

# 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

現在到這人心不古，道德淪亡的時候，人都罵這個道德，說：「這個道德！這真是壞東西！道德這個勞什子，真是把人都害了！」你看！道德把人害了？有的國家根本就不知道「道德」是個什麼東西。

「患所以立」：你應該憂愁你自己立不住，站不起來。你也不能說我在立不住的時候，我就說我能立得住了，那是假的！你真能立得住，要有定力；你沒有定力，你就是會說兩句半，連三句都不夠，那一點用都沒有的。

什麼叫定力呢？定力就是苦樂不動心，毀譽不動心，是非不動心，冤親平等，都不動心；沒有什麼叫悲哀，沒有什麼叫快樂，總是那麼樂在其

Now, in this day and age when human minds are unlike those of the ancients and the concept of morality has sunk into oblivion, people criticize it saying: "Morality! What a rotten thing it is! Morality has really brought harm to mankind!" Look here! Do you think mankind has been harmed by morality? In some countries, people do not even have the faintest idea as to what "morality" is all about.

**Instead be concerned about your determination to succeed.** You should be worried about not having the grit and determination to make a success of yourself. Then again, you should not boast of your determination when you do not have such confidence. That is just faking it! To show genuine determination, you must have samadhi power. If you do not, then it is just like knowing how to say only two and a half sentences instead of three, which is of no use at all.

What is samadhi power? It is the mind that is not moved by suffering and bliss, censure and praise, or rights and wrongs. Whether enemies or kinsfolk, one treats them all with equanimity and an unmoving mind. There is neither sadness nor happiness, only a sense of bliss within. One does not express any bitterness nor goes around whining and wailing. Only in this way can one stay the course.

Well, you may say, "Oh! I have the determination to succeed! You should resolve to stand on your own feet too!" Subsequently, you encounter a certain

中，而沒有那麼苦口苦面的樣子，也就是也沒有哭哭喊喊這個態度，這才能立得住。

你自己說：「喔！我能立得住啊！你也要自立啊！」之後，你自己到了境界一來，就倒下去了，就又哭又喊，又沒有辦法了。這就是什麼？你哭立得住，發脾氣立得住，自私立得住，自利立得住，有所求立得住！貪心立得住，那個不貪就立不住了；真心立得住，那個不真就又立不住了。這是背道而馳，與道正相反；所以你不要怕自己沒有名譽、沒有地位，就怕自己立不住。

「不患莫己知，求為可知也」：你不要怕人家不知道自己：「哎呀！這個全中國誰也不知道有我這麼一個人呢！全世界誰也不知道有我這麼一個人。」知道你又怎麼樣？知道有你這麼一個人，能不能當飯吃？能不能當衣服穿？能不能當錢來用？說：「那有名就有利了。」放屁！你要那個名，就是為著利啊？這真是顛倒之至啊！這真是捨本逐末、捨近求遠、背道而馳，根本上都忘了，忘本了！「君子務本，本立而道生；孝弟也者，其為仁之本與！」

這兩句《論語》可以有兩個講法。說是你不要憂愁人不知道自己，你只要好好地求上進、求學，去做道德，那人就自然而然就會知道你了。這是一個講法。那麼再一個講法，又說：你要人知道幹什麼？你去求著叫人知道，這真是顛倒之至！這可以上下貫通起來講。

你要是往那好的地方講，就說你要去求知識，求道業，求學問，你要充實了你的自己的本錢，那麼人就知道你了。其實，叫人知道，到底幹什麼？到底又有什麼意思？所以孔子說這個話，這裏頭有無量感慨的味道在：「啊！你不要怕人不知道自己，一天到晚求名求利，在那兒求著叫人知道你，這是多可憐囉！」有這個含意在裏頭。

這個我們人讀書，學佛法，就像穿衣服吃飯一樣的；你餓了就要吃飯，凍了就要穿衣服，渴了要喝水，睏了要睡覺。因為你知識不夠，你無明太重了，要學智慧；學智慧，就要躬行實踐。

state and promptly collapse in a heap. You end up wailing and howling, completely at a loss. What is this all about? You are just determined to cry and lose your temper, and be selfish, self-benefiting and self-seeking! Once you are determined to be greedy, the mind that is devoid of greed cannot exist. Conversely, once you are determined to realize your true mind, your false mind will not gain a foothold. You are running in the opposite direction, contrary to the moral principles. Therefore, you should not fret over your lack of reputation or status but should worry instead about whether you have the determination to succeed.

**Do not worry if you are not accorded recognition by others, but strive to develop qualities that are worthy of recognition.** You need not be afraid that people do not know you: “Oh no! In the whole of China, nobody is aware that there is a person like me! In the entire world, nobody knows that I exist.” So what if people know about you? Even if people know that there is a person such as you, are you able to make a meal out of your reputation? Are you able to regard it as clothes that you can wear, or as money that you can spend? You may argue: “When there is fame, there is gain.” Nonsense! You hanker after fame just to gain something? This is really being upside-down to the extreme! This is truly a case of “forsaking the roots for the branch tips”, “seeking far and wide for what lies close at hand” and “running in the opposite direction”. The basics and fundamentals are all forgotten! As mentioned in Chapter 1: “A gentleman devotes himself to the fundamentals, for when the fundamentals are established, moral principles come forth. Therefore, filiality and fraternal respect are probably the fundamentals of humanity?”

These two lines of the *Analects* can be interpreted in two different ways. The first interpretation is that you should not worry about not being recognized by others. As long as you strive to learn, improve and behave morally, then people will naturally come to know you and appreciate you. Another interpretation is: “Why do you want people to know you? If you seek recognition from others, then you are really being upside-down to the extreme!” Both explanations share a common thread.

If you were to explain it from a positive angle, it means that you want to seek knowledge, resolve to cultivate the Way, or engage in scholarly pursuits. By increasing your capital, so to speak, people will then recognize you. In fact, why on earth do you want recognition from others? After all, does it mean anything? Therefore, these remarks made by Confucius convey a deep sense of emotion for he is implying: “Hey! Don’t worry that people do not know you. By seeking fame and wealth from morning to night just to gain recognition from others, that is truly pitiful indeed!”

Whether it is studying the books or learning the Buddhadharma, it is just like eating and wearing clothes. You have to eat when you are hungry; you have to wear more clothing when it is cold; you have to drink water when you are thirsty; and you have to sleep when you are tired. You have to acquire wisdom because your knowledge is insufficient and your ignorance is too heavy.

☞待續

☞To be continued