

《論語淺釋》

(續)

The Analects of Confucius

(Continued)

宣化上人講 Lectures by Venerable Master Hua

楊維光、劉年聰 英譯

Translated into English by Yong Wei Kwong and Liew Yen Chong



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Dharma Talk Dharma Rain

【爲政第二】

「察其所安」：你再考察考察他最終的目的是什麼？他的安心、他的意念，是在什麼地方？「安到什麼地方」，就是「放到什麼地方」、「他的目的」。

「人焉廋哉！人焉廋哉」：你若能這樣來看，看得清清楚楚的，那個人的陰謀、詭計，他那種壞的思想、壞的行為，或者欺騙老百姓的手段，就藏不住了，你會認識他了！就「視其所以，觀其所由，察其所安」，那麼「人焉廋哉」，就是這個人藏不住了！他怎麼能再藏得住呢？藏不起來了！

(十一)子曰。溫故而知新。可以為師矣。

「子曰」：孔子說，「溫故」：我們已經學習的、在我們舊日所讀過的書，我們把它溫習溫習，就是念一遍再一遍，「而知新」，那麼又會發現新的道理，明白新的知識了。所以「溫故而知新」，你把舊有的學問溫習熟了它，你又能知道現代化的學問，又能知道科技怎麼樣進步、哲學怎麼樣理論，這一切一切都知道了，你也「可以為師矣」：你這樣子，就可以做一個教師了、做一個教授了。你如果那麼懶惰，自己也不學習，那就不夠做師父的資格、不夠做教師的資格，也不夠做教授的資格，你那兒盡在騙人呢！

(十二)子曰。君子不器。

Chapter 2: To Govern

Scrutinize his aims. After this, investigate further until you discover his ultimate goal. What has he set his mind upon, and what is his intent? The character '安' (an) means to 'set or place something at a particular location.' It refers to the person's aim or goal.

How could a person's character be concealed? How is it possible for human intentions to remain undisclosed? If you can examine a person in this way, you will gain clear knowledge of everything about him. Insidious schemes, devious tricks, wicked thoughts, bad conduct, chicanery of any kind—whatever it is, it cannot be kept under wraps anymore. You will recognize him for what he is! Just **look at a person's motives, observe his conduct and scrutinize his aims, and** everything about him will come to light. How could he conceal his character? It's impossible!

(11) The Master said, "By reviewing old knowledge, fresh insights can be gained. In this way, one is qualified to educate others indeed!"

The Master said. Confucius said this. **By reviewing old knowledge.** Be it knowledge that we have learned or books that we have read in the past, if we revise them and read them over and over again, then **fresh insights can be gained.** By doing so, we will discover new principles and understand new knowledge. Therefore, by familiarizing yourself thoroughly with the knowledge that you have gained in the past, you will be able to get a grasp on modern knowledge, such as advancements in science and technology and the theoretical expositions of various philosophies. On accomplishing this, you will be **qualified to educate others.** In this way, you are in the position to be a teacher or professor. However, if you are lazy and refuse to learn, then you are not competent enough to be a master, a teacher, or a professor. All you are doing is cheating people!

(12) The Master said, "An exemplary person is not like an implement."

「子曰」：孔子又說了，「君子不器」：君子不像一個器皿似的。器皿，譬如茶杯只可以用來喝茶、飯碗只可以用來吃飯；一切的器皿，只有一樣的用途，不能有多種的用途。可是君子做什麼都可以的，他不像器皿那麼死板板的，只可以裝東西，旁的就不會了！這是「君子不器」。所以我們人做事情，要什麼都可以做；因為我們不是一個器皿，不是就一個用途。好像錄音機只可以錄音，你叫它說話，得放錄音帶，才能出聲；你若不放，它就不會了，要人來支配它。

人為萬物之靈，可以支配一切，而不是被一切來支配的，所以「君子不器」；你不要以為人就像一個器皿，也就是人不是機器人。現在不是有很多機器人嗎？君子不是一個機器人；那個機器人，雖然它能做很多事情，但是它沒有思想，它不夠腦筋，沒有心的。

(十三)子貢問君子。子曰。先行其言。而後從之。

「子貢問君子」：子貢，是孔子一個學生，他問怎麼樣叫一個君子？你看！他大約聽說「君子不器」，他還不明白，所以又問怎麼才叫個「君子」。

「子曰：先行其言，而後從之」：孔子就說了，說怎麼叫「君子」啊？君子要先把自己所要說的話去做去，要以身作則，不能言而不行、不能說了不算，必須要言而有信；甚至於你做到了而不說，不是說了然後不做。這就是要「先行其言」，我先要照著我所要說的事情那樣去做；「而後從之」：而後才告訴人。這是君子。

☞待續

The Master said. Confucius spoke again. **An exemplary person is not like an implement.** An exemplary person is not the same as a vessel or utensil. For example, a teacup can only be used for drinking tea, while a rice bowl is solely used for eating rice. All implements have a specific function and are not multipurpose entities. However, an exemplary person is capable of doing just about anything; he is not like a rigid vessel or utensil that can only be used as a container and nothing else. This is the meaning of the line: “An exemplary person is not like an implement.” As human beings, we should be capable of undertaking a variety of different tasks, because we are not implements that serve only one function. For instance, a tape recorder can only record sounds. For sounds to be emitted, you will have to insert a cassette tape into it; otherwise, it won't do anything. It is necessary for people to control its functions.

Since human beings are the most intelligent beings around, they can manipulate anything and not be controlled by others. That's why it is said that an exemplary person is not like an implement. You should not think that people are analogous to a vessel or utensil. That means to say, people are not robots. Nowadays, aren't there many robots around? An exemplary person is not a robot. Although a robot is able to perform many tasks, it is not capable of thinking because it lacks a brain and a mind.

(13) Zigong inquired about the mark of an exemplary person. The Master replied, “His actions take precedence over his words. He talks about his deeds only subsequently.”

The Master replied, “His actions take precedence over his words. He talks about his deeds only subsequently.” Confucius then explained: As an exemplary person, you should, first of all, put into action what you intend to say and set a personal example. You must keep good faith and not renege on your promises. Furthermore, you should go to the extent of keeping your deeds to yourself, instead of uttering empty words that are not backed by action. It is therefore necessary for ‘action to take precedence over words.’ Whatever it is that I intend to do, I must first carry it out accordingly. **He talks about his deeds only subsequently.** It is only later on that you tell other people about it. This is the mark of an exemplary person. ☞To be continued

