



## 《論語淺釋》

(續)

### The Analects of Confucius

(Continued)

宣化上人講 Lectures by Venerable Master Hua

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#### 【學而第一】

「敏於事」：敏，是「敏捷」，對什麼事情要做的，不要拖拖拉拉。你要翻譯經典，就翻譯經典，不要等著：「喔！我要拖一個禮拜之後再開工。」等拖一個禮拜：「喔！下個禮拜再說了。」又兩個禮拜，兩個禮拜後：「喔！拖三個禮拜是不錯的。」又拖了三個禮拜，也不幹事情。那麼這期間幹什麼呢？就是在那兒拖泥帶水；拖泥帶水，一打坐也睡著了，覺得這很好。這是不對的！這「敏於事」，對什麼事情，很敏捷去做：『應該做的，我快點做』。也不要太著急了！你太著急了，「過猶不及」，你 got nervous (緊張起來)，那一樣也是錯誤的。所以要做得事情正對，也不「太過」、也不「不及」。

「而慎於言」：說話要很謹慎的，不能隨隨便便亂講話；「一言興邦，一言喪邦」，你隨便亂講話，這也就不是「慎於言」了。

「就有道而正焉」：你有不明白的，一定要去親近一個有道德的、有修持的、或者有功夫的、或者有學問的；總之，比你高的人。正焉，就「求正」，到那兒問一問，說：「我這麼樣子不知對不對呀？我自己智慧不夠，沒有選擇的餘地了，我請你來指導指導我！」

「可謂好學也矣」：這個樣子，才是真正的想要學出一點東西的人！學得有學問、有道德、有智慧，這才是真是一個好學的人了！這是孔子這樣說的。

#### Chapter 1: Xue Er (To Learn)

**Prompt in action.** The character '敏' (mǐn) means to do things promptly and not procrastinate. If you want to translate the sutras, go ahead and do it. Do not wait and say: "Oh, I'll get to with it in a week's time." After one week has passed, you say: "Oh, Let's wait until next week." After two weeks have passed, you say: "Oh, It's fine to delay for three weeks." In this way, three weeks have passed and you haven't done anything. During this period, what have you done? You have been dragging your feet, so much so that you fall asleep once you sit down to meditate. Yet, you still think that it is very good to do so. That is not correct! When you are prompt in action, you carry out all your tasks very promptly no matter what. If there is anything that you ought to do, act on it fast. However, do not be too eager! Overzealousness may hamper your efforts as the idiom goes *too much is as bad as too little* because you become nervous. That is also wrong. Therefore, do things at the right pace, being neither over-enthusiastic nor slack.

**Cautious in speech.** Be very careful with your words and don't simply say things perfunctorily. As the adage goes: *'One word can make a country prosper but can also bring about its downfall.'* If you speak carelessly, then you are not being cautious in speech.

**He approaches those who are well-versed in the principles of morality in order to correct himself.** If there is anything that you do not understand, you must draw near to a moral person who cultivates and upholds the Way, or someone with the necessary skills and knowledge. In short, it means somebody who is better than yourself. The term '正焉' (zhèng yān) means 'to seek rectification.' Approach others and seek their advice: "Am I right or wrong to do it this way? My own wisdom is insufficient and that leaves me no choice but to come and request for your guidance!"

**Such a person can be said to be keen in learning indeed!** This is the attitude of someone who truly wants to acquire some skills; be it the pursuit of knowledge, morality or wisdom, such a person is genuinely interested in learning! This was what Confucius said.

As I did not refer to any annotations, I'm not sure if my explanation is

我所講的，我也不知道正確不正確？因為我也沒有看注解，什麼都沒看！小的時候讀書，有的是聽講過，但是這麼多年，還給我的老師很多了！所以我沒有看就給你們講，我講得對，你們就信一信；若不對，就不要信！你們信你們自己的，比信我的更好。

(十五) 子貢曰。貧而無諂。富而無驕。何如。子曰。可也。未若貧而樂。富而好禮者也。子貢曰。詩云。如切如磋。如琢如磨。其斯之謂與。子曰。賜也。始可與言詩已矣。告諸往而知來者。

「子貢曰」：子貢說了。「貧而無諂」：人富而無諂是容易，貧而無諂是不容易。什麼叫「諂」呢？諂，就是「諂媚」，就是「溜虛拍馬、阿諛奉承」，那麼不擇手段地來向人家溜虛捧盛，這是諂媚。可是貧，若再能不諂媚；這個人就有氣節了，是有骨頭、有志氣的。「富而無驕」：富貴的人，很容易就生出一種驕傲的心；這一生驕傲的心，就輕慢他人、看不起他人，對他人沒有禮貌。富而無驕，在富貴的人——富，就是「有錢的人」，不是貴；貴，是「做官的人」。「富而無驕」，窮的人，不向人獻諂媚；富的人，不驕傲。

「何如」：這怎麼樣啊？就請問孔夫子。

「子曰：可也」：孔夫子說：「不錯！可以！」可是「未若貧而樂」：可不如貧還能樂、能知足；貧了能知足，知足就常樂。「富而好禮者也」：那麼有錢的時候，又能對人有禮貌；不單不驕傲，而且對人有禮貌、很謙虛的；可不如這樣的人！這光無諂而不能樂，總是抑鬱不得志的樣子，總是怨天尤人的；雖然他不諂媚，但是他怨天尤人，這也不對的。所以說「未若」，就是「不如」。不如窮的人自己快樂，不怨天、不尤人、知足；那麼有錢的時候，又能好禮，很謙虛、很和藹，對人很有禮貌的。不如這樣的人；者，就是「這樣的人」。

☞待續

accurate or not. During my schooldays, I attended lessons on this classic but after so many years, I have returned a huge chunk of what I had learned to my teacher. Therefore, since this is an impromptu lecture, you may choose to believe me if you think that I have spoken correctly, or you may choose not to believe me if you feel that my explanation is incorrect. It is much better for all of you to believe your own interpretation rather than mine.

(15) Zigong inquired, "As for a person who is impoverished but not fawning, or is wealthy but not arrogant, what are your views?"

The Master replied, "That is acceptable, but he cannot be compared to one who is impoverished and yet happy, or one who is wealthy and yet keen in observing propriety."

Zigong said, "The Book of Odes reads: 'Just like cutting and filing; as if carving and polishing.' This is what you are referring to, isn't it?"

The Master exclaimed, "Ci! I may, henceforth, discuss the odes with you. I tell you what comes before, and you know what comes after."

**Zigong inquired.** Zigong asked about this. **As for a person who is impoverished but not fawning.** It is easy for a rich person not to engage in flattery, but it is not the case with those who are poor. What is the meaning of the character '諂' (chǎn)? It refers to the act of flattery, which is characteristic of sycophants who use unscrupulous means to fawn on other people. However, if someone is poor and yet does not resort to such behavior, then he possesses dignity and strength of character. **Or is wealthy but not arrogant.** People who are rich and honored fall prey easily to arrogance. Once they give rise to an arrogant mind, they would inevitably belittle and look down on others, not according them any form of respect. Among those with riches and honor, '富' (fù) refers to wealthy persons, while '貴' (guì) refers to government officials. These lines talk about poor people who do not curry favor with others, and rich people who do not put on airs. **What are your views?** "What do you think of this?" he inquired of Confucius.

**The Master replied, "That is acceptable."** Confucius said, "Not bad! That is fine." However, **he cannot be compared to one who is impoverished and yet happy.** It is not as good as being poor and yet feeling happy and contented. A poor person who knows how to be content is always happy. **Or one who is wealthy and yet keen in observing the propriety rites.** As for a person who has struck it rich, it would be much better if, apart from not being arrogant, he could treat others with courtesy and humility as well. It is also not right to desist from flattery and yet feel moody and depressed all the time because such a person would tend to lament his fate and blame others for his misfortunes. Hence, the text says '未若' (wèi ruò), which means 'cannot be compared with'. The examples quoted by Zigong cannot be compared with a poor person who is happy, contented, does not bemoan his fate and does not blame others; or a rich person who is humble, friendly, courteous, and delights in observing the propriety rites. The character '者' (zhě) refers to such people.

☞To be continued