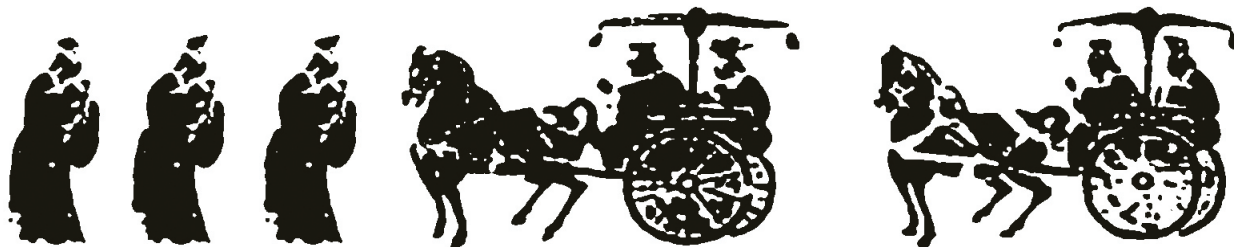


論語淺釋 (續) The Analects of Confucius

(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

【公冶長第五】

Chapter 5: Gongye Chang

所以在十幾年以前，我就寫這麼一首偈頌，說：

真認自己錯，莫論他人非；
他非即我非，同體名大悲。

「真認自己錯」，你真正認識自己，那你才算明白自己了：

我自己為什麼這麼糊塗？我自己為什麼這麼顛倒？

我自己為什麼這樣自私？我自己為什麼這樣自利？

我自己是一個修道的人，為什麼還要有所求？

我自己是一個修道的人，為什麼還要在這兒貪？

我是想要修道，為什麼我還在這兒爭？

這個樣子，你一迴光返照、反求諸己，什麼事情都迎刃而解，沒有問

More than ten years ago, I composed a verse, which reads:

*Truly recognize your own faults;
Don't discuss the faults of others.
Others' faults are just my own;
Being one with all is called Great Compassion.*

By truly recognizing your own faults, you genuinely recognize yourself. Only then can you be considered to have gained self-understanding. Ask these questions:

Why am I so confused? Why am I so upside down?

Why am I so selfish? Why am I always pursuing personal advantage?

As I am a cultivator, why am I still seeking something?

As I am a cultivator, why am I still so greedy?

I want to cultivate the Way, so why am I still contending with others?

The moment you reverse the light to shine within and seek within yourself, everything will be readily solved and there will be no problems at all. Why is it that you have problems? It is because you are always contending, being greedy, seeking,

題了。因為什麼你有問題？就因為你在那兒爭、貪、求、自私、自利。本來這個自私比那個狗糞還臭，你總要保持它，抓著它不放；你說你這是個聰明人？是個愚癡人？

你想一想，古來神聖仙佛、佛菩薩，都是捨己為人的，沒有一個是捨人為己的。他若捨人為己，這始終是魔王的眷屬；他若捨己為人，這是菩薩的精神，這是菩薩的眷屬，佛的眷屬——關鍵就在這個，這是很容易看的，很容易認識的。你為什麼一定要往那個下流走？為什麼不往上面跑？

人就是這樣子，你看！越學越壞，越壞還越要學。你就拿在我們這個城裡住十多年的人來說，一開始就在萬佛城這兒住，可是對於佛法呢？連一條頭髮那麼一點的佛法也不懂。為什麼呢？就因為還在那兒爭，貪，求，自私，自利！一天到晚都是在那兒給自己講道理，想要利益自己，沒有說：「我想對佛教有什麼貢獻。」這樣子，你說，你學佛法，學到什麼時候你會明白佛法？

☞待續

being selfish, and wanting personal gain. In fact, selfishness smells worse than dog excrement but you still treasure it, clinging on and refusing to let go. Would you say you are an intelligent person or a fool?

Think about it: Since antiquity, all the deities, sages, immortals, Buddhas, and Bodhisattvas have been willing to sacrifice their own interests for the sake of others. Not a single one pursues his own self-interest at others' expense. One who does this ultimately belongs to the retinue of the demon king. Sacrificing oneself for the sake of others is the Bodhisattva spirit and is characteristic of one who belongs to the retinue of the Buddhas and Bodhisattvas. This is the key difference, which is very easy to see and recognize. Why must you walk downstream when you can run upstream?

Look, that is the way people are! The more they learn, the worse they become; the worse they become, the more they should learn. Let's talk about those people who have been staying here in the City of Ten Thousand Buddhas for more than a decade. They have been here right from the beginning, but what do they know about the Buddhadharma? Not even a whisker. Why? It is because they are still contending, being greedy, seeking, being selfish, and pursuing personal advantage! From morning to night, they spend their time reasoning it out with themselves, hoping to gain self-benefit. They never say, "I want to contribute something to Buddhism." Tell me, by learning the Buddhadharma with this kind of attitude, how long do you have to learn before you truly understand the Buddhadharma?

☞To be continued

所造的廟，經過長時間，都會變壞；

所建的塔，經過劫火，會被燒空的。

唯獨靜坐，能把自性中的佛法僧三寶修行成功——這是無漏的功德，不怕風雨、不怕劫火，永遠存在；所以無相功德勝於有相功德千萬倍。

—摘自《世紀末警鐘》宣公上人法語彙編



Be aware that all monasteries that humans have built will eventually fall into ruins as time passes; all stupas that humans have erected will be swallowed by the conflagration [at the end] of the kalpa as well. Only meditation can bring to perfection the Three Jewels—Buddha, Dharma, and Sangha—in your inherent nature, culminating in the merit of no outflows that can last forever and survive through the storms and end-of-kalpa fire. Therefore, merit and virtue without form surpasses that with form hundreds of millions of times .

—Excerpted from the *Warnings at the End of the Century*, a compilation of Venerable Master Hua's Instructional Talks