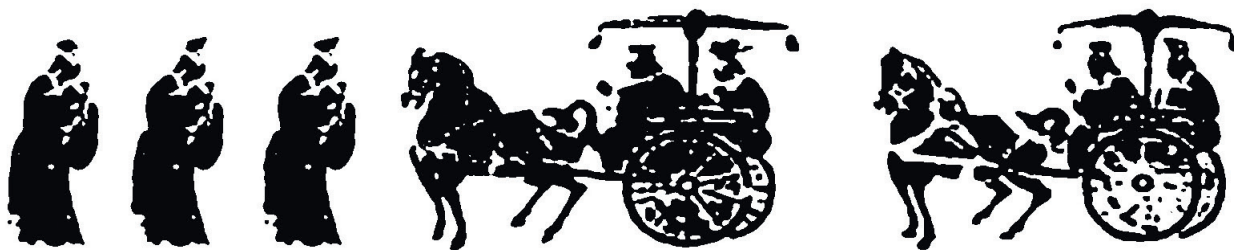


# 論語淺釋 (續) The Analects of Confucius (continued)



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## 【雍也第六】

## Chapter 6: As for Yong

(八) 伯牛有疾，子問之；自牖（yǒu）執其手，曰：「亡之，命矣夫！斯人也，而有斯疾也！斯人也，而有斯疾也！」

(8) When Boniu was ill, the Master went to inquire after him. Clasp-  
ing his hand through the window, the Master sighed, “We will lose him  
soon. Alas, this is his destiny! How could such a person be stricken  
with such an illness? How could such a person be stricken with such  
an illness?”

### 【恒賢法師講解】

「伯牛有疾」：孔子另外一個弟子，他的姓是冉，名字叫耕，他的字就是伯牛。他有病，就是很嚴重的病，可以說是會死的病，沒法子治好了。所以「子問之」：孔子就去看他的學生是怎麼樣了。

「自牖執其手」：就是不進他的門，那兒有一個小的窗戶，就伸其手進去，拿起伯牛的手。「曰」：然後就說。

「亡之」：現在他將要死了，在臨命終的時候。「命矣夫」：那個天命就沒有法子好，他的命運安排就是這樣子，有這樣的病！我們在佛教裏邊，就說是他的「業」。「斯人也，而有斯疾也」：這樣的一個人，怎麼會有那樣的病？

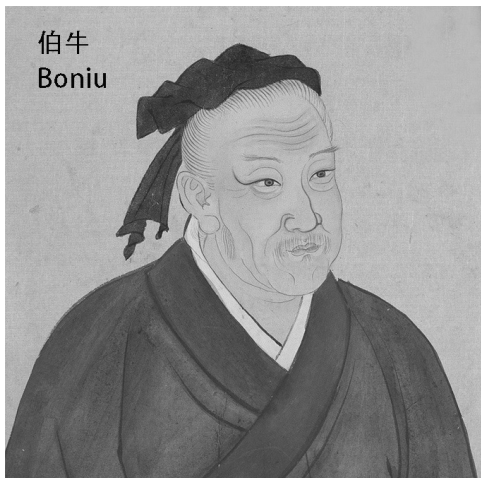
### [Dharma Master Heng Hsien's Explanation]

**When Boniu was ill.** Boniu was another student of Confucius. His surname was Ran, his personal name, Geng, and he was styled Boniu. He was afflicted with a very serious illness that was life-threatening and untreatable. Therefore, **the Master went to inquire after him.** Confucius paid him a visit to find out more about his condition. **Clasp-  
ing his hand through the window** means that Confucius did not enter Boniu's room. Instead, he extended his hand through the small window and held up Boniu's hand.

**The Master sighed.** After that, Confucius lamented, “**We will lose him soon.**” He is now on the brink of death; his life is about to end. **Alas, this is his destiny!** It is Heaven's will that he will not be able to recover. He is fated to suffer such an illness! In Buddhism, we say that this is his 'karma'. **How could such a person be stricken with such an illness?** How could a person like him end up with this kind of sickness?

His illness was probably a type of infectious disease, or maybe something very serious like modern-day cancer. In fact, he was a person with excellent moral conduct, so how was it that he came down with this illness? Boniu was considered one of Confucius' students who were exemplary in their moral conduct. The first was Yan Hui, the second was Min Ziqian, the

伯牛  
Boniu



伯牛患有惡疾時，不願見人。孔子於其病危時，特地去探望他，從屋外窗口握住他的手，邊嘆息邊說：「死，是命中注定的啊！可是這樣的人怎麼會害這樣的病啊！」伯牛的德行，與顏淵、閔子騫等並駕，無怪乎孔子哭說這是天命。

When Boniu became gravely ill, he avoided seeing anyone. As his condition worsened, Confucius made a special visit to see him. Standing by the window, he held Boniu's hand and sighed deeply, saying, "Death is inevitable, but how could someone so virtuous suffer from such a disease?" Boniu was regarded as one of Confucius' most exemplary students in moral conduct, comparable to Yan Hui and Min Ziqian. It is no wonder that Confucius lamented this as the will of Heaven.

他那個病大約就是那種很不乾淨的，或者好像是現代cancer（癌症）那樣的，就是很嚴重的病。本來那個人那麼有德行，怎麼會有這樣的病？伯牛算是在特別有德行的弟子裏邊的，第一是顏回，第二是閔子騫，第三是伯牛，第四就是冉雍。

有很多的意見，是關於孔子為什麼不進那個房間？我想這是因為有特別的禮貌。如果踩進那個門，他的弟子（伯牛）一定就想要按著那個禮貌做去；可是他病得那麼厲害，做這個太困難了！所以孔子就不要令他很不好意思，覺得受不了。他大約病得就不會起身了，別人就算要幫助他，也恐怕把他搖動了即刻會死，所以孔子就不入他的門。

#### 【瑞德·史密斯講解】

伯牛疾病很重，幾幾乎要去世，就快死了。孔老夫子去看他，從窗戶握住他的手說，「命矣夫！」在這一段，「命」可能有兩個意思：可能是「命運」，又可能是「生命就是這樣子」——我們人就有死有生，有開始也有終了。所以孔夫子在這一段說，這是很自然的，誰都要去世；或者說這是他的定業——孔夫子可能很會天文星相學，就很明白他的命運，知道他要遇到這個困難，所以很可惜這種人要走。

待續

third was Boniu, and the fourth was Ran Yong.

There are many opinions as to why Confucius did not enter Boniu's room. I think it is due to some special rules of etiquette. If Confucius had stepped inside the door, his student (Boniu) would have to observe certain formalities. In view of the severity of his illness, following the rules would have been too difficult for him! Therefore, Confucius did not want to make him feel awkward or embarrassed. He was probably so ill that he could not get out of bed. Even if other people wanted to help him, it was feared that all the heaving and shoving might cause him to expire immediately. For this reason, Confucius did not enter his doorway.

#### [Reed Smith's Explanation]

Boniu's illness was so severe that his death was imminent. When Old Master Kong went to see him, he clasped his hand through the window and said, "Alas, this is his destiny!" In this passage, the character '命' (mìng) has two possible meanings: It could refer to 'destiny' or 'fate' (命運 mìng yùn), or to 'life' (生命 shēng mìng) as in "This is life." We human beings are subject to birth and death – our lives have a beginning and an end. Therefore, in this passage, Confucius states that this is a natural process and that everyone must die. In other words, this is his fixed karma. Confucius probably excelled in astrology and understood his destiny very well. He was aware that Boniu was fated to meet with this difficulty, and so he felt it a great pity that such a person had to depart.

To be continued