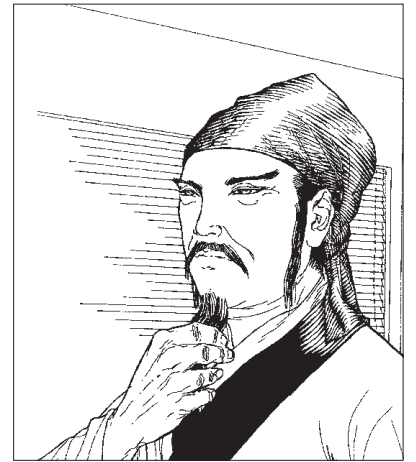


周公 (續)

The Duke of Zhou (continued)

宣公上人講於1987年11月14日
Lectured by the Venerable Master Hua on November 14, 1987
周果如 英譯 Translated into English by Winnie Tiu
修訂版 Revised Version



贊曰：

大哉周公 善與人同
訂禮制樂 度大量宏
忠心社稷 保國化民
公平耿直 無所不容

「贊曰」：這個贊就說了。

「大哉周公，善與人同」：周公是很偉大的。他能得到政權，而又不貪戀政權，把政治交還給成王，這是很不容易的一件事。所以他善與人同，他的這個善，是願意和大家分享，令大家普遍都得到他這個善；也以大家的善作為他自己的善。

「訂禮制樂，度大量宏」：在中國歷史上，周公是很偉大的。他訂明禮法、禮儀等種種法則，而且制樂以陶冶人民的性情；他所定的一切制度都記載於禮記。他的度量非常大，能包羅萬有，無所不包，無所不容。

「忠心社稷，保國化民」：他對國家社會盡上自己的忠心；不但保衛國家，又教化人民。

「公平耿直，無所不容」：他又公平，又耿直，毫無彎曲，沒有不包容的。

又說偈曰：

智慧如海一聖人 化行俗美定乾坤

Praise:

Great indeed was the Duke of Zhou,
For he shared his goodness with everyone.
He established rites and composed music
With great magnanimity and foresight.
Loyal to society and state,
He protected his country and transformed the citizens.
Being fair and upright,
There was nothing that he would not accommodate.

Commentary:

Great indeed was the Duke of Zhou, for he shared his goodness with everyone. The Duke of Zhou was a great person. He was able to acquire political power, yet he did not cling to such power. Instead, he returned the government to Emperor Cheng. This was not an easy thing to do. Hence, he shared all the good that came to him, so that everyone could benefit from it. He also rejoiced in other's goodness as if it were his own.

He established rites and composed music / With great magnanimity and foresight. In Chinese history, the Duke of Zhou was a great and eminent person. He established a system of various rituals and etiquette, and composed music to nurture people's character. All the systems he founded were recorded in the *Book of Rites*. He was magnanimous and all embracing. There was not anything that he could not tolerate and accommodate.

Loyal to society and state, he protected his country and transformed the citizens. He fulfilled his loyalty for society and his country. Not only did he protect the country, he also taught and transformed the citizens.

Being fair and upright, there was nothing that he would not accommodate. He was impartial and upright, never the least bit crooked. There was nothing that he would not accommodate.

Another Verse:

A sage with sea-like wisdom,
He refined people's manners and brought tranquility to heaven and earth.

周公耿耿安社稷 成王苦苦習治文
管叔叛亂徒獲罪 武庚被誅乃愚人
歷史評判功過白 善惡因果天理分

「智慧如海一聖人」：他的智慧非常大，有聖人之德。「化行俗美定乾坤」：他輔助年輕的國王，安定國家，把國家治理得井井有條。

「周公耿耿安社稷」：他以非常耿直的心來安定社稷。「成王苦苦習治文」：那時候周成王什麼事情也不管，每天就是很用功地學習治理國家的方法。

「管叔叛亂徒獲罪」：管叔唆使武庚叛亂，因此得罪被殺了。「武庚被誅乃愚人」：武庚其實當時只是個犧牲品，他是被人愚弄的，他自己沒有能力造反，卻又為什麼要叛亂呢？這是很愚癡的一個人！

「歷史評判功過白」：歷史自然會給予評判，功過都會大白，都會很清楚的。「善惡因果天理分」：善惡因果自有天理在那兒，它有一定的評論，所以我們不要盡用種種手段計謀，去求名求利、求取權力和地位。

The Duke of Zhou worked tirelessly to maintain peace in society,
And Emperor Cheng toiled to study strategies to govern his country.
Guan Shu rebelled and was punished for his offense;
Wu Geng, who got executed, was a fool.

History will be the judge, and all merits and mistakes will be disclosed,
Good and evil, cause and effect, will be realized under the law of heaven.

Commentary:

A sage with sea-like wisdom: He had great wisdom and the virtue of a sage. **He refined people's manners and brought tranquility to heaven and earth:** He aided the young emperor, stabilized the country, and governed it in good order.

The Duke of Zhou worked tirelessly to maintain peace in society. With a very righteous mind, he stabilized the society and state. **And Emperor Cheng toiled to study strategies to govern his country.** At that time, Emperor Cheng of Zhou set aside all other matters and studied diligently to learn strategies and tactics to govern his country.

Guan Shu rebelled and was punished for his offense. Guan Shu instigated the rebellion of Wu Geng and was executed for his offense. **Wu Geng, who got executed, was a fool.** Wu Geng at the time was actually a scapegoat, who was being fooled. Originally, he was not capable of rebelling by himself. Why then did he revolt at the end? He was just a very foolish person! **History will be the judge, and all merits and mistakes will be disclosed:** History will be the natural judge. All achievements and offenses are disclosed very clearly.

Good and evil, cause and effect, will be realized under the law of heaven. Good and evil, cause and effect will take its natural course with a review of its own. Hence, we should not use any means, schemes and plots to covet fame, fortune, power, and social status.



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