

# 《論語淺釋》 (續)

## The Analects of Confucius

(Continued)

宣化上人講 Lectures by Venerable Master Hua

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### 【爲政第二】

我們先把我們自己的人格建立好，人格建立好了的人，就少欲知足，沒有貪欲心。沒有一個「財欲」去貪財，沒有一個「色欲」去貪色、沒有一個「名譽的欲」去自己製造假名譽、沒有一個「好吃的欲」、沒有一個「好睡覺的欲」。「財、色、名、食、睡」這五欲，都不要了，這有多輕鬆！

走路或是坐那兒睡覺，心裡平平安安的，沒有一切的恐懼發生。為什麼你有恐懼？為什麼你那麼不平安？就因為被「財、色、名、食、睡」這五欲所支配了！你認為這是你所需要的。

那麼這五種東西，把人都弄得發狂了。所以我們不求，也不自私、也不自利，能以「不爭、不貪、不求、不自私、不自利」。無論哪一個人，若有這五種的思想，把這五個條件建立起來，這個人到什麼地方都是平安的，到什麼地方都沒有恐怖的。為什麼你恐怖？就因為有爭心、有貪心、有所求、有自私心、有自利心。

你們各位都是很聰明的、很年輕的同學，希望我所說的話，你們醒著也研究、睡著了也研究，研究看看這是不是對的？我不能說一定是對的，因為你所見的，和我所見的不同。我們見與見，雖然說大致相同，但是根本思想不同。

因為不同，我今天願意把萬佛城的宗旨告訴你們，如果覺得對你們將來的前途有幫助的話，就不妨「見賢思齊焉，見不賢而內自省也」——見著那好的，我們要學它；見到

### Chapter 2: To Govern

We must first build up our own character. People who have established their characters will have fewer desires and know the source of contentment; they will not entertain thoughts of desire. Lacking the desire for wealth, they will not be greedy for wealth; lacking the desire for sensual pleasure, they will not be greedy for sensual pleasure; lacking the desire for name and fame, they will not create artificial reputations for themselves. They also lack the desire for food and sleep. When the five desires for wealth, sensual pleasure, fame, food, and sleep are eliminated, how relaxing it is.

Whether walking or sleeping in a sitting position, the mind is at peace without any fear or trepidation. Why is it that you are afraid? Why is it that you do not feel peaceful? It is because you are under the control of the five desires for wealth, sensual pleasure, fame, food and sleep. You think that these are what you require.

Now, these five desires drive people crazy. Therefore, by refraining from seeking, selfishness and self-benefit, we will be able to abide by the principles of 'no fighting, no greed, no seeking, no selfishness, and no pursuit of personal advantage.' Whoever thinks in these five ways and upholds these five requirements will be at peace and without fear wherever he goes. Why are you afraid? It is because you harbor thoughts of fighting, greed, seeking, selfishness, and self-benefit.

All of you are very young and intelligent students. As for what I have told you, I hope you would investigate it whether you are awake or asleep and see if it makes sense or not. I can't say for sure that I am correct because your views may differ from mine. Though our opinions may be similar in general, our fundamental ways of thinking are different.

In the light of such differences, I shall share with you the Guiding Principles of the City of Ten Thousand Buddhas today. If you feel that they are of any help to you in your future endeavors, then there is no harm in 'seeing a virtuous person and strive to be his equal; seeing a person with bad qualities and reflect within.' When we witness others performing acts of goodness, we should emulate them. If we come across

那不好的，譬如殺人放火、吃毒藥，這些不守規矩的事情，我們不要學。我們要學得規規矩矩，要學著敦品立德，要把我們好的品行建立起來，我們要學好的，不要學壞的。你看這個社會秩序這麼亂，都在發狂了！那麼發狂，有沒有藥治呢？這五大宗旨「不爭、不貪、不求、不自私、不自利」，就是治現在精神病問題的一種良藥。

全世界很多人都在發神經，你們認為是對不對？看看這些人，都是在那兒幹什麼呢？你們都是有志氣的青年，對這一點要注意。他們都在那兒發狂，我們是不是跟著他們發狂呢？我相信多數人不願意跟著人發狂。人不單在發狂，而且都得了絕症了，都有這種沒有藥可以治好的病。你看他貪心那麼大，瞋心那麼大，癡心那麼大，都沒有藥可醫；這個也在那兒爭、也在那兒貪、也在那兒求、也在那兒自私自利，都是在那兒幹這個事情。無論你是哪一黨、哪一派，都是在那兒搞這個名堂。你若真能不爭、不貪、不求、不自私、不自利，這是現在起死回生的一種最好的良藥，所以都不發精神病了！OK！

#### (十六)子曰。攻乎異端。斯害也已。

這是《論語》為政第二，這《論語》，是題目。「論」，不讀「倫」，是「議論」的「論」；這《論語》，前邊已經講過很多了。《論語》「為政第二」，為政，就是學著怎麼樣做官、怎麼樣去治理國家；所以讀書的人，都應該懂得怎麼樣治國。

「子曰」，「攻乎異端，斯害也已」：攻，就是「去研究、學習」。異端，就是「旁門外道」，在孔子所謂的「異端」是什麼呢？就是不合乎中道，類似後來楊朱、墨翟的這種學說。

楊子，是楊朱；墨子，是墨翟。這個楊子，他什麼事情都為自己，對自己沒有利益的事情，他不幹。一舉一動都要為他自己利益著想，唯利是事，就是很自私的，「楊子為我」。怎麼樣自私法呢？「拔一毛以利天下，不為也」。他把他的毫毛拔下來一根，就一根毫毛那麼多，就能對天下人人都有利益，他也不幹的。你看這個人自私自利？

☞待續

people committing evil acts such as murder, arson, drug consumption and other such unlawful deeds, then we must not follow their example. We have to learn to abide by the rules and regulations, cultivate honesty and sincerity, and establish acts of virtue. In order to establish wholesome characters and good conduct, we must imbibe wholesome values and discard unwholesome ones. You see, the prevailing social order is in such a mess – everyone has gone berserk! Then again, is there any remedy for these ills? Well, the Five Great Guiding Principles of ‘no fighting, no greed, no seeking, no selfishness, and no self-benefit’ is an effective remedy to treat the current mental problems.

Many people in the world have gone crazy, do you agree? Look at them – just what are they up to? As youngsters with high aspirations, you should pay attention to this point. Do we have to follow the footsteps of these insane people? I doubt if many of you would be willing to go crazy like them. Apart from being insane, they have contracted a terminal illness that cannot be treated by any medicine. Look at the extent of their greed, hatred and delusion – they are beyond treatment. Moreover, they are caught up in fighting, greed, seeking, selfishness, and self-benefit. Regardless of which political party or faction they belong to, they are only interested in seeking fame. If you were really able to refrain from fighting, greed, seeking, selfishness, and self-benefit, then that would be the best medicine to revive the dead so that nobody would succumb to mental illnesses anymore. Okay?

#### (16) The Master said, “The study of heterodox disciplines is harmful indeed!”

This is the second chapter of The Analects: ‘To Govern.’ In the title 論語, the character ‘論’ is not pronounced as ‘倫’ (lún) but lùn as in ‘議論’ (yì lùn). In earlier sessions, I have already explained the title at length. The meaning of ‘為政’ (wéi zhèng) is to learn how to be an official and the way to govern a country. Therefore, educated people should know how to manage state affairs.

**The Master said, “The study of heterodox disciplines is harmful indeed!”** The character ‘攻’ (gōng) means ‘to investigate’ or ‘to learn.’ The term ‘異端’ (yì duan) refers to the unorthodox schools and externalist sects. In this respect, what is Confucius alluding to? He is talking about doctrines that do not accord with the Middle Way, much like those expounded by Yang Zhu and Mo Di.

Yang Zhu is also called Yangzi and Mo Di is also known as Mozi [Micius]. In all matters, Yangzi only thought about himself and would only do something if it benefited him. In every move he made, it was with his own self-benefit in mind, which was very selfish. How selfish was he? “Yangzi’s philosophy centers on the self. Even if plucking a single hair from his body could benefit the world, he would not have done it.” He would not agree to pluck out a single strand of his fine hair even though this might benefit all the people in the world. Would you say this person is selfish or not?

☞To be continued