

論語淺釋 (續)

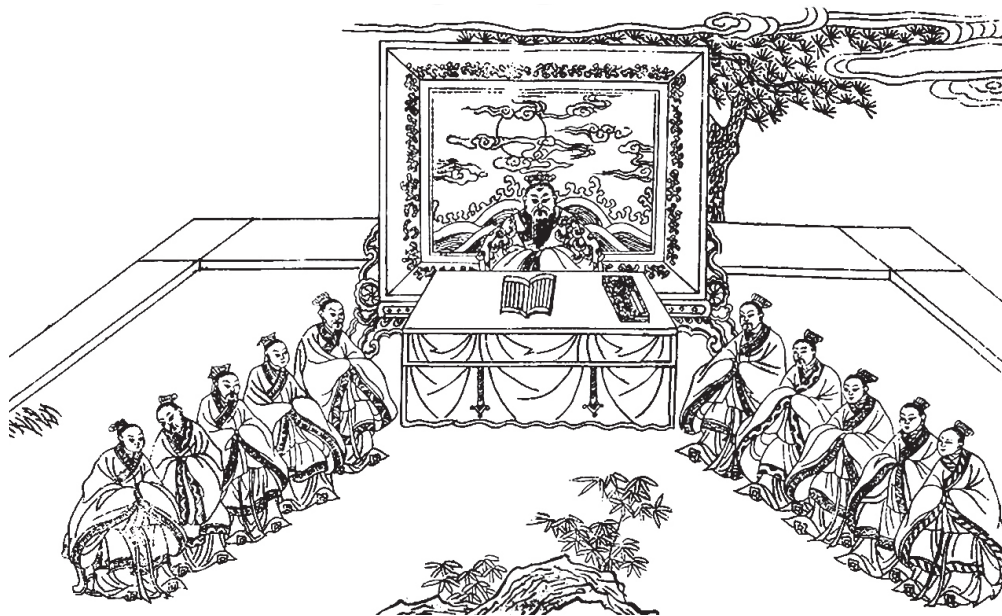
The Analects of Confucius (continued)

宣化上人講

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Lectures by the Venerable Master Hua

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【公冶長第五】

(編按：申枨，姓申，名枨，字子周；《史記·仲尼弟子列傳》作申黨，字周；《孔子家語·七十二弟子解》作申繚、申績（一有作申績），字子周。春秋時魯國人，精通六藝，孔門七十二賢之一。)

(十二) 子貢曰：「我不欲人之加諸我也，吾亦欲無加諸人。」子曰：「賜也，非爾所及也。」

【上人講解】

「子貢曰」：子貢說。「我不欲人之加諸我也」：我不願意人把這個橫逆的事情加到我的身上；「吾亦欲無加諸人」：我也願意不把這個不正當或者橫逆的事情，去加到旁人的身上。這也就是「己所不欲，勿施於人」，就是「恕道」的意思。可是，子貢他辦不到的，他就連這個「恕道」也辦不到的。

Chapter 5: Gongye Chang

[Editor's Note: Shen Cheng – His surname was Shen, his given name, Cheng, and he was styled Zizhou. In the “Records of the Grand Historian – Biographies of Zhongni’s Disciples”, he is called Shen Dang and styled Zhou. In the “Sayings of the Confucian School – Annotations on the Seventy-two Disciples”, his name appears as Shen Liao or Shen Ji (one version is Shen Hui) and style name Zizhou. He was a native of the State of Lu during the Spring and Autumn Period. Extremely proficient in the Six Arts, he was honored as one of the Seventy-two Worthies of the Confucian School.]

(12) **Zigong said, “I do not want others to take advantage of me, nor do I wish to take advantage of others.” The Master remarked, “Ci, that is beyond your ability.”**

【Venerable Master’s Commentary】

Zigong said, “I do not want others to take advantage of me.” I do not want other people to force me to accept anything unreasonable. **Nor do I wish to take advantage of others.** Similarly, I will not impose any improper or unreasonable conditions on other people. This is another way of saying, “Do not do to others what you do not want done to yourself.” It is essentially the principle of forbearance but Zigong could not even put it into practice.

「子曰」：所以孔子就批評他說，「賜也，非爾所及也」：賜啊！這不是你一個做生意的人可以辦得到的事。不及，就是他辦不到。你辦不到這事，你要是辦到，你就不能做生意了。

子貢這個人，為什麼孔子批評他，說他不能做到？因為他願意貪小便宜，他貪利。他這人是做生意的，做生意都是將本圖利，都是想佔便宜的；你有的時候為了這個利就要佔人的便宜，但是你不一定就願意人家佔你的便宜。將本圖利，就是我有本錢，我可以賺錢；那麼你要我這個東西，我就有權利來賺你的錢。

他賺人的錢是很願意，他願不願意人賺他的錢呢？不一定願意。因為人家賺他的錢，他就自己賺不到錢了，所以他說「我不欲人之加諸我也，吾亦欲無加諸人」，這就是「己所不欲，勿施於人」，也就是那一句的意思。那麼這個道理，他因為是做生意的人，他辦不到這種互惠，他一定要得到利益，讓旁人吃一點虧，是這樣子。所以孔子說「賜也，非爾所及也」，你辦不到這個事情，這是平等互惠啊，你還辦不到！

The Master remarked. Therefore, Confucius criticized him, saying, “Ci, that is beyond your ability.” Well, Ci, it is not something that businessmen like you can do! The term ‘不及’ (bù jí) means ‘fall short of’ or ‘beyond one’s ability’. You cannot possibly do it. If you can, then you are not cut out to be a businessman.

Why did Confucius criticize Zigong, saying that he was unable to put this principle into practice? It was because of his greed for profit and petty gains. As a businessman, his aim was to make money with his capital by trying to profit at other people’s expense. At times, he might resort to taking advantage of others in order to gain something but he might not necessarily be willing to let others take advantage of him. In other words, if I have the capital, I can use it to generate more cash because the fact that you want something from me gives me the right to make a profit out of you.

Now, Zigong was ever willing to make money out of other people but was he willing to let others earn his money? Not necessarily, for he would incur a loss if he allowed other people to make a profit out of him. When he said, “**I do not want others to take advantage of me, nor do I wish to take advantage of others,**” this can be rephrased as: “Do not do to others what you do not want done to yourself.” This principle is all about mutual benefit, which a businessman like him would find impossible to apply. He definitely must gain advantages at the expense of others. That is how it works. In response, Confucius said, “**Ci, that is beyond your ability.**” This is not something that you can accomplish. It involves mutual benefit on the basis of equality but you simply cannot do it!