



論語淺釋 (續)

The Analects of Confucius

(continued)

宣化上人講

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【里仁第四】

Chapter 4: Living in a Benevolent Neighborhood

這回他們到台灣去——我們首先一起到香港，那個陳果某就給我們租一個 hotel(旅館)；我說：「我們不到 hotel，我們在佛教講堂，天天在一起打坐！」等十號果真、果廷和果了到了台灣，陳果某又說，不知哪一個居士有一層樓，預備請我到台灣去住的，那兒從來就沒有人住過，沒有「入夥」呢！要等我到那兒去入夥；那地方設備都很豪華，就把他們三個接到那地方去了。

他們幾個就說：「我們這些年輕人，不能這麼樣享受，我們要搬回法界那地方；那裏什麼也沒有的，我們要到那地方去！」第二天，居士們說沒有車，於是乎他們要自己走回去；這樣子，居士

This time, they have gone to Taiwan. At first, we travelled together to Hong Kong where that Chen Guo so-and-so had booked some rooms in a hotel. I said, "We are not going to the hotel. We shall stay at the Buddhist Lecture Hall and practice sitting meditation together every day." When Guo Zhen, Guo Ting and Guo Liao arrived in Taiwan on the tenth, Chen Guo so-and-so again said that a certain layperson had an apartment that was reserved for me to stay if I visited Taiwan. Nobody had ever stayed there before and they were waiting for me to 'move in' first. As the facilities were luxurious, the three of them were brought to the apartment.

They then protested, "We youngsters cannot possibly enjoy ourselves in this way. We want to move back to the Dharma Realm Way-place. There is nothing there at all and we want to go back there!" The next day, the laypeople informed them that no vehicle was available, and so they decided to walk back by themselves. At this, the laypeople once again brought them back to the Dharma Realm Buddhist Books Distribution Society.

The Dharma Realm Buddhist Books Distribution Society is also very cold, just like the City of Ten Thousand Buddhas. There is no heater or anything like that. The laypeople spent a few thousand dollars to purchase a water heater and were

們又把他們送回到法界贈經會。

法界贈經會也是很冷的，像萬佛城一樣的，也沒有heater（暖氣），也沒有什麼；他們就用了幾千塊錢買了一個熱水器，預備裝上給他們用。這三人也就說：「你又裝上heater，我們就不在這兒住，我們要搬到外邊住去！」所以這幾個居士都感動得痛哭流涕，說：「喔！由這三個人，就知道萬佛城一切一切不是假的，都是真的！」你們聽聽，這個口氣怎麼樣？

在臺北，果了就嘴唇破了；居士們要求三個人一起，一早晨吃一點水果。他們三個說是：「那我們要問問萬佛城！」又打電話說這個情況，說果了火氣很大，居士們叫一早晨吃點水果，或者火氣消了。那以前到什麼地方吃？有過這個情形嗎？那麼他就來問了。我說：「不過就是多喝一點水就好了嘛！」於是乎他們不吃水果了，就喝多點水了。

你要把周遭的一切都放下它，那些享受、那些名譽都放下！有什麼問題也不管它。你若是認為你吃一餐，不用暖氣什麼的，就有什麼了不起；那你就還是那個名利心作怪，還有「這個」！雖然暫時不享受，將來還會或者出風頭這一類的；越跑越遠，越跑越遠，那根本就跟不上，做出什麼事情都會是假的。

(二) 子曰：「不仁者，不可以久處約，不可以長處樂。仁者安仁，知者利仁。」

「子曰」，「不仁者」：這個菩提也是個仁，這個煩惱也是個仁；我講的仁，和你們講的仁有多少不同。我這個仁是講的什麼呢？是種子；就是善的種子之謂仁，不善的種子就是個不仁。不仁，就是犯戒了；仁，就是守戒。要這樣想！方才孫老師說，這仁有兩個：要給自己想一想，也要給人家想一想；這叫「推己及人」，這也是個仁。

怎麼說它是個種子呢？種子這個籽也是很恰巧的用這個「仁」字。你看這一切的種子都有一個仁，那個仁不是很多，就是在那整個種子裏頭有那麼一點點，那就是這個仁；所以這個仁又可以當種子來講——這要往最終了來講，就是個種子。

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preparing to install it for them to use. These three fellows said, "Since you are going to install a heater, we won't stay here anymore. We are going to move to a place outside!" As a result, this group of laypeople was moved to tears and they cried out, "Oh! From these three monks, it can be known that absolutely everything from the City of Ten Thousand Buddhas is true, not false!" Just listen. What do you make of this?

While in Taipei, Guo Liao suffered from cracked lips. When the laypeople asked that the three monks eat some fruit together first thing in the morning, they replied, "In that case, we have to ask the City of Ten Thousand Buddhas first!" So they called me on the phone to explain the situation, saying that Guo Liao's constitution was very hot and that the laypeople had advised him to eat some fruit first thing in the morning to dispel the heat. They asked me, "In the past, was there a specific place to eat? Is there any precedent for this?" I said, "All that you have to do is drink more water and you'll be fine!" So instead of eating fruit, they drank more water.

You have to let go of absolutely everything around you, including comfort and reputation! Should any problem arise, just ignore it. If you think that by eating one meal a day and making do without things like heaters is anything terrific, it means that your thoughts of fame and gain are still playing mischief and that you still have a notion of 'self'! Although you may not succumb to the enjoyment for now, perhaps you may still seek the limelight or something like this in the future. The more you run, the farther you will be. You will never catch up this way, and whatever you do will be false.

(2) The Master said, "A person who is not benevolent can neither endure straitened circumstances nor enjoy happy times for long. A benevolent person seeks solace in benevolent situations, and a wise person benefits from being benevolent."

The Master said, "A person who is not benevolent." Bodhi is also benevolence and so is affliction. The way I explain benevolence is quite different from the way all of you explain it. What is my explanation? It is a seed – a good seed is called benevolence whereas a bad seed is not benevolent. Not being benevolent is to break the precepts, whereas being benevolent is to keep the precepts. You ought to think of it this way! Just now, Teacher Sun mentioned that there are two aspects of benevolence: One should think about oneself and spare a thought for others as well. This is called 'treating other people as you would yourself'.

Why is it called a seed? It so happens that the Chinese character for seed or kernel is '仁' (rén). You see, all seeds contain kernels. The kernel is not much, just a tiny portion within the seed. It is called '仁'. Therefore, benevolence can also be explained in terms of seeds. Generally, it all boils down to this.

To be continued