



大哉孔子 (六)

THE GREAT CONFUCIUS (Part VI)

宣公上人開示 LECTURED BY THE VENERABLE MASTER HUA

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道教講「感應」，老君才寫〈感應篇〉。
〈感應篇〉一開始，是這麼說的：「老君曰：禍福無門，爲人自招。」禍沒有個門，福也沒有個門，你自己做善事，就有福；做不善事，就有禍。「善惡之報，如影隨形」，善惡的果報，就像人身體的影子，常常跟著你跑；你走到什麼地方，你那影子就到什麼地方。善的報，如影隨形；惡的報，也如影隨形。

「是以天地有司過之神，依人所犯，以奪人算，算減則貧耗。」司過之神，有年值、月值、日值、時值，有「四值功曹」；四值功曹，即年、月、日、時，默默中有神在管著。以奪人算，就是這個人本來應活長命，忽然間短命了。一紀是十二年，這叫「紀算」。以奪人算，是「以奪人壽命」；算減則貧耗，你要是壽命短了，你就也窮了，什麼禍患——飛災橫禍、疾病、口舌，什麼都來了！這〈感應篇〉是「有感斯通，無求不應」，所以道教講「感應」。

佛教就講「慈悲」，慈，就是「無緣大慈」、無緣慈。無緣，就是對你沒有緣的；不管他對你好不好，你都對他慈悲，這叫「無緣大慈」——沒有緣，才要用慈悲；「同體大悲」，怎麼有大悲心呢？大悲心，就是「同情心」；看人家的苦，就

Laozi composed the *Article on Influence and Response*, which begins with the following lines: *"The Venerable Elder Laozi says: Blessings and calamities have no door; they are brought about by man himself."* This means that blessings and calamities do not arise spontaneously. If you perform good deeds, you will receive blessings but if you commit bad deeds, calamities will befall you. *"The reward and retribution for good and bad deeds follow one like a shadow"* – wherever you go, the reward and retribution for all the good and bad deeds you have done will trail you like your shadow.

"In the heavens and on earth, there are offense-presiding spirits who cut short people's lifespans according to the gravity of the offenses they have committed. With a reduced lifespan, they suffer from poverty and loss." There are four types of offense-presiding spirits who are known as the Four Duty Gods: the Duty God of the Year, the Duty God of the Month, the Duty God of the Day and the Duty God of the Hour. At every hour everyday in every month of every year, these spirits keep silent watch over human activities. *"Cut short people's lifespans"* means that a person who was originally destined to live a long life has his lifespan suddenly shortened. One hundred days of a person's life is called a 'suan' and a period of twelve years is called a 'ji'. *"With a reduced lifespan, they suffer from poverty and losses"* – The person who has his lifespan decreased is also poor and beset by all sorts of misfortunes, calamities, illnesses and disputes. The gist of this article is that 'where there is influence, there is penetration and absolutely all requests will receive responses', hence the Taoist emphasis on *'gan ying'* (invoking a response).

Buddhism advocates kindness and compassion. The character 慈 [ci] refers to 'unconditional great kindness'. 'Unconditional' means that you are kind and compassionate towards those with whom you have no affinities and regardless of whether they treat you well or not. It is precisely because of the absence of affinities that there is a need to practice kindness and compassion. As the saying goes: *"Being one*

像是自己受的，這叫「悲天憫人，慈悲喜捨」。因為「慈能予樂」，慈就能給眾生樂；「悲能拔苦」，因為你有同情的心了，就能把眾生的苦惱都給拔出去；這也就是「愛人如己」。

1989.4.12

各位有智慧的善知識、各位老師、各位同學：

孔子說過：「三人行，必有我師焉，擇其善者而從之，其不善者而改之。」由這幾句話，我們知道孔老夫子是一位空前絕後好學的學者，也是空前絕後的大教育家，也是空前絕後的一個大政治家；就由這幾句話，我們知道孔老夫子一生是謙德不光，什麼時候都沒有自滿、沒有貢高我慢。為什麼這樣說呢？就因為他說「三人行」——我有二個師父；一個師父是我要效法的師父，一個師父是我不要效法的師父。擇善而從，他有長處，我就要跟他學習；他有短處，我就要改過，不要照著他這樣學。也就是善者可以做我們的法，我們要效法他；不善者做我們的戒，以他為戒師。今天我們做人，若能用這個理論，做為我們的座右銘，我們就「毋入而不自得焉」。古人是這樣謙讓的德行，後人尊他為「聖人」，是有道理的。

又有人說：「眾人是我師」，說大家都是我的師父；「我是眾人師」，我也是一般人的師父。就是大家都是我的教授，我也是大家的教授，互相學習、切磋琢磨。「時常師自己」，時常也要自己以自己為師；每一天把自己所行所做，做一個簡短的檢討，看看我今天所行所做是否有當？是不是都合道理？是不是有不合道理的地方？自己常常反省。

因為這個，曾子說：「吾日三省吾身，為人謀，而不忠乎？與朋友交，而不信乎？傳，不習乎？」曾子說他自己不是一個很聰

with all is called great compassion.” So how do you achieve a mind of great compassion? It is by having a ‘sympathetic mind’. At the sight of others suffering, it is as if you yourself are suffering – this is called ‘Lamenting the state of the universe and taking pity on mankind, one practices kindness, compassion, joy, and giving’. As ‘kindness can bring happiness’, being kindhearted can bring joy to living beings; and as ‘compassion can eradicate suffering’, you are able to relieve living beings of their sufferings and afflictions by virtue of your sympathetic mind. This is in accord with the saying: “Cherishing others as you would yourself.”

April 12, 1989

Wise and Good Advisors, Teachers and Fellow Students,

Confucius once said, “*While walking in the company of two people, there must be one whom I can learn from. I can select the person with good qualities and emulate him, or observe the one with bad qualities and rectify my own behavior.*” It is evident from these few lines that Elder Master Kong was a great person who, as a scholar, educator, and politician, was without parallel in history. We can also infer that Confucius maintained a humble attitude throughout his life and was never arrogant and self-satisfied. Where is the justification for this? It is because he said that “*while walking in the company of two people*”, he had two teachers: One was whom he wanted to emulate while the other was whom he did not want to learn from. He selected the person with good qualities and followed his example. We should learn the strengths of others and, at the same time, correct ourselves at the sight of others’ weaknesses. In other words, a person with good qualities can serve as a model for us whereas a person with bad qualities can serve as our Precept Master. If we, as human beings, can take this theory as our maxim, we would be ‘*content with our lot, whatever it may be*’. Such modesty was a virtuous conduct of the ancients. It was only reasonable that later generations venerated Confucius as a sage.

It is said, “*Everyone is my teacher; I am a teacher to everyone.*” By looking up to everyone as our professor and by teaching others as a professor would, we study and learn from one another. As for “*being a regular teacher to ourselves*”, we should carry out a simple self-examination everyday to see if our conduct and actions are proper or not. Have we acted in a principled way? Are there occasions where we have acted in an unprincipled way? We should constantly reflect upon ourselves in this way.

Therefore, Zeng Zi said, “*Everyday, I carry out three introspections: Am I honest in my dealings with others? Am I trustworthy to my friends? Have I put into practice what I have learned?*” He once declared that he was not a very intelligent person. There is a passage in *The Classic of Filial Piety*

明的人，在《孝經》上說過：「仲尼居，曾子侍，子曰：先王有要至德要道，民用和睦，上下無怨，汝知之乎？」說你知不知道這個？「曾子避席」，曾子站起來——避席，就是站起來——恭恭敬敬對著孔老夫子說：「參不敏」，說參我很不聰明的，「何足以知之」，我哪裡夠知道先王的至德要道？民用，他就會和睦，上下都沒有仇怨，這是治國、修身、齊家的一個大法；曾參說他不夠聰明，不知道這個事。

孔子說：「身體髮膚，受之父母，不敢毀傷，孝之始也。」《論語》上就說：「君子務本，本立而道生。孝悌也者，其為仁之本歟？」「君子務本」，君子他所要學習的，就是根本的道理；他所專務的，也是根本道理。「本立而道生」，你根本若立足了，根生葉茂，本固枝榮；道生，也就是本立，本立，而道生。「孝悌也者，其為仁之本歟」，我們做人的根本，必須溯本求源，知道我們做人應該注意的是什麼，我們應該追求根本。「根本」是什麼呢？是「孝、悌」這兩個字。孝，是「孝順父母」；悌是「悌敬長上」，這是做人頭一件要務。頭一件的要務，並不是學成了，將來賺錢賺得多是重要的事；我們要把「孝、悌」做到圓滿，這才是我們第一件事。

做人子女的，不孝順父母，這就「忘本」；忘本的人，根本就沒有懂得什麼叫人。所以我們做人，第一個條件，要孝順父母；在西方英文裏，並沒有很顯著的說明「孝順父母」的道理是什麼。孝順父母，就是報恩、報根本，是我們應該報的。因為我們這個身體是父母給的，我們必須要保護這個身體，令它思想健全、身體健康，一切一切都健康；不可以用我們父母給的這個身體，去做犯法的事、去做不守禮的事。我們要循規蹈矩，按步就班，做一個實實在在的人。

that reads: "Confucius was sitting at home with Zeng Zi in attendance. Confucius said: "The kings of the past possessed the loftiest virtue and an important rule of conduct, which they promoted throughout the land. In this way, people lived together harmoniously and there were no grievances amongst those of high or low status. Did you know about this?" Thereupon, Zeng Zi rose from his seat and respectfully replied: "Shen (Zeng Zi himself) is slow-witted. How could I have known this?" This rule of conduct, which enabled people of all levels of society to live in harmony without any grievances or animosity, was an excellent method for managing the state, cultivating oneself and regulating the family. Zeng Shen said that he lacked the intelligence to have known about this.

Confucius continued: "Our bodies, including our hair and skin, were bestowed to us by our parents. We must take care not to injure them. This is the beginning of filial piety." In the *Analects*, it is said, "A superior person devotes himself to the foundation. When the foundation is established, the Way will come forth. Filiality and fraternal respect are the basis of humaneness." A superior person devotes himself to the foundation. What a superior person should learn and devote himself to are the fundamental principles. When the foundation is established, the Way will come forth. If the foundation is established firmly, the roots will be strong and the branches will be full of lush green leaves. The Way will come forth because the foundation is established. Filiality and fraternal respect are the basis of humaneness. The foundation of being a person is to return to the origin. As human beings, we should be aware of the need to pursue the fundamentals. Well, what is the foundation? It can be summed up by the two characters: 'xiao' [filiality to one's parents] and 'ti' [fraternal respect for one's elders]. This is the topmost priority of being a person. Our most important objective is not to earn lots of money after completing our studies, but rather to perfect the qualities of filiality and fraternal respect.

If people, as sons and daughters, are not filial to their parents, that means they have forgotten their roots. Such people do not have an inkling of what it means to be a human being. Therefore, the first requirement of being a person is to be filial to one's parents. In Western culture, the principle of filiality to one's parents is not explained in explicit terms. To be filial to our parents means to repay a debt of gratitude and to requite our roots – this is what all of us ought to do. We must protect our bodies and ensure that we stay healthy both in body and mind, as they were given to us by our parents. Furthermore, we must not use this body of ours to commit crimes or engage in immoral activities, but should instead be proper individuals who obey the moral rules and regulations and follow the prescribed order.

我們做人的基礎是什麼？我們做人的基礎是「忠孝、仁義」等道德。這個「孝」，是我們每一個人出生以來，耳濡目染，所應該注意的。你若能盡孝道，天主是歡喜你的；你若能盡孝道，菩薩是歡喜你的；若能盡孝道，佛是歡喜你的；你若能盡孝道，父母一定不會對你發脾氣的；你若能盡孝道，和兄弟姊妹一定不會爭利益。孝道是天地的靈魂，是做人的一個基礎。



忠，我們要忠於國家；忠於國家，要大公無私、至正不偏。我們愛護自己的國家，要保衛自己的國家，而不要心心念念想要去侵略旁人的國家。我們保衛自己的國家，這也就是「忠」；我們要是想侵略旁人的國家，這也就是「不忠」。爲什麼呢？侵略他人的國家，你要先用自己國家的人民、財產，去向人家作戰、殺人；所謂「征地以戰，殺人盈野；攻城以戰，殺人盈城」。你征這個土地，滿地鋪滿了人的死屍，殺人盈野；你爭著去攻打人的城池，把人家的城池裏的人都給殺盡了。這叫「率土地而食肉」，這是在那兒吃人；「罪不容於死」，這是犯死罪的。這是對自己的國家不忠，對其他人的國家也不智——沒有智慧。

我們做人，時時刻刻都要用慈愛的心來愛護一切，用仁愛人的心，來對待一切人，做事情要衡量衡量；擴而充之，這就是得到做人的基本條件，把做人的地基建立起來。你把人的基礎建立起來，你的一生都是健康的；既身體健康，精神也愉快。不會憂愁、煩惱得把頭髮也白了、眼睛也花了、耳朵也聾了；自己到完了，還不覺悟、還莫名其妙，這一生很糊塗就過去了。

☞ 全文完

What is the foundation of being a person? It refers to virtues such as loyalty, fraternal respect, humaneness, and righteousness. This is what each and every one of us, while under the influence of all manner of sights and sounds since the time of our births, should pay attention to. If you were to fulfill your filial obligations, then the Heavenly Lord, as well as the bodhisattvas and Buddhas, would be delighted. If you could practice filiality, your parents would surely not lose their tempers with you and you would not engage in sibling rivalry. Filial conduct is the soul of heaven and earth – one of the pillars of humanity!

Loyalty means being loyal to our country. In this respect, we have to be selfless and just, upright and impartial. To love and protect our nation is to be loyal, while constantly harboring thoughts of invading other people's countries is to be disloyal. Why? This is because you will first have to mobilize your fellow citizens and your own country's financial and material resources in order to wage wars with other countries and kill their people. As it is said: "*Battling over territories, bodies of the vanquished lie everywhere. Battling over cities, entire cities are massacred.*" This is called '*devouring human flesh all over the land*', a crime for which even death cannot atone. This is being disloyal to one's own nation and acting foolishly towards other countries.

As human beings, we must at all times cherish everything with a kind heart, treat everyone with benevolence, and exercise proper judgment in whatever we do. By extension, this is to fulfill the fundamental requirements of being a person and to build upon the foundation of humanity. In doing so, you will achieve a most fulfilling life, a healthy body, and a happy spirit. You will not be overcome by worries and afflictions such that your hair turns white, your eyes grow dim, and your ears become deaf. If you do not awaken but remain ignorant and confused even till the very end, then you have lived your life in vain.

☞ The End