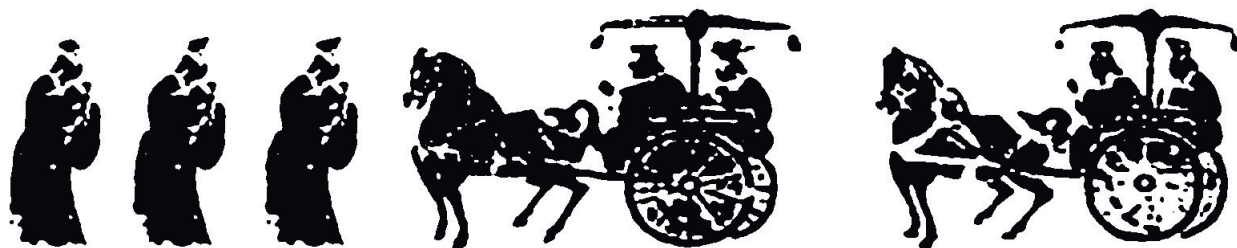


# 論語淺釋 (續) The Analects of Confucius (continued)



宣化上人講

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Lectures by the Venerable Master Hua

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## 【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！」

【上人講解】（接本刊637期）

不過若說這個「能」，一般人都容易懂的；說這個「性」，這一般人不容易懂。其實這個「能」也就是那個「性」，可是這個「能」已經落於有一個名詞了；那個「性」是沒有個名詞，連個名詞都沒有。你說它是個「性」，那還有一個字可以代表的；它是無形無相，無言說相，無文字相，什麼都沒有。「本來無一物」嘛，有什麼？「何處惹塵埃」？

所以顏淵「三月不違仁」，這三月，不是一年中只三個月能做到仁，或者每三個月、三個月，他繼續都可以的。他能有這麼長的時間不間斷，不忘了這

(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!”**

**Venerable Master Hua’s Commentary:  
(Continued from issue#637)**

They are the same thing. When we mention ‘energy’, ordinary people find it easy to understand, but when we call it ‘nature’, they find it hard to grasp. In fact, this ‘energy’ is just our ‘nature’. The difference is that ‘energy’ is a quantifiable noun, whereas ‘nature’ does not even have a name. The word ‘nature’ is just a symbolic term. Actually, it has no form or appearance, no mark of speech, and no mark of written words. As it is said, “*Originally there’s not one thing: Where could dust alight?*” What is there? Nothing at all!

This passage says Yan Yuan **could avoid deviating from benevolence for three months**. Here, ‘三月’ (sān yuè), literally ‘three months’, does not mean that he was able to be benevolent only for three months in a year, or once every three months. It means that he could continue being benevolent for an extended period without interruption. During such a long period of time, he kept the principles of humanity in mind and did not

個仁，不違背這個仁，不離開這個仁，守住這個仁，和這個「仁」合而為一；三月他能這樣，再繼續三月，再繼續三月，這就是他始終都是保持在這個「仁」上。

怎麼證明呢？因為他「一簞食，一瓢飲，在陋巷，人不堪其憂，回也不改其樂」，誰都替他憂愁，顏子不改其樂。不像我們現在這一般人，吃得飽飽的，睡得好好的；完了又哭又喊，又吵又鬧，怨天尤人，不是這樣的。這就是沒有仁了，沒有人性了，沒有人味了；所以才在那地方妒忌障礙、無明煩惱，這都是沒有人性。顏子「三月不違仁」，就是能平平靜靜的，能行所無事，那種很超然的態度。超然，就「大而無外，小而無內」，與萬物同體了，所以「仁」就是這個樣子。

「其餘，則日月至焉而已矣」：其餘這些個人，或者一天有一次仁，或者一個月有一次仁，或者一天有幾秒鐘有個仁。甚至於像今天果齋說的，他一秒鐘也不到這個仁上，這是有的；甚至於這天連一秒鐘都沒有。那麼一天有一秒鐘居到這個仁上，那已經就不錯了！

有人說：「那講來講去，究竟怎麼樣居住到這個仁上？」就是不爭、不貪、不求、不自私、不自利、不打妄語，這就是個「仁」。你若能這樣子，就是仁；你不能這樣，就不是仁。你們各位想一想：你們天天有多長的時間在「不爭、不貪、不求、不自私、不自利、不打妄語」上？天天若能這樣子，天天是在大自然裡生活著；你不天天這樣子，你那時候就在那地方無事找事幹！

☞待續

act contrary to or deviate from them. He maintained a humane attitude throughout, essentially merging with 'benevolence' into one. He was able to do this for three months and then continue for further three-month periods indefinitely. In other words, he remained benevolent from beginning to end.

How could this be proven? From the fact that he "*ate from a bamboo bowl, drank from a gourd dipper, and lived in a humble alley. Others would not have tolerated such miserable conditions, but Hui's happiness was unchanged.*" Anyone who saw his living conditions was worried for him, but Master Yan remained as happy as ever. Unlike him, we modern-day people eat well and sleep well, but we still cry and yell and kick up a row, blaming everyone and everything. This shows that we lack benevolence and have lost touch with our humanity. For this reason, we are stuck in our jealousies, obstructions, ignorance, and afflictions, becoming unfeeling and unreasonable. Master Yan **could avoid deviating from benevolence for three months**, which means he was able to remain calm and composed at all times, and do things as if not doing them. This is a transcendent attitude, a state which is '*so vast that nothing is beyond it, yet so minute that nothing is within it*'. It is to be of one substance with the myriad things. Therefore, 'benevolence' manifests in this way.

**The others could do so only for once a day or once a month!** As for the rest of Confucius' students, they might be benevolent once a day or once a month, or merely a few seconds in a day. Furthermore, some were like Guo Zhai who confessed today that he could not be benevolent even for a second. Such people do exist — even one second is impossible. Therefore, if you could remain in a benevolent state of mind for one second in an entire day, that is already not bad!

Someone asks, "To cut a long story short, what exactly does it take to dwell in the state of benevolence?" It is just by not contending, not being greedy, not seeking, not being selfish, not wanting personal gain, and not lying. That is 'benevolence'. If you are able to conduct yourself in this way, then you are a benevolent person; otherwise, you are not. All of you, think about it: Everyday, how much time do you spend on 'not contending, not being greedy, not seeking, not being selfish, not wanting personal gain, and not lying'? If you practice this daily, that means you are living in Mother Nature day in and day out. If not, then you are just being busy over nothing!

☞To be continued