



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

【里仁第四】

Chapter 4: Living in a Benevolent Neighborhood

你這個面，你自己是不認識，可是你有德行、沒有德行，你是黑暗、是光輝，是聰明、是愚癡，一看就知道了；你若會觀察人，那麼一觀察就知道。所以要有知人之明，知人之明就是一種智慧；你沒有智慧，就不知道。

所以這就是先要有仁愛人的心，這個仁是愛護人。愛護其他的人，他能知道這個人的品行怎麼樣，所以他若疏遠這個人，是恰到好處；他幫助這個人，或者親近這個人，也是恰到好處，不會弄錯了。這是真正有仁愛心的人是這樣的。

(四) 子曰：「苟志於仁，無惡也。」

【孫果秀補註】

「子曰」：孔子又說了。「苟志於仁」：

You may not be aware of it but, by taking one look at your face, it can be determined whether you possess virtuous conduct or not; whether you are sinister or honorable; and whether you are intelligent or stupid. If you know how to observe people, you will know straightaway. Therefore, you should develop the ability to size up a person's character and capability. That, in itself, is a form of wisdom. If you don't have wisdom, then you won't have a clue.

Therefore, we must first begin by cultivating a kind, benevolent heart. To be benevolent is to love and cherish humanity. One who loves and cherishes other people will be able to gauge their characters and conduct. In this way, whether one keeps a distance from a certain person or draws near to another and helps him out, it will all be managed appropriately without any mistakes. This is the nature of a person who is truly benevolent and kindhearted.

(4) The Master said, "If one resolves to be a benevolent person, then one will not have an aversion to anyone or anything."

[Jennifer Sun's Supplementary Annotations]

如果你立志在行仁道，你立志在利益人，「無惡也」：就不會有你厭惡的人和厭惡的事了。這個「惡」讀做「勿」，就是厭惡。因為仁者是平等的、博愛的、沒有分別心的，他是隨緣不變，Everything is OK(怎麼樣都可以)；所以他不會分別美醜好惡，而產生喜歡或討厭的心。這是一個說法，再一個講法：這個「惡」讀做「厄」，就是惡的人、惡的事。因為仁者能以利益人，能以教化人，所以在他的感化教導之下，社會上也就不會有兇惡的人，更不會有不吉祥的事發生了。

我來談談我的看法，講這一個「仁」字跟「惡」字。什麼叫「仁」呢？仁也就是善，就是做出來的事對大家有利益的；講得通俗一點，就所謂是一個好人，任何事情總是利益群眾的。這個「惡」，大家也很明瞭的，跟這個「仁」字是相反的，就是做出來的事情是害人的，不好的。

那麼要講這個「惡」字，壞人可以分三種：一種就是「損人利己」。大家也知道的，總是損害別人，對自己有利的；還有一種人，做出來的事，就是「損人不利己」，做了害人的事，對他也沒有好處；還有一種，就是「損人害己」，開始是做害人的事，損害別人，最後害了自己。我們中國人有一句俗語就是這麼講的：「以損人開始，以害己告終。」

總的來講，這個三種惡也好，五種惡也好，幾種惡人，講來講去，總還是一個個人主義作怪；任何事就想著他自己：「我怎麼，我怎麼，我怎麼…」不考慮別人，任何一件事情擺在面前，總是先替自己考慮。所以這麼講：如果在我們每個人身上，這個人主義或多或少總歸是有這麼一個假身還存在，總還有一點的。因此任何周圍的什麼事，我們都多考慮一下，先替別人想想，然後再隨時隨地替自己想想，就是我以前講過幾次的「立場，觀點，態度」；看起來這六個字很簡單的，但是這六個字我們運用得好，不至於會墮落到一個惡的地步。

The Master said. Confucius spoke again. If one resolves to be a benevolent person. If you are determined to walk the path of benevolence and benefit people, then one will not have an aversion to anyone or anything. There will not be anyone whom you detest or any matter that you will find disgusting. The character '惡' is pronounced as '勿' (wù), meaning 'aversion' or 'a strong feeling of dislike'. This is because a benevolent person practices equanimity and universal love and does not make discriminations. He accords with conditions without changing and everything is "OK" to him. As a result, he will not discriminate between beauty and ugliness, or between good and evil, and give rise to the mind of love and hatred. This is one interpretation. Another explanation is this: The character '惡' can also be pronounced as '厄' (è), meaning an evil person or a wicked deed. Since a benevolent person is able to benefit others and transform them with his teachings, therefore under his influence and guidance, society will be devoid of vicious people and there will be even less likelihood of inauspicious events occurring.

Let me talk about my views on the characters '仁' and '惡'. What is meant by '仁' (rén)? It is just 'goodness', meaning actions that bring about benefits for everyone. To put it more simply, it refers to a good person who, in whatever he does, benefits the masses. As for '惡', everyone also understands that it is the antithesis of '仁' and refers to any bad actions that harm people.

Now, to elaborate further on the character '惡', bad people can be categorized into three kinds. The first kind 'harms others to benefit oneself'. Everyone knows about this kind of person. He always causes harm to other people just to gain benefits himself. Then there is another kind who 'harms others without benefitting oneself'. Such a person does something to harm other people but he himself does not gain any advantages. Finally, there is a kind who 'harms others as well as oneself'. At the beginning, his actions bring harm to other people but, in the end, he himself suffers the repercussions. We Chinese have a folk adage that aptly describes this as: 'Begin by harming others but end by harming oneself'.

Generally speaking, whether it is three, five or any number of kinds of evil people, it is individualism that is the source of mischief. No matter what the issue is, such a person only thinks about himself: "What's in it for me?" As soon as anything crops up, he does not give any consideration to other people but only thinks about himself first. Now, let's put it this way: In each and every one of us, individualism exists to a greater or lesser extent, which invariably boils down to the notion of a false 'self'. Therefore, whatever happens around us, we should first spare a thought for others before thinking about ourselves according to the situation that arises. This is related to what I had spoken about on a few occasions previously: Position, Perspective and Attitude. These six characters appear to be very simple but if we apply them well, then it is quite unlikely that we will degenerate to the stage of 'evil'.