



# 論語淺釋 (續)

## The Analects of Confucius

(continued)

宣化上人講

楊維光、劉年聰 英譯

Lectures by the Venerable Master Hua

English translation by Yong Wei Kwong and Liew Yen Chong



DHARMA TALK DHARMA RAIN | 法 語 法 雨

### 【里仁第四】

### Chapter 4: Living in a Benevolent Neighborhood

你看它小，可是這宇宙的精神、這宇宙一個善的種子在這兒！所以這也是仁的一個根本。因為這個，我們要改良種子，要越改越好，不要越改越糟。怎麼樣越改越好呢？就是把種子改到一步步比一步善的，不要種惡的種子、惡的習慣、惡的習氣；這是真正一個仁，也會用這科學的方法來改造這個仁，我們把它越搞越好！

古來的聖人，都是「先天下之憂而憂，後天下之樂而樂」，這沒有旁的，就是一個「仁」；所以我們現在要把個人的主義打破了它！你打破個人主義，就沒有我相。方才孫老師說：「大家若都好了，我心裏多快樂！我心裏也好，

It may seem tiny but the essence and spirit of the universe are all contained within this single seed of goodness! Therefore, it is also one of the fundamentals of benevolence. It is because of this that we have to improve these “seeds.” You should change them for better, not for worse. How can these seeds change for the better? It is by improving them step-by-step until they are good. Do not plant any evil seeds; discard bad habits and bad practices. This is to be truly benevolent. By knowing how to use scientific methods to transform these seeds, the more we change them, the better they become!

The sages of ancient times were “the first to worry before the common people were worried, and the last to enjoy after the people were happy.” This is nothing else but “benevolence.” Therefore, we now have to break free of individualism! Once this is done, there will be no mark of “self.” Just now, Teacher Sun said, “If everyone is fine, how happy I’ll be! I will feel good and cheerful too. If I am well, but no one else is, what meaning is there?” Indeed, it would be meaningless! For example, the ruler of Heaven is just a single bachelor, what’s so great about that? Ghosts and spirits bow and worship to him, but all the power belongs to that god. There is no meaning in this!

也覺得很開朗的；大家都沒有好，我一個人好了，這有什麼意義？」是沒有什麼意思！天主不過一個光棍子，有什麼了不起的？在那兒見鬼叫人崇拜祂，完了，權利都是祂的。這可以說是一點意思也沒有！

做天主和基督，那就是苦，那就是個孽子。這孤臣並不是說孤獨的問題，這個孤臣就是他沒有黨、沒有派，孤立的，曲高和寡的——本來他不想和人孤立，可是人就抵制他。為什麼呢？就因為人人都有自私心；可是他處之泰然，沒有問題。古來有很多賢臣，那些個賢臣都是有孤忠的，對他所保護、所擁護的人，始終如一，沒有兩個心；他們沒有兩個心，這叫孤臣。

這個孽子，也不一定說是那個不得寵的妻室生的才叫「孽子」。孽子，也就是做父親的不注意他，No pay attention，可是他還是那麼循規蹈矩地；那個「孽」，就是好像造孽似的，其實他那也是修養來的功夫。好像舜當初，也可以說是孽子；父親有眼睛像個沒有眼睛似的，叫他「孽子」。他本來不是個孽子，就因為他後邊又有一個弟弟——他後媽帶了一個油瓶仔（編註：指跟隨再嫁的母親到對方家庭去的孩子）；所以他父親就跟著這個媽媽來敵視舜，要把他燒死，要把他用水淹死。

叫他去淘井，他父親用一塊石頭在上邊扔下去，想把他壓到那個井裏頭；這叫「落井下石」，典故就都是從這兒來的。時舜井出，又使他去收拾倉裏邊的穀；在外邊就放了一把火，要把他燒死。想不到大舜也有點神通，那天不知怎麼，就帶了兩個草帽；看火起來了，他伸了兩個膀子，一手拿著一個草帽，從屋頂往下一跳，喔！就像一個大鷹飛起來了，也沒有被燒死。

這都是孤臣孽子！好像這古來的孤臣，盡忠為國的，就皇帝把他殺了，他也不怪皇帝，也不怨天，也不尤地。所以各位，我們也都會哭，但是應該為天下而哭，不要為個人而哭，不要那麼自私；我們也都有笑，那個笑應該是為天下而笑。後天下的笑而笑，先天下的憂而憂，以天下為己任，以教化眾生為己任；你看這個多麼快樂，沒有自己。我們一定要把自己這個我慢、我相想法子解決了它；不然的時候，它由無量劫以來就障礙我們，障礙到現在了！

◎待續

I say this because being a god is bitter because he is solitary. Being a solitary minister is not an issue about loneliness. Rather, it means that such a person does not belong to any party and is an isolated, highbrow figure with no supporters. At first, he may have no intention of being isolated from the crowd but then he is ostracized by others. Why? It is because everyone is selfish at heart. Nevertheless, he remains unruffled and has no problems with it. Since ancient times, there have been many virtuous subjects who are single-minded loyalists. As far as those people whom they protect or support are concerned, they remain loyal from beginning to end and do not harbor “two minds,” they never swerve in their loyalty. For this reason, they are known as “solitary ministers.”

The term “perverse son” does not necessarily refer to the offspring of a wife or concubine who is in disfavor. It refers to a son who is neglected by his father but who still behaves according to the rules. The character ‘孽’ (niè) may imply that he has committed evil deeds, but in fact it is a skill that he has cultivated. For example, Emperor Shun could be considered a “perverse son” when he was young. His father had eyes but acted like a sightless person for he labeled him a “perverse son.” Actually, he wasn't perverse at all, but his father was bias towards his stepson, whom his second wife brought along to the family. As a result, Shun's father and stepmother and adopted a hostile attitude towards him, even to the extent of plotting to burn and drown him.

While Shun was dredging a well, his father hurled a rock down, intending to crush him. This is called ‘dropping stones on someone who has fallen into a well,’ which is an allusion to this incident. After that, when Shun managed to climb out of the well, he was again ordered to tidy up the granary, and a fire was started outside with the intention of burning him to death. Unexpectedly, Great Shun seemed to possess a bit of spiritual penetration. For some reason, he had brought along two straw hats with him that day. At the sight of the raging fire, he stretched out his arms, each hand grasping a straw hat, and jumped down from the roof. Oh! Like a great eagle soaring in the air, he managed to avoid being burnt to death.

This is what “solitary minister and perverse son” is all about! For example, those solitary ministers in ancient times served their country with the utmost loyalty. Even if they were sentenced to death, they neither harbored resentment towards the emperor nor blamed heaven and earth. Everyone cries, but we ought to cry for the sake of others and not for our own. Don't be so selfish. We also know how to laugh but we should do so for the sake of the people. We should be the last to laugh (after others laugh), and the first to worry (before others worry). We should regard the affairs under Heaven as our own responsibility and regard the education of living beings as our own responsibility. Do you see how happy it is to be without a sense of self? We must think of a way to get rid of our own arrogance and mark of self, otherwise such afflictions, which have been obstructing us since limitless kalpas ago, will continue to obstruct us right up to the present moment!

◎To be continued