



# 大哉孔子 (四)

## THE GREAT CONFUCIUS (Part IV)

宣公上人開示 LECTURED BY THE VENERABLE MASTER HUA

比丘尼恆君 彙編 COMPILED BY BHIKSHUNI HENG JYUN

楊維光/劉年聰 英譯

ENGLISH TRANSLATED BY YONG WEI KWONG AND LIEW YEN CHONG

你們各位要知道，孔子所說的，是初級小學生所學的道理；佛所講的，是大學學生所學的道理。所以他這個知識，就是一般的知識、就是世間所有人的知識；所以你不能把他這個知識，就當了「般若的智慧」來講。佛教和孔子所不同的地方，一個是在提倡世間法，一個是出世法。出世法，是由世間法而達到出世法；並不是離開世間法，而有出世法。

一般人都讚歎孔老夫子，無論是他的學生、還是一般的社會人士，都說他是一個「博洽淹貫之儒」：博，是「博通」；「通古今，若親目」，諸子百家無所不通，博學多能。他學的也多，能力也廣，一般人就都稱讚他說：「老夫子！你這個知識是太深了、太高了！」他的弟子就讚嘆他，說：「仰之彌高，鑽之彌堅；瞻之在前，忽焉在後。」這就是說他們捉摸不透、不認識他的境界；他們不明白夫子之道是什麼，所以就都這麼稱讚他。就因為人都這麼稱讚他，他自己檢討自己，這麼嘆息地反問自己：「我有知識嗎？我是一個有知識的人嗎？無知也！」我也沒有什麼知識。這一方面是自謙，因為「滿招損，謙受益」，他總抱著一種「有若無、實若虛」這種態度；所以他說「無知也」，這一方面也是客氣話，一方面也是

All of you should know this: The teachings of Confucius are likened to elementary school principles, while the Buddha's teachings are analogous to principles taught at the college level. Therefore, the Confucian doctrines pertain to the worldly knowledge of common people and cannot be discussed in the same context as *prajna* wisdom. The difference between Confucianism and Buddhism is that Confucius advocated worldly dharmas whereas the Buddha taught transcendental Dharma. Then again, transcendental Dharma does not originate independently but evolves from worldly dharmas.

People from all walks of life praised Confucius and held him in high esteem. Whether they were his own students or the common folk, all of them agreed that he was 'an erudite scholar with an answer for everything at his fingertips'. The character 'bo' refers to a person with extensive knowledge who is "well acquainted with events past and present as if he had witnessed them personally". A highly learned and capable person, he was well versed in the Hundred Schools of Thought. Generally, people praised him: "Elder Master, your knowledge is so vast and profound!" His disciple [Yan Hui] extolled him thus: "The more we revere the Master's doctrines, the loftier they become; the more we try to fathom them, the more profound they appear. One moment, they seem to be in front of us and the next moment, they are behind." It is apparent that they did not have the slightest inkling of his state. Since they did not understand what the Master's doctrines were all about, they praised him as such. In response to these accolades, Confucius criticized himself and with a sigh, asked rhetorically: "Do I have any learning? Am I a learned person? I am not knowledgeable." In this respect, his denial was an act of modesty because 'conceit brings harm while modesty brings benefit'. He always maintained an attitude of 'being learned and yet appearing uneducated; possessing great knowledge and yet appearing ignorant'. He claimed to be an ignorant person partly because of courtesy and partly

自己覺得自己真正不夠。就不會自滿、就不會覺得：「我就是一個了不起的人物！你看！大家都這麼捧我、這麼讚歎我！我真是了不起了！」沒有這種自滿的態度。

水月童子就是孔老夫子，他是做佛教的一個開路的先鋒，到震旦國，把大乘的因揭發出來；等佛教到震旦，再繼續耕耘這些大乘根性的果實。如果水月童子不到中國來，突然間把佛教介紹到中國來，人不容易接受；所以這叫「循序漸進」，他先把儒教道理——就是做人的道理、怎麼樣講「孝悌忠信、禮儀廉恥」這個道理，介紹給震旦一些有緣的眾生；以後佛教傳到中國來，開花結果，得到很圓滿的果實。所以在中國，歷代祖師、大善知識出了很多，這未嘗不歸功於這個水月童子。

孔夫子所講的道理，智者見智，仁者見仁；深者見深，淺者見淺。他是不敢說這個真正修道的道理。真正修道的道理是什麼？就是去欲斷愛。你看孔子，他只說：「少之時，血氣未定，戒之在色。」他沒有說：「你斷欲去愛，出家成佛。」沒有講這個；因為一講這個，把人都嚇跑了，不敢聽了。就好像那位「空教授」說：「人最後都應該出家！」你說這教授怎麼做得起？你叫他出家，你莫如拿把刀把他殺了，總比叫他出家更好一點。你殺了他，他不怕；你叫他出家，他說：「這回我完了，沒有什麼意思了！這是消極者。」所以就是各有所見、各有所行。

子貢說：「夫子之文章，可得而聞也。」這是有為法；「夫子之言性與天道，不可得而聞也。」這是無為法。因為當時你講有為法，人人都可以接受——本來也都不容易接受的，當時列國時代，也是很守規矩的。和現在西方的風氣是不是一樣？這我不知道；不過你讀那時候的《詩經》，就能知道。「《詩》三百，一言以蔽之，曰：『思無邪』。」《詩經》上都說：「

because he felt that he was really not up to par. In this way, he could avoid being smug and giving rise to conceited thoughts such as: "I am such a remarkable fellow. You see, everyone puts me on a pedestal and heaps praises on me. I am truly great!"

The Water Moon Pure Youth came to China in the form of Confucius. He paved the way for Buddhism. His role was to reveal the seeds of the Great Vehicle, which could then be cultivated to fruition when Buddhism eventually arrived. If he had not come to China, the sudden introduction of the Buddhist teachings would not have gained acceptance among the populace. This is called 'proceeding gradually step-by-step'. He first introduced to those individuals in China with whom he had affinities the Confucian principles of being a person, namely: 'filiality, brotherhood, loyalty, trustworthiness, propriety, righteousness, incorruptibility and a sense of shame'. In this way, Buddhism would flourish and bear perfect fruit later on. This is why China has produced so many generations of patriarchs and spiritual teachers of great virtue. The credit for this should partly go to the Water Moon Pure Youth.

Different people view the principles expounded by Confucius differently: The wise ones see what they feel is wise and the humane ones see what they feel is humane; thinkers see profound meanings and shallow people see only the superficial aspects. He refrained from mentioning the principles of true cultivation, which are concerned with cutting off lust and desire. Instead of scaring people away by telling them to 'get rid of lust and desire and leave home to cultivate to be a Buddha', he merely advised: "In youth, when one's body and spirit are not yet stable, one should not indulge in relationships." Just as that 'Professor Emptiness' said, "People should all eventually leave the householder's life." Do you think these professors can really do that? If you ask them to leave home, you might as well take a knife and kill them first. They would rather be killed than to leave home for they think: "I'm finished this time! There is no more meaning to life. Monastic life is passive and pessimistic." Therefore, everyone has his own way of thinking and doing things.

When Zigong said, "We have heard the Master's lectures on ancient literature", this is still conditioned dharmas. However, the passage "But we have never heard the Master's expositions about human nature and the natural laws" refers to unconditioned dharmas. This is because during the Spring and Autumn period, people were generally receptive to conditioned dharmas even though they may not have observed the rules of etiquette and decorum. Were the social morals of that time similar to those in the West today? I don't know. However, if you were to read the *Book of Songs* of that period, you will get an idea. As Confucius once said, "The *Book of Songs* contains more than three

關關雎鳩，在河之洲；窈窕淑女，君子好逑。」說：「周之文王，生有聖德；又得聖女，……。宮中之人，見其始至，見有幽閒貞靜之德，故作此詩以美之。」《詩經》，就是當時的流行歌曲，讚歎淫欲，讚歎男女淫奔的行爲，人人都唱這個東西。孔子看這個東西太壞了，所以就「刪詩書、定禮樂」把那些流行的歌曲給集中到一起，那些個太不像話的就刪去，留一點點還有一點生氣、還可以救的歌曲；因爲大家都讀慣了，就養成那種風氣，所以還給大家留一點點。留下的是：你往那好的那方面走也可以、往不好那方面也可以；他刪去的那個，只有教人往那不好的那方面走，好的那方面就不去。

因爲孔子是水月童子乘願再來的，他如果不是菩薩再來，也沒有那麼大的智慧，他就不能「三十而立，四十不惑，五十而知天命，六十而耳順，七十從心所欲不踰矩」。不踰矩，已經就到這種不犯一切戒律的地位；如果他沒有真功夫，怎麼會不犯戒律呢？不犯戒律，就是「諸惡不作、眾善奉行」的。你看！孔子也沒有爲他自己的「財、色、名、食、睡」想過的；所以周遊列國，都是「爲他人作嫁衣裳」、「捨己田而耘人田」。他因爲自己也得道了，所以要「以此道，教此民」，願意把他所知的道理，令一般人也都知道；這種開路先鋒的工作，是非常艱鉅的。

hundred pieces. I can summarize them in a single phrase: pure intent.” Consider these lines from one of the pieces:

“Guan! Guan!” the ospreys call out,  
Standing in pairs on the river islets.  
A graceful virtuous maiden,  
Makes a good mate for a gentleman.

A commentary to this poem says: “King Wen of Zhou, who was endowed with the virtues of a sage at his birth, also married a virtuous lady. After she came, the courtesans observed that she possessed elegant grace and virtues, they composed this poem in praise of her.” The *Book of Songs* was a compilation of popular folksongs that sang the praises of lust and immoral behavior. Everyone liked to sing them. As Confucius found the subject matter objectionable, he ‘edited the *Book of Songs* and the *Book of History*, and compiled the *Book of Rites* and the *Book of Music*’. In the process of compiling the folksongs, he discarded those nonsensical pieces. However, a few that are very popular, which he felt still fixable, were retained to provide a breath of vitality. The pieces that were retained could be interpreted in a positive or negative way but those that were discarded would definitely lead people astray.

Confucius was the Water Moon Pure Youth who returned to the world by means of his past vows. If he were not a Bodhisattva who had come to the world again, he could not have possessed such immense wisdom and could not possibly ‘master the rites and morals at age thirty, form his own judgments at age forty, know the laws of nature at age fifty, assess people and distinguish between right and wrong at age sixty, and do whatever he pleased without breaking the rules at age seventy’. By not breaking the rules, he had reached the stage of not violating any of the precepts. How could he have achieved this if he had no real skill? The nonviolation of precepts means ‘to refrain from all evil and practice all good’. So you see, Confucius did not pursue wealth, lust, fame, food and sleep but instead traveled to the various states to ‘make other people’s bridal costumes and till others’ fields’ (help others at the expense of oneself). He strived to impart his knowledge and skills to others so that everyone could benefit from what he himself had achieved. The job of a pioneer is extremely difficult indeed!