

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



DHARMA TALK DHARMA RAIN | 法 語 法 雨

【里仁第四】

Chapter 4: Living in a Benevolent Neighborhood

「吾道」：我天天教你們所學的道，你知道是個什麼？這個地方，孔子就等一等——我告訴你當時的孔子的神氣。等一等，曾子也大約有點著急了，也不知道這個「吾道」倒是怎麼道啊？這在那兒有點著急了，孔子就說，「一以貫之」：這個「一」，是一個天地之始；這個「一」是個男女之始；這個「一」是一個陰陽之始；這個「一」是萬物的一個開始——就是一切一切的本，一切一切之母，一切一切的母體。

這個「一切一切之母」是什麼呢？方才孫老師講得也很對的，就是個理，就是一個真理；可是這個真理不絕對是的。那麼是相對的嗎？也不是相對的；在絕對、相對之間。那個絕

My teachings..... As for the doctrines that I preach to you every day, do you have any idea what they are? At this juncture, Confucius paused for a while (I'm telling you about the manner in which Confucius spoke at that time). During the pause, Zengzi was probably quite worried for he had no inkling what 'my teachings' were all about. Just as he was feeling anxious, Confucius continued: "**..... are linked by one consistent principle.**" 'One' is the genesis of heaven and earth, the progenitor of male and female, and the origin of *yin* and *yang*. 'One' marks the beginning of the myriad things: it is the basis, the source and the precursor of absolutely everything.

What exactly is the source of absolutely everything? Just now, Jennifer Sun explained it quite well. It is a principle, a true principle, but it is not absolute. In that case, is it relative? No, it is neither. It is somewhere in between absolute and relative. If it is absolute, then basically nothing exists. If it is relative, then there must be a 'second' entity. Therefore, 'one' is neither absolute nor relative. In an absolute state, even the 'one' does not exist! All of you should take note of this point. Since there is a 'one', then it cannot be absolute, otherwise everything ceases to be! As the *Sixth Patriarch's Platform Sutra* says: "Originally there is not a single thing: Where can dust alight?" [Sutra translation by Buddhist Text Translation Society]

對，根本就沒有了，什麼也沒有；相對的，就另外是個「二」。所以這個「一」也不是絕對，也不是相對的；那個絕對，連「一」也都沒有了！你們大家要注意這一點，有個「一」，那不是絕對的；絕對，就什麼也沒有了！「本來無一物，何處惹塵埃」？

那麼這個「一」，是人的生命開始；這個「一」，是萬物生命的開始。那麼由這個「一」的理而貫穿起來，當一切的理。你現在無論科學、哲學、醫學，這個學那個學，東學西學，南學北學，上學下學，都是離不了這個「一」。我講得很淺的，你們應該要懂；上下四方，乃至於這個天地，都是離不了這個「一」。因為什麼說它不是絕對的？它若是絕對的，剛才沒說「什麼也沒有」？它也不是相對的，所以就有個「一」。一以貫之，由這個一個真理，而貫穿到一切的真理上。

「曾子曰：唯」：曾子也就老老實實的，也就似懂非懂的。你說一定他懂嘛？他沒有懂；一定他不懂嘛？他又好像懂一點。所以他就：「是！」所以有的人說：「只因曾子一聲『唯』，誤盡天下多少人」，就說這一聲「唯」，把人都給弄糊塗了，就都不知道怎麼樣，連孔子其他的門人也都不知道了——當時顏回已經不在了，所以就沒有人給下個註解。

「子出」：孔子一想，這個曾參，你真懂了嗎？人家說是這樣嗎？那好！你懂了！孔子也就不管了，就走了。當時說這已經明白了，就走了，把這個儒教的心法傳給你了！

儒教的心法是什麼呢？也有十六字真言。就是：「人心惟危，道心惟微。惟精惟一，允執厥中。」「人心惟危」，危，是危險；「道心惟微」，微，是很微妙的。這兩個「惟」和「惟精惟一」，都是豎心那個「惟」，當只有講。「允執厥中」，允，是可以；執，是執持；厥，就是當「其，他的」那麼講。

「門人問曰：何謂也」：那麼孔子出去了，門人不明白，就問曾子說：「誼！怎麼回事啊？夫子方才講的什麼？」這個「夫子」，就是老師的一個名詞。

待續

Now, 'one' is the beginning of human life and the lives of the myriad things. Absolutely everything is connected by the principle of 'one'. Regardless of whether you are studying science, philosophy, medicine or any other discipline, you are not apart from the 'one'. I am explaining it in very simple terms, so all of you ought to understand. Everything above and below and in the four directions, including the heavens and the earth, is not apart from the 'one'. Why is it said that it is not an absolute entity? Was it not mentioned just now that if it were absolute, then 'nothing exists'? Since it is also not a relative entity, therefore it is known as 'one'. **Linked by one consistent principle** refers to all the true principles being connected together by this one, single true principle.

Zengzi replied, "Yes!" Zengzi responded in a very straightforward manner but he appeared to have only a hazy notion. Would you say for sure that he understood? No, he didn't. Is it certain that he did not understand? Then again, he seemed to understand a little bit. Therefore, he replied, "Yes!" For this reason, some people have commented: "All because Zengzi uttered 'Yes', how many people in the world have missed the point entirely!" Just this one word "Yes" has thrown people into confusion because they cannot make any sense out of it. Even the other disciples of Confucius were at a loss. At that time, Yan Hui was not around anymore and so there was no one to provide explanatory notes on this.

After the Master left. Confucius thought to himself: "Zeng Shen, do you really understand it? Was what I said really the case? Very well then! You have understood!" Confucius did not bother about it anymore and promptly left. Since Zeng Shen said that he had already understood, Confucius walked away thinking: "I have transmitted the core instruction of the Confucian teachings to you!"

What is the core instruction of Confucianism? Again, there is a sixteen-character verse:

*The human mind is fraught with danger;
Yet the mind of the Way is all too subtle.
Only with singleness of purpose,
May one grasp the doctrine of the Mean.*

The human mind is fraught with danger. '危' (wēi) means 'dangerous' or 'precarious'. Yet the mind of the Way is all too subtle. '微' (wēi) means 'subtle and wonderful'. The character '惟' (wéi) that appears on the first three lines has a 'vertical heart' radical and means 'only' or 'alone'. May one grasp the doctrine of the Mean. '允' (yǔn) means 'can' or 'may'; '執' (zhí) means 'hold' or 'grasp'. '厥' (jué) can be explained as a determiner (his, its, their).

The other disciples asked, "What is the meaning of that comment?" Now that Confucius had left the room, the other disciples who did not understand the conversation proceeded to ask Zengzi: "Hey! What's going on here? What was the Master talking about just now?" The word 'Master' (夫子) is a term of address for one's teacher.

To be continued