



平治洪水——

夏禹王 (續)

Controlling the Floods —
King Yu of the Xia Dynasty (continued)

宣化上人講述於1987年10月1日

趙乘風 英譯

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BIOGRAPHIES | 人物誌

水是軟性、柔和性，所以更不可以用硬性來對治它，必須以疏通為本。堵截的方法，會把水越堵越高；你若疏通它，它就流走了，也就像人身上的血脈一樣。我們人身上的血管，和世界上的江湖河海都有關係的，到時候它是要流動的。血脈流通了，人的精神也舒暢，身體也健康。若血脈不通，疾病就發生了；疾病發生，人就會死。

禹王知道他父親的智慧達不到，治水無功，所以他繼續這個工作。他不用堵截的方法，而用疏導的方法，就好像把人身上的血管都給通開了。也就像我們房裏的廁所，要是堵住了，這個房子也不能住人了。我們的身體也是一個房子，所謂「天地為廬」，天地就是我們一個大的廬舍、房子。

禹王疏通了中國江、淮、河、濟四水。總而言之，高的地方，他就由它高；低的地方，他就再把它挖低一點，水就往低的地方流，流到海裏去，因為海能容納一切粗細的流水，無論多少水流到海裏，海也不覺得多，所謂「大海

Water needs channels to stop flooding. A high dam, if it fails, can cause tremendous floods. If you channel water instead, it will simply flow away, very similar to the blood circulatory system. The blood circulatory system of the human body has a similarity to the vast net of rivers, streams, ponds, and lakes of the world. If our circulation is not smooth, our spirit will run low, and our health will be ruined. Thus, the body's blood circulation cannot have blockages. Otherwise, we will be ill or even die.

King Yu knew how his father failed due to his method of fighting the flow of water by blocking it. He adopted the approach of letting the water flow into the sea, comparable to reopening blocked blood vessels. It is also like flushing any clogged pipes of sewage in our houses. If the system is not cleared up, then the house would not be suitable for habitation. Our body is more or less like a house as it is said in "I take Heaven and Earth as my abode." Heaven and Earth is a big abode or a big house.

King Yu channeled the four rivers — the Yangtze River, the Huai River, the Yellow River and the Ji River. He let the places of high altitude remained elevated and dug on the lower side, leading waters into the sea, because the sea accommodates all water, no matter how much is coming in. That is the saying as "the great sea never rejects a tiny stream".

Yu the Great spent thirteen years on controlling the floods. During these thirteen years, for the sake of public good, he forgot about himself to

不拒細流」。

禹王治水治了十三年，在這十三年期間，他為公忘私，只知道為民除害，救老百姓，所以「三過其門而不入」——三次經過自己的家門，也沒有時間進去家裏看看太太。不單他太太，他的兒子啟在家裏呱呱而泣，哭得很厲害，他也沒有時間去看看這新生的兒子到底是個什麼樣子。他的心裏只想，如果他不把水治好，人被水淹死，就等於他自己這麼懶惰，使令水把眾人都淹死。所以三過其門，也沒有時間進去家裏看一看，也就是這個意思。

這也就是一種真正為老百姓做事情，為民服務的精神。因為他有這種對人的好處，所以老百姓對他特別愛戴，特別擁護。因此，舜讓位的時候就讓給禹王，又傳給他十六字心法。這十六字心法是：

人心惟危，道心惟微，
惟精惟一，允執厥中。

「人心惟危」：是說人的心是最不可靠的，是最危險的。本來人的智慧有九十九個，愚癡只有一個，可是這九十九個智慧的心，被一個愚癡的心戰勝了，把智慧都壓住，愚癡就當權了。所以人心是很危險，很不可靠的。

「道心惟微」：你若修道，要在微細微細中省察這個心。什麼是在微細微細中省察呢？就是在舉心動念間都要檢點自己，不要恣情縱欲，不要順著它去做。那麼要怎樣？

要「惟精」，要精而求精，在人所看不見、人所覺察不到的地方，你要覺察到，你要明白。「惟一」，然後還要專一，要恆常不變，要專一其心，要用功培植德行，培植道德的觀念。怎樣培植？

「允執厥中」：允，就是信真了。你必須要信真了，執持不忘中道；中道就是不太過，也無不及，正是恰到好處。

這是儒教十六字心法，堯以是傳舜，舜以是傳禹，禹以是傳湯，湯以是傳文、武、周公。文、武、周公又把這個心法傳給孔子，孔子傳給孟軻。這都是以心印心，以心傳心的心法。古來五帝三皇、一切的聖人，都是根據這十六個字去治理國家、教化人民的。

☯待續

fulfill his duties, and thus saved the people by helping them be rid of this natural calamity. On all three occasions when he passed by his house, he did not even enter, even when his new-born son, named Qi, was loudly crying inside. The only thing on his mind was that if people died in the floods, he would feel that he had poorly done his jobs, as if his laziness had caused everyone to drown. Therefore he never had time to enter his house although he passed his home three times.

This is indeed a spirit of truly serving the people. Because he had such deep compassion for the people, he served them well and became a much beloved leader. Therefore, when abdicating his throne, King Shun passed it on to King Yu, and also bestowed an essential advice in 16 Chinese characters:

*The human mind is precarious,
The mind of the Way is subtle.
Focus single-mindedly,
And hold fast to the Middle Way.*

The human mind is precarious. The human mindset could be the most unreliable and precarious. Out of 100 mindsets, just one mindset of ignorance could defeat the 99 mindsets of wisdom and be in control.

The mind of the Way is subtle. When cultivating the Way, one should constantly examine and scrutinize one's thoughts — even those fine and subtle thoughts. Don't indulge oneself and let emotions run unrestrained and be just as they wish. Then how should one conduct oneself?

Focus single-mindedly. One should constantly strive for excellence and be vigilant in self-reflection, examining every thought — especially those thoughts that are hard to detect. Also, one should always remain focused and constantly apply effort to develop and enhance one's moral value and virtue. How does one develop them?

And hold fast to the Middle Way. With pure and innocent faith, one will be able to uphold the Middle Way. The Middle Way is to be neither too much nor too little — just right.

This has been the advice passed on from one sage to another: from Yao to Shun, from Shun to Yu, from Yu to Tang, from Tang to Wen, from Wen to Wu, and from Wu to Duke Zhou; it was then passed on from Duke Zhou to Confucius and from Confucius to Mencius. This is the Dharma of the mind-to-mind transmission, with which all sages and ancient rulers, including the legendary Three Kings and the Five Rulers, taught and transformed their subjects and ruled their countries well.

☯To be continued