

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

「顛沛必於是」：顛沛，是在流離失所，逃難的時候；譬如這個有什麼大災大難，再或者有什麼意外的災難。在這個時候，是行李也忘了，什麼也都忘了，甚至於連衣服都忘了穿了，流離失所，也無所根據了；在這個時候，也不能離開這個仁。

這個仁就是一個做人的靈魂，一個人的生命，一個人的能源；我們在佛教裏，受戒講的那個「善的種子」，就是這個仁。我們若能明白這一點了，我們做人的道理就會懂了。

(六) 子曰：「我未見好仁者，惡不仁者。好仁者，無以尚之；惡不仁者，其為仁矣，不使不仁者加乎其身。有能一日用其力於仁矣乎？我未見力不

In times of hardship, he is definitely mindful of it too. ‘顛沛’ (diān pèi) refers to a situation whereby a person ends up destitute and homeless or becomes a refugee. Examples are major catastrophes or unforeseen disasters. At such a time, whether it is one’s luggage or whether one is even wearing any clothes at all, everything is forgotten. Wandering about penniless, there is no home or base to return to. Even in such conditions, one must not be apart from benevolence.

Benevolence is a person’s soul, a person’s life and a person’s energy source. In Buddhism, when we take the precepts, we talk about the ‘seed of goodness’. That is benevolence. If we are able to understand this point, then we will understand the principles of humanity.

(6) The Master said, “I have not seen a person who is keen on cultivating benevolence and, at the same time, dislikes others who are inhumane. A person who is keen on cultivating benevolence is incomparably noble, whereas a person who dislikes inhumane people will conduct himself in a benevolent way just to avoid being influenced by the latter. Is there anyone who is able to apply himself diligently for an entire day to fulfill the qualities of benevolence? I have yet to see an individual whose efforts are lacking in this respect. Perhaps

足者：蓋有之矣，我未之見也。」

「子曰」：孔子說，「我未見好仁者，惡不仁者」：好，是歡喜；這個「仁」，就是利益人的人，就是行菩薩道的人。這好仁者，是歡喜利益人的人。我沒看見那個真正好利益人的人，他再不歡喜那個不利益人的人。因為他利益人，就是有人不利於人，盡害人，他也不會討厭這種人。為什麼呢？他若討厭這種人，他也就夠是一個利益人的人了；所以這個利益人，無所不包。不仁者，是一切的毒蛇猛獸都包括在內；他也不會討厭牠。所以釋迦牟尼佛捨身餵虎、割肉餵鷹，這就證明：這好仁者，他不會再討厭不仁的人。

「好仁者」，「無以尚之」：沒有比這個再高尚的了。為什麼說這一段？就因為子路好勇鬥狠、嫉惡如仇，路見不平要拔刀相助；誰要是不對了，他就要來對付那種不仁的人，所以孔子說這一段。「惡不仁者」：這個人他討厭不仁的人，討厭不利益人的人，討厭害人的人。「其為仁矣」：他行這個仁，「不使不仁者加乎其身」：就不使這個不仁者加乎到旁人和自己的身上，所以他討厭不仁的人。

那麼討厭不仁的人，這是不對嗎？這也有點道理；所以人不能時時都去用這個仁，都去利益人。所以才說顏淵「三月不違仁」，顏淵他只能持續三月去利益其他的人。這個仁就是對人好；所以有的地方又說「仁者愛人」，「里仁為美」，「擇不處仁」，這都是說這個。

「有能一日用其力於仁矣乎」：或者有人能夠一天真正努力去行利益人這種方法的人吧？「我未見力不足者」：我沒有看見他力量不夠的。這樣的人，他只要去做，一定有力量的，不會沒有這個力量的。

☞待續

there are such persons but I have not come across any so far.”

The Master said. Confucius said this. **I have not seen a person who is keen on cultivating benevolence and, at the same time, dislikes others who are inhumane.** The character ‘好’ (hào) means ‘to like’ or ‘be keen on’. ‘仁’ (rén) refers to a person who benefits other people, or a person who practices the Bodhisattva path. One who is keen on cultivating benevolence is one who enjoys benefitting others. I have not seen a person who truly likes benefitting people and yet dislikes those who do not benefit others. A person who benefits humanity will never detest those individuals who do not benefit others or who persist in harming others. Why is this so? If he were to loathe such people, then he is not qualified to be called ‘one who benefits others’. Therefore, the act of benefitting people is all-encompassing. ‘Inhumane beings’ includes all kinds of venomous snakes and ferocious beasts. Even then, he does not find them repugnant. Therefore, when Shakyamuni Buddha offered his body to feed a tiger and sliced his flesh to feed an eagle, this is proof that one who is keen on cultivating benevolence does not dislike people who are not benevolent.

A person who is keen on cultivating benevolence is incomparably noble. Nothing can be more noble or lofty than this. What is the purpose of this passage? It is because of Zilu (a disciple of Confucius) who is fond of bravery and relentless fighting, and who hates evildoers as if they were his personal enemies. At the sight of any injustice, he will draw his sword to help the victims. If there is anyone who has committed wrongs, he will step forward to deal with that heartless fellow. This is the reason for Confucius speaking this passage. **Whereas a person who dislikes inhumane people.** This person detests people who are not benevolent, meaning those who do not benefit others or who bring harm to others. He **will conduct himself in a benevolent way.** He puts the concept of benevolence into practice **just to avoid being influenced by the latter.** His aim is to prevent himself and the people around him from being labelled as ‘inhumane’. For this reason, he dislikes people who are not benevolent.

Now, is it wrong to dislike people who are lacking in benevolence? There is also some truth in this because a person is unable to apply benevolence at all times to benefit others. That is why it is said that Yan Yuan (a disciple of Confucius) could “avoid acting contrary to benevolent conduct for three months”. Yan Yuan was able to benefit others continuously only for a period of three months. Being benevolent is to treat others well. Elsewhere in the text where it says: “A benevolent person loves humanity”, “Living in a benevolent neighborhood is ideal” and “If a person chooses not to reside amongst benevolent people”—all these passages are referring to the same thing.

Is there anyone who is able to apply himself diligently for an entire day to fulfill the qualities of benevolence? Could there, perhaps, be a person who is truly able to apply effort for a whole day in the practice of benefitting others? **I have yet to see an individual whose efforts are lacking in this respect.** I don’t see anyone who lacks the capability. If such a person were to put it into practice, he would definitely have the strength and capability to do so. Perhaps there are such persons but I have not come across any so far.

☞To be continued