

論語淺釋 (續)

The Analects of Confucius

(continued)

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DHARMA TALK DHARMA RAIN | 法語法雨

【八佾第三】

Chapter 3: Eight Rows of Eight Dancers

那麼人聽上來，就生出一種好勇鬥狠的思想；可是這一種好勇鬥狠並不是不講道理的，他是有一種好打抱不平的思想在裏頭。孔子讚歎這個韶樂，就因為它使人能心平氣和；這個武樂，它令人有一種勇氣，有一種百折不撓的精神，戰無不勝，攻無不克的思想。因為這個樣子，所以我們人要對音樂上也選擇。孔子為什麼當時這麼說這個話呢？就因為一般人對這兩種的樂分別不清楚，認識得不夠，所以他這樣說。

這個「矣」和「也」字，是兩個虛字眼；雖然虛字眼，這是代表不同的口氣。那個「矣」，就是個決定詞；「也」，就是一個有點含糊詞，有一點問號的字。所以說，中國的古文法「之乎者也矣言哉」，你能安排對了，就作秀才。

Then again, such sentiments are not exactly unreasonable, for they are based on the premise of fighting against injustice. The reason that Confucius praised the *Shao* music is because it enables people to be calm and even-tempered. As for the *Wu* music, it infuses people with a sense of valor and an indomitable spirit, stirring up notions of being invincible and ever-victorious. This being the case, we have to be very selective when it comes to listening to music. For what reason did Confucius make these comments at that time? It is because people, in general, could not distinguish clearly between these two kinds of music and did not understand them well enough. Therefore, he gave a critique as such.

Characters such as ‘矣’ (yǐ) and ‘也’ (yě) are function characters or form characters that do not have any meaning per se. Nonetheless, they convey different tones. ‘矣’ is an affirmative particle; whereas ‘也’ implies a sense of tentativeness, similar to that of an interrogative particle. Hence, it is said that if you could master the usage of the particles 之 (zhī), 乎 (hū), 者 (zhě), 也 (yě), 矣 (yǐ), 言 (yán) and 哉 (zāi) in classical Chinese grammar, you would become a scholar.

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我們修道的人，主要是不論你聽音樂、不聽音樂，都要心平氣和的，做任何的事情，不可以慌慌張張，不可以有原子彈，核子彈的味道在裏頭；你有這個味道，音樂就奏不好了，那麼恐怕也遇不著知音了！

方才有人講到俞伯牙和鍾子期。那「報任少卿書」上說：「蓋鍾子期死，伯牙終身不復鼓琴。何哉？士為知己者用。」因為俞伯牙是個音樂家，可是曲高和寡，沒有人懂得他音樂的妙處；鍾子期一聽，就明白他這個是說什麼，知道他巍巍乎志在高山，蕩蕩乎志在流水。他這個音樂家得到一個知音了——有人欣賞他這個音樂了，他引為知己；可是後來鍾子其死了，沒有人懂得他的音樂了，所以「俞伯牙摔琴謝知音」，把這個琴摔碎了它，終身也不再撫琴了。古來的人對一個知音、知己，就這麼契機，有這樣的思想；我們現在的人，不要說朋友了，親兄弟、父子，見到錢，就什麼「音樂」都忘了！現在我們人人的知音是什麼呢？就是money(錢)；這個money是每一個人的知音、知己，若沒有錢在，就要死了，不單摔琴，也摔命。OK！

像這種研究的工作非常好，懂得用功的人，那就能往前有進步；不懂得用功的人，也會被影響得往前去有進步。我們這個方法，可以說是大學裏頭的課程；所以這都是研究班，我們無論哪一位都是研究員。研究員研究出東西來，要儘量來發揮，不要怕！講話的時候，不要講太快，也不要講太慢，也不講得太廣，也不要講太狹；練習得一個字也不多說，一個字也不少說，說出來的道理，一個字也不浪費。這麼樣子，你久煉就成鋼了，說出來的，甚至於都是經典，一字也不可去，一字也不可添，不增不減了。那麼你能把你的智慧和盤托出，貢獻給大家，這是法的布施，旁人也是這樣子做他法的布施；所謂「諸供養中，法供養最」，用這個法來供養大家，這是再好都沒有了！

待續

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As far as we cultivators of the Way are concerned, the important thing is to remain calm and composed regardless of whether we are listening to music or not. In everything that you do, you must not be flustered and panicky as if you are carrying traces of an 'atomic bomb' or 'nuclear bomb'. Once you have such vibes, you will churn out a bad piece of music, in which case you may miss the chance to meet your '知音' (zhī yīn) (lit. someone who knows your tune) – a bosom friend or soul mate who fully understands and appreciates you!

Just now, someone brought up the characters, Yu Boya and Zhong Ziqi. They are mentioned in *A Letter in Reply to Ren Shaoqing*, which says: "When Zhong Ziqi passed away, Boya did not play the zither for the rest of his life. What was the reason? A gentleman's worth is appreciated only by his bosom friend." Yu Boya was a musician but the people who could appreciate his highbrow melodies were few and far between. Nobody could understand the wonderful aspects of his music. However, when Zhong Ziqi listened to his performance, he understood perfectly the meanings conveyed, such as: "How high and lofty the intent – just like towering mountains; how vast and great the aspiration – just like flowing rivers!" The musician Boya had gained a bosom friend, someone who knew how to appreciate his music. He looked upon him as a confidant and soul mate. Subsequently, when Zhong Ziqi passed away, there was no other person who understood his music. As a result, "Yu Boya broke his zither as a mark of respect for his bosom friend." He flung his zither and broke it into pieces, never to play the instrument again. This kind of thinking shows the high regard that the ancients had for a bosom friend or a confidant. As for us modern-day people, the sight of money is enough to cause brothers, or even father and son, to forget about whatever 'music' they share, not to mention between friends! Nowadays, who is everyone's bosom friend? It is none other than money. It is everyone's soul mate and confidant. If one has no money, one might as well drop dead. Not only will zithers be broken, even lives will be lost. Ok!

This kind of research work is excellent indeed! Those who are diligent will be able to make strides forward, whereas those who are not will also be influenced by others to make improvements. Our methodology can be considered to be part of a college curriculum, therefore this is a graduate-level class and each and every one of us is a researcher. When researchers make discoveries, they must do their best to share their results. Don't be afraid! When you explain, don't talk too fast or too slowly. Neither should you talk on too many subjects, nor focus only on a single topic. Train yourself until you do not speak one word too many or too few. Whatever arguments that you put forward, not a single word is superfluous. In this way, practice makes perfect and whatever you say may even be considered classic, meaning not a single word can be deleted or added – it can neither be increased nor diminished. Now, if you are able to reveal your wisdom in its entirety and contribute to everyone, you are making a gift of Dharma. Other people may also practice their giving of Dharma in a similar way. As the saying goes: "Of all offerings, the gift of Dharma is supreme." Using the Dharma as an offering to everybody is far better than anything else!

To be continued