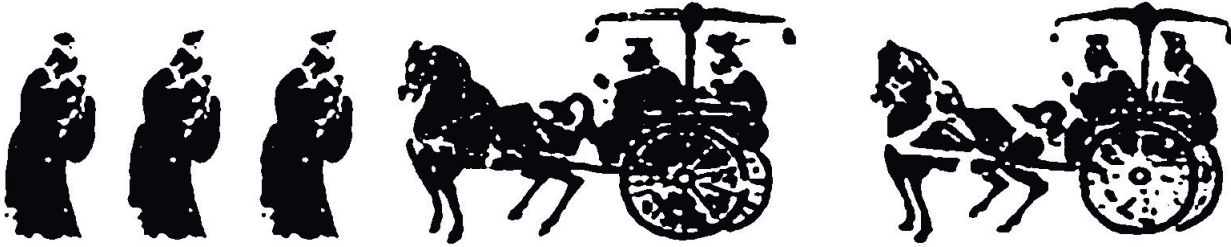


論語淺釋 (續) The Analects of Confucius (continued)



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Lectures by the Venerable Master Hua
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【雍也第六】

Chapter 6: As for Yong

(三) 子華使於齊，冉子爲其母請粟。子曰：「與之釜。」

請益。曰：「與之庾。」冉子與之粟五秉。

子曰：「赤之適齊也，乘肥馬，衣輕裘。吾聞之也：『君子周急不繼富。』」

原思爲之宰，與之粟九百；辭。子曰：「毋！以與爾鄰里鄉黨乎？」

【恒賢法師講解】

子華，姓公西，名赤，字子華。冉子，姓冉，名求，字子有。原思，姓原，名憲，字子思。皆孔子弟子也。六斗四升爲一釜，二斗四升爲一庾；十六斛爲一秉，十斗爲一斛。有的本子就把這段文分開兩個，就從「原思」開始，也算一章；可是有的

(3) After Zihua was dispatched on a mission to the State of Qi, Ranzi requested a supply of grain for Zihua's mother. The Master said, "Give her a cauldron full."

Ranzi appealed for the quantity to be increased, to which the Master replied, "Give her an additional stack, then." In the end, Ranzi gave her five bundles of grain.

At this, the Master remarked, "When Gongxi Chi set off on his journey to the State of Qi, he drove well-fed horses and wore light furs. I have heard it said: 'A gentleman helps those in need but does not enrich the wealthy.'"

When Yuan Si was employed as the Master's chief steward, he was offered nine hundred measures of grain as emolument, but he declined. The Master advised him, "Do not refuse it! Could you not give the excess grain to your neighbors and fellow villagers?"

Dharma Master Heng Hsien's Explanation:

This passage discusses three of Confucius' students:

Zihua's (子華) surname was Gongxi (公西), his given name, Chi (赤), and he was styled Zihua (子華);

Ranzi's (冉子) surname was Ran (冉), his given name, Qiu (求), and he was styled Ziyou (子有);

Yuan Si's (原思) surname was Yuan (原), his given name, Xian (憲), and he was styled Zisi (子思).

本子放在一起，因為有連帶的關係。

「子華」，就是公西赤，他的字就是子華，孔子的弟子。公西赤出使到齊國去，這是孔子做魯國司寇的時候，就派他到齊國做事情；在那時候，冉求（就是冉子）已經做官，所以就問孔子可不可以給子華的母親米糧。「粟」，就是米糧（小米）。孔子說：「就給他一釜！」一釜就是六斗四升，一升差不多七磅，所以每釜就差不多四百五十七磅。

在那時候冉求就覺得不夠，所以「請益」：就請孔子加多一點。孔子就說「與之庾」：可以再給她多一點，就再給她一庾；二斗四升就算一庾。可是冉求不聽話，「與之五秉」：就給子華的母親粟五秉。這是很多，一秉是十六斛，每一斛是十斗。

「子曰」：孔子知道那個情形之後就說。「赤之適齊也」：赤，是公西赤，就是子華。他到齊國的時候，「乘肥馬，衣輕裘」：他所駕的馬很好，最值錢的，穿的衣服也很名貴的。

這就表示子華完全不需要其他的人給他的母親什麼。這不是罵子華說他的母親那麼窮，他怎麼可以離開她；而是指出來子華這麼多錢，大約母親也錢多得很。所以冉求為什麼要給她那麼多？根本就是拍子華馬屁；因為子華現在做很重要的大官，想令子華對他有好感。

待續



The units for measurement of grain are as follows:

One cauldron (釜 fǔ) is equivalent to six pecks (斗) four pints (升);

One stack (庾 yǔ) is two pecks four pints;

One bundle (秉 bǐng) is sixteen bushels;

One bushel (斛 hú) is ten pecks.

Some versions of *the Analects* divide this passage into two, with the lines beginning with “Yuan Si” considered as a separate passage. Other versions, however, combine these two passages into one because they share the same subject matter.

Zihua is Gongxi Chi's style name and he was a student of Confucius. When Confucius was the Minister of Justice in the State of Lu, he sent Gongxi Chi on a mission to the State of Qi to handle some matters. At that time, Ran Qiu (alias Ranzi) was already an official, and he asked Confucius whether he could provide Zihua's mother with some grain. ‘粟’ (sù) refers to grain in general, and can also mean ‘millet’. Confucius replied, “**Give her a cauldron full.**” One cauldron has the capacity of six pecks four pints. As one pint is roughly seven pounds, one cauldron is about four hundred and fifty-seven pounds.

As Ran Qiu felt that this amount was not sufficient, he **appealed for the quantity to be increased**. He asked Confucius to add a bit more, and so **the Master replied, “Give her an additional stack, then.”** In that case, you may give her some more. Offer her one more stack (庾 yǔ), which is equivalent to two pecks four pints. Ran Qiu did not obey Confucius' instruction, however, and he **gave her five bundles of grain**. He ended up giving Zihua's mother five bundles, which was a huge increase because one bundle (秉 bǐng) is sixteen bushels, and each bushel (斛 hú) is ten pecks.

At this, the Master remarked. After Confucius learnt of the situation, he said, “**When Gongxi Chi set off on his journey to the State of Qi, he drove well-fed horses and wore light furs.** Chi (赤) refers to Gongxi Chi who was also known by his style name, Zihua. When he went to the State of Qi, the horses pulling his carriage were the finest and most valuable specimens. Furthermore, the clothes that he wore were very expensive and luxurious. Obviously, Zihua did not require other people to provide for his mother. The Master was not criticizing Zihua for leaving his mother at home in a penniless state. Rather, he wanted to point out the fact that Zihua was a wealthy person and so his mother was probably very well-off too. In that case, why did Ran Qiu want to give her so much grain? Essentially, he was licking Zihua's boots. As Zihua was now a prominent top official, Ran Qiu wanted the former to have a favorable opinion of him.

To be continued