

論語淺釋 (續)

The Analects of Confucius (continued)

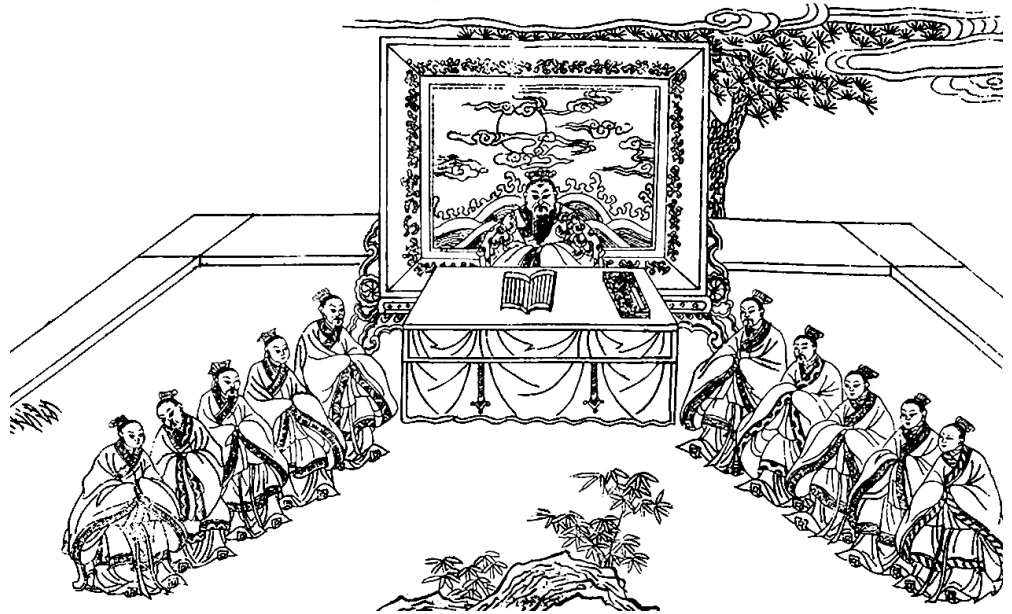
宣化上人講

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【公治長第五】

Chapter 5: Gongye Chang

這種喜，我相信不是就那麼微微地心裏歡喜；怎麼會說他喜呢？一定就在那兒跳起：「啊！哇！我歡喜！」這麼樣呱呱叫了，說：「這回你看！我是被選了，你們這些個人都是不行了。那好，我可能跟著老師走了！」就像你們這些個人，誰若和師父多講幾句話，你們就在那個地方，眼睛也紅了，又妒忌了，又障礙了，就要不高興。一樣的！

「子曰」：孔子一看他這麼跳起舞來了，於是乎就說，「由也，好勇過我」：這個仲由比我都有勇氣啊！我只是說說，喝！你看他高興得那個樣子，就跳起舞來了。「無所取材」：可是，他就是不知道我的意思。這「無所取材」就是他沒有真明白我的意思，我只是感歎之詞，我歎教化人不容易，就這個！我並沒有決定要去「乘桴浮於海」，我覺得還沒有這種勇氣；他比我還有勇氣，可是他沒有真正懂得我的意思。這不是說誤會，他就沒有懂；他「無所取材」，沒有判斷力。這是給他又下一個註解。

I believe this kind of joy is not merely a subtle delight that one feels in one's heart. What is the reason for saying Zilu was elated? He must definitely have jumped up and shouted, "Hooray, I'm so happy! Look at me! I have been chosen, which means you guys are not qualified. Well, it looks like I'll be joining our Teacher on his trip!" This is how you people behave too. If someone talks with me a bit longer, you turn green with jealousy, feeling obstructed and terribly unhappy. It is all the same!

The Master remarked. When Confucius saw him prancing about, he said, "**You surpasses me in his fondness for acts of courage.**" Zhongyou is much more courageous than me! I only made a casual comment but look at how happy he is, dancing around like that. **But my sentiments have eluded him.** Unfortunately, he does not know what I mean and has not truly understood my intent. I am only lamenting about how difficult it is to teach people to transform themselves. That's all! I do not really intend to ride on a raft and float out to sea. I don't think I am brave enough to do that. He has more guts than me but he does not really understand my meaning. This is not to say he misunderstood me; he just does not understand what I am driving at. My sentiments have eluded him because he lacks the power of judgement. This is yet another explanatory note about his character.

(八) 孟武伯問：「子路仁乎？」子曰：「不知也。」又問。子曰：「由也，千乘之國，可使治其賦也；不知其仁也。」「求也何如？」子曰：「求也，千室之邑，百乘之家，可使爲之宰也；不知其仁也。」「赤也何如？」子曰：「赤也，束帶立於朝，可使與賓客言也；不知其仁也。」

【上人講解】

「孟武伯問」：孟武伯就問孔子。「子路仁乎」：這個仲由，他對「仁」做到了沒有？

「子曰：不知也」：孔子說，這不知道了！為什麼不知道？就是他還沒做到呢！他對這個仁，連那個邊也沒有摸著呢！他粗裏粗氣那種樣子——拔劍而起，挺身而鬥的，就一勇之夫，沒有什麼智慧。這真要有仁了，就不會好勇鬥狠了，不會那麼樣子去用這個血氣之軀和人鬥。

仁者是對一切都好，這個「好」只是善，談不到慈，談不到！不錯！「仁」字裏頭有個「仁慈」的意思，但它就是個善。這個善是怎麼樣呢？就是戒的一個相；孔子講的這個「仁」，就是佛教講的戒的相，是一個外相，所以談不到是仁慈。那麼戒的外相，就是要你「諸惡不作，眾善奉行。」這個「仁」，就是「眾善奉行」。你們記得：不要把它提得那麼高！佛是講「慈悲喜捨」四無量心，至於這個「仁」，談不到它是慈悲喜捨，談不到四無量心，所以這個不能假借的。你若是那麼一假借啊，把佛教的價值都失去了。因為根本上儒教也講「仁慈」，那個「仁慈」只是個戒的樣子，剛剛往戒上講；那個「仁」就是「戒」的一個本相，還談不到本體——談不到戒體，它只是個戒相。為什麼呢？它是能看得到的，所以這是個戒相；就是「諸惡不作，眾善奉行」，「仁」的意義就這樣。

待續

(8) Meng Wubo inquired, "Is Zilu considered benevolent?"

The Master answered, "I do not know."

When asked again, the Master said, "You (Zilu's another name) can be employed to manage the military levies in a state of a thousand chariots, but I do not know whether he is benevolent."

"What about Qiu?" The Master replied, "Qiu can be appointed as an administrator in a town with a thousand homes or a fief of a hundred chariots, but I do not know whether he is benevolent."

"What about Chi?" The Master replied, "Chi can be given the duty of chatting with guests and visitors at Court while dressed in formal attire, but I do not know whether he is benevolent."

【Venerable Master's Commentary】

Meng Wubo inquired. Meng Wubo posed this question to Confucius: "Is Zilu considered benevolent?" Concerning Zhongyou, does he fulfill the criteria for benevolence?

The Master answered, "I do not know." Confucius said he had no idea at all! Why? It was because Zhongyou was not yet qualified to be termed 'benevolent'! In fact, he did not even have an inkling of what benevolence was all about! Rough and boorish, he was ready to draw his sword and step forward for a duel at any minute. He was a brave and bold person indeed but he did not have much wisdom. If truly benevolent, he would not be fond of bravery and fighting and would refrain from using his mortal body to fight with others.

A benevolent person treats everyone well but this is only goodness and cannot be said to be kindness—far from it! Yes, it is true that the word 'benevolence' has connotations of humanity and kindness but it is merely a form of goodness. And what is the characteristic of this 'goodness'? It is just one of the precept marks. The concept of 'benevolence' promoted by Confucius is a mark of the precepts taught in Buddhism. As it is an external appearance, you cannot even begin to talk about kindness. Now, for the external appearance of the precepts to manifest, one has to 'refrain from committing any evil and respectfully practice all good deeds'. Being 'benevolent' is to 'practice all good deeds'. All of you must remember this: Don't think too highly of this concept! Buddhism advocates the Four Unlimited Aspects of Mind – kindness, compassion, joy and giving. As for 'benevolence', it cannot be said to be the same as the Four Unlimited Aspects of Mind and therefore cannot be considered a substitute. If you use it as a substitute, the value of Buddhism will be lost. Basically, Confucianism also talks about 'kindness' but it is only an appearance of the precepts and serves as an introduction. 'Benevolence' is a basic appearance of the precepts but not its fundamental substance. Far from being the precept substance, it is merely a precept mark. What is the reason? It is because it can be seen. The meaning of 'benevolence' is none other than 'refraining from committing any evil and respectfully practicing all good deeds'.

To be continued