

論語淺釋 (續)

The Analects of Confucius (continued)

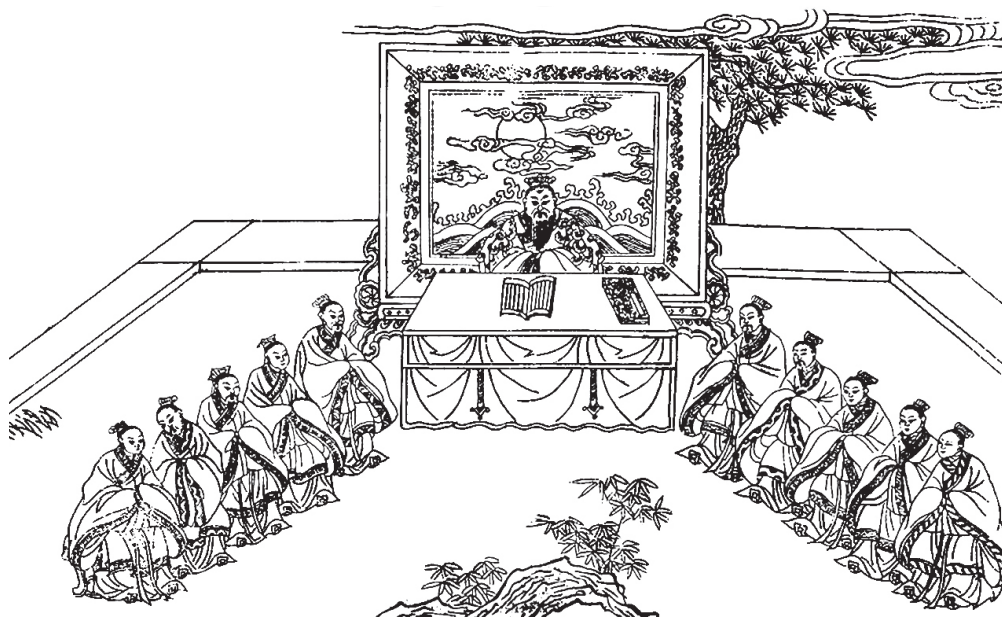
宣化上人講

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【公冶長第五】

Chapter 5: Gongye Chang

「子曰」：孔子又說了，「始吾於人也」：起初我對人呢，我見著這個人，「聽其言而信其行」：這是說的誰呢？就是說這個宰予。他很會講話的，口很甜的，講得很井井有條、絲毫不紊的；我聽他說的話，就相信他的行為了。

「今吾於人也」：可是怎麼樣啊？時間一久了，我現在對人啊，「聽其言，而觀其行」：我就是聽他說的話，還要觀察觀察他的所行所作。我要考慮考慮了，要審查審查了，我不會那麼隨隨便便就相信人講的話了。「於予與改是」：我因為宰予的行為不檢，他品行不好，所以我改變我看人的方法。大略的意思就是這樣子。

(十一) 子曰：「吾未見剛者！」或對曰：「申枨。」子曰：「枨也欲，焉得剛？」

The Master added. Confucius continued to say. **Previously, in my interactions with people.** At first, when I met people, **I listened to what they say and trusted that their actions would correspond with their words.** Who was the Master alluding to? It was Zai Yu. He was a very eloquent speaker and his words were so sweet and pleasing. Whatever he said sounded very logical and totally made sense. Confucius admitted, “After listening to him, I had no doubts whatsoever about his conduct.”

Now, in my dealings with others. But what happened? As time passed, my attitude towards people is such that **I listen to what they say and then observe their behavior.** After listening to what a person says, it is necessary for me to observe his every act and move. I have to deliberate on his character and do some investigations. I shall not be gullible and simply take his words for granted. **It is because of Yu that I have changed my approach!** It is precisely because of Zai Yu’s improper conduct and bad behavior that I have changed my method of assessing people. This is the general meaning of this passage.

(11) **The Master said, “I have yet to meet a person with a strong character!”** Someone suggested, “What about Shen Cheng?”

The Master retorted, “Cheng has desires. How could he be considered strong in character?”

【上人講解】

「子曰」：孔子又說了，「吾未見剛者」：這個「剛」，可以當個「定」字講；但是在這兒不是以定為主，在這兒就是指「堅固」，也就是個「正」，也就是個「直」，也就是個「端」。因為正，就不邪；你有欲，就邪了。那麼若是不正了，就邪；不端了，也就是行為不端，行為不好了；若不直，就是彎彎曲曲的。孔子說，我沒有見過這樣剛正的人。這足見當時的人，也已經都隨順人情，為流俗所轉，多數都是「同乎流俗，合乎污世」的；那麼他要矯正這個風氣，所以說「吾未見剛者」。

這個「剛」，就是堅強，就是始終如一，就是說出來就一定要做到的；他不會反反覆覆的，說了又不算，不算了又說，這樣子。所以「吾未見剛者」，這「剛」，就是做什麼事都做得正當；我沒有見著一個人，能夠不順乎人情而去討好人，那麼鐵面無私的，這種剛直的人，沒有的！

「或對曰：申枨」：有人聽孔子這麼說，就舉出一個叫申枨的人來。

「子曰」：孔子就說，「枨也欲，焉得剛」：可是孔子不以為然，說申枨還有欲，怎麼算得上是剛正的人呢？

古人說：「海納百川，有容乃大。」大海可以納入百川，不拒細流；它因為有容量，所以它大。那麼聖人呢？他是「萬德莊嚴，無欲則剛」的。在這兒，孔子就提出一個「欲」——沒有欲了，就是剛；有欲，就不剛了。這是很明顯的道理。這個「欲」，就是說的財欲、色欲、名欲、食欲、睡欲；財、色、名、食、睡，這是人人都放不下的五種東西。沒有財欲，他有色欲；沒有色欲，他有名欲；沒有名欲，他有食欲；沒有食欲，他有睡欲——他什麼都無所謂了，但是睡放不下。這叫「五欲」。有這五種欲，就談不到「剛」了；剛，也就是不自私，沒有自私心。

【Venerable Master's Commentary】

The Master said. Confucius made another comment: “**I have yet to meet a person with a strong character!**” “剛” (gāng) can be interpreted as “定” (dìng), meaning “calm and composed”, but “composure” is not the main idea here. In the context of this passage, “剛” refers to the strength and firmness of character that can also be described as being “proper,” “straightforward” and “upright.” One who is proper is not deviant. Having desires is improper and therefore, going awry. One who is not upright behaves dishonorably and has bad conduct; one who is not straightforward is crooked. Confucius said that he had never come across such an upright and honorable person. This shows that people of that time were already yielding to the ways of the world and being turned by the prevalent customs. Most people “went along with the current trends and associated with the undesirable elements in society.” Now, Confucius wanted to rectify such common practices, which was why he said, “I have yet to meet a person with a strong character!”

A person who exhibits strength and firmness of character is consistent from beginning to end and ensures that his actions tally with his words. He is not capricious and does not renege on his promises. No matter what it is, he will do it in the proper manner. Confucius is implying: “I have not come across a person who is able to refrain from fawning on others at the expense of human sensibilities, and who is so impartial and incorruptible. Such an upright person does not exist!”

Someone suggested, “What about Shen Cheng?” When someone heard Confucius lamenting in this way, he suggested a person by the name of Shen Cheng.

The Master retorted, “Cheng has desires. How could he be considered strong in character?” Confucius disagreed: “Shen Cheng still has desires. How could he be regarded as an upright and honorable person?”

The ancients said, “The sea embraces all rivers; its great capacity is the reason for its vastness.” All rivers, even trickling streams, flow freely into the big sea. It is by virtue of its capacity to accommodate all that it can become so huge and vast. What about sages? “A sage is adorned with the myriad virtues; eschewing worldly desires strengthens his character.” Here, Confucius broached the subject of ‘desire’. Being devoid of desires is to show strength and firmness of character, whereas having desires is a weakness. This is a very obvious principle. What people desire are none other than wealth, sex, fame, food and sleep. These are the five things that everyone cannot put down. A person who has no desire for one of them will certainly have a desire for another. Even if he is not tempted by wealth, sex, fame and food, he cannot go without sleep. These are called the Five Desires. One who has these five desires cannot be said to have a strong character, which is a characteristic of an unselfish mind.