

# 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



### 【里仁第四】

### Chapter 4: Living in a Benevolent Neighborhood

(十六) 子曰：「君子喻於義，小人喻於利。」

(16) The Master said, "A gentleman appreciates the importance of righteousness; a petty person is only aware of the pursuit of benefits."

#### 【上人講解】

「子曰」，「君子喻於義」：喻，就是明白。君子他所明白的，只是道義，只是執一，只是對什麼事做得當然，恰到好處，妙到毫端；就是在這個地方，一點也不太過，一點也不不及，就是中道。中道，就是個「義」。

「小人喻於利」：小人他就知道惟利是視，只知道利益自己。你看現在世界上所有的人，甚至於讀書，都先講賺多少錢：「我幹什麼，要怎麼樣賺錢？」沒有說：「我要將來在這個世界，讀出本事

#### 【Venerable Master's Commentary】

The Master said, "A gentleman appreciates the importance of righteousness. The character '喻' (yù) means 'understand' or 'appreciate'. A gentleman understands morality and justice, and grasps the one consistent principle. Whatever it is that he undertakes, he does it naturally and perfectly and the result is wonderful to the finest degree. It is in this respect where he neither goes overboard nor slacks off that the Middle Way is found. The Middle Way is just 'righteousness'.

**A petty person is only aware of the pursuit of benefits.** As for a petty person, his intent is focused on 'benefits' and he is only concerned about feathering his own nest. If you take a look at all the people in the world today, even those who are studying, their priority is about the amount of money they can earn and they say things like: "What can I do to earn big bucks?" They don't say: "I want to learn a skill that will stand me in good stead in the future; I want to volunteer my services for society without seeking remuneration or anything in return!" Not a single person thinks like that. If there were, then the world would become a better place!

來；我在世界盡義務，我不求報酬，什麼也不要的！」沒有一個這樣子的。有這樣的，這個世界就好了！

可是我們現在萬佛城，就是培植這樣的人，就是要選擇這樣的人；就是要看看誰能真不自私、不自利、不打妄語、無所求、不貪、不爭，這就是萬佛城所需要的人。那麼爭的、貪的、求的、自私自利的、打妄語的，萬佛城也不能說不要；不過這一類的人是沒有什麼大用的，你們各位現在學佛法，要注意這一點。所以小人他就惟利是視，什麼事情都講利益；對他沒有一個好名，他也不幹；沒有一個什麼利益，他也不幹了。我們學佛法，不要這麼樣；要利益旁人，不要利益自己。

儒教這個十六字心法：「人心惟危」，這個人心很危險，人心也是很不容易控制的。為什麼它危呢？就因為那個慾念在那兒作怪。「道心惟微」，道心是最微妙的。你想想修道嗎？那個道心是最微妙的。怎麼微妙？就因為沒有慾念了，沒有慾念就是微妙；人都是有慾念，他能沒有了。說沒有，不是說：「我也不想，我也不作，我也不什麼……」那是：在那個最深的地方，最基礎那個八識田裏頭，根本都乾淨了，所謂「白淨識」了，那個識也不染污了；這樣子，那才是微妙的。

「惟精惟一」，你惟獨要精，要專一。「允執厥中」，你要信真了，你要保持著你那個中道，守住你那個中道。所謂「中道」，是了義，佛教講中道是了義，所以沒有一個中道。什麼叫「中道」呢？中道根本沒有一個什麼東西，就是恰到好處，「不偏之謂中，不易之謂庸」，這叫中庸之道。

☞待續

Here at the City of Ten Thousand Buddhas (CTTB), however, this is precisely the kind of people whom we want to select for training. We are interested to see if there is anyone who is genuinely not selfish, does not want personal gain, does not lie, does not seek, is not greedy and does not contend. These are people whom CTTB requires. As for those who are contentious, greedy, seeking, selfish, self-benefiting and tell lies, CTTB cannot turn them away either. It is just that this kind of person will not amount to anything great, so all of you who are studying the Buddhadharma should take note of this point. Now, a petty person only considers his own benefits in whatever he does. He will only involve himself in matters where he is assured of a good reputation or some other benefit in return. We students of the Buddhadharma must not be like that. We must benefit others, not ourselves.

As the sixteen-character core instruction of Confucianism says: “The human mind is fraught with danger.” The human mind is very precarious and extremely difficult to control. Why is it precarious? It is because thoughts of desire are playing mischief. “Yet the mind set on the Way is all too subtle.” The mind that seeks the Way is the most subtle and wonderful. Do you wish to cultivate the Way? That mind is subtle and wonderful to the extreme. What is the reason? It is because it is devoid of thoughts of desire. All human beings have thoughts of desire but such a person is able to eradicate them. Getting rid of such thoughts does not mean to say: “I’m not going to think; I’m not going to move; I’m not going to do anything...” What it means is that in the deepest recesses of the mind, the most fundamental field of the eighth consciousness is thoroughly cleansed and purified. It is called ‘clear and pure consciousness’ because it is free of defilements. Such a state is subtle and wonderful.

“Only with utmost diligence and singleness of purpose.” All that you have to do is to be vigorous and concentrate single-mindedly. “May one grasp the doctrine of the Mean.” Have genuine faith and maintain the Middle Way, always abiding by it. The so-called ‘Middle Way’ is the complete meaning. As Buddhism defines the Middle Way as the ‘complete meaning’, there is essentially no Middle Way. What then is the ‘Middle Way’? Basically, it is not something tangible but a state of perfection where everything is just right. “Not being partial is called the ‘Middle’ (zhōng); not changing is called ‘moderation’ (yōng)” – this is the doctrine of the Mean.”

☞To be continued

## BUDDHISM A to Z

### 善根

善根也就是你的法身，善根也就是你的智慧，不過它變變名而已。善根就是好的根機、好的基礎。你好的基礎，必須要你去修去。你有了好的基礎，你的法身也就顯現了，你的智慧也就增長了，你本有的般若實相的功能也就恢復了。

Good roots are another name for your Dharma-body and your wisdom. Good roots are the firm foundation which comes from cultivation. A good foundation causes your Dharma-body to manifest, your wisdom to increase, and your inherent real mark prajñā to function again.