

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】

你看！這豈不是也是自滿嗎？所以我說中國古代的人也有一種優越感。好像現在西方人總是有優越感，覺得這有色的人總是多少有問題；這種思想是不應該存在的，大家都是人，都是一樣的，不應該有這種的種族歧視。這就叫「歧視」了！中國人先就有這種種族歧視，所以現在美國不准你有種族歧視，這是國家的法律，憲法如此。

(六) 季氏旅於泰山。子謂冉有曰：「女弗能救與？」對曰：「不能！」子曰：「嗚呼！曾謂泰山不如林放乎？」

「季氏」：就是指季桓子；季氏是當時在魯國的一個大官，他家裡有家臣，有家兵，也是一個上卿之類的。「旅於泰山」：旅，是一種祭名，就是祭祀山川。他到泰山那兒去旅行，以便祭祀泰山；這一種行為，在當時叫僭越。你不應該行的禮，你若那麼做去，這就叫「僭」；僭越，就是犯份越禮，不合乎禮了(編注：唯有天子與諸侯可以祭山川，季氏只是個諸侯的家大夫)。所以他去祭泰山，這是不合法的，這樣就很容易把社會秩序弄亂了；因為你也犯份越禮，他也犯份越禮，誰也不守這個規矩，那麼大家就都亂了！

「子謂冉有曰」：冉有，是孔子的一個學生，因為冉有當時是季氏的一個家臣，在他家裡給他做官的。所以孔子就對他說了，「女弗能救與」：這個「女」字，要讀「汝」。你不能勸一勸他

Chapter 3: Eight Rows of Eight Dancers

You see, isn't this a case of conceit? For this reason, I say that the ancient Chinese people also possessed a superiority complex. Westerners have this tendency too, as some feel that non-Caucasian people generally cause problems in one way or another. Such thinking should be discarded. All human beings are the same and we should not practice racial discrimination. Racism was already prevalent among the Chinese very early on. In modern-day America, the laws and Constitution do not condone such practices.

(6) Lord Ji presided over a consecration ceremony on Mount Taishan. Speaking to Ran You, the Master asked, "Were you not able to dissuade him?" Ran You replied, "No, I was unable to." The Master exclaimed, "Alas! Do you mean to say that the consecrator of Mount Taishan is not even comparable to Lin Fang?"

Lord Ji refers to Ji Huanzi, a high-ranking official in the State of Lu at that time. A member of the upper class nobility, he was served by a team of personal courtiers and had his own private army. **Presided over a consecration ceremony on Mount Taishan.** The character '旅' (lǚ) is the name of a ritual that is carried out to consecrate the mountains and rivers. He embarked on a leisure trip to Mount Taishan, with the intention to make sacrificial offerings to the mountain. In those days, such conduct was termed '僭越' (jiàn yuè.) If there are certain rites that you should not perform and yet you proceed to observe them, that is called '僭' (jiàn.) '僭越' means 'to overstep one's authority and defy protocol,' which is not in accord with the rules of propriety. [Editor's Note: Only the emperor and feudal lords could consecrate the mountains and rivers. Lord Ji was merely a senior official in the service of a feudal lord.] Therefore, his offering of sacrifices to Mount Taishan was unlawful as this could easily result in social disorder! If one person were to overstep his privileges, everyone would follow suit and chaos would prevail!

Speaking to Ran You, the Master asked. Ran You was a student of Confucius. As he was serving as a courtier to Lord Ji at that time, Confucius asked him, "Were you not able to dissuade him?" The character '女' is pronounced as '汝' (rǔ). Couldn't you advise him? How could you allow him to flout the rules in this manner? As a courtier in his household, why were you unable to talk him out of it?

嗎？你怎麼任他這樣子不守規矩啊？你在他的家裡當他的家臣，你為什麼不能勸一勸他？

冉有「對曰」：冉有對孔子就說了，「不能」：沒有法子勸他，真是愛莫能助！這又「嗚呼」了！「子曰」：孔子就嘆一聲「嗚呼」：嗚呼，就是嘆息詞。說：「唉！沒有辦法了！」就打一個「唉」聲，也就是說：「啊！真糟糕！」或者像日本人說：「糟糕-imas！」（編注：-imas是日本話肯定句的語尾詞）那麼這樣子，「曾謂泰山不如林放乎」：季氏要祭泰山，這個季氏他連那林放都不如啊！林放是一個普通的人，但是他都要講禮節，不會這樣犯份越禮，不守秩序啊！這是孔夫子這樣說。

（七）子曰：「君子無所爭，必也射乎？揖讓而升，下而飲，其爭也君子。」

「子曰：君子無所爭」：孔子又說了，真是聖德的君子，他就無所爭；什麼事情他也不爭，他是讓而不爭的。「必也射乎」：若有一定要爭的事情，那就是射箭吧！射箭是不能讓給人的，應該輪到誰，誰就去射，不能不去的，所以射箭要排的班。

「揖讓而升」：到射箭的時候，先要向左也行個禮，向右也打個問訊，行個鞠躬禮；然後大家說：「你去啊！」大家都不去，只他上去了。他上到那兒，就把弓拿起來，搭上箭，就射那個鵠。鵠，就是目的。「下而飲」：等到射完了下來，要飲酒表示謝意。「其爭也君子」：他雖然爭，也是合乎做人、合乎禮序的一個君子，不是那麼粗裏粗氣的人。

我叫你們都要背給我聽一聽，也講給我聽一聽，不是就單單我講，你們也不講。或者有的時候在我沒講之前，我念完了，也叫你們出來念一念。我們這回都要我教你們什麼，就要懂什麼；如果不懂，那每一個人，我叫誰背，誰不懂，我就要懲罰他。現在怎麼樣懲罰呢？先不講給你們聽。

☞待續

Ran You replied. Ran You responded to Confucius, “**No, I was unable to.**” There was no way to deter him; I was helpless against my will! This reply elicited another ‘嗚呼(xu hu.)’ from Confucius. **The Master exclaimed, “Alas!”** He said, “Alas! There is nothing that can be done!” Letting out a sigh, he lamented “Ah! This is really terrible!” -- just like how the Japanese would say “Terrible-imas!” [Editor’s Note: In the Japanese language, ‘-imas’ is a suffix in affirmative sentences.] With the situation as such, “**do you mean to say that the consecrator of Mount Taishan is not even comparable to Lin Fang?**” This is talking about Lord Ji performing the consecration ceremony on Mount Taishan. This Lord Ji is even worse off than Lin Fang! Though a commoner, Lin Fang is aware of the importance of observing the rites and will not overstep his authority and break the rules and regulations in this way! This was how Confucius expressed his opinion.

(7) **The Master said, “A gentleman does not engage in any form of competition. If at all he does, it is only in the field of archery. Even then, he would bow and offer his turn to others before stepping up to the arena, after which he would come down and raise a toast to all. This manner of competition is the mark of a gentleman.”**

The Master said, “A gentleman does not engage in any form of competition.” Confucius spoke again. A true gentleman with sagely virtue does not involve himself in any competitive activities. In everything he does, he avoids contention and defers to others instead. **If at all he does, it is only in the field of archery.** If there is something that he must compete in, then it can only be archery. This is a sport in which one cannot defer to others. When it is one’s turn, one cannot back out of it. Therefore, everyone queues up to shoot the arrows.

Even then, he would bow and offer his turn to others before stepping up to the arena. When his turn comes, he first makes a half bow to the participants on his left, followed by a half-bow to those on his right. After paying his respects all round, everybody urges him, “Go ahead!” It is only then that he steps forward, picks up his bow, hitches on an arrow and shoots at the target. Here, the character ‘鵠’ (kǔ) means ‘target.’ **After which he would come down and raise a toast to all.** After he has finished shooting all the arrows, he steps down and offers a drink to everyone to express his appreciation. **This manner of competition is the mark of a gentleman.** In this case, even though he engages in a competitive activity, he is a gentleman who acts in accord with the proper ways of human conduct, as well as the rules of etiquette. He is far from being an uncouth person.

[Master Hua to disciples:] I had asked all of you to try reciting the text from memory and explaining it to me. I shouldn’t be the only one who talks while all of you keep silent. Now, perhaps I should recite the text once and then call some of you to recite it again before I proceed with the commentary. This time, whatever it is that I teach you, you must understand it. If whoever I call upon to recite the passage doesn’t understand it, I shall punish him. As to the form of punishment that will be meted out, I shan’t let you know beforehand.

☞To be continued