

# 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

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### 【八佾第三】

(二十) 子曰：「關雎，樂而不淫，哀而不傷。」

你們講得都很好，都不錯的！我現在只是提出來一點點的意思，不需要完全講，因為沒多少時間了。

「關雎」：這「關關雎鳩」是《詩經》上的頭一章，就是說的周文王選一個娘娘叫妣氏，以妣氏做他的正宮夫人。這首詩是老百姓讚歎文王，說「周之文王，生有聖德」，周朝的文王，他有聖人的德行。「又得聖女，妣氏以為之妃（音「配」）」，他又選擇一個很賢惠的娘娘妣氏，以妣氏做他的太太。

「宮中之人於其始至，見其有幽嫻貞靜之德」，幽，就是很沉默的，不多講話。嫻，就是很文靜，很嫻淑的。貞，貞者正也，就是她很正經的；然後又靜。宮中的人在她剛一到這兒的時候，見這個妣氏有「幽嫻貞靜」這四種的德行，所以就作這首詩來讚歎文王和妣氏。

### Chapter 3: Eight Rows of Eight Dancers

(20) The Master said, “The Singing of the Ospreys is light-hearted but not lustful, sad but not distressing.”

All of you have explained very well. Not bad indeed! Now, I will just highlight a few points. There is no necessity to give a full explanation as time is running short.

**The Singing of the Ospreys** is the first chapter in the *Book of Songs*, and it is an allusion to King Wen of the Zhou Dynasty who selected a maiden from the Si clan to be his Queen Consort. This song was sung by the common people who praised King Wen as such: *King Wen of Zhou was born with sagely virtue. King Wen of the Zhou Dynasty possessed the virtuous conduct of a sage. Moreover, he gained a sagely maiden, Lady Si, whom he appointed as his consort.* He also selected a very virtuous lady from the Si clan to be his queen. He made Lady Si his wife. *Since her arrival, the staff in the palace noticed her virtuous qualities of serenity, refinement, chastity and calmness.* ‘Serenity’ (幽 yōu) means that she was very quiet and did not speak much. ‘Refinement’ (嫻 xián) means that she was very gentle and demure. ‘Chastity’ (貞 zhēn) — one who is chaste and proper. This means she was a proper and faithful wife. Finally, she exuded an air of ‘calmness’ (靜 jìng). From the time that Lady Si first entered the palace, the four aspects of virtuous conduct that she displayed — *serenity, refinement, chastity and calmness* — came to the notice of the palace attendants who then composed this poem to praise her and King Wen.

這首詩是興體，興體是不直接地說這個事情，先說旁的事情。所以說「興者，興也；先言他物，以引起所詠之辭也」，先言旁的東西，把它這個詞句引出來。所以它一開始提出來這個「關關雎鳩，在河之洲」，說一對雎鳩鳥，在河裡頭那個小土堆上，它叫的聲音也是很和雅的。因為先說這一對鳥，以後就說「窈窕淑女，君子好逑」，說這個君子要選擇淑女。這首詩是這樣子。

「樂而不淫」：這首詩歌是很和樂的，它可不淫亂、不淫蕩、不淫穢，它不是那麼亂七八糟的。樂，就是和樂不吵架，相敬如賓，沒有一點爭鬥在裡頭。不淫，雖然他們是夫婦，可是很守禮序的，很守禮貌的，常常是「舉案齊眉，相敬如賓」這樣子。「哀而不傷」：有的時候，它也有一種悲哀，可是都是不太過，都是「哀而皆中節」。恰到好處了，這叫「中節」。那麼這是和而不傷，不會發神經；傷，就是憂愁煩惱，不顧一切，什麼也都不管了，有什麼害處也不管了。

☞待續

This song employs the technique of 'association', meaning that it does not broach the subject directly but, instead, talks about other unrelated matters first. There is a saying: "*The character '興' (xìng) means 'association'. Another matter is mentioned first in order to provide a setting that leads to the phrases expressing the actual subject.*" In this case, the song begins with the lines "*Guan! Guan! Sing the ospreys; on the islet in the middle of the river.*" This is talking about a pair of ospreys standing on the small earth mound in the river, calling out in a very harmonious and elegant sound. Now, having mentioned the pair of birds, the subsequent lines are: "*The gentle and graceful young lady; makes a perfect match for a gentleman,*" which means that a gentleman should select a kind and gentle maiden as a companion. This is how the song goes.

**Is light-hearted but not lustful.** This song is very easy-going and light-hearted. There is nothing promiscuous, licentious or obscene and filthy about the subject matter. The characters depicted are not involved in any messy relationships. '樂' (lè) means the couple is harmonious and happy, not quarrelsome. They respect each other just like guests and there is no bickering or quarreling in their relationship. Although they are husband and wife, they adhere strictly to the rules of protocol and propriety, constantly observing the ritual of 'lifting the tray to the level of the eyebrows [to show respect for one's husband] and treating each other respectfully like guests'. **Sad but not distressing.** Sometimes, the lyrics seem to exude a feeling of sorrow, but not excessively so. This is called 'sadness in moderation' because it is expressed just to the right level without being carried to the extreme. One will not go berserk with grief. '傷' (shāng) refers to the consequences of depression and afflictions. In such a distressed state, a person will have no regard for anything, much less the harm that may result.

☞To be continued

宣化上人開示於1969年三藩市佛教講堂  
比丘尼近經英譯

性，有一種善惡的性；這種善惡的性，就有善惡的業，由業來表現這種性。可是業不自生，是由「性」而生起的。性，就是我們每一個人的心性；我們心性裏邊，具足善惡兩種性。

中國有一部很小的經，就是《三字經》。這是每一個小孩子最初讀書的時候，都應該讀的一部書。這書一開始就說：

如是性

Nature of Thus

Instructional Talk Given By Ven. Master Hua in 1969  
at the Buddhist Lecture Hall, San Francisco  
Translated into Chinese by Bhikshuni Jin Jing

There are two types of nature, good and evil. These two kinds of nature result in good or bad karma. While karma is created on its own, however, it is created from this "nature". Everyone is replete with good and bad natures.

There is a small classical text in China named the *Three Character Classic*, which is a book every child learns in primary schools. The very beginning of the text said, "In the beginning, people are naturally good." When we were first born, our nature is very good. This wholesome nature is the Buddha Nature. However, people gradually change, because while "their natures are much the same, their habits become widely different."

「人之初，性本善。」我們每一個人出生來的時候，那個「性」，本來是個善性；那個「本善性」，也就是「佛性」。可是「性相近，習相遠」；這個「性」，本來與佛性相近，因為有習染，而和佛性就遠了。

這也就是說，我們人本有的這個心裏邊，本有兩種性：一種是善性，一種是惡性。這個善性和惡性，怎樣表現出來呢？只有一個：它是要隨著時候，有一種因緣，有種種的差別性，而生出的善惡性。這有一個比喻，就好像竹子和木頭。竹子和木頭裏邊都有火性，可是這個火性，你就這麼放在那兒，什麼時候這火性都不會生出來的；必須要假借一種緣，它才有火生出來。

以前在中國，一般人都是茹毛飲血；就像現在老虎吃東西似的，抓住什麼野獸，拿過這麼咬著就吃，吃完了，就喝牠的血。為什麼要這樣子？因為那時候還沒有發現火，所以一切東西都是生著吃的；等以後到燧人氏的時候，鑽木取火——他鑽木頭，一鑽，這木頭出火了；才開始用火把東西都煮熟了吃。木頭和竹子裏邊，都有火性，若沒有人在本木頭或竹子上用東西來繫鑽，它不會出火；所以竹木裏頭雖然有火性，要是沒有一種因緣，它不會發生的。

這也就好像我們所造的善惡業，必須要藉這個性來生出。這種性，若是為善而發，就叫智光；這智慧光，能成就種種的善事。若是為惡而發的這種性，就不叫智光了，叫毒火；這種毒火，能成就一種妄緣、一種妄的這種緣。我們這個性，本來是空寂的、沒有的，裏面雖然有善、有惡，但是必須要遇到緣；也就好像竹子和木頭裏邊有火性，沒經過鑽和截，它不會出火。

在《楞嚴經》上講四大——地水火風；火大裏邊有兩句話：「火性無我，寄於諸緣。」這火性沒有我，它得要因緣和合，才能生出火。這就是「如是性」的道理。❀

With our ingrained habits, our nature that was originally close to the Buddha Nature becomes estranged. How is the nature shown? It relies on causes and conditions, which bring the differences between good and bad. It is analogous to bamboo and wood, both of which has the nature of fire in them. If you just leave the bamboo and wood there, the fiery nature within these two objects will not manifest. They must rely on conditions for the fiery nature to be revealed.

In ancient times, men eat raw birds and animals just like tigers devour whatever prey they catch. After eating the flesh, men drink animals' blood. Why is it so? Because fire was not invented back then, everything was eaten raw. It was Sui ren who discovered fire by drilling woods. Then men started to cook food with fire. Likewise, wood and bamboo both of them have this fiery nature, but if nothing kindles this "fire," the wood and bamboo would be cold. Therefore, without certain causes and conditions, this fiery nature would not reveal.

It is like the good and bad karma we create. Karma itself does not come into being unless it is through nature. Good nature brings forth light of wisdom, which can accomplish all kinds of good deeds; on the other hand, evil nature is considered to be a poisonous fire, which can bring about a false condition. Originally, our nature is serene and empty. Although there is good and bad in it, it must encountered conditions for it to be active. Just like the fiery nature in bamboo and wood, if they are not drilled, fire will not generate.

In *the Shurangama Sutra*, it talks about the four great elements of: earth, water, fire and wind. Regarding fire, the sutra says, "the nature of fire has no independent existence but is dependent on conditions." There is no inherent existence in the nature of fire. Only with the combination of causes and conditions, does fire come into being. This is the principle of "the Nature of Thus." ❀

## 宣公上人法語

## Talks by Venerable Master HsuanHua

所謂染污，就是雜念在心裏頭。你想要發財，這是染污；你要求名，這是染污；想要去追求異性，這是染污；想要吃好東西，這都是染污，都不是清淨的。因為加上這些東西，就被染污的東西所勒住了，自性本有的智慧光明，就現不出來。

Pollution is just the scattered thoughts in your mind. You want to make it rich? That is a polluted thought. You want to become famous? That is a polluted thought. You want to pursue the opposite sex? That is a polluted thought. You want to eat delicious food? That is a polluted thought. All those thoughts pollute your mind. And because of such polluted thoughts, together with being bound up in polluted activities, your original bright wisdom cannot shine forth.