

論語淺釋 (續)

The Analects of Confucius

(continued)

宣化上人講

楊維光、劉年聰 英譯

Lectures by the Venerable Master Hua

English translation by Yong Wei Kwong and Liew Yen Chong



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【里仁第四】

Chapter 4: Living in a Benevolent Neighborhood

(七) 子曰：「人之過也，各於其黨；觀過，斯知仁矣！」

(7) The Master said, “The faults that people have vary according to their respective factions. By observing their faults, one will know how benevolent they are!”

【孫教授的講解】

【Professor Sun's Explanation】

孔夫子講這一個「黨」字，我們看見這一個「黨」字，拿我個人來講，我就有這麼一個概念，有這麼一個反感。我們中國人有一句話，所謂是「三個成群，五個結黨」；還有一句話，就是「結黨營私」，這個就不好聽了。就一個「私」字一看，沒什麼好事做出來，是吧？

Confucius mentioned the character ‘黨’ (dǎng), which means ‘faction’, ‘clique’ or ‘party’. Personally, the sight of this character conjures up a certain notion, one that makes me feel quite disgusted. We Chinese have a saying: “In groups of three and cliques of five.” Another one is “Form a clique to pursue selfish interests.” Now, that sounds rather unpleasant. Once you see the character ‘私’ (sī), meaning ‘personal’, ‘private’ or ‘selfishness’, nothing good will come out of it, right?

所以孔夫子他就這麼講，「人之過也，各於其黨。」當然就是這麼一句話：「物以類聚，人以群分。」東西總是一類歸一類的，椅子歸椅子，桌子歸桌子；人也是這樣的，同一黨的，他有

This is the reason why Confucius said, “The faults that people have vary according to their respective factions.” Of course, it all boils down to the saying: “Things of a kind come together; people of a mind fall into the same group.” Objects are invariably classified according to their individual types: chairs are grouped with chairs, tables with tables. The same principle applies to people – those who belong to the same clique or faction speak the same language and share the same

共同的語言，有共同的思想。所以這句話一看，「結黨營私」，他結成了一個黨，他總是有一個野心；這個野心不能有的，野心家就是要侵犯別人，要去做害人的事，要加大他自己個人的利益。

這個「結黨營私」，正好跟我們萬佛聖城的六大宗旨相反，又要爭，又要貪，又要自私，又要自利；那個打妄語，更加是非常重要的啦！講假話，師父上人也講的：絕大多數人都歡喜聽講假的話，你跟他講真的話他不高興的，歡喜聽講假的話。所以結成了一個黨，他要去危害廣大人民利益的時候，他當然是假話連篇，鬼話連篇，盡是投其所好的：「你們聽我們的話，我們給你們多大多大的好處。」盡是假話、騙人的話；他自己是一個大的野心家，能給人多少「仁」呢？

這個「仁」字，我們把它講得淺顯一點，就是處處為別人作想，做有利於人的事；正好像我們佛教一樣的，佛菩薩在我們佛教界就是普度眾生的。他弄出一個「黨」字，他就是營私了；這個「私」字，他就是處處事事就想他自己，最好爬在人頭上，去欺壓別人。所以看到這個「黨」字，拿我個人來講，我非常反感的，就想到「結黨營私」；而想到一個「私」字，就是想到這個就是有很大的野心了。

【上人講解】

真正的仁，沒有黨；有個黨，就已經不夠仁了。為什麼這樣說呢？在《書經》上說：「無偏無黨，王道蕩蕩。無黨無偏，王道平平。無反無側，王道正直。」

方才孫老師說「結黨營私」，這是中國一句成語；有個黨就有私，若沒有黨就沒有私，就是大公無私。現在可惜這個世界上，每一個國家都有它的黨，這個黨就要「黨同伐異」，黨他這一黨，而伐不是他這一黨。伐，就是征伐；所以一有了黨一定有個爭，有個爭就有戰，有戰就有殺伐。

☞待續

ideology. Therefore, this sentence immediately brings to mind the idiom “*Form a clique to pursue selfish interests.*” Since this person has formed a faction, he will naturally be full of wild ambitions or careerism. One must not harbor ambitious designs because a careerist has a tendency to impose his will on others and do things that harm people for the purpose of increasing his personal gains.

The idiom ‘結黨營私’ (*Form a clique to pursue selfish interests*) is squarely at odds with the Six Guidelines of the Sagely City of Ten Thousand Buddhas, for it advocates contention, greed, selfishness, and self-benefit. As for ‘lying’, that is of even greater gravity! When it comes to telling lies, the Venerable Master has said this: “The majority of people enjoy listening to lies. If you tell them the truth, they will be unhappy because they like to listen to lies.” Having formed a faction, this person will go about harming the public interest, at which time he will definitely be telling a pack of lies and uttering a whole load of rubbish. Doing whatever it takes to please people, he convinces them: “If you listen to us, we will give you such great benefits.” All these are lies that are spoken to deceive people. As a highly ambitious careerist himself, how much ‘benevolence’ can he offer people?

If we were to explain the character ‘仁’ (rén) in simpler terms, it is to spare a thought for others at all times and to do things that benefit people. It is exactly the same as what we have in Buddhism, whereby the Buddhas and Bodhisattvas universally cross over living beings. A person who sets up a faction is out to pursue selfish interests. As the character ‘私’ (sī) implies, such a person only thinks about himself at all times and in all matters. To him, the best thing is to climb on other peoples’ heads and ride roughshod over them. Therefore, as far as I am concerned, I am extremely put off by the character ‘黨’ (dǎng) because it reminds me of ‘結黨營私’ (*Form a clique to pursue selfish interests*). In turn, the character ‘私’ reminds me of people who are exceedingly ambitious.

【Venerable Master’s Commentary】

Genuine benevolence is devoid of factions, cliques or parties. Their very existence is already an indication that benevolence is lacking. What is the reason for this? The Book of History says: “*In the absence of partiality and factions, the kingly way is broad and vast. In the absence of factions and partiality, the kingly way is level and smooth. In the absence of transgressions and deviations, the kingly way is proper and upright.*”

Just now, Teacher Sun mentioned the Chinese idiom ‘結黨營私’ (*Form a clique to pursue selfish interests*). Where there are factions, ‘selfishness’ will rear its head. If there are no factions, then selfish concerns will be replaced by public-mindedness and impartiality. It is a pity that nowadays, every country in the world has its own factions that engage in ‘partisan politics’, with people defending members of their own faction and attacking those who do not. Here, the character ‘伐’ (fá) is used in the context of ‘征伐’ (zhēng fá), meaning ‘to launch a punitive expedition’. Therefore, as soon as factions are formed, contention and fighting will definitely follow, leading ultimately to wars and battles that, in turn, result in killing and slaughtering.

☞To be continued