

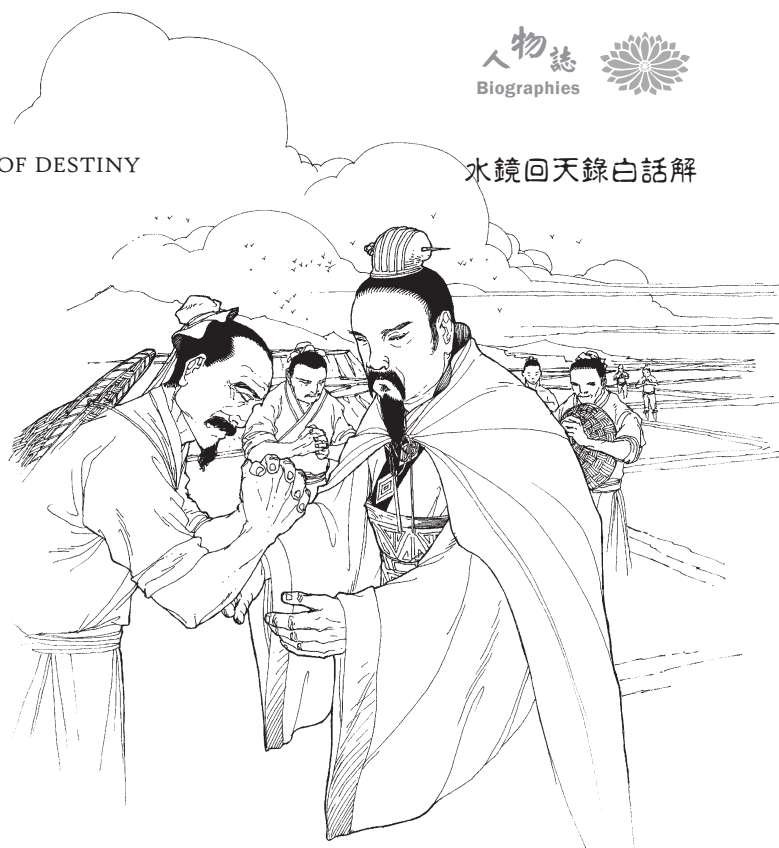
虞舜 Yu Shun

(續) (continued)

宣公上人講於1987年10月23日

Commentary by the Venerable Master Hua on October 23, 1987

廖親達 英譯 Translated into English by Alfie Lew



帝堯曾賜給他絺衣（細葛布織成的衣）及五絃琴，還為他建了堆米的倉廩，又送給他牛羊。可是瞽叟等三人還是想殺他，有一次叫他去修理倉廩，等舜上了倉廩的屋頂，象就偷偷拿開梯子，瞽叟就從下點火焚燒穀倉，想活活燒死他。但因為他曲盡孝道，有大善根，雖不是有神通，但是很聰明的；當他上去修理倉頂時，就帶了兩頂笠帽，本來一頂就夠了，他預備這頂沒有了，再用那頂。那時他一見穀倉底下著火了，就一手張開一頂笠帽，像張著兩隻翅膀，從穀倉頂上跳下來，就像乘降落傘下降，毫髮無損，所以沒有摔死他。回來一叫門，把他父親、母親和象都嚇死了，說：「他不是燒死了嗎？這是鬼回來了！」舜說：「我不是鬼，你們不要怕。」所以就把他放進來了。

放進來還要殺他，怎樣殺呢？說用火燒不死，就用水把他淹死！因為井水不夠用，叫他收拾井，搯井去。舜聽父親的招呼去搯井，井裏有泥，把泥拿出來，就有水來了。舜一下井，他父親怎麼樣啊？廣東有一句話「落井下石」，他父親在上面就丟下一塊大石頭，以為這一塊大石頭，一定會把他砸死。想不到舜吉人天相，也

Emperor Yao awarded Shun with fine clothes and a pentachord (a stringed music instrument). He constructed a rice barn for him and provided him with cattle and sheep. Still, his father, stepmother, and stepbrother collectively schemed to kill Shun. On one occasion, when Shun was repairing the barn, Xiang (his stepbrother) took the ladder away while Shun was still on the rooftop. Meanwhile, his father set the barn ablaze in an attempt to burn Shun to death. But, because of Shun's good roots in carrying out his filial duty to the greatest extent, and although he had no spiritual powers, he was highly intelligent. When he went up to the rooftop, he carried two conical bamboo straw hats with him. One was usually enough, but he thought that if one was no good he could use the other. Seeing that the barn was on fire below, he grabbed a straw hat in each hand, extended his arms like wings, jumped off and parachuted down. He survived without the slightest harm. Returning to the house, he knocked on the door and asked to be let in. His family looked at each other in disbelief and said, "Surely, Shun has already burned to death. This must be his ghost coming back!" "I'm not a ghost, don't be frightened," said Shun. Then they let him in.

Still, they wanted to kill him. How? "Since we could not burn him to death," Xiang said. "We will drown him in the well!" Discovering that the water level in the well was too low for drowning, Gu Sou (his father) asked Shun to dredge it. Shun obeyed his father's call. If the mud were dredged from the bottom, the water could seep up and fill up the well. But the moment Shun was dropped into the well, what did his father do? The Cantonese have a saying, "Cast a boulder when one is down in a well." He cast a large boulder into the well. He thought the boulder would kill Shun for sure. He did not know that Shun was blessed with

是有天龍八部來護持他，那井裏有一條龍，這條龍看上邊砸下一塊大石頭，就用龍爪把石頭捉住了；又用牠的尾巴一鑽，就在井的旁邊鑽出一個洞來，大舜看見這有個洞，就從洞走了，也沒有砸死他。

父親、繼母與象落井下石後，在上邊又用一塊石頭把井蓋上，以為這次舜決定出不來，死定了。就開家庭會議要瓜分他的財產，象對父母說：「這次謀害舜，都是我的功勞，現在把他的牛羊、倉庫裏的穀子給父母，所有的財產也都給父母，我不要這些。我要什麼呢？他的干戈兵器、五絃琴、雕花弓還有兩個太太都歸我所有。」瞽瞍說：「好！好！你要什麼就給什麼。」

當象高興跑往哥哥的屋裏，要接收兩位嫂嫂時，一進屋，卻見舜好端端地坐在床上彈琴呢！而大舜一點也不發脾氣，也不瞋恨，不會說：「你們先用火燒我；等我到井裏去，又用石頭把井堵上。啊！想害死我。」

就不高興了。他還是那麼歡喜的，見到弟弟來了，還很歡迎他，和祥地問：「你找我有事嗎？」象很窘，進退兩難地說：「我心裏很抑鬱氣悶，因為想你的緣故。」其實象是想要佔有兩位嫂嫂做他的太太。

舜天性仁孝，感天動地；他年少的時候卑微，曾經從事各種行業。當舜在歷山耕田的時候，歷山那兒的人都互相讓田界；他在雷澤捕魚時，雷澤那兒的人都互讓捕魚的地方；他在河濱製陶時，河濱的陶器都不粗劣。舜是孔子之前最博學多能的人，他所到的地方，居民都聞風而化，紛紛搬到他的附近去住，所以一年不到就形成一個小聚落，兩年的工夫就擴大成一座鄉鎮，三年後就變成了一座城市。

帝堯也曾數次試讓舜擔任各種公職，他都能稱職，將公務處理得井然有序，足見他非常博學多能。帝堯又派使舜進入原始山林川澤之地，結果舜即使在暴風雷雨也不迷失，平安地返回。帝堯知道舜的德行和才識足以將天下傳授給他，於是在大舜輔政三十年後，將天子位禪讓給舜。「禪」是祭禮的一種，帝堯在這一祭禮中，向天神保薦舜為繼承者，行使天子的政令。帝堯一本大公無私的胸懷，傳賢不傳子，開創了中國幾千年來為人所稱頌的「禪讓政治」。

◎待續

heavenly features and was protected by the Eightfold Division of ghosts and spirits. It so happened that a dragon lived in the well, and he caught the boulder with his claws. With his tail, he drilled a hole in the side of the well. Shun escaped through the hole and did not die under the smash of the boulder.

After his father, stepmother, and Xiang had cast the boulder, they capped the well with another large boulder, thinking that there was no way Shun could come out alive. They convened to discuss splitting his wealth. Xiang said to his parents, "I take credit for plotting to kill Shun. The herds of cattle and the grains in the barn, as well as all his wealth, I give to you Father and Mother. I want none of them. I want his weaponry, the pentachord, the carved bow, and his two wives -- they belong to me." "Fine, fine, you can have whatever you want," Gu Sou said.

So Xiang rushed blissfully to his brother's house, ready to receive his two sisters-in-law. But when he entered the house, he saw Shun sitting upright on his bed, playing the pentachord. The great Shun showed no trace of hatred or anger, and was not about to say, "First you tried to burn me to death, and when I was in the well, you capped it with a boulder. Ah! You want to kill me." Instead of showing any unhappiness, he was quite jolly. Seeing his stepbrother, he cordially welcomed him and kindly asked, "Do you need me for anything?" Embarrassed, Xiang didn't know what to do, so he said, "I am feeling depressed because I miss you." But in fact, he wanted the two sisters-in-law as his wives.

Shun was born with a benevolent and filial nature, that deeply touched the heaven and earth. He came from a humble origin and when he was young he engaged in various kinds of work. When he engaged in farming in Li Shan, the people there were yielding and accommodating with their farm land. When he engaged in fishing in Lei Ze, people there were yielding and accommodating with their fishing territory; when he was engaged in making pottery in He Bin, the quality of their pottery improved. Shun was the most knowledgeable and had the most extensive skills prior to Confucius. People moved to where he lived and drew near him everywhere he went. Hence, in less than a year a small village came into being, and within two years it grew to the size of a township, and in three years it became a city.

Emperor Yao had tested Shun by assigning him to different posts where each time he got the job done and was able to manage all official business in an orderly fashion, his extensive knowledge and apparent skills. Emperor Yao had sent him deep into the wilderness where he navigated through storms without losing his bearings and returned safely. Emperor Yao knew that with Shun's moral integrity, knowledge, and talent, he could entrust the empire to him. After Shun served as minister to the emperor for thirty years, Emperor Yao "chan rang" (abdicated and bestowed) the empire to him. "Chan" is one of many ceremonial rituals. During the ritual, Emperor Yao proclaimed to the heavenly god his sponsorship of Shun as his successor to exercise the imperial decree. Emperor Yao had the capacity of selflessness and acted in the spirit of common good, bestowing the throne only to the worthy one and not to his own offspring. He established what the Chinese people for thousands of years have been praising as "abdication and bestowal of the throne." ◎ To be continued