

《論語淺釋》

(續)

The Analects of Confucius (Continued)

宣化上人講 Lectures by Venerable Master Hua

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【學而第一】

這個法，是大家共同的智慧來發揮出來的，不是死死板板的，也不是有一定的法，所謂「法無定法」。每一個人有自己的智慧，聽著其他人講的，或者正確、或者不正確，自己要有擇法眼。若是正確的、合乎佛法的，我們就應該把它記得；若是不合乎佛法，應該隨時提出來說一說。因為佛法沒有人情講的，沒有說「我包含包含你、你包含包含我。」過去的佛教界，就因為互相包含、互相不說真話，你怕得罪了我，我又怕得罪了你。你講真話，怕我不高興；我講真話，怕你不高興；所以佛教一天衰弱一天、一天不如一天。

說佛教是救人的，結果連自己的教都不能救了！於是乎大家都作佛教的不孝弟子，乃至於根本就不是為著佛法；為著怎麼樣能有緣法、怎麼樣能有名譽和地位，想盡辦法來攀緣，想盡辦法製造名譽、地位和權利，所以把佛法就都毀滅了！真正的佛教的道理，沒有人懂了；所懂的只是不勞而獲，只是貪便宜，找容易的事情來做。所以過去的佛教界，情形是這樣子。雖然如此，佛教徒本身還不肯承認自己的錯誤；還在那兒以盲引盲、以迷入迷，令所有本來很有造就的一個佛教的棟樑之材，結果弄得一點材料也沒有了，都成了廢物。這不是我故意這麼說，這是我親身的經驗，的確如此！

那麼希望在美國、在西方這兒，佛教剛剛一開始，不要就養成那種風氣。因為這個，所以我們無論誰講，都要特別注意、特別聽，用我們的智慧，來照了諸法實

Chapter 1: Xue Er (To Learn)

This dharma is expressed by means of our collective wisdom. It is not something rigid, nor is it a fixed dharma; essentially, there are no fixed dharmas. Each person has his own wisdom. When listening to other people, you have to use your Dharma-selecting Eye to discern what is right and what is wrong. If it is sound and accords with the Buddhadharmas, we should remember it. If it is at odds with the Buddhadharmas, then we ought to voice our opinions at any time. As the Buddhadharmas are devoid of human sentiments, there is no such thing as 'accommodating' one another. In the past, there was mutual accommodation within the Buddhist circle and no frank exchange of words took place. You were afraid of upsetting me by telling the truth, and I was concerned about offending you with my honest opinions. Consequently, Buddhism went into decline and became worse with each passing day.

Buddhism talks about human salvation, but in the end, it cannot even save itself! As a result, all of us have become unfilial Buddhist disciples, even to the extent of not being in the least concerned about the fate of the Buddhadharmas. Instead, we were concerned about conditional dharmas. By trying all ways and means to scheme for fame and position, power and prestige, we were effectively destroying the Buddhadharmas! No longer did people understand the true and actual Buddhist principles. All that they knew was how to reap rewards without sowing, be greedy for advantages, and seek out easy things to do. Such was the state of the Buddhist circle in the past. Even then, the Buddhist disciples themselves still refused to acknowledge their own faults and, as in the case of the blind leading the blind, persisted in confusing others with their own confusion. All those who originally had the potential to become the stalwarts of Buddhism ended up as useless and worthless things. My comments are not without basis for they are borne out by my personal experiences. This was indeed the case!

It is hoped that here in America where Buddhism has just begun in the West, people do not fall into such habits. Therefore, regardless of who delivers the lecture, we should listen attentively and use our

相；有誰講得不合乎法的，我們一定要隨時就提出來講一講，大家共同研究，交換智慧。我們在這兒學佛法，就是學智慧、不學愚癡；你若也遮蓋著你的錯誤、我遮蓋我的錯誤，那就是互相想要走到那個愚癡黑暗的途徑上去。

所以你們各位對這一點，應該大家特別注意；人人若都能生大慚愧心，那佛法一定會發揚光大的。為什麼佛教不發揚光大？就是人人都沒有慚愧心了，不知道懺悔了！不知道「懺悔」是什麼？不知道「改過」是什麼？今天《論語》上說「過，則勿憚改」，無論有什麼過錯，一定不要怕改；你若怕改過，你保護著你的過錯，那將來一定會墮地獄。為什麼呢？你沒有光明了嘛！這一點各位要特別注意的。

儒教所說的「君子之過也」，君子的過錯，「如日月之食也」：就像太陽、太陰的日蝕、月蝕。在白天，太陽沒有了；不是被雲彩遮了，是被「食」了；晚間，月光也被「食」了。食了，就「黑暗了」；所以君子之過，就像日月無光似的，沒有了。「過也，人皆見之」，人人都看得見的，說：「啊，你看他怎麼樣、怎麼樣，啊，他還有那麼大的過錯呢！」「更也，人皆仰之」，他若是改了，大家都佩服了。仰，就是「仰望」，就是佩服了。

所以我們佛教徒，要能懂得這個道理，人人都會成聖成賢的，人人都會證阿羅漢果，行菩薩道，究竟成佛，這是一定的，我絕對不會騙你的。你們只要照著這條真實不虛的、真真實實的這個路去走去，一定早晚會得到真正的智慧；不過你們不要揠苗助長。

怎麼樣叫「揠苗助長」呢？我常說就是像宋國那個人似的，他看他的苗長得不夠快，他要幫著他的苗去往高了長。怎麼樣幫著苗往高長？他把它拔得高一點，一根苗拔高一寸、一根苗拔高一寸，這很快就「長高」一寸，他認為這是幫它長了。「無若宋人然，宋人有閔其苗之不長而揠之者」，「芒芒然歸」，累得很疲倦的樣子，啊！什麼都不記得了、什麼都忘了！

☞待續

wisdom to illuminate the actual mark of the myriad dharmas. Should there be anyone whose words do not accord with the Dharma, we must bring it up for discussion then and there so that we can investigate it together and exchange our wisdom. To study the Buddhadharma here is to learn wisdom, not stupidity. If you cover your faults, I cover up mine – we all concealing our own mistakes, that is as good as heading towards the path of darkness and ignorance together.

Therefore, all of you should pay particular attention to this point: If everyone could give rise to a mind of shame and remorse, then the Buddhadharma would definitely flourish. Why is it not flourishing now? It is precisely because everyone lacks a mind of shame and remorse, oblivious to the need for repentance and reform. We do not know what 'repentance' is and what to reform about ourselves. Today, we read in the *Analects*: If mistakes are made, do not be afraid to correct them. No matter what errors or transgressions have been committed, you must not shy away from making amends. If you are afraid of correcting your mistakes and instead keep them under wraps, then in the future, you will certainly fall into the hells. Why? It is because you don't possess light and brightness anymore. All of you should take particular note of this point.

In Confucianism, it is said: "A gentleman's mistakes are akin to the solar and lunar eclipses." During a solar eclipse in the daytime, the disappearance of the sun is not due to the cloud cover but because it has been 'eaten up'. Similarly, when a lunar eclipse happens at night, the moon is also 'eaten up'. During such occurrences, darkness prevails. Therefore, a person who has made mistakes is just like the sun and moon being devoid of light. "They are visible to all". Everyone sees this person and says, "Ha! Just look at all the things he did. He has even committed such great mistakes!" "On making amends, everyone looks up to him". However, if he corrects his mistakes, then everyone respects him.

Therefore, if we Buddhist disciples understand this principle, then everyone will become a sage or worthy one, certify to the fruit of Arhatship, practice the Bodhisattva Path and ultimately accomplish Buddhahood. This is for sure. I will definitely not deceive you. As long as you follow this true and actual path that is genuine and not false, then sooner or later, you will definitely attain true and actual wisdom. However, do not 'pull up the seedlings to help them grow'.

What is the meaning of the idiom 'pulling up the seedlings to help them grow'? I have often related the tale about the man from the State of Song who noticed that his seedlings were not growing fast enough and decided to help them grow taller. How did he do it? He pulled each seedling up by about an inch and thereby thought he had assisted in their growth. 'There was none like the man of Song who was concerned that his seedlings were not growing and therefore pulled them upwards.' 'He returned home exhausted, clueless as to what he had done.' He was tired out and forgot everything!

☞To be continued