

# 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】

### Chapter 3: Eight Rows of Eight Dancers

(二十三) 子語魯大師樂，曰：「樂其可知也！始作，翕如也；從之，純如也，皦如也，繹如也。以成。」

「語」，讀做「育」。這個「翕」字，是個會意字，由「合」和「羽」兩個字會合起來，就知道它的意思。「子語魯大師樂」：語，是談論，告訴。孔夫子就對魯國的樂師談論他對音樂的看法。「曰」：就說了。「樂其可知也」：音樂的道理是可以知道的。孔子對音樂的道理是很有研究的，他聽韶樂，「三月不知肉味」。

在中國字，造字的時候，都有它的意思，每一個字都有講究的；所以

(23) The Master, in a discussion with the Grand Musician of the State of Lu, said, "The art of making music can be known as such: At the start of the performance, all the tones are sounded in unison. As the music flows freely and smoothly, all the notes are delivered clearly and distinctly. It continues in this manner uninterrupted until the piece reaches its finale."

The character '語' is pronounced as '育' (yù). As for the character '翕' (xī), it is an associative compound formed by a combination of the two individual characters '合' (hé) and '羽' (yǔ). From this, one can guess its meaning. **The Master, in a discussion with the Grand Musician of the State of Lu.** '語' means 'discuss' or 'inform'. Confucius was discussing his views on music with the Grand Musician of the State of Lu. '曰' (yuè) means 'to say'. **The art of making music can be known as such.** The principle behind music-making can be known. Confucius had carried out extensive investigations into the principles of music. For instance, after listening to Shao music, he was not aware of what meat tasted like for three months.

In China, much attention was given to the creation of characters such that each

這個字不能改用簡體字，這是破壞中國的文化，這是一種敗家的子孫，把古有的財產都要把它弄光，弄得沒有了，弄得不成一個樣子！好像住一個房子，自己先把它拆了一樣的道理。

所以我們每一個人，對中國文化這種的價值要知道。中國的文字，這不是就講象形、會意、形聲。

象形，它有個形象的，好像那個「馬」字，它就有四條腿；那個「鹿」字，上面就有一點，表示那個鹿從側面看起來，就只有一個角，它不是兩個角；那個羊是兩個角。那「牛」也有那麼一撇，原先是指那個牛往旁邊的那種力量，橫勁很大，都有它的意義。所以這個「象形，指事，會意，形聲，轉注，假借」，這是六種的義理，都在中國的文字上有很深的道理，那麼這些個東西都要注意的。

還有這個「禮，樂，射，御，書，數」，古時候這叫「六藝」。孔子有三千多個徒弟，深通六藝的，就只有七十二，所以足見這古來的人，不是不學無術的。

那麼孔子的弟子跟著孔子學，就禮也學精了，樂也學精了，又學射。御，就是現在的駕駛，你駕駛車、船、飛機，什麼都叫御；開火車，這都是叫御。書，就是書法。這書法有這個六種的理論在裡頭，書法也有這個「真、草、隸、篆」，寫真字，寫草字，寫隸字，寫篆字，這都是寫字裡頭的巧妙。數，就是「數學」；數學就是「知某數，識某文」，知道數學的這種理論。好像現在造火箭，造飛彈，這都是用數學算出來的。按那個鈕，那火箭能怎麼樣飛法？那個飛彈能在多少時間飛多遠呢？這都是個數學，所以這裡頭都有它的學問。

至於我們在佛教裡唱念，這種唱念也是音樂；所以敲木魚，你敲的要是正合節奏，那是有功德的。你若是發脾氣，敲得大大聲、或者小小聲，這個都是有罪過的；因為你那唱讚都是供佛呢！用我們這個音樂來供養佛。

待續

one had its own unique meaning. For this reason, Chinese characters should not be changed to the simplified script as this is tantamount to destroying Chinese culture. By doing so, it is analogous to those wastrel descendants squander away their inheritance handed down from the ancients and lose everything. They have ended up in a wretched state! It is similar to a person who demolishes the very house that he himself is living in.

That's why every one of us must realize the intrinsic value of Chinese culture. When discussing Chinese characters, did we not mention about pictographs, associative compounds and pictophonetic characters?

Pictographs are figurative. For example, the character for horse '馬' (mǎ) has four legs. The character for deer '鹿' (lù) has a dot at the top, meaning that a deer has only one horn when viewed from its profile. It doesn't have two horns, unlike the character for goat '羊' (yáng). As for the character for ox '牛' (niú), it has a left falling stroke. Originally, this referred to the tremendous lateral strength of an ox. All these characters have their own unique meanings. Therefore, the six categories of Chinese characters – pictographs, self-explanatory characters, associative compounds, pictophonetic characters, mutually explanatory characters and phonetic loan characters – represent the six principles of righteousness. The Chinese written script is governed by these very profound principles, which we should be aware of.

Furthermore, there is a set of skills – rites, music, archery, charioteering, calligraphy and mathematics – that, in ancient times, was known as the Six Arts. Confucius had more than three thousand disciples but only seventy-two of them mastered all the Six Arts. Therefore, it is evident that people in ancient times are not ignorant.

Now, under Confucius' tutelage, his disciples became proficient in the rites and music. They also learnt the skill of archery. Charioteering '御' (yù), in today's context, means driving. Whether it is driving a car, steering a ship or piloting an airplane, all these come under charioteering. This includes driving a train as well. '書' (shū) means calligraphy. The art of calligraphy encompasses the six different theories mentioned above and comprises the four styles: regular (真zhēn), cursive (草cǎo), official (隸lì) and seal (篆zhuàn). Whether it is writing regular script, cursive script, official script or seal characters, all these are ingenious forms of calligraphy. '數' (shù) is mathematics, as in 'Knowing some mathematics, one will gain knowledge about certain phenomena'. It refers to the knowledge of mathematical theories. For example, modern-day rockets and missiles are constructed with the help of mathematics. By pressing a button, what is the flight trajectory of the rocket? What is the velocity of the missile? All these are based on mathematical calculations. Therefore, there is a lot of research involved.

As for our Buddhist chanting and recitation, these are also considered forms of 'music'. If you strike the wooden fish according to the prescribed rhythm, you will gain merit and virtue. On the other hand, if you lose your temper and strike it very loudly or too softly, you will create offenses. Your chanting of the praises is meant as an offering to the Buddhas! We are actually using this kind of music to make offerings to the Buddhas.

To be continued