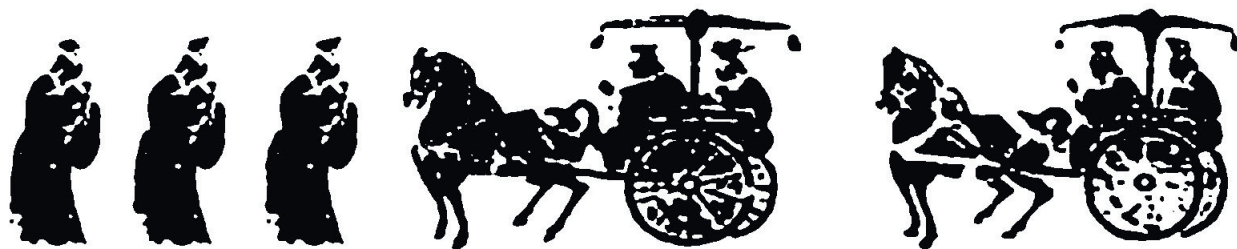


論語淺釋 (續) The Analects of Confucius

(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

【公治長第五】

Chapter 5: Gongye Chang

(二十七) 子曰：「已矣乎！吾未見能見其過，而內自訟者也。」

今天你們遲到了二十分鐘，這樣子是不合法的。比丘要做人的榜樣，你們無論有什麼事情，應該在課餘的時候做，不應該在上課的時候來得這麼拖拖拉拉的；這樣子，影響旁人也都不準時到了。希望以後不再有這樣情形發生，無論誰講課，要準時上課；如果盡遲到，這就把這種的氣氛弄散了！

「子曰」：孔子他嘆息，說是，「已矣乎」：這個世界完了！為什麼？這不是說是個人的問題，說這個問題沒有什麼希望了；是說這個世界的人都變了。怎麼樣變了呢？「吾未見」：我沒有看見。什麼

(27) The Master lamented, "A pity indeed! I have yet to meet a person who is able to see his own faults and judge himself according to his conscience."

Today, all of you are late by twenty minutes. Such conduct is not in accord with the Dharma. As bhikshus, you have to set an example for people. Whatever it is that you have to do, you should attend to it after the lesson is over. You should not be so dilatory in coming to class because you will influence others to be late as well. I hope that this situation will not happen again in future. Regardless of who is conducting the lesson, everyone must be punctual. Being late all the time will create an atmosphere that is not conducive for learning!

The Master lamented. Confucius gave a sigh and said, "**A pity indeed!**" This world is finished! Why? Here, the Master is not referring to an individual's personal problem that cannot be solved. Rather, he is lamenting that all the people in the world have changed. In what way have they changed? **I have yet to meet a person who is able to see his own faults and judge himself according to his conscience.** So far, I have not come across such a person. The character '訟' (sòng) means 'to make a clear distinction between right and wrong' or 'to realize one's mistake'. Originally, this character means 'legal cases' (詞訟 cí sòng), as when two people who are involved in a lawsuit argue their case in court. Externally, one can get a third party to arbitrate the dispute. Internally, however, one should reflect on one's conduct and make a

呢？「能見其過，而內自訟者也」：這個「訟」，就是明辨是非，就是知道自己的錯誤了。這個「訟」，本來是「詞訟」，就是兩個人在那兒打官司，到法院裏去各講各的理由。到外邊去講，那是有人評斷是非；那麼內裏自己應該評論自己或者對、或者不對。若是聖人，他就是對，人家說他不對，也是很樂意地接受。

所以古來的人，「禹聞善言則拜」，大禹王若聽見人家說幫助他的話來評論他，他就向人叩頭。子路呢？「人告之以有過則喜」，子路是勇於改過的一個很豪爽的人，誰說他有過錯，他高興得甚至於就手舞足蹈地跳起來。那麼孔子說，我沒有見過這樣能自己真正知道自己的短處的人。

「內自訟」，也就是「內省」這個意思。「內省」，是自己省察自己。「內訟」，是比那個更進一步了，更有一種公平地評判、處理這個問題的意思；內心就是大公無私了，不能袒護自己，不能覆藏自己的過錯，不能來欺世盜名，不能來騙世人，是這個意思！

☞待續

judgment as to whether one has been right or wrong. If a person is a sage and is judged by others to be wrong even when he is right, he will still accept the criticism happily.

For example, consider the ancients: “When the sage-king Yu received good advice, he would bow to the person.” If the Great Yu heard any comments or criticisms that would help him to improve, he would bow his head to the ground before that person. What about Confucius’ disciple, Zilu? “When Zilu heard someone point out his faults, he was pleased.” Zilu was a very straightforward person who was courageous in correcting his faults. Whenever someone told him that he had certain faults or had made certain mistakes, he would be so happy that he would jump up and dance for joy. Now, Confucius lamented, “I have never come across a person who is truly aware of his own shortcomings.”

The phrase ‘內自訟’ (nèi zì sòng) has the same meaning as ‘introspection’, which is the process of looking within and examining one’s thoughts and feelings. In fact, it goes one step further than ‘introspection’ because it involves passing a fair judgment on oneself with the intention of rectifying one’s faults. Such a person is selfless at heart. It goes against his conscience to make excuses for himself and cover up his mistakes, or to gain fame by deceiving the public. That is the meaning of this line!

☞To be continued

什麼叫心意識？心意識就是打妄想。就是東想西想，妄想紛飛，搞這個搞那個——還是在那兒不會用功。所以才說，「損法財、滅功德，莫不由斯心意識。」你的功德法財在什麼地方漏的呢？什麼地方跑的呢？什麼地方溜的呢？就是在你的心意識裏頭。你盡打妄想，猜猜這個猜猜那個，都是心意識在那裏做怪，把這個功德法財都損失了。這些都是妄想心，都是靠不住的；這個就是無明，這些東西不要相信它，就不會上當。。

—摘自宣公上人《大般涅槃經淺釋》·東曉娟、李伯欣 英譯

What is the mind’s mental functioning? It is the mind that stirs up deluded thinking; that is, its thoughts wander east and wander west, swirling round and about, fabricating this and fabricating that—not applying effort in cultivating. So it says, “Damaging Dharma wealth and erasing merit and virtue are caused by the mind’s functions.” Where did your merit, virtue, and Dharma wealth leak out? Where did they run off to? Where did they slip away? It is through your mind’s conscious functioning. When you constantly have deluded thoughts, speculating this and that, it’s all your discriminating mind causing trouble. It causes your merit, virtue, and Dharma wealth to be lost. All this is caused by the deluded mind, which is not reliable. This is ignorance. Do not believe in these deluded thoughts, then you will not be deceived.

—Excerpted from a commentary on the *Mahāparinirvāṇa Sūtra* by Venerable Master Hsuan Hua
English Translated by Shu Xiaojuan and Justin Lee