



# 《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】

果英！妳一邊叩三個頭！給佛叩三個頭，這向他們都告假，希望他們大家來幫助你，成就你用功。向佛頂禮三拜，然後向比丘頂禮三拜，然後向比丘尼那邊，再和優婆塞、優婆夷頂禮三拜。在她閉關的期間，不必作早晚課，不必來上供過堂；不單她是這樣子，以後誰願意用功，都可以的。我們這兒由現在開這個法門，明天是十月十七，那麼一個月，正是到十一月十七，正是阿彌陀誕的時候；妳那時候出關，看妳閉得怎麼樣？

妳每一天讀《梵網經》和《地藏經》，能背多少，應該寫一個報告告訴我；或者三天告訴一次妳讀多少了，我要知道。不然的時候，妳自己在裡邊，或者妳不會懶惰，但是若沒有一個人來督責著，或者就不精進了。那麼妳能讀多少，就寫出來，從哪一篇到哪一篇，讀的是什麼經？要這樣子！以後誰閉關用什麼功，都要寫個字條，向我來告訴，我好知道妳用功用得怎麼樣？是不是用功了？字條就交給送飯的人，妳吃完飯，把那個紙條放到送飯那個籃上頭就可以了。那今天晚間誰給送飯？果婦啊？有沒有一定誰呢？誰？果婦！妳會照顧她，可以嗎？（果婦：「可以。」）可以？那妳不要懶惰，我這弟子，妳不要吃完了，把她給忘了。

等一等！有那個裝飯的東西，我交給妳！她再過一個月就出關，然後妳再交回來給我。我這個是預備給人閉關用的。這次妳護關，也給妳培養這麼多忍耐心，OK！

### Chapter 1: Xue Er (To Learn)

Guo Ying! Come and bow three times to the Buddhas. Inform them that you are taking leave and beseech them to assist you in accomplishing your goal. After that, bow three times each to the Bhikshus, Bhikshunis, Upasakas, and Upasikas. During your period of seclusion, you need not do the morning and evening ceremonies, nor attend the meal offering at noon. This is also applicable to anybody who is willing to work hard. We'll begin this Dharma door now. Tomorrow is the seventeenth day of the tenth month. After one month, it will be the seventeenth day of the eleventh month, which is Amitabha's anniversary. At that time, when you come out of seclusion, we'll see how you have fared.

When you study the *Brahma Net Sutra* and *Earth Store Sutra* every day, you should submit a report to me to indicate how much you have memorized. Or you may inform me once every three days. You may not necessarily be lazy when you are all alone by yourself, but if there is nobody to keep an eye on you, you may not sustain your vigor. In your report, write down the name of the Sutra and the chapters that you have studied. This should be the way. Whoever cultivates in seclusion in the future is to write a note to inform me so that I will know how diligent you are and the results of your efforts. After you have had your meals, just put the note into the meal basket and return it to the delivery person. Now, who is delivering the meal this evening? Is it Guo Chang? Have you been assigned to do it? Can you attend to her needs? [Guo Chang: Yes, I can.] Are you sure? Then you must not be lazy. After you have finished eating, don't forget this disciple of mine.

Wait a minute! I'll give you the food container. Return it to me after she completes her seclusion in a month. This is set aside specially for people who cultivate in seclusion. As the seclusion protector this time, you will have the chance to cultivate lots of patience. Okay!

**(16) The Master said, "Do not worry that others do not know you. Instead, be concerned that you do not know of others."**

(十六) 子曰。不患人之不己知。患不知人也。

「子曰」：孔夫子說，「不患人之不己知」：患，是「怕」。你不要怕人不知道自己有沒有學問。「患不知人也」：你應該怕自己不了解旁人有沒有學問；你若能知道旁人有沒有學問，你自己就差不多了。如果你總覺得自滿：「喔！怎麼沒有人認識我？怎麼沒有人知道我？我的學問這麼好，簡直沒有人了解我呢！」這就是「患人不己知」，怕人家不知道自己。這個不要怕！你要怕什麼呢？怕自己不知道人家，不要怕人家不知道自己。這意思就這樣子！

待續

Confucius said: Do not worry that others do not know you. The character '患' (huàn) means 'afraid.' You should not be afraid that other people do not know whether you are knowledgeable or not. Instead, be concerned that you do not know of others. You should be afraid that you yourself do not have an understanding of other people's level of education. If you are aware, then you are not doing too badly. However, if you always feel smug with yourself, thinking: Why is it that nobody recognizes me? How is it that nobody knows me? I am so knowledgeable and yet practically nobody recognizes me! This is to worry that others do not know you. Do not fret over this. Then what should you be afraid of? Be afraid that you do not know about others, not the other way round. This is precisely the meaning!

To be continued

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「三昧威力能逆轉」：楞嚴咒的咒力叫三昧力。三昧是正定正受。這種威力能扭轉乾坤，死者變成活，起死回生，改變造化。若言此是虛，諸佛不妄語。

「一切災難化吉祥」：所以無論什麼凶險之事，都能變成吉祥。

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**The awesome strength of samadhi can turn things around.** The Shurangama Mantra provides the strength of samadhi. Samadhi means proper concentration and proper reception. The power of mantras is also a kind of samadhi power. That awesome strength can save a hopeless situation. It can bring the dead back to life. It can turn rage into happiness. And it can alter one's fortune (for the better). If you question the truth of that sentence, you should know that the Buddhas do not speak falsely. "The awesome strength of samadhi can turn things around." If we understand the states we experience, we can turn them around.

**All calamities and difficulties transform to become auspicious events.** No matter how unlucky something is destined to be, it will change to become lucky and auspicious.



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