

論語淺釋 (續) The Analects of Confucius

(continued)



宣化上人講

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Lectures by the Venerable Master Hua

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【公冶長第五】

Chapter 5: Gongye Chang

(二十五) 子曰：「巧言、令色、足恭，左丘明恥之，丘亦恥之。匿怨而友其人，左丘明恥之，丘亦恥之。」

(25) The Master said, “Flowery speech, insincere pretense, and excessive flattery – Zuoqiu Ming considers such behavior shameful, and I, too, think it is humiliating. Concealing one’s resentment towards others while pretending to be on friendly terms – Zuoqiu Ming considers such conduct disgraceful, and I, too, deem it discreditable.”

【上人講解】

「子曰」：孔子又說了，「巧言、令色」：這個「令色」，就是個假面具，就是在那兒作戲呢！你看那個作戲的，都是化粧化的，他真實的面目不是那樣的。所以我們做佛教徒的，切不可以作戲，切不可以在那兒畫個假面具。這個「巧言令色」，是我們修道的——尤其佛教徒，最要不得的，最要把這個戒除了。就無論哪一個，若是有這種習氣毛病，趕快痛改前非；你不能下決心，揸著這些個邇邇

【Venerable Master’s Instructional Talk】

The Master said. Confucius spoke again. **Flowery speech, insincere pretense.** The term ‘insincere pretense’ is used to describe a person who assumes a false appearance to deceive others. It’s just an act! Look at those opera actors – they all wear make-up. In reality, they do not look anything like that. Therefore, as Buddhist disciples, we must not go about wearing a mask and putting on an act. Flowery speech and insincere pretense are what we cultivators, especially Buddhist disciples, absolutely cannot tolerate and must eliminate completely. Any one of you who has such bad habits and shortcomings must quickly mend your ways. If you lack the determination to do so, then you will end up with a load of filthy rubbish that becomes a burden throughout your life. **Excessive flattery.** The two characters ‘足恭’ (jù gōng) are probably homophones for ‘鞠躬’ (jū gōng), as in the saying ‘鞠躬如也’ (stoop down respectfully). It means ‘to bend one’s body forward and make a bow’. These two characters could have been written incorrectly when the text was first recorded.

垃圾，始終是累贅的。「足恭」：這個「足恭」二字，可能就是「鞠躬如也」那個「鞠躬」；就是打問訊，所以叫「鞠躬」。這裏是那兩個字，可能是因為記載的時候被記錯了。

巧言、令色、足恭，一說出話來，就向人哈哈腰、低低頭：「啊！你老啊！怎麼樣啊？如何如何，啊！我很佩服你，你真偉大，你真了不起啊！喔！你是特別的、不同的。」你看，弄這一大堆，究竟哪個是真的？沒有；就是這麼七扯八拉的，弄了一大套。

「左丘明恥之」：左丘明看見這樣的人就羞恥，替他都沒有面目見人啦！羞恥，就是很慚愧的，慚愧無地了，簡直的不能見人了。「丘亦恥之」：左丘明的看法和我的看法是一樣的，若是這樣子對人，我孔丘也覺得很羞恥，這是很賤的。

「匿怨而友其人，左丘明恥之，丘亦恥之」：匿怨，明明和這個人是不和的，故意和他「貓和老鼠做朋友——假相好」；這是「老虎戴念珠——假充善人」，這都是偽裝的。所以我們佛教徒一定要移風易俗，要把這些個臭習氣都要改了它！這些很卑鄙下流的毛病，一定不可以存在的；若是存在，你就是講得再好，也沒有人相信。就是有人相信，那是無知的人；有知識的人一看，就看出馬腳來了。

所以以後，你們無論哪一個人講法的時候，要理直氣壯，打起尚武的精神，我們這兒，就要像軍隊去作戰似的——我們這兒現在是和世界所有的魔軍作戰呢！那麼現在出來的，又是盧某某發財的財神教，一信他就發財了，所以這是財神教；又有美女教，你若信他，就有了好的美女了；又有這個教、那個

Flowery speech, insincere pretense, and excessive flattery. The moment this person meets someone, he bows slightly, lowers his head and says, “Ah, it’s you, Sir! How are you? How have you been all this while? Oh my! I really admire you. You are really great, absolutely amazing! Wow! You are truly special and unique!” You see, he talks so much. Ultimately, is there any truth in what he says? Not at all! He just gushes on and on, uttering a whole lot of nonsense.

Zuoqiu Ming considers such behavior shameful. When Zuoqiu Ming came across such a person, he was filled with a sense of shame and felt terribly embarrassed on his behalf! Such behavior is so shameful that one simply does not know where to put oneself. **And I, too, think it is humiliating.** Zuoqiu Ming and I share the same view. If a person treats others in this way, I, Kong Qiu, also feel that it is very shameful and demeaning.

Concealing one’s resentment towards others while pretending to be on friendly terms—Zuoqiu Ming considers such conduct disgraceful, and I, too, deem it discreditable. This refers to a person who is obviously at odds with someone else but deliberately pretends otherwise, just like a cat befriending a mouse (a false friend), or a tiger wearing a strand of recitation beads (one who poses as a kind person). It is all fake. Therefore, we Buddhists must transform social traditions and change these horrible habits! They are extremely despicable shortcomings that must not exist. If they do, then no matter how well you speak, nobody will believe you. Even if there are people who are taken in by your words, they are the ignorant ones. As soon as a knowledgeable person takes one look, he can spot the cloven hoof.

From now on, whoever lectures on the Dharma must speak with perfect assurance and rouse a martial spirit in the audience. Here, we are like an army battalion going off to war – we are now waging a war with all the demonic armies in the world! At present, many cults have emerged. One of them is a ‘God of Wealth’ cult started by a certain Master Lu who claims that anyone who believes in him will strike it rich. There is also a ‘Beauties’ cult whose founder promises you many beautiful girls if you believe in him. Nowadays, there are all sorts of cults everywhere, far too many to count!

Let me tell you something. Do you know why these cults ran wild? It is because of the City of Ten Thousand Buddhas and our presence here that all of them have come to make a last-ditch struggle and show off their spiritual penetrations. Did you see what happened in the end to the Osho movement initiated by Rajneesh (an Indian mystic)? Oh, it’s finished! At one time, it was a big craze.

教，現在太多了！

我告訴你，這些個教為什麼猖狂呢？因為有了萬佛城，他們都要做垂死的掙扎，都要到這兒來顯一顯他們的神通。結果你們看看那個奧修教，看見了沒有？喔！完了，那時候還盛極一時。還有文鮮明那個統一教，也是一時的；還有那個人民聖殿教……。這都是因為有了萬佛城，這些個邪教才更猖狂一時。以前這個美國，我不相信有這麼多的妖魔鬼怪出來！

（編按：人民聖殿教，是一個邪教，一九五三年由吉姆·瓊斯在美國印第安納州創立。在一九七八年十一月十八日，九百一十四名信徒在南美洲蓋亞那瓊斯鎮發生的集體自殺。大屠殺後不久，人民聖殿教在舊金山的房屋遭拆除。）

☞待續

Similarly, the Unification movement founded by Moon Sun-myung (also known as ‘Reverend Moon’) was quite popular for a while. Another example was the Peoples Temple. It is because of the existence of the City of Ten Thousand Buddhas that these deviant cults become more frantic for some time. I’m sure in the past not so many demons and ghosts appeared in America!!

[Editor’s Note: The Peoples Temple of the Disciples of Christ, commonly shortened to ‘Peoples Temple’, was a deviant cult founded in 1953 by Reverend Jim Jones in Indiana. On November 18, 1978, nine hundred and fourteen members of the movement committed mass suicide in Jonestown, the Temple’s settlement in Guyana, South America. Shortly after the mass murder, the Temple’s headquarters in San Francisco was demolished.]

☞To be continued

無邊身菩薩來了，大地六遍震動。這些個魔王見到這個菩薩都想要逃之夭夭，都害怕了。為什麼魔王他那個喉舌都枯燥了呢？就因為怕得很厲害，所以什麼毛病都來了，身上也沒有光明了——那叫陣腳大亂，沒有定力了。為什麼他會那樣子？就因為他以前修法沒有修基礎。他沒有基礎，修那個魔業，就貪快；好像那些耍魔術的，他也能騙人一時，但是不是真的。所以你要從根本上修起來，那會是有大感應的。像這些虛妄的，他的光明也都沒有了，這都是被這位無邊身菩薩的德行給超過去了。所以我們修道的人一定注重德行，時時都要注重慈悲喜捨，這四無量心是最要緊的。

—摘自宣公上人《大般涅槃經淺釋》，東曉娟、李伯欣 英譯

When Limitless Body Bodhisattva arrived, the earth quaked six times. Upon seeing this Bodhisattva, all demon kings were terrified and wanted to quickly flee. Why did the demon king’s “throat and tongue dry up”, his resources run dry? It was because he was so afraid that problems appeared. His body also lost its radiance like frontline troops falling into disarray, and he lost his Samadhi power. Why was he like this? It was because in the past he failed to cultivate fundamentals. Without fundamentals, he practiced demonic ways and was greedy for quick results like those who play magic tricks; he could deceive others for a while, but he was actually a phony. Therefore, you must cultivate from the fundamentals and then you can experience a great response. But like those whose cultivation was just a facade, the demon king’s radiance paled in comparison to the virtue of Limitless Body Bodhisattva. So we cultivators of the Way must at all times pay attention to the practice of virtuous conduct and always emphasize kindness, compassion, joy, and giving—these Four Limitless Minds are most important.

—Excerpted from a commentary on the *Mahaparinirvana Sutra* by Venerable Master Hsuan Hua

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