

論語淺釋 (續)

The Analects of Confucius (continued)

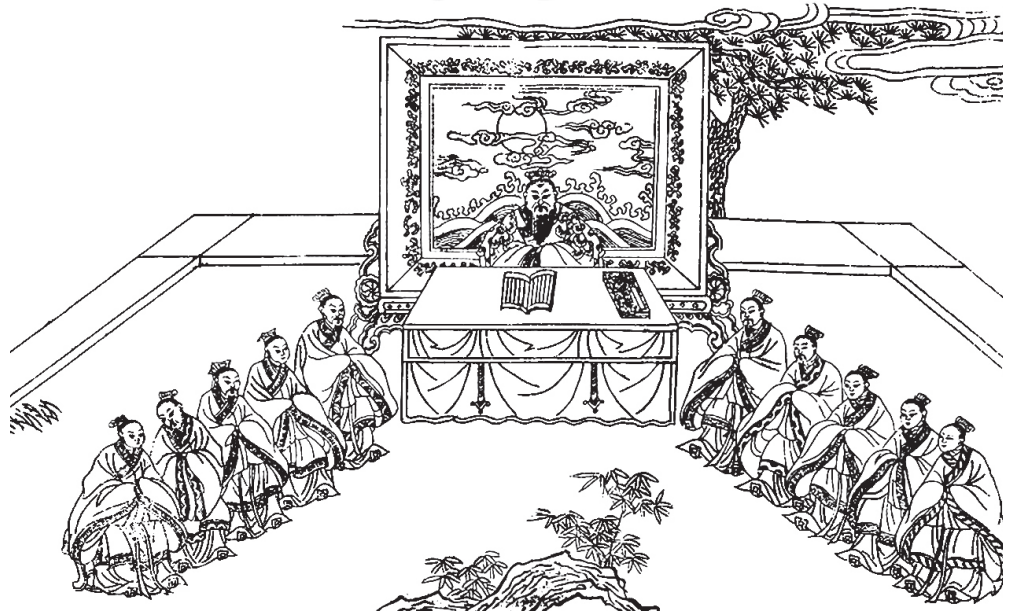
宣化上人講

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【公冶長第五】

Chapter 5: Gongye Chang

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在我們萬佛聖城，這些課程都是一些個老古董的理論；雖然是老古董，現在是科學時代，我們又把它放到一個化學工廠裏頭來化驗，我們要把老古董變成一種新理論。那麼各位是很幸運的，這回有于教授來講課；他的法名叫果空，究竟空沒空啊？那麼問他自己。這個空和不空是一樣的，這都是個名詞；我們所講的古董和這個新的理論，也是一樣的。

為什麼有古董，又有新的理論？這是因為我們人呢，思想陳舊了，時間久了就覺得它是古董；那麼把它改成一個新的名詞，這就變成新的理論了。其實都是一樣的，就是一新耳目而已，把人這個思想稍微轉變，再擴大一點，不是境界那麼小了；這也就是「小中現大，大中現小」，「古為今用，今為古評」，

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The lessons that we conduct in the City of Ten Thousand Buddhas are all on antiquated theories. Although they are considered old-fashioned in this modern scientific age, we want to put them into a chemical factory to do some laboratory tests so that they can be transformed into new theories. Now, we are all very fortunate to have Professor Yu lecturing to us this time. His dharma name is Guo Kong (空 means 'empty'). Ultimately, has he realized the state of emptiness or not? Well, he will have to ask himself. 'Emptiness' and 'non-emptiness' are the same thing; they are just different names or terms. Similarly, the archaic and modern theories that we discuss are all the same.

Why are there old and new theories? It is because our way of thinking becomes outmoded with the passage of time. After a long while, we realize that we are being very old-fashioned and so we give old theories new names and turn them into new theories. They are actually one and the same; it is just that they have been re-packaged into something new and novel. By slightly tweaking people's way of thinking, their horizons can be broadened a bit so that they are not confined to a limited realm of thought. This is exactly what is meant by: "The big manifests in the small; the small manifests in the big," and "Make the past serve the present; use the present to evaluate the past." In this respect, the *Four*

那麼《四書》是教人做人的一種根本的道理。

孔老夫子原來是佛教的水月童子，是做佛教一個開路的先鋒，到震旦國（中國）來耕耘佛教，把這些個大乘的因給揭發出來，成就這些大乘根性的果實。所以如果孔子——就是水月童子，他不到中國來，那麼突然間佛教就被介紹到中國來，人不容易接受。

這叫「循序漸進」，他先把儒教道理——就是做人的道理，講怎麼樣「孝悌忠信，禮義廉恥」的這些個道理，介紹給震旦這一些個有緣的眾生；以後佛教傳到中國來，就開花結果，得到一種很圓滿的果實。所以在中國，歷代祖師和大善知識出了很多，這未嘗不歸功於這個水月童子。

孔夫子所講的道理，智者見智，仁者見仁；深者見深，淺者見淺。他是不敢說這個真正修道的道理；真正修道的道理是什麼？就是去欲斷愛。你看，孔子只可以說：「少之時，血氣未定，戒之在色。」他沒有說：「你斷欲去愛，出家成佛」，沒有講這個。因為一講這個，把人都嚇跑了，不敢聽了。

就好像這個（于果空）空教授，一說：「最後人都應該出家。」你說，這些個教授啊，你叫他出家，你莫如拿把刀把他殺了好了，總比叫他出家更好一點。你殺了他，他不怕；你叫他出家，他說：「這回我完了，沒有什麼意思了！」這是消極者。所以就是各有所見，各有所行。

☞待續

Books teach people the fundamental principles of humanity.

Old Master Confucius was originally the Water Moon Pure Youth in Buddhism. He was sent to Cathay (old name for China) as a trailblazer to pave the way and cultivate the ground for the advent of Buddhism. His role was to expose the causes of the Great Vehicle so that those whose nature and character were receptive to the Great Vehicle teachings would be able to accomplish fruition in future.

This is called “proceeding in an orderly and sequential manner.” By expounding the teachings of the confucianism, he introduced to all beings in Cathay who shared an affinity with him the principles of proper human conduct such as “filiality, fraternal respect, loyalty, faithfulness, propriety, righteousness, honesty and the sense of shame.” Later, when Buddhism was transmitted to China, it blossomed and bore fruit and the result was absolutely perfect. For this reason, numerous patriarchs and Good Knowing Advisors appeared throughout successive generations in China, and all the credit should go to this Water Moon Pure Youth.

As for the principles preached by Confucius, it is a case of “the wise see wisdom while the humane see benevolence” or “deep thinkers see the profound whereas shallow persons see the superficial.” He dared not broach the subject of genuinely cultivating the Way. What, then, is the principle behind genuine cultivation? It is none other than getting rid of desires and cutting off love and affection. You see, Confucius could only offer suggestions such as: “In youth, when one’s vigor and vitality are not yet stable, one should guard against lust.” He did not say, “Sever your desires and drive out all thoughts of love; leave home and accomplish Buddhahood.” No, he did not mention such things, otherwise he would scare people away and they would not want to listen anymore.

Consider, for example, the reaction of Professor “Kong”(Emptiness) to the statement: “Ultimately, everyone should leave the home life.” If you suggest to these professors that they should leave home and be monastics, you might as well take a knife and kill them first. At least, that would be better than telling them to leave home. They are not afraid of being killed but at the very mention of leaving the home life, they will cry out: “This time, I am finished. Life has no more meaning!” Such people are pessimists. Therefore, each person has his own views and way of doing things.

☞To be continued