



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】

第一，我們的「立場」一定要弄清楚的。什麼立場？譬如上人是什麼人？就是我們的師父；父，就是我們的慈父，師，就是老師，也是我們的引路人；再用世間法來講，也就是我們這邊的領導。我呢？我是到這邊來學佛法的，我是一個在家人，這是我們兩個人的立場。

立場弄清楚了，那我們這個「觀點」也不會糊塗了。我來做啥的呢？我是來修佛法的，來向各位法師和我們的師父上人來學佛法的；我絕不能凌駕跑到各位法師跟師父上面去。立場站穩了，絕對不會這麼顛倒過來的。

那麼立下來，因為我看清楚了我站在什麼地方，我應該做啥，所以我的「態度」也就不會混淆起來了。當然不是講我，這是一個譬喻。就是不論是什麼人，在家

Chapter 4: Living in a Benevolent Neighborhood

First, we must be clear about our positions. What does it mean? For example, what kind of a person is the Venerable Master? He is our 'Shifu' (Master). '父' (fù) means he is like a kind father to us and '師' (shī) means he is our teacher, one who guides us along the path. Explaining it in terms of worldly dharmas, he is our 'leader' here. What about me? I am a layperson who has come here to learn the Buddhadharma. These are our respective positions.

Once our positions are clarified, then we will not be muddled about our perspectives. What is my purpose in coming here? I have come to cultivate the Buddhadharma and to learn the Buddhadharma from all the Dharma Masters and our Venerable Master. I definitely cannot override all the Dharma Masters and the Venerable Master. If one stands firm according to one's position, then one will definitely not do things upside down.

Once I am clear about my position and my role in relation to others, I will not be confused about the attitude that I should adopt. Of course, I am not referring to myself; this is only an analogy. Regardless of whether you are a layperson, a left-home person, an adult or a child, this is applicable to everyone. These may appear to be only six characters but if we put them to good use, it is unlikely that we will end up committing big blunders or doing extremely dumb things.

人、出家人、大人、小孩，總是這個樣的；看起來這是六個字，我們若運用得好，不至於會怎麼樣子發生太糊塗的，太無明的事。

【上人講評】

我這個人，以前誰都欺負，所以現在應該受果報了，應該受徒弟氣；所以就哪一個弟子對我怎麼樣忤逆不孝，我也覺得他是比我好。那麼說：「是不是你對你師父是這樣來的？」不是！我對我師父，可以說在這一生一句嘴我也沒有駁過，我時時都是畢恭畢敬的對我師父。為什麼畢恭畢敬？我只為著求法，為著想要了生死；不是想借著我師父的名譽或者地位，或者這種環境搞名搞利。

但是我小的時候脾氣是很大的，專門歡喜打人，歡喜罵人。和人一打，就不要命和人打架；罵人呢？有多大聲就發出多大聲音來，對人很兇的。現在出家了，我覺得這都是不對的。尤其對我一個姪子，他叫白永發——你們到東北去，都見過這個人了，現在鬍子長長的，也老了，今年大約是六十四歲。那麼我打他，真是打得要死，打得他怕我怕得不得了；那時候，在家的時候，只要我的眼睛看看他，他就老老實實的，動都不敢動，就那樣子！真是怕我像比怕閻羅王都厲害。

那麼現在我到處受人的氣，你們一班人不相信我講這話，我真是受徒弟氣的。所以現在我處處修這個忍耐，忍不了的我也要忍。因為我講「忍人所不能忍的，讓人所不能讓的，吃人所不能吃的，受人所不能受的，行人所不能行的，做人所不能做的」，這從來是我的宗旨。方才孫教授講得很好，把這個「仁」字發揮得很圓滿，講這個「惡」也講得很好。她說惡有三種，其實這個惡是萬惡，不只三種；她不過這麼舉要而言，提出來三種。

第一，損人利己；第二，損人不利己；第三，損人害己。這是說得很明顯的。她說到「個人主義」，這種人總是要離群，要突出，要標異現奇，要超過旁人；這樣子，對大家是不太好的。那麼這三種，她講得很好；可是那個「仁」字也應該有三種，她沒有講。我現在學著孫教授這個講法，也把它列為三種。

☞待續

【Venerable Master's Commentary】

As for me, I used to bully just about anyone. Therefore, it is only right that I suffer the retribution now and be bullied by my disciples. No matter how disobedient or unfilial any disciple is towards me, I will still think that he is better than me. You may ask, "Was this how you treated your own master?" Not at all! As far as my attitude towards my master is concerned, it can be said that I had never argued with him all my life, not even a single sentence. At all times, I behaved very reverently and respectfully towards my master. Why? My only purpose was to seek the Dharma and end birth and death. It was never my intention to take advantage of my master's reputation or status, or make use of the conditions to secure fame and fortune.

When I was young, however, I had an extremely huge temper and was very fond of hitting and scolding people. Once I started fighting, I would go all out, risking life and limb. What about scolding then? I would bellow out in the loudest voice that I could muster and was very fierce towards others. Now that I have left the home-life, I feel that such behavior is wrong, particularly the way I treated one of my nephews. His name is Bai Yongfa. Those of you who had visited Manchuria would have come across this person. He is an old man now with a long beard, probably about sixty-four years old this year. When I hit him, I almost walloped him to death, so much so that he became absolutely terrified of me. At home in those days, all I had to do was glance at him and he would be very well-behaved and wouldn't even dare to twitch. That was how things were! He was really scared of me, more so than of King Yama.

Now, wherever I go, I am bullied by others. You people may not believe me when I say this, but I am really being bullied by my disciples. That is why I am cultivating patience now in all respects. Even if it is intolerable, I will still bear with it. As I have said before: "Tolerate what others cannot tolerate; yield what others cannot yield; eat what others cannot eat; endure what others cannot endure; practice what others cannot practice; and do what others cannot do." This has been my guiding principle all along. Just now, Professor Sun gave an excellent lecture. She elaborated on the character '仁' (benevolence) very satisfactorily and also explained the meaning of '惡' (evil) very well. She said that there are three kinds of evil. Not only are there three kinds, there are, in fact, ten thousand kinds of evil. For the purpose of discussion, she has merely cited the three basic kinds.

The first is 'harming others to benefit oneself'; the second is 'harming others without benefitting oneself'; and the third is 'harming others as well as oneself'. These are self-explanatory. She also talked about 'individualism'. Such a person always wants to shut himself out from society to show that he is outstanding, or he wants to be unconventional and unorthodox to prove his superiority over others. Such behavior does not do anybody any good. Now, she has explained these three types of people very well, but she did not mention that there should also be three kinds of people who would fit the character '仁'. I shall now elaborate on these three kinds using the same reasoning as Professor Sun's.

☞To be continued