

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

供養佛，你一邊供養，一邊發脾氣；你想一想：佛會不會高興？本來佛聽了我們這個音樂，也無所謂高興不高興；但是我們用誠心來供養佛、菩薩、天龍八部，是很有功德的。可是你這一發脾氣，唱也不好好唱，念也不好好念，打法器打得亂七八糟，烏煙瘴氣的，這就有罪過了！

所以修行是在各處修行，各方面修行，沒有一個地方不是在修行。不是說我坐那兒打坐，這個叫修行；或者我在那兒拜佛，這叫修行。你吃飯、穿衣服、睡覺，乃至一舉一動，這都是在修行；修行，就是要調身，調心。

調身，令你這個身體不生疾病，少

If you vent your anger at the same time when making offerings, do you think the Buddhas will be happy? By right, it cannot be said that the Buddhas will be pleased or displeased on listening to our music. However, using a sincere mind to make offerings to the Buddhas, Bodhisattvas, devas, dragons and others of the eightfold division generates a lot of merit and virtue. Once you lose your temper, you can neither chant nor recite well, and you will play the Dharma instruments haphazardly. By fouling up the atmosphere in this way, you will create offenses!

Therefore, cultivation can be done at any place and under any circumstances. Every place is a good place to cultivate. It is not to say that one is cultivating only when one sits in meditation or bows to the Buddhas. Whether you are eating, wearing clothes or sleeping, right down to your every act and every move, all these activities are considered cultivation. Cultivation is all about regulating one's body and harmonizing one's mind.

By regulating your body, you will not fall ill easily. You will be in the pink of health. However, this is not to say that you pamper yourself to the extent that you cannot even tolerate any heat, cold, hunger or thirst. Without tolerance,

生疾病，把身體保持得很健康。保持得很健康，並不是說嬌嬌慣慣的，冷也不行，熱也不行，渴也不行，餓也不行，這就把身體弄得好像一個什麼東西似的。人要鍛鍊，要用一種克制的功夫，你不傷害它就可以了；不是說那麼嬌嬌貴貴的，好像一塊玻璃那麼樣子，磕也磕不得，碰也碰不得，不是那樣子！

調心，就要在生活裡頭來鍛鍊；我們行住坐臥，沒有一時一秒鐘不是在修行的。修行不是說：「喔！我到那兒做早晚課，到那兒修行！」這平時就不是修行。你一舉一動、一言一行，你不可以奏得不合節奏，不合音樂！我們這一天，有我們自己的音樂；我們自己這個音樂，唱得總令人心平氣和，不生煩惱，沒有任何的無明現出來，也不生妒忌心，也不生障礙心，也不嫉賢妒能，或者自己好高騖遠，或者想要出風頭搞一個名堂，這都不是音樂了！我們這個音樂，每一天我們修行合法合理，合做人的規則，那就是音樂！

你常常使你自己心平氣和，那就是自己在那兒陶冶自己的性情，不是到外邊去找；要找外邊的音樂，那只是因為你不能平衡了，才找外邊的來幫助你。你平時若能平衡，常常有修行，有涵養，有一股祥和之氣在裡頭，那就是音樂了，那就是禮節了，那也就是射御書數，什麼都包括在裡頭。

所以你會做的，一天不說一句廢話，也不打一個惡或沒有用的妄想，能以調身、調心，把自己調得很自在，很安然，很解脫的，無拘無束，無掛無礙，無人無我，無是無非；你說這個不是音樂是什麼？所以不單肉味，連水味也不知道了，喝牛奶也不知道了，什麼味道都不知道了！

所謂「視而不見，聽而不聞，食而不知其味」，這才是真正地在音樂裡頭沉醉著，在音樂裡頭生活著。所以各位不要盡在外邊找，也不要自己弄的自己，常常在自己那個戰房裡頭開戰爭，這就是真懂得樂理了。

your body will end up in a weird state. Instead, you must train yourself and develop the skill of overcoming hardship. As long as you don't end up harming your body, that will be fine. It should not be the case that you become as fragile as a piece of glass that cannot withstand knocks or bumps. It should not be that way!

When it comes to harmonizing your mind, you should train yourself in the course of your daily activities. Whether it is walking, standing, sitting or lying down, every moment and every second is a time for cultivation. It is not to say: "Oh! By going there to do the morning and evening ceremonies, I am cultivating!" This implies that you are not cultivating at ordinary times. In your every act and every move, every word and every deed, you must be in sync with the rhythm and the 'music'! On a typical day, all of us have our own 'music', which must be played in such a way that it invariably brings peace and calm to other people so that they will not give rise to afflictions. We do not display the least bit of ignorance, nor give rise to the mind of jealousy and obstruction. We must not be jealous of those who are better than ourselves nor envy those who are more capable. If we try to aim for what we cannot reach, or seek the limelight in an attempt to make a name for ourselves, that is not considered 'music'! Our daily cultivation must be in accord with the Dharma principles as well as the rules and guidelines of proper human behavior. That is 'music'!

By constantly maintaining a calm disposition, you are actually molding your own temperament without the need for external assistance. The reason that you seek for external 'music' as an aid is because you are unable to maintain a balanced state. Ordinarily, if you are able to achieve a balanced state by constantly cultivating and practicing self-restraint, you will be imbued with a sense of auspiciousness and harmony. Just that is 'music', which encompasses the rules of etiquette and all the other fields of archery, chariotteering, calligraphy and mathematics.

Therefore, if you know how to apply effort, you will not utter a single worthless sentence the whole day nor give rise to a single evil thought or useless false thought. If you are able to regulate your body and harmonize your mind such that you feel at ease, peaceful and liberated with no feelings of restraint, no worries and obstructions, no sense of self and others, no notion of right and wrong – wouldn't you say that is 'music'? Not to mention the flavor of meat, you will not even be aware of the flavor of water or milk, or indeed any other flavors!

As the saying goes: "You look but do not see; listen but do not hear; eat but are not aware of the flavor." It is when you are in such a state that you are truly and actually immersed in 'music' and living in the world of 'music'. Therefore, all of you should not be preoccupied with external pursuits or turning your room into a battlefield and waging wars on yourself. One who understands this truly understands the principles of music.

「始作，翕如也」：這個「翕」字，你看看！「合」字底下是個「羽」，這就言其一開始奏樂的時候，五音六律都聚合著，好像那個雀鳥落到那個地方不動彈了，很安定的。翕如，就是很定的，這個「翕」，就是個定，也就是個戒；那個戒就好像這個「翕如也」似的，在那地方，大家都鄭重其事的，很莊嚴肅穆的

「從之」：從，讀做「縱」，就是放開；等這聲音揚開來以後，「純如也」：那麼聲音揚起來，雖然有高低清濁，也不複雜，不是說是亂七八糟的那麼樣子；很純的，很和諧的，都井井有條，毫不紊亂的。「皦如也」：皦，就光明的意思。這個八音雖然是齊奏，可是各音也互不障礙，都聽得清清楚楚的，都聽得明明白白的。那麼這麼樣子，然後「繹如也」：繹如，就是繼續。繼續不斷的這麼奏起來，令人在這個裡邊真是無憂無愁，無煩無惱了，上不知有天，下不知有地，中不知有人了，什麼都忘了，與這個大自然合而為一了，這是真樂！「以成」：這樣子直到奏完，再沒有什麼。

☞待續

At the start of the performance, all the tones are sounded in unison. At this character '翕' (xī). It is composed of the character '合' (hé) at the top and the character '羽' (yǔ) below. This is to say, when the music starts playing, the five notes and six pitch levels blend together, just like a sparrow landing on the ground and remaining very still and quiet without showing any signs of movement. '翕如' (xīrú) means 'very calm and steady'. '翕' (xī) has the same meaning as '定' (dìng) (stillness or samadhi), which, in turn, is related to the precepts. Observing the precepts is similar to being in a steady and harmonious state (翕如). It also means that everyone present at the performance is very solemn, behaving in a dignified and respectful manner.

As the music flows freely and smoothly. The character '從' is pronounced as '縱' (zòng) and it means 'to free from restraint'. As the sounds stream forth from the various instruments, they may have a high or low pitch, or convey a light or heavy feel, but they are not complicated or discordant. Instead, the melody is very smooth, harmonious and well-arranged without being in the least chaotic. **All the notes are delivered clearly and distinctly.** The character '皦' (jiǎo) means 'bright and luminous'. Although the eight categories of musical instruments are played simultaneously, there is no mutual obstruction. The audience hears the notes clearly and distinctly. That is how the music should be played. **It should continue in this manner uninterrupted.** '繹如' (yìrú) means 'continue'. The musical performance continues like this without interruption, causing the members of the audience to forget all about their worries and afflictions. They are no longer aware of the heavens above, the earth below or the people in between. Everything is forgotten, just as if they have merged into one with nature. That is true bliss! **Until the piece reaches its finale.** The performance continues in this way until it comes to an end. Nothing more happens after that.

☞To be continued



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