

花他不換。」這好比人攬執情愛，你告訴他：「捨棄這個邋邋東西，修道可貴！」可是他仍會固執不肯回頭，所以說：「天雨雖寬，難潤無根之草；佛門雖廣，難度不信之人。」

這塊木頭，我保存很久，多數人來我也不讓他們看，因為說這個法他們也不相信，還要等待時機成熟。十月二十四日，諸位從遠方來朝聖，我把這塊木頭帶到萬佛殿，擱了差不多三個星期猶未開口，可是若再不講恐怕就沒有時間了，所以不管諸位相信與否？我也要說出這塊木頭的因緣。

or not is up to you, because I have no way to make you believe it. This Dharma is very difficult to speak. When people are confused by love, no matter how you try to wake them up, they cannot accept it. The thing that harms people most in the world is deep love and heavy emotion, and the most exalted thing is cultivating the way of purity. It's not that people don't know this. They know it, yet deliberately go against it, unable to extricate themselves from habits accumulated throughout countless eons.

There's a Chinese proverb: "He holds on to a piece of dung; and if you try to give him a delicious doughnut, he won't relinquish the dung for the doughnut." That's like a person who hangs on tightly to his love. You tell him, "Throw away that dirty thing. Cultivation is worth a lot more! But he obstinately holds on and refuses to turn around. So it's said,

Although the rain from the heavens is vast,  
It's difficult to nourish grass that has no roots.  
Although the gate of Buddhism is wide,  
It's difficult to save people who have no faith.

I have kept this piece of wood for a long time, and I don't show it to most people, because if I spoke this dharma, they wouldn't believe it. I had to wait until the time and conditions were ripe. On October 24, when all of you came afar to visit, I brought this piece of wood to the Buddha Hall, but didn't talk about it for about three weeks. If I didn't tell you today, maybe there wouldn't be another time. So I don't care whether you believe or not; I have explained to you the causes and conditions behind this piece of wood.

## 《論語淺釋》

(續)

### The Analects of Confucius

(Continued)



宣化上人講 Lectures by Venerable Master Hua

楊維光、劉年聰 英譯

Translated into English by Yong Wei Kwong and Liew Yen Chong

#### Chapter 2: To Govern

**(9) The Master said, "I discoursed with Yan Hui for an entire day. Offering no contradictory views whatsoever, he was as if wanting in intellect. After he had withdrawn from my presence, I observed him in his private undertakings. It was evident then that he did not lack understanding and expression. Hui is not a fool at all!"**

**The Master said.** Confucius spoke again. **I discoursed with Yan Hui for an entire day.** I had a conversation with Yan Hui, which lasted for one whole day. **Offering no contradictory views whatsoever, he was as if wanting in intellect.** No matter what I said to him, he did not disagree with me. The verb “不違” (bù wéi) means “does not object.” Regardless of the subject matter, he just sat there and listened like a block of wood, appearing to be totally ignorant. The adjective “如愚” (rú yú) means “just like a foolish and stupid person.” **After he had withdrawn from my presence, I observed him in his**

## 【為政第二】

(九)子曰。吾與回言終日。不違如愚。退而省其私。亦足以發。回也不愚。

「子曰」：孔子又說了，「吾與回言終日」：我和顏回說話，終日，就「講一整天的話」。這字句是這樣講的：「吾與回言終日，不違如愚。」「不違如愚」：就是我和他說什麼，他也不反對我；不違，就是「不反對我」，說什麼他聽什麼、說什麼他聽什麼，就好像一塊木頭似的，就好像他什麼也不懂，在那兒只是聽著；如愚，「就像是愚癡的人」。「退而省其私」：他退回去之後，我再考察考察他私人的行為。「亦足以發」：他真是照著我說的話去做去，他真是有很多的發明！我說一樣的道理，他能發明出很多樣道理。「回也不愚」：顏回啊！原來他不愚癡啊！這是一個很讚歎的語氣：「喔！顏回他不愚癡啊！」不愚癡，就是有智慧嘛！

「論語」：這是孔子和他學生互相來討論問題、互相研究學問所記載下來的，所以和我們普通人講話是一樣的；你不要以為他這是有什麼高談闊論，因為當時都是這樣講話。「為政第二」：這裡邊所講的道理，都是從政。為政，就是「從政」；從政，就是「做官」。做官的善於做官，就是「愛民如子」；不會做官的，就是「害民如賊」；那個「愛」字改成一個「害」，傷害老百姓像賊似的。若會做官的，拿這個老百姓都當自己的子女那麼看；不會做官的，盡偷老百姓的錢、偷老百姓的東西，刮民脂民膏。所以做官這個人若是好官，老百姓就都得到利益；若不是好官，老百姓就都受害了。所以做官也可以害老百姓，也可以利益老百姓。

(十)子曰。視其所以。觀其所由。察其所安。人焉廋哉。人焉廋哉。

「子曰」：孔子說了，「視其所以」：你看一看這個人，他那個背景是什麼？他所以然是什麼？他的動機在什麼地方？看一看！

「觀其所由」：你再觀察觀察他所行所作，他的行為和他所說的，是不是一樣？是不是在那兒欺騙人？這就「觀其所由」，就是看他從什麼地方來的、到什麼地方去？

☞待續

**private undertakings.** After he had taken his leave of me, I went about investigating his conduct and behavior in his private life. **It was evident then that he did not lack understanding and expression.** He really followed my instructions in whatever he did. What's more, he actually made a lot of discoveries. I might have talked about only one principle, but he was able to come up with many others. **Hui is not a fool at all!** Well, it turned out that Yan Hui was not a foolish or stupid person! This sentence carries a tone of praise, as in "Oh! Yan Hui is far from being foolish or stupid!" By this, it means that he possessed wisdom.

The *Analects* is a record of the issues that Confucius discussed with his students—the fruit of their joint effort in investigating knowledge. They conducted their conversations in the same way that we ordinary people conduct ours. Don't assume that they are engaged in some profound and lofty discourse: the manner in which they speak to each other was typical for their time. The principles set forth in this second chapter, "To Govern," are concerned with the act of governing, or what is proper for an official. Officials who are adept at their jobs are said to "cherish the citizens like their own sons," whereas those who are inept "harm the people in the same way as thieves." In the description of the latter type of official, the character "愛" (ài) is changed to "害" (hài), meaning that such an official is like a thief who inflicts harm on the common folk. One who knows how to be a proper official will look upon the people as if they were his own sons and daughters, while one who does not understand how to govern will simply help himself to the people's money and properties, robbing them of their possessions. The ordinary folk will benefit if the administrator is a good official; if not, they will suffer. In other words, an official can either help or harm the people.

(10) The Master said, "Look at a person's motives, observe his conduct and scrutinize his aims. How could a person's character be concealed? How is it possible for human intentions to remain undisclosed?"

**The Master said.** Confucius spoke these words. **Look at a person's motives.** Take a look at a person. What is his background? What makes him who he is? Where do his motives come from? Take a good look!

**Observe his conduct.** Then carefully observe his actions. Do they correspond with his words, or is he putting on a false front? To observe his conduct is to find out about his comings and goings.

☞To be continued