

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

所以他說這個「忠恕」。那麼這兩個字，忠以持己，恕以待人。忠，是自己去對事，對人要忠；對國家，對民族，對天下的整個人類都要盡上我們一點忠心，也就盡上我們真正的責任心。這個「忠」就是盡責任，就是你要能守你的崗位。你應該的事情，你都做得實實在在的，真真實實的，一點也沒有虛偽，那就是「忠」。

「恕以待人」，這不是一定對長輩、晚輩來說的；這個「忠」，對平輩朋友，無論對誰，你都應該盡上忠心。不說比我晚輩或者比我低的人，就是普通群眾，我待誰都要寬；我待我自己要很謹慎、很嚴的。律己要嚴，待人要寬。那麼「恕」是原諒人，就是人有什麼不對的事情，你可

For this reason, he talked about faithfulness and forbearance (忠恕). These two characters mean “to conduct oneself with faithfulness and treat others with forbearance”. Being faithful is to be honest towards others and in the things we do. When it comes to our country, our nation and the entire human race throughout the world, we have to exert our loyalty or, in other words, fulfill our genuine sense of responsibility. Faithfulness is to discharge your responsibility fully and stick to your guns. Whatever that is required of you, do a good honest job without the least bit of hypocrisy: that is considered faithfulness.

“Treating others with forbearance” does not necessarily refer to one’s seniors or juniors. In the case of faithfulness, you should be loyal to those of your same generation, your friends and everybody else whoever they are. Similarly, apart from your juniors or subordinates, you should treat everybody with magnanimity, even the ordinary masses. Be very cautious and strict with yourself but be lenient towards others. Practicing forbearance (恕) means forgiving others. If people have done anything wrong, you ought to teach them to learn from their mistakes and guide them so that they understand. After that, you should be lenient and forgive them instead of kicking up a fuss. Regardless of the mistakes others have made or how unkind they are towards you, spare a thought for them instead of venting your

以教他知道錯誤，可以教化他令他明白了，然後你再能原諒他、寬恕他，對他不計較。他有什麼錯處，就是對自己再不好，自己也能替其他人著想，不為自己去遷怒於人。

所以古人說，「人雖至愚，責人則明，恕己則昏」，人雖然再愚癡，責備人家就很聰明的，原諒自己的時候就很愚癡了！自己有什麼毛病、有什麼錯誤，都自己把自己的過錯都不提了，責備人家就很聰明的。我們這裡頭就有這樣人，不單有，好幾個都是這樣的，看人家的毛病看得很清楚；看到自己，什麼也不知道了！所謂「老呱落到豬身上」，那個烏鴉落到豬的身上了，看見那個豬黑，看不見自己黑，這是「恕己則昏」。

「苟有聰明，以責人之心責己，恕己之心恕人；如此，何患不至聖賢地」，假如你真是有聰明的話，以責備人那個心來責備自己，以原諒自己那個心去原諒其他的人；就這麼一反個兒，你還愁什麼不到聖賢的那種地位上呢？所以這個道很容易的，這一反一正就是了！

anger on them for your own sake.

This is why the ancients say: “Although a person may be extremely foolish, he can be quite clever in criticizing others. In making excuses for himself, he is a muddled fool.” This means that no matter how stupid or ignorant a person is, he can be very smart in taking other people to task. On the other hand, when he pardons his own wrongdoings, he is actually very dumb! Such a person mentions nothing about his own faults and mistakes but is very clever in criticizing others. There are such people right here in our midst, not one but many. They can see others’ shortcomings very clearly but are oblivious to their own faults! As the saying goes, “An old crow lands on a pig.” When a crow lands on a pig, it sees only the blackness of the pig but not its own color. This is what is meant by “In making excuses for himself, he is a muddled fool.”

“If a person were intelligent, he would criticize himself as he would others, and forgive others as he would himself. In this way, he need not worry about not being able to attain the ground of the sages and worthies.” If you are genuinely intelligent, you will change your frame of mind and reproach yourself as you reproach others, and forgive others as you forgive yourself. By making this switch, why worry about not reaching the position of the sages and worthies? Therefore, the method is very simple – just flip it over and set it right!