



王裒 (續)

Wang Pou (Continued)

宣公上人講於1988年7月16日 Lectured by the Venerable Master Hua on July 16, 1988
比丘近永 英譯 Translated into English by Bhikshu Jin Yong

又說偈曰：

上下無怨民和睦 本立道生世和平
慎終追遠品德厚 報恩侍親百代興
化行俗美歌堯舜 教育善良頌大成
世界人人皆如此 戰爭永息自弭兵

又說偈曰：

「上下無怨民和睦」：這是〈孝經〉上說的，孔子和曾子問答，說：「先王有至德要道，上下無怨，民用和睦。汝知之乎？」「上下無怨」這個道理你知道嗎？如果「上下無怨，民用和睦」，老百姓都互相不爭了！

「本立道生世和平」：你若能提倡這孝道，人人都知道去盡孝道，他自然不願意戰爭，不願意戰爭就少流多少血，少殺了多少人命，那麼這是和世界有關的。

「慎終追遠品德厚」：那麼人祭祀祖先，慎終追遠，這種風俗會令我們人的品德敦厚。

「報恩侍親百代興」：報答父母的恩，侍奉父母的口腹。百代興，人人若都能盡孝道，世界就沒有衰敗的時候，只有興盛。他也這樣盡孝道，這就是他這種與人不同的地方，也可以說他的一種純心良善。

Another verse:

**With no animosity between the government and the populace,
people live in harmony.
When the foundation is established,
the Way comes and peace abides in the world.
Carefully attending to the funeral rites,
tracing the memory of his ancestors, he was deeply virtuous.
By repaying kindness and serving one's parents,
one ensures prosperity for hundreds of generations.
Wang Pou's transforming of social trends
was reminiscent of Yao and Shun.
He educated others by encouraging what is wholesome,
extolling the Greatly Accomplished One.
If everyone in the world would be like this,
wars would cease and armies could retire.**

Commentary:

Another verse says: **With no animosity between the government and the populace, people live in harmony.** This is from the *Classic on Filiality*. In the *Classic on Filiality*, Confucius, in a dialogue with Zengzi, says, "Past rulers had the utmost virtue and the essential principles; if there is no resentment between the ruler and his subordinates, then the people will be in harmony, do you understand the principles?" The common people won't fight with one another anymore. With utmost virtue and the essential principles, there is peace in the world.

When the foundation is established, the Way comes and peace abides in the world. If you advocate filiality, then people will know to be filial and naturally will not be willing to go to war. If people aren't willing to go to war, then there will be less blood drawn and that fewer lives taken. So, this

「化行俗美歌堯舜」：他用他這個方法來教化一般的青年學子，能以移風易俗，令風氣都很美好的；人人都歌頌堯天舜日，在這個時代是非常好的。

「教育善良頌大成」：教育一切的青年子弟，都成為善良有用的人才；改變世界的風氣，也沒有去跳舞，也沒有去吸毒的，也沒有去打爹罵娘的，也沒有做社會之毒的，都變成善良的人。頌大成，這個還要承頌孔子的教化。大成至聖，孔聖先師這種成就，是個集諸聖的大成的一個教化。

「世界人人皆如此」：假若世界人人都像這個王裒似的，都像這個人這樣的存心，有這種愚誠的誠心，有這種真誠不變的這種志願。

「戰爭永息自弭兵」：這個世界自然就沒有戰爭了，戰爭可以說是平息了，自然而然的就槍刀入庫，馬放南山；沒有這個武器的競賽，沒有國防第一這種的國策了。現在世界的人類、世界的國家，都是本末倒置，應該做的不做，不應該做的搶著要去。什麼叫本末倒置呢？世界無論哪一個國家，應該把教育做為這國家第一要緊的政策、要緊的事項，把製造武器國防這些個問題，應該放到最後。

因為人人若都真正懂得怎樣做人了，自然就沒有戰爭；就因為人人不知道怎麼樣做人，所以你想要殺我，我想要殺你；你想要併吞我的土地，我想要併吞你的土地。這種毛病都在什麼地方呢？這種毛病都在一個貪心上，在一個爭心上。你若沒有爭心，就沒有戰爭；沒有貪心，就和平共處；沒有所求，你不損人利己；沒有自私心，你就大公無私；沒有自利的心，你就利他。你都能這樣做去，遇到什麼事，因為你沒有爭，貪、求、自私、自利，自然也就不會因為自己的利益而打妄語了！

is connected to the world.

Carefully attending to the funeral rites, tracing the memory of his ancestors, he was deeply virtuous. People make offerings to their ancestors, take care of their funerals, and remember them after their deaths. This kind of custom causes us to have strong virtue and magnanimous minds.

By repaying kindness and serving one's parents, one ensures prosperity for hundreds of generations. Repaying the kindness of your parents, and serving your parents good food cause your family to prosper for hundreds of generations. If all people could be filial, then there will never be decline in the world, only prosperity. Wang Bao was exceptional because of the extent of his filiality. You can also say that he had a pure and good heart.

Wang Bao's transforming of social trends was reminiscent of Yao and Shun. He used this method to teach the young people to change the custom and trends. The general morale became good. Everyone extolled Yao and Shun indicating that was a great period in time.

He educated others by encouraging what is wholesome, extolling the Greatly Accomplished One. He taught all of the youths to be good and useful people, to change the atmosphere of society so that people no longer take drugs, abuse their parents, or do any of these social ills. "Extolling the Greatly Accomplished One" refers to praising the teachings of Confucius. All sages have their teachings, and Confucius had the collective merit of all the sages' teachings.

If everyone in the world would be like this, if all of the people in the world were like Wang Pou and had his pure heart, this kind of foolish sincerity, and this kind of sincere and unchanging resolution, then **wars would forever cease and armies could retire.**

Naturally, the world would have no more wars, and armies could retire. Weapons would be put away, and war-horses would be set free to graze in the mountains. There would no longer be a weapons race, nor the policy of valuing national defense above everything else. Now, all people and all countries are deluded in that they put the cart in front of the horse. They fail to do what they should do, and they are fighting to do what they should not do. What does it mean to put the cart in front of the horse? All of the countries in the world should put education as their highest priority, their most critical matter. They should give lowest priority to weapons development and the buildup of national defense.

If all people truly knew how to be good human beings, then there would naturally not be any wars. It is because people don't know how to be good human beings that they want to kill one another and take one another's land. Where do these bad habits come from? These bad habits come from our thoughts of greed. If you do not have intentions of fighting, then there will be no wars. If you do not have thoughts of greed, then you will get along peacefully with others. If you do not seek, then you will not harm others to benefit yourself. If you are not selfish, then you will be just and incorruptible. If you do not pursue personal advantage, then you will benefit others. If you can do all of this, then because you do not fight, are not greedy, do not seek, are not selfish, and do not pursue personal advantage, when no matter what the situation, you will naturally not lie to benefit yourself.