

The Analects of Confucius (Continued) (續)

《論語淺釋》

宣化上人講 Lectures by the Venerable Master Hua

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【八佾第三】

所以以前果容的女兒在三、四歲的時候，就問他爸爸說：「你說吃豬肉就要變豬，吃牛肉變牛，那我們吃這個蔬菜不也會變蔬菜了？」他爸爸也就不知道怎麼答覆這個三四歲的小孩子——這個女兒的問題，要來問我了。那麼當時我怎麼樣答覆她呢？我現在也不記得了。如果你們想知道，可以問問Shari，問安安；她自己會想，或者會記得。

所以我們人這個仁是很要緊的，是一個生機；這個仁就是個生機。一個人如果一點生機也沒有，沒有一種慈愛的心，沒有一種仁慈的心，要那個禮幹什麼？那個禮也沒有用了！

「人而不仁」：你這個人若是沒有仁德心，沒有對人有一種慈悲寬容，「如樂何」：這個字不讀「勒」，讀「悅」，就是「音樂」的「樂」。要那個音樂有什麼用呢？音樂對人又有什麼意思呢？沒有意思了！

所以人若不講仁、不講義，不講對人有一種同情心、有一種慈悲心，那禮也沒有用了，音樂也沒有用了！雖然他再好禮，那也是虛偽的；他就好音樂，那也是附庸風雅。「附庸風雅」等一等他翻譯不知道，又無所措手了。（翻譯的弟子：「不一定。」）不一定啊？哈！那麼這是禮樂，所以人一定要對別人有一種仁慈的心。

（四）林放問禮之本。子曰：「大哉問！禮，與其奢也，寧儉；喪，與其易也，寧戚。」

Chapter 3: Eight Rows of Eight Dancers

In the past, when Guo Rong's daughter was about three or four years old, she asked her father: "You said that eating pork will turn one into a pig and eating beef will turn one into a cow. Now that we are eating vegetables, won't we turn into vegetables, too?" Her father was dumbfounded by this question and so she came to ask me. How did I answer her then? I can't remember now. If you wish to know, you can find out from Shari (An An). Perhaps she can recall.

For we human beings, '仁' (benevolence) is a very important quality because it is a life force. If you, as a person, is not humane and are bereft of kindness and compassion, then what do you need the rites for? They will not serve any function!

If a person is inhumane. If you, as a person, are devoid of a humane and virtuous heart, lack kindness and compassion, and are not accommodating towards others, then **what purpose does it serve to appreciate music?** The character '樂' is pronounced as yuè, as in 音樂 (yīn yuè) and not lè. What do you need music for? What meaning will music have for people? It will be meaningless!

Therefore, if a person is not humane and righteous, does not take pity on others, or lack kindness and compassion, then the rites and music will be rendered obsolete. Even if he were to show interest in the rites, it would be mere pretense; even if he were to show interest in music, that would just be putting up an elegant front. Thus, to appreciate the rites and music, a person ought to be kind and compassionate towards others.

(4) Lin Fang inquired about the basic tenets of the rites. The Master said, "This is an important question indeed! Rather than being lavish when observing the rites, it is preferable to be frugal. Rather than simplifying procedures when attending to obsequies, it is more appropriate to be truly remorseful."

Lin Fang, a contemporary of Confucius, inquired about the basic tenets of the rites. He asked Confucius what were the ultimate fundamentals of the rites and rituals. Following the discussion on the rites in the previous section, he sought advice on the fundamental aspects of the rites. **The Master said, "This is an important question indeed.** Thereupon, Confucius exclaimed, "Your question is excellent indeed. What a remarkable, wonderful question."

「林放」：他是孔子當時的一個人，「問禮之本」：他就請問孔子，那個禮節的根本究竟是什麼？前邊這兒在講禮了，他就問禮的根本。「子曰：大哉問」：孔子就說了，你這個問，真是好得很！太好了，wonderful question（很妙的問題）！

「禮，與其奢也」：談到這個禮節，你若是太奢侈——你不應該行的禮，你去浪費、鋪張，很奢侈的。「寧儉」：那你就毋寧本著禮簡略一點更好了！不要那麼浪費、鋪張，簡略一點！

「喪」：有喪事的時候。前面這個禮，是重大的典禮，大多講的就是喜事；而這喪，就是父母、師長或者親友壽終了，或者有什麼不愉快的問題。「與其易也」：你若是想依從這個方便簡易的法，「寧戚」：那你毋寧就悲戚一點，比那個簡易更好了。戚，就是悲傷的意思。

(五) 子曰：「夷狄之有君，不如諸夏之亡也。」

「子曰」，「夷狄之有君」：中國人也是像西方人差不多，有優越感，自己認為我是大中國，誰也比不了的，都是那麼很狂妄的。所以中國有一句話，說那個小國家自己很驕傲的，就說它「夜郎自大」。那麼在中國常說「東夷、西狄、南蠻、北貊」；把中國以外東邊的人，就叫「夷人」，好像日本、韓國——那時候中國人只知道有日本、韓國，不知道以後還有美國呢！狄，就是說他們那種風俗習慣不懂禮的意思。東夷，西狄，東邊叫「夷人」，西邊叫「狄人」；大約歐州或者新疆那一帶的人，都叫「狄人」。南蠻，在中國南邊的民族，這就叫「蠻子」；北邊好像蘇聯、蒙古那些地方，就叫「貊」。所以中國人叫不懂話的人「蠻子」。

夷、狄雖然各自也有一個君王在那兒，「不如諸夏之亡也」：那個「亡」字讀「無」。諸夏，就是華夏，就中國。它可是不如諸夏；諸夏就算沒有君，也比他那有君好得多。（編注：此為一解。另有一解，可參考朱子的說法：夷、狄尚且知道有君王，不像中國這樣諸侯僭亂，目無君長。） ㊟待續

Rather than being lavish when observing the rites. If you were to give free rein to pomp and circumstance, and waste your resources on those rituals that you should not follow, then **it is preferable to be frugal.** It is much better to adopt the rites as a basic guide and do things in a simple and practical way! Refrain from waste and extravagance!

When attending to obsequies, however. This refers to funeral rites or the occasions when someone has passed away. The previous discussions on the rites pertain mostly to joyous occasions, or grand and important ceremonial events. Here, it is about the mourning rites, which are observed following the deaths of one's parents, teachers, elders, relatives or friends. For that matter, any sad incident is included in this category. **Rather than simplifying procedures.** If you intend to simplify procedures for the sake of convenience, then **it is more appropriate to be truly remorseful.** Feeling sad and remorseful far outweighs simplicity. The character '戚' (qi) means remorse.

(5) The Master said, "Though the barbarian tribes may be governed by chieftains, they still cannot be compared with the Xia civilization bereft of a sovereign."

The Master said, "Though the barbarian tribes may be governed by chieftains. The Chinese people, not unlike Westerners, have a sense of superiority in that they pride themselves as belonging to the great Middle Kingdom, with which no other countries can compare. Such is their arrogance. Therefore, there is a Chinese idiom describing small states that are very proud of themselves as being akin to the tiny Yelang kingdom with delusions of grandeur. In China, the border tribes were traditionally called 'Eastern Yi, Western Di, Southern Man and Northern Mo.' For example, the people living on the eastern border of China, namely the Japanese and the Koreans, were known as the Yi people. At that time, the Chinese only knew about Japan and Korea and were not aware that, in the future, there would exist a country called America. The term 'Di' was applied to tribes whose customs and habits were not governed by the rites. The eastern tribes were called 'Yi,' while the western tribes were called 'Di.' People living in Europe or the Xinjiang region to the west of China would probably be known as 'Di.' The nationalities residing south of the Chinese border were known as the Southern Man or Manzi (uncouth people). Territories in the north, such as the Soviet Union and Mongolia, were known as 'Mo.' In general, the Chinese people referred to those who did not speak the Chinese language as 'Manzi.'

The Yi and Di tribes may have their own individual kings and rulers, but they still cannot be compared with the Xia civilization bereft of a sovereign. The character '亡' is pronounced wú. They still fall short of the Xia civilization, which refers to the Chinese people residing in the Middle Kingdom. Even if the Xia civilization were without a sovereign, it was still far superior to those other peoples who had a ruler. [Editor's Note: This is one interpretation of the text. For an alternative explanation, refer to Zhu Xi's commentary – "Even the Yi and Di tribes are aware of the presence of their rulers and chieftains. This is unlike the Middle China where the feudal lords overstep their boundaries and engage in rivalry, with no respect whatsoever for their sovereign."] ㊟To be continued