

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

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【雍也第六】

(六)「曰：賜也可使從政也與」：季孫氏問，這個端木賜可不可以請他出來做官？這個「賜」字，有的讀「四」的，有的讀「次」；這個意思都差不多的，不過音聲有多少不同。賜，就是賜給。說：「皇帝賜給你了」。

「曰，賜也達」：孔子說，子貢是達。這個「達」可以說是通達，最主要還是明達。明達，他明辨是非，通達無礙。怎麼會有這個明呢？就是有智慧。因為他有智慧，所以說「子貢生財，臆則屢中」。他做生意，一算計：「我買什麼貨可以賺錢？」就出他所料；這是料事如神，這是一種聰明。

好像孔明，說他能掐會算，料事如神，未卜先知；怎麼會未卜先知呢？就因為聰明。一切的問題來了，他都可以迎刃而解；不會顛倒，不會冠履倒置，不會弄出來一些個傷人害物的事情，對國家、對人民都不會有所損傷。那麼有所損傷，這等於人有病了似的。這個人本來好好的，健康很良好，你不能把他弄出來病，然後再給他治好了，說：「喔！我對你好，我給你治了病了。」不能這個樣子！

Chapter 6: As for Yong

(6) **Ji Kangzi then asked, “As for Ci, is he suitable to be a government official?”** Lord Jisun then asked about another disciple: “There is one called Duanmu Ci. Could I invite him to serve as a government official?” Some people pronounce the character ‘賜’ as ‘sì’, while some pronounce it as ‘cì’. The meanings are similar but the sounds differ somewhat. ‘賜’ means ‘grant’ or ‘bestow’, such as: “The emperor bestows a reward on you.”

The Master said, “Ci is perceptive. Confucius described Zigong (Duanmu Ci’s style name) as ‘達’ (dá), which can be interpreted as ‘通達’ (understanding and sensible). In this context, however, its main sense is ‘明達’ (sharp and perceptive). This means he was able to make a clear distinction between right and wrong, and possessed unobstructed understanding. Why was it that he had this perceptive ability? It was because he had wisdom, hence the saying: “*Zigong is wealthy because his conjectures always turn out right.*” When he did business, he would do some calculations and ask himself: “What commodities should I buy, that will generate profits?” The price movements always turned out as he had expected. His ability to predict commodity values with such miraculous accuracy is a kind of intelligence.

Take, for example, Kongming (Zhuge Liang of the Three Kingdoms Period). It was said that he was able to make predictions just by calculating with his fingers, and could foresee events before they even happened. How did he gain this ability? It was due to his intelligence. If any problem came along, he could solve it readily. He did not turn things upside-down and create a big mess that harmed people or destroyed things. Whether it was the country or the populace, no harm was done. To sustain any harm or injury is tantamount to falling sick. Let us say a person is originally hale and hearty, but you purposely make him fall ill. You then administer treatment on him and say, “Oh, I am so kind to you! I treated your illness and you are well now.” You cannot do this sort of thing!

In this case, Zigong had this divine ability to predict events. There was no need for anyone to tell him anything. In other words, he knew himself very well and had a very good understanding of others. For this reason, he could fight a hundred battles and emerge the winner every time. **What**

所以他料事如神，什麼事情你不需要告訴他，也可以說是知己知彼；因為知己知彼，就百戰百勝。

「於從政乎何有」：他出來做官又有什麼困難呢？這是說子貢。

「曰：求也可使從政也與」：季孫氏又問再求怎麼樣？可不可以請他出來做官？這個季氏總想要樹立自己的聲望，樹立自己的名譽地位，所以他若把孔老夫子的學生請去一做官，「你看！孔子的學生都來幫我做事情！」這就大壯他的聲勢，無形中他這股氣就起來了。所以他用意在這兒！

「曰」：那麼孔子又答覆他一個字說，「求也藝」：他是有很多種的能力。這個「藝」就指能力；他的能力很強，很多才能，很會做事情的，做什麼事情都不會錯了。

「於從政乎何有」：他出來做官又有什麼困難呢？所以這個三個人都是從政有餘；說「何有」，當然是都綽綽有餘了。所以果某講的時候說：「孔子不說他的短處。」他們究竟有什麼短處？這三個人都是賢而有德的人，有什麼短處呢？我們不能用小人之心來揣測君子之腹。我們盡一天到晚講人長、論人短，一天到晚講是講非的；聖人不會這樣子的，他所以叫「聖人」，就是最明白的人。

你看這個「聖」字，那「口」也可以做王，「耳朵」也可以做王，所以說「口耳王」。那麼按這個字義來講，這就是他的聰明絕頂。聰，就是耳朵不聾；明，就眼睛不瞎。聖人這個口不講是非的，你怎麼可以說「孔子不說他短處」呢？根本這三個人沒有什麼短處可說的；當時雖然不是出家人，都比出家人做得好！這是對這三個人的看法。

☞待續

difficulty is there for him to serve in government? If he were to take up a government post, what problem would there be? This was Confucius' appraisal of Zigong.

Ji Kangzi inquired further, "What about Qiu? Is he qualified to be a government official?" Lord Jisun continued to ask, "What do you think of Ran Qiu? Could I appoint him as a government official?" With his own prestige in mind, Lord Jisun was always searching for ways to establish his reputation and status. If he could recruit some of Confucius' students to serve in government, then he could boast: "Look! Even Confucius' students are working for me!" This would lend great renown and strength to his position, and imperceptibly enhance his power and influence. This was his real intention!

The Master affirmed. Once again, Confucius replied with one word: "**Qiu is capable.**" Ran Qiu had many different abilities. The character '藝' (yì) means 'ability' or 'capability'. His abilities were very strong and he was multi-talented. An extremely capable person, there was nothing that he could not do well. **What difficulty is there for him to serve in government?** If he were to work in the government, what difficulty would there be? Therefore, these three students had more than the required talents to be government officers. When Confucius asked what difficulty there was, he was sure that they were more than capable to do the job.

Just now, when Guo so-and-so explained the text, he said, "Confucius did not mention their shortcomings." Ultimately, what shortcomings did they possess? As these three students were all worthy and virtuous individuals, what character flaws could they possibly have? We must not use a petty person's mind to gauge the heart of a gentleman. All day long, we gossip about others' strengths and weaknesses, and discuss their rights and wrongs. Sages do not engage in such activities. One who is known as a 'sage' is the most brilliant person of all.

Let us look at the components of the character for 'sage' (聖 shèng). The 'mouth' (口 kǒu) can become 'king' (王 wáng), and so can the ears (耳 ěr). In other words, both the mouth and ears are 'king'. Therefore, based on the semantic meaning of this character, we can deduce that such a person is extremely intelligent (聰明). '聰' (cōng) means the ears are not deaf, while '明' (míng) means the eyes are not blind. Furthermore, a sage's mouth does not engage in gossip, so how can you say "Confucius did not mention their shortcomings"? Basically, these three students did not have any shortcomings that could be talked about. At that time, even though they were not left-home people, they conducted themselves far better than monastics! These were Confucius' opinions of his three students.

☞To be continued