

# 《論語淺釋》 (續)

## The Analects of Confucius

(Continued)

宣化上人講 Lectures by Venerable Master Hua

楊維光、劉年聰 英譯

Translated into English by Yong Wei Kwong and Liew Yen Chong



### 【爲政第二】

(十四)子曰。君子周而不比。小人比而不周。

「子曰」，「君子周而不比」：孔子又給弟子解釋了，什麼叫「君子」啊？君子是沒有黨的；比，就是個「黨」。君子是普遍的、是大同的，而沒有黨、沒有派的，這叫「君子」。「小人比而不周」：小人就弄出一個黨，朋比為奸、互相標榜，有一個黨、有一個派，這是「比而不周」。這君子和小人，分別就在這兒。

(十五)子曰。學而不思則罔。思而不學則殆。

「子曰」：孔子又說了，「學而不思」：你學，也要來研究；思，就是「思考、研究」，再把它溫習溫習；所以這個「思」，也就是個「溫習」。你光學了不溫習，「則罔」：你學多少，又都丟了、又沒有了，終究是迷頭迷腦，一點也不實在的，變成一個「空」了。「思而不學」：你若單單考慮、單單溫習，你不求進步，總是在那兒研究研究，這樣子，「則殆」：這就很沒有進步，很危險、很危險的；危殆，就是靠不住的。

所以我們聽到這個，每一個人自己要拿著孔子所說的話，設身處地、迴光返照想一想：「我們對這種的道理，應該怎麼樣做？我們做學生的，是不是盡聽老師讀給我們聽的？老師教給我們，我們讀完了書，是不是

### Chapter 2: To Govern

(14) The Master said, "An exemplary person is impartial and does not set up factions; a petty person forms cliques and is biased."

**The Master said.** "An exemplary person is impartial and does not set up factions." Once again, Confucius explains to his students about the definition of an exemplary person. Such a person does not take part in sectarian activities. The character '比' (bi) means 'faction' or 'clique.' An exemplary person is one who believes in commonality and universality and does not subscribe to any particular party or sect. **A petty person forms cliques and is biased.** Conversely, a petty person gangs up with his friends to form a clique, mutually showing off their existence as an exclusive grouping. This is where an exemplary person differs from a petty person.

(15) The Master said, "Learning without thinking results in perplexity; thinking without learning is dangerous."

**The Master said.** Confucius spoke again. "Learning without thinking." In the process of learning, you must also investigate. The character '思' (si) means 'to deliberate' or 'to investigate,' and in this context, also refers to 'revising what one has learned.' If you only learn but do not revise your work, this will **result in perplexity.** Whatever you have learned will be lost and you will end up totally confused. Lacking any true substance, you will become as dull as emptiness. **Thinking without learning.** If you merely focus on deliberating and revising, and are always investigating things without seeking improvement, this kind of approach **is dangerous.** By stagnating, you will be in grave danger. The term '危殆' (wéi dài) means 'dangerous' or 'risky,' which means you are unreliable.

Therefore, upon hearing this passage, everyone ought to imagine himself in the situation mooted by Confucius. Reflect inwardly in this way: Confronted by this kind of principle, what should be done? As

以後就不管了，到時候就靠著老師？不是的！我們做學生，一方面受老師的教化，一方面也要自己勤力來讀書、勤力來溫習，這就叫「學而有思」。

你如果不學，你單單思、單單去研究去，那是很危險的，很容易就走錯路了，因為你自己沒有基礎；沒有基礎，蓋上房子，那個房子很容易就倒下來。所以我們人在為學的時候，是很要緊的，無論如何不能走錯路、不能誤入歧途，不能把自己路子走錯了；一走錯了，那就耽誤你一生的幸福。

「一日之計在於晨，一年之計在於春，一生之計在於勤」，我們這一天應做什麼，在早晨我們要有一個準備，這一天不要做錯事；一生之計，我們也要勤力用功，來做一個準備，也不應該做錯事。不應該做錯事，我們要怎樣呢？就要好好讀書，好好學做人的基本條件。把基礎打好了，將來你建立高樓大廈，千萬年都不會倒的；你基礎不打好，風大了也會颳倒了、雨大了也會塌了。所以我們做人，要首先把我們的人格建立起來；「建立人格」是什麼呢？就要首先認清楚自己應做的事情。我們應做的事情是什麼？這個世界上，很多人都是無知識的，我們要幫助這些無知識的人，我們要「以先覺覺後覺」。

現在全世界每一個國家，都有很多的人，都在發顛、發狂呢！都是犯了精神病了，很多人都在精神病院裡頭那兒發狂呢！不論老年人、是中年人、是小孩子，都發神經了！怎麼叫「發神經」呢？都是弄錯了！錯了什麼呢？就是因為不認識這個基本的條件。基本條件是什麼呢？很平常！就萬佛城講的「五大宗旨」：

第一，「不爭」。不和任何人去爭，我應該得的我得，不應該得的我不要，這不爭；不和任何人鬥爭，也就是不發脾氣。第二，就是「不貪」。無論是物質、是金錢、是寶貝，什麼我都不貪，我應該得的，你要，我給你！我不貪。第三，我們就「不求」。不向外馳求，不向外邊去找東西去。

☞待續

students, do we just listen passively while our teacher reads to us? On completion of our studies, are we going to cast aside whatever we have learned from our teacher, thinking that we can rely on him whenever the need arises? No, it's not! While receiving an education from our teachers, we must engage in diligent self-study and revision at the same time. This is called 'learning complemented by thinking.'

On the other hand, neglecting your studies and merely indulging in thinking and investigating is very dangerous. It will be easy for you to go down the wrong path, because you lack a foundation. If you were to build a house without laying the foundation, it would be easy for it to topple over. For this reason, the period when we are studying is a very critical stage. On no account must you take the wrong path, for once you do your lifelong happiness will be in jeopardy.

There is a saying, "The whole day's work depends on a good start in the morning; the whole year's work depends on a good start in spring; one's lifelong undertakings depend on diligence." We should schedule our daily activities first thing in the morning, taking care not to commit any errors. As for our lifelong undertakings, we also ought to be diligent and hardworking, make the necessary preparations and avoid mistakes. How are we to avoid wrongdoing? Just be serious in your studies and learn the basic requirements for being a proper person. If you lay a solid and firm foundation, then any tall high-rise buildings that you construct in the future will remain standing for tens of thousands of years. Conversely, if the foundation is not strong, then they will topple over in a strong wind or rain. Therefore, as human beings, it is essential that we build up our characters first. What does 'character building' mean? It means to recognize clearly, right at the beginning, the things we should do. And what are these? In this world, many people lack knowledge and they are the ones we must help. It is said, "By being enlightened first, we enlighten those who came after."

Nowadays, there are many people in all countries throughout the world who are crazy. They suffer from mental illness and are confined in asylums where they give vent to their insanity. These victims include the elderly, the middle-aged, and children. What exactly is insanity? It is the result of being mistaken. And what is it that they have mistaken? They have failed to recognize a basic requirement. And what is this basic requirement? It is nothing special – it is just the Five Guiding Principles that we advocate in the City of Ten Thousand Buddhas:

(1) *Do not fight.* Do not fight with anybody. Whatever is my due, I will accept; whatever is not my due, I do not want. This is called 'do not fight.' To refrain from fighting and contending just means not getting angry. (2) *Do not be greedy.* Whether it is material objects, money or valuables, I am not greedy for any of these. Even though they may be my due, I will give them to you if you want them. I'm not greedy. (3) *Do not seek outwardly.* Do not go around seeking externally or searching for things outside.

☞To be continued