



【水鏡回天錄白話解】

憶曾子 (續)

WATER-MIRROR REFLECTIONS:
TURNING THE TIDE OF DESTINY
In Memory of Zeng Zi (CONTINUED)

宣公上人講於一九八六年九月五日

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楊維光、劉年聰 英譯 ENGLISH TRANSLATION BY YONG WEI KWONG AND LIEW YEN CHC...



曾子曰：「唯。」子出之後，門人問：「何謂也？」曾子曰：「夫子之道，忠恕而已矣。」盡己為忠，忠於事；推己為恕，恕於人。著〈大學〉，提出「三綱八目」，為求學之程序。又著〈孝經〉。孔子主張：「生，事之以禮。死，葬之以禮，祭之以禮，謂之孝。」又云：「生不養，死不葬，謂之不孝。」曾子亦注重慎終追遠之倫理觀念。後人稱為宗聖。

曾子曰：「唯。」曾子一聽就明白，他說：「是！」是這樣子。他因為明白，也就好像釋迦拈花，迦葉微笑，這個法門他明白了。他明白了，可是一般其他孔子的學生不明白，所以孔子一出去，門人問曾子：「夫子所說的話，是怎麼樣一回事？」

曾子曰：「夫子之道，忠恕而已矣。」夫子所講的道理，就是忠以律己，恕以待人，也就是「己所不欲，勿施於人」。盡己之為忠，盡到自己的責任，就是忠心；原諒人，就是恕，能寬恕他人，這種思想就是恕。這是忠恕之道的說明。

曾子著作《大學》，所講的是「三綱領，八條目」。

三綱領，就是明德、親民、止於至

Text:

Zeng Zi agreed. After the Master had left, the other students asked, "What is the explanation for this?" Zeng Zi answered, "The Master's teachings are all about honesty and forbearance." Putting in one's best effort is to be honest in one's undertakings; giving in to others is to show forbearance. He wrote The Great Learning in which the Three Programs and Eight Articles are advocated as a method for acquiring knowledge. He was also the author of The Classic of Filial Piety. Confucius said, "When one's parents are alive, serve them respectfully. When they are dead, arrange for their funerals and perform memorials in accordance with the rites. This is called filial piety." It is also said: "If one does not care for one's parents when they are alive or bury them when they are dead, one is considered unfilial." He also emphasized the ethical concept of arranging for the funeral rites of one's parents and conducting memorials for them. Later generations honored Zeng Zi as the "Ancestral Sage".

Commentary:

Zeng Zi agreed. When Zeng Zi heard this, he understood immediately and agreed with the Master. His understanding was analogous to Venerable Kashyapa smiling when Shakyamuni Buddha held up a flower. He understood this dharma door. However, the other students did not understand. Therefore, after Confucius had left, they asked Zeng Zi, "What is the meaning of the Master's words?"

Zeng Zi answered, "The Master's teachings are all about loyalty and forgiveness." The principles expounded by the Master are to loyally carry out one's duty and to be forgiving of others. That is to say: "Do not do to others what you would not want others to do to you." To loyally do one's duty means to try one's best, to fulfill one's responsibilities; to forgive means to be magnanimous towards others. This is an explanation of the principles of loyalty and forgiveness.



善。明德，你要明亮了自己的德行；新民，用你明德的德行，令其他的人也明明德；止於至善，你要在最好的地方修行，要停止到至善。

八條目，是格物、致知、誠意、正心、修身、齊家、治國、平天下。格物，要格出你的物欲，把你的私欲都格出去。所謂「氣秉所拘，物欲所蔽」。你有了物欲，就遮蓋你的智慧；你若沒有物欲，智慧就自然現前了。

我們人為什麼沒有智慧？就因為物欲太大了，所以把智慧都遮蓋住。你不被氣秉所拘，物欲所蔽，就是格物，革除你的物欲；致知，你能把私欲革除，你的智慧才能擴展開發；誠意，你誠意了，凡事謹慎其事；然後要正心，你若有邪知邪見，那也是不行的；正心後才能修身；知道修身了，你才懂得齊家；懂得齊家，你才懂得治國；懂得治國以後，你才能使天下太平。

他又著了〈孝經〉。孔子對孝道講的是「生，事之以禮；死，葬之以禮，祭之以禮」，這謂之孝；若生不養，死不葬，謂之不孝。父母活著時，我們事奉父母要合乎禮；死了之後埋葬時，我們也要按照禮節去做。

死後，逢年過節要祭祀；祭祀時，要按照禮節去做，不可敷衍了事。父母生時不養，父母死了不葬，這就是不孝。所以他主張「敦倫盡分」，即是敦厚你的倫常，盡你的本分。「慎終追遠」。在父母臨終時，敬慎其事，可當大事，要很謹慎、很恭敬地辦這個事情。在逢年過節紀念日時，要回憶父母的音聲笑貌及德行，所以一般世人稱曾子為「宗聖」，他是繼續孔門之道統。

☞待續

Zeng Zi wrote *The Great Learning*, which talks about the Three Guidelines and Eight Articles. The Three Guidelines are “to radiate with virtue, to motivate people to cultivate virtue, and to aspire to ultimate goodness.” The first refers to enhancing one’s virtuous conduct; the second means to have exemplary conduct that others can emulate; and the third means to cultivate in the best environment until the ultimate goodness is achieved.

The Eight Articles are “to get rid of material desires, to acquire knowledge, to be sincere, to rectify one’s thoughts, to cultivate oneself, to put one’s family in order, to govern the country, and to bring peace to the world.” You should *get rid of your selfish material desires*. It is said, “We are limited by our temperament, and covered up by our material desires.” If you have desires for material things, your wisdom will be covered up. If you have no such desires, then your wisdom will naturally surface.

Why is it that we human beings lack wisdom? It is because our immense material desires have concealed our wisdom. If you are not stifled by your cravings or restricted by material desires, that means you have cut off your material desires. *To acquire knowledge* is to eliminate your selfish desires so that your wisdom will manifest and broaden. *To be sincere* is to be careful in all undertakings. Then you have to *rectify your thoughts*. If you harbor deviant knowledge and deviant views, that will not do. It is only when you have rectified your thoughts that you will be able to *cultivate*. With self-cultivation, you can then *put your family in order*. Having put your family in order, you will know how *to govern the country*. In this way, you will be able *to bring peace to the world*.

He was also the author of *The Classic of Filial Piety*. Confucius said, “When one’s parents are alive, serve them respectfully. When they are dead, arrange for their funerals and perform memorials in accordance with the rites.” This is called filial piety. If one does not take care of one’s parents when they are alive or bury them when they are dead, one is considered unfilial.” When our parents are alive, we must serve them in accord with propriety. After they have passed away, we must arrange for their funerals according to the rites. Thereafter, on New Year’s Day and other festivals, we must accordingly observe and pay respect to them without being perfunctory. One is unfilial if one does not take care of one’s parents when they are alive or bury them when they are dead. Therefore, he advocated the principle of “*establishing sincere human relationships and fulfilling one’s role and responsibilities*.” The phrase “arranging for the funeral rites of one’s parents and conducting memorials for them” means that when our parents are on the verge of death, we must treat the occasion seriously and respectfully as it is a very important matter. Because Zeng Zi promoted these ideas of Confucius, on New Year’s Day and during festivals and memorials, we must remember our parents’ voices, smiling countenances and virtuous conduct. That was why the general populace honored Zeng Zi as the “Ancestral Sage”. He continued the transmission of the orthodox teachings of Confucianism.

☞To be continued