

# 論語淺釋 (續)

## The Analects of Confucius

(continued)



宣化上人講

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### 【公冶長第五】

### Chapter 5: Gongye Chang

(二十三) 子曰：「伯夷、叔齊，不念舊惡，怨是用希。」

(23) The Master said, “Boyi and Shuqi did not keep in mind the past wrongs committed by others, and so there was little cause for resentment.”

#### 【上人講解】

「子曰」：孔子又說了，「伯夷、叔齊」：伯夷和叔齊，是孤竹君的兩個兒子，伯夷是個老大；叔齊呢？方才陳教授說是老三，那麼或者是老二、老三。古來的人分「孟、仲、叔、季」，又是「伯、仲、叔、季」。孟，也說「伯」，就是老大；仲，就是第二；叔，就是第三個；季，就是第四。那麼這伯夷和叔齊，「不念舊惡」：他們不會記別人過去的壞處或者對自己不好的

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

**The Master said.** Confucius spoke again. Boyi and Shuqi were the sons of the Lord of Guzhu State. Boyi was the eldest son, but what about Shuqi? Just now, Professor Chen mentioned that he was the third son. Perhaps he was the second or the third. This is because in ancient times, brothers were differentiated according to the order of their births as Meng (or Bo), Zhong, Shu and Ji. Meng (or Bo), refers to the eldest brother; Zhong is the second; Shu is the third; and Ji is the fourth. Now, **Boyi and Shuqi did not keep in mind the past wrongs committed by others.** They did not bear grudges against people who did terrible things or treated them badly in the past. Whatever it was, they requited ingratitude with kindness. **And so there was little cause for resentment.** Therefore, the people who resented or hated them were few

地方，總是以德報怨，「怨是用希」：所以怨恨他們的人就很少了。

他們兩位一生來就很清高，清高到什麼程度呢？就是不願意做國君；他們的父親是孤竹國的國君，本來應該傳位給伯夷，伯夷不要。伯夷不要做國君，他不說他不願意做國君，也不說他願意做國君，他說：「哎！我沒有那麼大的智慧，管理不了那麼大的國家大事，我要讓給我弟弟。」那麼讓給弟弟，這個弟弟也是跟著哥哥學；弟弟看哥哥不做國君，他也不做，所以兩兄弟就棄國而出走了，就不做國君。這兩人走了，大約他們最小的弟弟做國君了。

他們出走到什麼地方？那時候，周文王在岐山的下邊治理他那個國家，「三分天下有其二」。在那個時候，天下有三分，有二分都傾向周文王，殷可只有一分；可是周文王還是那麼老老實實地忠於殷朝，殷朝那時候已經就沒落了。

等到紂王——為什麼武王伐他呢？就因為他無道，他「斫朝涉之脛，剖賢人之心」，所以就怨聲載道。即使這樣子，周文王還是「以服事殷」；所以孔子說：「周之德，其可謂至德也已矣。」周文王是有德行，也是個聖人！

周文王也有五眼，一般人說他會爻卦。那時候沒有監獄，講「畫地為牢」，這就是周文王興出來的。周文王把犯罪的人抓住了，他就把地畫一個圈，說：「你就在這個圈裏

and far between.

These two brothers were, by nature, morally lofty individuals. How great was their loftiness? Both were unwilling to succeed their father as the ruler of the State of Guzhu. The rightful heir was Boyi but he declined the offer. He did not say whether he was willing or unwilling to be the ruler but only said, "Hey, I don't have such great wisdom to manage all those important affairs of state! I wish to step aside in favor of my younger brother." The younger brother, however, followed the elder brother's footsteps and refused to be the state ruler too. In the end, both brothers abandoned everything and left. With their departure, the rulership was probably assumed by their youngest brother.

After leaving their home state, where did Boyi and Shuqi go? At that time, King Wen of Zhou was governing his state at the foot of Mount Qi, having 'gained two-thirds of all under Heaven'. This means that he had gained the allegiance of two-thirds of the country whereas the Yin ruler had the support of only one-third. Nonetheless, King Wen remained a loyal subject of the Yin Dynasty, which was already on the decline.

Later, King Wu of Zhou (the son of King Wen) led a punitive expedition against the Yin ruler, King Zhou. Why? It was because the latter was a tyrant with no morals. It was said that he 'sliced open the shins of innocent people wading across a stream in the morning, and ripped out the heart of a virtuous person'. The grievances of the people were heard everywhere. In spite of this, King Wen 'still submitted himself in service to the Yin regime'. This was why Confucius remarked, "The moral virtue of the Zhou Dynasty can be said to be the loftiest virtue." With such virtuous conduct, King Wen was indeed a sage!

What's more, King Wen possessed the spiritual powers of the Five Eyes. It is generally said that he knew how to use lines and hexagrams for divination. In those days, there were no prisons and it was King Wen who devised the method of 'confining people within a circle drawn on the ground'. After capturing a criminal, he would draw a circle on the ground and order the person: "Stand within the circle and don't move. If you step out, I will know!" What was the purpose of this? The circle drawn on the ground served as a place where the criminal could repent his wrongdoings. Even if he were to run away, his whereabouts would be known. Just by taking one look with his Five Spiritual Eyes, King Wen knew where the criminal had escaped to. He would then send his guards to capture him and imprison him in the circle again. The general opinion is that he was knowledgeable about the hexagram symbols and lines. By doing some calculations, he

邊站著，你不能走；你要是走，我也知道你！」因為什麼他畫地為牢叫犯人在那個地方？那畫地為牢，也就是悔過之處；這個犯人要是跑了，跑到什麼地方他都知道。因為他有五眼，他一看就知道這人跑到什麼地方；派人到那個地方把犯人抓回來，然後還放到畫的圈子那個牢裏頭。一般人說他會爻卦，一算就知道這人到什麼地方去了，這也是可能的。

周文王有一百個兒子。他不是轉輪聖王，轉輪聖王（金輪聖王）有一千兒子；那麼他有一百個兒子，可以說是一個鐵輪王了——在中國來說，這是王於一洲，算個鐵輪王。他因為有五眼，所以誰也瞞不了他；可是他還愛民如子，養老尊賢。

文王發政施仁，先在「鰥寡孤獨」這四種窮人上用功夫。什麼叫「鰥寡孤獨」呢？「老而無妻曰鰥，老而無夫曰寡，幼而無父曰孤，老而無子曰獨」：男人老了，沒有太太了，這叫鰥夫；女人老了，沒有丈夫了，這叫寡婦；年幼的人，沒有父母了，這叫孤兒；老年的人，沒有了兒子，這叫獨老。這「鰥寡孤獨」四大類，文王就養這四種的窮人。所以孤竹君這兩個兒子國君不做了，也找一個養老的地方；於是乎，從他們自己的國家就跑到周所管轄的地方來住，就吃現成的來養老。

可是，這國家也多變，文王死了之後，武王就要把殷朝取而代之；為什麼武王伐紂呢？因為紂王太殘忍了，就因為他無道，他「斫朝涉之脛，剖賢人之心」，民眾怨聲載道，所以武王就伐紂。這個時候，

knew the whereabouts of a person. Such a thing is not impossible.

Compared to a Gold Wheel-turning sage king who has one thousand sons, King Wen of Zhou had only one hundred sons. Furthermore, as the ruler of China, he only ruled over one continent. Therefore, by these standards, he could be considered an Iron Wheel-turning sage king. By virtue of his Five Spiritual Eyes, nobody could deceive him. He cherished his subjects as if they were his own children, caring for the elderly and honoring the worthy.

In applying the policies of benevolent governance, King Wen began with the four classes of forlorn people: Widowers, widows, orphans and the solitary. What do these terms mean? Old men who have lost their wives are called widowers; old women who have lost their husbands are called widows; young children who have lost their parents are called orphans; and old people without children are called the solitary elderly. King Wen took good care of these four major groups of destitute people. Now, the two sons of the Lord of Guzhu did not want to succeed their father as state ruler and decided to look for a place to live out their lives. Therefore, setting out from their native state, they travelled to the land under Zhou administration where they settled down in retirement and ate whatever was available for sustenance.

The events in a state or country, however, are ever-changing. After the demise of King Wen, his successor, King Wu, decided to overthrow the Yin Dynasty and replace it with his own regime. Why did King Wu want to lead a punitive expedition against King Zhou of Yin? It was because the latter was too cruel and depraved. As mentioned, he 'sliced open the shins of innocent people wading across a stream in the morning, and ripped out the heart of a virtuous person'. Complaints of the populace filled the streets, prompting King Wu to embark on a military campaign to depose King Zhou. It was at this time that Boyi and Shuqi 'clutched the reins of King Wu's horse and remonstrated with him'. Both of them rode their horses to meet King Wu and tried to dissuade him: "May we ask Your Highness, since time immemorial, is it right for a subject to kill his sovereign? We hope you would call off this expedition against King Zhou!" However, King Wu would not listen to them.

The two brothers were terribly upset when their advice fell on deaf ears, and so they said, "Very well! Since the House of Zhou is so violent and cruel and insists on staging an armed rebellion to attack the sovereign, we shall not eat any of your food!" As a result, they 'felt ashamed to eat the grain of Zhou'. The character '粟' (sù) means 'millet' but also refers generally to all the different types of

伯夷、叔齊「叩馬而諫」，兩個人騎著馬就去見周武王，說：「我請問你，自古以來，做臣的有把君王給殺了的嗎？希望你還不要去伐紂了！」武王不聽。

不聽，他們兩個人就很不高興了：「好了！你這個周這樣的兇，這樣的殘忍，要去犯上，要去作亂，好了！我們不吃你的飯了！」所以就「恥食周粟」，就不吃周朝的糧食。這個「粟」就是糧食，所有的糧食都叫「粟」，粟米。那麼就到首陽山「採薇而食」，就吃那個薇。薇是山上生的一種野菜，據說就是一種蕨菜；就在那兒採這個吃。

等武王伐紂成功了，他們在那兒還是吃野菜，不吃糧食；有人就到那兒故意說，就來找麻煩：「你在這個山上，現在『普天之下，莫非王土；率土之濱，莫非王臣』，現在所有的都歸周朝的領土了，你們不吃他的糧食，可是你們在山上吃這個野菜，一樣也都是周朝的嘛！也都是在周朝的管轄之內。你們又有什麼清高呢？有什麼了不起啊？」就故意這麼去譏刺他，也就希望他們出來給世界做一點事情。

這個人其實也弄巧反拙了，為什麼？這兩個人的脾氣很大的，也很古怪的：「好！蕨菜是周朝的？不吃你的！」兩個人就什麼都不吃了，餓死在那兒。你看，是不是很愚癡？雖然你看這是愚癡，但是這是有骨頭，有一種氣節，所以後人稱他們為「聖之清者」——就是非常清高，沒有貪心，國君位都不要了。

這樣的人，世界上是很少的，很少有這麼笨的人；所以我也就中這個「毒」了，什麼也就都不要了。今天告訴你們，我中毒已深了，沒有法子把這個毒除去，就是洗腦也洗不乾淨了。

grain. They then made their way to Shouyang Mountain where they 'picked ferns for food'. '薇' (wēi) is a wild vegetable commonly found growing on the mountains and is said to be a type of fiddlehead fern. They settled down there and survived by eating these wild ferns.

By the time King Wu succeeded in his punitive expedition against King Zhou of Yin, Boyi and Shuqi were still there eating wild vegetables while refusing to eat any grain. Now, someone who had the intention of making trouble came to taunt them: "You are residing on this mountain. It is said that 'beneath the vast Heaven, all the land belongs to the king; and throughout this entire land, every person is the king's subject'. All the territories now come under the rule of the Zhou Dynasty. Even though you don't consume their grain, you are eating these wild vegetables on the mountain which belong to the Zhou Dynasty all the same! All these are within the jurisdiction of Zhou. Therefore, how could you consider yourselves morally lofty? What's so terrific about you two?" By purposely ridiculing them, that person was hoping that they would come out of seclusion and make some contribution to society.

It turned out that the troublemaker outsmarted himself. Why? The two brothers had huge tempers and were also very strange. They replied him, "All right! The fiddlehead ferns belong to the king of Zhou? We shan't eat them, either!" From then on, both of them refused to eat anything and subsequently starved to death. You see, isn't that very stupid? You may think they are stupid but, in fact, they have backbone and are persons of integrity. This was why later generations praised them as 'the pure ones among the sages', which means they were extremely lofty individuals. They did not have any greed and were even willing to forego the position of state ruler.

Such foolish people are very rare in the world. I am affected by this 'poison' too and that is why I do not want anything at all. Let me tell all of you today: I am already severely poisoned and there is no way to get rid of it. Even brainwashing will not help to clear it up.

☞待續

☞To be continued