



弑父敗國——

# 隋煬帝

## Killing His Father and Losing the Country— Emperor Yang of Sui

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翟翠冰英譯

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BIOGRAPHIES | 人物誌

姓楊，名廣。陝西華陰人。隋文帝之次子。其父楊堅，為北周靜帝之外祖父，弑君篡位，即隋文帝也。楊廣峻父貶兄，奪得太子位，後欲早登基，弑父殺兄。

即位後，好大喜功，大興土木，修長城，建離宮。荒淫無度，為欣賞瓊花，開運河，造龍船，載美女，遊揚州，樂而忘返，勞民傷財，怨聲載道，民不聊生，被宇文化及所弑。

因之，引起群豪蜂起，各據一方，大者稱帝，小者為王，天下大亂，黎民遭受塗炭，流離失所，無家可歸。此時，太原李淵起兵，攻破長安，隋朝滅亡，平定群雄，建立空前大唐國。

Emperor Yang of Sui (581-618) was from the city of Huayin in the Province of Shanxi. His last name was Yang and his first name was Guang. He was the second son of Emperor Wen of the Sui Dynasty. Emperor Wen had the previous emperor assassinated to usurp the throne. The previous emperor was Emperor Jing of the Northern Zhou Dynasty, who was Emperor Wen's grandson.

Yang Guang instigated his father to demote his older brother so that he could become the crown prince. Later on, in order to ascend to the throne sooner, he murdered his father and then ordered the execution of his older brother.

After his enthronement, craving for fame and greatness, he constructed numerous large-scale buildings, expanded the Great Wall and built outlying royal palaces. He was also totally self-indulgent and engaged in wanton sexual practices.

To be able to admire and appreciate the wild Chinese viburnum flowers, he constructed the Grand Canal, and built dragon-boats to carry beautiful women and tour the city of Yangzhou. He enjoyed himself so much that he was reluctant to go home. Having wasted so much manpower and natural resources due to his extravagant exploits, cries of discontent rose from every corner of the empire, plunging the country into an abyss of misery. Eventually, he was killed by Yuwen Huaji.

Consequently, warlords, rebels, and heroes rose up in rebellion, each proclaiming himself to be the emperor or king of the part of the empire they had conquered. The empire disintegrated into chaos and war, and commoners suffered extreme distress and agony, as if being burnt alive, or drowned in water. Many lost their homes. It was around that time that Li Yuan led a rebellion which started in the city of Taiyuan and captured Chang'an, the capital. This marked the demise of the Sui Dynasty. Thereafter,

我們在這兒念佛，不論什麼時候，早晚或者中午，繞佛必須要前後相就。因為地方本來是很小的，你距離太遠了，這是不如法的，不次第。前邊若覺得後邊走得慢，前邊的人就應該走慢一點，遷就遷就後邊的人；後邊的人覺得前邊的人走得太快了，也可以稍微腳步抹上一點油，走快一點。不要在這很小的地方，人也不多，繞佛的時候，甚至於像相距幾百個miles那麼遠，這是最不如法的。

懂佛法的人，不是盡任著自己的性，也要照顧大家才對的。今天，尤其這個沙彌尼，你前邊那個人沒有走出去，你在後邊就不應該走出去；那麼前邊那個人呢，應該照顧後邊那個人，看後邊的人距離太遠了，你走出去他還不知道呢！這樣子就是一個最不如法的行為。我們學佛法，處處都要循規蹈矩，不以規矩就不能成方圓，一定要照著規矩去做去，不可躡等而進，不可以像獨夫那麼個樣子，獨斷獨行。這是今天我告訴你們的，聽過之後，再不可以有這個毛病發生，再有這個毛病發生，那就是想要在道場裏頭製造麻煩，製造too much trouble，不想如法次第。

隋煬帝就是一個不守規矩、不尊重規矩的人。因為他不尊重規矩，所以就盡出一些濫命，不合法度，不合人情，不合國法，不合天理。因為他不合天理、不合人情、不合法度，所以他滅亡了。他若處處循規蹈矩，處處依照國家的法令去做，循乎天理，不違背上帝好生之德，他也不會滅亡的。他的滅亡，並不是天教他滅亡的，也不是人教他滅亡的，也不是地教他滅亡的，他是自取滅亡，自己把自己推到一個無路可走、沒有生機可循的境界上，所以終歸於盡。

至於統理國家，那是「有德者居之，無德者失之」。要有德行，就能持久；沒有德行，就是得到也很快就失去了。那麼說來說去，古今中外所有的人，每一個人都是我們的一面鏡子。我們要用這個鏡子照照自己，照照他人，互相照一下；互相一照，或者我們相貌端正，我們心術清淨，我們相貌醜陋，我們心裏頭污濁邇邇，就無所遁形了，就能看得出了。

☞待續

**every warlord and rebel was brought under his control, and the Tang Empire was established; it held an unprecedented expanse of territories.**

**Commentary:**

Whenever we are chanting the Buddha's name here, be it in the early morning, at noon or in the evening, we must follow while circumambulating. The space is limited here. You therefore must close up the gaps to either the person in front of or the one behind you, otherwise it doesn't accord with the Dharma. If the person in front observes that the person behind is slow, then it is proper to slow down to accommodate the speed of the person behind; if the person behind thinks the person in front walks too fast, then one could speed up a little bit to concord. It doesn't accord with the Dharma if two people keep miles away from each other during circumambulation in such a small space.

This is to understand that Dharma is not about self-will, but one needs to be considerate and take care of other people. Today, the Shramanika should not have walked out ahead of the person who was in front of her. What about the person in front then? One should also take care of the person behind. If the person behind you is too far away, when you go out, he or she may not even notice it. This is an example of a kind of behavior that doesn't accord with Dharma. We should do everything according to the rules since we are learning Dharma here. Without a compass and square, one cannot form squares and circles. Similarly, one must always follow the rules and should not overstep and be dictatorial. This is what I teach you today. After hearing this, you should not make the same mistake any more. If you make this mistake again, that means you want to make trouble in this Way place, making too much trouble and not accord with the Dharma.

Emperor Yang of Sui was a person who was disrespectful of the rules. He disregarded human feelings, disobeyed the law, and did not accord with the laws of nature and the laws of the country. That is why he was doomed to lose his life and kingdom. If he had adhered to the proper way of running a country, by ruling in accordance with its laws and codes, and had not gone against Heaven's principle of compassion for living beings, he would not have suffered such a fate. His demise had nothing to do with Heaven, Earth, or other people; rather, it was he who pushed himself down the ruinous path of no-return. He not only caused his own death, but also the death of many others.

As for ruling a country, it follows that "with virtue, one can rule; without virtue, one loses power." A ruler who is virtuous will reign for a long time, whereas a ruler without virtue will quickly lose his position, even if he is successful when acquiring power. After all, whether in ancient times or today, whether in China or elsewhere, every person can serve as a mirror for us. We should use this mirror to reflect on ourselves and see whether our appearance is upright or ugly, whether our mind is pure or defiled. Then everything will be revealed in the mirror, without exception--nothing can escape it.

☞To be continued