

The Analects of Confucius (Continued) (續)

《論語淺釋》

【為政第二】

「墨子兼愛」，也就是博愛。怎麼樣呢？「摩頂放踵，以利天下，為之」，他奔波得髮髻也散了，腳也磨損了，無論受什麼樣的痛苦，只要是對天下有利的事情，就是從他頭頂上，用一把刀砍到他腳底下，把他身體給分開了，他都要去做去，這叫一個「兼愛」。兼愛就是愛人如己，愛人比愛自己還更厲害。

墨子在那時候——就是列國的時代，他就會造飛機了；所以你們不要以為飛機是現代才有的，就很奇怪。在中國列國的時候，已經有人會造飛機了；不過那個時候中國人保守，不發展這種的工具，他一個人造，再就沒有傳給人，所以以後也就沒有人會造了。還有三國時代的諸葛亮，會造木牛流馬，那個木牛流馬，也用機器造的，就像現在的卡車似的；人一轉那個機器，它自己就會走了，也不用吃草、也不用吃飼料，就這麼妙的。可是後人沒有繼續發明，所以就都失傳了！這是在中國古代的時候，就有飛機。

「楊子為我」，連他的君王都不顧，這叫「是無君也」。「墨子兼愛，是無父也」，墨子兼愛一切的人，他是沒有父子的分別了，弄得沒有什麼遠近親疏了。可是他那個並不是行菩薩道，他就懂得那個兼愛，那麼究竟為什麼「兼愛」呢？他也不知道，所以這叫「



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Chapter 2: To Govern

“Mozi’s philosophy advocates loving all equally,” which means he subscribed to “universal love.” What was the extent of his love? “If harming his head and hurting his feet could benefit the world, he would have done it.” He would have worked indefatigably until his hair was disheveled and the soles of his feet were bruised and blistered. As long as it could

bring benefit to the whole world, he would not hesitate to do it even if it meant using a cleaver to cut up his body into halves from head to toe. This is called “loving all equally,” which is to love others as much as yourself, if not even more. Mozi was willing to be split into two parts. Regardless of the sufferings that he would have to endure, as long as it was beneficial to everybody in the world, he was willing to go ahead with it. This is the meaning of “loving all equally.”

Mozi lived during the Spring and Autumn period [350 – 500 BCE] and he knew how to construct airplanes. Therefore, do not be surprised and think that the airplane is a modern invention. During the Spring and Autumn period in China, there was already someone who knew how to make them. However, the Chinese people of that era were very conservative and failed to develop these devices further. He alone knew how to make airplanes, but he did not pass on the technology to others. As a result, the knowledge was lost to future generations. Another example is Zhuge Liang of the Three Kingdoms period. He invented the “wooden ox and walking horse,” another mechanical contraption similar to the modern-day truck. As soon as the machinery was cranked up, it could walk all by itself. The wonderful thing is that it did not have to eat hay or animal feed. However, later generations did not continue with such inventions and such knowledge was lost forever. So the airplane already existed in ancient China.

“Yangzi’s philosophy centers on the self.” He did not even have any regard for his feudal lord. This is called “denying the existence of one’s sovereign.” “Mozi’s philosophy of loving all equally denies the existence of one’s father.”

異端」了。現在佛教這個「慈悲喜捨」，和他那個「兼愛」又不同；佛教雖然說行菩薩道，但是它都有一個因緣，還是有一個等級的，不是像他那樣籠統顛覆，不像那樣子！

所以孟子才罵楊、墨說，「楊子為我，是無君也」，他沒有君父——沒有君、也沒有他爸爸了，他只為自己。「墨子兼愛，是無父也」，墨子沒有親疏遠近的分別，他拿人家都當他爸爸來看，這叫「無父也」。「無父、無君，是禽獸也」，他也沒有爸爸、也沒有一個君王，沒有一個長幼尊卑，都是大家平等、兼愛。

「攻乎異端」，就是學習這種的邪說，「斯害也已」：這是有大的害處啊！若是政府許可人做這種的事情，這對國家有大害的。所以說「斯害也已」；斯，就「這個」，這種的邪說一定有大害處。

聽得懂了嗎？你們這些個大人聽得懂了嗎？這《論語》，是議論，就是討論問題。懂了沒懂啊？

(十七)子曰。由。誨汝知之乎。知之為知之。不知為不知。是知也。

「子曰」，「由」：這個「由」，就是仲由、就是子路。稱他一個名字，就好像說「果陀」。「誨汝知之乎」：我教你、你知道嗎，你知道不知道啊？他說「我不知道」，這是孔子那兒說了，說仲由啊！誨汝知之乎？我教你的道理，你懂不懂啊？他說：「不懂。」那就說，「知之為知之」：你若懂，就說「懂」。「不知為不知」：你若一點也不懂，就說「不懂」。他就「不懂」，大約游水游慣了，游水、往水裡一跳，「不懂」（即「撲通」的諧音），他掛著游水呢！「是知也」：這才叫做知道。他說：「啊！我知道了。」

☞待續

Since Mozi loved all people, he did not make any distinction between father and son, and so human relationships were not classified as distant or close. However, what he was practicing was not the Bodhisattva path; all that he knew was to love everybody equally. Then again, why did he subscribe to 'universal love'? He himself had no idea, and that's why his philosophy is considered heterodox. Now, the Buddhist concepts of kindness, compassion, joy, and giving differ from his philosophy of 'universal love.' Even though Buddhism talks about practicing the Bodhisattva path, it is governed by causes and conditions and a hierarchical structure. It is unlike Mozi's philosophy of encompassing everything, all and sundry.

It was for this reason that Mencius criticized Yang Zhu and Mo Di, saying: "Yangzi's philosophy of self-centeredness denies the existence of one's sovereign." Concerned only about his personal needs, he had no regard for his sovereign or his own father. "Mozi's philosophy of loving all equally denies the existence of one's father." Mozi did not distinguish between distant and close relationships for he regarded everyone as his father. "By denying the existence of one's father and sovereign, one is in the ranks of the birds and beasts." Similarly, he had no notion of father or sovereign and made no distinction based on seniority and status, treating everyone on an equal basis and loving them all equally.

The study of heterodox disciplines refers to learning misguided theories such as this. This is harmful indeed! This can cause great harm! Should the government allow people to implement these philosophies, it would be extremely detrimental to the country. Therefore, Confucius said that this was very harmful indeed. These kinds of misguided teachings would result in great harm for sure.

Do you understand? Do all of you adults understand what I have said? The *Analects* is a collection of discussions on various topics. Have you understood this or not?

17) The Master said, "You! With regard to my teachings, do you understand them? If you understand, then say that you understand. If you do not understand, then say that you do not understand. That is true understanding!"

The Master said, "You!" Here, "you" refers to Zhong You, alias Zilu. Calling him by his single-character name is similar to calling him 'Guo Tuo' [i.e. by the Dharma name that is reserved for the teacher to call his disciple] for example. **With regard to my teachings, do you understand them?** Do you understand the principles that I have taught you? Zhong You replied, "I don't understand." **If you understand, then say that you understand.** If you understand, then say so. **If you do not understand, then say that you do not understand.** If you don't understand even a bit, then say so, too. Zhong You was probably fond of swimming and was thinking of going for a swim. The splashing sound made by jumping into the water '撲通' (pu tong) rhymes with 'don't understand' '不懂' (bù dong). **That is true understanding!** This is called true understanding. He must then have said, "Ah! I understand it now."

☞To be continued