



六國封榮——

蘇秦 (續)

Receiving High Glory
in Leading the Six States— Su Qin

(continued)

宣化上人講述於1988年3月11日

李鎔洲 英譯

Lectured by Venerable Master Hsuan Hua on March 11, 1988

English Translation by Tiger Li

雖然被刺，他臨死還是沒明白，還要製造因果報應，想要報仇雪恨，沒辦法像佛捨生命救眾生。他對齊王說：「你應該給老百姓出個告示說蘇秦是個奸人，誰把他刺死，誰就有賞，賞萬兩黃金。」佈告一貼出，果然刺客生出貪心，忘了殺人償命這個道理，財迷心竅，想要去領賞，於是到齊王那兒承認蘇秦是他殺的。齊王就把這個刺客捉住，斬首示眾。這都是製造因果報應。

評曰：

貪慕虛名 智奇謀宏
名利未泯 六國封榮
縱橫天下 任運西東
終被刺死 遣計捉凶

「貪慕虛名」：蘇秦這一生懸梁刺股，無非是為了了一個虛妄不實的名。

「智奇謀宏」：他的智慧很奇怪，不是一般人所能比，他的謀略也非常廣大高明。

「名利未泯」：可惜他名利心未泯，一生都是搞名搞利，沒有

On the verge of death, he was still unclear — he wanted revenge but didn't realize that he would get in an endless cycle of revenge. He was unable to be like the Buddha who renounced his own body for the sake of saving living beings. He told the king of Qi, "You should announce to your subjects that Su Qin was a vicious person; whoever killed him will be rewarded ten thousand taels of gold by the state." As soon as the announcements were posted, the assassin became greedy and forgot the principle of "taking one life, you need to pay back one life." Blinded by his own greed, he sought the reward by admitting that he was the assassin. The king of Qi had him arrested and publicly beheaded. All these actions created the causes and conditions for future retributions.

A Verse Says:

**Greedy for fame and vainglory,
Extraordinarily clever and full of stratagems,
Yearning for fame and profit,
He receives high glory in leading the six states.
Becoming unrivaled in the world,
He roams east and west freely,
But meets a violent death by assassination,
Leaving behind a plan to catch his assassin.**

Commentary:

Greedy for fame and vainglory. Su Qin [rose to prominence due to his hard work] — as in the Chinese idiom of "hanging his hair and piercing his thigh" — his whole life's efforts were spent for naught but illusory fame.

Extraordinarily clever and full of stratagems. His cleverness was rare and exceptional, which was far above the average; his strategic acumen was brilliant and profound.

Yearning for fame and profit. What a pity that he spent his whole life to achieve fame and profit, and could not see through them.

把名利這兩個字看破。

「六國封榮」：六國封他為丞相，可說是富貴到了極點。

「縱橫天下」：他提倡縱橫學說的合縱政策，令六國互相幫助聯合起來對付強秦。

「任運西東」：他任憑自己願意東就東，願意西就西，所行所做非常專制，各國國王都要尊重他。

「終被刺死」：因為他驕傲、不可一世，所以天妒多才，就被妒忌他的人刺死了。

「遣計捉兇」：可是臨終前他還有辦法，告訴齊王如何能捉住兇手，果然就把這個兇手給捉住。可是他捉住這個兇手，將來人家也要捉住他這個兇手，互相製造因果報應，永遠沒有一個了的時候。

又說偈曰：

輪迴六道任浮沉
功名利祿蓋真心
遊說戰國封宰相
敵對強秦求昇平
智者千慮有一失
仁君萬代無禍根
因果循環須謹慎
善惡報應莫怨人

「輪迴六道任浮沉」：我們人在六道裡輪迴，忽然而天，忽然而地。忽然做了善功德，或者就升到天上，或者做人，或者做阿修羅，到了三善道；要是造一些罪孽，就往下沉，或者變畜生，或者做餓鬼，或者墮地獄，到了三惡道。

「功名利祿蓋真心」：蘇秦被功名利祿蒙蔽他真正的智慧，所以雖然那麼能說，結果還是被人刺死，沒有明哲保身的智慧。

「遊說戰國封宰相」：他去游說六國，六國都封他做宰相。

「敵對強秦求昇平」：六國聯合起來對付一個秦國，希望沒有那麼多戰爭。

「智者千慮有一失」：雖然他再有智慧，樣樣都想得通，可是聰明一世，糊塗一時，還是被人刺死。

「仁君萬代無禍根」：好像堯、舜、禹、湯、文、武，這些愛民如子，為老百姓謀幸

He receives high glory in leading the six states. All the six states bestowed the title of “prime minister” unto him, which was the greatest mark of honor and wealth.

Becoming unrivaled in the world. He promoted the art of political alliance so that the six states could help each other form a strong coalition against the aggression of the strong Qin.

He roams east and west freely. He was at ease with his own will and wishes. His way was tyrannical and all the kings of the states respected him and honored his wishes.

But meets a violent death by assassination. Because of his arrogance and the thought that nobody on earth was his better, Heaven and the people were jealous of him and had his life taken away by an assassin.

Leaving behind a plan to catch his assassin. Before his death, he devised a scheme to catch the assassin, which he told the king of Qi. In future lives, an assassin will come back after Su Qin and capture him in the same way — thus, creating a never-ending cycle of cause and effect.

Another Verse Says:

Revolving in the six paths, rising and falling,
Riches and glory blanket his true mind.
Traveling about to win over kings, he becomes a prime minister,
Fighting the mighty Qin so as to have peace prevail in the world.
Even a clever one is not always free from error,
But a humane ruler is free from trouble for ages.
One must be cautious about the cycle of cause and effect,
And blame not of others for having good and bad retributions.

Commentary:

Revolving in the six paths, rising and falling. We people revolve in the six paths, suddenly ascending to heavens and suddenly descending to the earth. By doing a lot of meritorious good, we ascend to the three wholesome paths of humans, asuras, and gods; or by committing offenses, we fall into the three evil paths of animals, hungry ghosts, and hell beings.

Riches and glory blanket his true mind. Su Qin was blinded by fame and gain and thus his true wisdom was covered. So, although he possessed such great eloquence, he was assassinated because of his lack wisdom of survival.

Traveling about to win over kings, he becomes a prime minister. He traveled about to win over the six kings and all of them appointed him as the prime minister.

Fighting the mighty Qin so as to have peace prevail in the world. The six states united to cope with the strong Qin, in hope to deter Qin from having so many wars.

Even a clever one is not always free from error. No matter how clever or capable he was — he was smart for his whole life — but he was befuddled at the critical moment and couldn't escape being assassinated.

But a humane ruler is free from trouble for ages. Virtuous kings like Yao, Shun, Yu of Xia, Tang of Yin, Wen and Wu of Zhou looked after their

福的賢聖君王，他們沒有後患，世世都是很平安的。

「因果循環須謹慎」：因果報應是報來報去的，所以我們做人對因果報應必須很謹慎。

「善惡報應莫怨人」：善有善報，惡有惡報，報應到的時候，不要亂怨天尤人，因為因果報應是絲毫不爽的。我們學習佛法，聽到蘇秦富貴功名享受到了極點，結果還是被人殺了，就要知道世間一切一切都是無常的。❀

subjects as their own children. Thus, none of these kings had troubles, and their offspring enjoyed long-lasting peace and order in the kingdoms.

One must be cautious about the cycle of cause and effect. Retributions of cause and effect are reciprocal and never-ending; so as human beings, we need to be extremely careful about it.

And blame not of others for having good and bad retributions. Fortunes are reaped from good deeds, and misery results from wrong deeds. When undergoing our due retributions, we shouldn't complain or blame others, because the workings of the law of cause and effect are never off by a hair's breadth. In Su Qin's case, even though he reached the zenith of riches and glory, he still died at the hands of an assassin. Therefore, everything in the world is impermanent. ❀

定力夠，什麼境界也搖動不了你的心了！

With Enough Samadhi, No States Can Move Your Mind!

宣化上人開示於1968年楞嚴講習班·比丘尼近經 英譯

A Talk Given by Venerable Master Hua during the *Shurangama Sutra* Lectures in 1968 • English translation by Bhikshuni Jin Jing

我說這個「視而不見、聽而不聞」這種境界，我們人都被境界轉而不能轉境界。你最初看見一個東西就很注意的，時間一久就忘了；忘了，也就沒有了。好像那種古老的鐘，你天天聽這個鐘「滴答、滴答、滴答」響，你聽慣了，你聽不見的。當這個鐘「滴答、滴答」響，你不知道了。為什麼不知道？把這個鐘忘了！你那兒一想起，一注意，哦，那個鐘就又「滴答」響了！由這一點，就證明你這個心，若不著住這個上面，就會沒有的。所謂「眼觀形色內無有，耳聽塵事心不知」。

你隨著大家在這兒用功打坐，說是挨著你那個人有動靜，你不要怪那個人，是你定力不夠。你定力夠，挨著你那個人他怎麼樣動靜，你也不知道的。為什麼你知道他動？因為你心裡動了；你心裡若不動，他就動也不會動了！所以這也就是境界。小的境界、大的境界、好的境界、壞的境界，你只要會運用佛法，都沒有問題的。說：「我現在不會用！」不會用？要想法子學著會用，要往這條路上走！你工夫深了，自然就不為境界轉了。你定力夠，什麼境界也搖動不了你的心了！

所以你真有定力了，你到什麼地方都是平安的；你沒有定力，到什麼地方，平安的地方都會不平安了，因為你心裡動。你若有定力，到任何的地方，都可以把這個境界轉過來；這也是很要緊的！❀

Speaking of the state that “one looks but does not see, one hears and yet doesn't listen,” people are always turned by the states instead of the other way around. When you first see something, you pay a lot of attention to it. However, after time passes by, you forget and nothing happens. Just like an old clock. You hear it “tick-tock, tick-tock, tick-tock” everyday. When you are used to the sound, it's like you don't hear it anymore. When the clock goes “tick-tock, tick-tock, tick-tock,” you aren't aware of it anymore. Why is that? You've forgotten about the clock already! But as soon as you remember the clock and pay attention to it, you hear it ticking again. From this point, it proves that if the mind is not attached to something, that thing disappears. So, it is said, “The eyes see shapes and forms but there is nothing inside. The ears hear mundane sounds but the mind doesn't know at all.”

As you follow the group to meditate here, do not blame the person sitting next to you if he/she moves. It's you who do not have samadhi. If you have enough samadhi power, you won't notice anything the person next to you does. Why do you know he/she moves? It's because your mind has moved. If your mind doesn't move, even if the next person moves, it's like he/she hasn't moved. Hence, these are called states. Whether they are small states, big states, good states, bad states, as long as you know how to use Buddhadharma, there is no problem. You may say, “I don't know how to use it!” Don't know how? You've got to find a way to learn it and move forward on this path. When your skills become deeper, you will naturally not be moved by states anymore. With enough samadhi, your mind will not be moved by any states!

Therefore, if you have true samadhi power, everywhere you go is peaceful. Vice versa, if you have no samadhi power, any peaceful place you go to will not be in peace anymore. The reason is your mind has moved. If you have samadhi power, you can turn these states. This is very important! ❀