

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

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【公冶長第五】

Chapter 5: Gongye Chang

(二十六) 顏淵、季路侍。
子曰：「盍各言爾志？」
子路曰：「願車馬衣輕裘，
與朋友共，敝之而無憾。」
顏淵曰：「願無伐善，無施
勞。」子路曰：「願聞子之
志。」子曰：「老者安之，
朋友信之，少者懷之。」

【編輯部補註】

「顏淵、季路侍」：顏
淵，就是顏回；季路，就是
子路；他們兩個隨侍在孔老
夫子身邊。「子曰：盍各言
爾志」：孔老夫子就說，你
們何不說一說你們自己的志
願呢？

「子路曰」：子路又「率
爾對曰」，不加思索地搶先
回答了，他就說。「願車馬
衣輕裘，與朋友共」：我都

(26) When Yan Yuan and Jilu were in attendance, the Master said to them, “Why don’t each of you tell me your ideals?”

Jilu answered, “I am willing to share my carriages and horses, robes and light furs with my friends. Even if they were damaged or worn-out, I would not have any regrets.”

Yan Yuan answered, “I hope not to brag about my good traits, nor boast about my efforts in the service of others.”

Jilu then said, “We would like to hear our Master’s ideals too.”

The Master replied, “I wish to bring comfort to the elderly, to be faithful to my friends, and to cherish the young.”

【Editorial Department’s Supplementary Annotations】

When Yan Yuan and Jilu were in attendance. Yan Yuan refers to Yan Hui, while Jilu refers to Jilu. These two disciples were attending on Old Master Kong. **The Master said to them, “Why don’t each of you tell me your ideals?”** Confucius asked them, “Why don’t both of you say something about your personal aims and wishes?”

Jilu answered. As before, Jilu hastily replied to the Master. He wanted to be the first to answer the question, and so he said without thinking, “**I am willing to share my carriages and horses, robes and light furs with my friends.**” I would be happy to let my friends make use of my carriages, horses

願意我的車馬、衣服，和那種又輕又暖的皮裘，跟朋友共同來使用。這子路很豪爽的，有一種幹勁兒，不但勇於改過，他還勇於助人；不但勇於助人，他還樂於助人。所以他又說了，「敝之而無憾」：就是用壞了，我也不怨恨。你看看，這多麼爽快，不是那麼小裏小氣！

「顏淵曰」：顏淵接著說了。顏淵是個謙虛老實的人，你看他說的，就看得出來。「願無伐善，無施勞」：我願意我自己有什麼長處，或者做了什麼好事，我也不誇大其辭，說得神乎其神的；就是為別人做了什麼，也不到處去宣傳打廣告，不張揚我這個功勞。

「子路曰」：這個子路又莽莽撞撞地問，「願聞子之志」：我們也想聽聽夫子的志向在哪裏。

「子曰」：孔老夫子就說了，「老者安之，朋友信之，少者懷之」：我願意年老的人都得到奉養，生活得很安樂；朋友之間都講信用，沒有互相欺騙的事情發生；年少的孩子也都有人撫養他們、愛護他們。你看！子路是豪爽慷慨，顏回是謙虛實在，可是這都還是自己修德行的功夫；孔老夫子的心量志氣，是既普遍且又廣大的。若真能做到這樣，這已經是個「天下為公」的大同社會了！

☞待續

and clothes, as well as all of my light and warm fur coats. Jilu was an extremely straightforward person with a lot of drive. Not only was he courageous in correcting his mistakes, he was also brave in helping other people and happy to do so. Therefore, he continued to say, “**Even if they were damaged or worn-out, I would not have any regrets.**” Should my things be damaged or ruined, I would not harbor any hatred or resentment. You see what a frank and forthright attitude he had? He was not petty at all!

Yan Yuan answered. Following him, it was Yan Yuan’s turn to speak. From what he said, you can tell that he was a very humble and honest person. **I hope not to brag about my good traits, nor boast about my efforts in the service of others.** If I possess any good qualities or have performed any good deeds, I do not want to exaggerate them or laud myself to the skies. Even if I have assisted others with any tasks, I will not publicize my efforts everywhere and make my contributions widely known.

Jilu then said. Once again, Jilu asked in a crude and rash manner, “**We would like to hear our Master’s ideals too.**” We are also interested to hear our Master’s aspirations.

The Master replied. Old Master Kong said, “**I wish to bring comfort to the elderly, to be faithful to my friends, and to cherish the young.**” I hope that all the old people can receive the necessary support and assistance, and enjoy peace and happiness; that friends will be faithful to each other and not engage in mutual deception; and that all the young children will have parents or guardians to bring them up with loving care. Think about it! Jilu is forthright and generous, and Yan Hui is humble and honest, but they are just making efforts to cultivate their own virtuous conduct. In contrast, the scope of Old Master Kong’s mind and aspirations is both vast and all-encompassing. If Confucius’ ideals could truly be achieved, then this would be a society of Grand Unity where “the world is shared by all alike!”

☞To be continued

BUDDHISM A TO Z

佛土是佛住的國土，在佛經上討論到許多的世界；有的世界有佛，有的世界沒有佛。有佛住的世界就叫佛土。譬如，住在我們這個世界的佛是釋迦牟尼佛，這個世界叫娑婆世界；阿彌陀佛的佛土則叫極樂世界。

A Buddhland is a land in which a Buddha dwells. In the Buddhist sutras many worlds are discussed, some with Buddhas and some without. Those that have Buddhas are Buddhlands. For example, the Buddhland where our historical Buddha Sakyamuni lived is our own world, which in Buddhism is called the Saha World. The Buddhland of the Buddha Amita is called the Land of Ultimate Bliss.