

有子曰信近於義言可復也
恭近於禮遠恥辱也用不
失其親亦可宗也子曰
乙亥之月進子孫孫國

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



DHARMA TALK DHARMA RAIN | 法 語 法 雨

【里仁第四】

Chapter 4: Living in a Benevolent Neighborhood

那麼實際真正第一，我們就是人能注重戒律，勤修戒、定、慧，息滅貪、瞋、癡。說：「那旁的地方呢？」旁的地方也是這樣子，只是恐怕就不這麼認真了。說：「那你有什麼證明呢？」因為過去我各處當參學，我都經驗過很多了，我沒有看見一個地方是這樣用功的。我在蘇州靈巖山，那個地方是念佛道場，很忙的；一天到晚就念佛呀、上殿過堂啊，連五分鐘休息的時間也沒有。那是很精進、很好的地方；所以在中國來講，是念佛的第一道場。

因為是念佛第一道場，也很多人願意到那兒念佛去；為什麼？因為他們那兒吃得好，常常吃麻油飯，常常吃包子。那麼有的出家人沒有旁的事情幹，就哪

What is most truly needed is for us, for the people, to focus on precepts and Vinaya; to diligently cultivate precepts, samadhi, and wisdom; and to extinguish our greed, hatred, and delusion. Some may ask, "What about people in other places?" The same is true in other places, but people there may not take it so seriously. Then they might ask: "What proof do you have?" In the past, when I was travelling around seeking instruction and study, I experienced the way of life in many places. However, I never came across a place where the people were as diligent as those on Lingyan Mountain in Suzhou. This is a Way-place for reciting the Buddha's name, full of activity. From morning to night, whether in the hall or having their meals, the residents do nothing but recite the Buddha's name. They do not take a break for even five minutes. That is a very vigorous and good place indeed. Therefore, within China, it is the foremost Way-place for the practice of reciting the Buddha's name.

Because it is the foremost Buddha-recitation Way-place, many people like to go there to recite the Buddha's name. Why else would they go there? Because the food is so good! They are always eating rice with sesame oil, always eating steamed buns. Now, there are some left-home people who have nothing better to do – they make a beeline for places that serve good food and drink, but slip away from those

個地方茶飯好，他就往哪個地方跑；哪個地方茶飯不好，他就從哪個地方溜之乎也。這是某些出家人所犯的一個通病；既然出家了，怎麼還執著這個茶飯好和不好呢？這我是莫名奇妙，也真是莫名其醜了！

還有，方才有人說這萬佛城空氣第一；這也是有一點意思！你到了萬佛城裏邊，這有個界限的；這萬佛城裏邊有個界，界一些個很邪惡的氣，這樣子。那一些個邪惡的氣雖然也來我們萬佛城，但是不旺；到這兒，慢慢它就息滅了，慢慢它就沒有了！換一句話說，就是這個空氣裡頭沒有什麼厲害的毒，很Pure(純淨)；所以空氣清新，也可以說空氣第一。

環境也是不錯的，我們萬佛城這個環境，在全世界佛教道場裡頭來說，像這樣的道場，我還沒有遇著過；也沒有這麼樣子天造地設的設備，什麼都這麼現代化，沒有的。所以我們這個廁所，這是世界佛教道場的第一，最多的地方；可是廁所現在閒著也最多，都在那兒睡覺呢！

我們若是有見不到或者錯誤的地方，大家來給指出；那麼對了，大家也給印證一下。所以這是一個很好的，可以幫我們的道。我們每一個人，如果想要幫助旁人的話，不可以在那個地方就緘默不言；你不說話，這也就證明你不關心大家。真的東西，就是沒有欲；你辦得到，不能辦得到，就是這個「真」。你若有一絲毫的欲念，那也沒有真了；在這個假的上用功夫，那都不是究竟的。

我這兒，今天藉這個機會再發表一個消息。我們以後在萬佛城的法界大學畢業的博士，都要能背《楞嚴經》；不能背《楞嚴經》，這個博士不能畢業。想要出家的人也都要能背《楞嚴經》，無論你就是皇帝到這兒來，你不能背《楞嚴經》我也不收，我也不許可他出家的。

此外，我們得到博士、學士、碩士學位的時候，都要考驗這個「六大宗旨」；你對六大宗旨能做多少？以這個做一個準則。寫什麼論文？就這六大宗旨你做好了，這個論文就夠了！我們注重實際行動。這個準則，你們大家有沒有什麼意見？有反對，你可以提出理由。我是說了，我徵求你們大家的同意；大家沒有反對，我們現在就通過了！這關係到我們法界大學的行政，一切一切的問題都牽涉到了。

◎待續

that don't. This is a common failing of some left-home people. Since they have already left the home-life, why are they still so attached to whether the food and drink are good or not? I am baffled by this and really cannot make sense of such disgraceful behavior!

Furthermore, just now someone mentioned that the atmosphere in CTTB is the best. This is also an interesting point! When you enter CTTB, you have crossed a demarcation line. The City has a boundary that guards against evil *chi*. Even though such *chi* can flow into the CTTB compound, it won't be energized. Once it drifts in, it will slowly dissipate and disappear! In other words, the *chi* here does not contain any potent poisons and is very pure. Therefore, this fresh *chi* can also be said to be foremost.

The environment here is also not bad. Of all the Buddhist Way-places throughout the world, I have not encountered any that has an environment comparable to what we have at CTTB. Nowhere else can you find such ideal facilities, with everything so modernized. No way! This is the reason why we have the best and greatest number of toilets amongst all the Buddhist Way-places in the world. Then again, we also have the most number of idle toilets that are not in use!

If there are any areas that we have not noticed or have made mistakes, all of you are welcome to point them out. For those aspects that are correct, all of you can also confirm this. This is a very good way to help everyone along. If we all want to help other people, then we should not keep silent. If you do not say anything, this indicates that you are not concerned for all of us. Genuine things are devoid of desire. Whether you can or cannot achieve something depends on whether you are 'genuine'. If you have even the slightest thought of desire, then you are no longer genuine. Applying effort to the false will not lead to the ultimate.

Here, today, I wish to take the opportunity to make another announcement. From this day on, all the PhD graduates from Dharma Realm Buddhist University at the City of Ten Thousand Buddhas must be able to recite *the Shurangama Sutra* by heart. Those PhD students who are unable to do this will not be allowed to graduate. The same applies to people who wish to leave the home-life. No matter what, even if you are the emperor, I will not accept you if you are unable to recite *the Shurangama Sutra* from memory, and I will not permit you to leave the home-life either.

In addition, all candidates studying for PhD, Bachelors and Masters degrees must be tested on the Six Guidelines. How many of the Six Guidelines can you put into practice? Use this as a criterion. What is the topic of the thesis? if you can carry out those six guidelines to perfection. We emphasize concrete actions. Do any of you have any views on this criterion? If you have objections, you may put forward your reasons. I mentioned before that I want to seek everyone's agreement. If nobody objects, then we shall adopt this now! This has a bearing on our Dharma Realm Buddhist University's administration and has implications on myriad issues.

◎To be continued