

移風易俗—西門豹 (續)

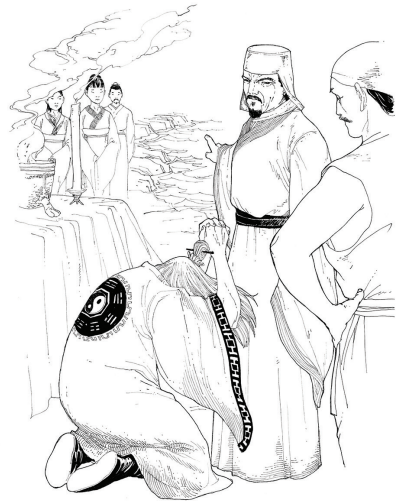
Reforming People's Norms — Ximen Bao (continued)

宣化上人講述於1988年5月13日

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Lectured by Venerable Master Hsuan Hua on May 13, 1988

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怎麼叫「巫」呢？廣東話叫做「鬼上身」，臺灣、馬來西亞就叫「跳童」，臺灣又說「乩童」。這一類的人一來就哆哩哆嗦，橫眉豎眼，令人一見到他就毛骨悚然，恐懼不安了。

巫婆流跑了，縣官西門豹說：「她一定會見到這個河伯，大約不久就會有回音了。」等了大約幾個鐘頭，因為天氣炎熱，把等的人都曬出了一身汗，縣官也有點受不了，就說：「不行，她這個女人不會辦事。你這個男巫應該去催催她，你趕快去！」這麼一說，把這個男巫嚇得魂不附體，真魂出竅，失魂落魄的。就像小孩子小的時候驚著、嚇著了，就要叫魂，那都是魂不附體、魂飛魄散。

這時候男巫知道他這一去也是沒命了，就不敢去，於是跪下求饒，請縣令饒他命。說他從現在開始，立誓不再害人了，要改過自新，改惡向善。所以縣令也就沒有把他送去。就這樣，西門豹把這個迷信的風氣改了，改正這

What is this “shaman” about? In Cantonese it is called *guishangshen* (possessed by a ghost); in Taiwan and Malaysia, it is called *tiaotong* (dancing medium); and in Taiwan, it is also called *jitong* (a diviner). When they are in a trance, their bodies shake, they glare fiercely. This makes people so frightened that their hair stand on end; they feel very unsafe.

Seeing the shaman washed away, Ximen said, “She is on her way to see the river spirit and will probably report back soon.” The weather was blazing hot and everyone was sweating profusely under the hot sun. Although they waited for several hours, the shaman had still not returned. The magistrate then said to the male shaman: “This will not do! This woman does not know how to handle such matters. You, the man, quickly go now and hasten her!”

Hearing this, the male shaman was frightened out of his wits and he almost fainted; it is as described [in the Chinese idiom], “His soul almost flew out of his body” — a case of someone’s spirit being scattered or lost. For example, when a child who is very young is terrified, his spirit or soul may suddenly separate from the body and become scattered. Someone [with the necessary spiritual capability] then has to recall these shares of the soul or spirit that dispersed in order for the child to become “whole” and normal again.

Knowing that he would die if he were to be thrown into the river, the male shaman dared not face the same fate. He quickly knelt down and begged the magistrate for forgiveness. He swore never to harm people again, resolved to reform and turn over a new leaf; that is, to turn away from evil and tend towards good. Consequently, the magistrate did not dispatch him to the river spirit. From that moment on, this superstitious custom ceased and their unfounded belief was rectified. With Ximen’s endeavors to bring about a happy life for all, everyone was content with their livelihood. In order to solve the flooding problem caused by the overflowing river, Ximen had twelve canals dug to divert excess water from the river. It also helped serve the irrigation needs of farmlands. Under his administration, the people enjoyed ample clothing and food. They sang praises about this official’s

個陋習，造福人群，從此老百姓就各安其業了。又因為要整治河水氾濫，多開鑿了十二個水溝，令水有流通的地方，又可以用來灌溉老百姓的田地。百姓豐衣足食，因此都非常感激他這種清官的恩惠，感恩報德，對西門豹稱揚歌頌。

贊曰：

愚民無知 以盲引盲
河伯娶婦 太過荒唐
移風易俗 制止巫娘
改變風氣 救護善良

「愚民無知，以盲引盲」：老百姓沒有知識，沒讀過什麼書，也不識字，所以都愚而無知。巫婆說要送童女給河伯做妻子，老百姓也沒有一個敢反對的，以訛傳訛就這麼下去了。就像盲人帶瞎路，盲人騎瞎馬，你說會走到什麼地方去？

「河伯娶婦，太過荒唐」：最可笑的就是河伯娶婦，傳出這樣一個風氣，簡直太滑稽、太離譜了。沒有比這種更不合理、不合法的事情了，所以太過荒唐。

「移風易俗，制止巫娘」：西門豹能移風易俗，把這種風氣給改了。巫娘不是說河伯要娶婦嗎？他就給送去一個老的，叫這個老的給河伯做太太去。那麼這個老的去，大約一個頂十個，以後就不用再去了。

「改變風氣，救護善良」：他把這個風氣給改變了，為民除害，把善良的人保持住。

又說偈曰：

明鏡高懸照邪奸 為民除害懲巫貪
憐愍無知老百姓 掃盡魔術大惡頑
黎庶從此破迷信 十方愛戴各平安
西門縣令清廉父 德澤普被萬眾歡

「明鏡高懸照邪奸」：這位西門豹

honest and upright character, and felt deep gratitude for his kind and beneficial governance.

A verse in his praise says:

**The foolish were ignorant;
The blind led the blind.
River Spirit marrying a maiden?
How absurd that was!
To reform the norm,
He stopped the female shaman.
By changing local custom,
He saved the good citizens.**

Commentary:

The foolish ones were ignorant. The common folks were lacking in knowledge, uneducated, and illiterate; thus they were ignorant. **The blind led the blind.** The female shaman said that every year, a maiden had to be delivered to the river spirit to become his wife, and nobody dared to oppose her; thus this falsehood spread from one to another [causing people to stray farther and farther from the truth.] This was just like the blind leading the blind, or a blind person riding a blind horse. In both situations, where do you think these people were heading towards?

River Spirit marrying a maiden. It was most nonsensical and ridiculous that such a phenomenon happened! Nothing could have been more unreasonable than a river spirit marrying a maiden — this scheme was obviously illegal. **How absurd that was!**

To reform the norm. Ximen reformed the bad customs and rectified the social norms.

He stopped the female shaman. The shaman said the river spirit needed to marry a maiden, didn't she? So Ximen sent the old shaman to be the river spirit's wife. Maybe this old shaman was as good as ten maidens, so it was unnecessary to send any more maidens thereafter.

By changing local custom. Ximen reformed the superstitious practice. **He saved the good citizens.** He protected these wholesome people by ridding evil for them.

Another verse says:

**Like a bright mirror suspended on high, he revealed the wicked.
He rid people of their woes by removing the greedy shaman.
Sympathizing with the ignorant commoners,
He swept away the great evil playing demonic tricks.
Ever since then the people's superstition was cast off.
Living in peace, folks throughout the ten directions admired him.
Magistrate Ximen, an incorruptible fatherly official;
All the multitudes rejoiced, basking in his beneficent.**

好像一塊明鏡似的，懸在空中，把奸邪的這種心肝脾肺腎都給照出來了。這個照妖鏡照奸邪，照這些專門來害人的人。

「為民除害懲巫貪」：他能為老百姓除去巫婆害人的這種行為。因為巫婆貪錢而害人，所以他為民除害。

「憐愍無知老百姓」：他因為憐愍這些無知的老百姓。

「掃盡魔術大惡頑」：掃盡這種妖魔鬼怪的魔術，掃盡這種大惡又最頑固不化的人。大概這也是她(巫婆)的果報，因為有無數的青年女子都含怨而死而欲報仇，故輪到她去陪嫁。

「黎庶從此破迷信」：黎，就是黑頭髮的人。庶，就是庶民、老百姓。這些個黑頭髮、年輕的老百姓，從此都不信這個迷信。

「十方愛戴各平安」：十方所有的人都愛戴西門豹，令他們都很平安了。

「西門縣令清廉父」：西門豹這個縣令真是一個清廉的父母官。

「德澤普被萬眾歡」：他這個功德做得是很普遍的，能救這一方的老百姓的生命，所以大家特別地歡喜，特別地需要他來救度。❀

Commentary:

Like a bright mirror suspended on high, he revealed the wicked. Ximen was like a bright mirror hanging high in the sky, revealing the wicked ones' innermost thoughts — as said in Chinese, their hearts, livers, spleens, lungs, and kidneys were all exposed. A demon-spotting mirror spots the wicked; it spots those who exclusively come to harm people.

He rid people of their woes by removing the greedy shaman. To help the local citizens, he removed the shaman who cheated and harmed the people. It was because of the her greed for money that the shaman deceived and harmed people; thus Ximen rid her for the people.

Sympathizing with the ignorant commoners. He pitied the naive common folks.

He swept away the great evil that played demonic tricks. He swept clean all traces of the tricks of monsters, ghosts, demons, goblins, and other weird entities, including those people who were most stubborn and difficult to be taught and transformed.

This was perhaps the shaman's own due retribution — so many young maidens had drowned, seething with hatred and resentment. With them seeking revenge, it became her turn to “marry” the river spirit.

Ever since then people's superstition was cast off. Lí (黎) means someone with black hair and shù (庶) means common folks. Combined, this phrase Lishu means the multitudes of common people, especially those younger ones [who worked on the farmlands]. They no longer subscribed to such superstitious beliefs.

Living in peace, folks throughout the ten directions admired him. Under Ximen's administration, the people lived peacefully; everyone liked and respected him.

Magistrate Ximen, an incorruptible fatherly official. Ximen was an honest and upright magistrate who treated all as his own children.

All the multitudes rejoiced, basking in his beneficent virtue. His merit and virtue pervaded everywhere, reaching everyone. He saved the lives of local citizens who were so delighted — they truly needed his rescue. ❀

你看那魚在水裡頭，牠願意向哪一個地方去游，就游到什麼地方去，很自由的。可是魚在水裡頭不知道有水，以為世界就是這樣子的。人在風裡頭生活也不知道有風。你說風是什麼顏色啊？看不見，也就和魚在水裡頭是一樣，都是自己造的業所得的果報，並沒有一個神來支配你，也沒有一個佛來管著你。佛也不管這個閒事，菩薩也不管，神就更管不了。所以各位對這一點應該要注意。

——宣公上人《華嚴經淺釋》 須彌頂上偈讚品第十四

Take fish for example. They can swim wherever they want in the water. They are also very independent. But fish in the water are not aware of the water. They consider it their world. People in the air are not aware of the air. People live in the air, but they don't even see it. To them it is invisible. That is the same way fish are in water. This is all because whatever karma you create causes you to undergo that retribution. It certainly is not the case that there is a God controlling you. Nor is there a Buddha telling you what to do. Buddhas don't pay attention to such small matters. Bodhisattvas also don't pay attention. How much the less would a god be able to watch over you.

—Chapter 14: Praises at the Summit of Mount Sumeru, in the *Flower Adornment Sutra* with a Commentary by the Venerable Master Hua