

# 論語淺釋 (續)

## The Analects of Confucius

(continued)

宣化上人講

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### 【里仁第四】

你若單學了而不實行，這是「說食數寶」，一點用都沒有的；所以說：「終日數他寶，自無半錢分。於法不修行，其過亦如是。」飯館子那個跑堂的，一天到晚叫這個菜名，那個菜名，前邊吵到後邊，後邊喊到前邊：「啥啥啥嘍！」可是他自己一口也沒有吃，這叫「說食數寶」，給人家數寶。

(十五)子曰：「參乎！吾道一以貫之。」曾子曰：「唯！」子出，門人問曰：「何謂也？」曾子曰：「夫子之道，忠恕而已矣！」

#### 【陳教授講解】

這一篇就是孔子講「吾道一以貫

### Chapter 4: Living in a Benevolent Neighborhood

If you only learn but do not put it into actual practice, it is the same as “talking about food and counting others’ wealth,” which is utterly useless. This is why it is said:

*Like one who counts the wealth of others  
But has not a penny of his own;  
Without practicing the Dharma,  
The fault of much study is the same way.*

For example, the waiters who work in the restaurants call out the names of the dishes day in and day out. They yell from the front to the back and from the back to the front: “Such-and-such a dish!” Yet, they do not get to eat even a morsel themselves. This is called “talking about food and counting others’ wealth”.

(15) The Master said, “Shen! My teachings are linked by one consistent principle.” Zengzi replied, “Yes!” After the Master left, the other disciples asked, “What is the meaning of that comment?” Zengzi explained, “All that our Master expounds in his teachings are faithfulness and forbearance!”

之」。那麼為什麼他對曾參講呢？因為曾子已經是修到有這個程度了。曾子是「吾日三省吾身」，天天都是省這個身，我又做什麼錯事呢？我為人不忠乎？在家不孝乎？對人不恕乎？忠，恕，孝，他都是天天是三省這三字。（孫註：曾子每日三省的是「忠、信、習」）所以孔夫子看見他按照著做，有這個功夫了；所以就對他講了，沒有對別的人。

那麼「吾道一以貫之」，這個「一」是什麼意思呢？就是你已經是修道，你已經懂得我所講的那個意思了。孔夫子所講的，就是完全就教人道、仁義。那麼你徹底由這個仁義做去，就不會錯的了，所以「一以貫之」，沒有別的了，不會錯了。

所以下邊孔夫子出去時候，門人就問曾子：「夫子講什麼呢？我們不懂啊！」曾子知道他們還不夠這個程度，所以沒有辦法解釋，就說：「喔！「夫子之道，忠恕而已矣。」忠，就是你的真心，你真正來做；恕，就是對人有仁愛，慈愛，人家做錯事，都寬恕他。

儒教講「一以貫之」，就是要你「家齊，國治，天下平」。就是要正你的心，你已經會修心了，你家庭沒有吵吵鬧鬧了，這個家就會齊；那麼這個國家就會治得很好，天下就會太平了。那麼孔子的目的，就是達到「天下太平」為止。

### 【孫教授講解】

我的看法，「吾道一以貫之」，這個孔夫子講，他講來講去，他所講的道理，就是「義」。這個義就是一個真理，道就是講道理了，這個理就是一個真理。我們知道世界上真理只有一個，真理是絕對的，不是相對的。那麼曾子他很了解，他是孔子很好的得意的學生，他知道的。

### 【Professor Chen's Commentary】

In this passage, Confucius says, “**My teachings are linked by one consistent principle**”. Now, why did he say this to Zeng Shen? It is because Zengzi had already attained a certain level in his cultivation. Zengzi once said, “**Every day, I reflect upon myself on three aspects.**” He practiced such introspections daily: Is there anything that I have done wrong? Have I been faithful in my conduct? Have I been filial at home? Have I treated others with forbearance? Faithfulness, forbearance and filiality – these were the three aspects on which he examined himself every day. [Jennifer Sun's note: Zengzi's three daily introspections are “faithfulness, trustworthiness and revision of one's studies”] Therefore, when Confucius noticed that he conducted himself according to the teachings and had attained the required skills, he said these words to him and not to others.

In the line “**My teachings are linked by one consistent principle**” what is the meaning of ‘one’? The implication is that since you are already practicing the Way (teachings), you ought to understand what I am talking about. What Confucius expounds on is entirely the Way of humanity, or rather benevolence and righteousness. If you were to put the concept of ‘benevolence and righteousness’ thoroughly into practice, you will not go wrong. As long as you follow the “one consistent principle”, there is no need for anything else and you will be fine.

Subsequently, after Confucius had left the room, the other disciples proceeded to ask Zengzi: “What was the Master talking about? We don't understand at all!” Zengzi realized that they were not of sufficient standard and that there was no way to explain it to them, so he said, “Oh! All that our Master expounds in his teachings are faithfulness and forbearance!” ‘Faithfulness’ (忠 zhōng) means conducting yourself in accordance with your true mind and applying genuine effort. ‘Forbearance’ (恕 shù) means treating others with a benevolent heart and loving-kindness, and forgiving them when they make mistakes.

In advocating “**one consistent principle**” as a guide, the Confucian teachings aim at achieving “*well-regulated families, well-governed states and peace throughout the world.*” In other words, you are required to rectify your mind. Once you know how to cultivate your mind, you will manage your family well and there will be no quarrels amongst family members. In this way, the country will be administered effectively and peace will prevail in the world. Now, Confucius' ultimate goal was to achieve *great peace throughout the lands under Heaven.*

### 【Professor Sun's Commentary】

Regarding the line “**My teachings are linked by one consistent principle,**” my view is that all the principles expounded by Confucius revolve around ‘righteousness’ (義 yì), which is a true principle. ‘道’ (dào) means to ‘speak’ or ‘explain’ the ‘genuine principle’ (理 lǐ). We know that there is only one true principle in the world and that it is absolute, not relative. Zengzi, being one of Confucius' best students, understood this very well.

☞待續

☞To be continued