



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

(五) 子曰：「富與貴，是人之所以欲也；不以其道得之，不處也。貧與賤，是人之所以惡也；不以其道得之，不去也。君子去仁，惡乎成名？君子無終食之間違仁，造次必於是，顛沛必於是。」

以後要講，不是就那麼念和翻譯就可以了，不是只有這麼敷衍，不是叫你guess(猜)，馬馬虎虎地就翻譯，而不說說它的意思。那不行的！OK！你們都是這麼敷衍，不叫你們去亂揣測，你也不能就一點也不解，不拿出自己的意思。你講可以講，你想也可以想，但是你要想一想：你想那個道理是正確不正確？是對不對？不能夠想入非非，要有根據，有邏輯的。

(5) The Master said, "Wealth and honor are what people desire, but if these cannot be acquired by legitimate means, then forego such ambitions. Poverty and lowliness are what people despise, but if the aspiration for a better life cannot be achieved using honest ways, do not avoid such circumstances. If a gentleman dispenses with benevolence, how can he be worthy of such a name? A gentleman does not set himself apart from benevolence even for the duration of a meal. In moments of haste, he is certainly mindful of it; in times of hardship, he is definitely mindful of it too."

From now on, it is necessary to explain the text. Just reading it out and translating it is not good enough because it should not be done so perfunctorily. You should not be guessing and doing slipshod translation without explaining the meaning. That won't do! Ok! All of you are just going through the motions and making wild guesses. It won't hurt to explain even a little bit and express your own views. You know how to talk and you also know how to think, so you ought to give it a thought: "Is that principle valid or not? Is it right or not?" Do not indulge in fantasies; your opinions must be based on evidence and logic.

Wealth and honor are what people desire. Riches and high position are

「富與貴，是人之所以欲也」：富貴是人人都歡喜的；可是「不以其道得之，不處也」：你若不擇手段——就是不合理，不合法去得到富貴，這都不要它。販毒、賣假藥、投機、倒把、走後門，這都叫「不以其道」。

「貧與賤，是人之所以惡也」：而這貧賤是人人都高興的事情；可是「不以其道得之，不去也」：這個「得」是得什麼呢？還是得到那個富貴，不是得到貧賤；因為你已經是在貧賤上了，就不去這個貧賤。你在貧賤上，你不擇手段，投機、拍馬、倒把、走後門、販毒走私、賭錢，甚至於去打劫、搶、偷，這都叫「不以其道」。用這些不正當的方法，就再得到富貴，我還是不去這個貧賤；就是不合理而得到這個富貴，我也不要它，我還是要在這個貧賤上。不去，就是不捨這個貧賤，遷到那個富貴上邊去。

「君子去仁，惡乎成名」：這個君子若沒有仁，怎麼會成一個君子啊？這根本就不會有這個君子的名；你再有這個名，這就是假面具，這就是偽裝，這就是你盡在那兒騙人呢！

「君子無終食之間違仁」：終食，就是吃完一頓飯的時間；我們這一頓飯是四十五分鐘，吃一頓飯最多也不超過這五十分鐘。連這麼短的一個時間，也不會與這個仁相違背了。

仁者做什麼呢？仁者就是利人，要對人有好處，不是只對自己；這個仁就是要利益其他人，就是那個自利利他。既不能單單利人利己，也不能損人利己，不能做這個事情；你若損人利己，那就不是仁了。沒有那個仁，也就不夠格做一個人了！

「造次必於是」：造次，就是在那最緊張、最間不容髮的時候；這個時候，什麼都會忘了，也不可以把這個仁忘了，還要記得這個仁。

待續

things that everyone is fond of, **but if these cannot be acquired by legitimate means, then forego such ambitions.** If you had employed unscrupulous tactics, meaning unprincipled or illegal ways, to obtain your wealth and honor, then you should give them up. Trafficking in drugs, selling fake medicine, speculating and profiteering, securing advantages by pulling strings – all these are called ‘illegitimate means’.

Poverty and lowliness are what people despise. As for being poor and having a low station in life, these are circumstances that make everyone unhappy. **But if the aspiration for a better life cannot be achieved using honest ways, do not avoid such circumstances.** What does ‘achieve’ refer to in this case? Again, it is a reference to wealth and honor, not poverty and lowliness. Since you are already poor and lowly, then you should not rid yourself of such conditions. If you are in straitened and humble circumstances and yet resort to using unscrupulous tactics such as speculating, currying favor, profiteering, securing advantages by pulling strings, trafficking in drugs, smuggling and gambling, even to the extent of looting, robbing and stealing – all these are considered ‘dishonest ways’. If I have to make use of such improper methods to attain wealth and honor, then I’d rather not shy away from poverty and lowliness. In other words, I do not wish to retain any of the riches and high position that were acquired by unprincipled means. I would much prefer to remain poor and lowly. ‘Do not avoid’ means not to give up poverty and lowliness in exchange for wealth and honor.

If a gentleman dispenses with benevolence, how can he be worthy of such a name? If a gentleman is not benevolent, then how can he become a ‘gentleman’? He simply does not deserve such a reputation. Even if you are known as such, it is only a mask that you put on for impersonation. All that you are doing is bluffing people!

A gentleman does not set himself apart from benevolence even for the duration of a meal. ‘終食’ (zhōng shí) refers to the time it takes to finish a meal. Our mealtime is forty-five minutes. At the most, eating a meal will not take more than fifty minutes. Even for such a short period of time, he does not turn his back on benevolence.

How does a benevolent person behave? A benevolent person is one who benefits others and provides them with advantages without being concerned solely about his own self-interests. Being benevolent is to benefit other people, or rather ‘benefit oneself as well as others’. One should not benefit merely others or self, you must also not harm others to benefit yourself. You cannot do this sort of thing. If you harm others in order to benefit yourself, then you are not being benevolent. One who is devoid of benevolence is not qualified to be a person!

In moments of haste, he is certainly mindful of it. ‘造次’ (zào cì) refers to an exceedingly tense and critical moment. At this juncture when everything is easily forgotten, one must still keep the sense of benevolence in mind. **In times of hardship, he is definitely mindful of it too.** ‘顛沛’ (diān pèi) refers to a situation whereby a person ends up destitute and homeless or becomes a refugee. Examples are major catastrophes or unforeseen disasters. At such a time, whether it is one’s luggage or whether one is even wearing any clothes at all, everything is forgotten. Wandering about penniless, there is no home or base to return to. Even in such conditions, one must not be apart from benevolence.

To be continued