

# 學習《群書治要》承擔救世使命

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中華文化教育中心「教育化解危機」論壇

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## **Learning Compilation of Books and Writings on the Important Governing Principles: Undertaking the Mission to Save the World**

Speech by Chin Kung AM

Forum on Resolving Crises through Education

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尊敬的丹斯里李金友先生、馬華的各位校長老師、馬來西亞中華文化教育中心各位老師同仁、各位嘉賓：

大家好！淨空承蒙丹斯里李金友先生的邀請，有幸參加馬來西亞華校校長聚會。另外，我們欣喜地看到馬六甲的漢學院業已開工，預定兩年建成，將正式招生，這是廿一世紀的第一樁大事！納吉首相在去年漢學院的動土典禮中致辭說：「馬來西亞漢學院的建立將有助於傳授一種教育理念，不僅是推廣卓越的學術，而且是推廣人類不可或缺的價值觀」。

Respected Tan Sri Lee Kim Yew, headmasters and teachers from Chinese schools in Malaysia, teachers from the Chung Hua Cultural Education Centre, and distinguished guests:

Thanks to Tan Sri Lee Kim Yew's kind invitation, I am grateful to be able to participate in this gathering with Chinese schools' headmasters in Malaysia. On another note, I am also delighted to see that the construction of the Malaysian Academy of Han Studies has already begun. The project is expected to be completed in two years' time, after which the academy will start recruiting students. This is indeed an extremely important event of the 21<sup>st</sup> century! Last year, during the groundbreaking ceremony of the academy, the Prime Minister of Malaysia, Yang Amat Berhormat Dato' Sri Mohd Najib bin Tun Abdul Razak, said in his speech: "The establishment of the Malaysian Academy of Han Studies (MAHS) will help impart an education concept that not only promotes academic excellence but also positive values that are greatly needed by mankind."

淨空為馬來西亞的華人慶祝！因為馬來西亞的華人校長和老師們，將承擔起振興漢學、救世救民的神聖使命。願以六十年學習中華傳統文化、大乘佛學、聖賢教育之心得，向諸位仁者請教。

I congratulate the Chinese people of Malaysia, because you, the Chinese schools' headmasters and teachers here, will assume (undertake) the mission of reviving Han Studies to save the world and humankind. Here, I'd like to share with you my experiences in my sixty years' journey in studying traditional Chinese culture, the teachings of the saints and sages, and Mahayana Buddhism.

### 一、人類危機的出路

今日人類社會危機重重——氣候危機、能源危機、糧食危機、環境污染、戰爭衝突、恐怖事件日益嚴重，究其根本，總因在於「人心壞了」，皆由我們疏忽了人性本善、倫常道德的教育之所致。左傳曰：「人棄常則妖興」。管仲曰：「(禮義廉恥)四維不張，國乃滅亡」。早在兩千多年前，孟子向梁惠王說明治亂之道：若各國君王只關心怎樣有利於自己的國家，大夫只關心怎樣有利於自己的封邑，士人百姓只關心怎樣有利於自身，則「上下交征利，而國危矣」：當一個國家從上到下互相爭奪利益，那麼國家就危險了！當前全球人類崇尚「私利」，不惜損人利己，為滿足慾望而為所欲為，則必然造成舉世危機，甚至感召全球大災難，正如《尚書·伊訓》曰：「作善降之百祥，作不善降之百殃。」

### 1. The Way to Resolve Human Crises

The society we live in today is plagued by numerous crises—climate change, energy and food crises, environmental pollution, wars, and acts of terrorism. And the crises are becoming increasingly serious day by day. The root cause of all these is that “the human mind has turned bad,” that we have overlooked the important teachings on moral relations, and that the innate nature is good.

According to *Chronicles by Zuo Qiuming*: “If humans abandon moral relations, evil will prevail.” Guan Zhong [Qi politician, 723 BCE–645 BCE] said, “Dispensing with the four principles (propriety, righteousness, honesty, and shamefulness) will lead to the downfall of a nation.” Mencius, when explaining the principle of management, said to King Hui of Liang: “If the ruler of every country only cares about benefitting his own country, if senior government officials only care about benefitting their own territories, and scholars and the

people only care about their personal gains, then, everyone is fighting for his or her own interest and the country will perish.” This means that when all the people in a country are competing with one another for their own benefits, the country will be in peril! Nowadays, “self gains” is of interest to all people, so much so that people seek it at the expense of others. They act in whatever way they like in order to fulfill their desires. This will definitely result in crises throughout the world and invoke global disasters because according to the chapter “The Instructions of Yi” from *Book of Shan*: “Do good and a hundred good fortunes will manifest. Do evil and a hundred misfortunes will ensue.” .

救世之道，惟在回歸傳統聖哲教育，虛心學習並落實老祖宗的聖賢教誨。《禮記·學記》云：「建國君民，教學為先」，乃至安身立命，教學為先；創業齊家，教學為先；禮義之邦，教學為先；穩定和諧，教學為先；國豐民安，教學為先；太平盛世，教學為先；長治久安，教學為先；甚至諸佛報土，極樂世界，無一不是以教學為先也。

The only way to save the world is to return to the traditional teachings of the saints and sages, and to humbly study and implement our ancestors’ teachings in our daily lives. The chapter called “Record on the Subject of Education” [from *Book of Rites*] states that: “Education is essential in building a country and in guiding its people.” Furthermore, education is of primary importance for self-cultivation to change one’s destiny, for managing a business and a family, for creating a society that is courteous and righteous, for bringing forth social stability and harmony, for creating wealth and peace for the people, for establishing a glorious era marked by lasting peace, and even for establishing the lands of Buddhas, for the Pure Land of Ultimate Bliss.

早在五千年前，舜以契為司徒，主管教育。類此，中國歷代君主莫不重視教育，宰相所管轄的各部中，以禮部最居優先，顯示一切行政皆為教育服務。尤其滿清王朝之初及盛期，對教育之重視最為明顯，恒常禮請儒釋道專家學者到宮廷中講學，皇帝帶著文武大臣共同學習聖賢典籍。《四庫全書》中有《日講四書解義》等典籍，明顯展現了清朝康乾盛世時期宮廷講學之內容實況。

As early as 5,000 years ago, Emperor Shun appointed Qi as Minister in Charge of Education. Subsequent leaders in various dynasties also attached great importance to education. One could say that nearly all administrative units were at the service of education, evident by the fact that the Ministry of Propriety was prioritized among all the ministries

under the prime minister. This was especially true during the early times and height of the Qing dynasty, when the emphasis on education was most evident, with proprieties being practiced, and experts on Confucianism, Daoism, and Buddhism invited to lecture in the imperial court. At that time, the emperor and his civil officials and military attaché would study the ancient classics together. *Complete Library of the Four Branches of Literature* contains “Daily Explanation of the Four Books” and other classics, clearly demonstrating the lecture contents conducted during the reigns of Emperor Qianlong and Emperor Kangxi.

或曰：「二十一世紀是中國人的世紀」。所以，有一些西方国家怕中國崛起要稱霸世界，威脅他國，故提心吊膽，甚至嚴加防範。淨空認為，中國的崛起，決非武力，亦非政治、科技、或經濟，而是中華傳統文化的復興和普及！

Some say “the 21<sup>st</sup> century is a century that belongs to the Chinese.” Some Western countries fear that the rise of China will lead to China ruling the world, posing a threat to other countries. Hence, they are anxious and concerned, and they try to prevent this from happening. In my opinion, the rise of China will definitely not be one that triumphs because of military power, politics, science, technology, or the economy. Instead, what will triumph is a revival and spreading of traditional Chinese culture!

英國著名歷史哲學家湯恩比博士更云：「欲解決二十一世紀的社會問題，唯有孔孟學說與大乘佛法。」孔孟學說即是「仁義忠恕」，大乘佛法則是「真誠慈悲」，皆是「真誠至愛」的文化。靜觀今日世界亂象紛呈，欲拯救世界，唯有復興中華傳統文化中「真、誠、愛」的教育，才能辦到。

Professor Arnold Toynbee, British historian, asserted that “in order to resolve the social problems of the twenty-first century, we must rely on the teachings of Confucius and Mencius, and on Mahayana Buddhism.” The teachings of Confucius and Mencius propound “benevolence, righteousness, loyalty, and forgiveness,” and Mahayana Buddhism promotes “sincerity and compassion.” Both emphasise a culture of love and sincerity. When we calmly look at the chaos and uncertainties that we face today, we will understand that if we truly want to save the world, we can only do so by reviving the values of “earnestness, sincerity, and love,” which are the core values in traditional Chinese culture.

中華傳統文化是「愛與和諧」的文化，是以五倫、五常、四維、八德為核心的人性本善的文化。馬來西亞首相納吉先生在馬來西亞漢學院動土典禮的致辭中說到：「當鄭和在十五世紀來到了馬六甲，... 他擁有摧毀或破壞當時的馬六甲王國的能力，但他選

擇了建立友誼。這是爲什麼呢？……鄭和與中國的子民有智慧、價值觀和品格，他們相信，他們將被視爲一個偉大的文明，他們來到這裡是建立友誼，而不是爲了征服」。此具體說明了中國老祖宗「凡是人，皆須愛」的和諧文化。

Traditional Chinese culture is a culture of love and harmony. The five moral relationships, the five principal virtues, the four moral standards, and the eight virtues are the core values of a culture that promotes the innate goodness of all human beings. In his speech during the groundbreaking ceremony of the Malaysian Academy of the Han Studies, the Prime Minister of Malaysia, YAB Dato' Sri Mohd Najib bin Tun Abdul Razak, pointed out that "when Admiral Cheng Ho came to Melaka in the 15<sup>th</sup> century . . . having the greatest power, he could have easily destroyed or conquered the sultanate of Melaka. But he chose to come with the hand of friendship. . . . Why did he do that? Admiral Cheng Ho and the people of China had the wisdom, the values and the characters, which they believed, their action would be a testimony to China being a civilized nation; they came to make friends and not to conquer." This illustrates fully the peaceful nature of the Chinese culture and its stand on "loving all beings."

## 二、《群書治要》重現世間的啓示

中國的唐朝，是一個多元文化和諧共榮的美好時代。唐太宗李世民（公元五九九年至六四九年）寬宏雅量，兼容並蓄，虛心學習各種宗教和聖哲學派的典籍，並帶動全國百姓學習聖賢教育。他不僅是佛教的護法，而且是所有宗教的總護法。他尊重宗教，愛護宗教，對各個宗教都能夠優容接納，平等對待。各個宗教之中真正有修行、有德行、有學問的大德，太宗都奉之爲國師，常常向他們請教和學習。

### **2. The Significance of the Reappearance of *Compilation of Books and Writings on the Important Governing Principles***

The Tang dynasty in China was a golden era, a period where diversified cultures lived together harmoniously. Emperor Taizong, Li Shimin [599-649] was magnanimous and very broad-minded. He humbly learned from the scriptures of all religions and philosophical schools, and promoted the study of traditional Chinese culture throughout the country. Not only was Emperor Taizong a patron of Buddhism, he was also the supporter of all religions. He respected and protected religions, and he was sufficiently open-minded to accept all religions and to treat them equally. All the virtuous and knowledgeable religious leaders were esteemed as the king's advisors, and he often sought their counsel.

貞觀九年（六三五年）傳教士阿羅本（Alopen）將基督教傳入中國，時稱景教，太宗遣派宰相房玄齡至西郊迎之，並親自會見。貞觀十二年，太宗頒詔於長安義寧坊建教堂一所，名為「敕建波斯寺」，以供基督教傳教。

唐朝時期伊斯蘭教傳到中國比基督教更早，相傳唐高祖武德年間，伊斯蘭教創始人穆罕默德先知還在世，他派門徒四人來華傳教，其中的艾比·宛葛素於唐貞觀初年（公元六二七年）從波斯灣到達廣州，建立懷聖寺，以紀念穆罕默德聖人。

In the ninth year of the Reign of Zhenguan [635], Christian missionary Alopen brought Christianity, then known as zongjiao, to China. Emperor Taizong sent Fang Xuanling, the prime minister, to receive and welcome Alopen. In the 12<sup>th</sup> year of the Reign of Zhenguan, Emperor Taizong decreed the building of a church at Yining Lane in Chang'an, the capital. This church was called the Persian Temple by Imperial Decree, and it was built for the Christians to propagate their faith.

Another religion that had arrived in Tang dynasty China before Christianity was Islam. It was said that during the Reign of Wude of Emperor Gaozong, Taizong's father, that the founder of Islam, Prophet Muhammad who was alive at the time, asked four of his disciples to go to China with the teachings of Islam. One of his disciples, Saad ibn Abī Waqqās, came via the Persian Gulf and arrived at Guangzhou in the early years of the Reign of Zhenguan [627]. He established the Commemorate the Saint Mosque in memory of the Prophet.

這是当时國家平等對待各個宗教的事实。不同的宗教都是神聖與先知智慧經驗的良善教育，能夠幫助國家教化大眾，達到人民和睦相處、社會安定和諧的功效。

Emperor Taizong showed how a country could treat all religions equally. All religions are, in fact, excellent educations containing the wise experiences of the saints and prophets, and can help a country to teach its people to achieve harmony and stability.

唐太宗在位期間，對文化的最大貢獻是命臣下彙編了一部匡世濟民的治世寶典——《群書治要》。

太宗十六歲隨父從軍，起義平定動亂的社會，戎馬倥傯十餘年。二十七歲即帝位後，偃武修文，特別留心於治平之道。太宗英武善辯，遺憾早年從軍，無暇讀書。鑑於前隋滅亡之失，深知創業不易，守成維艱，在位期間，鼓勵群臣進諫，批評其決策過失。令諫官魏徵及虞世南等，整理歷代帝王治國資政史料，擷取六經、四史、諸子百家中，有關修身、齊家、治國、平天下的智慧、理念、方法、效果、經驗之精要。上

始五帝，下迄晉代，自一萬四千多部、八萬九千多卷古籍中，選取六十五種典籍，擷取精華，匯編成書，共成五十餘萬言，名之為《群書治要》。

The biggest contribution that Emperor Taizong made was the compilation of a book, *Compilation of Books and Writings on the Important Governing Principles*— a compilation of books and writings on the important governing principles of ancient China.

At the tender age of sixteen, Emperor Taizong joined the army in his father's forces to stop the turmoil that was going on in the country. For more than ten years, he dwelt on military matters. After he ascended to the throne at the age of twenty-seven, he laid down his armor and began to promote culture and education, paying particular attention to the principles of governing and bringing peace to the country. He sought to rejuvenate the nation from the aftermath of civil strife by restoring order to life.

Although Taizong was an intelligent, brave, and eloquent man, he regretted that his military expeditions had prevented him from much formal education. He also learned from the mistakes made by the fallen Sui dynasty and realized that to start a new dynasty was no easy task and to sustain it was even harder. Hence, during his reign, he encouraged his ministers to point out his mistakes and to candidly criticize his policies. To make up for lost time, Emperor Taizong ordered two of his advisors, Wei Zheng and Yu Shinan, to comb through all the historical records on governing principles from the *Six Classics*, the *Four Collections of History* and the *Hundreds of Schools* and to extract the wise lessons, ideas, methods, and experiences related to the cultivation of oneself; management of family, governing, and ways to bring about world peace.

The result was a collection, titled *Compilation of Books and Writings on the Important Governing Principles*, which excerpted main points from 14,000 books and 89,000 scrolls of ancient writings—500,000 words in all, and covering sixty-five book categories—dating from the era of the Five Legendary Emperors to the Jin dynasty.

書成，如魏徵於序文中所說，實為一部「用之當今，足以鑒覽前古；傳之來葉，可以貽厥孫謀」的治世寶典。太宗喜其廣博而切要，日日手不釋卷，曰：「使我稽古臨事不惑者，卿等力也」。由是而知，貞觀之治的太平盛況，此書貢獻大矣！誠為從政求學者不可不讀之寶典。

This truly is a treasured compilation on governing principles that can bring about peace and order. In his foreword, Wei Zheng wrote: “When used in the present, it will allow

us to examine and learn from our ancient history. When passed down, it will benefit our descendants.” Emperor Taizong admired the broad, yet concise compilation, and read it every day, saying, “It is you, my ministers, whose efforts enabled me to learn from the ancients, and made me clear when faced with issues.”

過去孫中山先生於三民主義講演中（民族主義第四講）曾云，「歐洲的科學發達、物質文明的進步，不過是近來二百多年的事。講到政治哲學的真諦，歐洲人還要求之於中國。諸君都知道世界上學問最好的是德國，但是現在德國研究學問的人，還要研究中國的哲學，甚至於研究印度的佛理，去補救他們科學之偏。」

Dr. Sun Yat-Sen, in his speech on the Three Principles of the People (Principle of Nationalism 4<sup>th</sup> lecture), said, “The advancements in science and material civilization in Europe happened mostly in the last 200 years. When it comes to the essence of political philosophy, Europeans still need to look to China for answers. You all know that the best scholars come from Germany. But today, German scholars are studying Chinese philosophies as well as Buddhism from India to correct the bias in science.”

老祖宗留傳至今的格物、致知、修身、齊家、治國的智慧、理念、方法、經驗與成效，均是歷經千萬年考驗所累積的寶藏結晶。《群書治要》至珍至貴！是一部帶動中華和諧文化與道德教育在世界範圍內全面復興的寶典。果能深解落實，則天下太平指日可期！若背道而行者，則不免自招災殃，禍患無窮。

Our ancestors have great wisdom, ideologies, methods, experiences, and have achieved great results. They all come from thousands of years of experience in self-discipline and studies, self-cultivation, managing the family, and governing a country. *Compilation of Books and Writings on the Important Governing Principles* is indeed most precious! It is a treasured compilation that can inspire the global revival of traditional Chinese culture and moral education. If we can fully comprehend and apply these principles, world peace can be achieved in the near future. If we do not follow these principles of governance, we will be inviting endless catastrophes and tragedies.

《群書治要》在中國至宋初已失傳千年。所幸者，日本金澤文庫藏有日本僧人手寫《群書治要》的全帙。並於清乾隆六十年，由日人送回中國本土。民國初年，上海商務印書館四部叢刊和臺灣分別以此版為底本影印出版。二〇一〇年歲末，淨空幸得此書，反覆翻閱，歡喜無量，深刻體會古聖先賢之文化教育，的能為全世界帶來永恆之

安定和平，而《群書治要》之重現，實有其神聖使命。遂欣然印出一萬套，贈給兩岸三地暨世界各國、各黨、各級領導共同學習，則對實現和諧社會、大同之治的理想必大有幫助

*Compilation of Books and Writings on the Important Governing Principles* had disappeared from circulation for close to 1,000 years, since the beginning of the Song dynasty. Fortunately, **there is a complete manuscript in the Japanese Kanazawa Bunko Museum, hand-copied by Japanese monks.** The Japanese returned the books to China in the 60<sup>th</sup> year of the Reign of Emperor Qianlong, and in the second decade of the twentieth century, the books became the master copy for the *Four Series Books* published by the Commercial Press [Shanghai] as well as publications used by Taiwan. At the end of 2010, I was fortunate to obtain a copy of *Compilation of Books and Writings on the Important Governing Principles*. I read the work repeatedly and am filled with immense joy. Eternal stability and world peace can be brought about by the cultural teachings of our ancient saints and sages. Realizing that the reappearance of *Compilation of Books and Writings on the Important Governing Principles* carries a sacred mission, I ordered 10,000 copies to be printed by the World Book Company, to be presented to political parties and various leaders in China, Hong Kong, Macao, Taiwan, and around the world, for them to share the essence of governance. This would be immensely helpful for creating a harmonious society and a peaceful world!

這部書印出之後，中國中央黨校已經將其定為正式的課程。淨空亦向各國領導人和各大宗教領袖推介此書，皆歡喜接受。例如，馬來西亞前首相馬哈蒂長老聽淨空介紹此書，即急切希望看到英文翻譯本，於是即請馬來西亞中華文化教育中心的老師們編輯《群書治要三六零》，從全書中節選精華的三百六十小段，加以註解，翻成白話文，再譯成英文，供讀者每天讀一段，一年讀完。此英文版剛編譯好之後，淨空即當面送給馬哈蒂長老，長老無量歡喜。納吉首相閱讀此書之後說：「（《群書治要》中的）這些價值觀，身為領導人、部長和官員都需要展現出來的，因為這將幫助我們為人民的利益執行健全的政策。」

*Compilation of Books and Writings on the Important Governing Principles* is now included in the main curriculum of the Central Party School of the Communist Party of China. I have also recommended this book to many world leaders and religious leaders, and it was extremely well-received. For example, the former Prime Minister of Malaysia, Tun Dr Mahathir bin Mohamad, heard me introducing the book and expressed his wish to see the

English translation as soon as possible. Hence, I entrusted the teachers at the Chung Hua Cultural Education Centre with the task of extracting 360 quotes from *Compilation of Books and Writings on the Important Governing Principles*, adding commentaries, translating them into modern Chinese, and then into English. This edition, known as the *Compilation of Books and Writings on the Important Governing Principles 360 Book I*, enables readers to read a quote a day and finish the book in one year.

After the English translation of *Compilation of Books and Writings on the Important Governing Principles 360* was completed, I immediately presented a copy to Tun Mahathir, and he was extremely delighted. After reading this book, the current Malaysian Prime Minister, YAB Dato' Sri Mohd Najib, said: "The values in *Compilation of Books and Writings on the Important Governing Principles* should be embraced by leaders, ministers, and officials because the values can help us implement well-rounded policies for the benefit of the people."

淨空肯定，這部書可以幫助全世界化解衝突，促進社會安定和平。我們希望這個地球上永遠沒有戰爭、永遠沒有衝突，希望每個族群、每個人都能得到幸福美滿的生活，則落實此書必能實現。由此可知，二十一世紀是中華文化的世紀，是《群書治要》放大光明的世紀！

I strongly believe that *Compilation of Books and Writings on the Important Governing Principles* can help the world resolve conflicts and bring forth world peace and stability. I hope that the world will be forever free of war, forever free of conflict, and human beings of all races can live happy and fulfilling lives. Carrying out the teachings in *Compilation of Books and Writings on the Important Governing Principles* can certainly make these dreams a reality. Thus, the 21<sup>st</sup> century will be a century of the Chinese culture and a century in which *Compilation of Books and Writings on the Important Governing Principles* will exude its radiance!

### 三、學習與弘揚的方法

聖賢傳統文化實為一切眾生自性流露，超越時空，亙古彌新。學習關鍵，端在「誠敬」二字。《曲禮》曰：「毋不敬。」前清康熙曰：「臨民以主敬為本。」又曰：「誠與敬，千古相傳之學，不越乎此。」程子曰：「敬勝百邪。」印光大師曰：「一分誠敬得一分利益，十分誠敬得十分利益。」說明修身進德、學問事業、利世濟民，

唯「誠敬」二字，方能圓成。若對古聖先王之教育毫無誠敬，縱遍覽群籍，亦難獲實益。

### 3. The Methods Used in Studying and Promoting Traditional Chinese Culture

The teachings of the saints and sages—an embodiment of the true self-nature of all beings—transcend time and space. Even now, they still hold true. The key learning method hinges on two words: sincerity and respect. Qu Li says, “Reverence to all at all time.” Emperor Kangxi of the Qing dynasty said, “When interacting with his people, the ruler should fundamentally be respectful.” He also said, “Sincerity and respect are the essence of all the teachings that have been passed down through thousands of years.” The prominent scholar Chengzi said, “Respect triumphs over all evils.” Great Buddhist Master Yinguang said, “One percent sincerity and respect allows one to reap one percent benefit. One hundred percent sincerity and respect allows one to reap 100 percent benefit.”

These sayings manifest the fact that in order to cultivate ourselves, advance our virtues, help people, and benefit the world, only sincerity and respect is of utmost importance. If we lack respect and sincerity toward the teachings of ancient sages and virtuous emperors and kings, little benefit will be gained even if we had read the ancient texts extensively.

「誠敬」二字亦與《大學》之道相應：「知止而後有定，定而後能靜，靜而後能安，安而後能慮，慮而後能得」。當學者學習聖賢之道（止於至善），必先立定志向，而後能制心一處，心不妄動（靜），則一切順逆境緣所處皆安，進而智慧現前，明瞭聖賢道理（慮），最終證得聖賢境界（得）。

The words “sincerity” and “respect” also correspond with the teachings of *Great Learning*, which explains: “If a scholar undertakes the path of the saints and sages (to dwell on the ultimate kindness), he should first have his mind set, and then he would be able to concentrate without being swayed by wandering thoughts. By doing so, he would be calm and peaceful in both favourable and adverse situations. With more practice, he would acquire wisdom and would have insight into ideologies expounded by the ancient saints and sages. Ultimately he would achieve the status of the saints and sages.

目前《群書治要》的流通，已引起廣泛的關注和興趣。若須持久推廣，須有師資人才。馬來西亞漢學院，便是培養《群書治要》師資人才的理想學校。

Currently, *Compilation of Books and Writings on the Important Governing Principles* has spurred great attention and interest from many, but qualified teachers are needed to

continue its propagation. The Malaysian Academy of Han Studies is the ideal place to train such teachers.

《群書治要》的內容，從六十五種古籍裡選出，我們需要至少六十位老師，一門深入十年薰修，則皆成爲世界一流的漢學家，身行言教，講解教導此書。若資源允許，則希望每一種書能有三位老師組成小組來深入學習，共約兩百人。例如，《論語治要》小組，《易經治要》小組，《尚書治要》小組，《詩經治要》小組，等等。老師們放下自私自利，放下名聞利養，立志成聖成賢，爲世界永久和平、人類真實幸福，貢獻愛心與智慧，用十年專攻一部書，務求知行合一，將所學之聖賢道理落實於自己的生活工作。十年之後，他們都是世界頂尖的專家學者。

The contents of *Compilation of Books and Writings on the Important Governing Principles* was extracted from sixty-five ancient classics. We would need at least sixty teachers to focus on one classic for a long period of time before they can become the world's leading scholars in Han Studies, and to teach and practice what they teach. Resources permitting, I hope groups of three teachers can be formed for each classic. This would require a total of about 200 teachers. For instance, an *Analects* study group, a *Book of Changes* study group, a *Classic of History* study group, a *Book of Poetry* study group, and so forth.

All the teachers would need to be selfless and not pursue personal benefits. They would need to make up their minds to become sages for the sake of eternal world peace and the happiness of humankind. They would need to contribute their love and wisdom by dedicating ten years to study just one classic. It is essential that they combine knowledge with practice. After ten years, they would become the most renowned experts on Han studies..

如此六十五個學科的專家團隊，即是一部活的《群書治要》，皆爲治世聖哲大師。他們每天可借助遠程教學工具向全球直播，講解這六十五種書的精華，同時培養下一代老師，一代一代傳下去，則中華文化永遠是主導全球的文化。中華文化是全人類共有的文化遺產，人人有份，人人應當學習。世界永遠是太平盛世！淨空今年八十六，暮年之人，有心無力矣。惟願有仁人志士發此大心，成就此無量功德之大事業，爲往聖繼絕學，爲萬世開太平！斯人即是佛、菩薩、救世主再世。

These experts in the sixty-five subjects would be the living book of *Compilation of Books and Writings on the Important Governing Principles*, and they would become masters in the principles of governance. The teachers could then explain the essence of the sixty-five

classics to the world every day via distance-learning tools and media, providing training for the next generation of teachers. Thus, traditional Chinese culture could be passed down and would be the leading culture in the world! Traditional Chinese culture is the heritage of all human beings. It belongs to everyone. Everyone should learn and practice it for the achievement of eternal peace in the world!

I am eighty-six years old. Although I have this vision, I may not have the energy to make this vision come true. I can only hope that good people will vow to assume the sacred responsibility to accomplish this meritorious project, to continue the magnificent teachings of the saints and sages, and to bring forth world peace and harmony for many generations to come. These people would indeed be the manifestations of Buddhas, bodhisattvas, and saviours.

### 結語

在座的諸位仁者大德，都是從事教育的專長人才，負有為人類社會培養優秀棟樑的偉大使命。淨空虔誠至心希望大家發心學習《群書治要》，學習老祖宗修身濟民的大智慧，然後廣為弘揚，培養後學，功德無量！將來我們希望建立一座衛星電視台，每天二十四小時向全世界播放《群書治要》的教學課程。果能如此大力弘揚聖賢教育，相信不久的將來，全世界人類都會覺醒。這一切都有賴大家共同發心，攜手努力。祝願此一大事因緣早日成就，大同世界早日來臨，淨空今日在此代表一切眾生祈請！感恩大家！謝謝大家！

### Conclusion

Dear distinguished guests, you are all experts in the field of education. You shoulder the mission to teach and train the brilliant leaders of tomorrow. I sincerely hope that all of you will aspire to learn *Compilation of Books and Writings on the Important Governing Principles*, so that you can gather the great wisdom of our ancestors, not only to widely promote the cultural teachings, but also to train the next generation of educators. That would be truly commendable! I hope a satellite TV station can be established to broadcast lectures of *Compilation of Books and Writings on the Important Governing Principles* to the world twenty-four hours a day.

If we can propagate the teachings of the saints and sages, I believe that all would be awakened in the near future! All these are dependent on our shared vision and joint effort. I sincerely wish for the successful completion of this meaningful task, and an early attainment

of the commonwealth state. Today, I share the wish of all sentient beings and pray for this to come true. Thank you!

祝願

馬來西亞政府領導人 政躬康泰 國豐民安！

諸位仁者吉祥如意 法緣殊勝！

May I wish good health to the Malaysian government leaders,

May peace and prosperity be with you!

All the best to you!

榮譽博士 釋淨空 敬禮

澳洲淨宗學院院長，香港佛陀教育協會董事主席

澳洲昆士蘭大學、格里菲斯大學榮譽教授

Respectfully,

Chin Kung AM

Chairman of the Pure Land Learning College Association, Australia

Chairman of the Board of Directors, Hong Kong Buddhist Education Foundation, Hong Kong

Hon. Professor, University of Queensland, Australia

Hon. Professor, Griffith University, Australia

[淨空法師專集網站\(簡\)](#)