



【水鏡回天錄白話解】

REFLECTIONS IN THE WATER-MIRROR: TURNING THE TIDE OF DESTINY



丁蘭

DING LAN

宣公上人講於一九八八年七月十五日

LECTURED BY THE VENERABLE MASTER HUA ON JULY 15, 1988

朱果凡 英譯 ENGLISH TRANSLATED BY NANCY CHU

贊曰：漢時丁蘭 作人指南
刻木奉親 禮拜心虔
妻侮針刺 流淚難乾
善教改過 福德無邊

「漢時丁蘭」：漢朝有個叫丁蘭的，「作人指南」：他能做人人一個摹仿的榜樣，一個指南針。他做什麼呢？

「刻木奉親」：他用木頭刻他父母的肖像，拿來奉養。「禮拜心虔」：禮拜的心非常的虔誠，非常的誠懇。

「妻侮針刺」：他太太欺侮這個木像，用針刺這個木像；「流淚難乾」：這個木像居然會流淚了，這也是有一種靈感。

「善教改過」：丁蘭善於教化太太，令她改過自新，令她不再犯過錯。「福德無邊」：丁蘭所修來的福，所修的德，都是無量無邊的。

又說偈曰：

天地重孝溯本源	至德要道救坤乾
孔聖心法傳曾子	顏回血脈化女男
刻木奉親追思遠	引針暗刺痛心田
感而遂通不思議	偶像流淚示奇冤

「天地重孝溯本源」：這個天地所重的，就是一個孝道。你要是追

Praise:

Ding Lan of Han was a compass for the people.

He carved wooden figures of his parents and sincerely paid respects to them.

His wife abused them by piercing them with a needle;

The tears they shed were difficult to stop.

Good teaching made her change her ways, creating limitless merit and virtue.

Commentary:

Ding Lan of Han was a compass for the people. In the Han Dynasty, there was a man called Ding Lan who set an example for all people to follow; he acted as a compass for them. What did he do?

He carved wooden figures of his parents and made offerings to them. He **sincerely paid respects to them.** When he bowed to them he did so with a sincere mind, very earnestly.

His wife abused them by piercing them with a needle; the tears they shed were difficult to stop. It was an efficacious response that the wooden figures actually shed tears.

Good teaching made her change her ways. Ding Lan's teaching caused a transformation in his wife, so that she turned over a new leaf and never made this mistake again. **Creating limitless merit and virtue:** the merit and virtue that Ding Lan cultivated was limitless and boundless.

Another verse:

Heaven and earth value filiality, returning to the original source.

The highest virtue and fundamental way can save the world.

Confucius transmitted his mind dharma to Zeng Zi.

Yan Hui's essential spirit transforms women and men.

Ding Lan carved wood and paid respects in remembrance of his parents,

A needle pierced the figures and hurt their hearts.

An inconceivable response opened communication:

Figures shedding tears revealed strange abuse.

究、研究，來考察考察這個本源，就因為孔子的學生有子所說的：「君子務本，本立而道生；孝弟（即今之「悌」字）也者，其爲人之本與？」那麼這個事既然是人的根本，人人應該遵守的，所以是遵守這種的訓誨。

「至德要道救坤乾」：這個孝道就是至德，也是要道。子曰：「先王有至德要道，民用和睦，上下無怨，汝知之乎？」你知道不知道啊？曾子就站起來了，說：「參不敏，何足以知之？」說，曾參我呀，是一個很魯鈍的人，不聰明，我怎麼夠資格來知道這個事情？那麼說了，孔子就說：「這個孝道啊，是天之經，地之義，民之行。所以它能救世界的男人和女人。」

「孔聖心法傳曾子」：孔聖這個心法傳授給曾子。孔門的心法是什麼呢？就是「明德，新民，止於至善」；也就是「格物致知，誠意正心，齊家治國平天下」，這都是屬於心法的。也有說這也是孔聖門的心法，傳給曾子了。

「顏回血脈化女男」：顏回他這個血脈，顏回是大孝子，孝順父母；他所留下的血脈——就是這個孝德的風氣——教化世間的男人和女人。

「刻木奉親追思遠」：那麼丁蘭刻木奉親，這是一種追思紀念父母的一種很誠心的，很遠大的一種思想。

「引針刺像痛心田」：他太太用針來刺這木像，這個木像的心裏頭痛了；所以刺痛流眼淚了。

「感而遂通不思議」：這種的事情都是這個感就有這個因，感應道交不可思議，你無法說這是怎麼回事。

「偶像流淚示奇冤」：丁蘭的父母這本來是偶像，偶像也會流淚，這就表示很冤枉的，受委屈了。被這兒媳婦用針來刺，覺得忍無可忍，那麼訴無可訴，也是啞子吃黃蓮，有苦說不出；所以只敢流淚，淚眼難乾。

Commentary :

Heaven and earth value filiality, returning to the original source. This is saying that what heaven and earth value is filiality. If you were to look further and research the origins of this principle, you would trace it back to Confucius' disciple You Zi, who said, "The superior man cultivates the fundamentals. When the fundamentals have been accomplished, the Way appears; filial piety and respect for elders are fundamental to being a good person." Since this is the root of being a person, everybody should follow this kind of teaching.

The highest virtue and fundamental Way can save the world. This way of filiality is the highest virtue and the most essential Way. Confucius said, "In the past, kings possessed the highest virtue and the most fundamental and essential Way, so the people were at peace and nobody had any resentment or anger. Do you know why?" Zeng Zi stood up and said, "I was born dull, how could I know?" He said, "I, Zeng Shen, am a very stupid person, I am not intelligent. How would I know this, I am unqualified to know this." After he said that, Confucius said, "It is filiality, which comes from the light of heaven, the nourishment of the earth, and the conduct of people, so it can save the men and women of the world."

Confucius transmitted his mind dharma to Zeng Zi. What is the mind dharma of Confucianism? It is "To illustrate illustrious virtue, to restore the people and to rest in the highest level of goodness." It is also to "investigate things, obtain the highest knowledge, be sincere in intention and upright in character, harmonize the family, rule the country, and bring peace to the world." These all belong to Confucian mind dharma, and it was transmitted to Zeng Zi.

Yan Hui's essential spirit transforms women and men. Yan Hui was also a great filial son to his parents, and the essential spirit that he left behind was the sense of filiality that teaches and transforms the men and women of the world.

Ding Lan carved wood and paid respects in remembrance of his parents. Ding Lan carved wood figures and paid respects to his parents, to express that he missed his parents.

A needle pierced the figures and hurt their hearts. His wife used a needle to pierce the wooden figures, and because the wooden figures felt the pain in their hearts they shed tears.

An inconceivable response opens communication. Where there is a response, there is always a cause. This is the inconceivable process of a response through connection with the Way; but it is impossible to explain how this happens. **Figures shedding tears reveal strange abuse.** These were basically figures of Ding Lan's parents, and when they shed tears, they were expressing their distress and resentment at being pierced with a needle by their daughter-in-law. They could neither endure it nor speak about it, like mutes eating goldenseal (a bitter plant) who cannot speak of the bitterness, so they only shed tears.