

# 論語淺釋 (續)

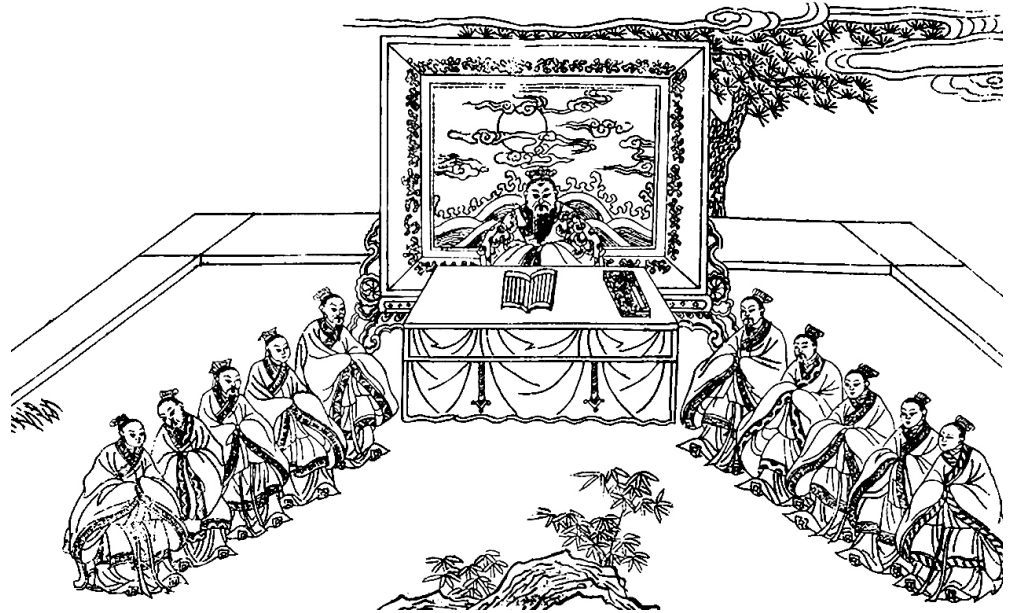
## The Analects of Confucius (continued)

宣化上人講

楊維光、劉年聰 英譯

Lectures by the Venerable Master Hua

English translation by Yong Wei Kwong  
and Liew Yen Chong



### 【公冶長第五】

(五) 或曰：「雍也，仁而不佞。」子曰：「焉用佞？禦人以口給，屢憎於人；不知其仁，焉用佞？」

#### 【上人講解】

「或曰」：有的人這麼說。「雍也，仁而不佞」：這個雍（冉雍）啊，他很忠厚的、很老實的，他不會去欺騙人，不會投機、不會拍馬。佞，也就叫拍馬屁，也就叫投機，也叫取巧；就是不直，彎彎曲曲的。好像古來那個忠臣，就是好的官了；佞臣，就是盡那麼溜鬚捧盛，揀好聽的給你說，但是都不是真的。

「子曰」：孔子就說了，「焉用佞」：要這個投機拍馬幹什麼？要這個鑽尖取巧幹什麼？不要這個。

「禦人以口給」：和人講話，用語言來和人打架，怕人家找出自己的毛病。這個

### Chapter 5: Gongye Chang

(5) Someone remarked, “Yong has a benevolent nature but is not eloquent.” The Master said, “What use is eloquence? One who has a glib tongue is quick to adopt a defensive attitude and is often detested by others. I am not aware of how benevolent he is, but what need is there for him to be eloquent?”

#### 【Venerable Master’s Commentary】

**Someone remarked.** Somebody expressed this opinion: “Yong has a benevolent nature but is not eloquent.” Ran Yong is an honest and sincere fellow who does not cheat or flatter others and is not an opportunist. The character ‘佞’ (ning) refers to a sycophant or opportunistic person who resorts to trickery to further his own interests. In other words, it refers to a dishonest person. In ancient times, for example, the loyal subjects were the good officials whereas the crooked officials were those who made use of every opportunity to fawn on others by engaging in sweet talk, which is totally insincere.

**The Master said.** Confucius spoke up: “What use is eloquence?” What purpose do opportunism and flattery serve? Why resort to currying favor for personal gains? Don’t do that.

「禦」，就是防禦。口給（音己），就是說得很甜的、很美的，話講出來就把人都講醉了；就像喝醉酒、吃麻醉藥似的，令對方受了催眠了。這個「佞」和「給」，就是用口來給你說幾句好聽的話，令你心裏都覺得甜了，這時候都入了迷魂陣了。

「屢憎於人」：孔子說，應付人，用口來擋著人，來把人弄迷了；當時人家不覺得，以後一想：喔！你這個人完全是不老實，沒有信用，你說的話都不是真的。這一發現怎麼樣？人家就討厭了。

「不知其仁」：我還不知道他的仁到什麼程度上。仁，就是種子。無論種哪一種的植物也都有種子，人也有種子；這個「仁」就是人的種子，是一個善良的種子。人的種子，當然是應該好，不應該有壞的種子。

「焉用佞」：要那麼會講話的幹什麼？說話不要講得那麼甜，令人那麼迷，令人那麼好像吃了鴉片煙、喝了葡萄酒了似的，不要那樣子！那麼現在又加上一個LSD、Marijuana（大麻），這都是一種類似這個「佞」字的註解；就是令人迷，令人不認識了。方才孫醫生講得是很好的，講這個是「偉大的空話家」。所以這個世界上，你若是認識真理，那一個真理、那一個合乎邏輯學，這些個就會都不攻自破了。

（編按：冉雍，姓冉，名雍，字仲弓，春秋末年魯國人，與冉伯牛同宗族，生於不肖之父。孔子弟子，少孔子29歲，是孔門十哲之一。為人敦仁厚重、言辭簡默、氣度宏廣，在孔門以德行著稱，孔子稱讚他可以做南面王。他隨孔子周遊列國後，回魯後的第三年，當上了魯國季孫氏的家宰；在做季氏宰的期間，曾問政於孔子，孔子教他：使下屬各司其職，並寬赦小錯，要多舉賢才。）

☞待續

**One who has a glib tongue is quick to adopt a defensive attitude.** When talking to others, one engages in verbal sparring for fear that the other person will discover one's shortcomings. The character '禦' (yù) means 'on the defensive'. '口給' (kǒu jǐ) is uttering sweet talk that sounds so beautiful that it can 'intoxicate' or 'hypnotize' people. The effect is similar to that of getting drunk or consuming narcotics. Both '佞' (nìng) and '給' (jǐ) refer to saying nice-sounding words to make the other person feel so good that he unwittingly walks into a trap.

**And is often detested by others.** Here, Confucius is talking about the person who uses his eloquence to ward off and confuse people. At that moment, people may not realize it but when they come to their senses, they will think: "Oh, you are a very dishonest and untrustworthy person! There isn't an ounce of truth in the things that you say." What happens when people discover that you are such a character? They will hate you.

**I am not aware of how benevolent he is.** I do not know the extent of his benevolence. The character '仁' (rén) means 'seed'. For example, all the plants that we grow produce seeds. Similarly, people have seeds too. 'Benevolence' is the seed of humanity, one that is filled with kindheartedness. Needless to say, people should possess good seeds, not bad ones.

**But what need is there for him to be eloquent?** What is the purpose of being such a good talker? When you talk, do not sweeten your words so that you make people so confused that they seem to have smoked opium or drunk lots of wine. Don't be like that! Nowadays, there are drugs like LSD and marijuana that fall into the same classification as '佞' because they exert the same effect on people, making them confused and lost. Just now, Dr. Sun described it very well when she said this kind of person is nothing but a 'great prattler'. Therefore, in this world, if you recognize the true principles, and those that accord with logical reasoning, all this empty rhetoric will naturally be rendered meaningless.

[*Editor's Note:* Ran Yong's surname was Ran, given name Yong and styled Zhonggong. A native of the State of Lu during the end of the Spring and Autumn Period, he came from the same clan as Ran Boniu and was born to a father of low status. He was a disciple of Confucius. He was twenty-nine years younger than the Master, and was one of the Ten Savants of the Confucian School. A man of few words, he was extremely honest and sincere and had an impressive bearing. Among Confucius' disciples, he was well-known for his virtuous conduct and the Master praised him for his potential to rule as a king. He accompanied Confucius on his travels to the various states and three years after returning to the State of Lu, was appointed steward of the Jisun clan. During the period when he was holding this post, he sought advice from Confucius on governance. Confucius advised him this way: "In the supervision of subordinates, ensure that each attends to his own duties. Furthermore, be tolerant of small mistakes and promote those with virtue and talent."]

☞To be continued