

給孫兒女的第九封信

9/10/2000

這月一日，庭永自波蘭講學回家，聽他說開會及講演非常成功，且曾在電台作電視秀。講的當然是他的本行高科技技術。這月三日庭林一家加她家婆婆共七口遊大陸昆明桂林等地平安回家。這次暑假中，你們各家多過得多彩多姿。庭堅自己公司已順利展開工作。真是“形勢一片大好”。現入學的入學，工作的工作。恢復正常緊張生活。在我們“退休族”而言，生活沒有多大變化。現在讓我來寫這九月份的信給你們。在略述生活概況和可能的大事或趣事之外，想寫些對你們終身有“受用”的話講給你們聽。也是我們晚年生活的部份記錄。說明如後：

上月洛杉磯華人社團之一的“孔孟學會”的會長游芳憫教授要我替該學會年刊寫一篇文章。我將以往海閩文集中“孔孟的人生觀”一文稍微修改寫了一篇適應時代需要的文章交卷。受到歡迎。我現將主要內容向你們一提。這是對你們可能既有興趣而且有益的。我所引述一為孔子講的“大學之道”中內容，二為孟子講的兩段話。這信先錄其中“大學之道”。孟子的留待下月的信中再講。

孔子講的大意為人要上進，必須確立志向。立志和努力的總目標有三：①“明德”（即瞭解如何是好人，立志做好人），②“親民”（即新民，做人要不斷維新改進創新）。③止於“至善”（進步達理想最完善為目標）。孔子認為人生上進有下述十四個步驟：一為“知止”（解釋為：在現實環境中找出努力目標）。二為“有定”（解釋為：有定力和恆心）。三為“能靜”（解釋為：內心平靜，有耐性，不浮躁）。四為“能安”（解釋為：心情安穩）。五為“能慮”（解釋為：能深思熟慮）。六為“能得”（思慮須有結論，有收穫和受益）。下面接提出八項上進階梯。七為“格物”（解釋為：研究週圍接觸的或人生有關的事物）。八為“致知”（增進知識和技能）。九為“誠意”（誠心誠意，不虛假）。十為“正心”（思想正確）。十一為“修身”（培養本身德智體及能力）。十二為“齊家”（將家庭治理好，家人關係處理好，兒女教育好）。十三“治國”（為國家盡應有義務）。十四“平天下”（替社會及人類盡義務）。孔子認強調凡事要認清事態的“本”（基本，根本，原則性的）與“末”（末節，衍生的，連帶的，次要的）。做事有“終”“始”。告誡人的立身行事時，不可“本末不分”，更不可“本末倒置”。做事不能“有始無終”。例如：健康為本，嗜欲為末；生活為本，享樂為末。國家為本，個人為末。餘以類推。做事一定要“有始有終”。對人也要“始終如一”。

因不願信寫得太長。孟子的部份留待下月的信中告訴你們。如有不懂的，便中向自己父母詢問明白。

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Dear Grandchildren:

On the first day of this month, John (TY) came home from an academic exchange meeting in Poland, which is said very successful, in lecturing at the conference and the TV show room. Three days later, the whole family of Alice (TL) including her mother-in-law making up a number of seven travelers, came home safely from a sight seeing trip in Yuan, and Kwanxi of the Mainland China. We know all of you had a very nice time last month of August. Doug (TG) began his joint venture with his former boss to start an engineering design business of his own recently. All of our folks are thriving, doing fine and progressing except we two the grandparents are staying inactively as retiree in LA. Now at the beginning of your new semester, let us compose the ninth monthly letter to you. You all know that we always like to inform you something worth of learning besides the living saying. This month I would like to extract from an essay just finished for publication in the journal of Kan-Mon (Confucius and MonZi) Society requested to write by a friend of mine Prof. Yu, the president of that society. The extracts are as follows:

In the first chapter of the DaXie (大學, big learning) of the SuXiu (四書) classic books, Confucius points out three objectives of human being to become learned. The first is to MingDe (明德, knowing why and how to be a good man). The second is to SingMing (新民, improving and renewing). The third is to JeYuJuShan (止於至善, means to stop only at the perfect stages). Then Confucius sets up 14 steps for people to get improved from lowest grade to the highest grade of human quality and personal achievements as follows: 1) "JeiJu" (知止, means knowing where to stay or position at, or to find a target to strive for). 2) "YuDing", 有定, means having a fixed standing point, or perseverance. 3) "NengJing", 能靜, means being capable of being quiet, alert and calm, 4) "NengAn", 能安, means keeping a content and

peaceful mind. 5) "NengNei" 能慮 means being considerate and thoughtful. 6) "NengDe" 能得 means doing something resultful. 7) "GeWu" 格物, means studying and researching on some object. 8) "JiJei" 致知, means becoming knowledgeable 9) "ZhangYi" 誠意, means being honest and sincere. 10) "ZhengSing" 正心, means being righteously. 11. "sousing" 修身, means self-cultivation. 12) "ZiJa" 齊家, means maintaining a good family. 13) "ChuGao" 治國, means serving well your country. 14) "PingTienXia" 平天下, means serving well the entire world and mankind.

Beside the above, Confucius is teaching people in the classic book the importance of knowing the difference between "Bang" 本, the roots and stem or basic things, and "Mo" 末, the end or ramification for all things. and also that between the status of "Zheng" 終, the final, and "Shu" 始, the beginning. He wants people paying more attention to the basic and fundamental point of the things without neglecting ramifications. For instant, life, health, and ability are deemed as Bang (本), while the daily activity, eating and playing, and the like are considered as Mo (末). Regarding the Zheng (終) and Shu (始), it is important, once we start to do something we must work out the to the final achievement.

So much have talked about the Confucius teaching this time. Since we don't like to make the letter too lengthy, I leave the teaching of MonZi 孟子 to be covered in the next letter of October. Please note, if you can't fully understand any part of the above, be sure ask your parents to explain in detail. Grandpa/Grandma