

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

(二十四) 儀封人請見，曰：「君子之至於斯也，吾未嘗不得見也。」從者見之。

出曰：「二三子！何患于喪乎？天下之無道也久矣，天將以夫子為木鐸。」

「儀封人請見」：儀封人，是指管儀這個封地的官；儀，是那時衛國的一個城邑。這個「見」讀做「現」；請見，是請求晉見。「曰：君子之至於斯也」：這儀封人就說，那些個有道的君子來到我們這兒；斯，是這地方。「吾未嘗不得見也」：我沒有不和他們見面的。

(24) A border official at the territory of Yi requested to be presented to the Master, saying, "Whenever exemplary persons arrive at this place, I have never failed to call on them and be accorded a meeting." The followers led him to see the Master.

On coming out, he said, "Gentlemen! Why should you be concerned about the sad state of affairs? Throughout the land under Heaven, the Way has ceased to be practiced since a long time ago! Heaven is about to employ your Master as a wooden bell."

A border official at the territory of Yi requested to be presented to the Master. The subject '儀封人' (yí fēng rén) refers to an official who was in charge of the feudal territory of Yi, which was a city in the State of Wei. The character '見' is pronounced as '現' (xiàn). The predicate '請見' means to request for an audience with someone of a higher status. He said, "**Whenever exemplary persons arrive at this place.**" The officer mentioned about men of high moral character arriving at his territory. The character '斯' (sī) means 'here' or 'this place'. **I have never failed to call on them and be accorded a meeting.** I always make it a point to meet them in person.

The followers led him to see the Master. The subject '從者' (cóng zhě) refers to the followers or attendants who accompany a person of a higher status. Here, the character '見' is also pronounced as '現' (xiàn). '見之' (xiàn zhī) means 'they led him to see their superior'.

「從者見之」：從者，是隨從的人。這個「見」也是讀「現」；見之，是引他去晉見。跟隨孔子的學生，就帶他去見孔子。「出曰」：他見完孔子出來後，就這麼說了。

「二三子！何患于喪乎」：二三子，是稱呼孔子的學生。喪，是失去。他說，你們各位！何必耽憂老師離開自己的國家，又得不到重用啊！」「天下之無道也久矣」：天下已經亂得很久了！「天將以夫子為木鐸」：上天將要以孔夫子做為教化世道人心的警鐘呢！木鐸，是用木頭做鐘舌的一種鐘；古時候，若要發佈政令或教化的時候，就敲響這個鐘，好叫人家知道而有所警覺。

(二十五) 子謂韶：「盡美矣，又盡善也。」 謂武：「盡美矣，未盡善也。」

「子謂韶」：孔夫子批評韶樂說，「盡美矣，又盡善也」：這種音樂真是優美到極點了！似乎也完善到極點了！「謂武」：批評武樂說，「盡美矣，未盡善也」：這種音樂真是優美到極點了！可惜好像還夠不上完善啊！

音樂能調和人的性情，人有一種剛強的性情，聽見這個和柔忍辱的音樂，就能把這個暴烈的氣氛改了它；就是平衡人的思想，教人心平氣和，不要動肝火。「喜、怒、哀、樂、愛、惡、欲」，這七情都不可以亂用；古人說：「喜怒哀樂之未發，謂之中；發而皆中節，謂之和。中也者，天下之大本也；和也者，天下之達道也。致中和，天地位焉，萬物育焉。」音樂就有一種調和的力量，可是也有一種鼓勵人暴力的力量。

好像這兩種樂：韶樂，它就令人很安靜的，心裡很愉快的，沒有一種殺伐之氣在裡頭；每一類的人聽上來，都能調和他的思想性情。武樂，是歌頌武王的樂，因為它是有征戰，鼓勵人要勝利，有一種好勝的心；所以在那個樂裡頭，就流露出這種的氣氛來。

☞待續

In this case, Confucius' students brought him to meet their Master. **On coming out, he said.** After his meeting with Confucius was over, he came out and said this.

Gentlemen! Why should you be concerned about the sad state of affairs? '二三子' (èr sān zǐ) is a collective term used to address Confucius' students. '喪' (sàng) means 'to lose something'. The officer said, "All of you! What need is there to worry about your teacher having to leave his home state and still not being able to gain recognition for his talents?" **Throughout the land under Heaven, the Way has ceased to be practiced since a long time ago!** All the land under Heaven has already been mired in chaos for a very long time! **Heaven is about to employ your Master as a wooden bell.** The heavens above intend to let Confucius play the role of a warning bell to teach the people of the world and transform their minds! A wooden bell is a type of bell whose tongue is made of wood. In ancient times, such a bell was struck to alert the people whenever government decrees were to be announced or educational instructions were to be issued.

(25) The Master commented on the Shao music: "A splendid piece indeed! Furthermore, it is perfect in all aspects." On the Wu music, he remarked, "A splendid piece indeed! However, it is not quite as perfect."

The Master commented on the Shao music. Confucius gave a critique on the Shao music, saying: **"A splendid piece indeed! Furthermore, it is perfect in all aspects."** This kind of music is beautiful to the extreme! It also seems to be perfect to the utmost! **On the Wu music, he remarked.** In criticizing the type of music called Wu, he said, **"A splendid piece indeed! However, it is not quite as perfect."** This kind of music is beautiful indeed! Unfortunately, it doesn't seem to fit the bill of 'perfection'!

Music has the ability to regulate a person's temperament. If one has an unyielding personality, then listening to music with qualities of gentleness and forbearance will enable one to dispel one's aggressive mood. In other words, it helps to keep one's mental state on an even keel, maintaining a sense of calmness and keeping one's temper at bay. Do not simply give rise to the seven emotions of *pleasure, anger, sorrow, joy, love, hatred and desire*. The ancients have a saying: *"When pleasure, anger, sorrow and joy are not expressed, that is called the state of the mean. If such emotions are expressed but not excessively, that is called the state of harmony. The mean is the great fundamental doctrine under Heaven; harmony is a universal standard throughout the world. On attaining the states of the mean and harmony, Heaven and Earth will maintain their respective positions and the myriad things will receive nourishment."* Music has the power to regulate and harmonize but it also has the ability to induce aggressive behavior in people.

Consider these two types of music as an example. Shao music imbues the listener with a sense of calmness and joy, for it lacks a warring spirit. It is able to regulate and harmonize the thoughts and temperaments of all kinds of people. On the other hand, Wu music is a eulogy to King Wu of the Zhou Dynasty. As he was involved in expeditions and warfare, he exhorted his people to strive for victory and always harbored thoughts of winning over others. As a result, the music conjures up this kind of atmosphere. When a person listens to it, he will give rise to thoughts of bravery, fighting and ruthlessness.

☞To be continued