

論語淺釋 (續)

The Analects of Confucius (continued)

宣化上人講

楊維光、劉年聰 英譯

Lectures by the Venerable Master Hua

English translation by Yong Wei Kwong and Liew Yen Chong



DHARMA TALK DHARMA RAIN | 法語法雨

【八佾第三】

Chapter 3: Eight Rows of Eight Dancers

(十八) 子曰：「事君盡禮，人以為諂也。」

(16) The Master said, “When a person serves the sovereign in full accordance with the rites, others will interpret it as flattery.”

「子曰」：這個「子」，就是孔子；曰，就是說，他說話。怎麼叫「孔子」呢？這孔子就是孔夫子。因為孔子的學生稱呼孔子不稱「孔子」，就單說「子」；子，就是說我那個夫子，就是說我那個老師——他不是提出一個「師」來，他就說「子」。這是說，我那個老師說了。說什麼呢？

The Master said. The character ‘子’ (zǐ) means ‘Master’ and it refers to Confucius. ‘曰’ (yuē) means ‘say’. Why is Confucius known as 孔子 (kǒng zǐ)? It is an abbreviation of the form of address 孔夫子 (kǒng fū zi), meaning ‘Old Master Kong’. When Confucius’ students addressed him, they used the salutation ‘Master’ (子) rather than ‘Master Kong’ (孔子). In other words, 子 means ‘that old master of mine’ or ‘that teacher of mine’. They did not address him as teacher ‘師’ (shī) but just master ‘子’. Therefore, this line can be interpreted as: “That teacher of mine said this.” Now, what did he say?

「事君盡禮」：為臣下的事奉國君，要盡到自己應該盡的這種禮。臣下，就是做官的。君，就是國君，是一國之主，一個國家的主人。君，又叫天子，說他是天的一個兒子；又叫君主，也就是皇帝，也就國家的元首。事，就是事奉，就是怎麼樣來侍候他，怎麼樣來對他服勞執役，為他來做事情，也就是服務的意思；現在講「服務」，這就是給君王服務。服務君王要怎麼樣子呢？盡禮；這個禮，就是一種禮節，禮序，禮貌。總而言之，處處都要合規矩，合法度，合邏輯，不能犯上。

When a person serves the sovereign in full accordance with the rites. As a subject serving the state ruler, one must comply fully with the rites that one is required to observe. In this context, subject (臣下 chén xià) refers to officials working in the government. The character ‘君’ (jūn) refers to the sovereign ruler of a state or country. ‘君’ can also be interpreted as the ‘Son of Heaven’ (天子 tiān zǐ) or ‘Emperor’ (皇帝 huáng dì). In short, ‘君’ is the head of state. The character ‘事’ (shì) means ‘serve’, as in waiting upon somebody, running errands for him and attending to his needs. In modern-day language, it is called ‘providing a service’. Now, in providing services to the state ruler or king, how should one go about doing it? In full accordance with the rites. The rites refer to the rules of etiquette, protocols and courtesies. Essentially, one is obliged, at all times, to conduct oneself according to the rules and regulations, the laws and moral standards, as well as logic and reasoning. One must not practice insubordination.

犯上，就好像你們做弟子的罵老師，這叫「犯上」。做徒弟的罵師父，這叫

An example of insubordination is if you students were to scold your teachers. It means going against one’s superiors. The same applies to disciples who scold their master, or children who rebuke their parents, even to the extent of beating

「犯上」；做兒子的罵爸爸，什至於打爸爸，罵媽媽，這都叫「犯上」；對尊長不恭敬，不客氣，這都是「犯上」，這都是忤逆的人。

盡禮，就是一切事情都要循規蹈矩的，按照禮法去做去，不能犯份，不能越禮，不能躐等而進，不能犯上又作亂。禮貌，就是恭恭敬敬的。譬如：見著皇帝要叩頭；前進的時候，要快走幾步；往後退，要慢一點；這都是進退有禮，出入都恭敬，要這樣子。可是你這樣子做，怎樣啊？

「人以為諂也」：旁人就說你諂媚了，說你諂媚這有勢力的人，你諂媚逢迎上司，逢迎國君。那麼這樣子，大約是當時有這樣的忠臣，對皇帝很有禮貌，很遵守臣下的這種禮節；那麼不守規矩的官就給他加上一個不好的名字，說他「諂媚」。諂媚的普通名詞就叫「拍馬屁」，盡逢迎上司，討好對方；無論做什麼事情，都要討好人，這就是一種諂媚。諂媚，沒有直心的人才諂媚；若直心的人，就不會諂媚人。

可是對皇帝盡心竭力，這麼循規蹈矩的人，有的人就諷刺他說：「他諂媚那個有勢力的人，諂媚皇帝嘛！」所以當時在孔子的時候，人就是這麼樣不講道理，沒有正知正見，都是邪知邪見的。

☞待續

them. Being disrespectful or discourteous to one's seniors and elders is also considered an act of insubordination. All these are examples of disobedient people. In full accordance with the rites means that, in all matters, one obeys the rules and conventions and complies with the laws and disciplinary rites. One must neither overstep one's limits of authority with no regard for the rules of etiquette, nor attempt to advance by bypassing the proper hierarchy and stir up conflict by turning against one's superiors.

A person with manners behaves respectfully. For instance, if you are granted an audience with the emperor, you must first kneel down and bow your head to the ground. If it is necessary to move forward, do so in a few quick steps. On retreating, you have to step back slowly. Whether it is stepping forward or backward, your movements are governed by the rites. Such a person shows proper respect whether entering or departing from the imperial presence. This is the way it should be done. However, if you were to conduct yourself in this way, what would happen?

Others will interpret it as flattery. Other people will say that you are a sycophant fawning on those with power and prestige, ingratiating yourself with your superiors and the head of state. This sort of situation arose probably because there were loyal subjects at that time who were very respectful to the emperor and conducted themselves according to the rules of etiquette befitting their status. As a result, those other officials who could not care less about the rules and regulations tried to tarnish their reputations by saying that they were flatterers. A more colloquial term for flattery is 'curry favor'. Whether it is fawning on one's superiors, ingratiating oneself to others or trying ways and means to get into others' good books — all these are various forms of flattery. It is a characteristic of people who lack a straight mind. People who have a straight mind will not resort to such acts.

However, in this case, those who exerted their efforts in service to the emperor and followed all the rules rigorously were subject to slanderous comments such as: "He curries favor with powerful and influential people, and fawns on the emperor!" Therefore, even during the time of Confucius, people could be so unreasonable. Devoid of right knowledge and right views, all that they possessed were wrong knowledge and wrong views.

☞To be continued

◀續第17頁

「金色蓮華接學者」：佛於靈山會上，拈金色蓮花示眾；大眾默然，唯有金色頭陀——迦葉尊者破顏微笑。佛就將正法眼藏，傳給迦葉尊者。迦葉尊者又傳給二祖阿難尊者，這法脈一代一代流傳下來，接引後學。

「摩訶般若秘靈文」：這以心印心，秘而不宣的大智慧法門，是天地的靈文、天地的正氣，妙不可言！ ☞

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A golden-hued lotus bloom crossed over cultivators: When the Buddha was on the top of Vulture Peak, he held out a golden lotus, and the assembly remained silent except Ven. Kashyapa, the Golden Dhuta (ascetic practitioner), smiled. Hence the Buddha passed on to him the Treasury of the Proper Dharma Eye. Later Ven. Kashyapa transmitted the Dharma to the second patriarch Ven. Ananda. The Dharma lineage was then passed from generation to generation, to teach the future students of Dharma.

Maha Prajna is esoteric, efficacious, and beyond words: This Mind-to-Mind Seal, the esoteric Dharma of great wisdom, is the proper energy and efficacious words of heaven and earth. It is wonderful beyond words. ☞