



# 大哉孔子 (二)

## THE GREAT CONFUCIUS (Part II)

宣公上人開示 LECTURED BY THE VENERABLE MASTER HUA

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孔夫子在中國來講，是一個聖人，也是儒教的一個教主；雖然他是一個聖人，可是當時也受了很多困苦艱難的。他在山東杏壇那個地方設教；設教，就是「教書」。他有三千多個徒弟，今天這個來了，明天那個跑了；今天這個到山西去，明天那個又到湖南了；總而言之，常常跟著他的，大約有一百多人，他走到甚麼地方，就跟到甚麼地方。釋迦牟尼佛有一千二百五十個常隨眾，他有一百二十五個常隨眾，大約是釋迦牟尼佛的十分之一；他到哪一個國家，那一個國家就要供養他，要供他這一百多人喫飯。

那是周末列國的時候，孔子帶著一班徒弟各處走、各處去演說，說他的政治的抱負、政治的宗旨，想遇著有認識他的諸侯，好請他做大官。但是孔子到哪個地方，也就好像現在似的，你和他講真的，他都不願意的；你要和他講假的，他都很高興的。孔子到處盡講真的，所以沒有甚麼人歡喜他，但外表都捧著他：「好啊！好啊！你魯司寇到這個地方來。」很恭維他的，但是「恭是恭敬你，不用你」。爲甚麼呢？「如果用你，你太認真了，有一點也不可以做不正當的事，那不行！」所以誰也不用他。

以後走到陳國和蔡國之間，在那個地

In China, Confucius is revered as a sage and the teaching host of Confucianism. Although he was a sage, he underwent many sufferings and difficulties during his lifetime. He set up a learning center at the Apricot Pavilion in Shandong to teach his students. How many disciples did he have? There were more than three thousand but only about a hundred were regular students. For instance, a disciple might depart for Shanxi one day, while another might set off for Hunan the next day. In all, there were more than a hundred disciples who constantly accompanied the Master, following him wherever he went. Shakyamuni Buddha had 1,250 constant followers, whereas Confucius had 125 constant followers, approximately one-tenth the number of Shakyamuni Buddha's disciples. No matter which state he visited, he would receive offerings and his entourage of more than a hundred people were well provided for.

During the time when he traveled to various states in the late Zhou dynasty, Confucius brought along his group of disciples, lecturing and expounding his political aims and aspirations. He hoped to meet with a duke who would appreciate his talents and offer him a high official post, but wherever he went the situation was just like the present day. People are unwilling to listen when you talk about the true principles, but will be delighted if you tell them what is false. As Confucius expounded nothing but true principles wherever he went, nobody was pleased. However, they put on a front by exalting him: "Good! Splendid! The Minister of Justice from Lu has arrived at our state." They flattered him but stopped short of engaging his services. In other words, they were implying: "We respect you, but have no use for you. Why? You are far too serious. By employing you, we will not be able to do anything improper. That won't do." As a result, his talents were not made use of.

Once, when Confucius and his disciples were at the border between the State of Chen and the State of Cai, they ran out of provisions and nobody came to make offerings to them. Their attempts to seek

方就絕糧了，沒有人供養了。絕糧，就是糧食斷了，那時候，不是像現在說有糧荒，本來很多糧食的。他也沒有帶著糧食，到那個地方也沒有錢了，買也買不著了。陳國和蔡國都抵制他，說：「我們不歡迎你！」就在陳、蔡中間這個地方，就絕糧了。沒有東西吃，餓一天、兩天、三天，把孔老夫子也餓得病莫能行了——餓得有病了，餓得就Very weak（很衰弱），不能站得起來了。

這個時候，孔子說：「現在怎麼辦呢？」和各弟子商量。大弟子中，有一個人就說：「范丹他有糧食！」范丹是個做甚麼的呢？范丹是個要飯的人，他有一個竹筒子，他各處要回來的米，就放這個竹筒子裏；這竹筒子多少米都裝不滿，千擔、萬擔糧，都可以裝得下，是個寶貝。有人知道，就說：「范丹他有糧，我們去和他借去。」，孔子說：「去借糧，叫誰去呢？現在弟子餓得都有病了，不能走路了；就去借糧，也要有一個人去啊！」子路站起來了：「我去！我沒病，餓了幾天也不要緊。」子路好勇，他有勇氣。孔子說：「好！你去！」

子路到那兒，一見范丹，就說：「哎！范大哥！我是孔老夫子的學生，叫子路。現在到你這兒，想要借一點米；我們在陳、蔡兩國中間那個地方，已經沒有東西吃了。我們知道你米，我們現在想和你借一點米來！」范丹說：「借米可以的，不過我有個題目，你要給我答得出才可以。你若答不出這個題目，我就不借給你米；你要是答覆得對了，就借給你米！」子路說：「你有問題，那不要緊的！我一定可以對得上你這個問題。」范丹說：「那好了，我現在對你講。我問你，在這個世界上甚麼多？甚麼少？甚麼事情是歡喜？甚麼事情是惱？」這樣問他。

子路一想，不加思索，很快就對出來了：「這我可以對的。這個世界上，天上的星星多，月亮少；這月亮就一個，一個當然是少啦！結婚就歡喜，死人就惱。」他認為這是很

food offerings also came to naught. Originally, at that time, food supplies were abundant, unlike nowadays when we often hear of famine. With their provisions depleted, they also found themselves penniless when they reached the border. Thus there was no way for them to obtain food. Both the states of Chen and Cai rejected him, saying: "You are not welcome here!" It was at the boundary between these two states that Confucius and his party ran out of provisions and went hungry. After starving for three days, they could bear it no longer. The Master became ill and was so weakened that he could not even stand up, much less travel.

At this point, Confucius conferred with his disciples as to their next course of action. One of them said, "Fan Dan has grain." Who was Fan Dan? He was a mendicant who had a bamboo tube for storing the rice that he collected during his begging rounds. This bamboo tube was a treasure for it could store thousands of bushels of grain and yet could not be filled up. Therefore, the person who knew this suggested, "Since Fan Dan has grain, we'll go and borrow some from him." Confucius then asked, "Whom should we send to borrow the grain? All the disciples are so famished and weak, they can hardly walk. Even if it is just to borrow grain, at least one person has to go and do it." Thereupon, Zi Lu got up and volunteered to go, saying, "I am not sick. Having starved for a few days doesn't matter to me." He was very courageous indeed. At this, Confucius replied, "Alright! You shall go."

Arriving at Fan Dan's place, Zi Lu called out, "Hey, Big Brother Fan! I am Zi Lu, a disciple of Elder Master Kong. I have come to borrow some rice from you for we have run out of food at the border of Chen and Cai. As we know that you have rice, we would like to borrow some from you." Fan Dan said, "I may lend you some rice. However, there are some questions that I would like you to answer. If you answer correctly, the rice is yours. But if you can't answer them, then you may not have any." Zi Lu agreed, "Fair enough! I can surely give you an appropriate answer." Fan Dan said, "Alright, here are the questions: In this world, what is many and what is few? What brings happiness and what causes vexation?"

Without hesitation, Zi Lu replied, "I can answer that. In this world, the stars in the sky are many while moons are few. Since there is only one moon, that is definitely few. Marriages are happy occasions while deaths are vexing events." He spoke with great confidence for he was certain that his answers accorded with principle and were correct. Fan Dan disagreed, "No! No! Your answers are wrong." Zi Lu protested, "These are the most perfect answers. How can you say that they are incorrect? Beggar, you are simply unreasonable!" Regardless of whether Fan Dan was reasonable or

有道理，對得理直氣壯的。范丹說：「不行！不行！你這個沒對上！你這個沒對上！」子路：「我這對得是最圓滿的，你怎麼還說沒對上？你這個要飯的東西，簡直不講道理！」不管講不講道理，人家的米不借給你，你也沒法子，你子路也不能搶。

子路茫茫然又冒冒失失地，就回去見孔子。孔子問：「你借米，借來了沒有啊？」他說：「這個老要飯的，真是很不講道理的！」孔子說：「怎麼回事啊？」他說：「他出了一個題目叫我來對，我對得明明對，他就說不對。我想他就是存心不借給我們米，沒有旁的意思！」，孔子說：「他出的甚麼問題呀？你說說看！」子路就說：「他問我說，在這個世界上甚麼多？甚麼少？甚麼歡喜？甚麼惱？」孔子說：「你怎麼樣對的？」子路說：「我說星星多，月亮少；結婚就歡喜，死人就惱。這很有道理的，再沒有這麼圓滿的對答了！」孔子說：「你這個不對！」子路本來認為，十足他是對的，現在回來，孔子也說他不對；因為孔子是他老師，說不對，他不敢反駁了！說：「那怎麼樣子？」孔子說：「你再回去！你對他這麼講：世界上小人多，君子少；借的時候歡喜，要的時候就惱。」借東西、借錢的時候，就很歡喜；人家來要錢的時候，就惱了。子路回去對范丹一講，范丹這回點頭了，說：「還是你老師的學問比你高得多！你想不起來，你老師對得是最好！」就借給他米。

借米回去，吃了幾天，單單有米、沒有菜。這一天人人都吃飽了飯；這時候，就來了一個黑將軍。這黑將軍，大約和黑人差不多的樣子，很高很大的；手拿一支槍，到這個院子裏邊，就想要殺人。這時候，子路吃飽飯了，勇氣更增加了；拿一枝紅纓槍就出去，和這黑人就打起來了。兩個人作戰，子路總不能佔上風；子路本來很大力量的，但是對著這黑人，他的力量就不夠這黑人大了。孔子就站在門這兒看著，說：「由！你刺其喉！」子路

not, Zi Lu was at his wits' end for he could not possibly take the rice by force. Feeling at a loss, he returned to consult with the Master.

Confucius inquired, "Well, have you borrowed any rice?"

Zi Lu replied, "That old beggar was very unreasonable."

"What happened?"

"He had some questions that he wanted me to answer. It was obvious that I had answered them correctly, yet he said that my answers were wrong. I think he just doesn't want to lend us any rice, that's all."

"Tell me, what were his questions?"

"He asked me: In this world, what is many and what is few? What brings happiness and what causes vexation?"

"How did you answer him?"

I said: "Stars are many while moons are few; marriages are happy occasions while deaths are vexing events. This is absolutely correct and is in line with principle. There are no other answers that are more perfect than these."

"Your answers were wrong."

Zi Lu originally thought that he was right and was very sure of himself, but now Confucius also concurred that he was wrong. As the latter was his teacher, he did not dare to disagree with him but merely asked, "Then, what should it be?" The Master instructed, "Go back to Fan Dan and tell him this: In this world, immoral people are many while men of virtue are few. Borrowing is happy but being approached by a borrower is vexing. One is very happy when one borrows things or money from others, but one is vexed when others approach one to borrow money." Later, when Zi Lu repeated this to Fan Dan, he nodded in approval, saying, "Your teacher's learning ultimately surpasses yours. You just could not think of it; whereas your teacher has given the best answers." He then lent him the rice.

After Zi Lu's return, Confucius and his disciples subsisted on plain rice for a few days without any other food. One day, after everyone had had his meal, a black-faced general appeared. Tall and burly, he burst into their courtyard with a spear in his hand, wanting to kill people. At this juncture, Zi Lu, who was feeling more courageous after eating his fill, grabbed a red-tasseled spear and charged outside to meet his foe. Zi Lu was a very strong person but his strength was no match for his opponent's and he just could not gain an upper hand. Confucius, who was standing at the doorway watching the duel, shouted to Zi Lu: "You! Pierce his throat!" Zi Lu's name was Zhong You. Confucius called out to him to pierce his opponent's throat with his spear. What was the reason? It was because the

叫「仲由」，孔子就叫子路用槍刺黑人喉嚨這個地方；爲甚麼叫他刺這個地方呢？孔子看黑人這個地方總露出來。孔子這一說，子路就明白了，一槍就把這黑人的喉嚨給刺透了；刺透這黑人之後，你說這黑人怎麼樣？不是個人，是一條大魚。這條大魚很長、很大的，牠把院子都裝滿了；孔子這一百多個徒弟，就用這魚來做菜，所以沒有餓死。子路的所長是甚麼呢？他有過錯，誰一告訴他，他就歡喜得不得了。你告訴他：「子路，你這個地方不對了！」他就非常高興，所以子路是最好的——一個孔子的弟子。

孔子回魯國設教，教化弟子以後，就刪詩書、訂禮樂。刪詩書，詩以前有很多很多的，不是就三百首；這個三百首就是他在很多首詩裏，選出來三百首，所以說：「詩三百，一言以蔽之，曰思無邪。」選出很有教育價值的，做一部詩經；書經也是有一些個不正確的，他都給刪去不要了；訂禮樂，他又訂禮記和音樂，音樂他都給訂出來；贊周易，他贊歎周易，易經的繫辭，是孔子作的；著春秋，他自己寫了一部書叫「春秋」，寓褒貶、別善惡，令當時亂臣賊子不敢亂來，有所恐懼。等到最後他見到麒麟，麒麟被打獵的給抓住了，他母親所繫的那條紅絨的線還在牠脖子上，孔子就說：「唐虞世兮麟鳳遊，今非其時何來求？麟兮麟兮吾心憂。」他說完這幾句話以後，再也不著書，所以就絕筆，他的年齡是七十三歲，孔子的一生大略是這個樣子。

☞待續

Master noticed that the burly person's throat was exposed. At once, Zi Lu understood and with a single thrust pierced his spear right through his opponent's throat. What do you think happened next? It turned out that the burly person was not a human being but a big fish. It was so huge and long that it occupied the entire courtyard. Confucius and his hundred or so disciples cooked the fish for their meals and therefore did not starve to death. What was Zi Lu's strong point? If anyone pointed out his errors and shortcomings, he would be elated. If you were to tell him: "Zi Lu, you have made a mistake here", he would be absolutely delighted. Hence, he was one of Confucius' best disciples.

After returning to the State of Lu, Confucius devoted himself to teaching his disciples. In the meantime, he also abridged the *Book of Songs* and the *Book of History*, and edited the *Book of Rites* and the *Book of Music*. In ancient times, there were many poems, not merely three hundred. The three hundred poems in the *Book of Songs* were selected by Confucius. Hence it is said: "These three hundred pieces, in a nutshell, can be called proper thinking." The selected poems compiled in this anthology have much educational value. He also deleted the errors found in the *Book of History* and edited the *Book of Rites* and the *Book of Music*. Confucius praised *The Zhou Book of Changes* and wrote an Introduction for it. He authored *The Spring and Autumn Annals*, which contained evaluation that distinguished between good and evil and served as an admonishment to treacherous officials and traitors. Finally, Confucius saw a kylin<sup>1</sup> that had been caught and killed by a hunter. Recognizing it from the red floss thread that his mother had tied around its neck, he lamented:

*During the reigns of the Kings Tang and Yu,  
Kylins and phoenixes roamed freely.  
But the present is unlike the past;  
So what is it that you have come to seek?  
Kylin! O, Kylin!  
My heart is full of sorrow.*

After saying these few lines, he never wrote any books again. He lived to the age of seventy-three. This is a brief account of Confucius' life.

1. a fabulous animal resembling a deer said to appear only in time of peace and prosperity.

☞ To be continued