

The Analects of Confucius (Continued) (續)

《論語淺釋》

宣化上人講 Lectures by Venerable Master Hua

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【八佾第三】

【孫果秀補註】

「八佾舞于庭」：八佾是皇帝才能用的樂舞，他只不過是一個國的大夫，竟敢在自己家的庭院用這八佾的舞，「是可忍也」：像這樣子過分的事，是可以容忍的嗎？「孰不可忍也」：如果你認為這是可以容忍的，那麼還有什麼事情是你不可以容忍的呢？孰，指什麼人或什麼事。孔老夫子這是說，季氏這樣子犯分越禮，不守規矩，太過分了！不應該容忍了！

(二)三家者，以雍徹。子曰：「『相維辟公，天子穆穆。』奚取于三家之堂？」

【孫果秀補註】

「三家者」：這「三家」，就是前面講的季孫氏，還有孟孫氏、叔孫氏；這三家是共同掌管魯國政治的大夫，其中又以季孫氏權力最大。「以雍徹」：以，是用。雍，是祭祀宗廟的音樂，只有周朝的皇帝才可以用的。徹，是徹除；就是祭祀完了，把祭祀的供品拿下去收；收供品的時候，就唱這「雍」的歌來娛樂神明。魯國這三個大夫祭祖，竟然用周天子的禮樂，所以孔夫子又不滿意了，又批評了。

「子曰」：孔子說。「相維辟公，天子穆穆」：這是〈詩經〉裡邊「雍」這首詩上講的；說，諸侯都來幫助祭祀的大典，天子的儀容是這麼威嚴肅穆啊！這是歌頌天子的。「奚取于三家之堂」：現在哪裡可以在他們三家的廟堂上使用

Chapter 3: Eight Rows of Eight Dancers

[Sun Guoxiu's Supplementary Annotations]

“Eight rows of eight dancers staged a performance in his courtyard.”

He was nothing more than a scholar-official, and yet he had the audacity to enjoy a performance conducted by eight rows of eight dancers each that was solely meant for the king. **If this could be tolerated.** Is it possible to put up with such an excessive act? **What else could not be tolerated?** If you think this can be accepted, then is there anything that you can't tolerate and accept? ‘孰’ (shú) means ‘what sort of people’ or ‘what kind of matter’. Old Master Kong is saying that Lord Ji has overstepped his limits, for he has disregarded the rites and broken the rules! This is really too much and should not condoned!

(2) **The three families removed their sacrificial offerings to the accompaniment of the Yong ode. The Master said, “With the feudal lords in attendance, how austere and solemn the Son of Heaven! In what manner is this relevant to the memorial halls of the three families?”**

[Sun Guoxiu's Supplementary Annotations]

The three families refer to the aforementioned Jisun clan, as well as the Mengsun clan and the Shusun clan. Together, the heads of these three families were the officials holding the reins of power in the State of Lu. Among them, the most powerful was the Jisun clan. **Removed their sacrificial offerings to the accompaniment of the Yong ode.** The character ‘以’ (yǐ) means ‘use.’ The Yong ode belonged to a class of sacrificial music performed in ancestral temples, and this particular piece was used exclusively by the king of the Zhou dynasty. The character ‘徹’ (chè) means ‘remove,’ that is, upon completion of the sacrificial ceremony, the offerings are cleared from the altar and disposed of accordingly. While the clearing is being done, the Yong ode is performed to entertain the gods and spirits. As these three scholar-officials of the Lu state had used the rites and music reserved for the Zhou Son of Heaven when making offerings to their own ancestors, Confucius was again displeased and criticized them.

The Master said. Confucius said, **“With the feudal lords in attendance, how austere and solemn the Son of Heaven!”** These lines are quoted from the Yong ode in the Book of Songs, which talks about how all the

這種「雍」的音樂呢？這三個大夫有什麼資格用這種音樂呢？奚，就是哪裡；取，就是用。

(三) 子曰：「人而不仁，如禮何？人而不仁，如樂何？」

【上人講解】

「子曰」：子，是孔子；曰，說了；子曰，是孔子說了。「人而不仁」：這個仁愛人的人，或者是做人的領袖、做榜樣的人，如果他沒有仁德心，「如禮何」：這個禮對他有什麼用呢？也沒有用了！他都不仁了。

仁者愛人，就是對人要有慈愛的心，這是個仁。若真講起這個「仁」字，凡是有生生不息的這種功能，這叫個「仁」；我們種的一切種子，都有個仁。你種到地下，就會發芽長大了，長出梗子來；然後生枝長葉，開花結果，都是由這個仁來成就的。這個仁就是生生不息，化化無窮。雖然是植物，可是生機——這種生的能，生的力量——和佛性是一樣的；不過就是沒有血氣，所以叫無情的眾生。我們一切的眾生，就叫有情的眾生。

所以有的人說：「植物也是有生命的，為什麼我們人吃這一切的眾生肉就有過，吃植物的肉就沒有過呢？」當時有人問我這個問題，逼得我沒有辦法，我只可以用很滑稽的答覆來答覆他。我說：「為什麼人不應該吃肉？因為畜生有血有氣的，你一想殺，就跑了；所以我們不應該奪生命，我們也不應該吃，這樣是來養我們的慈悲心。那麼植物不會跑、不會逃避，所以我們就老老實實吃，來維持我們的生命；可是植物是無情的。」就這樣答覆。你吃vegetables(蔬菜)，其實最好什麼都不吃，什麼也不喝，自己養自己，這是不短這個債。

☞待續

feudal lords assisted in conducting the grand sacrificial ceremony and how awesome and austere the Son of Heaven appeared. This particular ode was meant to be in praise of the sovereign. **In what manner is this relevant to the memorial halls of the three families?** How could these three families make use of the Yong ode in their own ancestral halls? What right did the three scholar-officials have in using this kind of music? The character ‘奚’ (xī) means ‘how,’ while ‘取’ (qǔ) means ‘use’ or ‘apply.’

(3) **The Master said, “If a person is inhumane, what purpose does it serve to accord with the rites? If a person is inhumane, what purpose does it serve to appreciate music?”**

[The Venerable Master’s Explanation]

The Master said. The character ‘子’ (zǐ) refers to Confucius, and ‘曰’ (yuē) means ‘say’. Confucius said, **If a person is inhumane.** In the context here, ‘人’ (rén) refers to a humane person who shows loving kindness to his fellow human beings, or one who is a leader or role model. If a person is not kind-hearted or virtuous, then **what purpose does it serve to accord with the rites?** Since he is not humane, how will the rites benefit him? They serve no purpose at all!

Since a humane person cherishes his fellow humans, he should treat others with love and kindness. This is what ‘仁’ (rén) is all about. If we were to explain the character ‘仁’ in depth, it has the function and ability to sustain life without interruption. All the seeds that we plant possess the quality of humaneness. When planted in the ground, they will germinate, sprout shoots and leaves and eventually bear flowers and fruits. This entire process is accomplished by means of humaneness, which sustains life without interruption and gives rise to endless transformations. Although they are just plants, their potentials for growth, in terms of their survival ability and life force, are



the same as that of the Buddha-nature. However, they are called insentient beings because they lack blood and breath, whereas creatures like us are called sentient beings.

For this reason, some people say, “Since plants also have life, why is it that we incur offenses when we eat the flesh of animals but not when we eat plants?” Previously, when someone posed this question to me, I had no choice but to give him a very comical reply. I said, “Why shouldn’t people consume meat? It’s because animals have breath and blood. Once you think of killing them, they will bolt. That’s why we should not take away their lives or eat them. In this way, we can cultivate kindness and compassion. As for plants, they can neither run nor escape so we can go ahead and eat them without hesitation, sustaining ourselves by means of their life force. Then again, plants are considered insentient beings.” This was the reply that I gave. You may eat vegetables but actually, it is best not to eat or drink anything at all. By being self-sustaining, your debts will be lessened.

☞To be continued