

# 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



有子曰信道於義言可達也  
恭道於禮遠恥辱也固不  
失其親亦可宗也  
乙未之月進子孫敬謹



DHARMA TALK DHARMA RAIN | 法語法雨

### 【里仁第四】

### Chapter 4: Living in a Benevolent Neighborhood

還有，我們若能不爭、不貪、不求、不自私、不自利、不打妄語，這就是「里仁為美」；我們若是又爭、又貪、又求、又自私、又自利、又打妄語，這就是「焉得知」？這就是沒有智慧的人！無論你們信不信，我也要這麼講；你若不選擇這個「不貪、不爭、不求、不自私、不自利、不打妄語」，那就是沒有智慧！這是在我的立場來看。那麼你們究竟選哪一個路子，我現在也不決定。

\* \* \* \*

方才我和孫教授研究我們的方法，孫教授給我們這個方法起出一個名字來。孫教授！請你把這個名字告訴大家，是什麼名字來著？(孫教授：「就是發揮每

Furthermore, if we are able to practice 'no fighting, no greed, no seeking, not being selfish, not seeking benefit and not lying', that is **living in a benevolent neighborhood which is ideal**. If we engage in fighting, greed, seeking, selfishness, self-benefit and lying, then **how can we be considered wise?** These are people who lack wisdom! Regardless of whether you believe in me or not, I will still say it. If you do not choose to practice 'no fighting, no greed, no seeking, not being selfish, not seeking benefit and not lying', that means you have no wisdom! This is how I see it from my perspective. As for which path you ultimately choose, I am not going to make a decision now.

\* \* \* \*

Just now, when Professor Sun and I were discussing our method, she came up with a name for it. Professor Sun! Could you please let everyone know what the name is? (Prof Sun: It is to give full play to each person's subjective activity and motivate us in realizing our aspirations!) She calls this study method 'subjective dynamism'. (Disciple corrects the error saying: "Activity".) Activity? I shall amend the name slightly. Let's call it 'subjective intellectual motivation' or 'subjective intellectual motivity'. Which name is better? Since time immemorial,

一個人的主觀能動性，推動我們的志氣！」)這個研究方法，她就說叫「主觀能動力」。(弟子糾正說：「能動性。」)能動性？我就給它改一改名字。這個名字，我們叫「主觀智能推動力」或「主觀智能原動力」；哪個名字好？我們這是從古以來，沒有人研究學問這麼樣研究的。你們不要以為這是一個很簡單的方法，我們這個方法真是開天闢地的，也就是安天立地的，變海為山的。這個是「主觀智能推動力」，她的是「主觀能動性」，你看看我們是用哪個名字好？

美國養小孩子，說由他自由發展，這就是個主觀能動力。可是我們要幫助他發展，不要不加修理。因為一棵樹長出來，它七杈八杈的很多，你如果不用人工把那七杈八杈的都砍去，這樹只可以燒火用；你若把那七杈八杈的都砍去，這樹一定做很好的材料。像現在我們這個方法，這也是教小孩子自由發展的一部份；可是這個發展，要大家共同來看著他，不是叫他一個人在那兒偷偷摸摸地自己發展。你不加管束他，那他一定不是學殺人放火，就是偷盜，什麼他都幹的；這個樣子，他就走入歧途了，你把這個小孩子就害死了！

那麼我們能大家都互相看著，讓他自由的發展他智慧的本能；他這個智慧的本能，是他智慧的能源，由他自己去發展下去，我們大家看著他是對不對，可以給他意見。那個不對的、歪歪了，就往正了撥一撥，這才是一個方法；若叫他一個人那麼發展去，這不是一個好辦法。所以我們現在研究學問的這種方法，這是開天闢地，從古以來沒有的，這可以說是火箭時代一個發掘智慧的火箭。

\* \* \* \*

萬佛城不是要爭，但是你們在這住，你們要知道：萬佛城哪一個在這世界上是第一的？想一想第一，今天我們就不要自我陶醉了，來檢討檢討萬佛城的這個第一；你們想一想，什麼最第一？

你們各位講的，都是好像螞蟻啃西瓜，在皮上那兒轉，沒有真正鑽到萬佛城裏邊來。萬佛城的真正第一，沒有人能知道；萬佛城是佛最多的地方，佛是世界最多的——萬佛。說「萬佛山」，或者「萬佛殿」，那我們是一個城，這城的名字是「萬佛」；實際上，這佛是無量無邊的，和那個山也不同，和那個殿也不同，和那個寺也不同。

☞待續

nobody has ever carried out knowledge research in this manner. Don't think that this is a very simple method. This method of ours is a true innovation; it is similar to a pillar supporting heaven and earth, capable of transforming the oceans into mountains. I call it 'subjective intellectual motivation' whereas she calls it 'subjective activity'. Which name do you think we should use?

The American way of bringing up children is to allow them to develop freely, which is a form of subjective dynamism. However, we must guide them in their development and apply discipline when necessary. For example, a growing tree will develop numerous branches and side-shoots. If you do not prune them off manually, the tree is only good for firewood. On the other hand, if you prune off these miscellaneous branches and side-shoots, then the tree will definitely make excellent timber. Similarly, our current method provides the children with an opportunity for freedom of development, but we have to supervise them closely so that they won't have to stumble along and figure out everything by themselves. If you don't exert any control or discipline, then it is for sure that they will learn how to commit murder, arson or robbery. There is nothing that they will not do. In this way, by allowing them to go down the wrong path, you have effectively ruined these children!

Now, if all of us can look out for one another, then we can provide the children with the freedom to develop their innate ability for wisdom. Let them develop the source of wisdom by themselves. We should monitor them to see whether they are doing it correctly or not and give them our advice. Whatever that is wrong or crooked, pull it back straight. That should be the way. It is not a good idea to leave them all alone to develop by themselves. Therefore, the method that we are currently using to research on knowledge is unprecedented. Since ancient times, there has never been anything quite like this and, in this rocket age, it can be said to be a wisdom-seeking rocket.

\* \* \* \*

The City of Ten Thousand Buddhas (CTTB) has no intention of competing with others but, as residents here, all of you should know: In which aspect is CTTB foremost in the world? Think about it. Today, without indulging in any self-delusion, let's examine the best aspect of CTTB. All of you are to ponder over it. Where do we come out tops?

All of you talk as if you are like ants nibbling at a watermelon, running around on the skin without really boring your way into the interior of CTTB. Nobody knows what the genuinely foremost aspect of CTTB is. It is the place with the most number of Buddhas in the world – ten thousand Buddhas. Mention 'Mountain of Ten Thousand Buddhas' or 'Hall of Ten Thousand Buddhas'. Now, ours is a city and the name of this city is Ten Thousand Buddhas. In actual fact, Buddhas are boundless and limitless in number, far beyond those on the mountain, in the hall or in the monastery.

☞To be continued