

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

(九) 子曰：「士志於道，而恥惡衣惡食者，未足與議也。」

(9) The Master said, "A scholar who resolves to pursue the Way and yet considers it disgraceful to wear ragged robes and eat coarse food is not worth engaging in discussion."

「子曰」，「士志於道」：士，就是讀書人；古來讀書的人，都叫「士」，士人。那麼有志於道，就有不志於道的，我們要看成相反的一面。什麼叫「志」呢？「志」就是我們人的一個目標，一個方針，一個宗旨，一個計劃；我們願意做一個什麼事情，我們一定要有始有終把它達到了。當時讀書的人都是「志於道」，這個道，就是做人之道；不是成佛之道，也不是成神之道，就是成人之道。

The Master said, "A scholar who resolves to pursue the Way." The character '士' (shì) means 'scholar'. In ancient times, people who devoted themselves to studying and learning from the classics were known as '士' or '士人' (shì rén). While there are people who resolve to pursue the Way, there are also those who do not, so we have to look at the opposite aspect as well. What does 'resolve' mean? It refers to the determination that we, as people, must have in order to attain a certain goal. It is a guiding principle, a purpose and a plan. Whatever it is that we hope to accomplish, we must have the resolution to see it through from beginning to end. The scholars of that time all set their hearts on the Way. Here, the 'Way' refers to the way of being a person. It is not the way of attaining Buddhahood or the way of becoming a deity or god. It is the way of accomplishing one's humanity.

為什麼呢？因為儒教就想教人把人做好了；道教就講，你要成為一個神仙，修到長生不老；佛教是教眾生成佛。那

What is the reason? It is because the aim of Confucianism is to teach people how to conduct themselves properly as human beings. Taoism talks

麼都叫「道」，所以道與道不同。讀書的人，有的志在學著做人，有的就學著要做鬼，不學著做人；做鬼，就每一件事情都想自己得到利益，得到好處。做人，就要利益他人，這正是一個相反。

「而恥惡衣惡食者，未足與議也」：做人，就不要討厭粗惡的飲食和粗惡的衣服。這個「惡」並不是壞，就是不值錢的、沒有價值的，很便宜的、很粗糙的；這種粗糙的飲食，是沒有什麼味道，這種粗糙的衣服穿上是不美麗。那麼他想學著做人，就不應該討厭這種粗糙的衣服和粗糙的飲食。志於道，就是學著怎麼樣做人。

「恥」，就是覺得很羞恥。穿著粗糙衣服，覺得也不漂亮、不美麗，不夠派頭；吃粗糙的飲食，他也覺得不夠營養，對身體不好，很見不得人了。這就是我相很重的，也是利益自己；在這兒若不以為羞恥，這就是存心利人了！

他要是存心以吃粗糙的飲食、穿粗糙的衣服為羞恥；這樣的人，你沒有法子和他研究做人的道理了。沒有法子！為什麼呢？他這種的心量是自私的、是自利的、是有所求的、是貪的、是爭的，這萬佛城六大宗旨他都犯了，你說這還和他說什麼？

(十) 子曰：「君子之於天下，無適也，無莫也，義之與比。」

「子曰」：孔子說。「君子之於天下」：君子對整個世界的任何人、任何事和任何物，「無適也，無莫也」：他都沒有什麼成見，沒有什麼執著；待人接物，都沒有一定要這樣，也沒有一定不可以這樣。這個「適」讀做「地」，可以的意思。莫，就是不可以。那麼不一定怎麼樣，並不是說像棵牆頭草，也沒有自己的主見，也沒有自己的方向；他是有原則的，什麼原則呢？

☞待續

about becoming gods and celestials and is concerned about the cultivation of immortality. Buddhism, on the other hand, teaches living beings to become Buddhas. All these teachings talk about the 'Way' but they mean different things. As for the scholars, some resolve to learn how to be upright individuals while others learn how to become 'ghosts' instead. A 'ghost' thinks about how to reap benefits and advantages for himself in whatever he does, whereas a 'person' thinks about benefitting other people. The two are direct opposites.

And yet considers it disgraceful to wear ragged robes and eat coarse food is not worth engaging in discussion. As a person, one should not detest simple, coarse food and rough, shabby clothes. Here, the character '惡' (è) does not mean 'evil' but refers to something being worthless and of no value, very cheap and crude. Indeed, coarse food does not have much flavor and ragged robes do not make the wearer look nice, but if someone wants to learn how to be an upright individual, then he should not take a dislike towards them. Having the resolve to pursue the Way is to learn how to conduct oneself as a proper person.

The character '恥' (chǐ) means 'to feel disgraceful' or 'have a sense of shame'. Wearing ragged clothes, one feels that one is not beautiful or good-looking and is lacking in style. Eating coarse food, one also feels that they are not nutritious enough and are a detriment to one's health – very shameful indeed! These are indications of an extremely strong sense of 'self' because they are forms of self-benefit. If a person does not feel shameful under such circumstances, that means he cherishes good intentions to benefit others!

On the other hand, if a person feels terribly disgraceful in having to eat coarse food and wear ragged clothes, then you cannot possibly discuss with him the principles of humanity. Absolutely no way! Why? It is because his scope of mind is centered on selfishness, self-benefit, seeking, greed and contention. Since he has transgressed all the Six Guidelines of the City of Ten Thousand Buddhas, what is the point of talking to him?

(10) The Master said, "A gentleman, in his approach to the ways of the world, does not express his approval or disapproval arbitrarily, but makes objective assessments based on the principle of righteousness."

The Master said. Confucius said this. A gentleman, in his approach to the ways of the world. Regardless of whatever person, matter or thing that he comes across in the entire world, a gentleman does not express his approval or disapproval arbitrarily. He does not harbor any prejudice and is not attached to any views. Whether it is interacting with people or undertaking any task, he does not insist that things must or must not be done in a certain way. The character '適' is pronounced as '地' (dì) and means 'to permit' or 'to approve'. '莫' (mò) means 'not permitted' or 'disapprove'. Being flexible does not mean that he is one who goes whichever way the wind blows, with no definite views of his own and lacking direction. He has his own principles though. And what are they?

☞To be continued