

# 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】

(十七) 子曰：「晏平仲善與人交，久而敬之。」

#### 【上人講解】

一個晏平仲，一個臧文仲，「仲不仲，看行動」；這是「中不中（兩個「中」字都讀「重」），看行動（編按：下一章就會講到臧文仲，他和本章所講的晏平仲，品行截然不同，這是以諧音開其玩笑）」。我們這個助教——果普！妳要把膽量放開，不要怕！妳要放開，要無拘無束的，不要怕講錯了；妳只是自己往正確來講，講錯也不要緊。因為妳有點「不及」，這個果徑有點「太

### Chapter 5: Gongye Chang

(17) The Master said, “Yan Pingzhong knows the art of cultivating friendship. He maintains respectful relations with his friends even after a long time.”

#### 【Venerable Master's Commentary】

One person in this dialogue is called Yan Pingzhong, and the other is Zang Wenzhong. Which Zhong (仲) it is and whether you fancy (中) one or the other depends on their conduct and actions. [Editor's Note: In this case, both 仲 and 中 are pronounced as zhòng. The next passage in this chapter mentions a person named Zang Wenzhong whose conduct is poles apart from that of the Yan Pingzhong discussed here. This remark makes use of the homophones 仲 and 中 to inject some humor.] This assistant lecturer of ours! Guo Pu, you have to pluck up your courage. Don't be afraid! Relax and express yourself freely. Do not worry about giving the wrong explanation. Just explain the text in a way that you think is accurate. Even if it is wrong, it doesn't matter. You are a bit 'lacking' whereas Guo Jing is

過」；妳們兩個，一個太過，一個不及。妳往前走一步，她往後退一步，兩個就都是中道了；那麼她講的有點太多，妳講的有點太少。妳把那些個意思懂一點了，可是沒有完全講出來。比如妳第一個講，妳一定要把這個人說明了——他什麼時候的人？他姓什麼，叫什麼？都說得清清楚楚的，叫大家認識這個人了；那麼這樣子，人就比較容易懂了。那麼以後他們講，他們聽妳講過了，他們旁的可以發揮，妳只須老實一點就好了！他們就可以再長出一點志氣。

本來這果普的學問是不錯的，又會梵文、又會中文、又會英文，又會西班牙文吧？啊！通達很多國的文字（編按：美籍恆賢法師會八國語言），這樣的人才也不可多得的。那麼在這兒——好像她最怕的就是解釋對聯，是不是啊？（恆賢法師答：對！）

一解釋對聯，她就有點手忙腳亂了。為什麼呢？她預先沒有可參考的，都是突然而來的，就等於突擊一樣的，所以她就沒有什麼招架之功了。這個沒有關係，妳放心！妳不懂得、不認識的那個字，妳可以問旁人；再叫她們有一個人來幫著妳講。那麼這個不要怕，我們大家在這兒都是自己人，我們大家都是同學，都是平等平等的；誰講錯了沒關係，不是故意講錯就可以了。因為你們的智力就是如此，達不到太高的境界，沒有關係的，我們這兒都是研究學問的。

「子曰」：孔子又說了，「晏平仲」：晏平仲這個人，他善於治國。為什麼他善於治國呢？就因為他不貢高我慢，他是通達民情。他上通下達，上邊知道國王的思想——並不是投機，他能以知道國王

a bit 'excessive'. Both of you are on extreme ends. If you could take a step forward and she a step back, then both of you would be on the Middle Path. She explains a bit too much, but you explain a bit too little. You have some understanding of the text, but you do not explain what you know completely. For example, when you introduce a character in a story, you must shed some light on his background. In which period did he live? What were his surname and given names? Explain all these details very clearly so that your audience will know this character better. In this way, they will find it easier to understand the text. Later, when it is their turn to speak, they can expand on your explanation. All you need to do is to say what you know! This will help boost their morale a bit.

In fact, Guo Pu is a very knowledgeable person. She knows Sanskrit, Chinese, English and even Spanish? Ah, she understands many different languages. [Editor's Note: Dharma Master Heng Hsien, an American nun, knows eight languages.] Such a talent is very rare indeed! Now, over here, it seems that the thing she dreads the most is explaining Chinese antithetical couplets. Is that right? (Dharma Master Heng Hsien replies, "Yes!")

The moment she explains Chinese couplets, she becomes a bit flustered. Why? It is because she has nothing to refer to beforehand. Everything comes suddenly just like a surprise attack, so she can't ward off the blows. You can rest assured that it is no big deal! If there are any written characters that you do not recognize or understand, you can always ask other people. Just call one of them to help you explain. There is nothing to worry about. Here, we are all friends and fellow students; everyone is equal. It does not matter if anyone explains the text incorrectly, so long as it is not intentional. It is because the power of your wisdom is only at this level now that you cannot attain a state that is too lofty. That is perfectly alright. We are all here to investigate knowledge.

The Master said. Confucius spoke about this person, **Yan Pingzhong** (also known as Yan Ying), who was adept in managing state affairs. Why was he good in this field? It was because he was not arrogant and had a good grasp of public sentiments. In short, he understood both the leadership and the rank-and-file very well. Where his superior was concerned, he understood the state ruler's way of thinking; but, this does not mean that, he was an opportunistic fellow. By knowing how the state ruler formed his ideas and opinions, he was able to convince him to readily accept good advice. He understood the feelings of ordinary people, and was able to relieve their sufferings. Therefore, he was a very worthy and virtuous senior official.

Yan Ying possessed exceptional wisdom and, unlike most people,

的思想，他就能以使令這國王從善如流；那麼下邊知道老百姓，他就能以解除老百姓的痛苦。所以他是一個很賢而有德的一個賢太夫。

這個人智慧也超人，不像一般人那麼樣子不會通權達變，他也善於辯。有一次他到楚國去做使臣，因為晏嬰是個矧子，楚國就開一個小的旁門，普通那個走的門沒有開。沒有開大門，他就不走，不進去；楚國的人問他：「為什麼不進去呢？」他說：「你那個門是狗走的門，我又不是出使到狗的國去，怎麼可以走呢？」那麼楚國的人也沒有法子，就開正門讓他進去。

「善與人交」：他對人是善於交際。這個交際，並不是說用種種的手段；他就憑他自己「真誠」兩個字，對誰都優厚，待人以誠。「久而敬之」：他對人呢，是時間越久他越好，所謂「不忘舊」；他不厭故喜新，這就叫「有始有終」，不是有始無終。你對人、對事、對什麼，都要負責任，敬慎其事；對人也恭敬，對事也恭敬，所以有始有終，這叫「久而敬之」。

[編按：晏平仲，姓晏，名嬰，字仲，又叫晏仲；諡平，後人多稱平仲，又常被稱晏子。春秋時期齊國人，是齊國上卿大夫晏弱之子。靈公二十六年，晏弱病死，晏嬰繼任為上卿大夫；歷任靈公、莊公、景公三朝，輔政長達五十餘年；尤其在齊景公時，被委以卿相之重任。即使是上卿，但生活儉樸。在朝輔政期間，禮賢下士，內輔國政，外秉原則，出使不受辱，捍衛齊國，使齊國名揚諸侯。]

could adapt himself to circumstances and act accordingly. Besides, he was good at debate. Once, he was dispatched as an envoy to the State of Chu. As he was short in stature, his host opened a small side door for him to enter the city while the main gate usually used for this purpose remained shut. At this, he stood there and refused to enter. The Chu officials asked him, "Why won't you go in?" He retorted, "That door of yours is meant for dogs! Since I am not serving as an envoy to the State of Dogs, why should I enter?" In the end, the people of Chu had no choice but to open the main gate for him.

**Knows the art of cultivating friendships.** When it came to interacting with others, Yan Ying was a good mixer. This is not to say that he employed all sorts of tricks while socializing with people and enjoying their company. On the basis of genuine sincerity, he was kind and generous to everyone and always acted in good faith. **He maintains respectful relations with his friends even after a long time.** With people whom he knew, the longer the friendship, the better he treated them. This is called 'not forgetting old friends'. It was not in his nature to dislike the old and delight in the new. In other words, he was a steadfast friend from beginning to end, not a half-hearted friend. Whether you are dealing with people, matters or whatever, you must have a sense of responsibility and be respectful and cautious. If you adopt a respectful attitude towards people and matters, it means you are steadfast from beginning to end. That is the meaning of this line.

**[Editor's Note:** Yan Pingzhong – His surname was Yan, his given name, Ying, and he was styled Zhong. He was also called Yan Zhong. As his posthumous title was Ping, later generations mostly referred to him as Pingzhong. Another frequent term of address was Yanzi or Master Yan. A native of the State of Qi during the Spring and Autumn Period, he was the son of Yan Ruo, a senior minister of Qi. In the twenty-sixth year of Duke Ling's reign, Yan Ruo died of illness and Yan Ying succeeded him as senior minister. In an official career spanning the reigns of three rulers (Duke Ling, Duke Zhuang and Duke Jing), he assisted with the administration of state affairs for more than fifty years. During the reign of Duke Jing of Qi in particular, he was appointed to the post of prime minister, which carried a heavy responsibility. Though a senior minister, he lived a simple and frugal life. When attending to affairs at court, he was courteous to men of virtue and humble towards the rank-and-file officers. Domestically, he assisted the ruler in governing the state well; externally, he adhered to the principles of conducting foreign relations. In the role of an envoy, he deflected insults and safeguarded the dignity of his native State of Qi, which gained fame among the feudal principalities.]

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To be continued