

# 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



### 【里仁第四】

### Chapter 4: Living in a Benevolent Neighborhood

所以不管有沒有鄰，我們一定要注重德行；德行是利人的，不是利益自己的。利人，要是這個事情對人有利益，對我再有害處，我也要做的；如果對我有利益，對人有害處，再好我也不做的。這才能培植德行，培德行就是利人，才能立住德。你若不利人盡利己，損人利己，那就是缺德了，所以這德行是各方面培來的。好像你處處愛惜社會的物力，愛惜人群的共同生活，你守秩序守規矩，這都是立德的地方；你若是盡處處為自己小方面做打算，你不懂得大體，那就沒有德行。

人是「為眾不為己，終究是佛體」；你能為大眾，不為自己，始終你是成佛的。你若「為己不為眾，終究白搭命」；你盡為自己，不為大眾，你自己把生命搭上了，那也

Regardless of whether we have any friends who understand us, we must attach importance to cultivating virtuous conduct, which is to benefit others instead of ourselves. If there is something that benefits others but is of harm to me, I will still go ahead and do it. Conversely, if something benefits me but harms other people, then I will not do it no matter how good it is. Only in this way is one able to cultivate virtuous conduct. By benefitting others, one will be able to establish virtue; if one benefits oneself at the expense of others, it means one lacks virtue. Virtuous conduct can be cultivated in various ways. For example, cherishing society's material resources in all respects; treasuring peaceful coexistence in the community; or observing the rules and regulations – these are all areas where virtue can be established. If you are only concerned about your own parochial needs in everything that you do and have no regard for the general interest, it means you lack virtuous conduct.

Where humanity is concerned, it is a case of: "Serving the masses instead of oneself, one ultimately realizes the essence of Buddhahood." If you are able to work for the good of everyone instead of serving your own needs, then ultimately you can accomplish Buddhahood. The opposite is:

沒有價值的。這不單一生沒有什麼成就，就生生世世也不會有成就的，因為你只知道為自己。所以古來的這些個佛，菩薩，聖人，賢人，乃至於世界大善人，都是要利益其他人的，不是利益自己的。

我們人若是能利益其他的人，時時也都會歡喜的，時時也都沒有煩惱的；你若盡利益自己，那時時都會有很多煩惱。你因為得不到利益就有煩惱了：得不到名有煩惱，得不到地位有煩惱，得不到好權力有煩惱；財色名食睡，什麼你得不到，都有煩惱的，因為你自私嘛！

好像到萬佛城裡邊的人，無論哪個地方來的人，你先看一看他：他來，是不是無緣無故就哭起來？是不是無緣無故就和人爭，盡爭他自己的利益？

真正來擁護萬佛城的人，不會到這兒哭的。到萬佛城的人，若到這兒來哭，那都不是來想擁護萬佛城。為什麼呢？你看萬佛城現在蒸蒸日上，一天比一天好，一天比一天人多，一天比一天的什麼事業也發展，你還哭什麼？那麼這到萬佛城來哭的人，足見都是自私的。這一個「自私」，在萬佛城立不住，始終是會要走的。

凡是在萬佛城覺得不滿足，覺得萬佛城等於地獄一樣；看萬佛城像地獄，這一定下地獄的。為什麼呢？萬佛城這麼好的地方，他都認為是在地獄裡；你看他不會下地獄，會到什麼地方去？

所以這是「德不孤，必有鄰」，你做好事的人，不要怕寂寞，不要怕孤獨，將來你這個光輝發外的時候，一定有人來相信你的。

**(二十六) 子游曰：「事君數，斯辱矣！朋友數，斯疏矣！」**

**【上人講解】**

「子游曰」：子游是孔夫子的學生，他就說了。「事君數，斯疏矣」：數，就是絮絮叨叨的，就是廣東話長長氣氣的，北方話叫「磨豆腐、推車」；就來回來回推車磨豆腐，磨來磨去的，這麼轉來轉去的。好像你對皇帝，你說話要簡而賅之，要扼要，不能

“Serving oneself instead of the masses, one ultimately lives in vain.” If you care only for yourself and have no consideration for the general public, then even if you were to offer up your life, it is of no value at all. Not only will you lack accomplishment in one lifetime, you will never accomplish anything in life after life, all because you only know how to serve your own needs. For this reason, since antiquity, all the Buddhas, Bodhisattvas, sages, worthies, and even the great philanthropists throughout the world, want to benefit others instead of themselves.

As human beings, if we are able to benefit other people, we will feel happy at all times without any afflictions. If you only seek self-benefit, then you will always be terribly afflicted. Afflictions arise when you cannot get hold of benefits such as reputation, status, power and authority. Whatever it is that you cannot obtain – wealth, sex, fame, food or sleep – is a source of affliction, and it is all due to your selfishness!

Consider, for example, those people who come to the City of Ten Thousand Buddhas (CTTB). Regardless of their place of origin, observe them first. On their arrival, do they inexplicably burst into tears? Do they contend with others for no rhyme or reason just for the sake of benefitting themselves?

People who genuinely come to support CTTB will not burst into tears. Those who cry actually have no intention of rendering support. Why? Look at how the City is flourishing now. With each passing day, things are improving, there are more and more people and all kinds of projects and activities are progressing well. So what is there to cry about? Obviously, those people who come here to cry are very selfish individuals. This thing called ‘selfishness’ cannot exist in CTTB and has to leave sooner or later.

Anyone who feels dissatisfied in CTTB and or feels that this place is just like the hells will definitely fall into the hells. Why? CTTB is such a fine place and yet he thinks it is no different from being in the hells. If he doesn't fall into the hells, then where will he end up?

Therefore, this is the meaning of “A virtuous person will not be lonely as he will certainly have friends who understand him.” If you do good deeds, do not fear loneliness or solitude. In the future, when your light radiates forth, there will definitely be people who believe in you.

**(26) Zi You said, “When serving the ruler, verbose remonstrations result in humiliation! When interacting with friends, frequent admonishments lead to estrangement!”**

**【Venerable Master's Commentary】**

**Zi You said.** Zi You was Confucius' student and he said these words. **When serving the ruler, verbose remonstrations result in humiliation!** “數” (shuò) means “garrulous” or “wordy.” The Cantonese call it “long-windedness” and the northerners call it “grinding soybeans.” It is like turning a millstone round and round to crush soybeans. If you are

囉囉唆唆：「哎！你聽到沒有啊？我說了幾次了！告訴你，你要相信啦！你怎麼能……」這麼樣子，一定會被貶的，一定會遭侮辱的，因為你這太長氣！這並不是說一定人家對你怎麼樣侮辱，你就自己不識時務；不識時務，所以就不是俊傑。

「朋友數，斯疏矣」：那個朋友，你狎近他：「啊！這你這樣怎麼……」囉囉唆唆，囉囉唆唆，在耳朵那兒一天到晚好像放機關槍，吵得那麼厲害；那麼朋友也都怕你了，也會和你疏遠了！是這個意思。

## 【公冶長第五】

(一) 子謂公冶長：「可妻也，雖在縲絏之中，非其罪也。」以其子妻之。

### 【上人講解】

「子謂公冶長」：孔子評論公冶長這個人說，「可妻也」：他還不錯，可以把女兒給他做太太。「妻（qì）」，讀去聲，作動詞。「雖在縲絏之中」：雖然他被抓去關到監獄裡頭。

縲絏（léi xiè），就是披枷戴鎖，也就是坐監獄。公冶長就因為他是隻小鳥轉世，所以他還懂得鳥語。他真的懂得鳥語！可是他還不好好來做人，還顯露他的聰明；那個縣官以前是他主人來著，就把他抓回去關到籠子裡——放到監獄裡。所以說：「今生不籠鳥，來生不坐監。」

那麼因為什麼被抓去？就因為他口饞，歡喜吃肉。那隻小鳥去告訴他說：「公冶長，公冶長！南山死了個老山羊；你吃肉，我吃腸。」他just想：噯！這個一定是！

attending an audience with the emperor, your words must be brief and to the point. Don't keep harping on the same issue: "Hey, did you hear me? I've said it so many times! I'm telling you, you have to believe this! How can you ...." Talking in this manner will surely get you demoted and humiliated because you are simply too long-winded! Then again, the other party may not necessarily have to take specific action to humiliate you. Being insensible of the circumstances is already a clear indication that you are not a person of outstanding talents.

**When interacting with friends, frequent admonishments lead to estrangement!** If you approach a friend and dish out advice to him non-stop day and night like an automatic rifle, you will sound really irritating. Your friend will be very scared of you and will keep his distance! That is the meaning of this line.

## Chapter 5: Gongye Chang

(1) The Master said of Gongye Chang, "He is eligible for marriage. Although he was imprisoned once, he was actually not guilty of any crime." The Master then arranged for his daughter to be married to him.

### 【Venerable Master's Commentary】

**The Master said of Gongye Chang.** Confucius commented on this person called Gongye Chang, saying, "**He is eligible for marriage.**" He is not bad after all; I can consider offering my daughter's hand to him in marriage. The character "妻" is pronounced in the falling tone (qì) and functions as a verb in this context. **Although he was imprisoned once.** Even though he was caught by the authorities and thrown into prison.

The term "縲絏" (léi xiè) means putting a person in chains and shackles or, in other words, imprisoning him. As Gongye Chang was the reincarnation of a little bird, he could understand avian language. He really did! But instead of behaving properly as a person, he showed off this talent of his. The county magistrate, who was his owner in his previous life, promptly caught hold of him and locked him up in a "cage," which explains his imprisonment. Therefore, it is said, "Not caging birds in this life, we will not be put in jail in future lives."

Now, why was he arrested in the first place? It was all because of his greed—he loved eating meat. A little bird had told him, "Gongye Chang! Gongye Chang! An old goat has died on the southern hills. You eat the meat; I'll eat the entrails." Hearing this, he thought, "Hey! That's great!"

☞待續

☞To be continued