

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

【孫教授講解】

那麼等孔子出去了，另外的門人就問：「這個『一』怎麼講呢？」曾子就講：「夫子之道，忠恕而已。」這「忠，恕」兩個字，剛才一位法師也講得很好的。講起來這個「忠恕」，範圍是很大的。對任何人，當然處處事事，對任何人應該是忠心耿耿，不能有兩個心的，心要擺到中間，不能擺到旁邊去的。恕，就是待人要寬，就是這個「對人以寬，律己以嚴」；對任何人要採取一個寬讓的；對自己要求應該是很嚴格的。

但是把它具體化起來，這個宗旨最重要的；就是剛才一位法師講的，我認為講的是非常對的。就是對國家，對我們的組織，對我們的領導，一定

【Professor Sun's Commentary】

After Confucius had gone out, the other disciples asked, "What is the meaning of 'one'?" Zengzi then proceeded to explain: "All that our Master expounds in his teachings are faithfulness and forbearance!" Just now, one of the Dharma Masters has given a very good explanation of the two characters for 'faithfulness' (忠 zhōng) and 'forbearance' (恕 shù). As far as these two qualities are concerned, their scope is very large. No matter who it is that we are interacting with, at all places and in all matters, we must be loyal and faithful and not harbor two minds. Our hearts must be true and sincere. As for 'forbearance', it means treating people with magnanimity. In other words, one must be lenient to others but be strict with oneself. We should adopt an attitude of tolerance and deference towards everybody, but set strict demands on ourselves.

In terms of the specifics, however, the most important aim is what one of the Dharma Masters mentioned just now and which I feel is very correct. We must be absolutely loyal towards our country, our organization and our leaders, and not adopt a half-hearted attitude. We must be magnanimous towards our fellow colleagues and subordinates but be very strict with ourselves. What does this mean? As an analogy, when we hold a mirror, we should not merely use it to reflect other

要忠心的，絕對不能三心二意的。對周圍的同事，對底下的群眾，我們一定要很寬大的，對自己要求要很高的。怎麼講呢？等於我們拿一個鏡子，不能光是照人，也要反過來照照自己。不能光看到人家一絲一毫的毛病，看得清清楚楚；對自己就沒有要求了，鏡子後面是照不出東西來的，這個是不對的。

【上人講解】

你們講的，都比我講得好，不過我再補充一下這個「一」。

「子曰」，「參乎」：為什麼孔子叫他「參」呢？這個曾參是很愚癡的，他沒有什麼智慧，很老實的，他只聞一知二，不能聞一知十；所以說「參也魯」，他很笨的。我笨，大約他比我還笨！那麼他因為笨，所以孔子就有的時候願意和他講話；因為他老老實實的，不狡猾，講真話。這樣子，也是免得他睡覺，大點聲叫他一聲說：「曾參！」然後曾參在那兒大約從定就出來了；他因為總是老老實實在那兒，像入定的樣子。那麼出來了，孔子就提出來說了。

「吾道」：我天天教你們所學的道，你知道是個什麼？這個地方，孔子就等一等——我告訴你當時的孔子的神氣。等一等，曾子也大約有點著急了，也不知道這個「吾道」倒是怎麼道啊？這在那兒有點著急了，孔子就說，「一以貫之」：這個「一」，是一個天地之始；這個「一」是個男女之始；這個「一」是一個陰陽之始；這個「一」是萬物的一個開始——就是一切一切的本，一切一切之母，一切一切的母體。

☯待續

people but should also turn it around to see our own reflections. Do not just scrutinize every tiny bit of fault in others such that they appear crystal-clear. Neglecting to set demands on ourselves is like facing the back of the mirror which cannot reflect anything. That is wrong.

【The Venerable Master's Commentary】

I could not have given a better explanation than all of you, but I want to elaborate a bit more on the word 'one'.

The Master said, "Shen!" Why did Confucius call out to 'Shen'? Zeng Shen was not only very stupid and ignorant; he was also extremely honest and frank. When he listened to one principle, he could only deduce two other principles but not ten. He was really dumb, hence the saying: "Shen is a straightforward person!" I am stupid but he was probably more stupid than me! Then again, it is because he was a dimwit that Confucius was fond of conversing with him at times. Being frank and guileless, he always spoke the truth. Besides, Confucius wanted to stop him from dozing off and so he raised his voice a little when calling out "Zeng Shen!" Thereupon, Zeng Shen probably came out of 'samadhi'. As he always had an honest and straightforward demeanor, he looked just like he was in such a state. Now that he was out of it, Confucius put forward his assertion.

My teachings..... As for the doctrines that I preach to you every day, do you have any idea what they are? At this juncture, Confucius paused for a while (I'm telling you about the manner in which Confucius spoke at that time). During the pause, Zengzi was probably quite worried for he had no inkling what 'my teachings' were all about. Just as he was feeling anxious, Confucius continued: "... are linked by one consistent principle." 'One' is the genesis of heaven and earth, the progenitor of male and female, and the origin of yin and yang. 'One' marks the beginning of the myriad things: it is the basis, the source and the precursor of absolutely everything.

☯To be continued