

Understanding Traditional Education

認識傳統教育

〈中英對照〉

釋淨空題



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認識傳統教育，這是很有意義的一樁事情，我們從下面幾個方面來探討。

To understand traditional education is very significant, below we will investigate several different aspects of it.

中華傳統文化

Traditional Chinese Culture

一、「傳統教育」首要在根

1. Traditional Education Starts at the Root

中華傳統文化就是儒、釋、道三家，這三家之中又以儒為核心，而儒以孔、孟為代表。這個代表的歷史淵源我們要知道。

Traditional Chinese Culture consists of Confucianism, Buddhism and Taoism, with Confucianism as the core. Confucianism is represented by Confucius and Mencius, whose history and origin we must understand.

史書上所記載的大同之治，在中國曾經實現過。「三皇行道，無為而治」，那是大同世界。五帝，道衰了，以德治天下，五倫、五常、四維、八德，依舊能夠保持大同的狀況。到三王，就是夏、商、周三代，道、德有說的，沒人照做了。所以三王以仁治天下，「仁者愛人」，「推己及人」（有從自身做起，做好榜樣，而影響他人的意思），「己所不欲，勿施於人」。夏四百年，商六百年，周八百年，但是周朝末後的五百年是春秋戰國，是屬於亂世，孔子、孟子、老子都出現在這個時代。

The Great Harmony as recorded in history books, was once realized in China. “The Three Sovereigns (The Yellow Emperor (黃帝), Zhuanxu (顓頊), Emperor Ku

(帝 嚳)) practiced The Way and governed through non action.” Their world was one of The Great Harmony. The Way waned during the period of the Five Emperors (The Yellow Emperor (黃 帝), Zhuanxu (顓 頊), Emperor Ku (帝 嚳), Emperor Yao (堯), and Emperor Shun (舜)), and they governed through virtue. These virtues are the Five Human Relationships, The Five Constant Virtues, The Four Maintenances, and Eight Virtues of Confucianism. As before, the Great Harmony was maintained. It is said that during the Xia, Shang and Zhou dynasties The Way and virtues were not practiced. So the first emperors of these three dynasties ruled through benevolence, namely “loving others”, “treating others in

the same way we would like to be treated”, and “what we do not want for ourselves, not doing to others”. The Xia, Shang and Zhou dynasties lasted 400, 600, and 800 years respectively. However, the last five hundred years of the Zhou dynasty were the Spring and Autumn and Warring States periods, which were a time of chaos. Confucius, Mencius and Laozi appeared during this time.

周朝初期，周文王和周武王，他們的國不大，是諸侯國。他的疆域方圓只有一百里。但是他治得好，國泰民安，成為所有諸侯國的典範。因此，當時八百諸侯對武王佩服，都尊重他，向他學習，聽他的號令，有了問題向他請教，

他變成所有諸侯國的領導者，尊他為天子。周朝末年，周王德行與信用逐漸降低了，諸侯各自為政，不服從周天子號令。

At the beginning of the Zhou dynasty, although the vassal state of King Wen of Zhou and King Wu of Zhou was small with a territory of only 100 li in radius, they ruled their state well, there was peace and it was a model state for all of the other vassal states. Because of this, the eight hundred other feudal princes all admired King Wu of Zhou. They respected him, listened to his orders and if there was a problem they consulted him. He became the leader of all the vassal states and was respected as the Son of Heaven. At the end of the Zhou dynas-

ty, the virtue and trust of the Zhou Kings gradually declined and the feudal princes no longer followed their orders.

這讓當時的賢哲，深深感觸到道失而後有德，德失了之後而後有仁，仁失而後有義，義失而後有禮，如果禮要失掉了，社會就亂了。

This let the saints and sages of that time deeply feel that after The Way is lost, virtue is left, after virtue is lost, benevolence is left, after benevolence is lost, righteousness is left, after righteous is lost, propriety is left. If propriety is lost, society falls into chaos.

正是由於周朝末年，周王德行、教化逐漸衰了，諸侯國開始擴充自己的地盤，消滅周邊小國，爭霸天下。八百多

個諸侯，到戰國就變成七個國家，秦始皇把六個國家滅掉，統一中國。秦始皇不講道德仁義禮，稱霸道，不到十五年亡國了，漢取而代之。漢朝建立，直到漢武帝時董仲舒建議，採取孔孟做為教育人民的標準，漢武帝採納了。孔孟就從諸子百家裡面突出了，成為中國傳統文化的代表、中國傳統文化的象徵。

At the end of the Zhou dynasty, because the Zhou king's virtue and teaching gradually waned, the feudal princes began expanding their territory, wiping out smaller neighboring states and striving for dominion. The feudal states went from eight hundred down to seven countries. Qin Shihuang eliminated six of the states and united China. Qin Shihuang did not emphasize The Way, vir-

tue, benevolence, righteousness or propriety and declared himself hegemon. After fifteen years the country fell and was replaced by the Han dynasty. After the Han dynasty was established, during Emperor Wu of Han's time, at Dong Zhongshu's suggestion, Emperor Wu of Han adopted the teachings of Confucius and Mencius which stood out from among The Hundred Schools of Thought as the standard for educating the people. Confucius and Mencius became the symbol of Chinese traditional culture.

若問孔孟的根是什麼？這確實問到傳統文化的根本了。根就是孝悌，若是孔與孟合起來，即所謂仁義，「孔曰成仁，孟曰取義」，仁義二字就代表了孔

孟。仁義正是夏商周三代所尊崇的。「仁者愛人，義者循理」，起心動念、言語造作要合情、合理、合法。標準就是五倫、五常、四維、八德。

What is at the root of the teachings of Confucius and Mencius? This is truly the root of traditional culture. The root is filial piety and fraternal love. If we combine the teachings of Mencius and Confucius it would be benevolence and righteousness. “Confucius said to achieve benevolence, Mencius said to be righteous”. Benevolence and righteousness, these two words, represent Confucius and Mencius. Benevolence and righteousness are what the Xia, Shang and Zhou dynasties revered. The benevolent one loves others, the righteous one conforms with the

natural law and social standards. Cultivate through each operation of our mind, speech and behavior which is reasonable, rational and legal. The standard is to follow The Five Human Relationships, The Five Constant Virtues are benevolence, righteousness, propriety, wisdom and trustworthiness. The Four Maintenances are courtesy, honor, integrity and shame. The Eight Virtues are filial piety, sibling love, loyalty, trust, benevolence, love, harmony and peace.

五倫，只有二十個字，「父子有親，夫婦有別，君臣有義，長幼有序，朋友有信」。五常是德，五倫是人與人的關係，搞得很清楚，一點都不亂，它有秩序。五德：仁、義、禮、智、信；四維：

禮義廉恥；八德，孝悌忠信、仁愛和平。這四科，就是老祖宗的智慧與教誨。傳千年萬世都不會出錯！

The Five Human Relationships are “the loving relationship between parent and child, distinct responsibilities between husband and wife, loyalty and fairness between leader and subordinate, order between senior and junior, and trust among friends”. The relationships are clear and orderly. The Five Constant Virtues are benevolence, righteousness, propriety, wisdom and trustworthiness. The Four Maintenances are courtesy, honor, integrity and shame. The Eight Virtues are filial piety, sibling love, loyalty, trust, benevolence, love, harmony and peace. These four branches are the wisdom and

teachings of the ancestors. They've been passed on generation after generation, without any break, it can never go wrong.

中國的古聖先賢是真正的愛護自己的後代，把他們的智慧、經驗和成就寫成書本流傳給後世子孫。這是真實的寶藏。我們也感恩現代的高科技，印刷的方便，我們印送給世界各地很多《四庫全書》及《群書治要》等典籍，中國文化這些資料不會失傳了。

China's ancient saints and sages truly loved the later generations. They took their wisdom, experience and achievements and wrote them in books to be passed on to their descendants. This is a true treasure. We are also grateful for the convenience of to-

day's high technology and printing. We can print and give many copies of The Complete Library of the Four Branches of Literature, The Governing Principles of Ancient China, and other books to the whole world. These Chinese cultural materials will not be lost.

現在的問題就是要怎麼去做，如何落實？那麼，孝悌之根就太重要了，這不但是孔孟的根，世出世間一切善法之根都是孝親尊師。八德首明孝悌，這是德行之根。大乘佛法淨業三福第一句：「孝養父母，奉事師長」。聖學如何承傳下去？印光大師在《文鈔》裡常說：「一分誠敬得一分利益，十分誠敬得十分利益」。一定要生起真誠恭敬的心。古人真誠恭敬心從哪裡生起來？從孝親

尊師。古時候，自己犯了過錯，父母親的責罵、鞭打沒有怨言，沒有反駁。

The problem now is how do we implement the teachings? Filial piety and fraternal love are so important. They're not only the root of the teachings of Confucius and Mencius, but all mundane and supramundane virtuous dharmas have their roots in filial piety and respecting teachers. The first of the Eight Virtues are filial piety and sibling love, these are the roots of virtue. The first sentence of the Three Conditions of Meritorious Acts is "Be filial and provide care for parents, be respectful to and serve teachers". How do we pass on the teachings of sages? In the Writings of Master Yinguang Venerable Master Yin Guang states, "One point

respect and sincerity given will attain one point benefit, ten points respect and sincerity given will attain ten points benefit.”We must give rise to a mind of sincerity and respect. Where did the mind of sincerity and respect that the ancients had come from? It came from being filial and providing care for parents, being respectful to and serving teachers. In ancient times when you made a mistake and parents scolded and flogged you, no hateful words were spoken and there was no retorting.

（指學生）受老師責備也沒有怨言，父母對子女是真愛，老師對學生也是真愛。父母知道子女是這一家的傳承，老師知道這是民族文化傳統的傳承，老

師愛護學生跟父母愛護子女決定沒有兩樣，只有過而沒有不及。他的責備叫恨鐵不成鋼，沒有惡意，全是善意。縱然有誤會的時候，學生絕不會怨恨老師，對老師是真誠的敬愛。這樣的學生現在找不到了，即使孔孟親自來教導，佛菩薩來教導，也無法契入，何以故？誠敬功夫不夠。誠敬是性德，聖賢教誨是從自性流露的，若非性德就不能體會、不能契入。我們用自己的常識去體會，那還是常識，而不是智慧。智慧的承傳要真誠恭敬，至誠感通，它與知識承傳不一樣，知識是膚淺、粗淺的，智慧是細密的。這第一個根的概念要搞清楚。

Students also spoke no hateful words when being reprimanded. The love parents had for their children was real. Teachers too really

loved their students. Parents knew that children would continue the family tradition, teachers knew that they were passing on the national traditional culture. The caring teachers gave to their students and the caring parents gave to their children was the same. In caring for their students the teachers went above and beyond. The teacher's reprimanding was because they wanted students to live up to good expectations. This is tough love, like wishing iron could be turned into steel, there was no ill will, only good intentions. Even when there were misunderstandings, students would not resent their teachers and would sincerely love and respect them. Now it's not possible to find this type of student. Even if Mencius, Con-

fucius, Buddhas or Bodhisattvas came back and personally guided students, it would not be possible to attain this type of student. Why is this? There isn't enough sincerity and respect. Sincerity and respect come from our innate nature. The teachings of the saints and sages comes from self nature. If it's not our innate nature we won't be able to realize it. If we use our knowledge to try to realize it, then that's still knowledge and not wisdom. The passing on of wisdom must be sincere and respectful. Sincerity creates a resonating response, this is different from the passing on of knowledge. Knowledge is superficial, wisdom is detailed. We must understand this.

如今從表面上、膚淺的來說，儒家的根《弟子規》，道家的根《太上感應篇》，佛家的根《十善業道經》。這些都是很小的，都是初學的，一般人疏忽了。這一疏忽，根就毀掉了，沒有根它怎麼能生長？麻煩就大了。所以，即使學習，學習的不是孔孟的，不是佛菩薩的，而是自己的，看到經典，用自己意思解釋。開經偈上說：「願解如來真實義」，我們根本不懂得如來真實義。慈悲是自性裡流出的，我們如今把慈悲之意解得非常膚淺。別人遭遇到困難了，我們憐憫他，就以為這是悲心；別人很苦，我們布施一點幫助他，就以為這是慈心。因此，我們要修正，要真正把經意變成自己的境界。變成自己的境界，這幾個德目全部要做到，四科，一個字

都不能少。這是我們的自性，是我們自己本有的，這是真我。我們現在的思想、身體是假我，不是真我。儒告訴我們，「人之初，性本善」，這個善是什麼？是聖人、是賢人。也就是我們本來是聖人、本來是賢人，現在迷失自性變成這個樣子。迷失了自性，迷得太深、迷得太久了。佛在經上，非常慈悲，不怪我們。他說「先人不善」，我們的父母不知道，祖父母不知道，曾祖父母不知道，高祖父母未必知道，丟掉這麼多代了。沒人教我們，我們沒有受過這種教育。

Nowadays, at the superficial level, Guidelines for Being a Good Person is the fundamental book of Confucianism, Treatise on the Response of the Tao is the fundamental book of Taoism, Ten Wholesome Karmas

Sutra is the fundamental book of Buddhism. These books are all short, all basic, and overlooked by the average person. Once these are overlooked, the root is lost. Without a root how can one grow? This causes trouble. So even when studying, what is studied isn't what Confucius, Mencius, Buddhas, or Bodhisattvas said, it's our own interpretation of the scriptures. In the hymn at the beginning of the Buddhist sutras it says "I vow to understand the Buddha's true meaning." We won't understand the true meaning at all. Benevolence comes from self nature. Nowadays our understanding of benevolence is very superficial. When others meet with difficulty, we pity them and think that this is benevolence. When others are suffering

we give them a little money and believe this is benevolence. Therefore we need to study correctly. We really need to take the meaning of the scriptures and make them our reality. We must realize each of these virtues, all four branches of study without missing anything. This is our self nature, what we were born with, our true self. Our thoughts and body are not real, they're not the true self. Confucianism tells us "people at birth are innately good", what does this mean? It means that people are originally saints and sages. Because of our delusion we have become what we are now. Delusion has caused us to lose our self nature. We're too delusional, we've been delusional for too long. In the scriptures the Buddha is very benevolent

and doesn't blame us. He said "our ancestors were not virtuous." Our parents didn't know, our grandparents didn't know, our great grandparents didn't know, our great great grandparents still didn't know. The teachings have been lost for so many generations. No one has taught us, we haven't received this type of education before.

二、中國是最懂教育的族群

2. The Chinese People Understand Education Best

全世界都承認，中國古人最懂得教育。湯恩比也說中國人有教育的智慧、有教育的方法、有教育的經驗、有教育的成就。

The whole world acknowledges that the ancient Chinese understand education best. Toynbee has said that the Chinese have the wisdom, methodology, experience and success of education.

古諺語講：「少成若天性，習慣成自然」，教育要在小兒時。「教子嬰孩」就是出生到三歲這一千天，教子要在這

個時候教；三歲以後他已經養成習慣了，就難改了。

An ancient Chinese proverb says: “what was taught to a child when they were young creates what they are fond of which becomes their nature, bad habits become natural.” Teaching of one’s children should happen within their first three years or one thousand days of life. After three years they will have formed habits, which are difficult to change.

最好在沒出生之前就開始教，父母思想端正、言語柔和、動作穩重，就能影響胎兒。絕不能有浮躁、有邪思，這個小孩生下來好教。在坐胎的時候，母親給他正氣，讓他已經逐漸學到不偏不

邪。出生之後，他看到的、聽到的、接觸到的全是正面的，也就是五倫五常、四維八德。這一千天之中，就會養成習慣，這一千天叫做扎根教育。

世出世間的根就在此地，這個根要是正，他學儒，能成聖成賢；他學道，能成神成仙；他學佛，能成佛。聖賢、佛菩薩是教出來的！中國古代教育的目的就是讀書志在聖賢，不是富貴。最低的底限是君子。那個社會就是人人是好人，事事是好事，所以他感應的世界就是國泰民安，風調雨順。心有所感，物有所應，外面天地萬物它就有應。極樂世界好，諸佛世界數第一，它好在哪裡？教得好，阿彌陀佛會教，每天講經說法從來沒有停止過。極樂世界無論在何處，

都能看到、聽到阿彌陀佛在講經說法。樹木花草皆說妙法，無論何時都是在佛法薰陶之中，我們就不會有惡念，不會有迷惑。所以，教育的功德大。

It's best to begin teaching before the child is born. The parents' upright thoughts, gentle words and steady actions will influence the fetus. Not being impatient or having evil thoughts will make it easier to teach the child after they are born. During implantation the mother gives the child a healthy environment which lets him gradually learn not to be prejudiced and evil. After being born he should see, hear and make contact with things that are positive, namely the Five Human Relationships, the Five Con-

stant Virtues, the Four Maintainenes, and the Eight Virtues. During these one thousand days habits will be formed, these one thousand days are called the roots of education.

These are the roots of both the mundane and supramundane. If the roots are upright, and the child studies Confucianism, he can become a sage or saint. If he studies Taoism he can become a spirit or celestial being. If he studies Buddhism he can become a Buddha. Saints, sages, Buddhas and Bodhisattvas are made through teaching! The goal of ancient Chinese education was to study to become a sage, not to become rich and high-ranking. At the very least,

one can become a person of noble character. In a society where everyone is like this everyone would be good, everything would be good, so the world created by these people would be one of peace, prosperity and favorable weather. When the mind gives rise to thought, there is an associated response from phenomena, from heaven, earth and all living things. The Pure Land is good, it is first of all the Buddha lands. Why is it good? Because the teaching there is good, Amitabha Buddha teaches everyday without ceasing. No matter where one is in The Pure Land, one can see Amitabha Buddha and hear his teaching of the Dharma. The trees, flowers and plants will all speak the Dharma. No matter the time, the Dharma would

always be seeping in and we won't have evil thoughts or delusion. So, the merits gained from education are many.

三、聖賢之道，代代傳承～述而不作， 信而好古

3. The Way of Saints and Sages is Passed on Generation After Gener- ation~ Retelling Ancient Teachings and Not Creating Anything New

孔孟學說講的是什麼？總的歸納起來，一生「述而不作，信而好古」。他一生沒有創造、沒有發明，一生所學的、所修的、所教的、所傳的全是古聖先賢的智慧，所以他是個集大成者，沒有自己的知見。我們有能力去創造發明嗎？沒有，決定超不過古人。古人明心見性了，我們如果也明心見性就與他平等，但不能超過他。明心見性是相同的，明白這個道理，我們的傲氣就化解掉了。

聖賢之道，代代傳承～述而不作，信而好古
The Way of Saints and Sages is Passed on Generation After
Generation~ Retelling Ancient Teachings and Not Creating Anything New

What was the doctrine of Confucius and Mencius? It can be summed up as throughout their life they “retold ancient teachings and did not create anything new” they “believed in and favored the ancient teachings.” They did not create or invent anything. What they studied, practiced, taught and passed on was the wisdom of ancient saints and sages, so they collected and achieved what the ancients taught, they didn’t have their own views. Do we have the ability to create and invent? No, we can’t surpass the ancients. The ancients were enlightened. If we too are enlightened then we are equal with them but we can’t surpass them. Enlightenment is the same, once we understand this truth, our arrogance will disap-

pear.

傲慢是最嚴重的障礙，孔子在《論語》裡說：「如有周公之才之美，使驕且吝，其餘則不足觀也。」我們要想想，我們有沒有傲慢的習氣？有沒有覺得我很了不起，別人不如我。只要有這個念頭就完了。佛陀沒有傲慢，孔子沒有傲慢，諸佛菩薩沒有傲慢。阿羅漢真的沒有傲慢，但是他有傲慢的習氣，這是小聖；辟支佛傲慢習氣就沒有了，就斷掉了。人只要一驕慢就不能往上去，只能往下滑，走下坡了。這非常可怕，這個事情沒有人能幫得上忙，只有自己小心謹慎。

Arrogance is the biggest barrier. In Analects of Confucius, Confucius said “If the Duke

聖賢之道，代代傳承～述而不作，信而好古

The Way of Saints and Sages is Passed on Generation After Generation~ Retelling Ancient Teachings and Not Creating Anything New

of Zhou's talents and goodness made him arrogant and mean, then his other good qualities would not be worth a glance." We need to think, do we have any arrogant habits? Do we think we are great and others are not? If we have these kinds of thoughts, we're finished. Buddha was not arrogant, Confucius wasn't arrogant, all the Bodhisattvas are not arrogant. Arhats are really not arrogant, but they still have arrogant habits. They are lesser saints. Pratyeka-buddhas do not have arrogant habits. As long as people are arrogant, they can't make progress, they can only fall behind. This is very scary, no one else can help us, we can only be careful.

所以，禮很重要，幫助我們降伏傲慢。尤其佛法裡教我們拜佛，拜佛就是降伏傲慢。以我們最尊貴的頭頂拜佛的足，叫做接足禮，它的用意甚深，我們要懂得。

So propriety is very important, it can help us subdue arrogance. Buddhism teaches us to bow before images of the Buddha which helps subdue arrogance. When we prostrate ourselves with utmost respect with our heads to the Buddha's feet, this is very meaningful, we must understand.

四、什麼才是中國的危機？

4. What is the China Crisis?

中國傳統文化，這四科講盡了。四書、五經、十三經，乃至於《四庫全書》，沒有脫離倫理道德，沒有脫離五倫五常、四維八德。就是連小說、文藝，都是講仁義道德，善惡報應，善有善果，惡有惡報，警惕人心。

In Chinese traditional culture, these four branches are covered extensively. The Four Books, The Five Classics, The Thirteen Classics of Confucianism, and The Complete Library of the Four Branches of Literature all of them are concerned with ethics, morality, The Five Human Relationships, the Five Constant Virtues, the Four Mainte-

nances, and the Eight Virtues. Even novels, literature and art were concerned with benevolence, integrity, morality, virtues and the retribution for good and evil. Good deeds result in good consequences, bad deeds result in bad consequences. We must be vigilant.

過去胡秋原先生說過一句話，最大的危機是我們失去了民族的自信心。他講的話很有道理，講得非常深刻。如果我們把自己傳統文化的這種自信心失掉了，不但我們的國家，民族也會亡。我們對中國傳統文化不相信，不再去認識它，學習它，這個國家民族就絕望了。他說的話非常有道理。在二十世紀七十年代，英國歷史哲學家湯恩比博士，他

一生專門研究世界文化史。他提出，解決二十一世紀的社會問題，只有中國孔孟學說與大乘佛法。孔孟學說是中國文化，大乘佛法也是中國文化，他們能認識，我們自己反而不認識；他們想向中國學習，我們現在不要了，向外國人學習，這是真正的危機。

In the past, Mr. Hu Qiuyuan has said that the biggest crisis is that the Chinese people have lost their self confidence. What he says makes sense and is very deep. If we lose confidence in traditional culture not only will our country be in danger, but our people as well. If we don't believe in Chinese traditional culture, don't understand it, don't study it, then our country and people have no hope. This is very logical. The British

historian and philosopher Toynbee spent his whole life researching the history and culture of the world. In the 1970s he pointed out that in order to solve the problems of the twenty-first century, the teachings of Confucius, Mencius and Mahayana Buddhism are needed. The teachings of Confucius, Mencius and Mahayana Buddhism are the Chinese culture, foreigners understand it but we ourselves don't understand it. They want to learn from China, we don't want it though, we want to learn from foreign countries, this is the true crisis.

我們還要知道中國的家與中國傳統文化息息相關，中國傳統文化要沒有家，怎麼能傳到今天？中國文化是家把它繼

承，發揚光大，家負起了民族文化延續的重要使命。因為中國的家是大家庭制度，家裡頭四根支柱，家道，就是五倫五常、四維八德。《弟子規》，是共同的家規，無論哪一家必須要遵守的，還有不共的。我們的家學跟人家不一樣，我們的家庭經營的事業跟人家不一樣，規矩就不一樣。它對社會負責任，它對國家民族負責任。所以，中國從前世世代代的教育，是家把它繼承擔負起來的。養老也是家庭擔負起來，中國人真的「幼有所養，老有所終」。

We must understand that the Chinese family and the Chinese culture are closely related. If Chinese traditional culture had no family, how could it have been passed on until now? The Chinese culture is carried

forward by the Chinese people, they have the important mission of carrying it forward and promoting it. China's families are within a big family system. The four roots of the family that support the backbone and provide for the family financially are the Five Human Relationships, the Five Constant Virtues, the Four Maintenances, and the Eight Virtues. Guidelines for Being a Good Person are guidelines for every family that each must follow. There are also guidelines families follow that differ from family to family. If what our family studies is different from other families and the work our family is engaged in is different from other families, then the guidelines we follow will be different. There's responsibility to soci-

ety, there's responsibility to the nation. So for many generations families have handed down and been responsible for the Chinese education. Taking care of elders has also been the responsibility of the family. Chinese people truly raise and educate the young and take very good care of the old.

現在希望企業能夠繼承中國文化傳統，中國從前的家是血緣關係，現在企業是道義的關係。老闆是家長，員工是自己的親兄弟、親姊妹，一個大企業就是一家。這在中國歷史上能找得到的依據。中國文化為什麼這樣輝煌？為什麼這麼樣的堅韌，禁得起風波？就是靠家。外國人雖然有大企業，它沒有家的觀念。

Now hopefully enterprises can pass on traditional Chinese education. Previously Chinese families relied on blood relations to transmit morality and integrity, now enterprises must do it. The boss is the head of the household, employees are brothers and sisters. An enterprise is one big family. Evidence for this can be found in Chinese history. Why is Chinese culture so glorious? Why is it tenacious and able to withstand disturbances? Because it relies on a family. Although foreigners have large enterprises they do not have the concept of a family.

五、境隨心轉

5. The Environment Changes According to the Mind

居住環境隨著我們意念在轉。如《華嚴經》上佛告訴我們，宇宙、萬法從何而來？「唯心所現，唯識所變」。宇宙從哪來的？心現的。十法界依正莊嚴從哪來的？識變的。何謂識？分別、執著。如果我們不分別不執著，這一切萬物就沒有變化；只要有執著、有分別，它就起變化，生老病死是變化。極樂世界沒有變化，極樂世界只有心現沒有識變，何以故？到極樂世界，識用不上，凡聖同居土裡識也停止了，但是沒有斷。到實報土就真正轉八識成四智，入一真法界，就是永恆不變。這些義理很深，一

般人很難相信。可是最近三十年，近代的量子力學家證明了。

物質是什麼？物質根本不存在，物質是意念累積產生的幻相，所以物質的基礎就是意念，沒有意念就沒有物質。這與佛經上講的一樣，佛經上講阿賴耶有三細相。一念不覺這是業相，業相是波動的現象。現在科學家也講整個宇宙是波動現象，這個波動速度非常快，在佛法裡稱為業相。從業相變現出轉相，轉相是什麼？轉相是精神現象。業相是自然現象，轉相是精神現象，就是受想行識。從受想行識裡變現出物質現象，物質現象叫做境界相，阿賴耶的業相、轉相、境界相。現在科學家發現的，業相他稱能量，能量、信息，轉相叫做信

息，境界相叫做物質，與阿賴耶是一個意思。所以，物質現象是精神現象變現出來的，精神現象是能量變現出來的。明白這個道理，就知道物隨著心在轉，所以現代科學提出「以心控物」，用我們的心念來控制物質。

The environment we live in changes according to our intentions. It is as the Buddha says in the Avatamsaka Sutra. Where does the universe and everything in it come from? "It is manifested by the mind and altered by consciousnesses." Where does the universe come from? It is manifested by the mind. Where does the solemn nature of both the environment and the beings in the Ten Dharma Realms come from? They

come about through changing consciousnesses. What is consciousness? Discrimination and attachment. If we were not discriminating and attaching there would be no changes in the outer world. As long as there is attachment and discrimination there will be changes. Life, old age, sickness and death are changes. There is no change in the Land of Ultimate Bliss. The Land of Ultimate Bliss only contains what is manifested by the mind, not what is altered by consciousness. Why is this? In the Land of Ultimate Bliss, Sukhavati, consciousness is of no use. In the land where ordinary people and saints live side by side, Saha-lokadhatu, consciousness stops but does not cease. In the Buddha's lands of rewards truly

Buddha-ksetra the eight consciousnesses will become four wisdoms. Entering into one Dharma realm, there will never be any changes. These doctrines are very deep, most people wouldn't believe them. But in the last thirty years modern quantum mechanics has proven it.

What is matter? Matter does not exist, it is illusion created by the accumulation of thoughts. So the basis of matter is thought, if there are no thoughts, there is no matter. Buddhist scriptures say the same thing, the scriptures speak of the Alaya Consciousness three subtle conceptions. Thinking with ignorance is karmic action, karmic action is wave phenomena. Now scientists speak of

the entire universe as made up of waves, the speed of which is very fast. In Buddhism it is called karmic action. From karmic action comes the ability to perceive phenomena. What is this ability? It is called psychokinesis. Karmic action is natural phenomena, the ability to see phenomena is psychokinetic phenomena, namely feeling, conception, volition and consciousness. From feeling, conception, volition, and consciousness comes matter. Matter is called the external world. This is in line with what scientists have discovered. Karmic action is called energy, the ability to see phenomena is called information, the external world is called matter. This has the same meaning as the Alaya Consciousness. So, material phenomena comes

from consciousness and consciousness comes from energy. When we understand this truth we will know that matter changes according to the mind. So modern scientists have pointed out that “mind controls matter”, using psychokinesis to control matter.

以心控物這是最新的觀念，在佛法講這是老觀念，釋迦牟尼佛講經時候常講的。所以，居住環境確確實實是隨著我們意念在轉。化解世界問題的道理、方法，還是湯恩比說得好，他說中國孔孟學說、大乘佛法能解決問題。

Psychokinesis is a new concept that in Buddhism is an old concept. Shakyamuni Buddha frequently spoke of this during his teaching. So it is indeed true that our living

environment changes with our thoughts. So the methodology to resolve problems is as Toynbee said well, he said Chinese Confucian, Mencian teachings and Mahayana Buddhism can solve the problems.

提到儒，都會想到四書、五經、十三經；提到道，就會想到老莊；提到佛，會想到《華嚴》、《法華》、《般若》等大乘經論。

When we think of Confucianism we think of The Four Books, The Five Classics, The Thirteen Classics of Confucianism. When we think of Taoism we think of Laozi and Zhuangzi. When we think of Buddhism we think of the Avatamsaka Sutra, Lotus Sutra, Prajna Heart Sutra, and other Mahayana

sutras.

這些是儒釋道的花果，花果從哪來的？花果從枝條上生的。枝條從哪來？從幹上生的。幹從哪裡生的？從本生的，本從根生的。沒有根哪來的花果？根是什麼？孝親尊師。如果說孔孟，「孔曰成仁，孟曰取義」，仁義應該是它的根，這個大家疏忽了。《論語》裡有句話，「夫子之道，忠恕而已矣」，這話說得很中肯。我們總結一句話，最簡單的，孔孟是說什麼？仁、義、忠、恕。用這四個字來解決現在社會問題管不管用？忠是用心，不偏不邪叫做中。恕是饒恕，現在人事情做錯了、想錯，既往不究。我們好好的回過頭來向孔子學習，學仁、學義。仁者愛人，先愛自己，人不自愛

不知道愛別人，首先要知道愛自己。自己什麼？自己是聖人（自己本來是聖賢）。《三字經》：「人之初，性本善」，這個善不是善惡的善，這個善是聖人、是賢人。你愛你自己本來是聖賢，你才能夠去愛別人。大乘佛法，講的是什麼？真誠、慈悲。我說：儒之仁義忠恕、佛之真誠慈悲，這八個字能不能解決現在社會問題？能。但是，下手處要從《弟子規》、《感應篇》、《十善業》，如果能把這三個根普遍來教化眾生，真管用。

Where do these Confucian, Buddhist and Taoist flowers and fruits come from? Fruits and flowers grow from branches. Where do branches come from? They grow from the trunk. Where does the trunk grow from? It

grows from the roots. Without roots how could there be fruits and flowers? What are the roots? Being filial and providing care for parents, being respectful to and serving teachers. “Confucius said to achieve benevolence, Mencius said to be righteous.” Benevolence and righteousness are the roots of the teachings of Confucius and Mencius. Everyone has overlooked this. The Analects of Confucius says, “The way of Confucius is that of loyalty and forgiveness and that is all.” This phrase is very pertinent. To sum up in one phrase, most simply what is the teaching of Confucius and Mencius? Benevolence, righteousness, loyalty and forgiveness. Are using these eight words effective for solving society’s problems to-

day? Loyalty means devoted, not prejudiced and not evil is called centered. To forgive is to let bygones be bygones even if they have done wrong or thought wrong. We must look back to Confucius and Mencius to learn benevolence and righteousness. The benevolent first learned to love themselves, then they knew how to love others. If we don't know how to love ourselves, we won't know how to love others. We must first learn to love ourselves. Who are we? We are saints. Three Character Classic says, "people at birth are innately pure good." Virtue here doesn't mean the good in good and evil, it means saints and sages. We love ourselves as the saints we originally are and then we are able to love others. What does Mahayana

Buddhism teach? Sincerity and compassion. I've said, "Can the benevolence, righteousness, loyalty and forgiveness of Confucianism, and sincerity and compassion of Buddhism solve the problems of today's society? Yes." However it must begin with Guidelines for Being a Good Person, Treatise on the Response of the Tao, and Ten Wholesome Karmas Sutra. If we can use these three roots to teach everyone it will be very effective.

六、總結

6. Conclusion

「文化是民族的靈魂，教育是文化的生機」，中國人最懂得教育。五倫、五常、四維、八德，我們以此來修身，「其德乃真」，是真正的品德。我們這些經典「其德乃長」。如果我們一個國家來做，「其德乃豐」。普及到全世界，「其德乃博」，博大。所以安身立命，教學為先；創業齊家，教學為先；建國君民，教學為先；禮義之邦，教學為先；穩定和諧，還是教學為先；國豐民安、太平盛世、長治久安，乃至諸佛報土、極樂世界，皆以教學功德成就。

“Culture is the soul of the people, education is the life force of culture.” The Chinese un-

derstand education best. The Five Human Relationships, the Five Constant Virtues, the Four Maintenances, the Eight Virtues these are what we use in cultivation. “The virtue gained is real”, there is real moral character. In these classics “the virtue is constant.” If as a country we implement it, “the virtue would be abundant.” If we extend it to the entire world, “the virtue would be enormous.” So in settling down to a career and life, education comes first. In a major undertaking and managing one’s household, education comes first. In building a country for a regime and its people education comes first. In having a country of propriety and righteousness education comes first. In achieving stability and harmony education

comes first. In an affluent country and a peaceful people, times of peace and prosperity, achieving everlasting stability and peace, in the Buddha's lands of rewards, in the Land of Ultimate Bliss, education is the key to success by sustaining and achieving the merits and virtues.

中國傳統文化跟大乘佛法，用在自己身體，身心健康；用在家庭，你家庭美滿；用在你的事業，你的事業發達；用在國家，國家強盛；用在世界，世界和諧。真有這個功德，真能起到這個效果。端在我們有正確的認識，有正確的方法來學習，這就是從孝悌，孝親尊師上下功夫，這是根本的根本。不孝順父母，不尊重老師，不尊重你所學，這就

困難了。

Chinese traditional culture and Mahayana Buddhism, when used on oneself one becomes healthy. When applied to one's family they become blissful. When used in one's work, one's work flourishes. When used in one's country, it becomes rich and powerful. When used on the world it becomes harmonious. It really has these merits and virtues, it really has this effect. It depends on whether we have the right understanding, the right study methodology, that is beginning with filial piety and fraternal love, providing care for parents, being respectful to and serving teachers. Not being filial to parents, not respecting teachers or what one is studying, this causes trouble.

我們只有一個心願，願這個世界能恢復安定和平，願一切眾生在一生當中能夠棄惡揚善，能夠接受到良好的聖賢教育，能夠享受一生真正的幸福。

We only have one wish, that this world becomes stable and peaceful, that all beings can give up evil and promote virtue well, that they can receive the good teachings of the saints and sages, and that they can enjoy true happiness.

NAMO AMITABHA

南無阿彌陀佛

認識傳統教育 〈中英對照〉

Understanding Traditional Education

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