

論語淺釋 (續)

The Analects of Confucius (continued)

宣化上人講

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DHARMA TALK DHARMA RAIN | 法語法雨

【八佾第三】

(十四) 子曰：「周監於二代，郁郁乎文哉！吾從周。」

「子」：就是孔子，記得啊！「曰」：就是說話。你說話，也可以說「曰」；我說話，也可以說「曰」；他說話，也可以說「曰」；這是古來的文法。

「周監於二代」：周朝監於夏、商兩代的這種禮樂。監，就是它創作的的方法，創作的榜樣。所謂「夏得禹，商有湯」，湯指商湯王；二代，就是夏、殷這兩代。這兩代的禮樂，就是它的文物，一切一切的禮儀、禮節。

「郁郁乎」：他就因為能取這二代之長，能兼而有之，它們的短處都不要了，它的長處拿來用。因為這樣，所以說文物一切一切都很茂盛的，好像樹木長得一天比一天的高了。郁郁乎，就是文物很茂盛的，很發展的，很進步的樣子——現在的新名詞叫「進步」。那時候文物進步，不過古人他沒有說進步，就說是很盛。「文哉」：真是好得很，這種禮儀啊！這種教化，這種朝廷的制度，非常之好！所以叫「文哉」。

「吾從周」：我遵從周朝這種規

Chapter 3: Eight Rows of Eight Dancers

(14) The Master said, “As the Zhou rites were formulated in consideration of those of the two preceding dynasties, how rich they are! How refined indeed! I, for one, subscribe to the Zhou code of rites.”

Commentary:

The Master refers to Confucius. Remember that! The character ‘曰’ (yuè), meaning ‘speak’ or ‘talk,’ is a verb that can be used in the context of the first, second, or third person. This is the classical form of Chinese grammar.

As the Zhou rites were formulated in consideration of those of the two preceding dynasties. The Zhou Dynasty had taken into consideration the rites and music of the two dynasties that preceded it. ‘監’ (jiàn) means ‘taking an existing procedure or model as a basis to create something new.’ There is a saying: “Xia has the King Yu; during Shang times, there was King Tang.” The two preceding dynasties refer to the two regimes of Xia and Yin (Shang). The rites and music of these two regimes defined their respective cultural heritage, and included all their various protocols and formalities.

How rich they are! The Zhou Dynasty had adopted the strengths of both its predecessors but discarded their shortcomings. For this reason, Zhou culture was extremely rich and flavorful in all aspects, just like a tree growing taller and more luxuriant with each passing day. The adjective ‘郁郁乎’ (yù yù hū) signifies the diverse and highly developed culture of the Zhou era. In modern day language, it is called ‘advanced.’ People in ancient times, however, did not describe themselves as ‘culturally advanced’ but used the term ‘rich.’ **How refined indeed!** Those rites and rituals were absolutely magnificent! Whether it was the teaching programs or the institutions of the imperial court, all of them were excellent! Hence, Confucius exclaimed: “How refined indeed!”

I, for one, subscribe to the Zhou code of rites. I will comply with the rules and regulations of the Zhou Dynasty. The disciplinary rites of the Zhou court encompassed the entire spectrum of rules, institutions and legal framework. “I am

矩。周朝這種禮法，也就是它的規矩，也就是它的制度，也就是它的法則。所以我是最歡喜周朝這種的制度，周朝這種禮法。這是孔子說的。

（十五）子入太廟，每事問。或曰：「孰謂鄒人之子知禮乎？入太廟，每事問。」子聞之，曰：「是禮也。」

這說是孔子入太廟，有人就譏笑他說：「誰說他知道禮呢？」

「子入太廟，每事問」：太廟，就是君王祖先的廟。好像周朝的祖先，就有周朝祖先的太廟；這是個禮儀，這種禮儀是周公定的。那因為魯國的開國君主是周公，所以魯國太廟裡頭有周公，有文王，有文王的父親，都在這個廟裡供奉；這也就相當於普通老百姓的家祠，也就是一個祠堂的性質，不過那是帝王的家廟。本來一般人不能進去看的，因為是一種尊嚴高貴的地方；那麼有的時候，有特別情形的人也可以進去參觀。

那麼孔子到太廟裡頭，他遇著每一樣事情就要問：「我怎樣做呀？我這兒是打問訊呢？或者是鞠躬？或者是我要叩頭頂禮啊？」遇著每一種事情，他就要問。為什麼他要問呢？第一個，問，是表示謹慎，希望一切祭品，一切儀式都合乎應有的禮，這才叫懂這個禮。

可是他這麼樣子做，「或曰」：或者就有這麼一個人，大約也是當時的一個當權者，就想貶低孔子的地位名譽和身份，就說，「孰謂鄒人之子知禮乎」：你們誰說的？這個鄒邑大夫的兒子知道禮法呀？誰對你們那麼說的？「入太廟，每事問」：他若知道禮，為什麼到太廟裡頭每一樣事他都要問一問？他就是不知道，所以他才問的嘛！

「子聞之」：那麼有人告訴孔子，孔子聽見這個話。孔子說，「是禮也」：我每事問，這才是禮。因為入太廟，應該尊重這種禮，所以每事應該問一問；如果不問，那才不知道禮。我這個問，正是知道禮！是這麼一種情形。

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most in favor of the Zhou institutions and disciplinary rites,” declared Confucius.

(15) When the Master entered the Grand Temple, he sought advice on every detail. Someone remarked, “Who says that the son of the man from Zhou is knowledgeable about the rites? On entering the Grand Temple, he had to ask for guidance on all aspects of things.” When the Master heard this, he said, “That, in itself, is knowledge of the rites!”

This passage relates an incident that happened when Confucius entered the Grand Temple. Someone ridiculed him: “Who says that he knows all about the rites?”

When the Master entered the Grand Temple, he sought advice on every detail. The Grand Temple was a place for worshipping the ancestors of the king or state ruler. For example, the Zhou court had a Grand Temple dedicated to the forbears of the Zhou kings, based on a set of rites established by Duke Zhou. As Duke Zhou was the first feudal lord of the State of Lu, the Grand Temple in the State of Lu held the ancestral tablets of Duke Zhou himself, King Wen and King Wen’s father. Essentially, it was similar in nature to the ancestral halls of the common people, except that it was reserved for the imperial family. A dignified and privileged place, the Grand Temple was out of bounds to the general public. However, there were occasions when individuals with special reasons were permitted to enter the premises to look around.

Now, when Confucius was inside the Grand Temple, he asked for advice on every aspect, such as: “How should I conduct myself? Do I have to make a half-bow here? Or should it be a full bow? Must I prostrate and press my head to the ground?” No matter what situation he encountered, he made it a point to ask for clarification. What was the reason? First and foremost, the very act of asking shows that he was being cautious, for he wanted to make sure that all the sacrificial offerings and ceremonial functions were performed according to the proper rites and rituals. It was only by doing this that he could be said to possess knowledge of the rites.

However, as a result of this, **someone remarked.** There might have been somebody, probably a person of authority at that time, who intended to belittle Confucius’ status, reputation and personal background by sneering: **“Who says that the son of the man from Zhou is knowledgeable about the rites?”** Which one of you said these words? This son of a scholar-official from Zhou County – does he know anything about the rites and laws of discipline? Who told all of you as such? **On entering the Grand Temple, he had to ask for guidance on all aspects of things.** If it is indeed true that he is well-versed in the rites, then why should he ask about every detail when he goes inside the Grand Temple? It is because he is clueless about everything that he has to ask.

When the Master heard this. Now, someone told Confucius about this. On hearing these remarks, **he said, “That, in itself, is knowledge of the rites!”** When I made inquiries about every matter, it was an enactment of the rites. Since one ought to respect the rites practiced within the Grand Temple, therefore, clarification should be sought on all the details. By not asking, that shows one’s ignorance of

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