

論語淺釋 (續)

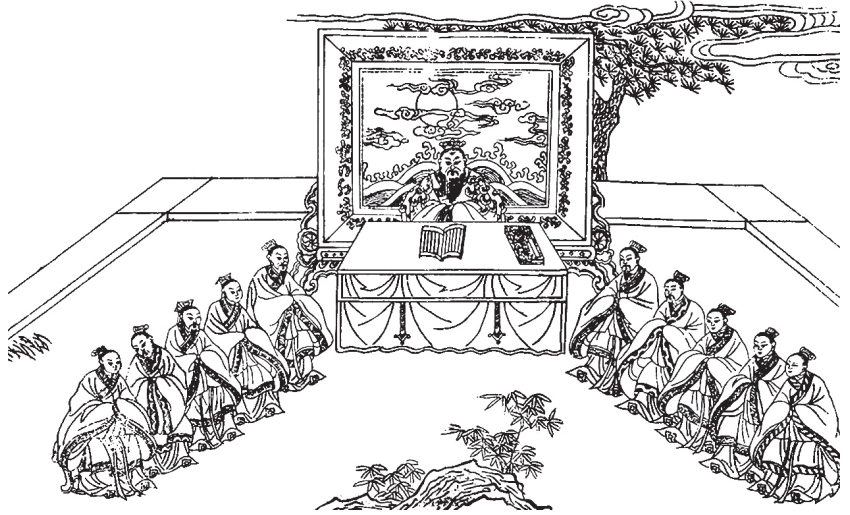
The Analects of Confucius (continued)

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



【公治長第五】

Chapter 5: Gongye Chang

所以佛教講的道理，不能說孔子不知道，因為孔子是水月童子乘願再來的；他如果不是一個菩薩再來，也沒有那麼大的智慧，他不能「三十而立，四十而不惑，五十而知天命，六十而耳順，七十而從心所欲，不踰矩」。「不踰矩」這種的地位，已經就到那不犯一切的戒律了；他若沒有真功夫，怎麼會不犯戒律呢？不犯戒律，那從來都是「諸惡不作，眾善奉行」的。你看孔子，他也沒有為他自己的財、色、名、食、睡想過的，所以到處周遊列國，都是「為他人作嫁衣裳」、「捨己田而耘人田」！他因為自己也得道了，所以要「以此道覺此

As Confucius was the Water Moon Pure Youth who had come back riding on his vows, it cannot be said that he was ignorant of the Buddhist principles. If he was not a returned Bodhisattva, he could not have possessed such great wisdom or accomplished what he claimed as: “At thirty, I had established myself; and at forty, I was no longer perplexed. At fifty, I knew my destiny; and at sixty, everything was pleasing to my ears. By the age of seventy, I could do anything according to my heart’s desire without transgressing the rules.” [Analects Chapter 2] A person who does not transgress the rules has already arrived at the stage where he will not violate any of the Buddhist precepts. Without genuine skill, how could he possibly avoid violating the rules and precepts? One who never breaks the precepts is one who always ‘refrains from committing any evil and respectfully practices all good deeds’. Look at Confucius – he never thought about satisfying his own desire for wealth, sex, fame, food and sleep. Therefore, he travelled extensively to the various states, in a sense ‘sewing somebody else’s trousseau’ or ‘abandoning his own fields to till others’ fields instead!’ [These two expressions mean doing work for others with no benefit to oneself.] As he had already attained the Way, he wanted to ‘use this method to awaken the people’ by sharing his knowledge with everyone. A pioneer’s job is an extremely difficult one indeed!

Human nature refers to a person’s inherent nature. What exactly is “inherent

民」，願意把他所知的道理，令一般人也都知道；這種開路先鋒的工作，也是非常艱鉅的。

「性」就是自性，自性是什麼呢？自性就是佛性；不過那時候不能說，不能說有佛。因為你要說有佛，把人都嚇壞了，人都不知道什麼叫「佛」；所以只可以說個「性」，性，就是自性。

「天道」，天道是無形的，是自然的，你看不到它，也聽不見的；視之不見，聽之不聞，嗅之無味，你說，這說了誰相信？現在的人都說：「我沒看見，我不相信；我也沒聽見過，更不相信。」那麼當時亦復如是，也是這樣的。

所以子貢說「不可得而聞也」，不是沒聽到，聽到了！你不要以為那個「聞」，就是聽到了；他聽到了，可是怎麼樣？又說「不可得而聞也」，就是不明白了。因為太高深了，一般人不曉得。文章是有形有相的，天道是無形的，所以「不可得而聞」，我不明白啊，我不曉得啊，就是這個「I don't understand」，就這個。就是像你們現在，一問什麼問題：「I don't know！」就這個，沒有什麼，很簡單，I don't know！講無為法，I don't know，那夠了！

（十四）子路有聞，未之能行，唯恐有聞。

【上人講解】

「子路有聞，未之能行」：子路這個人是實行家，落實政策，講躬行實踐，有做到才算；「先行其言而後從之」，要先做。子路雖然聞到這個教誨的道理，但是他「未之能行」，還沒有做到呢！譬如不爭，他還爭呢！還粗裡粗氣地拔劍而起，挺身而鬥：「為什麼你要這樣子？我不許可！」他就要爭。那麼他沒有做到不爭，所以就不要再多學了。「唯恐有聞」：這「有聞」，就是再得到教誨的道理。他怕聽多了也沒有做到，把那些個理論也都浪費了。

nature.” It is none other than the Buddha-nature. At that time, however, the name “Buddha” could not be mentioned because people did not know who he was and would be terrified. For this reason, Confucius could only talk about “human nature,” which is essentially one’s self-nature or inherent nature.

The Way of Heaven refers to the intangible, natural order of all things. It is invisible and inaudible. One looks but cannot see it; listens but cannot hear it; smell but cannot detect any scent. If you tell people about it, will anyone believe you? Modern-day people always say, “If I don’t see it, I don’t believe it. If I haven’t heard about it, all the more I won’t believe it.” Way back in those days, it was a similar situation too.

Therefore, Zigong declared that such ideas were difficult to understand. It was not that he did not hear about such concepts. He did hear them! Do not think that the character “聞” (wén) only means “hear.” He heard about such things but then, what happened? He found them difficult to understand. Such principles are so lofty and profound that ordinary people simply cannot understand them. Classical literature and ritual institutions have tangible forms whereas the Way of Heaven is invisible and intangible. This was why he said, “I don’t understand.” I don’t know anything about it, period! It is the same with you people now. The moment someone asks you a question, you say, “I don’t know!” It is very simple; there is nothing more to it. When the topic of the unconditioned Dharma is brought up, just a simple “I don’t know” is enough to end the discussion!

(14) If Zilu heard about a certain principle but had yet to put it into practice, he would hesitate to learn any new ones.

【Venerable Master’s Commentary】

If Zilu heard about a certain principle but had yet to put it into practice. Zilu was a doer and was good at implementing government policies. What mattered to him was actual practice, and he strove to apply the principles he had learned. In his view, actions should come first, which is the same idea previously discussed in the *Analects Chapter 2*: “His actions take precedence over his words, and are spoken of only subsequently.” In this case, Zilu was taught a certain moral principle but he had yet to put it into practice. He had not applied it to himself yet! For example, when it came to the guideline of not contending, he still liked to contend with others. Rough and boorish, he was ready to draw his sword and step forward for a duel at any time. Expressing his displeasure at the other party, he would yell: “Why are you behaving in this manner? I won’t allow it!” As he still had a tendency to fight with others and could not abide by the guideline of not contending, he refrained from learning new principles. He would hesitate to learn any new ones. Here, “有聞” (yǒu wén) means receiving further teachings or instructions. He was afraid of listening to other new theories because they would all be a waste if he could not put them into practice.