

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

(二十八) 子曰：「十室之邑，必有忠信如丘者焉，不如丘之好學也。」

【子曰】：孔子說。「十室之邑，必有忠信」：十室，這是人最少的小地方；可是人最少的小地方，也有最好的人。這個「忠信」，就是品行端正、行為光明磊落的人；就是處事沒有一點苟且敷衍的行為，能以正大光明，能以忠以持己，能以對任何事情都要保持自己的信譽，保持自己對人這種不欺的行為。一定有這種人的，就是每一個小的鄉村裏邊，也會有這種的好人。

「如丘者焉」：他和我是一樣的，像我這麼樣子來對人。他對人怎麼樣？他是對

(28) The Master said, "In a hamlet of ten households, there is surely a person who shares my values of loyalty and faithfulness, but none who is as fond of learning as I."

The Master said. Confucius remarked, "**In a hamlet of ten households, there is surely a person who shares my values of loyalty and faithfulness.**" A hamlet comprising only ten households refers to the smallest community of people, but even in such a small place, there are individuals of excellent character. A person who is **loyal and faithful** is one who exhibits good conduct and whose actions are open and aboveboard. When dealing with matters, he is not perfunctory in the least, is able to conduct himself in a just and honorable way, and is guided by a sense of loyalty and integrity. In whatever he does, he maintains a good reputation and will not resort to taking advantage of others. There are definitely such people around. Even in the rural areas, every tiny village has such good individuals. This **person who shares my values** is just like me in the way we treat people. Well, what is his attitude towards others? He sees it as his duty to help people, exert his loyalty to the state, and bring happiness to the whole of humanity. Now, even in a very small place, there

人要幫助人，對國家要盡忠心，他是對全人類要謀幸福的；那麼就是一個小的地方，也有這樣的人。

「不如丘之好學也」：可是他就沒有像我那麼樣子躬行實踐，沒有像我那麼樣子，學了之後能以去實行去。好學的原因，就為了要行；你不行，學了是沒有用的。所以「道是行的，不行何用道？」這個道路是用來走的，也就是修的；你「修道修道」，不是「說道說道」，你說道，說到做不到。那麼我們孫大醫生常常說：「理論一大套，說到做不到。」說到做不到，這就是「說食數寶」，就是「畫餅充饑」，就是在那兒欺世盜名呢！

所以要內自光明磊落，「學然後知不足」。因為你沒有學，你以為自己有什麼了不起；你若是好學的人，時時都覺得自己學問還不圓滿。為什麼？就因為越學越多；因此古人才說「學無止境」，學，沒有停止的時候，你活到老，學到老。這個話，你看！聽著很俗的，但是這話有意思、有道理！活到老，你就應該學到老。所謂：

學如逆水行舟，不進則退；
心如平原走馬，易放難收。

「學如逆水行舟，不進則退」，這個學，如逆水行舟；你若不往前進，它就退了。好像你讀經，讀《楞嚴經》，讀讀讀，很用功的；你也不溫習它，有一個月、兩個月也沒有溫習，完全都忘了，這就是退了。「心如平原走馬，易放難收」，我們這個心，像那個平原的一匹馬似的；牠各處跑容易，你叫牠不跑，是不容易的。

☞待續

is such a person.

But none who is as fond of learning as I. When it comes to personal practice, however, this person cannot compare with me, Confucius says. Unlike me, he is unable to put into practice what he has learnt. The reason that one is fond of learning is to apply one's knowledge in a practical way. If you don't, then learning is of no use at all. That is why it is said, "The Way is to be practiced; if you don't practice it, of what use is the Way?" Like a path that is used for walking on, the Way is meant to be cultivated. You have to 'cultivate the Way', not 'preach the Way'. Talking about the Way will not achieve anything. As our great Physician Sun always says, "One may discuss a whole bunch of theories but unable to translate them into practice." This is the same as 'talking about food and counting others' wealth' or 'sketching cakes to satisfy hunger'. One is just deceiving the world to win a name!

Therefore, one must be honest and open with oneself. As the saying goes: "It is only through learning that one discovers one's ignorance." People who do not bother to learn tend to think very highly of themselves. If you are a person who is fond of learning, you will constantly feel that your knowledge is far from perfect. Why? It is because the more you learn, the more there is to learn. Thus, the ancients said, "There is no limit to knowledge." Learning is a never-ending process, and one is never too old to learn. Look at these sayings! They may sound very plain but they are full of meaning and contain a lot of truth! As you grow older, you should keep up with your learning. It is said:

*Learning is like rowing a boat against the current;
Not to advance is to regress.
The mind is akin to a horse galloping on a plain;
Easy to indulge but hard to restrain.*

Learning is like rowing a boat against the current; not to advance is to regress. To learn something is just like rowing a boat upstream against the current. If you do not move forward, you will be pushed back. Take sutra study, for example. You may have studied the Shurangama Sutra very diligently but if you do not revise it after a month or two, you will forget it entirely. This means you have fallen behind in your learning. The mind is akin to a horse galloping on a plain; easy to indulge but hard to restrain. As for our mind, it is just like a horse galloping across the flatlands. Letting it run wherever it pleases is very easy but stopping it is very difficult.

☞To be continued