

# 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

## 【雍也第六】

## Chapter 6: As for Yong

(五) 子曰：「回也，其心三月不違仁；其餘，則日月至焉而已矣！」

(5) The Master said, “As for Hui, he could avoid deviating from benevolence for three months. The others could do so only for once a day or once a month!”

### 【上人講解】

「子曰」：孔子就說。「回也，其心三月不違仁」：這個「仁」就是一種利人的思想，就是一個種子。種子，就是做人的根本，應該做的那種的性。

這個仁，在孔子來講叫它「仁」；因為孔子那時候他不能說成「性」，他不能說「返迷歸覺」，他不能說「明心見性」，他只說一個「仁」字。這「仁」和「性」就相近了，就是那個生生不息的根本、化化無窮的能力；這個「仁」也就是那個「能」，我們人都是從這個「能」生出來的。這個「能」也就是佛性，佛性也可叫「能」，也可以叫「仁」。

### Venerable Master Hua's Commentary:

**The Master said.** Confucius remarked, “As for Hui, he could avoid deviating from benevolence for three months.” The word ‘benevolence’ (仁 rén) refers to the thought of benefitting other people. It is like a seed or a kernel. This seed is the basis of our humanity, and the nature that we should all cultivate. Where Confucius was concerned, he called this quality ‘benevolence.’

This is because, during his time, he could not possibly have used terms like ‘nature’, or ‘turn away from confusion and return to enlightenment’, or ‘understand one’s mind and see one’s nature’. He could only describe it by one word — benevolence. ‘Benevolence’ is quite similar to ‘nature’ in meaning, because it is the fundamental root that has the power and ability to give rise to endless births and infinite transformations. This ‘benevolent seed’ can be likened to an ‘energy particle’ from which we human beings are born. The ‘energy’ is none other than our Buddha-nature. Therefore, in this context, the Buddha-nature can also be called ‘energy’ or ‘benevolence’.

現在講「能源」，我們人也有個能源；不單人的能源，一切畜生的能源，都是從這兒來的。不過，經過化學工廠來化驗，就有的做人了，有的做畜生了，有的就去做餓鬼，有的去做菩薩、佛，都是這個「能」。這個「能」是「生天生地生萬物，生仙生佛生聖人」；無論什麼，都是從這兒生出來的，就是這個「能」——能力，能的力量。你能不能啊？能！你能生嗎？能！你能死嗎？能！我們人就是能生能死，因此就不能叫它再製造根本的「能」；根本的能，我們若懂了，那就是個「仁」。

那麼既然我們做人，是從這「仁」這個根本的「能」來的，我們還要把這個「仁」擴充圓滿了它。怎麼擴充圓滿呢？就要修。我們這個「仁」是有「能」，但只是一點點，就好像法界之中一粒微塵那麼多，不是很多的；可是這一粒微塵就能變成充滿法界，你還要把它擴充到充滿法界那個境界上，這就是圓滿大覺。

這個「能」也就是那個「性」，這個「仁」也就是那個「戒」。戒，說是善的種子；善的種子，就是那個生生不息、化化無窮的能力。所以這一點各位要明白了：我們要返本還原，就是我們這一點點的「能」，變成了盡虛空、遍法界的「能」。這樣就是返本還原，我們和本來那個「能」又合成一起，又合而為一了。

「佛」不是說有一個相；沒有，他就是一個能，就是那種生生不息、化化無窮的能力；你們講「神」，講什麼，都是在這「能」裡頭包括著。這個「能」也就是個「性」，現在新名詞把它說是「能源」，能源也就是這個。

☞待續

Nowadays, people often talk about the sources of energy. We human beings also have an 'energy source'. Apart from human beings, all animals come from this 'energy source' too. However, after undergoing "laboratory tests in a chemical factory," some become human beings, some turn into animals, some end up as hungry ghosts, and some even become Bodhisattvas or Buddhas. All beings are variations of this 'energy'. It can nurture heaven and earth, and the myriad things; as well as produce immortals, Buddhas, and sages. Absolutely everything is born from this 'energy', which can also be interpreted as 'power' or 'ability'. For example, someone asks you whether you are able to do something and you reply, "Yes, I am able to!" Are you able to live? Able! Are you able to die? Able! As we human beings already possess the ability to live and die, it is not necessary to create another 'energy source'. Understanding it as such, our fundamental 'energy source' is none other than 'benevolence'.

Now, since we human beings originate from this fundamental 'energy source' called 'benevolence', we have to strengthen it and make it perfect. And how can this be achieved? By means of cultivation. Our benevolent seed contains 'energy', but only a minute amount. It is like a dust mote in the Dharma Realm, not much at all. However, this tiny dust mote can be transformed to fill up the Dharma Realm. If you expand it to the state where it permeates the entire Dharma Realm, then you have attained the perfection of great enlightenment.

As mentioned, this 'energy' is none other than our 'inherent nature', and 'benevolence' is none other than the 'precepts'. We can say the precepts are the seed of goodness, which has the power and ability to give rise to endless births and infinite transformations. Therefore, all of you must understand this point: Our aim is to return to the origin, which means we must transform our tiny 'energy particle' into a massive 'energy field' that fills up empty space and pervades the Dharma Realm. This is the way to return to the origin. Once again, we merge with our original 'energy source' into oneness.

The 'Buddha' cannot be said to have an appearance. He is just a form of energy with the power and ability to give rise to endless births and infinite transformations. Whether you talk about 'God' or any other deity, they are all included in this 'energy field' too. By 'energy', we are referring to our 'nature'. In modern nomenclature, it is called 'energy source'.

☞To be continued