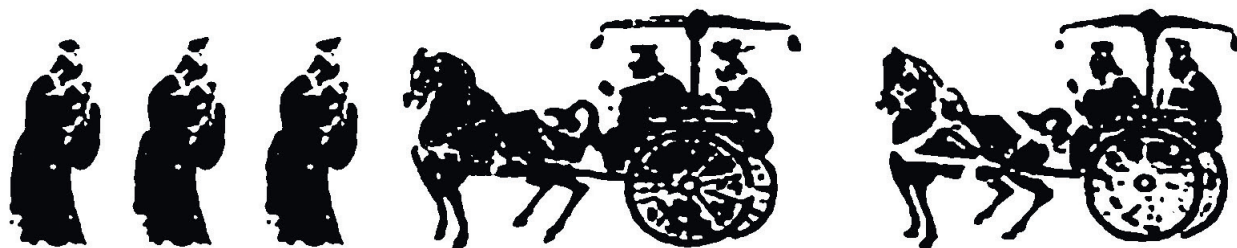


論語淺釋 (續) The Analects of Confucius (continued)



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Lectures by the Venerable Master Hua
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【雍也第六】

Chapter 6: As for Yong

孔子就說，「吾聞之也」：我聽過這麼一句話，「君子周急不繼富」：一個好人、君子，會幫助需要人幫助的人；可是對已經富有的人，就不需要再給予，來增加他們的富有了。

Confucius continued, "I have heard it said, 'A gentleman helps those in need but does not enrich the wealthy.'" There is a saying that a good person, or an exemplary person, will offer a helping hand to people who really require assistance. As for those who are already rich, there is no necessity for him to help them become richer.

【上人講解】

「子華使於齊，冉子為其母請粟」：子華（公西赤）奉了孔子的命令出使(shì)到齊國去，冉有就為子華的母親討一點粟來過生活。

在這段文當中，就看出有不直的人；這人是誰呢？就是冉有，冉有就像微生高似的。拿公家的東西來送禮，這叫「以私害公」。

一定是子華走的時候對冉有說過：「我走了，我母親沒人照顧，請你照顧照顧她！」那麼冉有就要拿公家的東西來交朋友，來貪污。貪污，就是把公家的東西做私人用途，或是去交朋友。請粟，就是對孔子說，給子華的母親一點福利。

Venerable Master Hua's Commentary:

After Zihua 子華 was dispatched on a mission to the State of Qi 齊, Ranzi 冉子 requested a supply of grain for Zihua's mother. Here, the character '使' is pronounced in the falling tone (shì). Under the orders of Confucius, Zihua (Gongxi Chi) journeyed to the State of Qi on a diplomatic mission. Ran You 冉有 then asked on Zihua's behalf for his mother to be given some grain for her subsistence.

From this passage, we can see that there is a crooked fellow. Who is he? It is none other than Ran You. Just like Weisheng Gao, he pilfers public property and offers them as gifts to others. This is called "indulging one's selfish desires at the expense of the common good."

Before Zihua left on his trip, he must have told Ran You, "After I leave, there is no one to attend to my mother's needs. Please help me to look after her!" Therefore, Ran You resorted to taking common property for the sake of his friend, which is a corrupt act. Taking publicly-owned things for one's personal use or to give away as bribes is, essentially, corrupt behavior.

就好像現在拿福利金去交朋友這樣子，這就是貪污！

「子曰：與之釜」：那麼孔子聽了，也就不得不隨順他的意思，所以說：「給他一釜的穀。」一釜就是六斗四升；冉有覺得還少，「請益」：請孔子再增加一些。益，就是增。「曰：與之庾」：孔子說：「再給她一庾的穀好了。」一庾是十六斗。

「冉子與之粟五秉」：那麼冉有覺得還不夠，所以給她五秉。一秉就是十六斛，一斛是十斗；給五秉，那就有八百斗了。但是他沒有用自己的給她，這是公家的，所以這就叫「假公濟私」。冉有這個人，他一定是糊里糊塗的人，常常拿公家的東西來送禮。

「子曰」：孔子知道了，很不高興，就說明為什麼不需要給公西赤的母親這麼多穀。「赤之適齊也，乘肥馬，衣輕裘」：這個「衣」，讀「yì」，就是穿衣的意思。裘，是用動物的皮毛做的衣。公西赤到齊國去的時候，騎的是又肥又壯的馬，穿的是又輕又暖的皮衣。公西赤盡這麼擺架子，穿上一件好衣服，帶出來綾羅衣服；那時候最講究騎馬，這個馬若最好的，就很引人注意。現在是講汽車、飛機、輪船了，那時候是講馬。他到處去擺架子，裝得衣冠楚楚的，就像一個了不起的人。

「吾聞之也：君子周急不繼富」：我聽說，君子是周濟貧窮而有急需救助的人，不接濟那種富足而有錢的人。

Here, Ran You asked Confucius whether he could offer Zihua's mother some material benefits in the form of grain. In the modern context, it is like somebody who embezzles welfare funds for the purpose of cultivating friendships. This is corruption!

The Master said, "Give her a cauldron full." When Confucius heard this, he had no choice but to accede to Ran You's request and so he said, "Give her a cauldron of grain." One cauldron is equivalent to six pecks four pints, which Ran You thought was too little. Therefore, he **appealed for the quantity to be increased.** He asked Confucius whether he could offer a bit more. The character "益" (yì) means "increase." **The Master replied, "Give her an additional stack, then."** Confucius told him, "Alright, you may give her one more stack of grain." One stack is equivalent to sixteen pecks.

In the end, Ranzi gave her five bundles of grain. As Ran You felt that even one additional stack of grain was not sufficient, he gave Zihua's mother five bundles instead. One bundle is equivalent to sixteen bushels, and one bushel is ten pecks. Therefore, five bundles are equivalent to eight hundred pecks. The problem is that the grain given to her was not his own but from the state granary. This is called "*exploiting public office for private gain.*" Ran You must be muddleheaded, always helping himself to public property and offering them as gifts to people.

At this, the Master remarked. When Confucius found out what Ran You had done, he was very unhappy. He then explained why it was not necessary to give Gongxi Chi's mother so much grain. **When Gongxi Chi set off on his journey to the State of Qi, he drove well-fed horses and wore light furs.** Here, the character "衣" is pronounced as "yì" and functions as a verb, meaning "wear clothes". "裘" (qiú) refers to a coat made from animal skin and fur. When Gongxi Chi went to the State of Qi, the horses that he rode were stout and strong, and the fur coats that he wore were soft and warm. Gongxi Chi liked to put on airs by wearing silks and dressing to the nines. At that time, people were very particular about horse-riding. Horses of the best breed would attract a lot of attention. People now talk about cars, planes, and ships, but in those days, it was all about horses. Dressed immaculately, Gongxi Chi went about with his head in the air, behaving like someone important.

I have heard it said, "A gentleman helps those in need but does not enrich the wealthy." I heard that an exemplary person renders aid to people who are poor and desperately need help, but does not assist those who are rich and have abundant possessions.