

周公

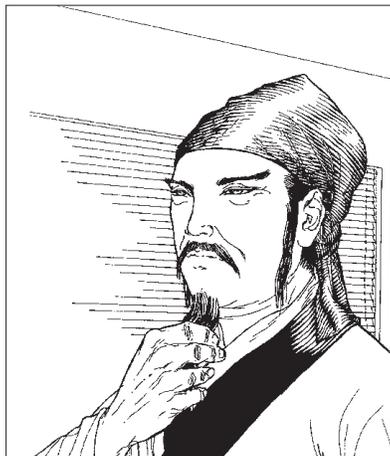
The Duke of Zhou

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名旦，武王弟，成王叔。武王崩，成王立。因王幼而攝政，引起三監不滿，誤會周公有野心，故散布流言，誹謗之至，曰：「姬旦有異志，欲奪成王位。」唆使武庚叛亂，愆惡諸侯附之。周公東征三年，將亂平定。殺武庚，誅管叔，貶蔡叔，立微子啓（紂庶兄）為宋君，將叛軍及叛民集中於洛陽。攝政七年，還政成王。周公制禮作樂，教化人民，安分守己，互相援助，和睦相處。政治有封建制度、經濟有井田制度、社會有宗法制度。周代文物大備，為後世之準繩。若論忠奸，所謂蓋棺論定也，周公早死則奸，王莽早亡則忠。

孔子說：「甚矣，吾衰也。久矣，吾不復夢見周公。」可見周公和孔子兩位聖人常常是神交的；一定是孔子年輕的時候，遇到事情，周公常在夢寐之中指點他。等他年紀老了、性情定了，周公也就不管他了，所以不再夢見周公。

周公是周文王的兒子，姓姬名旦，周武王的弟弟，周成王的叔叔。武王崩了之後，成王立。因為成王年紀很小，所以一切朝政都歸周公管理，於是引起管叔、

His name was Dan. He was the younger brother of Emperor Wu, and the uncle of Emperor Cheng. After Emperor Wu died, Emperor Cheng succeeded the throne. Since the new emperor was still young, the Duke of Zhou served as regent for him. That upset the “Three Supervisors”, who had mistakenly thought that the Duke had a conspiracy. So, they deliberately spread rumors and slandered him, saying, “Ji Dan is disloyal with an ambition to usurp the throne.” They abetted the rebellion of Wu Geng and instigated the feudal lords to join him. The Duke of Zhou then led an expeditionary troop and waged war with the Eastern regions. After three years, he defeated all the rebellions. He killed Wu Geng, executed Guan Shu, banished Cai Shu, elected Wei Ziqi (elder half-brother of Emperor Zhou) as the Emperor of Song, and gathered the insurgent troops and rebellious subjects all in Luoyang. After seven years, he resigned his office as regent and returned the political power to Emperor Cheng. The Duke of Zhou was credited with the establishment of rites and music in teaching and transforming people to become law-abiding citizens who would mutually help one another and live together in peace and harmony. In politics, he established feudalism. For the economy, he set up the ‘Well-Field’ land system. For the society, he instituted the clan rule system. The cultural affairs of the Zhou dynasty were so well organized and implemented that they became the standard for later generations. If one were to speak of loyalty and treachery, there is a saying that final judgment can only be passed on a man’s merits or demerits after his death. Hence, if the Duke of Zhou had died early, he would have been misjudged as treacherous. If Wang Mang had perished early, then he would have been mistaken to be loyal.

Commentary:

Confucius said: “Seriously, I am very senile. How long it’s been! No longer do I see the Duke of Zhou in my dream.” Obviously, the Duke of Zhou and Confucius were two sages that often bonded spiritually; most certainly while Confucius was still young, if he had an issue, the Duke of Zhou would come to guide him in his dream. Later, when Confucius became advanced in age and his character had matured, there was no need for the Duke of Zhou to help him anymore. Therefore he no longer had

蔡叔、霍叔三個人的妒忌。他們漫撒謠言，說成王年紀輕，周公旦有異志，想要奪取王位；他們又去煽動諸侯，唆使武庚造反。

這時候，黑白不分、曲直莫辨。因為宋國是在東邊，周公就率領大軍東征，經過三年把這個亂平定了。他立微子啟（商紂王的庶兄，漢司馬遷避漢景帝諱，於史記中改名為微子啟/開）為宋國的君主，以取代殷朝的後代；把管叔、武庚都殺了，流放蔡叔；跟隨武庚造反的軍隊和臣民，都被囚至洛陽，讓他們在那兒生活。

周公東征回師之後，就治國安邦，訂禮、制樂——什麼人、什麼場合應該奏什麼音樂，都有一定的法則——興正禮樂制度。因為他愛民如子，治國盡責，所以把國家治理得非常太平，所謂「國泰民安，風調雨順」；老百姓各安其業，守護相助，互為朋友，和平共住。那時可以說是治得世界「槍刀入庫、馬放南山」；天下禮樂大興，處處聞太平歌頌之聲。

周公攝政七年，然後還政於成王。在經濟制度上，周公制訂井田法，政治上制訂封建制度，又訂宗法制度。總而言之，一切一切都上軌道了，無論在政治、經濟、軍事方面都相當有進步。因此周代的文物大備，為後世之準繩。當時可以說是一個文明進步，文教化大千的時代，諸侯也都四海來朝，王室非常地興盛。

所以就歷史評論而言，周公要是早死，一般人一定會說他是個奸臣；而漢朝的王莽如果早死，一般人一定會評論他是個忠臣。其實，奸也不正確，忠也不正確，必須要等到蓋棺論定了，才能見其正確性。

☞待續

dreams in which he saw the Duke of Zhou.

The Duke of Zhou was the son of Emperor Wen of the Zhou dynasty. His last name was Ji and his first name was Dan. He was the younger brother of Emperor Wu and the uncle of Emperor Cheng. After the passing of Emperor Wu, Emperor Cheng ascended the throne. Since Emperor Cheng was still young in age, the Duke of Zhou acted as the regent to govern all affairs of the country. Consequently, Guan Shu, Cai Shu, and Huo Shu became jealous of him. They scattered rumors, saying that the Emperor Cheng was young and the Duke of Zhou had a conspiracy to usurp the throne. They also went to instigate the feudal lords and Wu Geng to rebel.

At that time, it was unclear who was right or wrong, crooked or straight. Since the country of Song was located on the east side, the Duke of Zhou led a mighty army to conquer the Eastern regions. After three years, the rebellions were all defeated. He elected Wei Ziqi (elder brother Emperor Zhou of Shang. Sima Qian of the Han dynasty in order to avoid mentioning Emperor Jing's name in the historical records, changed the name to Wei Ziqi) as the emperor of the Song country to replace the descendant of the Yin dynasty. He also killed Guan Shu and Wu Geng, and banished Zhai Shu. Those who followed Wu Geng, the insurgent troops and rebellious subjects, were all imprisoned at Luoyang to live out their lives.

After the Duke of Zhou returned from the Eastern regions, he governed and brought peace and order to his country. He established rites; there were standard rules regarding who should perform what kind of music on what occasion. He commenced a proper system for all rites and music.

Because the Duke of Zhou cared for his citizens as if they were his own sons, and he was most dutiful in governing the country; the country was in peace and harmony. There is a saying, "The country is at peace and the citizens are harmonious; the wind is seasonal and the rain is timely." The citizens were in peace with their work; they guarded and looked after one another; they befriended all and lived harmoniously together. At that time, the country was so well governed that "Spears and swords were stored in the warehouse, horses were sent out to pasture on South Mountain." The rites and music flourished and hymns of peace could be heard everywhere.

The Duke of Zhou acted as regent for seven years before handing back the government to Emperor Cheng. For the economy, the Duke of Zhou established the "Well-Field" land system. In politics, he set up feudalism and a clan rule system. Generally speaking, everything was on track, whether it was the political system, the economy, or the military. All had made good progress. As a result, the cultural affairs of the Zhou dynasty were so well organized and implemented that they became the standard for later generations. It was considered an era of progressive civilization, an era of cultural teaching that transformed the world. The feudal lords from the four quarters all came on pilgrimage. The imperial court was extremely prosperous.

Therefore, speaking from the historical perspective, if the Duke of Zhou had died prematurely, the average person certainly would say that he was a disloyal minister. On other hand, if Wang Mang of the Han dynasty had died early, the average person would certainly say that he was a loyal person. In reality, neither disloyal nor loyal was correct. One must wait until after a person dies and is buried before one can judge accurately.

☞To be continued