

# 虞舜 Yu Shun

(續) (continued)

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Commentary by the Venerable Master Hua on October 23, 1987  
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帝堯禪位於舜，大舜政治清明，從不擾民，老百姓男耕女織，過著太平安樂的生活，卻不知道帝舜對他們真正的好處是什麼。所謂「日出而作，日入而息，鑿井而飲，耕田而食，帝力何有於我哉？」說太陽出來我就做工，太陽落山我就回來休息，鑿井可飲水，耕田就有得吃，帝舜的力量與我有什麼關係？那時人民真正不貪，禮讓相處，故感「五日一風，十日一雨，風不鳴條，雨不破塊。」宇內風調雨順，河清海晏，無狂風暴雨破壞大地農物，四海歸心，鳳凰來儀，天下明德，都從虞帝開始。

帝舜崩於蒼梧，在位四十九年，享年一百一十歲。舜晚年有感於禹治水有功，雖有子商均，可是商均不肖，於是舉薦禹於天，仿尚帝堯的禪讓，禪位於禹，自此中國「禪讓政治」再添一筆。他是中國最孝順的皇帝，不論父親、繼母對他多麼不好，弟弟多麼驕傲，都不放在心上，仍然曲盡孝道。

After Emperor Yao passed the throne to Shun, the great Shun's reign was virtuous and upright. He never disrupted the people, and within the society, men engaged in farming and women in weaving. They enjoyed a peaceful life, but were not aware of what Emperor Shun was doing for them. The saying goes, "Out to work at sunrise, retire at sunset, drink from the well we drilled, eat the crops we planted—what effect does the power of the emperor have on me?" It means: *I start to work when the sun is up and go home and rest when the sun sets; I dig a well and have water, farm and have food. How does Emperor Shun's power affect me?* People back then were truly not greedy. They were respectful and amicable to each other and therefore drew prosperous responses such as these. *Wind swept through every fifth day, while rain came every tenth day. The wind was gentle and did not cause the tree branches to make loud sounds. The rain was so gentle that it did not cause any damage to the crops.* The wind and rain were moderate and timely; rivers and oceans were calm, floods did not occur, and storms did not come and destroy the crops. People from all directions wanted to migrate and settle in Shun's empire where the auspicious phoenix appeared and where the world was bright and virtuous. All this started with Emperor Yu Shun.

After forty-nine years of reign, Emperor Shun died in Cangwu, at the age of

贊曰：

美大聖神 忍讓斯文  
號泣昊天 屈己待人  
象鳥服勞 撫七絃琴  
唱南風歌 解慍吾民

「美大聖神，忍讓斯文」：「仁義禮智根於心，其生色也，睟然於面，盎於背，施於四體，四體不言而喻。」仁義禮智充實之謂「美」，充實而有光輝之謂「大」，大而化之謂「聖」，聖而不可知謂「神」。

大舜就是這樣的一個人！他的忍辱力又特別強，無論誰對他如何不好，他總是寬宏大量的饒恕他。不但不發脾氣，不動無明火，反而謙讓，以誠待人，斯斯文文，逆來順受。他的父親有眼如盲，不辨是非；其後母愛搬弄是非，打妄語，其弟則驕慢成性，常常欺負他；這些他都能忍讓，並希望以德感化他們。

「號泣昊天，屈己待人」：他常常向天禱告，希望能使父母生歡心。有時無法可施，只得無語問蒼天，甚至對天號泣，反省又反省；他總是委屈自己，善待他人，這是聖人的行為。「象鳥服勞，撫七絃琴」：他的孝行感動天地，連大象都來替他耕田，百鳥則來助他耘草，代服其勞。休息時，他常彈七絃琴來陶冶身心。

「唱南風歌，解慍吾民」：南風歌曰：「南風之薰兮，可以解吾民之慍兮；南風之時兮，可以阜吾民之財兮。」他的清淨德行就像南風一樣，能將百姓的熱惱消除於無形；他的清明政治，也像滋長萬物的南風一樣，令老百姓衣食無缺，安居樂業。

又說偈曰：

天生大聖迥不同 出類拔萃衆中龍  
樂取與人以為善 敬慎律己化群倫  
自耕稼陶皆如此 學禮書數盡精通

110 years. In his waning years, he acknowledged Yu for his meritorious service in taming rivers. Shun had a son called Shang Jun, who was not worthy, so he recommended Yu to Heaven, emulating Emperor Yao's abdication and bestowal. He passed his throne to Yu, adding another stroke to China's "abdication and bestowal of the throne." Shun was the most filial of emperors, regardless of how badly his father and stepmother treated him or how arrogant his brother was. He never took it to heart and carried out his filial duty to the greatest extent.

*A verse in praise:*

**The great sage, the divine one, was perfect, tolerant, yielding, and refined. He wailed and wept in appeal to Heaven, sacrificing himself in kindness to others. Elephants and birds came to serve him; the seven-string lyre was gently stroked. He sang the song of the southern wind, relieving the distress of the people.**

*Commentary:*

**A verse in praise: The great sage, the divine one, was perfect, tolerant, yielding, and refined.** "Benevolence, righteousness, propriety, and wisdom are all rooted in the heart and expressed in one's features, being manifested in one's face, revealed in one's back, and transmitted through one's arms and legs. All are self-evident without need for words." The enrichment of benevolence, righteousness, propriety, and wisdom is said to be "perfect"; enriched and radiating brightness is said to be "great." Greatness that encompasses the ability to assimilate others is said to be "sage." To be sage and yet unpredictable is "divine."

The Great Shun was such a person. He had an extraordinary ability to tolerate others, regardless of how they mistreated him. He always had a vast capacity to forgive. He was not temperamental and did not allow the flame of ignorance to clutch him. On the contrary, he was humble and yielding. He treated others with sincerity and was a gentleman, managing adversity with a positive attitude. His father acted as if he were blind and couldn't distinguish right from wrong. His stepmother told lies and gossiped behind people's backs, spreading discord. His half-brother was arrogant and treated him cruelly. To all this, Shun was tolerant and yielding, hoping to influence his family with his virtue.

**He wailed and wept in appeal to Heaven, sacrificing himself in kindness to others.** He always prayed to Heaven, hoping it would bring joy to his parents. At times he would be so desperate that he had nothing to say to Heaven — he would only wail and weep. He reflected on himself over and over, yet he always sacrificed himself just to be kind to others. These are the acts of a sage. **Elephants and birds came to his service; the seven-string lyre was gently stroked.** His filial reverence deeply touched Heaven and Earth. Even elephants came to plow and birds to pluck out the weeds for him. When he took a rest, he often played the seven-string lyre to soothe his body and mind.

**He sang the song of the southern wind, relieving the distress of the people.** The lyrics of the Song of the Southern Wind go: "The warmth and gentleness of the southern wind can relieve the distress of my people; when the southern wind arises, it will bring wealth to my people." His tranquility and virtue were like the southern wind, which could soothe the distress and anguish of ordinary

## 無為而治平天下 至德感物性允公

「天生大聖迥不同」：大聖、大賢之人，天生就與眾不同，能任勞任怨，平心靜氣的接受考驗。故孟子說：「天將降大任於是人也，必先苦其心志，勞其筋骨，餓其體膚，空乏其身，行拂亂其所為，所以動心忍性，增益其所不能也。」大聖人能刻苦耐勞，絕不向環境低頭。「出類拔萃眾中龍」：大舜是出乎其類、拔乎其萃的聖人，是眾中之龍。

「樂取與人以為善」：他以行善為最快樂的事，有菩薩的心腸，予眾生快樂，拔眾生的痛苦。「敬慎律己化群倫」：他對別人很寬厚，對自己的要求卻很嚴格，處事謹慎，以身作則，因此感化了全國的老百姓。

「自耕稼陶皆如此」：無論是在耕田或製陶的時候，乃至當了帝王，都是這樣，沒有一時的放逸，一舉一動都可作為人民的楷模。

「學禮書數盡精通」：他又好學不倦，禮、樂、射、御、書、數樣樣都精通。

「無為而治平天下」：他以德行來感化人民，所以能以無為而將天下治理成太平盛世。「至德感物性允公」：他以德行來感化眾生，遵守唐堯禪位給他時的訓詞「允執厥中」，將它奉為治國的圭臬；這也就是心存誠意，守住中立的道理。他時時為老百姓設想，其聖德足以作為後世的楷模。



people. His virtuous and upright politics also resembled the southern wind that nourished all beings on the land and brought about everything from food and clothes to dwellings and jobs for his people.

### *Another verse:*

**Born a great sage, widely different from others,  
He stood out among the eminent, a dragon among them all.  
Finding joy in being kind to others,  
His scrupulous approach to self-discipline transformed the community.  
That's how he was, whether planting his own crops or making pottery.  
He achieved mastery in the Six Classical Arts.  
Under his effortless natural leadership, all under Heaven was peaceful.  
His altruistic nature and virtue transformed all beings.**

### *Commentary:*

**Born a great sage, widely different from others.** A great sage and worthy one who was born different than the ordinary, he could bear all hard work and criticism, and calmly face each test. Hence Mencius said, “Thus, when Heaven is about to confer a great office on any man, it first exercises his mind with suffering and his sinews and bones with toil. It exposes his body to hunger and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies.” The great sage can endure suffering and hard work, and never bows to hardship. **He stood out among the eminent, a dragon among them all.** The Great Shun stood above his kind and was an eminent sage. He, among all others, was a “dragon.”

**Finding joy in being kind to others.** He found great joy in being benevolent. He had the heart of a Bodhisattva, bringing joy and removing suffering for living beings. **His scrupulous approach to self-discipline transformed the community.** He was generous to others, held high standards for himself, was prudent in everything he undertook, and set a good example for others—all of which helped to transform his people.

**That's how he was, whether planting his own crops or making pottery.** When it came to farming and making pottery, he did them all. Even when he became the emperor, he never slacked off a moment. His every move sculptured a model for his people. **He achieved mastery in the Six Classical Arts.** He was tirelessly devoted to learning and to mastering the six classical arts of rites, music, archery, charioteering, writing, and arithmetic.

**Under his effortless natural leadership, all under Heaven was peaceful.** He transformed people by his virtue, by governing and doing nothing against nature. For this reason, he was able to bring peace and prosperity to the country. **His altruistic nature and virtue transformed all beings.** He transformed beings by his virtue; he complied with the admonition conveyed to him by Emperor Yao of the late Tang empire, during the abdication process: “All words and deeds must be proper and upright and not deviate from the center. Make it a model to govern the country.” Such is the principle of sincerity, being just and keeping the proper and middle way. He was always mindful of his people; his noble virtue can serve as the model for future generations.