

論語淺釋 (續)

The Analects of Confucius

(continued)



宣化上人講

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【公冶長第五】

Chapter 5: Gongye Chang

(十九) 子張問曰：「令尹子文三仕爲令尹，無喜色；三已之，無愠色。舊令尹之政，必以告新令尹。何如？」子曰：「忠矣！」曰：「仁矣乎？」曰：「未知，焉得仁？」

【上人講解】

我們以後講的時候，不要學那個于某人把孔子貶得太低，也不要把他提得太高。從這兩段《論語》，就證明孔子這個人呢，不是隨便給人戴高帽子的。他知道就說知道，不知道就說不知道；他沒有人家一對他說什麼，他就亂答覆。

好像這一章，這個弟子向他來問：陳文子和令尹子文這兩個人夠不夠仁？對仁圓滿了沒有？在儒教是最注重這個「仁」的，所講這個「仁」，就是慈悲喜捨的一個先驅、一個

(19) Zizhang inquired, "Prime Minister Ziwen was appointed prime minister on three occasions but did not express any joy. He was relieved of his position three times but did not show any resentment. Furthermore, he would apprise his successor of the prime minister's administrative duties without fail. What is your opinion of him?"

The Master said, "A loyal subject indeed!"

Zizhang asked, "Is he a benevolent person?"

The Master replied, "I do not know. In what way could he be considered benevolent?"

Zizhang continued, "When Cuizi assassinated the ruler of Qi, Chen Wenzi, who possessed ten teams of chariots and horses, abandoned them all and fled. He arrived at another state but soon lamented, "The officials here are similar to our Grand Master Cuizi." He departed for yet another state where he again lamented, "The officials here are no different from our Grand Master Cuizi." Once again, he left. What do you think of him?"

The Master said, "A high-hearted individual indeed!"

Zizhang asked, "Is he a benevolent person?"

The Master replied, "I do not know. On what basis could he be considered benevolent?"

【Venerable Master's Instructional Talk】

In future lectures, do not follow the example of that person called Yu who went overboard in belittling Confucius. Neither should you put him on such a high pedestal. From these two passages in the Analects, it is evident that

前奏；所以孔子不能那麼隨便就給人家安上這個名字，說他夠仁了，或者他夠資格了。顏淵他「三月不違仁，其餘則日月至焉而已矣」，或者有一天有仁的，一個月只有一天可以做出一個仁的事情來；或者有持續一個月有仁的。所以孔子對這個「仁」是看得非常重。

「子張問曰」：子張問孔子說，「令尹子文三仕爲令尹，無喜色」：楚國令尹子文（姓鬥，名穀，字於菟（音屋突，wū tú），子文是他的封號。）三次升官，他也沒有歡喜的樣子；「三已之，無愠色」：三次被貶黜了，也沒有不高興的樣子。「舊令尹之政，必以告新令尹」：他每次離職的時候，一定把舊的公事提出來，詳細告訴接任的新令尹，辦理好移交的工作。「何如」：這個人大約對「仁」上的功夫是不錯了吧？起先子張沒敢提出這個「仁」字來，他就說這個人怎麼樣？何如，就是如何，這個人是怎麼樣？「子曰」：那麼孔子說，「忠矣」：啊！他是夠上一個忠心了，他這樣就是一個「忠」啊！

「曰：仁矣乎」：那麼子張還沒滿足他自己的要求，於是乎就再追問了一句，說，他夠不夠仁呢？就這麼個口氣。

「曰：未知，焉得仁」：孔子也不說他夠，也不說他不夠；就說「未知」，我不知道他，我不太了解他，我怎麼能說他夠仁、不夠仁呢？我怎麼能可以就給他戴個高帽子，說他夠仁了？或者貶低他，說他不夠仁呢？我不可以這麼說的。

「崔子弑齊君」：齊國的大夫崔杼把國君（齊莊公）殺死了。「陳文子有馬十乘，棄而違之」：陳文子（名無須）是齊國的另一個大夫；他家裡有十輛兵車，他都不要

Confucius was not one to flatter others casually. If he knew something, he would profess his knowledge; if he did not know, he would admit his ignorance. He would never give an arbitrary answer the moment someone asked him a question.

For example, in this section, a disciple approached Confucius with a question: “Regarding Chen Wenzhi and Prime Minister Ziwen, are these two gentlemen sufficiently benevolent? Have they perfected the practice of benevolence or not?” Confucianism lays particular stress on the concept of ‘benevolence’ (or ‘humaneness’), which is a prelude to the Buddhist practice of kindness, compassion, joy and giving. Now, Confucius could not simply give such credit to someone by declaring his benevolence was up to mark or that he was qualified to be called a benevolent person. He once remarked, “Yan Yuan can avoid deviating from a benevolent state of mind for three months. The others can do so only for a day or, at most, a month.” In other words, certain disciples exhibited benevolent conduct only for a day or performed a single benevolent deed only one day in a month. There were others, however, who could maintain their benevolent conduct continuously for an entire month. Therefore, Confucius placed very strong emphasis on the concept of ‘benevolence’.

Zizhang inquired. Zizhang asked Confucius, “Prime Minister Ziwen was appointed prime minister on three occasions but did not express any joy.” Ziwen was prime minister in the State of Chu. [His surname was Dou, his given name, Gou, and he was styled Wutu. ‘Ziwen’ was his title.] He was promoted three times but he did not show that he was happy. He was relieved of his position three times but did not show any resentment. He was dismissed three times but he did not show that he was unhappy either. Furthermore, he would apprise his successor of the prime minister’s administrative duties without fail. Each time he stepped down from his post, he would definitely give a detailed briefing to the new prime minister on all the outstanding official matters and hand over his duties appropriately. What is your opinion of him? He is presumably quite good at the skill of practicing benevolence? Initially, Zizhang dared not mention the word ‘benevolence’ but instead asked Confucius what he thought about this person. ‘何如’ (hé rú) is the same as ‘如何’ (rú hé), an interrogative adverb in classical Chinese meaning ‘how’ or ‘what’, as in “How is this person like?” or “What kind of character is this person?” The Master said. Confucius replied him, “A loyal subject indeed!” Oh, he really has a heart of loyalty. He is an example of a ‘loyal’ person!

Zizhang asked, “Is he a benevolent person?” Now, Zizhang was still not satisfied with this answer and so he asked specifically in a pressing tone: “Does he deserve to be called ‘benevolent’?”

The Master replied, “I do not know. In what way could he be considered benevolent?” Confucius did not say whether he deserved it or

了，趕快跑走了；「至於他邦，則曰：猶吾大夫崔子也」：到另一個國家，一看，這個國家也是一樣君不君、臣不臣的，就說了：「這情況就好像我們齊國的崔子一樣，沒有什麼不同啊！」
「違之」：就離開了。「之一邦，則又曰：猶吾大夫崔子也」：到另一個國家，一看，情形還是一樣亂；就說了：「這情況也好像我們齊國的崔子一樣！」
「違之」：又走了。

「何如」：這個人怎麼樣啊？

「子曰：清矣」：孔子說：「啊！他是夠得上一個清高之士了！」

「曰：仁矣乎」：子張就再追問了一句：「他夠不夠仁呢？」

「曰：未知，焉得仁」：孔子就說：「我還不太了解他，我怎麼能說他夠仁不夠仁呢？」

這就證明孔子這樣答覆問題不是隨便的，不是慌慌張張、草草率率的，像子路那個樣子，「率爾對曰」那麼慌慌張張地。這兩段《論語》都是這個意思。

這好像那個于某人，他這發狂的人，簡直的是一個欺師滅祖的人，把孔老夫子看得像一個小碗似的，他就像一個大缸似的，他覺得他比孔子還高了。其實他怎麼樣啊？在金山寺，我叫他講幾句話，我先告訴明白說現在是講「國」的，不是講「家」的。但是他講來講去，還是講他太太，他忘不了他太太！你說這個——又想要出家，又忘不了太太，這是矛盾不矛盾？我想孔子要是想出家，也一定會出家的，不會像他那麼迷的。

☞待續

not but merely said, "I do not know." As I do not know him or understand him very well, how can I comment on the extent of his benevolence? How can I possibly flatter him by saying he is sufficiently benevolent, or denigrate him by saying he is not benevolent enough? I cannot say things like that.

When Cuizi assassinated the ruler of Qi. Cui Zhu, a senior official in the State of Qi, killed the state ruler, Duke Zhuang. Chen Wenzhi, who possessed ten teams of chariots and horses, abandoned them all and fled. Chen Wenzhi, whose given name was Wuxu, was another senior official in the State of Qi. Among his possessions were ten war chariots but he forsook them and hastily left his home. He arrived at another state but soon lamented, "The officials here are similar to our Grand Master Cuizi." Arriving at another state, he took one look and discovered that the people there also did not observe the proper hierarchy of ruler and subject. Therefore, he said in disappointment, "The situation here is just the same as in our State of Qi, with people like Cuizi in positions of authority. There is no difference at all!" He departed for yet another state where he again lamented, "The officials here are no different from our Grand Master Cuizi." As a result, he left that state and travelled on. When he arrived at another state, he took one look and found the condition there just as chaotic. He said in dismay, "The state of affairs here is exactly similar to that in our State of Qi, with people like Cuizi in charge!" Once again, he left. He set off again for another place.

What do you think of him? How would you judge this person?

The Master said, "A high-hearted individual indeed!" Confucius remarked, "Oh! He deserves to be called a morally lofty person!"

Zizhang asked, "Is he a benevolent person?" Zizhang inquired further, "Is he benevolent enough?"

The Master replied, "I do not know. On what basis could he be considered benevolent?" Confucius explained, "I am still not very sure of his character, so how can I tell whether he is benevolent or not?"

The way in which Confucius answered the questions proves that he was very careful with his words. He was not flustered or perfunctory, unlike his disciple, Zilu, who was in the habit of giving hasty replies. That is the meaning of these two passages of the Analects.

Now, that person called Yu is simply a crazy fellow who defies his teachers and betrays his ancestors. He looks upon Old Master Kong as nothing more than a tiny bowl but regards himself as a large vat, for he feels that he is superior to Confucius. Actually, what sort of a person is he? In Gold Mountain Monastery, I asked him to give a talk and specified beforehand that the topic was related to 'country', not 'family'. Instead, he rattled on and on about his wife! He just could not get her off his mind. What can you say? He wanted to leave home but, at the same time, kept thinking of his wife. Isn't that contradictory? I think if Confucius intended to leave home, he would definitely do so and would not be so confused like him.

☞To be continued