

論語淺釋 (續)

The Analects of Confucius

(continued)

宣化上人講

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【里仁第四】

Chapter 4: Living in a Benevolent Neighborhood

「義之與比」：這個「比」讀做「必」，就是比較、橫量；也就是遵從的意思。義，是義理，也就是個真理；又者，「義者宜也」，就是應該做的事。君子凡事都拿「義」來衡量看看，若是合乎真理、合乎道義，是人所應該做的事，他一定遵從這個義，會很勇敢地去去做去，所謂「當仁不讓」。

(十一)子曰：「君子懷德，小人懷土。君子懷刑，小人懷惠。」

「君子懷德，小人懷土」：這是對家庭的自私心和對國家的責任感的比較。這個君子他就願意布施，小人就願意發財，這是相對待的；布施就是

But makes objective assessments based on the principle of righteousness. The character '比' is pronounced as '必' (bì), which means 'compare', 'judge' or 'make an objective assessment'. In other words, he complies with certain principles. '義' (yì) refers to the principle of righteousness, which is true principle. Moreover, according to the definition 'That which is righteous is fitting and proper', it is a reference to something that ought to be done. In whatever he does, a gentleman uses 'righteousness' to weigh the pros and cons. If it accords with true principle, morality and justice and is something that a person should do, then he will definitely comply with 'righteousness' and bravely proceed with it. This is called '*stepping forward to shoulder a responsibility*'.

(11) The Master said, "A gentleman cherishes virtue whereas a petty person yearns for comfortable living conditions. A gentleman is mindful of the disciplinary laws but a petty person is concerned about obtaining favors."

A gentleman cherishes virtue whereas a petty person yearns for comfortable living conditions. This is a contrast between selfish concern for one's family and the sense of responsibility towards one's country. A gentleman delights in the practice of giving

德，發財就是土。

「君子懷刑」：君子他念茲在茲地能遵守法律，遵守國家的規則，奉行國法。「小人懷惠」：小人他就不顧一切，走私、販毒、不擇手段，去想要對他自己好，這是治家犯的毛病；那麼小人治家和君子治家不同，小人治國和君子治國也不同。

好像那個諸葛亮是「鞠躬盡瘁，死而後已」，他能「六出祁山」，無非想要把他的國家興起來。那個馬謖有點小聰明，可是誤了他的大事，因為這個，所以諸葛亮雖然不願意殺他，還是殺了他；「孔明揮淚斬馬謖」，這是一個治國的故事。

好像岳飛，就是個忠臣，就是個君子；秦檜就是個奸臣，就是個小人。秦檜只知道想要利益自己，想要賣國求榮；岳飛就是為的保護國土，結果秦檜把岳飛給害了。可是秦檜死了之後，跪在岳飛的墓前邊，人到那兒就踢他一腳；那個岳飛雖然說這已經都死了很久，人還是尊敬他，這都是義的表現，表現在君子和小人的分別上。

關公就是大義參天，他合乎義者就做，不合乎義者就不做。這種浩然正氣，所以千百年之後，一般人還是崇拜他。崇拜他什麼？就崇拜他這個氣，他這個氣節是頂天立地的，雖死猶榮。

方才孫教授說，要做一個真孝子，不要做一個偽君子。好像這個秦檜，這也是偽君子，也是賊子。那曹操奸得不得了，一點虧也不吃。在華容道被關公抓住了，因為他當初待關公是很好；所以關公在那個時候寧肯犧牲自己，把他放了。「捉放曹」，這就是古人的捨命救義。

那麼在古往今來，都是這個正之存在，邪的人不會存在。

but a petty person only wants to strike it rich – the two are direct opposites. Giving is an act of virtue; getting rich is a means to secure comfortable living conditions.

A gentleman is mindful of the disciplinary laws. A gentleman, with his thoughts focused on the present, is able to abide by the country's laws and regulations. **But a petty person is concerned about obtaining favors.** A petty person, driven by the desire for self-benefit, has no qualms about engaging in unscrupulous activities such as smuggling and drug trafficking. This is a shortcoming where managing one's family or household is concerned. Then again, the way in which a petty person manages his household or governs the state is different from that of a gentleman.

Consider the example of Zhuge Liang (a brilliant strategist and Prime Minister of the State of Shu during the Three Kingdoms period) who spared no effort in service to the state until his dying day. He “*launched six military campaigns against the Wei army at Mount Qishan*”. All that he hoped for was for his state to become powerful. However, his great plans were derailed by his subordinate Ma Su who tried to be clever and acted against his instructions. As a result, Zhuge Liang ordered his execution even though he was unwilling to do so. The tale “*Kongming sheds tears when executing Ma Su*” is about the method for governing a state.

Yue Fei, a patriotic general of the Southern Song Dynasty, is another example of a loyal official and gentleman. On the other hand, the Prime Minister Qin Hui was a treacherous official and a petty person who only knew how to benefit himself, betraying his country for the sake of power and wealth. Eventually, he had Yue Fei framed and killed all because the latter wanted to protect his country. However, after Qin Hui passed away, a statue of him was erected kneeling before Yue Fei's tomb so that people could go there and give him a kick. Although Yue Fei had already died a long time ago, people still respect him. He is a symbol of righteousness that brings to light the differences between a gentleman and a petty person.

Lord Guan, a famous general of the State of Shu during the Three Kingdoms period, possessed a great sense of moral justice that was as lofty as the heavens. He did whatever that accorded with justice and righteousness and refrained from doing whatever that was not. It is because of his tremendous energy of righteousness that people still worship him even after centuries have passed. What is it about him that people worship? They worship him for his moral integrity, which manifests as an indomitable spirit such that he remains an honored personage long after his death.

Just now, Professor Sun said that a person should strive to be a genuinely filial child, not a hypocritical gentleman. Characters like Qin Hui are not only hypocritical gentlemen, they are also traitors. Another example is Cao Cao whose craftiness is beyond description, for he refuses to take even the slightest loss. At one time, he was captured by Lord Guan at Huarong Trail. As he had treated Lord Guan quite well in the past, the latter would rather sacrifice himself and set him free then and there. This incident “Capturing and Releasing Cao Cao” is an example of how the ancients would lay down their lives for the sake of honor.

Now, since time immemorial, upright individuals have always prevailed over those who are deviant.

☞ To be continued

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