

# 論語淺釋 (續)

## The Analects of Confucius

(continued)

宣化上人講

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DHARMA TALK DHARMA RAIN | 法語法雨

### 【八佾第三】

### Chapter 3: Eight Rows of Eight Dancers

(二十六) 子曰：「居上不寬，為禮不敬，臨喪不哀，吾何以觀之哉？」

(26) The Master said, “There are those in positions of seniority who are not magnanimous. Yet there are others who perform the rites without respect, or participate in obsequies without sorrow. In what way should I regard such people?”

「子曰」：這個「子曰」，不是你說的，不是我說的，是孔夫子說的。說什麼呢？你看！這是古來老秀才，一念這個書，搖頭晃腦的，那全身的力量都用上了。你知道嗎？這讀書不是那麼容易的，他那個搖頭晃腦的，把那全身的精神都注意到這個書上，所以就中秀才了。

**The Master said.** This was not said by you or me but by Confucius. What did he say? Look! Whenever the old scholars of ancient times recited this book, they would roll their heads. In doing so, they would use up all their energy. Did you know that studying was no easy matter? The practice of head rolling caused the whole person's attention to be focused on the book, and that was how they could qualify as scholars (Note: ‘秀才’ xiù cai — a person who passed the imperial examination at the county level).

「居上不寬」：居上，就是在上的人。這個「上」，不是說一定是君上、或者做官的；凡是你在人前邊的，都叫「上」。

**There are those in positions of seniority who are not magnanimous.** ‘居上’ (jū shàng) refers to people who occupy senior positions. The character ‘上’ (shàng) may not necessarily refer to the sovereign or government officials. As long as one is higher up in the hierarchy, one is said to be in a senior ‘上’ position.

譬如你做人的師兄，旁人是師弟，你這也叫「上」；你做人的哥哥，這也叫「上」；你做人的姊姊，也叫「上」；或者你做人的父母，做人的長輩，這都叫「上」。

在上，就是比較有地位的。譬如兩個人，你比他大，你就應該包含他，他有什麼不對的事情，你應該原諒他，應該寬恕他，應該容忍他。那麼容忍他，就不管他了嗎？又不是的，要用慈悲懇切的心來幫助他。幫助他，不是說我寬大，你就是殺人，我也：「好，你殺，殺！」；你去偷盜去，「喔！偷，偷，偷！我寬嘛，不要緊的，你犯法，我去給你償命去！」這都叫不對了。就怎麼呢？寬，就就是能容忍人，而且還要幫助人；不是看人家的笑話，不是在那個地方：「喔！我對你寬大，我不計較你的事情；你若不對了，我也不說。」不是這個。一定要把這個真義懂了！你做人長上的，不能寬容人、幫助人，這叫「居上不寬」。

「為禮不敬」：禮，就是一切的禮節，一切的儀式。或者你拜佛，這也是儀式；或者你向人叩頭，也是儀式。無論對任何的事情要行禮的，你必定要至誠懇切地，心裏頭恭恭敬敬地，不要那麼慌慌張張地；好像拜佛，在那兒拜佛的時候，像坐火箭似的，一下上天了，一下子就入地的，不是這樣子的。那就必須鄭重其事，「如在其上，如在其左右」，就像佛、菩薩、天、師表、皇帝、或者我的師長，就在我左右前後一樣的。

就像孔子說，祭祀的時候，「祭如在，祭神如神在」，這是祭祀。而這「禮」，不是一定講祭祀而已；就是你對人行禮的時候，對任何有禮序的場合，你都要恭恭敬敬的，絲毫不可以馬虎，不可以那麼隨聲附和，行這種「唱和禮」。在七種禮之中，有一種唱和禮；唱和禮就沒有恭敬心，就是人家做這樣，我也這樣子；人家拜，我也拜，人家站起來，我也站起來。究竟那個心裏盡想：「唉！我拜佛幹什麼？我拜你幹什麼？這才叫多餘的呢！」這麼樣一想，那就不敬了！這叫「為禮不敬」。

☞待續

For example, if you are accepted as a student or disciple by a teacher or master ahead of others, then you are known as 'senior' to your junior fellow students or disciples. The term 'senior' is applicable to a person who is an elder brother or elder sister, or to parents and elders of a family.

One who is in a position of seniority enjoys a relatively higher status. As an example, consider two individuals. If you are older than the other person, then you should make allowances for him. Should he do anything wrong, you ought to forgive, pardon and tolerate him. Does 'tolerate' mean letting him do whatever he pleases? No, it is not. You have to bring forth a mind of kindness, compassion and sincerity to help him. Rendering help does not mean being lenient and condoning all his actions. If he were to commit murder and you said, "Good! Go ahead and kill!" or if he were to commit theft and you said, "Oh! Go ahead and steal! I'm full of magnanimity. It doesn't matter. Should you break the law, I'll help you pay with my life," that is not correct. How should it be then? To be magnanimous means being able to tolerate others, as well as offering them a helping hand. Do not just watch others make a fool of themselves. Refrain from having an attitude such as: "Oh! Since I am magnanimous towards you, I won't be concerned about your matters. Even if you are wrong, I won't say a word." You shouldn't be like that. You must understand the true meaning of this word! If you, as a senior, are unable to be tolerant of others and help them out, that is called "being in a position of seniority and yet not magnanimous".

**Yet there are others who perform the rites without respect.** The 'rites' refer to all the rules of etiquette and ceremonial rites and rituals. Whether it is worshipping the Buddhas or bowing your head to the ground before somebody, these are also considered ceremonial rites. As long as a certain activity requires you to perform a rite, it is imperative that you do so with utmost sincerity and with deep respect in your heart. You must not be flustered or agitated. Take, for example, the act of worshipping the Buddhas: If you were to bow to the Buddhas as if you were riding on a rocket, shooting up to the heavens in one instant and burrowing into the ground the next, that would not be acceptable. You must treat the matter seriously just as if you were in their presence. It should be as if the Buddhas, Bodhisattvas, heavenly beings, exemplary persons, the Emperor, teachers or elders were all around us – left, right, before and behind.

Just like what Confucius said about making sacrificial offerings: **"Perform the sacrificial rites as if one were in the presence of the receiver of the sacrifices. Offer sacrifices to the spirits as though one were in the presence of the spirits."** This is how sacrificial offerings should be made. As for the 'rites', they do not only pertain to sacrificial ceremonies. As long as you are paying respect to other people in whatever situation that requires the observance of protocol, you have to do it very respectfully without being in the least bit perfunctory. You must not just follow along with the crowd, practicing what is known as 'chorus rites'. Amongst the seven categories of rites, there is one called 'chorus rites', which is devoid of any respect. It is a case of aping other people's actions: When they bow, I will also bow; when they stand up, I will also stand up. All this while, the mind keeps on harboring such thoughts: "Sigh! Why should I bow to the Buddhas? For what reason must I bow to you? This is really unnecessary!" Once you think like that, you are being disrespectful. This is the meaning of "Yet there are others who perform the rites without respect."

☞To be continued