

李密 (續)

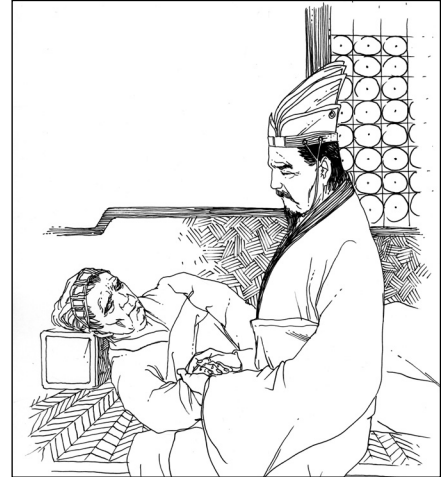
Li Mi (Continued)

宣公上人講於一九八八年七月二十二日

COMMENTARY BY THE VENERABLE MASTER HUA ON JULY 22, 1988

國際譯經學院翻譯

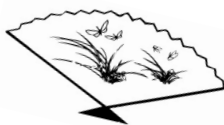
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贊曰：孝感動天 棄官養顏
上陳情表 述祖維艱
武帝施仁 許報恩先
誠感日月 留史冊篇

「孝感動天」：這個天，就是皇帝。皇帝也感動了，就不勉強他去做官了。「棄官養顏」：不做他的官，就養他祖母這個老年。「上陳情表，述祖維艱」：他對晉武帝上了一個〈陳情表〉，其中就說他和他祖母這種艱難困苦的情形。

「武帝施仁」：晉武帝看他這〈陳情表〉以後，就受感動，很同情他。「許報恩先」：就許可他奉養他祖母，先去報答祖母的恩典。「誠感日月」：他這種誠心感動了皇帝，也就等於感動日月，令皇帝也明白他的這種行爲。「留史冊篇」：就在史書上也記載他這〈陳情表〉。我們到現在讀起〈陳情表〉，也知道李密是個孝順的人，也是個忠臣。



Praise:

**Filiality moved heaven;
He gave up his position to care for his grandmother.
He submitted a Full Statement of Circumstances
Describing his grandmother's difficulties.
Emperor Wu bestowed kindness,
He granted the repayment of kindness to elders.
His sincerity moved the sun and moon,
He was written into history.**

Commentary:

Li Mi's **filiality moved heaven**. Heaven here means the emperor, who was moved by Li Mi and did not force him to be an official. **He gave up his position to care for his grandmother. He submitted a Full Statement of Circumstances, describing his grandmother's difficulties.** He submitted a Full Statement of Circumstances to Emperor Wu of Jin, in which he described his and his grandmother's difficult condition.

Emperor Wu bestowed kindness. When Emperor Wu of Jin read his Full Statement of Circumstances, he was moved and pitied him. So **he granted the repayment of kindness to elders**, and allowed him to first take care of his grandmother to repay her kindness to him. **His sincerity moved the sun and moon**, and not just the emperor, which caused the emperor to also understand this kind of conduct. **He was written into history.** He left his record in history books, which also contain his Full Statement of Circumstances. Now, when we read his statement, we also know that Li Mi was a filial person and a loyal subject.

又說偈曰：

三才天地忠孝賢 三光照耀河山川
晉時李密陳情表 漢末諸葛鞠躬全
良臣義士人欽敬 奸佞淫惡眾棄嫌
宇宙正氣德之本 美大聖神化育焉

「三才天地忠孝賢」：三才，就是天、地、人。這只是說天、地，沒有說人，就是包括人。人裏邊，就有忠的人，有孝的人，有賢而有德的人。那麼人與人就不同的，所以在天地間，就生出這麼種種色色的人，也有善人，也有惡人。

「三光照耀河山川」：三光，就是日、月、星。日、月、星照耀山河大地一切的處所，這都是沒有私的。

「晉時李密陳情表」：晉時李密寫的陳情表，是至情至性的，說得是入情入理。

「漢末諸葛鞠躬全」：漢末，就是漢朝末的時候。諸葛亮也是有很大的智慧，很大的謀略；可是他也要盡人事而聽天命，他只能說：「鞠躬盡瘁，死而後已」，盡上他自己的責任，就對得起這個劉先祖，也對得起這個劉禪了。

「良臣義士人欽敬」：到什麼時候，在什麼朝代，這忠臣和義士，人人都會恭敬他們，人人對他們都有好感。

「奸佞淫惡眾棄嫌」：奸佞淫惡，又奸又淫，就盡拍馬屁，不講直心話，只講彎彎曲曲的話。淫惡，就是又淫亂，又壞又惡。眾棄嫌，眾都唾棄他，都不願意和他接近，都討厭他。

「宇宙正氣德之本」：天地有正氣，這就是德的根本。我們這個「仁義禮智根於心；其生色也，睟然現於面，盎於背，施於四體，四體不言而喻。」他生出來的樣子，睟然間它現到他面上；他又善知道，他這個手足、儀姿以及四肢百骸，都充滿了仁義禮智。這都從心裏上生出來，對於四體都有所表現的，都有一個很好的樣子給你看；對他而言，這個四體上都有仁義禮智了，就不宣傳、不說話，也有很多人認識的，也會知道的。

Another Verse:

The Three Forces of Heaven and Earth are loyal, filial, and worthy.
The Three Lights shine upon the rivers, mountains, and streams.
Li Mi of the Jin Dynasty submitted this Statement of Circumstances.
Zhuge at the end of Han had devoted his body and soul completely.
Good officials and righteous individuals are respected by people.
Wicked and lewd ruffians are despised by the public.
The proper energy of heaven and earth is the foundation of virtue.
These beautiful, great, sagely and spiritual humans transform and nourish the people.

Commentary :

The Three Forces of Heaven and Earth are loyal, filial, and worthy.
The Three Forces are Heaven, Earth, and humanity. Here only Heaven and Earth are mentioned, but humanity is included even if it's not in the verse. On the part of humanity, there are loyal people, filial people, worthy people, and virtuous people. People are all different from each other; there are good and bad people.

The Three Lights shine upon the rivers, mountains, and streams.
The Three Lights are the sun, moon, and stars. These three sources of light shine equally upon the earth.

Li Mi of the Jin Dynasty submitted this Statement of Circumstances.
It was written with the utmost sincerity and is also agreeable and logical.

Zhuge at the end of Han had devoted his body and soul completely.
At the end of the Han Dynasty, Zhuge Liang, with his great wisdom and strategy still could not change the will of heaven. All he could say was, "I will exhaust all of my energy and will not stop until I die." He fulfilled his responsibilities and did not let down Liu Bei and his son Liu Chan.

Good officials and righteous individuals are respected by people.
Whatever the age or dynasty, loyal officials and righteous individuals are respected and liked. However, **wicked and lewd ruffians are despised by the public.** The wicked and lewd ruffians are crafty, cunning, and wanton. They speak only false and flattering words. The public despises them and is unwilling to draw near to them. They are loathed.

The proper energy of heaven and earth is the foundation of virtue.
Benevolence, righteousness, propriety, and knowledge are rooted in one's heart; their growth and manifestation were a mild harmony appearing in the countenance, a rich fullness in the back, and the character imparted to the four limbs. Those four limbs understand how to arrange themselves, without being told. These virtues grew and appeared in his countenance naturally. He also deeply understood the Way; thus his appearance, four limbs and entire body were filled with the energy of benevolence, righteousness, propriety, and knowledge. Since they were rooted from his heart, they manifested on his four limbs and became a good model for others. To him, his four limbs contained benevolence, righteousness, propriety and knowledge. People all knew and recognized him. He did not need to advertise himself or speak anything.

「美大聖神化育焉」：這個「美、大、聖、神」，就是人的四種稱號：有美人，有大人，有聖人，有神人。什麼叫美人呢？就是仁義禮智充實了，這就叫一個美人；你再「充實而有光輝之謂大」。你的仁義禮智充實了，你若盡內斂的，沒有把它發出來，那不算；你若再發揚光大，又有一種德潤身的這種光輝，這叫一個大人。

「大而化之之謂聖」，你若單單能大而不能變化，這還是不夠；你若再能變化，事大化小，事小化大，能以變化，能以隨心如意，決諸東方則東流，決諸西方則西流；能以這樣子無入而不自得，能以一切一切的問題都沒有了，這叫聖人。

「聖而不可知之之謂神」，這仁義禮智你充實到極點了，那麼聖人也不認識你了，這就叫一個神人。所以你若能這個樣的，就能參贊天地的化育，能「天地位焉，萬物育焉」；能以生育萬物，這萬物都借你的光輝，都得到你的滋潤而來生存。

These beautiful, great, sagely and spiritual humans transform and nourish the people. The “beautiful, great, sagely, and spiritual” are four names for people: beautiful people, great people, sagely people, and spiritual people. What is a beautiful person? It is someone who is fully humane, righteous, propriety, and knowledge. However, you need to “complete the goodness and brightly display it.” If you have ultimate humaneness, righteousness, propriety, and knowledge, but you are obscure and don't display it, it still does not count. If you are complete with goodness and your body is adorned with the brightness of virtue, then you are called a great man.

“A great man who exercises a transforming influence is called a sage.” If you can simply be great, yet cannot transform, it is not enough. So if you can transform by nourishing the small while serving the big, and nourishing the big while serving the small, following your own mind while staying at ease, like the water flowing to whatever direction people want it go, encountering all kinds of circumstances without getting frustrated, then all problems will vanish. This is what is meant by a sagely person.

“A sagely person who transcends our knowledge is called a spiritual person.” If you have ultimate humaneness, righteousness, propriety, and knowledge, then even sages cannot recognize you. This is called a spiritual person. If you can be like this, then you can participate in the changes and nurture heaven and earth. All of the multitudes of beings will rest in their positions and will be nourished and flourish. All of the multitudes of beings can see your radiance and receive your nourishment to survive.



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