

# 論語淺釋 (續)

## The Analects of Confucius (continued)

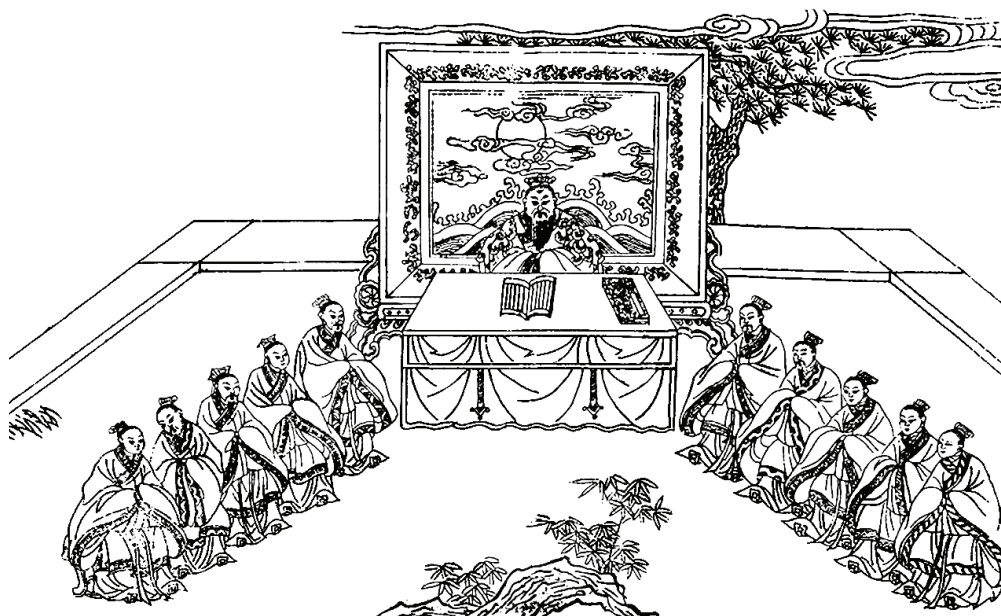
宣化上人講

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】

### Chapter 5: Gongye Chang

【編按】：顏回，字子淵，又稱顏子、顏淵。春秋末期魯國人（山東曲阜）。十四歲拜孔子為師，終生師事之，是孔子最得意的門生，不幸三十二歲就早死（史籍上對於顏回幾歲死，均有不同的說法，有說二十九歲、有說三十二歲、有說四十一歲，本書以上人所說的為主）。孔門七十二賢之首。顏回安貧樂道，敏於事而慎於言，素以德行著稱，孔子讚其好學、仁人，是孔門十哲中德行科之首。後世尊稱顏回為「復聖」，今山東曲阜尚有「復聖廟」。是儒家五大聖人之一。

**Editor's Note:** Yan Hui was styled Ziyuan and was also known as Yanzi or Yan Yuan. A native of the State of Lu (present-day Qufu in Shandong Province), he lived during the end of the Spring and Autumn Period. At the age of fourteen, he bowed to Confucius as his teacher and spent his entire life learning from and serving the Master. He was Confucius' best student but unfortunately died at the young age of thirty-two (Yan Hui's age at the time of his passing is a matter of controversy. Some historical texts say it was twenty-nine, others thirty-two or even forty-one. This book adopts the Venerable Master's version). Foremost among the Seventy-two Worthies of the Confucian School, Yan Hui found contentment in poverty and was devoted to the moral teachings. Alacritous in deed but cautious in speech, he was noted all throughout for his virtuous conduct. Confucius praised him for his fondness for learning and his humane character. Among the Ten Savants of the Confucian School, he was foremost in the study of morality. Later generations honored Yan Hui as the "Returning Sage" and a temple dedicated to him still exists in present-day Qufu in Shandong. He is one of the Five Great Confucian Sages.

(十) 宰予晝寢。子曰：「朽木不可雕也，糞土之牆不可朽也。於予與何誅！」

子曰：「始吾於人也，聽其言而信其行；今吾於人也，聽其言而觀其行。於予與改是！」

### 【上人講解】

「宰予晝寢」：這個宰予就歡喜睡覺。他就像佛的弟子阿那樓駄尊者。阿那樓駄尊者也是常常睡覺，佛一講經，他就在那兒沖盹、睡覺；睡覺還不要緊，他睡得還打呼，很大的snoring。旁人在那兒聽經，他「呼嚕——」，人家也沒法子聽經了。所以佛呵責他：「咄咄胡為寐？螺螄蛤蚌類；一睡幾千年，不聞佛名字！」結果他自己就發憤圖強、發大精進力，七天也不睡覺，眼睛都瞎了；佛教他修「樂見金剛照明三昧」，他就得到天眼第一。那麼宰予大概也是這個樣子，大約就是阿那樓駄尊者的眷屬。

「子曰」：孔子說。「朽木不可雕也」：朽木，是朽壞了的木頭，一碰就變成粉了。這種的木頭，你若是雕刻它，它也就變成粉了；一雕刻，它隨時就壞了，所以這也不能雕刻的。好像現在有的用麵粉做的那個人兒，那不是雕刻的，它是捏的。北京現在有這麼一種藝術品，有人向我這兒來推銷；我說這個好看不好吃，你用麵來做的，這是浪費物資，我們不要的。

「糞土之牆不可朽也」：糞土，就是用那個馬糞和泥土和到一起了，和到一起做那個牆，放上一點草之類的——那裏頭有馬糞，它和到泥裏頭，用這個纖維也可以做牆裏邊的骨架，就是這種牆。這種牆你不能去粉飾它的，不能在牆上畫畫啊，樣子看起來很好看。可你一畫畫，哎！一下雨就沒有了；因為它那個底子不好，所以「糞土之牆不可朽也」。「於予與何誅」：我對這個宰予啊，我真沒有辦法他，我不能再責怪他了！

待續

(10) Zai Yu had a habit of sleeping during the day, which prompted the Master to remark, “Decayed wood cannot be carved; dung walls cannot be troweled. As for Yu, is it worthwhile to criticize him?”

The Master added, “Previously, in my interactions with people, I listened to what they say and trusted that their actions would correspond with their words. Now, in my dealings with others, I listen to what they say and then observe their behavior. It is because of Yu that I have changed my approach!”

### 【Venerable Master’s Commentary】

**Zai Yu had a habit of sleeping during the day.** This fellow Zai Yu was very fond of sleeping, just like the Buddha’s disciple, the Venerable Aniruddha. As soon as the Buddha started lecturing on the sutras, Venerable Aniruddha would doze off. This would not have been a big deal were it not for his heavy snoring. The people around him simply could not pay attention to the sutra lectures because of his deafening snores. Therefore, the Buddha scolded him: “Hey! Hey! How can you sleep, / Like an oyster or a clam? / Sleep, sleep for a thousand years, / But you’ll never hear the Buddha’s name!” Finally, Aniruddha made a determined effort and became extremely vigorous, so much so that he did not sleep for seven days and went blind. The Buddha taught him how to cultivate the “Vajra Illuminating, Bright Samadhi of Joyful Sight” and he became foremost in possessing the Heavenly Eye. Now, Zai Yu was of a similar character and was probably a member of Venerable Aniruddha’s retinue.

**Which prompted the Master to remark.** Confucius made this comment. **Decayed wood cannot be carved.** Decayed wood refers to a piece of badly rotten wood that will disintegrate at the slightest touch. If you use such a piece of wood for carving, it will turn into dust straightaway. There is no way to transform it into a sculpture. For example, nowadays there are figurines made of flour. They are not carvings but shapes molded with the fingers. Such works of art are available in Beijing and someone came to market them here. I told him, “They look nice but are not edible. Using flour to make these figurines is a waste of resources. We have no need for such things.”

**Dung walls cannot be troweled.** Such a wall is made by mixing horse dung with soil and adding some plant material like grass and hay. The mixture is then shaped into a wall, with the plant fibers serving as a framework to hold up the structure. You cannot whitewash this kind of wall, nor can you draw decorative patterns on it. The patterns may look very pretty but they disappear as soon as it rains. **Dung walls cannot be troweled** because the base material is not good. **As for Yu, is it worthwhile to criticize him?** When it comes to Zai Yu, I am really at my wits’ end. It is no use for me to reprove him anymore!

To be continued