可以告訴他什麼妙法，令他的新法能再行得通，所以到那地方去「談經論道」。

這一談，大概克文禪師告訴他因果報應、眾生業力等種種佛法，這時候他才恍然大悟，於是把自己的住宅捨出來建寺廟，並請克文禪師為首任住持，心想：「我維新變法沒有成功，現在修一座報寧寺，希望老百姓都能安寧一點。」藉此聊以自慰：「你看，我已盡到我的心了！」

這時哲宗繼位，王安石的政敵司馬光又回來做丞相。司馬光一做丞相，把新法中不適合民情，那些天真、異想天開的思想與政治，一步一步地改了。

than anyone else. We can see that this man's conduct was neither noble nor forthright. Wang Anshi (Anshi, translated literally is "stable stone") was truly like a stone, a stone that could kill on impact. This rock was not safe because it was not placed properly. What do you think?

During his attempted reformation, Wang Anshi completely overlooked the condition of the country. He failed to take into consideration whether he had capable people to do the job, whether he had enough supporters, or how his plans might bring harm to the people if they did not work. He only cared about achieving his goals, acted with undue haste, and never thought anything over before doing it: not something an experienced and prudent person would do. Even if you have a plan for reform, you should implement it gradually and step by step, progressing when possible and doing it later if it does not work. Why implement it so radically, putting the people in such poverty that they could "neither eat nor sleep well?" Not only were his policies unfit for the situation of the country, they only made life harder for the people. Political policies should conform with the condition of the country, as well as the knowledge and mindset of the people.

The Song Dynasty was plunged into chaos because of him. When Wang Anshi was a prime minister, he singlehandedly destroyed the politics of the Song Dynasty, and at one point the people lived in utter misery. Thus, Wang Anshi was forced to retire to reflect on his faults and failures. Nonetheless, he did not recognize his faults and was still stuck in his dreams, thinking: "Why don't these people have any blessings at all? Why won't they accept my solution to their problems?" This still baffled him. He had yet to wake up from his dreams.

After he resigned, he was bored and depressed, and had no place to vent his frustrations and complaints. "I set the highest ambitions to save my country and people. Why did my plans not work?" He could not understand why he had failed, and was unable to reconcile his failure. In the hopes of finding some wondrous solution that would make his reformations work, he sought the counsel of Chan Master Kewen.

They discussed the Buddhadharma as well as the sutras. The Master probably explained such principles in the Buddhadharma as the law of cause and effect and karmic retribution. Wang Anshi then had a sudden and great realization and donated one of his houses, which later became Baoning Monastery, and asked Chan Master Kewen to be the first abbot. He comforted himself, thinking: "Although my political reform did not work, I hope that the merit from building Baoning Monastery will enable the people to have peaceful lives. See, I have done my best!"

After Emperor Zhezong succeeded the throne, Sima Guang became the Prime Minister again, and he gradually eliminated all of the reforms that were founded on naiveté and wishful thinking, and were totally incompatible with the condition of the people of the time.