

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

所以你若明白做人之道了——做人之道是什麼呢？那個地方的含義，就是要大公無私。大公無私裏頭，就包括著沒有情慾，不爭，不貪，不求，不自私，不自利，不打妄語。我們這六大宗旨，用佛教的道理講也可以，用道教的道理也可以，用儒教道理講也可以；這是很實用的，很合用的，很合乎邏輯學的。

那麼為什麼早先人不這麼講呢？我告訴你們，這是我發表的。科學時代的佛教是什麼？就是六大宗旨；這是科學的佛教，很科學的，很邏輯學的，很合乎一般人的所用的。你們若不信，你們往儒教、道教、佛教合一合，都可以合得上的；三而一，一而三，這是很合用的一個方法。佛教裏講的戒律，說來說去，就是說的六大宗旨。

Suppose you have understood the Way of humanity. What exactly is it? It implies that you possess the qualities of public-mindedness and impartiality, which also encompass the following ideals: Not giving rise to passions and lust, not contending, not being greedy, not seeking, not being selfish, not pursuing personal advantages, and not lying. These Six Guidelines of ours make sense whether they are explained according to the principles of Buddhism, Taoism or Confucianism. They are very practical and adaptable guidelines that conform perfectly to logic.

Now, why is it that people in the past did not explain it as such? Let me tell you something: This explanation was put forward by me. What is Buddhism in the Scientific Age? It is just the Six Guidelines. This is scientific Buddhism – extremely logical and very suitable to the requirements of ordinary people. If all of you don't believe me, just combine the teachings of Confucianism, Taoism and Buddhism and you will find that their principles correspond with one another. The three are one and each one encompasses all three. This is a method that is most adaptable. What the Buddhist Vinaya talks about over and over again is none other than the Six Guidelines.

Since Confucius has brought up the topic of the 'Way', we will certainly

那麼孔子說這個道，我們當然講這個「道」字。這個道是個「首」字，首者，頭也；然後又加一個「走」字兒，說是就要你行。第一件事要什麼呢？就是要你去做去；你若不做，你說多少都是假的，都是在騙人呢！所以說：「說的一丈，不如行的一寸。」相差就十百之差，一倍和百倍相差得這麼遠。所以我們說「聞道」這個「道」，就是做人之道；不是旁的道，不是一定說是了生脫死那個道。就人之道你若了了，那就比你生死還重要。所以古人說：「人固有一死，死有重於泰山，有輕於鴻毛」；誰都會死的，可是那個死的價值，有比泰山分量都重，有像一根雀毛那麼輕的。雀毛是最輕的，沒價值的；言其死了沒價值的。

所以說「子曰」，「朝聞道，夕死可矣」：朝，就是早晨。朝夕，是很短的距離。就說你若聞到道了，雖然時間很短，你就死了也有價值的，也比你不懂得「大公無私」這個道理好得多。這個「聞」，也就是明白了。明白了，你然後就知道怎麼樣做人，這是都包括在內的。

我們明白這個「道」字，我以前講過，這個「道」字的根本就是什麼呢？就是一個真理。不錯了！方才孫教授講，是一個真理，就是真理；那個真理誰也推不翻的，誰也把它搖不動的。真理只是一個，沒有兩個，是絕對的，不是對待的；它沒有對待，那就是真理！

那麼這不能說是「佛法」，要講「道」。不錯！在儒教也可以講這個「道」，在道教也可以講這個「道」，在佛教也可以講這個「道」。不過我們不要攬統，不要說「孔子說佛教怎麼樣子」；你那麼樣一說，人家以為：「哦？孔子也是信佛的？」孔子當時是為佛教開路的，他並沒有敢公開提倡說有佛教，沒有的。那時候連「佛教」的名詞都沒有呢！所以你們研究學問的人，這種的步驟要懂得；你如果你不懂的話，你對人一講：「孔子說佛法…」啊！那人家的牙都笑掉了！這是一種學問的問題。

have to explain the character '道' (dào). It is a combination of the character '首' (shǒu), which means 'head', 'first' or 'foremost', and the character '走' (zǒu), which means 'walk' or 'move'. What is the 'first and foremost' matter? It is that you must go ahead and do it or practice it. If you do not put it into action, then however much you talk about it will still be false and you are just bluffing people! As the saying goes, "Mouthing words a feet long is not as good as practicing an inch of it!" The difference can be as much as between ten and a hundred, or even between one and a hundred. Therefore, the '道' mentioned in the line "If I could learn of the Way" refers to the Way of humanity. It is not any other way, nor does it necessarily refer to the way of ending birth and death. If you could perfectly comprehend the Way of humanity, that would be far more important than your own birth and death. This is why the ancients say: "A person dies but once, yet death can be as heavy as Mount Taishan or as light as a goose feather." Everyone has to die, but the value of one's death can be as weighty as that of Mount Taishan or as insignificant as that of a sparrow's feather. To compare someone's death with a sparrow's feather, which is the lightest object around and absolutely worthless, is to say that it is of no value at all.

The Master said, "If I could learn of the Way in the morning, I would have no regrets dying in the evening!" The character '朝' (zhāo) means 'morning'. Morning and evening are separated by a very short interval. In other words, if you are able to hear about the Way, then even if you have to die within a very short time, it is still worth it. This is far better than being ignorant about the principle of 'public-mindedness and impartiality'. The character '聞' (wén) also means 'understand', which includes the fact that, having understood the principle, you know how to conduct yourself as a person thereafter.

All of you understand the meaning of '道' (the "Way") as I have explained it before. What is the root of the character '道'? It is just the one and only true principle. That's right! What Professor Sun talked about just now was the true principle, which cannot be repudiated or discredited by anybody. There is only one true principle, not two; it is absolute and not relative. That which is devoid of relativity is the true principle!

Now, in this case, it is more appropriate to define it as the 'Way' rather than the 'Buddhadharma'. Although it is not wrong to say that the 'Way' can be explained in the context of Confucianism, Taoism or Buddhism, we must not make sweeping statements such as: "Confucius said this or that about Buddhism." Once you say this, people will think: "What? Confucius was a Buddhist too?" Confucius' role at that time was to pave the way for Buddhism but he refrained from promoting Buddhism publicly. Moreover, the term 'Buddhism' was not even in existence then! Therefore, those of you who are engaged in scholarly research must understand the sequence of events. If you ignorantly tell people: "Confucius said this about Buddhism....," they will laugh their heads off! This concerns your level of knowledge.

☞ To be continued

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