

論語淺釋 (續)

The Analects of Confucius

(continued)

宣化上人講

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DHARMA TALK DHARMA RAIN | 法 語 法 雨

【里仁第四】

Chapter 4: Living in a Benevolent Neighborhood

總而言之，「觀過，斯知仁矣」：你觀察觀察他這過錯，你就可以知道他的為人是怎樣的。這個「過」也就包含那個「黨」在內了；他沒有說「觀黨，斯知仁也」，他那個過錯，也就跟著他那黨來的。譬如：土匪就是土匪一黨，小偷就是小偷一黨，要飯的就是要飯的一黨，讀書的就和讀書的那兒一黨，做生意的和作生意的一黨；可是學佛法的沒有一黨。因為學佛法——我提倡的佛法，是包括所有所有的人類、所有的眾生、所有的宗教，所以我們不要黨，佛教沒有佛教黨！

好像這個于樞機于斌，要在中國成立一個天主黨；這天主黨要是成立，那簡直是打倒世界的一切了。幸虧蔣介石還很聰明，就不准他成立這個天主黨；怕

In short, **by observing their faults, one will know how benevolent they are!** By making observations on a person's faults and mistakes, you will know what kind of a character he is. The word 'fault' (過 guò) includes the meaning of 'faction' (黨 dǎng) as well. Here, Confucius did not say: "By observing their factions, one will know how benevolent they are!" A person's faults and mistakes go hand in hand with his party or faction. For instance, bandits will band together with other bandits; petty thieves form their own gangs; beggars have their own cliques; scholars mingle with other scholars; and businessmen have their business associations. People who study the Buddhadharma, however, do not belong to any parties or factions. As the study of the Buddhadharma which I advocate is inclusive of the entire human race, all living beings and all religions, we do not subscribe to such an idea. There are no Buddhist parties in Buddhism!

Take, for example, Cardinal Yu Bin, who wanted to establish a Catholic Party in China. If it had been set up, it would have simply overthrown everything in the world. Fortunately, President Chiang Kai-shek was very smart and did not permit him to establish such a party, for he feared that the Cardinal would become the Heavenly Lord and that would put him in a fix. As there are no parties or factions in Buddhism, I want to oppose all groupings of this nature.

他作了天主，那又怎麼辦？所以佛教沒有個黨。因為佛教沒有個黨，所以我就作一個反對所有的黨——我也不是反對所有的黨，而是我要說服所有的黨，令他們明白有黨的這種錯誤。所以「無黨無偏，王道平平」。

「無反無側，王道正直」，也沒有反，也沒有側，王道是個正直的。這是在《書經》上說的道理，可惜我們人都把古訓這種的東西都忘了。

還有，你看！老師有老師的一個黨，學生就有學生一黨。那個老師偏心，哪個學生若和他有緣，他時時刻刻都很注意他、很提拔他，怎麼樣子什麼什麼的。這就是不公了！你教書的老師，應該好學生和不好學生都一律平等看待；不應該有所偏私，也不該私人討好某一個學生，和某一個學生來打交道，和某一個學生弄一種感情。這樣就壞了！這樣你學生也教不好，老師也走錯路了。

所以你們各位，現在青年人要處處都要學習；這個不是單單說這個社會上一般人，就是我們做老師的，你也不要黨，也不要偏袒哪一個學生。那聰明的和那個愚蠢的學生都要一樣看，不應該私人結好；私人結好，那就是結黨營私。

（八）子曰：「朝聞道，夕死可矣！」

【上人講解】

這個「道」，不錯！這就是人所共同遵循的一條道路。這條道路是什麼呢？就是大公無私。所以《禮記·禮運大同篇》上說的：「大道之行也，天下為公。」

我以前說過，儒教像小學似的，它不知道大學的課程；道教像中學似的，也不知道大學的課程。小學，它連大學的課程也不知道。所以孔子贊歎老子的道「猶龍」——像一條龍似的，是隱顯莫測、變化無窮的；由這句話，就知道他不太懂老子的道。那麼他是真不懂嗎？不是的；他也懂，可是他不說。

待續

It is not that I am pitting myself against all parties and factions; it is just that I want to convince them of the mistake of forming such divisions. This is what is meant by “*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. As there is no tendency to act contrary to or deviate from what is proper, the kingly way is a righteous one. These principles are expounded in the *Book of History*, but we people have entirely forgotten the admonitions of the ancients.

What's more, take a look! The teachers belong to one faction and the students belong to another. A teacher who is biased will look out for those students whom he or she has an affinity with, constantly showering attention on them, providing them with opportunities and doing all sorts of things. This is being unfair! As an educator and a teacher, you ought to treat all students, whether good or bad, with equality. You should not practice favoritism or privately ingratiate yourself with certain students, have dealings with them or develop relationships with them. That would be disastrous! Behaving in this way, you will not be able to teach your students to be good and, at the same time, you as the teacher will also go down the wrong path.

Nowadays, the young people still have a lot to learn in all respects. By this, I am not referring solely to the ordinary folks in society. Specifically, teachers must neither set up factions nor be partial towards any student. Treat both intelligent and dull students in a fair manner. You should not develop friendships with certain students privately, for that amounts to ‘*forming a clique to pursue selfish interests*’.

(8) The Master said, “If I could learn of the Way in the morning, I would have no regrets dying in the evening!”

【Venerable Master's Commentary】

Here, the word ‘Way’ (道 dào) is very apt! It refers to a path that everyone abides by. What is this path then? It is impartiality and selflessness. That is why it is said in the *Book of Rites – Evolution of Rites and Grand Unity Chapter*: “When the Great Way was practiced, there was fairness and impartiality throughout the land under Heaven.”

I have mentioned before that Confucianism can be compared to the level of primary school where the students have no knowledge of the college syllabus. Taoism is like high school and, similarly, the students know nothing about the college syllabus. Those in primary school do not even know anything about the high school syllabus. That is why Confucius praised the Way preached by Laozi as being ‘akin to a dragon’. It is just like a dragon, appearing and disappearing in an unpredictable fashion and displaying endless changes and transformations. From this statement, it can be inferred that Confucius did not quite understand the Way of Laozi. Now, is it the case that he really didn't understand? Not at all! He understood but did not talk about it.

To be continued