

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

「見不賢而內自省也」：這「不賢」，就是這一類人，戴假面具，披著個偽裝的衣服，在那兒做德中之賊，道中之魔，害群之馬，於大家都有大的損害。見這一類的人，一定要自省：我是不是這樣人呢？我是不是戴一個假面具？我是不是在這兒所行所做盡心口不如一，言不顧行，行不顧言呢？我是不是說得很好，做得很壞呢？「有則改，無加勉」；也不是說我若是一個壞人，就不可救藥了，永遠是壞人。大惡者，回頭大善；大善若墮落，惡一般。這就是一個看人的地方。

要怎麼樣看人呢？前邊講過，說「視其所以」，看看他所以然。「觀其所由」，看看他所說的道理從什麼地

On meeting a person who lacks virtue, look within and reflect on yourself.

Here, a **person who lacks virtue** refers precisely to those people who wear a mask of deceit and don a cloak of pretense. They are thieves among the virtuous, demons of the Way, and the black sheep who bring great harm to all. If you encounter such individuals, you must reflect on yourself: "Am I this sort of character too? Am I putting on a false front? In my conduct and actions, is it the case that I do not say what I think or my words do not correspond with my deeds? Do I engage in sweet talk but do terrible things?" If you do, then mend your ways; if not, then spur yourself on. Then again, it does not mean that once you are a bad person, you are incorrigible and are forever a rascal. Great evildoers who turn over a new leaf can become very kindhearted. Conversely, if those who possess great benevolence were to go down the road of degeneration, they would be no different from evildoers. This is one way to assess people.

Now, how should one go about assessing people? As mentioned before in Chapter 2: **Look at a person's motives.** Discover the reason for him being who he is. **Observe his conduct.** Find out the basis of the principles that he subscribes to. **Scrutinize his aims.** Investigate further and find out what is his intent. Ultimately, is he going after fame and gain? Is he creating a myth about himself? Or is he

方來的？「察其所安」，你再看看他存心是在什麼地方？究竟他是不是在搞名利啊？是不是在搞自我神話自己啊？或者把自己地位提高高的，把人家踩低低的？這你用種種的邏輯學來觀察這個人，那麼這個人無所遁形了；他就有什麼千變萬化，也逃不出去這種的鏡子來照的，這是個照妖鏡。

你再不會看人——無論哪一個，不論他說的再好，你要看看他平時是不是貪心很大？是不是爭心很大的？是不是在那兒盡用一種欺凌旁人的行為，用這種手段來欺騙人？看看他平時是不是在那兒求名求利？是不是在那兒總是想把自己的名譽弄大大的，地位弄得高高的？自己好像在這個全世界都要稱王稱霸，這樣子有所貪求？他是不是自利？這個人是不是自私？

我告訴你們，你們用這種的邏輯學去觀察。這個人若不是自私，他絕對不會哭的；不論遇著什麼事情，他一哭，他這個自私就露出來了。若沒有自私，哭什麼？對我究竟有什麼害處？有害處也不需要哭啊！我應該忍著。哭什麼？說是：「啊，或者父母死了，那要哭！」不錯，那是可以哭一哭。沒有死人，沒有什麼不吉祥的事，你哭什麼？

你哭，就是一個自私，就是在那兒攪亂道場，就是想做德中的賊，佛教一個敗類。你看一個人，不論說是怎麼好，他若動不動就哭起來，這是一點意思都沒有了！若不是自私，他不會這樣子的。這是很明顯的看人的一個方法，所以你們不要以為人哭就是好。有人哭，我就再不能說什麼了！這個哭，是最賤的一種行為，再賤都沒有了！

你或者要同情旁人，旁人受苦了，你感動了——好像有的人看小說，看那個人受苦，就哭起來了。哭起來也不是那麼「啊——」，嚎啕痛哭，只是在內心深處有一種同情感。我看《三國》看到關公被殺的時候，我哭了三天。我那哭是為什麼？我是覺得：關帝公這麼正義的一個人，都被人這麼殺了，這真是太悲痛了！這也是哭。

待續

elevating himself to a high and mighty position while denigrating others? By employing various logical methods to observe a person, he would not be able to hide his true form. Even if he were capable of myriad transformations, he would not be able to escape such scrutiny, which is essentially a demon-spotting mirror.

If you really do not have the knack of assessing people, here is a way. Regardless of who the person is and how convincing he sounds, observe whether he is usually very greedy. Does he have a strong tendency to contend with others? Does he always use bullying tactics to take advantage of people and cheat them? Ordinarily, is he fond of seeking fame and gain? Is he always trying to boost his reputation and status? Is the extent of his greed and seeking so great that he seems to have the intention of becoming a king or a hegemon who lords over the whole world? Is he interested only in benefiting himself? Is he a selfish person?

I would advise all of you to use this kind of logic to observe and assess people: A person who is not selfish will definitely not cry. No matter what has happened, a person's selfish nature is revealed the moment he starts crying. If he has no selfishness, then what is there to cry over? Ultimately, what harm have I suffered? Even if I have been harmed, there is no necessity to cry! Now, I should control myself even if anything adverse has happened to me. What reason is there to cry? You may say: "Oh, when one's parents pass away, one has to cry!" Fair enough! One should shed a few tears at such times. If there are no bereavements or other inauspicious events, however, what are you crying about?

The moment you cry, that is a selfish attitude because you are disrupting the Way-place, intending to be a thief among the virtuous or the scum of Buddhism. Look at a person – no matter how good he is made out to be, if he bursts into tears at the slightest provocation, it spoils everything! If he is not selfish, he will not behave in this way. This is evidently a method to assess people. Therefore, do not think that crying is a good thing to do. When someone cries, I have nothing more to say! Crying is the most despicable behavior ever!

Perhaps you may sympathize with other people; you feel touched when they suffer. For example, some people read novels and start 'crying' when they read about the suffering that a certain character undergoes. Then again, it is not about howling and wailing but a kind of sympathy that one feels deep inside one's heart. When reading *The Three Kingdoms* (an epic Chinese classic), I 'cried' for three days when I read about how Lord Guan was killed. What was the reason for my 'crying'? I just felt that Lord Guan was such a righteous person and yet he met with such a fate, which was truly sorrowful! This is also a form of crying.

To be continued