

# 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

「臨喪不哀」：這個「臨喪」，也不是說臨到旁人的喪，或者臨到自己喪，這是指臨到所有的喪事。臨，是你本來不在那兒，或者不是你的地方，你到那兒去了，這是「臨」；或者是不是我預料會得到的事情，我得到了，這也叫「臨」，譬如「大禍臨頭」。

什麼叫「喪」呢？就是或者死人了，或者有飛災橫禍，或者有很不吉祥的事情，都叫「喪」，就是不吉祥。這種事情來了，你要有一種同情心；這個「哀」，就是「同情心」，有一種好像身受一樣的感覺。就是人家有喪事，好像我自己有了一樣的。那麼現在的名詞就叫「同情心」；同情心，就是和他的感覺是一樣的。

**Participate in obsequies without sorrow.** 'Participating in obsequies' does not just mean attending other people's funerals or mourning for one's family members. It refers to one's involvement in all funerary matters. The character '臨' (lín) means 'to go to a place that one does not ordinarily frequent'. It can also mean 'to receive something that one does not expect to receive', as in '大禍臨頭' (dà huò lín tóu) — a disaster is imminent.

What is '喪' (sāng)? It refers to inauspicious events such as deaths or unexpected calamities. When you come across such events, you should have feelings of sympathy. The character '哀' (āi) is none other than 'a sympathetic heart', a feeling as though you are experiencing it yourself. Other people may be in mourning but it could very well have been me. Nowadays, the term used is 'sympathy', which is to have a sense of what other people are going through.

Now, at this stage, we ought to be so deeply touched that it seems as if we are the ones directly affected by the event. Therefore, we must give rise to thoughts of intense sympathy and sorrow. If you don't feel that way, then Confucius says: "**In what way should I regard such people?**" Why should I look at such people? It is absolutely meaningless! In colloquial language, it means: "There is no meaning

那麼到這個時候，應該要「感同身受」，就像我自己身受的一樣的；所以一定要有一種很同情，很悲哀的思想。如果不是這樣子，孔子就說了，「吾何以觀之哉」：我看他幹什麼？那一點意思都沒有！白話就是：我看他幹什麼？我跟他到那地方去學什麼？沒有什麼大意思！簡略的意思是這樣的。

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我們無論哪一位，出來講東西要扼要，把它那要緊的精華講出來就夠了。不要繡花，不要像寫作似的；好像我們那位「大作家」，寫出來這麼有聲有色的，不需要那樣子。我們現在是研究的性質，盡量節省時間。

我本來也不願意說這麼多話，但是我覺得你們還都沒有抓住這個題目，所以有的時候在這兒大篇長論的。不需要，我們把它那精華提出來就夠了！

譬如旁人沒提出來的，我想到，我就提出來，就這樣子；那麼旁人想到的，講得更好的，我要把它也記一記，這就叫「取長補短」。

我們現在研究的性質，主要就是要它的精華。所以你們以後，不是單單我講的錄音，你們講的都可以錄；錄完了，你們誰講的，大家覺得有意思的，要把它選出來作為參考。

☞待續

at all. Why should I bother to see such people? By going to that place, what can I possibly learn from them? There's nothing great about them!" This is a simple and brief explanation.

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Whoever steps out here to do the talking must be brief and say things to the point. Just explain the essentials and that will be sufficient. Don't add any superfluous materials like what is done in writing. It is not necessary to follow the example of our 'famous author' who churns out such vivid and dramatic written work. Our studies now are of an investigative nature and we must try our best to save time.

At first, I was not keen on saying too much but then I realized that all of you have still not grasped the point. There were occasions when all of you engaged in lengthy speeches, which was unnecessary! All that you have to do is to focus on the main gist of the topic.

For example, if I thought of something that other people did not mention, I would just say it out. That's the way it should be. Now, if other people had thought of it and explained it in a better way, I would make a note of it. This is called 'learning from others' strong points to offset one's weaknesses'.

The nature of our current investigation is to focus on the essentials. From now onwards, don't just record my commentaries only. The explanations given by all of you can also be recorded. On completion of the recording, should everyone think that the commentaries delivered by certain individuals are meaningful, then these should be selected for use as reference materials.

☞To be continued

## BUDDHISM to

### 同體悲

菩薩和佛這種悲，就叫同體悲，同體大悲。諸佛菩薩和眾生是一個的，因為佛的法身遍滿一切處，佛的心性也是遍滿一切處。

因為這個樣子，所以我們眾生都在佛的心性裏頭包容著。我們是佛心裏頭的眾生，佛是我們眾生心裏頭的佛。

因為我們這個心，和佛的心是一樣的，是豎窮三際、橫遍十方的；佛的心是豎窮三際、橫遍十方的，我們這個心也是豎窮三際、橫遍十方的。

所以佛和眾生是同體的，沒有分別，這叫同體大悲。

——摘自《阿彌陀經淺釋》

### The Oneness Compassion

Buddhas and Bodhisattvas have yet another kind of compassion. The Buddha's Dharma-body pervades all places, and so the Buddhas and Bodhisattvas are of one with all beings; the Buddha's heart nature is all pervasive, and all beings are contained within it. We are living beings within the Buddha's heart, and he is the Buddha within our hearts. Our hearts and the Buddha's are the same, at all times and everywhere throughout the ten directions—north, east, south, west, the intermediary directions, above, and below. Therefore, the Buddha and living beings are one, without distinction. This is called the Oneness Great Compassion."

— Excerpts from *Commentary of Amitabha Sutra*