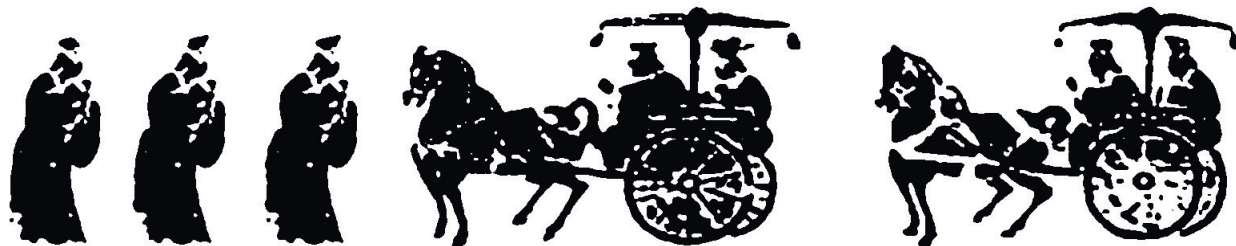


論語淺釋 (續) The Analects of Confucius (continued)



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

【雍也第六】

Chapter 6: As for Yong

這是《論語》的第六篇，也是用開頭兩個字「雍也」來作為這一篇的名字。「雍」，是孔子的弟子，姓冉名雍，字仲弓；在孔門「四科十哲」裡，他是屬於德行科的一位好弟子。四科十哲是：「德行：顏淵、閔子騫、冉伯牛、仲弓。言語：宰我、子貢。政事：冉有、季路。文學：子游、子夏。」這一篇有很多對這些弟子的記述和評論，首先就講這個冉雍。

子曰：「雍也，可使南面。」仲弓問子桑伯子。子曰：「可也，簡。」仲弓曰：「居敬而行簡，以臨其民，不亦可乎？居簡而行簡，無乃大簡乎？」子曰：「雍之言然。」

「子曰」：孔子說。「雍也，可使南面」：孔子的門人什麼樣的性格都有，子路就好勇，顏回就好學，子貢就好發財；冉雍就好擺架子，可是這個架子是很斯文的，不是擺的一個粗裡粗氣的

This is the sixth chapter of the *Analects of Confucius*. Similar to other chapters, it takes the first two characters of the text, 雍也 (Yōngyě), as its heading. “Yong” (雍) refers to one of the disciples of Confucius. This disciple’s surname was Ran (冉, Rǎn), his given name was Yong (雍), and he was styled Zhonggong (仲弓). Amongst the ten savants of the four disciplines in the Confucian School, he was an exemplary student with regard to his “virtue and conduct”.

These were the *ten savants of the four disciplines*:

Virtue and conduct : Yanyuan (顏淵), Min Ziqian (閔子騫), Ran Boniu (冉伯牛), Zhonggong (仲弓)

Oratory and discourse : Zaiwo (宰我), Zigong (子貢)

Governance and serving : Ran You (冉有), Jilu (季路)

Literary scholarshi p: Ziyou (子游), Zixia (子夏)

This chapter contains many accounts and critiques of these disciples. The first to be mentioned was Ran Yong.

The Master said, “As for Yong (雍), he can occupy the south-facing seat.” Zhonggong (仲弓) inquired about Zisang Bozi (子桑伯子). The Master replied, “In terms of simplicity, he is acceptable.”

Zhonggong then asked, “If one cultivates a respectful attitude and simplicity as a ruler, wouldn’t this be acceptable? But if one behaves in a casual manner and is perfunctory in one’s actions, wouldn’t that be too lax?” The Master agreed, “What Yong (雍) says is right!”

The Master (Confucius) remarked, **“As for Yong, he can occupy the south-facing seat.”** [Editor’s Note: The south-facing seat refers to a king’s

架子。那麼這個地方，孔子說，冉雍可以有資格做君王。

「仲弓問子桑伯子」：冉雍可能平時和子桑伯子有很相似的地方，這時候冉雍聽說他可以面南來做君主，他就想到子桑伯子；所以他就問子桑伯子怎麼樣？（編按：子桑伯子，又稱子桑戶、子桑季，魯國人，是位隱士。）

「子曰」：孔子當時就很平靜地來給分析一下，說，「可也，簡」：還可以，他很簡單。簡，就是什麼事情不繁瑣，不太願意多事；這「可也」不是完全認為他可以了，這裡頭有一點疑問。

「仲弓曰」：這個仲弓也是很聰明的，他因為有疑問，於是乎就問。「居敬而行簡」：居，就是做事；譬如做皇帝了，這居到皇帝位上了。敬，又有個「謹」字的意思。他敬慎其事，對事情很慎重的；那麼再用這個「簡」來配合，施行的政令都簡易不繁。「以臨其民」：臨，就是到。用這種的政策到老百姓的身上去，就是來駕馭老百姓，來對待老百姓。「不亦可乎」：不就可以了嗎？

「居簡而行簡」：如果他自己本身就是很簡略的一個人，他做事也是很那麼大大概概的，「無乃大簡乎」：大，音「泰，tài」。這個未免會太過簡單了吧？就不對了吧？乎，是詢問詞。這不是太過了嗎？

「子曰」：孔子聽完了之後，說，「雍之言然」：冉雍說的話也是很對的，是這樣的！那麼就給印可了：「不錯，這個冉雍是有做君王的這種程度！」而這個顏回呢，孔子認為顏回可以做人之師表，做人一個榜樣，做人一個教化者。所以接下來就說顏回了。

☞待續

seat.] The disciples of Confucius have various kinds of dispositions. Zilu (子路) likes to show off his bravery. Yanhui (顏回) is fond of learning. While Zigong (子貢) wants to strike it rich. Ranyong (冉雍) likes to put on airs, but he does it with a very refined manner. There was nothing crude or boorish about him. Here Confucius says that Ranyong has the qualities necessary to be a king or ruler of state.

Zhonggong inquired about Zisang Bozi. In ordinary times, Ran Yong probably shared many similarities with Zisang Bozi. Now, when he heard the Master say that he could face south and become a sovereign, he immediately thought of this person. Therefore, he asked, “What about Zisang Bozi?” [Editor’s Note: Zisang Bozi, also known as Zisang Hu (子桑戶 Zīsānghù), was a recluse in the State of Lu (魯 lǔ).]

The Master then replied very calmly as he gave his analysis of Zisang Bozi saying, “**In terms of simplicity, he is acceptable.**” All right. He is a very simple person. “簡” (jiǎn) means that he prefers to keep things simple and is not keen to be involved in so many tedious formalities. Being described as “acceptable” is not recommendation of his character. It implies a bit of doubt.

Zhonggong then asked. Being very intelligent, Zhonggong sought clarification by asking more questions, “**If one cultivates a respectful attitude and simplicity as a ruler.**” The character “居”(jū) means “to hold a certain post” or “to occupy a certain position.” For example, if one becomes an emperor, one is said to occupy the position of emperor. The character for “respect” (敬, jìng) also implies “caution” (謹, jǐn). Here Zhonggong is talking about a person who adopts a very respectful and cautious attitude towards all matters. Complementing this with “simplicity of action” (簡, jiǎn), he implements simple and straightforward policies to govern the people. “臨”(lín) refers to this “approach” that he takes. He applies such policies to manage the commoners. **Wouldn’t this be acceptable?** Wouldn’t this be sufficient?

But if one behaves in a casual manner and is perfunctory in one’s actions. On the other hand, if this person is simple and easygoing by nature and, at the same time, careless and indifferent when handling matters, **wouldn’t that be too lax?** Here, “大” is pronounced as “泰”(tài). Isn’t this person rather too simple in his ways? That is wrong, isn’t it? The character “乎”(hū) is an interrogative particle. Is this not going overboard?

The Master agreed. After listening to these words, Confucius said, “**What Yong says is right!**” Ranyong is absolutely correct in what he says. That’s the way! He then certified him, saying, “Not bad. This Ranyong has the caliber to be king!” Now, what about Yanhui? Confucius is of the opinion that Yanhui can be a model educator, an exemplary person who can teach others to transform themselves for the better. Therefore, the following passage is about Yanhui.

☞To be continued