

論語淺釋 (續)

The Analects of Confucius

(continued)

宣化上人講

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【里仁第四】

Chapter 4: Living in a Benevolent Neighborhood

心裏和誰爭呢？自己和自己爭，自己那兒有一個陰，一個陽。這個陰，就是一個人欲；這個陽，就是個天理。人欲和天理在那兒鬥爭，人欲就想要勝過天理，天理又想勝過人欲。

天理就對你說了：「你出家了，把什麼都放下了，不要貪享受，不要貪一時的快樂囉！你應該要回到本位上，才能得到永遠的快樂。」人欲就說了：「不行！究竟的快樂是不是能得到，我不知道。那麼最低限度，現在要是能得到我所願意得的利益，我就會享樂！」於是乎，男的就想要追求一個女的對象，也是在那兒爭；女的就想要追求男的對象，也是在那兒爭。

一爭，費了千辛萬苦，抱著很大的犧

You are just contending with yourself! There are yin and yang forces inside you. The yin is human desire while the yang is the principle of nature. The two are struggling and fighting it out: Human desire wants to surpass the principle of nature and the principle of nature wants to triumph over human desire.

The principle of nature says to you: "Since you have already left the home-life, you have to put everything down. Don't be greedy for comforts or a moment's pleasure! You ought to return to your original position in order to attain perpetual bliss." But human desire says: "No way! I am not sure whether I can definitely attain ultimate bliss. Now, at the very least, if I am able to obtain the benefits that I desire, I will go ahead and enjoy myself!" As a result, boys will fight over girlfriends and girls will fight over boyfriends. Once they engage in rivalry with others, they have to undergo innumerable trials and tribulations and make great sacrifices before they can finally attain their goal.

What happens then? As soon as they succeed in courting the person they desire, that person is considered worthless and not a big deal anymore. Therefore, they end up bickering and quarreling every day.

When a person is experiencing internal struggles, it will not necessarily wreak

牲，追求到了。怎麼樣啊？到了手，就拿著又不值錢了，一得到就不算回事了。於是乎，今天吵，明天鬧，就是在那兒吵吵鬧鬧。

你說一個人自己和自己在那兒鬥爭，這還天下沒有大亂。兩個人碰到一起就爭，你也想作 Boss (老闆)，我也想作 Boss。是不是啊？因為這一爭，就覺得很苦了，這是覺悟了。若不覺悟，就在那兒：「好，我們捨近求遠，我們現在和平共處，我們到外邊去爭去！」於是乎就做侵略者，就和其他的家庭去爭，去佔人的便宜。

一佔人的便宜，人家也要佔你的便宜；這一互相想要搶便宜、搶利益，又爭起來了，這是家與家爭了。家與家這兒爭，養成大了，就國與國爭了；國與國爭，就星球與星球爭，世界與世界戰，引起第一次世界大戰、第二次世界大戰，恐怕還有第三次世界大戰。

這些個戰爭，都是因為不讓才爭的。「爭地以戰，殺人盈野；爭城以戰，殺人盈城；此所謂率土地而食人肉」，就是在那兒人吃人呢！你看，都是因為不讓才這個樣子；若讓，就不會這樣子了！

「子曰」：所以孔子說，「能以禮讓為國乎，何有」：若用禮讓來治國，治這個國家有什麼困難呢？沒有什麼困難。人要知足，要自力更生，要自己站起來；不要去侵略旁人，不要去損人利己；那麼這樣就沒有爭了，所以這是治國的方略。

「不能以禮讓為國」，「如禮何」：那禮有什麼用啊？禮也沒有用了，在那兒簡直就是個廢物了。所以要國家講禮讓的話，就應該退而不爭；所以我們講六大宗旨，是有原因的。

(十四) 子曰：「不患無位，患所以立。不患莫己知，求為可知也。」

「子曰」，「不患無位」：患，是害怕，憂愁。你不要怕你沒有地位，沒有權力；你若有德行，比有地位那好得多。

☯待續

havoc in the world. When two people meet each other, however, they will start contending. One wants to be the boss and so does the other. Isn't that the case? In time, both of them will feel that they are suffering terribly, which is a form of awareness. If they are not even aware of their sufferings, they might say: "Fine! Let's forget our mutual differences and direct our attention elsewhere. For now, we will make peace with each other, but we will go out and contend with others instead!" Consequently, they become aggressors, contending with other families and taking advantage of other people.

Once they do this, other people will also want to pay them back in kind. This mutual attempt to feather one's nest will lead to quarrels between families which may, in turn, escalate to conflicts between countries or even interplanetary and intergalactic wars. This was how the First World War and Second World War started. There is a fear that even a Third World War may occur.

All these wars and battles come about because people are unable to defer to others. In the book of Mencius, it is said, "When wars are waged to seize territorial possessions, those who are killed are strewn all over the wilderness. When battles are fought for control over cities, those who are massacred pile up in the cities. This is what is called 'devouring human flesh for the sake of conquering lands and territories.'" That is downright cannibalism! You see, it is all because people are not willing to defer or yield to others. If they do, then the situation will not be as such!

The Master said. Therefore, Confucius said this. **Is it possible to govern a state on the basis of civility and deference? What difficulty is there?** If one employs the rules of civility and deference to administer a state or country, what problems will there be? There won't be any problems at all. A person must be contented with his lot, be self-reliant and be able to stand on his own feet. Do not commit aggression against others, or benefit yourself at the expense of others. The avoidance of conflicts in this way is a strategy for governing a country.

If it is not possible to manage state affairs by promoting civility and deference, then what purposes do the rites and rituals serve? In that case, what use are the rites and rituals? They don't serve any function at all and might as well be eliminated. Therefore, if countries were to apply the rules of civility and deference, they should refrain from any form of contention. It is for this reason that we want to promote the Six Guidelines.

(14) The Master said, "Do not worry if you lack position or status; instead be concerned about your abilities to succeed. Do not worry if you are not accorded recognition by others, but strive to develop qualities that are worthy of recognition."

The Master said, "Do not worry if you lack position or status." The character '患' (huàn) means 'afraid' or 'worried'. You should not be afraid of your lack of position and authority. If you possess virtuous conduct, that is much better than enjoying any position or status.

☯To be continued