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DHARMA TALK DHARMA RAIN

# 論語淺釋 (續)

## The Analects of Confucius

(continued)



宣化上人講

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Lectures by the Venerable Master Hua

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### 【公冶長第五】

### Chapter 5: Gongye Chang

(二十一) 子曰：「甯武子，邦有道則知，邦無道則愚。其知可及也，其愚不可及也。」

#### 【上人講解】

「子曰」：孔子說。「甯武子，邦有道則知」：甯武子是衛國的大夫，這個人是「知己知彼，知進知退」。他的智慧用到當然上，不是亂用。怎麼叫「當然」呢？就是為大眾貢獻出他自己的智慧，來為國家、老百姓服務。

「邦無道則愚」：可是他看這個道不能行了，這個道路行不通了，因為那個國家混亂了，政治顛倒了；政治顛倒，他這個力量也不能把

(21) The Master said, “Ning Wuzi displayed wisdom when his state was well-governed, but appeared foolish when it was ill-governed. His wisdom can be equaled but his foolishness cannot be matched.”

#### 【Venerable Master’s Instructional Talk】

The Master said. Confucius said this. Ning Wuzi displayed wisdom when his state was well-governed. Ning Wuzi, a court official in the State of Wei, was a person who understood himself and understood others, and who also knew when to advance and when to retreat. He made use of his wisdom in an appropriate manner, not in an indiscriminate fashion. What is meant by ‘appropriate’? It means that he contributed his wisdom for the good of society, serving his country and the common people.

But appeared foolish when it was ill-governed. The time came when good governance was no longer practiced, as if all the paths and roads were blocked and unpassable. This refers to the chaotic situation in the state resulting from bad governance. Witnessing the confusion and disorder, Ning Wuzi was aware that his strength alone would not be able to turn the tide and that employing any form of wisdom would be of no help to the state. Therefore, he decided to lie low, as in the saying: “Hide one’s light and conceal one’s tracks.” That’s right. Just as

它挽回來，用什麼樣智慧也沒有法子幫助這國家。所以他就自己在那兒隱遁，所謂「韜光晦跡」。不錯，方才果某講，他就是韜光晦跡！

「其知可及也，其愚不可及也」：甚至於他表現出的智慧，不是為他自己想要出風頭，想要人家來讚歎他，想要人家對他有好印象，不是那個。他就是我行我素，我盡上我的能力、我的智慧、我的本份了，盡我的責任就夠了，不是說我給人家看。這給人家看——你們以後每一個人都記著：我們做的事，不是盡給人家看的。我們自己要能對得起自己，對得起父母、祖先，對得起佛、菩薩，我們要「仰不愧於天，俯不作於人」。我們不要盡想自己，那麼求名、求利，想要得到一個第一，這個就是完全錯了！所以季文子他並沒有想他死了以後，君王會給他一個名字叫「文」。

這個甯武子有智慧，他在國家上軌道的時候——這叫「有道」，就是走到政治正大光明的道路，沒有黑暗；他就盡量用他的智慧來治理國家。治理國家並不是為自己出風頭，就好像治理道場也一樣。治理道場並不是說：「我是第一，我是怎麼樣了不起的。」這要盡上自己的責任。你的名是第一，你做的不是第一，那根本就是錯因果！所以必須要以身作則，令一般人佩服；不是用自己的名譽、地位來壓迫旁人，這不可以的。在什麼情形下，如果都不能以德服人，那麼人都是會要造反的，人都會不佩服的；所以時時刻刻都要以德服人，不是以力量服人，不是來到處稱霸王。

one of my disciples mentioned just now, he hid his talents and adopted a low profile!

**His wisdom can be equaled but his foolishness cannot be matched.** The wisdom that he displayed was not for the purpose of seeking publicity. He did not hope to create a good impression on others so that they would heap praise on him. Certainly not! He was a person who acted in accordance with his role, saying: "As long as I have exerted myself to the best of my ability and wisdom, and have fulfilled my duties and responsibilities, that is sufficient. I don't need to show off to others." Each and every one of you must remember this: Do not do anything just for the sake of showing off to others. We must be fair to ourselves, and not disappoint our parents and ancestors or the Buddhas and Bodhisattvas. We should live according to this guideline: "Looking up to Heaven, our conscience is clear; facing humanity, we have nothing of which to be ashamed." We must not think of ourselves all the time, seeking fame and fortune and wanting to be 'first' in everything. That is absolutely wrong! For sure, Ji Wenzhi did not hope that the state ruler would confer on him the posthumous title of 'Wen' after his death.

Ning Wuzi was a wise person. When his state was well-governed, meaning that the affairs of state were conducted in a principled way and everything was done properly and aboveboard, he made full use of his wisdom to help in its administration. The purpose of governing a state or country is not to enjoy the limelight and this also applies to the management of monastery or bodhimanda a Wayplace. Managing a bodhimanda is not for the sake of telling people: "Look, I am the best one here! See how terrific I am?" A person in such a role has to do what duty dictates. You may be the best in name but if the results of your work are not also the best, then you are basically committing an error in cause and effect! Therefore, one must set an example in order to gain people's admiration. Using one's reputation or status to oppress others is simply not right. Whatever the circumstances, if you are unable to win others over with your virtue, they will have little regard for you and may even rebel. Therefore, at all times, use virtue instead of force to convince people. Do not act like a tyrant wherever you go.

Now, Ning Wuzi was able to make good use of his wisdom when the state was well-governed. On the other hand, when it was ill-governed, he was powerless to turn things around and so he hid his light, concealed his tracks and refrained from showing his ability. When he displayed his wisdom, he was not seeking recognition. No, he was not interested in it! As it is said, "When there is unexpected praise, there is also overly demanding criticism." He did not harbor such hopes, (for recognition,) yet he acquired a good reputation. After he passed away, the state ruler and court officials conducted an appraisal of his character and decided to confer on him the posthumous title of 'Wu' (武), meaning 'valiant'.

那麼甯武子，在邦有道的時候，他能善用其智；在邦無道的時候，他的力量達不到了，他就韜光晦跡，就不那麼鋒芒外露。他用智慧的時候，也並不是說求人知道他，不是的，他不求這個！這是「有不虞之譽，有求全之毀」，他沒有存這個希望，他就得到了。所以他死了之後，君王和文武百官來評論他，封給他一個諡號叫「武」。

這個「武」，就是他很有果斷的，他能以當機立斷，他能以有「出乎其類、拔乎其萃」這種的見解，這種的智慧，和這種的愚癡——這種愚癡，就是一種「藏器待時」的行為；這種愚癡，是「於國家危亡時，為國盡愚忠，別人難以做到」。並不是說，怎麼樣他為自己，怕自己死。若對大家有利益，他就是自己死也沒有關係；若對大家沒有利益，他就是死了也是沒有價值的。所以在中國有一句話：「人固有一死，死有重於泰山，有輕於鴻毛。」有的死，那種份量就像泰山那麼重，有的就像一片鵝毛那麼輕；所以這死與死不同的。

（編按：甯武子，姓甯，名俞，諡武，後人稱為甯子、甯生、甯武。是春秋時期衛國的上卿大夫，輔政十餘年，歷經衛文公、衛成公。甯武子輔佐衛文公時期，就嶄露智慧，任賢使能，使國穩民安；到衛成公時代，由於成公荒淫無道，衛國再次陷入動亂之中，甯武子就退居幕後，韜光養晦，藏器待時。）

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你們不管是什麼程度的學歷，都要練習講法；我也不論你是邪皮、正皮，是東皮、西皮，都要參加這行列。既是出家人就要做法師，在家人做居士，都要會講法、會說法。

卍待續

The title 'martial' implies that Ning Wuzi was a resolute person who was able to make prompt decisions. Compared to his peers, his views and understanding were truly exceptional, and so were his acts of wisdom and foolishness. By behaving foolishly, he was, in fact, waiting for the right moment to demonstrate his ability. For example, his expression of stubborn loyalty to the state when it was on the brink of collapse was something that others found hard to emulate. This is not to say that he acted out of self-interest and was concerned only for his own survival. If it was of benefit to everyone, he had no qualms about giving up his life. Conversely, if it was of no benefit to anyone, his death would not be of any value. In this regard, there is a Chinese saying: "A person admittedly dies but once, yet death can be as heavy as Mount Tai or as light as a goose feather." The value of one's death can be as weighty as that of Mount Tai or as insignificant as that of a goose feather. There is a difference between the two.

[**Editor's Note:** Ning Wuzi – His surname was Ning, given name, Yu, and his posthumous title was 'Wu'. Later generations called him Ningzi (Master Ning), Ningsheng (Gentleman Ning) or Ning Wu. A senior minister in the State of Wei during the Spring and Autumn Period, he assisted in state administration for more than a decade during the reigns of Duke Wen and Duke Cheng. When he was serving Duke Wen of Wei, he distinguished himself by his wisdom, employing people of virtue and ability and contributing to the peace and prosperity of the state. By the time of Duke Cheng's reign, as the latter was a profligate ruler devoid of principles, the State of Wei, once again, descended into chaos. In this situation, Ning Wuzi retired backstage, adopted a low profile and bided his time.]

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No matter your level of education, all of you have to practice lecturing on the Dharma. I don't care whether you are Tom, Dick or Harry, you have to join our ranks. If you are a left-home person, your duty is to be a Dharma Master; and if you are a householder, your role is that of a lay cultivator. Therefore, all of you must know how to lecture on the Dharma and explain it to others.

卍To be continued