



《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】

「子貢曰」：子貢又說了，「詩云」：在《詩經》上說。「如切如磋」：就像治骨角似的，把那個骨角用刀切了又磋。「如琢如磨」：又好像做玉石的，琢磨那個玉石，把它琢而復磨之，把它做好，又把它磨光了。

「其斯之謂與」：夫子你方才說的「貧而樂，富而好禮」，是不是就是這個意思呢？就好像那個治骨角的，那麼「切而復磋之」，把它切得齊齊的，又把它磋得那麼很圓的；「琢而復磨之」，又好像做玉石的，你把它雕琢了，又把它磨得很光滑的；是不是這樣子更進一步呢？「其斯之謂」，是不是就是說的這個呢？這是子貢說的。

「子曰：賜也」：孔子說：「端木賜！」端木賜，就是他姓端木，名賜；只叫他一個名字，說「賜也」。「始可與言詩已矣」：你啊，現在我可以和你研究《詩經》了！研究《詩經》，你一定會有所得了！子貢這麼說，孔子就這麼讚歎他說「始可與言詩已矣」，從今天開始，我可以和你來研究《詩經》了。為什麼呢？「告諸往而知來者」：我告訴你過去的事情，你就知道將來的事情了！你能以觸類旁通，你能以更明白深一層。我告訴你一樣，你能明白兩樣，這叫「賜也，聞一知二」；子貢他聞一種的道理，又能觸類旁通，明白另一種道理來。所以這是「告諸往而知來者」，我告訴你過去的道理，你就能明白將來的道理了！這是很嘉許子貢的一種稱歎的口氣。

有人願意閉關，我可以來成就他閉關，有

Chapter 1: Xue Er (To Learn)

Zigong said. Zigong spoke again. **The Book of Odes Songs reads.** It is mentioned in the *Book of Odes Songs*. **Just like cutting and filing.** This is similar to cutting horn with a knife and filing ivory pieces. **As if carving and polishing.** Then again, it is similar to carving jade and polishing gemstones until they are shiny.

This is what you are referring to, isn't it? Master, just now when you talked about **one who is impoverished and yet happy, or one who is wealthy and yet keen in observing the rites**, was this what you meant? Isn't it just like cutting horn and ivory tusks into pieces of the same dimensions and filing them into perfectly circular shapes? Furthermore, isn't it just like carving jade or precious stones and polishing them until they are shiny and smooth? Is this the way to make further improvement? Was this what you were alluding to? This was what Zigong said.

The Master exclaimed, "Ci!" Confucius called out: "Duanmu Ci!" Zigong's family name was Duanmu, and the personal name by which he was addressed was the single character 'Ci'. **I may, henceforth, discuss the Odes Songs with you.** Well, I can now investigate the *Book of Odes Songs* with you. Studying this text in depth will definitely stand you in good stead. In response to Zigong's query, Confucius praised him as such: "From today onwards, you and I can investigate the *Book of Odes Songs* together." What is the reason for this? **I tell by telling you what comes before, and you are aware of what comes after.** All I have to do is to apprise you about the preceding facts and you can deduce what will happen next. You are able to look at things from a different perspective and understand them at a deeper level. By telling you about one thing, you are able to understand two things. This is called 'When Ci hears one point, he knows about two others.' When Zigong heard about one principle, he was able to make deductions and gain an understanding of another kind of principle. This is the meaning of the line. When I tell you about the preceding principle, you are able to understand the subsequent one. These words were spoken in a tone of praise, indicating

的說閉一天的也可以，閉一個禮拜的也可以，閉一個月的也可以。那麼現在有這個果英，果英是夏威夷來的，到這兒大約有半年多了吧？那麼她發心要試一試，來閉關念《地藏經》和《梵網經》。在閉關的期間，我們大家——大約果常可以作她護關的護法，天天給她送一點飯吃。不過送飯的時候，我那兒有一個裝飯的東西，是以前我用的；現在我沒有用，可以拿來給她，在廚房裝點飯、菜給她吃。

我們以後誰願意閉，都可以的。不過要這樣子：如果閉的時間長的，必須要一個一個的，不能大家一齊閉。譬如我們一齊都閉關了，也沒有人護關了，這就是變成又不如法了！我們一個一個，誰願意閉關，可以報名；那麼這個閉完了，下一個誰願意閉，都可以的。我們這兒，因為主要的就是人要修行，這閉關就是收攝身心，在那兒不打旁的妄想，要好好用功，是這個！那麼恒在她說她也要閉關，不過這一回，她若能等更好；若不能等，她這個三天、兩天的，這還都可以！果英是要閉一個月的關。

這個「閉關」，我們這兒，它也就是一種「方便」，並不需要太正式。本來正式閉關，要把門都封起來了，都貼上條子，不可以開的。那麼這「方便」，就試一試可不可以？還可以方便。譬如到廁所，還可以出來到廁所去，吃飯有人給送。本來這個是不容易，你看說是很簡單的，但是你把人關在房裡頭，這也是不容易的一個事情，因為這個心像個猴子似的，要各處跑。

那麼我們這兒無論誰願意修行、願意用功，我們都可以，不過就是這個方法是輪著。誰願意做，我們排著，一個一個地可以排，以後不重複了！那麼這回，因為我想不到還有另外一個人也要同時閉；所以這頭一回，有一個三、四天的，和一個月的，這重複一點不要緊！以後希望大家都不重複。如果閉三年、或者五年的，那重複不要緊。因為你有這種的忍耐心，想要自己把自己放到「監獄」裡頭，這是可以的！我們這兒，最歡喜就是人用功修行，這是我告訴你們大家。這果英，她從明天開始就閉關，你們大家就不要和她講話了、不要睬她了！

☞待續

that Zigong had met with the Master's approval.

If someone wants to cultivate in seclusion, I can help him or her to accomplish that, whether it is for a period of one day, one week or even one month. Now, this is Guo Ying from Hawaii. It has been more than half a year since she arrived, isn't it? Well, she has resolved to try cultivating in seclusion, reciting the *Earth Store Sutra* and *Brahma Net Sutra*. During her period of seclusion, all of us can help out. Perhaps Guo Chang can be her Dharma Protector and deliver her meals everyday. I have a food receptacle that I used before, but I don't need it now. You may take it to the kitchen during meal times and fill it up with some rice and vegetables for her.

In the future, whoever wants to cultivate in seclusion may do so. However, it should be done in this way: If the seclusion period is long, then only one person is allowed each time. This is because if all of us go into seclusion at the same time, there will be no protectors to attend to our needs, resulting in a situation that is not in accord with the Dharma. We'll take turns one by one and anyone who is interested can sign up for it. As soon as someone's seclusion is completed, the next person will take his or her place. Here, our main objective is to cultivate. Entering seclusion is to draw in one's body and mind and apply effort diligently without entertaining any false thoughts – this is the purpose. As for Heng Zai who had also expressed an intention to practice in seclusion, it would be better if she could wait for the next round. If she can't wait, then a two or three-day seclusion is still possible. Guo Ying will be in seclusion for one month.

The seclusion sessions that we conduct here are a kind of 'expedient', so they need not be too formal. Actually, in a formal session, the door of the seclusion chamber is locked and sealed with strips of paper so that it cannot be opened. Now, is it possible to try out an expedient method? It is. For example, the person practicing in seclusion may come out of the chamber to go to the washroom, and there is someone to deliver his meals to him. In fact, this activity is more easily said than done. Confining a person to his room for an entire day is a very difficult thing to do because the mind is just like a restless monkey prancing around.

Here, we will accommodate anyone who is willing to cultivate and apply effort, but it must be on the basis of taking turns. Those who are interested will take turns one by one, and there'll be no concurrent sessions in future. This time, I did not expect that there would be two people wanting to enter seclusion simultaneously. Therefore, since this is the first round, one will be in seclusion for three or four days and the other will be in seclusion for a month. It is all right to overlap a little bit. I hope that all of you will refrain from overlapping the next time. If someone enters seclusion for three or five years, then it doesn't matter. Since you have the patience to lock yourself up in a 'prison,' that is fine. We are most delighted to have people who apply themselves diligently in their cultivation. As Guo Ying will be in seclusion from tomorrow onwards, all of you should not talk to her or pay her any attention.

☞To be continued