

# 論語淺釋 (續)

## The Analects of Confucius (continued)

宣化上人講

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### 【里仁第四】

恥躬之不逮，就是我們做不到的事情，絕對不可以講；做到的事情，我們也不要先講。好像我們現在中國城那個新的道場，洛杉磯這些個居士過年來到這地方給我拜年；到了金山寺，我們要到中國城去。到了中國城，這些個人一看到那個新的道場，都是：「喔！」幾幾乎要嚇死了！海倫就說：「欸！這個地方是我做生意的地方！我在這兒做小生意，在這兒幹什麼……。」我說：「那就因為你在這兒，所以我們現在的佛堂就搬到這兒來了！」她高興得一邊講話，一邊要哭咧咧的樣子。我說：「你這個沒有出息的！這叫幹什麼？」她在那兒講話，你們那天聽見了嗎？哭了很多次。

這樣子，這都叫這個「先行其言」，你們要認識這個東西。為什麼我做事都愚癡？也就因為中了聖人這個毒了，沒有法子不這樣。

### Chapter 4: Living in a Benevolent Neighborhood

**They considered it shameful if their actions fell short of their words.** If there is something that is beyond our ability to do, we must definitely not mention it. Even if we can do it, we should not talk about it first. An example is our new Way-place in Chinatown. During Chinese New Year, a group of laypeople came over from Los Angeles to offer me their New Year greetings. After they arrived at Gold Mountain Monastery, we brought them to Chinatown. Once they saw the new Way-place, they were all taken aback! Helen then said, "Hey! This place is ideal for doing business! I can set up a small business here and do other things ...." I told her, "It is for your sake that we have now moved the Buddha Hall here!" She was so happy that she was talking and sobbing at the same time. I said, "You are a good-for-nothing! Just what are you up to?" Did you all hear her jabbering away that day? She cried many times.

These are examples of "Action takes precedence over words," which all of you should be familiar with. Why is it that I always do foolish things? It is because I have been poisoned by the sages and I really have no choice.

### (二十三) 子曰：「以約失之者，鮮矣！」

「子曰」，「以約失之者」：約，就是很謹慎，很小心；這個「約」也可以說「自奉必須儉約」，自己對自己很節約的。失，就是錯誤。你要是很小心，自己很節約的，你很刻苦自待的，就不會有很多的錯誤。「鮮矣」：就很少了。或者也會有錯誤，但是很少很少了！

### (二十四) 子曰：「君子欲訥於言，而敏於行。」

「子曰」，「君子欲訥於言」：這個「欲」，它本來是故意那樣，可是他就想要這樣子。什麼呢？訥，就是慢慢地講；訥於言，就是慢慢講話，不那麼很快地，講話像開機關槍似的「嘟嘟嘟」；也就是慢一點講。「而敏於行」：做事要做得快，我就是說了一分，要做十分；我不能說了十分，只做一分，這就不叫「敏於行」。那麼這欲訥於言，就是他說到的事情一定要做得更圓滿，更多一點；他說得不圓滿，但是他做得要圓滿，要很真的，不能有絲毫的夾雜在裡頭。我們要知道我們那個身上，為什麼有那麼多屎，那麼多尿？就因為以前種的因太邋遢，現在才有那麼多汗泥味！

### (二十五) 子曰：「德不孤，必有鄰。」

#### 【上人講解】

陳老師說是孔子因為他自己周遊列國，受了很多困苦艱難，好像發牢騷似的說：「德不孤，必有鄰！」這不是的。這「德不孤，必有鄰」，方才孫老師講的理論是正確的，他就是鼓勵性，就是教你人不要自餒，不要自己洩氣。不要自己做一做說：「哎！沒意思了！我這麼Lonely(孤單)，也沒有人了解我，也沒有人認識我，也沒有人對我好像怎麼崇拜似的！」這就是因為你沒有令你自己的德行發揚光大，你就想教人來佩服你；這是辦不到的事情，這也可以說是在騙人呢！

待續

(23) The Master said, "Rarely will mistakes be made when one adopts a prudent approach in life!"

The Master said, "Rarely will mistakes be made when one adopts a prudent approach in life!" "約" (yuē) means "prudent" or "cautious." It can also mean "frugal" or "thrifty" as in the saying: "One must lead a frugal life." "失" (shī) means "mistake" or "error." If you are a cautious person living a simple and frugal life, then it is unlikely that you will make many mistakes. The term "鮮矣" (xiǎn yǐ) means "few" or "rare." Perhaps mistakes may still occur but they will be few and far between!

(24) The Master said, "A gentleman tends to be slow in speech but alacritous in deed."

The Master said, "A gentleman tends to be slow in speech." The character "欲" (yù) means "to act deliberately in a certain way." And what is that? It is "訥" (nè), which means "speak slowly." "To be slow in speech" is to avoid speaking so fast like the firing of an automatic rifle. One should talk at a slower pace. Alacritous in deed is to quickly do things. For example, if my speech constitutes ten percent, then my actions should be one hundred percent. I certainly cannot spend all my time talking and only a small fraction doing the actual work. That is not called **alacritous in deed**. Now, a person who "tends to be slow in speech" will definitely make sure that whatever he has promised will be accomplished to perfection, even to the extent of exceeding expectations. What he says may not be perfect but he ensures that his work is perfect, genuine and devoid of the slightest adulteration. Do you know why our bodies contain so much excrement and urine? It is because the causes that we planted in the past were so filthy that we now reek of sweat and grime!

(25) The Master said, "A virtuous person will not be lonely as he will certainly have friends who understand him."

#### 【Venerable Master's Commentary】

Teacher Chen remarked that Confucius, having endured so much suffering and hardship during his travels to the various states, seemed to be grumbling when he said, "A virtuous person will not be lonely as he will certainly have friends who understand him." That is not the case. Teacher Sun's explanation just now is correct. Confucius' comment is a form of encouragement, telling people not to feel disheartened. You should not make an attempt to do something and then say, "Hey, this is meaningless! I feel so lonely. Nobody understands me or gives me any recognition. Nobody seems to look up to me!" You have neglected to develop your own virtuous conduct and yet you want people to admire you. That is simply impossible. What's more, you can be said to be cheating others!

To be continued