

《論語淺釋》(續)

The Analects of Confucius

(Continued)

宣化上人講 Lectures by Venerable Master Hua

楊維光、劉年聰 英譯 Translated into English by Yong Wei Kwong and Liew Yen Chong



【學而第一】

「因不失其親」：你所親近的，還不失為一個有德行的人；你所接近的人，都要有信用，都要有這種恭敬心。因，就是你所交的朋友，或者你跟著學習的善知識。你所親近的人，不失為一個有道德的人；親，就是「可以親、值得親」，也就是「有道德的人」。「亦可宗也」：將來你學出來，都可以做人的模範，做人的一種好的榜樣、好的模範。

這是我講的道理，你們大家說，我講的有沒有一點意思？對不對？(弟子們：「對。」)這回沒等到我叩頭啊？！

(十四) 子曰。君子食無求飽。居無求安。敏於事而慎於言。就有道而正焉。可謂好學也已。

「子曰。君子」：這個「君子」，就是一個有道德的君子、有道心的君子。「食無求飽」：為什麼他要「食無求飽」呢？這「食色性也」，人都歡喜吃好東西，不單歡喜吃好東西，而且還要往飽了吃；吃不飽，總覺得對不起這個臭皮囊，一定要給它飽飽地吃。可是想修道的人，不要求飽，不要吃得那麼飽、不要吃好的，「君子謀道不謀食」，不要盡想好的吃。那麼怎麼樣？不單不吃好的，還不一定要吃飽。那麼挨餓嗎？那又不對了。怎麼樣

Chapter 1: Xue Er (To Learn)

By drawing near to those who possess such virtuous conduct. The people whom you associate with should be those with virtuous conduct, meaning that they act in good faith and are respectful in their behavior. The character '因' (yīn) refers to your friends or the Good-knowing Advisors from whom you learn, individuals of high moral standing. The character '親' (qīn) means 'worthy of drawing near.' **One is worthy of emulation.** In the future, when you have completed your learning, you are in a position to be a good role model to others.

This is my explanation of the text. Do you all think that what I have said makes sense? Was it correct or not? [Disciples: Correct!] This time, you did not wait for me to bow?

(14) The Master said, "An exemplary person does not crave for satiety when eating, nor seek comforts in dwelling. Prompt in action and cautious in speech, he approaches those who are well-versed in the principles of morality in order to correct himself. Such a person can be said to be keen in learning indeed!"

The Master said, "An exemplary person". Here, 'exemplary person' refers to a moral person with principles. **Does not crave for satiety when eating.** What is the reason for this? It is because 'eating and sex are two fundamental aspects of human nature.' Not only are people fond of eating good food, they also want to gorge themselves full; otherwise, they will feel that they are not doing justice to this stinking skin bag. However, people who wish to cultivate the Way should **not crave for satiety** nor eat delicious things. Since 'an exemplary person strives for the sake of the Way and not for food,' he does not always think of eating delicacies. Well, what should be done? Apart from just having simple fare, it is also not necessary to stuff yourself. Does it mean you should go hungry then? That is also not right. In this case, how should you eat? At every meal,

呢？每一餐吃得有八分飽就夠了！你那二分，可以留出來，給沒有飯吃的人吃，那世界就不會有餓死的人了。那麼說：「我留著，他們能吃得到嗎？」你不要管！只要你不吃，你就沒有做蛀米大蟲；沒有消耗世界的物質，那就盡到你的責任了。

食無求飽，吃東西，一般人就說「吃飽了算了」。真正修道的君子，不單不吃飽，也不求著飽；不求著飽，這裏頭就是「根本就不想吃飽」，總是要「常帶三分飢」這樣子。所以我告訴你們，這真正修道的人，吃得肥肥胖胖的；那他沒修道！就連窺基法師，我都算上他！他原來又好喝酒、又好吃肉、又好玩女人，雖然以後那「三車」都不要了、打發回去了，我相信他還變著方法吃好齋菜的，一定的！甚至於什麼最有營養的維他命——維他命A、維他命B、維他命C，這些個東西，他都寸步不離的；他沒有「那三車」，有「這三車」，這是我相信的。所以他吃得肥肥胖胖的，睡起覺就打呼，鼻息如雷，就因為吃得太胖了嘛，所以打呼。可是這打呼，他是有「本錢」的人，可以的；我們這沒有本錢的人，就不能那麼樣幹了，就要「食無求飽」了。

「居無求安」：居，就是「住的地方」。住的地方，不要求怎麼樣享受、怎麼樣高樓大廈。你「大廈千間，夜眠不過八尺；良田萬頃，日食只是三餐。」那我們現在在萬佛城只有吃一餐，這更好了！所以「居無求安」，我們有地方能住就算了。好像那個顏子，「一簞食」，用個竹筒子來吃飯；「一瓢飲」，用那麼個葉鞘子來喝水。一個茶杯也沒有、一個茶壺也沒有，什麼都沒有的。這個巢父，他在樹上蓄個「雀窩」，在那樹上住。喝水就連瓢都不用，用手來捧著水喝；因為有人給他送個瓢，他把那個瓢掛到樹上，這風一吹，「乒乒乓」這麼一響，嘿！他討厭，拿掉了它、不要了！這巢父就這樣子！古來的人，身外之物什麼都不要。這是「食無求飽，居無求安」。

☞待續

stop eating when you are about eighty percent full! As for the remaining twenty percent, share it with those people who have nothing to eat so that no one in this world will die of starvation. You might say, "If I saved on my food, would they be able to have it?" Do not be concerned about that! As long as you do not consume the rest of the food, you are not acting like a rice weevil. By not wasting the world's resources, you have already fulfilled your responsibility.

When it comes to eating, people generally say, "Just eat your fill and let it be." Now, as exemplary persons who cultivate the Way, not only must we refrain from eating until we are full, we must also not seek to satisfy our appetites. By this, it means that we 'basically have no intention of eating until we are full' so that we always 'have a touch of hunger on our face' and 'leave some room in our stomachs.' Therefore, I am telling all of you: A cultivator who eats until he is fat and plump is not cultivating the Way! This includes Dharma Master Kuiji as well! Originally, he was fond of drinking wine, eating meat and fooling around with women. Even though he subsequently rejected the 'three carts' (of wine, meat, and women, respectively) and turned them away, I believe he still devised a way to eat delicious vegetarian food. That is definite! He was not even an inch apart from foods containing the most nutritious vitamins such as Vitamin A, Vitamin B and Vitamin C. He did not accept 'those three carts' but he had 'these three carts' – I am quite convinced about this. As a result, he ate until he was so fat that he snored like thunder during his sleep. Snoring in this way is fine for a person like him because he had 'capital savings.' As for us who lack 'capital,' we cannot follow his example and so we do **not crave for satiety when eating.**

Nor seek comforts in dwelling. The character '居' (jū) means 'dwelling,' a place where people live. In this respect, do not seek any manner of comforts or any fancy high-rise building. This is because 'one may own a grand building with a thousand rooms but occupies merely a space of eight square feet when sleeping at night; one may possess ten thousand acres of fertile fields, yet one can only eat three meals a day.' Now, here in the City of Ten Thousand Buddhas, we are doing even better because we only eat one meal a day. Therefore, **do not seek comforts in dwelling.** As long as we have a place to stay, that is sufficient. Take, for example, Yan Zi (a disciple of Confucius) who subsisted on 'a bamboo dish basket of rice and a gourd dipper of drink.' He ate his food from a bamboo tube and used something like a leaf sheath to drink water. He did not possess a teacup or a teapot or, for that matter, anything else. As for Chao Fu (Father Nest / Elder Nest), he built a sparrow's nest on a tree and lived there. He did not even use a gourd dipper for drinking but merely used his hands to scoop up the water. Someone gave him a ladle and he hung it on the tree, but it created a din 'bing bing bang' whenever the wind blew. Hey! He hated it and promptly threw it away! Chao Fu was such a character! The ancients did not want any material things. This is the meaning of **not craving for satiety when eating, nor seeking comforts in dwelling.**

☞To be continued