

《弟子規》的「冬溫夏清、晨省昏定」 應怎樣解釋？

How Should We Interpret the Passage in Di Zi Gui about
“Warm in Winter, Cool in Summer;
Xing in the Morning, Settled in the Evening”?

馮欣明中英雙語著（繁體版）

By Feng Xin-ming, in Both Chinese and English (complicated Chinese Script)
2007-06-02, edited 2007-10-05

http://www.tsoidug.org/dizigui/DZG_winter_warm.pdf

（到簡體版 To Simplified Chinese Script:

http://www.tsoidug.org/dizigui/DZG_winter_warm_simp.pdf）

《弟子規》的「冬則溫，夏則清，晨則省，昏則定」一段，應該怎樣理解呢？我在本網站的《弟子規》英語譯文¹裡，解釋為是勉勵年青人要自重自愛²：「冬天須要保持溫暖，夏天須要保持清涼，早晨須要察省自己行為，黃昏須要安定下來。」這個觀點，跟有些學者的解釋不同，是否合理呢？

How should the passage in *Di Zi Gui*¹ regarding “winter then warm, summer then cool; morning then *xing*, evening then settle” be understood? In my English translation of *Di Zi Gui* posted on this website, I interpret the passage to be an

¹ 見本網站的《弟子規》原、譯文：

http://www.tsoidug.org/dizigui/dizigui_web.pdf

See URL above on this website for original Chinese text and English translation of *Di Zi Gui (Rules for Students)*.

² “自重自愛”是中國一個傳統的概念；一個人必須自重自愛才能對自己有高水準的要求，才会有崇高的品行和志向。相反地，一個人不自重自愛的話，就會變為“自暴自棄”，就會墮落。

“Valuing and Loving Oneself” is a traditional Chinese concept; one must Value and Love Oneself in order to be able to place high demands on oneself, in order to have noble character, conduct and aspirations. In contrast, if one does not Value and Love Oneself, then one will come to “Abuse and Abandon Oneself”, will look down upon oneself, will not place high demands on oneself, and will degenerate.

encouragement for young people to Value and Love Themselves²: “In winter one keeps warm; in summer one keeps cool. In the morning one thinks over one’s conduct; in the evening one settles down.” This interpretation is different from those of some scholars; is it valid?

《弟子規》這一段，出自春秋戰國時代的《禮記》「曲禮上」卷一³：「凡為人子之禮，冬溫而夏清，昏定而晨省，在醜夷不爭。」

This passage in *Di Zi Gui* comes from *The Book of Propriety*, of the Spring and Autumn and the Warring States Periods (approx. 720 to 220 B.C.E.—D.F.), the Volume “Rules of Propriety, First”, Roll 1:³ “For all who are sons, Propriety requires warmth in the winter and coolness in the summer, settling in the evening and *xing* in the morning, and not quarreling when with peers.”

唐朝貞觀年間（公元 599 - 649 年）唐太宗命陸德明對《禮記》作新的註解釋文。新釋文裡，陸德明說，關於「冬溫而夏清」的「水」字邊的「清」字，流傳下來的版本是錯誤的，應該是「冰」字邊的「清」字⁴。這個「清」字意思是「使清涼」，是個特別字，通常只用於著名的黃香故事，每夏天晚上為鰥寡的父親把床席撥扇使其清涼。用了這「清」字，句子的意思就是使父母的床席清涼了。新註解釋文完成後，唐太宗把更改了的經文刻上石碑，作為標準正本，供全國學者參考更改。這就是歷史上著名的「石經」版本了。由唐朝到現在，很多釋文都沿用陸德明的這個解釋，都說《禮記》這一段，是關於做子女者必須好像孝童黃香一樣，為父母冬天溫被、夏天涼（清）席。

During the reign era of *Zhen-guan* (599 – 649 C.E.), the Emperor Tang Tai-zhong commissions Lu De-ming to write new annotations and explanatory notes for *The*

³ 《禮記正義》，十三經，中華書店，1980年印於北京，上冊，第1,233頁。
The Book of Propriety Li Ji – The Correct Meaning, “The Thirteen Classics 十三經”, published by Zhonghua Shudian 中華書店, Beijing, 1980, Vol. I, p. 1,233.

⁴ 見前註條。陸德明說，「清…字從冰，冰冷也。本或作水旁，非也。」（標符為本文筆者所加。）

Book of Propriety (Li Ji). In his new explanatory notes, Lu De-ming says that, in the phrase “warmth in the winter and coolness (*qing*) in the summer”, the word used in the old texts, *qing* with the water radical 清, is wrong, and that the correct word is *qing* with the ice radical 清⁴. Now this new *qing* means “to cool down” and is a specialized word usually reserved for the famous story of Huang Xiang, who fans and cools down the bed for his widower father every night in summer. So the meaning of the phrase now becomes “to cool down the parents’ bed”. Upon the completion of the new annotations, the emperor has the words carved onto stone steles to serve as standards to which scholars from the whole country can refer and according to which they can “correct” their texts. This is the famous “Stone Classics” text. From the Tang Dynasty to today, most scholars follow Lu De-ming’s interpretation, saying that this passage from *The Book of Propriety* is about how sons and daughters must, like Huang Xiang the child who is famous for *xiao*, i.e. for being good to his parents, warm up the bed for the parents during winter and cool the bed during summer.

另外，陸德明又說，「昏定而晨省」是「安定其床…。省，問其安否何如。」⁵ 也就是說，黃昏時安定父母的床被，早晨時問候父母安好。

Also, Lu De-ming says that “settling in the evening and *xing* in the morning” means to “settle down the bed... *Xing* means to ask after how they (one’s parents) are feeling.”⁴ That is to say, in the evening one must settle down one’s parents’ bed, and in the morning one must ask after how one’s parents are feeling.”⁵

所以，跟據陸德明的註解，《禮記》那段話就得作這樣的解釋：「禮要求做人兒子的，冬天要使父母的床被溫暖，夏天要使它清涼；黃昏要把父母的床被安定好，早晨要問候父母安好；跟同輩（醜）一起時不要爭執。」

Therefore, according to Lu De-ming’s annotations, the passage in *The Book of Propriety* means the following: “Propriety demands that all those who are sons must warm up their parents’ beds during winter and cool them down during summer,

⁴ *Ibid.* Lu De-ming says, “The word *Qing*...belongs to the ice radical and means ice cold. Originally the word has sometimes been written as belonging to the water radical, but that is not so.” (Punctuation added by author of this paper.)

⁵ 見前註條。（標符為本文筆者所加。）

Ibid. (Punctuation added by author of this paper.)

settle down the parents' beds in the evening and ask after how the parents feel in the morning, and not quarrel when with peers.”

那麼，《弟子規》的「冬則溫，夏則清，晨則省，昏則定」一段，也就應該同一解釋。

Then the passage in *Di Zi Gui* about “warm in winter, cool in summer; *xing* in the morning, settled in the evening” should also be taken to mean the same.

但是，我不能同意這個解釋，儘管它有一千四百年的歷史，並且到了現在仍然比較流行。

I, however, cannot agree with this interpretation, even though it has a 1,400 year history and is still quite popular.

為什麼呢？因為禮記是春秋時代即公元前七百至四百年左右編寫的，而為父親冬天溫被、夏天涼席的孝童黃香卻是東漢安帝年代（公元一零六至一二五年）的人。那就是說，《禮記》是在黃香五百至八百年之前寫的。到了東漢年代，《禮記》早已是儒生必唸的經典。如果這本經典，真的好像陸德明所說那樣，提倡兒子必須為父母溫被涼席，那麼到東漢時這點已被提倡了幾百年之久，應為眾所皆知。為什麼出了個黃香溫被涼席，竟會令人們這麼驚訝呢？為什麼會把溫被涼席看為是至上的孝道行為，令朝廷把他提拔到京城做官、天子也要特地召見他呢？這些都應該是沒有可能的，應被看為普通常情、理所當然。事實相反，黃香溫被涼席震動了東漢。可見，春秋戰國時代的《禮記》說的那段話，根本不是關於溫被涼席；唐朝的陸德明把《禮記》誤解了。

Why? It is because *The Book of Propriety* is written and compiled during the “Spring and Autumn” period, i.e. from 700 to 400 B.C.E., whereas the “child of *xiao*”, Huang Xiang, who warms the bed for his father during winter and cools it during summer, lives during the time of the Eastern Han emperor An Di, i.e. from 106 to 125 C.E. That is to say that *The Book of Propriety* has been written and compiled five to eight hundred years before Huang Xiang. By the time of the Eastern Han, *The Book of Propriety* has long been a must-read for all students of

Confucianism. If that book really has been advocating, as Lu De-ming says, that sons must warm and cool the bed for their parents, then by the Eastern Han that has been advocated for several hundred years already, and should be well known to everyone. Then why are the people at the time so surprised when they hear about Huang Xiang warming and cooling the bed? Why is warming and cooling the bed considered such an utmost act of *xiao* (being good to parents)? So much so that he is brought by the Imperial Court to the capital to be an official, and summoned by the Emperor for a personal audience? None of this should have happened; warming and cooling the parents' bed should have been considered normal, ordinary, and expected. Instead, Huang Xiang's act reverberates throughout Eastern Han China. Therefore, the original meaning of the passage from *The Book of Propriety* cannot be about warming and cooling the bed; the Tang Dynasty's Lu De-ming has misinterpreted the *Book of Propriety*.

所以，我認為《禮記》那段話的意思跟我在本網站《弟子規》英語譯文裡所提出的差不多：

禮要求做人兒子的，冬天要保持溫暖，夏天要保持清涼；早晨要察省自己行為，黃昏要安定下來；跟同輩一起時不要爭執。

早晨的「省」不是「看視和問候」的意思，而是「吾日三省吾身」，察省自己行為的意思。黃昏的「定」不是整理床被，而是把自己安定下來，以便身心休息。

I think the meaning of the passage from *The Book of Propriety* is similar to what I've said in my English translation of *Di Zi Gui* posted on this website:

Propriety demands that those who are sons must keep warm during winter, keep cool during summer; think over their conduct in the morning, settle and calm down in the evening, and not quarrel when with peers.

The *xing* in the morning does not mean “to see and ask after” but to reflect upon and think over one's own conduct, as in “every day I *xing* (reflect upon and think over) my conduct three times”. The “settling” in the evening is not some fixing of the bed, but is to settle and calm down oneself, so as to rest one's body and mind.

這樣呢，《禮記》這段話就很順理成章了：《禮記》是說，禮要求做人兒子的，要自重自愛：既要注意自己的身體，即冬溫、夏清和昏定，也要注意自己的品行，即晨省和與同輩不爭。

This way, the meaning of the passage from *The Book of Propriety* is very clear: the *Book* says that, propriety demands that those who are sons must Value and Love Themselves: first, they must look after their bodies, that is, to keep warm in winter,

cool in summer, and to calm down in the evening; and second, sons must look after their character and conduct, that is, to think over their conduct in the morning and to not quarrel with peers.

不然的話，要跟隨陸德明的說法的話，《禮記》這裡說了五件為人兒子要做的事：冬溫被、夏清席，昏定床、晨省親、和在醜不爭，為什麼五件裡頭的三件竟然都是關於父母的床被呢？試想，對還沒有病重的父母來說，床被讓子女每晚整理，有多大重要呢？試問，二千多年來，有多少個孝子曾為父母這樣每晚整理床被呢？當然，孝子孝女們知恩報恩，對父母盡了無微不至的細心侍奉，是一件很好、很值得提倡的事，但這些侍奉小節比起子女懂得注意自己身體和品行，會更為重要嗎？孔子和曾子著的《孝經》⁶第一章不是說，孝的第一步是照顧自己的身體嗎？同時，《孝經》第十章不是說過，如果行為不好，在上驕，在下亂，或跟同輩爭執，那麼雖然對父母侍奉得很豐富，達到“日用三牲之養”，仍然是不孝嗎？

Otherwise, if one follows the formulation by Lu De-ming, then why is it that of the five things *The Book of Propriety* has listed that sons must perform: warming the bed in winter, cooling it in summer, settling the bed in the evening, asking after parents in the morning, and not quarreling when with peers, a whopping three are about fixing the parents' bed? Let us think about this: to parents who are not yet seriously ill, how important is it that their offspring fix the bed every night? Over the past two thousand plus years, may we ask, how many good sons have actually prepared their parents' beds this way every night? Of course, the fact that, recognizing and repaying their debt of kindness, good sons and daughters take the utmost care in serving their parents is a very good thing indeed and deserves encouragement, but can these details of service to parents be more important than the imperative that sons and daughters look after their own health, character and conduct? Hasn't *The Classic of Xiao*⁶, written by Confucius and Zeng Zi, pointed out in Chapter One that the beginning of *xiao* is to look after one's body? Also, has the same book not pointed out in Chapter Ten that if one's conduct is not good, if one is arrogant as a superior, rebellious as a subordinate, or quarrels when with peers,

⁶ 見本網站的《孝經》原、譯文：

http://www.tsoidug.org/Papers/Xiao_Jing_Transltn.pdf

See the above link for the original Chinese text and English translation of *Xiao Jing* (Classic of Xiao).

then even if one serves one's parents with great sumptuousness, even to the extent of "providing three animal species daily," one is still un-xiao?

另外，邏輯上，如果好像我在這網站上的《弟子規》譯文那樣，把《禮記》這段話所提列的五件事都解釋為子女自重自愛的行為，那麼五件都是同類事情，一口氣說了，很順理成章。但如果好像陸德明那樣解釋的話，那麼《禮記》這段話就變為在講述兩類事情：一類是關於侍奉父母的事情，一類是關於子女自重自愛的事情。把頭三件解釋為是照顧父母的床被，把第四件解釋為是對父母問安，那麼四件都屬於侍奉父母這一類事情。第五件，跟同輩不要爭執，是件不同類的事情，單單獨獨地屬於子女們自重自愛的那一類事情。一口氣說了四件同類的事情，然後突然單獨地改說另一件完全不同類的事情，似乎有些勉強，有些不自然，有些不合乎邏輯。

Also, from the point of view of logic, if we consider all five matters listed by this passage from *The Book of Propriety* to be, the way I have interpreted it in my translation of *Di Zi Gui* on this website, about conduct by offspring that displays a spirit of Valuing and Loving Self, then all five belong in the same category, and it is very appropriate to talk about them all in the same breath, as is done in the passage. If we, however, follow Lu De-ming's interpretation, then this passage from *The Book of Propriety* is talking about two categories: a category of matters concerning serving one's parents, and a category of matters concerning offspring Valuing and Loving Themselves. With the first three matters being to look after the parents' bed and the fourth matter being to ask after parents, all four belong in the same category, that of serving the parents. With the fifth matter being not to quarrel with peers, that belongs all by itself in the different category of offspring Valuing and Loving Self. To talk about four matters of the same category all in one breath, and then to suddenly switch to a single isolated matter of a completely different category, seems a bit forced, a bit unnatural, a bit illogical.

所以我認為，我在本網站的《弟子規》英語譯文的說法是合理的。《弟子規》和《禮記》，跟《孝經》一樣，都強調孝和禮對為人子女們的要求，是要自重自愛，要注意自己的身體，更要注意自己的品行。

Therefore, I think that my formulation in the English translation of *Di Zi Gui* posted on this website is valid. *Di Zi Gui* and *The Book of Propriety (Li Ji)* both emphasize, like *The Classic of Xiao*, that what *xiao* and propriety demand of sons and daughters is that they must Value and Love Themselves, must look after their bodies, and must look after their character and conduct.

《弟子規》的「冬溫夏清、晨省昏定」 應怎樣解釋？

How Should We Understand the Passage in Di Zi Gui about
“Warm in Winter, Cool in Summer;
Xing in the Morning, Settled in the Evening”?

馮欣明中英雙語著

By Feng Xin-ming, in Both Chinese and English

《弟子規⁷》的「晨省昏定、冬溫夏清」一段，出自《禮記·曲禮上》⁸：

凡為人子之禮，冬溫而夏清，昏定而晨省，在醜夷不爭。

唐朝貞觀年間（公元 599 – 649 年）唐太宗命陸德明對《禮記》作新的註解釋文。釋文裡，陸德明說，「冬溫而夏清」的「清」字流傳下來的版本是錯誤的，應該是「冰」字邊的「清」字⁹。用了這「清」字，句子的意思就是把床席撥扇弄成清涼了。新註解釋文完成後，唐太宗把更改了的經文刻上石碑，作為標準正本，供全國學者參考更改。這就是歷史上著名的「石經」版本了。由唐朝到現在，很多釋文都沿用陸德明的這個解

⁷ 見本網站的《弟子規》原、譯文：http://www.tsoidug.org/dizigui/dizigui_web.pdf
See URL above from this website for original Chinese text and English translation of *Di Zi Gui (Rules for Students)*.

⁸ 《禮記正義》，十三經，中華書店，1980年印於北京，第一卷，第1,233頁。
Li Ji – The Correct Meaning, “The Thirteen Classics 十三經”, published by
Zhonghua Shudian 中華書店, Beijing, 1980, Vol. I, p. 1,233.

⁹ 如前注條。陸德明說，「清…字從冰，冰冷也。本或作水旁，非也。」（標符為本文筆者所加。）

³ *Ibid.* Lu De-ming says, “The word *Qing*... belongs to the ice radical and means ice cold. Originally the word has sometimes been written as belonging to the water radical, but that is not so.” (Punctuation added by author of this paper.)

釋，都說《禮記》這一段，是關於做子女者必須好像孝童黃香一樣，為父母冬天溫被、夏天涼（清）席。

另外，陸德明又說，「昏定而晨省」是「安定其床…省，問其安否何如。」¹⁰ 也就是說，黃昏時安定父母的床被，早晨時問候父母安好。

所以，跟據陸德明的註解，《禮記》那段話就得作這樣的解釋：

禮要求做人子的，冬天要把父母的床被溫暖，夏天要把它弄得清涼；黃昏要把父母的床被安定好，早晨要問候父母安好；跟同輩（醜）一起時要不爭執。

那麼，《弟子規》的「晨省昏定、冬溫夏清」一段，也就應該同一解釋。

但是，我不能同意這個解釋，儘管它有 1,400 年的歷史，並且到現在仍然有一定程度的流行。

為什麼呢？因為禮記是春秋戰國時代即公元前 200 年至前 300 年左右編寫的，而為父親冬天溫被、夏天清席的孝童黃香則卻是東漢年代即公元 24 至 220 年的人。那就是說，《禮記》是在黃香四百至七百年之前寫的。如果那本到了東漢年代早已是儒生必唸的經典，已經把為人子必須為父母溫被涼席的論點提倡了四百至七百年之久，那麼為什麼那時出了個黃香溫被涼席，人們會這麼驚訝呢？為什麼那時會把溫被涼席看為是至上的孝道，致於漢朝天子會因此把他提拔到京城來做朝廷的官員呢？

¹⁰ 如前注條。（標符為本文筆者所加。）

Ibid. (Punctuation added by author of this paper.)

是沒有可能的。所以我認為，《禮記》這段話的原意，沒有可能是說，為人子則須為父母冬天溫被夏天涼席的。

那麼，《禮記》那段話，意思究竟是什麼呢？我認為這段話的意思是：

禮要求做人子的，冬天要保持溫暖，夏天要保持清涼；
黃昏要安定下來，早晨要省察自己行為；跟同輩（醜）一起時要不爭執。

這樣呢，《禮記》這段文就很順理成章了：《禮記》是說，禮要求做人子的，要努力自愛¹¹，要照顧自己的身體，也要照顧自己的品行。

不然的話，要跟隨陸德明的說法的話，《禮記》這裡說了五件為人子要做的事：冬溫、夏清，昏定、晨省、和在醜不爭，為什麼五件裡頭的三件竟然都是關於父母的床被呢？試想，對還沒有病重的父母來說，床被讓子女每晚整理，有多大重要呢？當然，孝子孝女們知恩報恩，對父母盡了無微不至的細心事奉，是一件很好、很值得提倡的事，但這些事奉小節比起子女懂得照顧自己身體和品行，會更為重要嗎？孔子和曾子著的《孝經》第十章¹²不是說過嗎，如過行為不好，在上驕，在下

¹¹ “努力自愛”是中國一個傳統的概念；一個人必須自愛才能對自己有高水準的要求，才会有崇高的品行和志向。相反地，一個人不自愛的話，就會變為“自暴自棄”，就會墮落。

⁵ “Working hard and loving oneself” is a traditional Chinese concept; one must love oneself in order to be able to place high demands on oneself, in order to have noble character, conduct and aspirations. In contrast, if one does not love oneself, then one will come to “abuse and abandon oneself”, and will degenerate.

¹² 見本網站的《孝經》原、譯文：

http://www.tsoidug.org/Papers/Xiao_Jing_Transltn.pdf

See URL above for original Chinese text and English translation of *Xiao Jing* (*Classic of Xiao*).

亂，或跟同輩爭執，那麼雖然對父母事奉得很豪華，達到“日奉三牲之養”，仍然是不孝。

另外，羅揖上，如果把《禮記》這段話所提列的五件事都解釋為子女自重自愛的行為，那麼五件都是同類事情，一口氣說了，很順理成章。如果不然的話，那麼就得出了兩類事情：一類是關於事奉父母的事情，一類是關於子女自重自愛的事情。把頭三件解釋為是照顧父母的床被，把第四件解釋為是早晨對父母問安，都屬於事奉父母這一類事情。第五件，跟同輩不要爭執，則是子女自重自愛的行為，單獨屬於不同的一類事情。一口氣說了四件同類的事情，然後突然單單獨獨說一件完全不同類的事情。這個似乎有些勉強，有些不自然，有些不合乎羅揖。

所以，我認為，我在本網站的《弟子規》英語譯文的說法是比較合理的。《弟子規》和《禮記》跟《孝經》一樣，都強調孝和禮對為人子女們的要求，是要自重自愛，要照顧自己的身體，更要照顧自己的品行。

《弟子規》的「冬溫夏清、晨省昏定」 應怎樣解釋？

How Should We Understand the Passage in Di Zi Gui about
“Warm in Winter, Cool in Summer;
Sheng in the Morning, Settled in the Evening”?

馮欣明中英雙語著

By Feng Xin-ming, in Both Chinese and English

《弟子規》的「晨省昏定、冬溫夏清」一段，出自《禮記·曲禮上》¹³：

凡為人子之禮，冬溫而夏清，昏定而晨省，在醜夷不爭。

唐朝貞觀年間（公元 599 - 649 年）唐太宗命陸德明對《禮記》作新的註解釋文。釋文裡，陸德明說，「冬溫而夏清」的「清」字流傳下來的版本是錯誤的，應該是「冰」字邊的「清」字¹⁴。用了這「清」字，句子的意思就是把床席撥扇弄成清涼了。新註解釋文完成後，唐太宗把更改了的經文刻上石碑，作為標準正本，供全國學者參考更改。這就是歷史上著名的「石經」版本了。由唐朝到現在，很多釋文都沿用陸德明的這個解釋，都說《禮記》這一段，是關於做子女者必須好像孝童黃香一樣，為父母冬天溫被、夏天涼（清）席。

¹³ 禮記正義，《十三經》，中華書店1980年印於北京，第一卷，第1,233頁。

Li Ji – The True Meaning, “The Thirteen Classics 十三經”, published by Zhonghua Shudian 中華書店, Beijing, 1980, Vol. I, p. 1,233.

¹⁴ 如前。陸德明說，「清…字從冰，冰冷也。本或作水旁，非也。」（標符為本文筆者所加。）

Ibid. Lu De-ming says, “The word *Qing*... belongs to the ice radical and means ice cold. Originally the word has sometimes been written as belonging to the water radical, but that is not so.” (Punctuation added by author of this paper.)

另外，陸德明又說，「昏定而晨省」是「安定其床…省，問其安否何如。」¹⁵ 也就是說，黃昏時安定父母的床被，早晨時問候父母安好。

所以，跟據陸德明的註解，《禮記》那段話就得作這樣的解釋：

禮要求做人子的，冬天要把父母的床被溫暖，夏天要把它弄得清涼；黃昏要把父母的床被安定好，早晨要問候父母安好；跟同輩（醜）一起時要不爭執。

那麼，弟子規的「晨省昏定、冬溫夏清」一段，也就應該同一解釋。

但是，我不能同意這個 1,400 年老、到現在仍然流行的解釋。

為什麼呢？因為禮記是春秋戰國時代即公元前 500 - 前 200 年左右編寫的，而為父親冬天溫被、夏天清席的孝童黃香卻是東漢年代（公元 24 - 220 年）的人。那就是說，《禮記》是在江夏黃香四百至七百年之前寫的。如果那本到了東漢年代早已是儒生必唸的經典，已經把為人子必須為父母溫被涼席的論點提倡了四百至七百年之久，那麼為什麼出了個黃香溫被涼席，人們會這麼驚訝呢？為什麼那時會把溫被涼席看為是無上的孝道，致於漢朝天子會因此把他提拔到京城來做中央官員呢？是沒有可能的。所以我認為，《禮記》這段話的原意，沒有可能是說，為人子則須為父母冬天溫被夏天涼席的。

那麼，《禮記》那段話，意思究竟是什麼呢？我認為這段話的意思是：

¹⁵ 如前。（標符為本文筆者所加。）

Ibid. (Punctuation added by author of this paper.)

禮要求做人子的，冬天要保持溫暖，夏天要保持清涼；
黃昏要安定下來，早晨要省察自己行為；跟同輩（醜）一
起時要不爭執。

這樣呢，意思就很清楚，《禮記》這段文就很順理成章了：
《禮記》是說，禮要求做人子的，要努力自愛呀；要照顧自己的
身體，也要照顧自己的品行。

不然的話，要跟隨陸德明的說法的話，《禮記》這裡說了五件
為人子要做的事：冬溫、夏清，昏定、晨省、和在醜不爭，為
什麼五件裡頭的三件竟然都是關於父母的床被呢？試想，對還
沒有病重的父母來說，床被讓子女每晚整理，有多大重要呢？
當然，孝子孝女們知恩報恩，對父母盡了無微不至的細心事
奉，是一件很好、很值得提倡的事，但這些事奉小節比起子女
懂得照顧自己身體和品行，會更為重要嗎？孔子和曾子著的
《孝經》第十章¹⁶不是說過嗎，如過行為不檢，在上驕，在下
亂，或跟同輩爭執，那麼雖然對父母事奉得很豪華，達到“日
奉三牲之養”，仍然是不孝。

Also

另外，羅揖上，如果把《禮記》這段話所提列的五件事都解釋
為子女自重自愛的行為，那麼五件都是同類事情，一口氣說
了，很順理成章。如果不然的話，那麼就得出了兩類事情：一
類是關於事奉父母的事情，一類是關於子女自重自愛的事情。
把頭三件解釋為是照顧父母的床被，把第四件解釋為是早晨對
父母問安，都屬於事奉父母這一類事情。第五件，跟同輩不要
爭執，則是子女自重自愛的行為，單獨屬於不同的一類事情。
一口氣說了四件同類的事情，然後突然單單獨獨說一件完全不

¹⁶ 見本網站的《孝經》原、譯文：

http://www.tsoidug.org/Papers/Xiao_Jing_Transltn.pdf

See URL above for original Chinese text and English translation of *Xiao Jing*
(*Classic of Xiao*).

同類的事情。這個似乎有些勉強，有些不自然，有些不合乎羅輯。

Also

所以，我認為，我在本網站的《弟子規》英語譯文的說法是對的，而自唐朝陸德明 1,400 年來很多學者都認同的註解是錯的。《弟子規》和《禮記》跟《孝經》一樣，都強調孝和禮對為人子女們的要求，是要自重自愛，要照顧自己的身體，更要照顧自己的品行。