

# 論語淺釋 (續)

## The Analects of Confucius

(continued)



宣化上人講

楊維光、劉年聰 英譯

Lectures by the Venerable Master Hua

English translation by Yong Wei Kwong  
and Liew Yen Chong

### 【公冶長第五】

### Chapter 5: Gongye Chang

(二十二) 子在陳，曰：「歸與，歸與！吾黨之小子狂簡，斐然成章，不知所以裁之！」

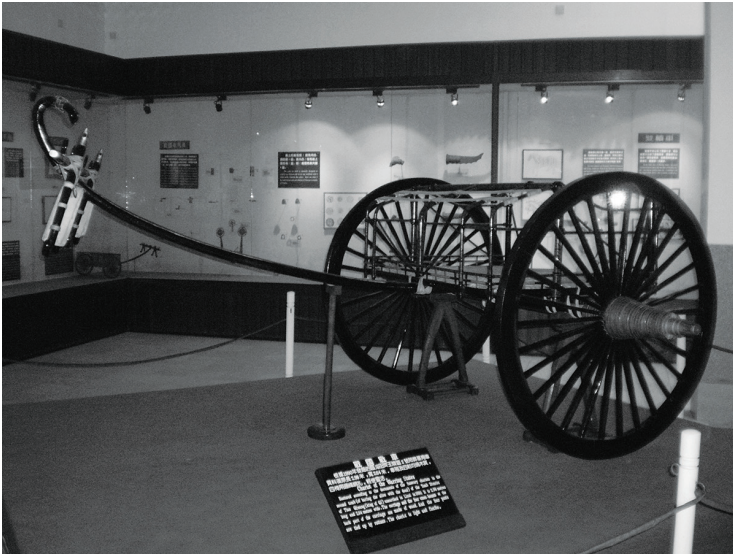
(22) While in the State of Chen, the Master sighed, “Let’s return, let’s return! Back in my hometown, the lads are wildly ambitious and naïve. They show great literary talents but do not know how to restrain themselves!”

#### 【上人講解】

列國的時代，到後來剩下齊、楚、燕、韓、趙、魏、秦這七國。列國，就是周朝東遷以後，有「五霸強，七雄出」；在這個時候，中國很亂，和現在西方這種社會都差不多。本來西周那時候也沒有什麼大的戰爭，可是到東周就亂了，兩個周朝總共是八百多年。孔子生在東周的時候，看見這個情形，他就要挽救這個世界的頹風，也就要把這個天意給挽回來；所以僕僕風塵，到處

#### 【Venerable Master’s Instructional Talk】

The eastward relocation of the capital of the Zhou Dynasty ushered in the Feudal States period, a time when ‘Five Hegemons were dominant and Seven Powers emerged.’ Eventually, only seven states remained: Qi, Chu, Yan, Han, Zhao, Wei and Qin. During this period, China was in a state of chaos, not unlike the current situation in Western societies. Originally, the Western Zhou did not experience any major warfare, but by the time of the Eastern Zhou, the country was plunged into turmoil. Together, the two Zhou Dynasties spanned more than eight hundred years. Living during the Eastern Zhou, Confucius witnessed the social decadence all around him. In seeking a remedy, he attempted to change the will of Heaven, so to speak. To this end, he endured the hardships of long journeys, travelling far and wide to campaign for his cause, which was to tell people not to scheme against each other or scramble for power.



戰國戰車  
(攝於山東臨淄中國古車博物館)

War Chariot from the Warring States Period  
(Photograph taken in an exhibit in the Linzi Museum of Ancient Chinese Chariots, Shandong Province)

奔走呼號，叫人不要那麼鉤心鬥角、你爭我奪的。

可是因為當時的國家，都是競爭得很厲害，就像現在競爭這個殺人武器一樣。當時的殺人武器就是刀、鎗、劍、戟這些，用人、馬、車這些個來作國家的保護者，所以每一個國家都要出多少輛兵車；大國就出一千乘，小的也有出幾十乘的。所以前邊說那個「陳文子有馬十乘，棄而違之」，他都不要了，也就是這個意思。現在講有幾千架飛機、多少軍艦；當時作戰不是這個，就是用兵車互相爭霸。你的力量大，就把我這個國家給吞了，這也就是所謂「大魚吃小魚」。

孔子想把這個問題都解決了，可是到處都因為他們互相競賽武器、人力、物力、財力，誰也不願意用他；也是不敢用他，因為認為他是腐儒之見。因為這個，他僕僕風塵了幾十年，各處找機會發展他的抱負，也沒有國君用他。

「子在陳，曰」：孔子在陳國的時候，經過很多的危險——

At that time, however, the various states were engaged in extremely intense rivalry, just like the present-day arms race. In those days, the weapons of war were sabers, spears, swords and halberds. For the purpose of defense, it was important for each state to maintain a chariot fleet comprising troops, horses and chariots. The larger states could launch a thousand chariots whereas the smaller fiefdoms could only launch a few dozens. A previous passage mentioned that “Chen Wenzi, who possessed ten teams of chariots and horses, abandoned them all and fled.” In other words, he gave up his fief and all his possessions. Nowadays, military prowess is discussed in terms of aircraft strength or naval fleet size. It was different in ancient times; the various states had to rely on war chariots in their struggle for supremacy, with the stronger states annexing the weaker ones. This is often described as ‘the larger fish devouring the smaller fish’.

Confucius wanted to solve this problem but all the states that he traveled to were engaged in an arms race, competing for manpower and material and financial resources. None were willing to accept his advice. It can also be said that they had reservations about employing him because they felt that his views were those of a pedantic scholar. For these reasons, despite suffering the hardships of traveling for more than a decade in search of opportunities to fulfill his aspirations, he did not succeed in finding employment with any state ruler.

**While in the State of Chen, the Master sighed.** When Confucius was in the State of Chen, he encountered many dangers. Apart from suffering hardship and deprivation, he also found himself in dangerous situations because many people wanted to kill him. Isn't that strange? What was the reason? It was because he was a sage. He wanted to put a stop to the problem where ‘those above and those below conspire

不單是困苦艱難，還有危險，很多人都要殺他；你看怪不怪？因為什麼呢？因為他是個聖人，他不願意有「上下交征利，而國危矣」這些問題。孔子生在春秋末的時候，那時候世界就很亂，男女也都不守規矩；就像現在的人那麼墮落，人人都瘋狂了一樣。因為道不行了，智者就過之，愚者就不及；賢者過之，不肖者不及。都是因為這個，道也不明，道也不行，他這一生的抱負也不能發展出去；所以他也覺得「鳥倦飛而知還」了，就想起故鄉了。

到陳國，想起故鄉，就說，「歸與，歸與」：我要回去了，我回我自己故國去好了！「吾黨之小子狂簡」：我國家那些個青年人，都是自己不自量力。狂，「狂者進取」，他們有一種的幹勁兒，有鼓足幹勁、力爭上游的這種態度；可是就是冒冒失失的，太躁進，他們太著急了。簡，頭腦很簡單，什麼道理也不清楚，沒有什麼學識。

「斐然成章」：他們本來都是可造就的材料，若能夠加以雕鑿，可以說是很好的治國的材料；他們做什麼都會有條不紊的，都可造就的。「不知所以裁之」：可是他們不知道怎麼樣處理一些問題，不知道怎麼樣做事情。所以我回去也要幫助幫助他們，令他們有一點判斷力，有一點真正的智慧。我啊，也不要在外邊那麼跑了，不要打游擊了！孔老夫子說這個話，也是有無窮的感嘆啊！

（編按：孔子在周遊列國期間，曾有四次遭受危厄：第一次，在匡城；第二次，在宋國；第三次，在蒲邑；第四次，在陳國。）

◎待續

against one another for profit and, as a result, endanger the state.’ Confucius lived during the second half of the Zhou Dynasty when the country was extremely chaotic and men and women failed to observe the rules of propriety. It is just like modern-day society where people are so degenerate and everyone seems to be crazy. As good governance was no longer practiced, the wise and virtuous could not put their talents to use whereas the foolish and unworthy could not step up to the task. It was precisely because the path of good governance was dim and impassable that he was unable to achieve his lifelong ambition. Eventually, he felt like ‘the bird that wearies of flying knows when to return’ and began to think of home.

Having traveled to the State of Chen, Confucius thought of his native place and sighed, “**Let’s return, let’s return!**” I want to go home. I’d rather go back to my home state! **Back in my hometown, the lads are wildly ambitious and naïve.** Those young people in my state tend to overrate their own abilities. Here, the character ‘狂’ (kuáng) refers to a wildly ambitious person who strives for gain or success. Full of vigor and enthusiasm, their attitude is to go all out and aim high in their endeavors. However, they are too rash and impatient and end up doing things without due consideration. Being ‘naïve’ (簡jiǎn) means that they are simple-minded. They lack a clear understanding of principle and do not have much knowledge.

**They show great literary talents.** Actually, these youngsters are talented individuals with the potential for success. If they are able to receive proper coaching and guidance, they may well become excellent statesmen. Whatever task they do will be performed in an orderly and systematic way. It is possible to train them up. **But do not know how to restrain themselves!** The problem is that they do not know how to deal with certain matters and the proper way of doing things. That is why I want to go back to help them so that they can improve their ability to form judgments and gain a bit of genuine wisdom. As for me, I want to stop running around outside and conducting guerrilla warfare! When Old Master Kong spoke these words, he must have sighed with boundless emotion!

[Editor’s Note: During the years when Confucius was traveling around the various states, there were four occasions on which he met with danger and adversity. The first time was in the City of Kuang; the second in the State of Song; the third in the Township of Pu; and the fourth in the State of Chen.]

◎To be continued