



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

「不仁者，不可以久處約」：所以若不是注重這個良好種子的，不可以長久處在窮困的環境。因為在窮困之時，他就會變，就不安於位了，就想要不守戒律，不守規矩了，不依照法律去做去。「不可以常處樂」：不仁的人，也不能長久處在安樂的環境，他不會常常快樂的；因為他的性情不常，常常地變，所以他的樂也會變苦了。苦處他又去找樂，樂處他又找苦，總要找個事情做。

「仁者安仁」：真懂得這個仁的人，時時都居處到仁上，不會改變，不會離開本位的。「知者利仁」：這個「知」，就是有智慧的人。有智慧的人是把自己忘了，他都利益人，而不顧利益自己」；那麼這個人，以利仁為己任，所以益於

A person who is not benevolent can neither endure straitened circumstances.

Therefore, if a person does not attach any importance to his good seeds, he will not be able to live permanently under impoverished conditions. This is because in the midst of poverty, he will change and be unwilling to accept his lot. In everything he does, he will be disinclined to observe the precepts or abide by the law. **Nor enjoy happy times for long.** A person who lacks benevolence will also be unable to live permanently in a peaceful and happy environment. He will be miserable most of the time, as his temperament will be unstable and ever-changing; hence, his happiness will turn into misery. When he suffers, he will seek happiness; when happy, he will seek suffering. He will invariably want to find something to do.

A benevolent person seeks solace in benevolent situations. A person who truly understands the meaning of benevolence will, at all times, dwell in the position of benevolence. He will neither change nor deviate from his fundamental position. **A wise person derives benefits from being benevolent.** The character '知' (zhì) refers to a person with wisdom, one who has no sense of self. He only benefits other people and is unwilling to pursue self-benefit. Now,

人。以天下為己任，知一人有饑者，如己饑之也；一人有溺者，如己溺之也。這樣子，他才能擔當大任，肩負這種給他的使命，所以這是古來一個聖人。

我講這個「仁」字，我知道一定有很多人都是見所未見、聞所未聞的，這是一個新發明；不過懂得的人是很少的，那是沒學過、不明佛法的人。

(三) 子曰：「惟仁者能好人，能惡人。」

「子曰」，「惟仁者能好人，能惡人」：這個「仁」，是有智慧的人，又是能以利益人的一個人。好，讀做「浩」，就是歡喜；好人，就是歡喜幫助人；惡，讀做「勿」，就是疏遠的意思；惡人，就是不幫助人。只有那種真正有智慧的人，他因為有智慧，能以認識或者很清楚他所幫助的人，也能以疏遠他認為不該幫助的人，而且恰到好處。恰到好處，也正是不會不適當，不會有所偏了。

譬如應該幫助的人你不幫助，這是個偏；不應該幫助的，你又要去幫，要去利益他，要對他很好的，這也錯了。那麼不應該疏遠的人你若疏遠，這也是沒有智慧；沒有仁愛人的心，是沒有智慧的人。你若有智慧，對這個人，在好人、惡人裏頭又要分析，在平時看他的品行怎麼樣？所以我們人要「視其所以，觀其所由，察其所安」。

「視其所以」，視，就是看看他；所以，他所以然的原因是幹什麼？「觀其所由」，看看他平時一切的言行、動作、品德怎麼樣？要看看，觀他究竟是盡做一些個什麼事？「察其所安」，他的宗旨是什麼？他的目標是什麼？看一看！「人焉廋哉！人焉廋哉」，他怎麼能藏得住呢？他藏不起來的。

所以這個仁，你一舉一動、一言一行，你做一件好事，在你那面上也露出來；做一件不好的事，在面上也露出來。

☯待續

such a person takes it upon himself to derive benefits from benevolence and so he creates advantages for others. He regards the affairs under Heaven as his own responsibility. He is aware of even a single person who is hungry, as if he himself is hungry; if a single person is drowning, it is as if he is drowning. It is only in this way that he is able to assume great responsibilities and shoulder the mission bestowed on him. Therefore, such a person is a sage throughout ages.

I am sure that there must be many people who have neither seen nor heard the way in which I have explained the character '仁' (rén). This is an innovation but those who understand it are few and far because most people have never studied and do not know Buddhadharma.

(3) The Master said, "Only a benevolent person is able to take a liking to some people while having an aversion to others."

The Master said, "Only a benevolent person is able to take a liking to some people while having an aversion to others." Here, 'benevolent' refers to a person with wisdom and who is able to make use of it to benefit others. The character '好' is pronounced as '浩' (hào), meaning 'to like' or 'to take an interest in'. **To take a liking to some people is to enjoy helping such people.** The character '惡' is pronounced as '勿' (wù) and it means 'to have an aversion to somebody or something'. **Having an aversion to others**, you will refrain from helping them. Only those who are truly wise are able to make use of their wisdom to recognize very clearly who are the people who need their help, and also distance themselves from those who do not deserve to be helped. At the same time, this is done in a very appropriate manner without any form of biasness.

For example, if there are people who ought to be helped but you do not render any assistance, then that is being biased. On the other hand, if there are people who do not deserve to be helped and yet you go ahead to offer assistance, provide benefits and be very nice to them, that is also wrong. Now, if you stay away from people who should not be kept at arm's length, then that is also lacking in wisdom. One who is not kindhearted towards his fellow human beings is one who does not have wisdom. If you have wisdom, then when it comes to taking a liking or an aversion to people, you will make an analysis by observing their characters and conduct at ordinary times. That is why we must 'look at a person's motives, observe his conduct and scrutinize his aims'.

Look at a person's motives. 'Look' means to look into a person's 'motives', which are the reasons behind what he does. **Observe his conduct** by examining his speech, behavior, actions and moral character at ordinary times. Make observations to find out exactly what sort of activities he is involved in. **Scrutinize his aims.** What is his purpose? What is his objective? Take a good look! **How could a person's character be concealed? How is it possible for human intentions to remain undisclosed?** How is he able to keep things under wraps? It is impossible for him to hide anything at all.

Now, benevolence is reflected in your every act and every move, every word and every deed. Whether you perform a good deed or a bad deed, it is all revealed on your face.

☯To be continued