

# 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

「良藥苦口利於病，忠言逆耳利於行」，我所說的話都是破釜沉舟，都是沒有什麼面子可留的；因為如果我不說真話，那麼世界就黑暗了一天。所以我對哪一位都要講我要說的話，我也不在乎哪一個信我不信我；我盡到我自己的心了。你自己天堂地獄由人去走，你願意上天堂，你走上天堂的路。我講的真的是可以說是鐵面無私，可以說是一點都不留情面。

「子曰」：孔子說，「君子懷德，小人懷土」：懷，就是一個念想，一個希望。這個「小人」，也不是說一定就是壞人；就是一般老百姓，沒什麼大志向的，很平凡的那種人。土，是人可以安樂的地方，就是指環境；懷土，就是希冀居處的安樂。有仁愛

There is a Chinese idiom: *Good medicine tastes bitter but cures the illness; sincere advice sounds unpleasant but improves one's conduct.* The things that I say are meant to encourage all of you to make a determined effort, they are akin to “*smashing the cauldrons and sinking the boats.*” I make no attempt to save face. This is because if I do not speak the truth, then the world will be mired in darkness for another day. Therefore, no matter whom I am talking to, I say whatever I want to say. As long as I have spoken from my heart, I don't care whether I am believed or not. You are free to go to the heavens or the hells if you wish. If you want to go to the heavens, then simply take the path leading to the heavens. My words are impartial and incorruptible; I do not spare anyone's feelings.

**The Master said, Confucius said this. A gentleman cherishes virtue whereas a petty person yearns for comfortable living conditions.** The character ‘懷’ (huái) means ‘cherish’, ‘to keep in mind’ or ‘to yearn for something’. The term ‘小人’ (petty person) need not necessarily refer to a scoundrel but may be any average person who is ordinary and not terribly ambitious. ‘土’ (tǔ) is a place where one can settle down comfortably and happily, and alludes to one's surroundings or environment. Therefore, ‘懷土’ means ‘to yearn for a place where one can reside

心的君子，他念茲在茲地，就是怎麼樣進德修道；好用來幫助他人，安定社會，治國平天下。而一般的老百姓，他們日夜所思所想的，就只想著怎麼樣令環境舒適，令生活安樂。所以朝也想這個，暮也想這個；未得之，患得之；已得之，患失之。你說，他雖然一心想著要舒適安樂，心裏又怎麼能真正舒適安樂呢？所以說「小人長戚戚」嘛！

「君子懷刑，小人懷惠」：刑，是刑法；若往佛教來說，就是個戒律。惠，是利益。君子因為進德修道，所以他心裏是把法律規矩看得很重的；做人處世都是那麼兢兢業業地，戒慎恐懼地，他不會去想、更不要說去做任何違法犯戒的事情。而一般的老百姓就只是關心私人的利益，所以他總在那兒日日計算，夜夜思量：啊！我怎麼樣能再得多一點好處？為了得多一點好處，結果犯法也顧不得了，犯戒也以後再說了！就這麼樣心存僥倖。

## （十二）子曰：「放於利而行，多怨。」

「子曰」：孔子說，「放於利而行，多怨」：放，是放任。就是說，做甚麼事，就盡隨順自己的私心，盡撿有利自己的才去做；對自己沒有利益的事，就不願意去做。這樣子，一定會招來很多怨恨。

所以人是不可任性而為的，要有個節制；所謂「禮節、禮節」的，就是凡事要用理來節制，不叫自己感情用事，私欲橫流。我們人——不要說是惡人，就一般的人，平常說是怎樣有修養，那都是沒遇著境界；若是「利」字一當頭，也一樣就迷了，就放任自己的情欲，是又爭、又貪、又求、又自私、又自利、又打妄語了。先莫說來世的果報，或者將來犯法犯戒的刑罰了；就當下周遭的人事來說，若我們時時處處把好處都佔全了，別人的利益就受損了、沒有了，他們又怎麼會甘心願意呢？那還不就來爭了、來破壞了？

☞待續

comfortably and happily'. A gentleman who has a heart filled with loving kindness constantly bears in mind the cultivation of virtue and the Way, striving to help other people, maintain social order, administer the country and bring peace to the world. On the other hand, the man in the street thinks about nothing except how to make his living environment comfortable and his life peaceful and happy. He thinks about such matters day and night. If there are things that he does not have, he is anxious to obtain them; if there are things already in his possession, he worries about losing them. Tell me, although he wholeheartedly hopes for a life of comfort, peace and happiness, how could his mind find genuine peace? This is why it is said that a petty person is fraught with worries and anxieties!

**A gentleman is mindful of disciplinary laws but a petty person is concerned with obtaining favors.** The character '刑' (xíng) refers to disciplinary laws. In the Buddhist context, it refers to the precepts and the Vinaya. '惠' (huì) refers to favors or benefits. As a gentleman's aim is to increase his virtue and cultivate the Way, he regards laws and regulations as greatly important. In society, he is very cautious and conscientious, always on guard. He will not think about, much less do, anything that violates the law or transgresses the precepts. Conversely, ordinary people are only concerned with personal benefit and they invariably spend their days and nights calculating and deliberating: "Oh! How can I possibly gain some more advantages?" To achieve this, they end up breaking the law or transgressing the precepts without a second thought. In this way, they hope that luck is on their side.

## (12) The Master said, "A person who indulges his desire for self-benefit in whatever he does will incur much resentment."

The character '放' (fàng) means 'indulge' or 'to have one's own way'. In other words, such a person gives free rein to his selfish motives. He chooses to do things that benefit him but not those that offer no advantages. In this way, he will definitely incur a lot of resentment and hatred.

Therefore, one should not act in a willful and unrestrained manner but should exercise moderation in one's behavior. The discussion about the 'rites and rules of etiquette' means that one should use principles to check oneself instead of being swayed by one's emotions or allowing one's selfish desires to emerge. Ordinary folks like us, not to mention evil people, usually like to boast about self-cultivation and that is because we have not encountered any states yet. Once we are confronted by the word 'benefit', we become confused and begin indulging our passions and desires such that we end up contending with others, being greedy, seeking, being selfish, pursuing self-benefit and lying. Let us not talk about the retributions we will receive in future lives or the punishments we will face for breaking laws or precepts, but rather how we should be considerate of the people around us. If we always seize all the benefits for ourselves, depriving the other people, would the other people be likely to accept this behavior? Would they not come and fight with us or try to sabotage us?

☞To be continued