

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



宣化上人講

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Lectures by the Venerable Master Hua

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【雍也第六】

Chapter 6: As for Yong

[編按]：子華，又稱公西赤，亦稱公西華。對宗廟祭祀及外交應謝賓客很嫻熟，所以當孔子為魯司寇時，他是孔子家臣，就曾為孔子出使齊國。

冉子，名求，又稱冉求；字子有，亦稱冉有，魯國人，曾做過魯國季氏的家臣。是孔門「政事門」第一名，也是孔門七十二賢之一。

【上人講解】

「原思為之宰，與之粟九百，辭」：原思做孔子的家宰，孔子就給他九百斗的俸祿；原思覺得太多了，就推辭。原思他就很清廉的、少欲知足的，這個冉有就貪而無厭。「子曰」：孔子就說了，「毋！以與爾鄰里鄉黨乎」：不要推辭了！如果你用不了那麼多，你可

[Editor's Note]: Zihua 子華—Also known as Gongxi Chi 公西赤 or Gongxi Hua 公西華. He was adept in the performance of sacrificial rites in ancestral temples, as well as the diplomatic protocols when engaging with foreign guests. For this reason, when Confucius was the Minister of Justice in the State of Lu 魯, he was hired as Confucius' retainer and once served as his envoy to the State of Qi 齊.

Ranzi 冉子—His given name was Qiu 求 and he was also known as Ran Qiu 冉求. As his style name was Ziyou 子有, he was also addressed as Ran You 冉有. A native of the State of Lu, he once served as a retainer in the household of the Ji 季 clan. In the Confucian School, he was foremost in the discipline of Governance and Serving, and was also one of the Seventy-two Worthies.]

Venerable Master Hua's Commentary:

When Yuan Si 原思 was employed as the Master's chief steward, he was offered nine hundred measures of grain as emolument, but he declined. Confucius hired Yuan Si as his chief steward and proposed to pay him a salary of nine hundred pecks of grain. Yuan Si felt that this was too much and was unwilling to accept it. He was a very honest and upright person who was content with few desires. Ran You, on the other hand, was insatiably greedy. **The Master advised him.** Confucius said, "**Do not**

以分給你的鄰居或同村的人啊！誰若有急用，你可以幫助他們。

[編按]：原思，姓原，名憲，字子思，魯國人，一說宋人或齊國人。少孔子三十六歲，是孔門七十二賢人之一)

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那麼我們治國的方法，是要以利益老百姓為宗旨，對老百姓有利益的，這就是對的；對老百姓沒有利益，就是行什麼法都是不對的。

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(四) 子謂仲弓，曰：「犁牛之子，騂(xīng)且角；雖欲勿用，山川其舍諸？」

【上人講解】

這個仲弓，當時一定有一些個同學們輕看他，認為他的父親品行很不好，或者做強盜，或者做其它很見不得人的事情，都輕視他。因為他們輕視仲弓，所以孔子當時看這個情形，就糾正一般人的錯誤。一般人的看法是認為，他的父親不好，兒子也就不好，孔老夫子就舉出這麼一個「犁牛」的譬喻來講。

「子謂仲弓曰」：孔子和一班的學生提起仲弓來講。這不一定是仲弓在那兒，或者仲弓在旁的地方，或者仲弓也在那兒，這都是不定的；因為當時我們誰也沒有在場，就有在場的，一兩個人也不足為證明，這也沒有歷史一

refuse it! Could you not give the excess grain to your neighbors and fellow villagers?” Do not decline my offer! If you cannot consume so much, then distribute the rest of the grain to your neighbors and fellow villagers! If there is anyone in urgent need, you may help them out.

[Editor's Note] : Yuan Si 原思—His surname was Yuan 原, his given name, Xian 憲, and he was styled Zisi 子思. He was a native of the State of Lu, but some say he could be from the State of Song 宋 or the State of Qi 齊. He was thirty-six years younger than Confucius, and was one of the Seventy-two Worthies of the Confucian School.

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Now, the method that we propose to govern a country is to adopt the guiding principle of benefiting the ordinary people. This is the correct approach. If what we do does not bring benefit to the commoners, then whatever laws that are implemented will not work.

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(4) Speaking of Zhonggong 仲弓, the Master said, “The calf of a roan cow has a red coat and well-shaped horns. Even if people were reluctant to offer it as a sacrifice, would the spirits of the mountains and rivers reject it?”

Venerable Master's Commentary:

At that time, Zhonggong must have been despised by some of his classmates. They believed that his father was a very bad character who was involved either in robberies or other shameful activities, and so they all looked down on him. When Confucius came to know about it, he decided to correct this common misconception. In general, people held the view that if the father was a bad apple, then the son must be a rotten egg as well. Therefore, Confucius cited the 'roan cow' as an analogy to explain this matter.

Speaking of Zhonggong, the Master said. Confucius was teaching a class of students when he brought up the subject of Zhonggong. It is not for sure that Zhonggong was present during the lesson; he could have been elsewhere. This cannot be ascertained because none of us was in the class then. Even if we were present, one or two people would not

定把它寫清楚。

「犁牛之子」：那個雜色的牛，生了一頭小牛。小牛，就是牛犢子。「駢且角」：駢，讀「xīng」。這個牛犢子，牠是純赤色的毛，牛角也生得很端正。牛角有生得很好看的，也有很醜陋的；牛的相貌有的生得很端正的，也有的生得很難看的。馬也是一樣，人也是一樣，其餘的畜生也都一樣的；無論什麼，不是相貌都長得一樣，所以互相也都可以辨識。這頭小牛犢子，又有純赤色的毛，角也生得端正——不是一個角衝天、一個角衝地，一個角衝前、一個角衝後；牠的角長得很相稱的。這樣一頭好牛，雖然是雜色牛生出來的，但是牠有牛的這種美。

「雖欲勿用」：一般人因為牠是雜色牛生出來的，就說這大約是不可以用吧！

「山川其捨諸」：「山川」，就是祭祀社稷之神。社為土神，稷為穀神；皇帝祭祀的時候，就祭社稷。那麼這樣，這個山川不能說：「因為你這個祭品是犁牛的小牛，我不要的。」牠不會拒絕的，不會不接受的啊！

這就是說，你若真有聰明睿智，真懂得人性的人，不會因為他父親不太好，就對他的兒子也輕看了。這有這個含義在裡頭。所謂「法不孤起，仗境方生」，孔子說這個話都是有原因的，沒有原因他不會說的。也就是因為大家或者有講仲弓的閒話，孔子就給仲弓來闢謠——關這個謠言。

☞待續



be sufficient to prove anything. Moreover, there is no historical record that gives a clear account of this.

The calf of a roan cow. A mixed-colored cow gave birth to a calf with **a red coat and well-shaped horns.** The character ‘駢’ is pronounced as xīng. The calf had a pure coat of red hair and its horns were also upright and well-formed. Some cattle horns look very attractive, while some others look very unappealing. As for a cow’s appearance, some are born with very regular features, while there are some that are just plain ugly. The same can be said of horses, people, and all other domestic animals. No matter what kind of animal it is, no two are born with identical features, and that is why they can distinguish amongst themselves. This calf had a coat with a uniform red color, and its horns were upright and regular. It did not have one horn pointing to the sky and another horn pointing to the ground, or one pointing forward and another pointing backward. Its horns were very proportionate and symmetrical. Although it was born from a mixed-colored cow, it was a fine specimen that possessed the natural beauty of a bovine.

Even if people were reluctant to offer it as a sacrifice. Just because this calf was the offspring of a mixed-colored cow, ordinary people had doubts about it and said, “This animal is probably not of much use!” **Would the spirits of the mountains and rivers reject it?** The spirits of the mountains and rivers refer to the God of the Earth (社 shè) and the God of Grain (稷 jì) respectively. In ancient times, the reigning emperor would pay respects and offer sacrifices to these two gods. On such occasions, the spirits of the mountains and rivers could not disapprove and say, “We do not accept your sacrificial offering because it is a calf born from a mixed-colored cow.” They would certainly not reject it!

In other words, if you are truly an intelligent and wise person who understands human nature, you will not look down on someone just because his father is not a very good character. That is the meaning implied here. It is said, “*The Dharma does not arise independently; it is produced from states.*” Confucius talked about this matter for a specific reason, otherwise he would not have mentioned it. It was precisely because everyone was gossiping about Zhonggong that Confucius found it necessary to refute the rumors.

☞To be continued