

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

所以你們不要把這個「不爭，不貪，不求，不自私，不自利，不打妄語」這六大宗旨看得那麼簡單；這個裏頭包羅萬有的，不過改變一個名詞，就再淺顯一點。

正心然後才能修身；修身，就要談到任督二脈了。那麼孔子最後想要把修身的道理告訴大家，就是「去欲斷愛」；可是曾子就冒冒失失說他懂了，那麼孔子也就不能無問自說，也就走出去了。孔子走，當時很失望；你們知道嗎？很失望！唉！這不知道怎麼才能懂？

怎麼知道他也懂得這個去欲斷愛的功夫？他說的：「三十而立，四十而不惑，五十而知天命，六十而耳順，七十而從心所欲，不踰矩。」

In all matters, abide by the guidelines of not contending, not being greedy, not seeking, not being selfish, not wanting personal gain, and not lying. As advocated in the Confucian teachings, these are the skills necessary for rectifying one's mind and making one's intent sincere. Therefore, all of you should not look upon these Six Guidelines as simplistic, for they embrace everything under the sun. It is just that the names have been changed so that they are easier to understand.

Upon rectifying your mind, you will then be able to practice self-cultivation, a topic that necessitates a discussion about the Ren meridian and the Du meridian. Now, Confucius' ultimate intention was to inform everyone about the principle of self-cultivation, which is to 'get rid of desire and cut off emotional love'. Zengzi, however, was too rash in declaring that he understood. As a result, Confucius could not speak without being requested to and so he left the room. Did you know that Confucius was very disappointed when he left? Extremely disappointed! Alas! He had no idea how he could possibly make them understand this matter.

How do we know that Confucius was also aware of this skill of 'getting rid of desire and cutting off emotional love'? It is because he once said these words: "**At thirty, I had established myself; and at forty, I was no longer perplexed. At fifty, I knew my destiny; and at sixty, everything was pleasing to my ears. By**

「吾十有五而志於學」，他十五歲就要學做一個學者。「三十而立」，到三十歲了，他就立定志氣了，立定志氣要幹什麼呢？要修道。他那時候才認清楚了，立定目標說我要修行了。「四十而不惑」，到四十歲，就不被外境所搖動了。外境是什麼呢？就是財色名食睡，就是這個；不過儒教它沒有這麼顯著地說出來。就是財色名食睡不能搖動他，這「四十而不惑」。

「五十而知天命」，他五十就知道天命；天命，就是世界一切生生化化的這種道理。「六十而耳順」，六十歲那時候，他真是不被外境所轉，耳順了；就聽著是也好，非也好，誹謗他也好，讚歎他也好，他都不動心了。「七十而從心所欲不踰矩」，七十，他想什麼都是對的了，因為那時候，他已經就是一個真正修道的人了；不論做什麼事，他不違越這個規矩，不犯這規矩。

所以由這個，知道孔子是懂得修道的；並且孔子在佛教裏頭，他是水月童子來的——在佛教裏頭，他的名字叫「水月童子」。到中國來，就是為著佛教來開天闢地的；那麼開天闢地，恐怕他還不夠，所以老子也來了。

老子就是誰呢？老迦葉。說是：「那迦葉在印度，怎麼來這兒？」那個迦葉，他也不是一個迦葉，也有古迦葉，所以他現的那麼老頭子樣子；他就講道，就都是為的佛教來開荒，來鋪路的；所以以後佛教到這兒來，就水到渠成了。可是這裏頭又複雜了，他們本來是為佛教來開路的，可是佛教一傳到中國，道教的門徒又和佛教的門徒鬥法，在那地方又作一場戲；像「白馬焚經」，這說起來很多的。

那麼講這個「忠恕」，就是講的「任督二脈」，他一以貫之。所以說：「學夫子其中快樂」，孔夫子為什麼他能快樂？他就得到這個中道了。「法如來無上精神」，要效法佛的那種無上的精神，沒有比佛再高尚的了。

☯待續

the age of seventy, I could do anything according to my heart's desire without transgressing the rules."

At the age of fifteen, I was devoted to my studies. When he was fifteen years old, he was studying to become a scholar. **At thirty, I had established myself.** At the age of thirty, he had determined his ambition, which was to cultivate the Way. It was at that time that he understood very clearly and established his goal, saying: "I want to cultivate." **At forty, I was no longer perplexed.** When he turned forty, he was no longer moved by external states. What are external states? They are none other than wealth, sex, fame, food and sleep, but these are not stated explicitly in Confucianism. As these states could not move him, he declared: "At forty, I was no longer perplexed."

At fifty, I knew my destiny. When he reached fifty, he was aware of his destiny. Destiny refers to the principles governing all worldly life and their myriad transformations. **At sixty, everything was pleasing to my ears.** By the time he was sixty, he was truly unaffected by external states and everything sounded pleasing to his ears. Whether it was positive or negative feedback, or whether people praised him or slandered him, he was fine with it and his mind was not moved. **By the age of seventy, I could do anything according to my heart's desire without transgressing the rules.** At seventy, his thinking was always correct because he had already become a genuine cultivator by then. No matter what he did, he would not defy or break the rules and regulations.

From this, we know that Confucius understood all about cultivating the Way. Moreover, Confucius is known as the Water Moon Pure Youth in Buddhism. His purpose in coming to China was to lay the foundation for the advent of Buddhism. As this was a monumental task, it was feared that he alone might not suffice and so Laozi appeared in China too.

Who exactly was Laozi? He was old Kashyapa. You may ask: "Now, Kashyapa was in India. How did he end up in China?" That Kashyapa was not the only person with this name. There was also an ancient Kashyapa, hence his manifestation of the appearance of an old man. He preached the Tao (the 'Way') and, similarly, his role was to clear a path and pave the way for Buddhism. Therefore, when Buddhism was introduced to China subsequently, the conditions were ripe for its teachings to take root. Then again, the process was quite complicated even though Confucianism and Taoism were originally intended to blaze a trail for Buddhism. Once the Buddhist teachings were transmitted to China, the Taoist adherents engaged in a 'dharma battle' with the Buddhist disciples, as if putting up a show. On this aspect, many events such as the Burning of Sutras at the White Horse Temple can be cited.

Now, talking about **faithfulness and forbearance** is the same as talking about the Ren meridian and the Du meridian because they **are linked by one consistent principle**. That is why it is said: Learn from the Master's happiness and bliss. Why is it that Confucius could be so happy and blissful? It is because he had attained the Principle of the Mean. Emulate the unsurpassed spirit of the Thus Come One – follow the example of the Buddha's unsurpassed spirit, for there is none nobler than the Buddha.

☯To be continued