

論語淺釋 (續)

The Analects of Confucius (continued)

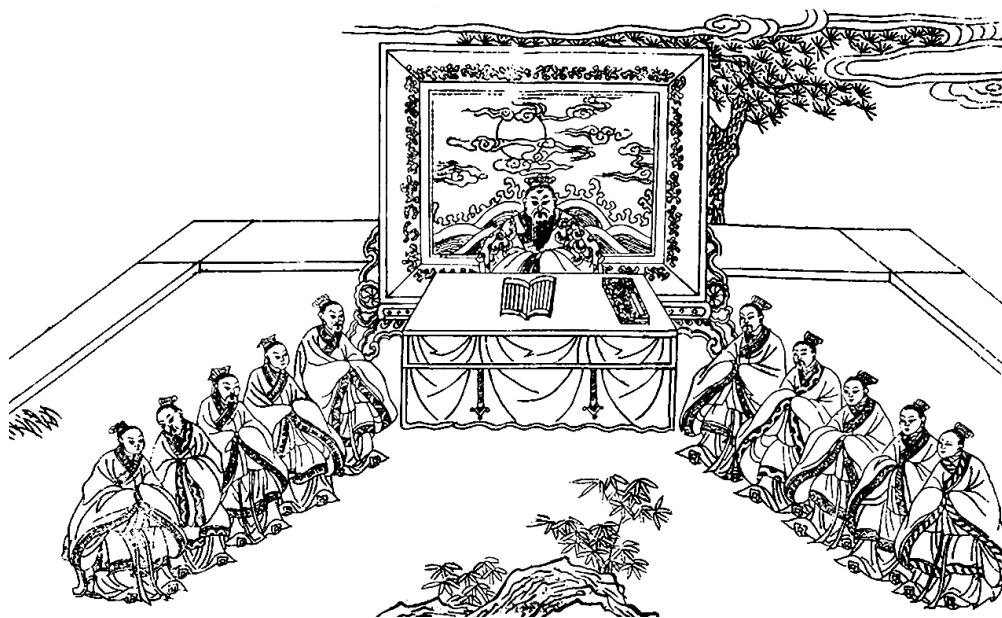
宣化上人講

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Lectures by the Venerable Master Hua

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【公治長第五】

Chapter 5: Gongye Chang

所以在這個地方，你們要用功夫的，要知道清楚的，不可以隨隨便便把孔子那個「仁」就拉到「慈」上了。好像有的宗教講那個「愛」，你也就隨順說這是慈悲，也不是。那個愛是普通人情的一種世俗之愛；這世俗之愛還談不到仁的；它不到仁，也談不到慈呢！世俗男女講愛啊，愛、愛出愛死病；現在都愛得要死了，還要愛！你看！可憐不可憐的？

「又問」：孟武伯又問。「子曰」：孔夫子說，「由也，千乘之國，可使治其賦也」：這個仲由啊，他在千乘之畿——在有一千輛兵車這樣的國家裏，可以讓他管理軍餉。這國家不是個太大的國，是中等的國；大國出一萬輛兵車，中等的是一千輛兵車。「賦」，就是賦稅。古來的兵餉由誰拿呢？就是由老百姓均攤，你攤多少，他攤多少；攤完了，拿著給兵開軍

Therefore, all of you have to apply effort in this respect and understand the concepts clearly. You cannot simply take the Confucian concept of “benevolence” and speak of it in the same vein as “kindness.” For example, some religions talk about “love.” If you follow the crowd and say that it is the same as kindness and compassion, you are also wrong. What is called “love” is just an ordinary human emotion; it cannot be compared with “benevolence,” much less “kindness!” In this worldly existence, men and women talk about love all the time, so much so that they contract AIDS. Even at the brink of death, they still want to fall in love! Don’t you think that is pitiful?

When asked again. Meng Wubo asked the question again. **The Master said.** Confucius gave this answer: “**You can be employed to manage the military levies in a state of a thousand chariots.**” As for Zhongyou, he can take charge of the military provisions in a state that possesses a thousand war chariots. This is a state of average size, not an exceptionally large one. A large state can launch ten thousand war chariots but an average-sized state can only launch one thousand chariots. The character “賦” (fù) refers to “賦稅” (fù shuì), meaning “taxes” or “levies.” Where was the source of military provisions in ancient times? They were collected

餉，這叫「賦」。普通說是「納稅」，這就叫「賦稅」；這個賦稅就是給軍人預備的軍餉。「不知其仁也」：他是不是有真正的仁德，真正能做到「眾善奉行」？那我還不知道呢！

「求也何如」：他又問，冉求怎麼樣？

「子曰」：孔夫子說，「求也，千室之邑，百乘之家，可使爲之宰也」：那麼冉求呢，可以讓他在一個有千戶人家的公邑，或有一百輛兵車的采邑裏當總管，他可以做一個管理的官。好像管理那個千室之家，就是一個縣長的樣子，也就是一個大夫家的臣，也就是一個總管。所以這談不到宰相，宰相是大國裏頭有的；那小國裏頭只是一個管家、總管。冉求可以做這個家宰。「不知其仁也」：那麼他是不是有真正的仁？我還不知道呢！

「赤也何如」：又問，這個公西赤怎麼樣？「子曰」：孔夫子說，「赤也，束帶立於朝，可使與賓客言也」：這個赤啊，相貌生得很不錯的，儀容端正；可以叫他打上領帶，或者穿上長衫馬褂——總之，穿上這做官的人穿著那種官服，衣冠楚楚地到朝廷上邊，去招待各國的賓客、各國來的使臣。「不知其仁也」：那麼他是不是有真正的仁德，真正能做到「眾善奉行」，那我還不知道呢！

（編按：公西赤，姓公西，名赤，字子華，亦稱公西華，生於河南省濮陽縣人，春秋末年魯國學人，小孔子四十二歲。為孔子門生，是孔門七十二賢之一。有口才，雖然孔子認為他在德行修養上仍不足，但相當肯定公西赤嫻熟宗廟祭祀之禮儀及擅於外交應謝賓客之禮節。孔子為魯司寇時，他是孔子家臣，曾為孔子出使齊國；孔子去魯後，他仍然是公卿大夫的重要助手。）

from the commoners, with each person contributing an equal share. The collective contributions were then distributed to the soldiers. In simple terms, the military levy (賦) (fù) was a tax paid by the people to provide supplies for the army. **But I do not know whether he is benevolent.** Is he genuinely humane and virtuous, and is he really able to “practice all good deeds?” I am afraid I don't know.

“**What about Qiu?**” This time, he asked about Ran Qiu. **The Master replied.** Confucius said, “**Qiu can be appointed as an administrator in a town with a thousand homes or a fief of a hundred chariots.**” As for Ran Qiu, he can be assigned to govern a public town comprising a thousand households, or be a steward in a fief that possesses a hundred war chariots. He is qualified to be an administrator. For example, a person who manages a fiefdom with a thousand homes is akin to being the head of a county. He is essentially a chief steward working in the family estate of a senior official. Note that this post is not of the same status as prime minister. In a large state, the officer who manages state affairs is called prime minister but in a small fief, he is called steward or chief steward. Ran Qiu can be a steward. **But I do not know whether he is benevolent.** Now, is he genuinely humane? I haven't the faintest idea!

“**What about Chi?**” He raised another question: “What do you think of Gongxi Chi?” **The Master replied.** Confucius said, “**Chi can be given the duty of chatting with guests and visitors at Court while dressed in formal attire.**” Chi's features are quite handsome and his appearance is proper and upright. He will look smart with a necktie or in a long Chinese gown and mandarin jacket. Dressed immaculately in his official robes, he can assume a post in the Royal Court to entertain distinguished guests and emissaries from the various states. **But I do not know whether he is benevolent.** As to whether his character is truly humane and virtuous, and whether he genuinely “practices all good deeds,” I have no knowledge whatsoever!

[Editor's Note: Gongxi Chi's surname was Gongxi, given name Chi and styled Zihua. Also known as Gongxi Hua, he was born in Puyang County in Henan Province and studied in the State of Lu during the end of the Spring and Autumn Period. He was a disciple of Confucius and was forty-two years younger than the Master. An eloquent speaker, he was honored as one of the Seventy-two Worthies of the Confucian School. Although Confucius felt that Gongxi Chi's cultivation of virtuous conduct was still inadequate, he was quite positive about his skills in performing sacrificial rites in the Imperial Ancestral Temple and his expertise in diplomatic protocol and social etiquette. When Confucius was the Minister of Justice in the State of Lu, Gongxi Chi was a retainer in his household and was once dispatched as Confucius' emissary to the State of Qi. After Confucius left the State of Lu, Gongxi Chi continued to serve as a trusted aide to the ministers and senior officials.]