



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

在《老子》上說：「大道廢，有仁義。」這話也說得對，那個大道裏頭，就包括著一切善的種子，惡的種子，它本來沒有說個「仁」字。道，就是人人本有而應該修的那個道，也是人人本具的那個道；這個道裏頭就包括這個仁了——仁、義、禮、智、信都包括了，不是單獨一個仁。以後人大道不走了，不修行，就捨本逐末，把它忘了，廢棄了，不要了；只可以揀起來這麼一個末梢，就在這末梢用功夫，那麼講仁講義了！

「仁者愛人」，「仁者如何如何…」，有很多的解釋法，都在這裏產生了；所以也就入出必講這仁義，孔子發明這個

In *Laozi*, it says: “When the Great Way is abandoned, there is a need for benevolence and righteousness.” This saying is correct. Included in the Great Way are all types of seeds, both good and bad. Originally, the concept of ‘仁’ (benevolence) was not mentioned. The ‘道’ (dào) or ‘Way’ is the path that is inherent in every person, and which everyone ought to cultivate towards. Apart from benevolence, the Way includes all the other qualities of righteousness, propriety, wisdom and faithfulness. As time passed, people did not walk the path and cultivate the Way. They neglected the fundamentals, forgetting and casting them aside, and instead pursued the non-essentials. As people resorted to picking up so-called ‘branch tips’ and spending all their efforts on these non-essentials, it was therefore necessary to talk about benevolence and righteousness!

“A benevolent person loves humanity”, “A benevolent person is such and such...” — many explanations such as these started to crop up. Therefore, whether then or now, it’s imperative to pay attention to benevolence and righteousness. Confucius expounded the concept of benevolence, while Mencius, on the basis of Confucius’ doctrine, expounded on benevolence and righteousness. What was the reason for this? It was because everyone was ignorant of seeking the Way and had

仁，孟子根據孔子的學說，也發明仁義。為什麼發明仁義？就因為人人都不知道求道，把道給忘了；所以講道沒有人懂了，那麼就講這個仁。其實這個仁是在道裏頭，道包括仁，那麼仁者就是種子。

說是：「這個種子，那怎麼還又『不可以久處約，不可以長處樂』呢？『仁者安仁，知者利仁』，這樣你怎麼能講得通呢？」這個「仁」，雖然說是「兩個人」，有一個還沒有做仁——沒有做仁，可以做仁，只是還沒有做呢！所以你說它不是種子是什麼？想想看！所以這個仁，你若往好了做也是個仁，往不好了做還是個仁。

說：「我們人有這個仁，那麼畜生呢？」畜生裏頭也有這個仁，不是沒有。它若沒有這個仁，那種子就斷了；不過那個仁發霉了，有了問題了，是不良的種子。那個種子不良了——經過這化學的變化、化學的試驗、化學的改造，給洗腦了；所以它就變質了，投到另外一個畜生界裏頭去了。

眾生都有仁，不要說人有仁，就是蚊子也都有仁。凡是有血有氣的，有生生的力量的，都是有仁，都是這個仁支持它在那兒生存；沒有那個仁，它也就死了，乾了，那是種子斷滅了。所以這個「仁」字，用一個「種子」來形容它，這很好。我說這個道理，或者有一些個老學究會反對的，說：「你真是胡說八道！」就算我胡說八道吧！所以我方才說，要多說幾次。

那麼，不仁者這個不好的種子就不安於位了；不安於位就變質了，它沒有這忍耐心，沒有這忍受的力量，它就變化了，改造了。若一改造，改造到豬的肚子裏去，改造到牛的肚子裏去，改造到馬的肚子裏去；或者是你改造到蚊子的肚子裏去，那個蚊子就生了很多小蚊子，這都是那個仁生出來的。你們各位不妨用科學的頭腦來研究研究：如果不是這個仁，你怎麼會對人好？那說：「好就好，為什麼叫個『仁』？」

所以我們人，人人都會哭，也都會笑，看看他笑的出發點是為什麼？哭的出發點是為什麼？要是為整個世界人類而哭，這就是個仁；要是單為個人而哭，這就是自私，這談不到仁了。要是為整個世界的樂而樂，這是個仁；要是為自己個人的問題而樂，那不是個仁。這個仁，就是要普遍；仁者，普也，遍也。

◎待續

forgotten all about it. Since nobody could understand explanations of the Way, we need to first explain benevolence. In fact, benevolence is part of the Way, and in this sense, a benevolent person is precisely a 'seed'.

You may ask, "As for this seed, why can it **'neither endure straitened circumstances nor enjoy happy times for long'**? How do you explain the fact that **'a benevolent person seeks solace in benevolent situations, and a wise person benefits from being benevolent'**?" Although '仁' is made up of the characters for 'two people,' one of them still lacks benevolence. This person is capable of being benevolent but needs to cultivate such behaviors! Therefore, if you say that it is not a seed, then what is it? Think about it! As far as '仁' is concerned, it applies to you whether you tend towards the good or the bad.

You may then ask, "We human beings have benevolence. Then what about animals?" Benevolence does exist in the animal kingdom. If it doesn't, then the seed would have been lost. In this case, however, the seed has turned moldy and problematic and is not good. The seed has turned bad and has undergone chemical changes, experimentation and transformation. Beings that have 'brainwashed' seeds will degenerate and be reborn into the animal realm.

All living beings possess benevolence. Even mosquitoes have benevolence, not to mention people. Any being that has blood and breath and a life force will possess benevolence. Benevolence sustains existence. Without benevolence, beings will shrivel up and die because their seed has been annihilated. Therefore, it is very apt to describe the character '仁' as a 'seed'. Perhaps some of those old pedants may object to my reasoning and say, "You are really talking nonsense!" Then just treat my talk as nonsense! This is why I said just now that I have to repeat this a few more times.

Now, the bad seed that lacks benevolence will feel dissatisfied with its lot and this, in turn, leads to deterioration. As it lacks patience and the power of endurance, it will undergo changes and transformations. Once it transforms, it may end up in the belly of a pig, a cow or a horse. Perhaps you may be transformed into the abdomen of a mosquito. The numerous larvae produced by a mosquito all arise from that seed. All of you might as well use your scientific brains to investigate this. If you do not have benevolence, how could you be good towards others? You may ask, "Being good is just that. Why is it called 'benevolence'?"

As for us human beings, everyone knows how to cry and laugh. Take a look – what causes people to laugh? What causes people to cry? If one cries for the sake of the entire human race in the whole world, that is benevolence. On the other hand, if one cries solely for oneself, that is selfish and cannot be considered benevolence. If one is happy because the whole world is happy, that is benevolence; if one is happy because of personal reasons, then it is not benevolence. Benevolence has a universal quality to it. A benevolent person adopts a universal outlook that is all encompassing.

◎To be continued