



DHARMA TALK DHARMA RAIN

## 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

English translation by Yong Wei Kwong

and Liew Yen Chong

### 【公冶長第五】

### Chapter 5: Gongye Chang

(十八) 子曰：「臧文仲居蔡，山節藻稅，何如其知也？」

(18) The Master said, “Zang Wenzhong housed a Cai tortoise in a shrine adorned with brackets carved in the shape of hills and joists bearing motifs of aquatic plants. How could that be considered appropriate or wise?”

#### 【上人講解】

#### 【Venerable Master's Commentary】

這個臧文仲，他就有一點僭妄。怎麼叫「僭妄」呢？就是他不夠這個資格，他偏要做這個事情；就是所謂爭權、爭名，很專斷的，很獨裁的，也很僭妄的。

This person, Zang Wenzhong, had a tendency to overstep his authority. What does that mean? It means that he was not qualified to do certain things and yet he insisted on doing them. Essentially, it was all about contending for power and fame. By overstepping his authority, he behaved in a very dictatorial and autocratic manner.

好像韓信，他本來善於用兵，很有智慧的。他失敗在什麼地方呢？就因為他妄自尊大，自己要討封做三齊王。那麼他想做三齊王，又恐怕皇帝不封他做三齊王，所以他就對皇帝說他要做假三齊王，鎮守那個地方。其實他

Take Han Xin for example. [Note: Han Xin (231 BC – 196 BC) was a military general who served Liu Bang and made great contributions to the latter's founding of the Han Dynasty.] Actually, he was a superb military commander and very intelligent. What was the cause of his eventual downfall? It was his overweening pride – he asked to be conferred the title of King of Qi. He coveted this position

若是有智慧的人，就不會要求劉邦封他做假三齊王。

韓信他這一要求——為什麼他要求？那麼他自己就獨霸稱王可不可以？不可以，因為當時他的勢力不夠，他還知道這麼做是僭妄。所以他要求劉邦封他做三齊王——做假的三齊王。他一要求，劉邦就大不高興，覺得他用這個來要挾，要挾君上；當時就要發作，被張良在後邊踢劉邦的腿一腳。劉邦也覺悟，覺得不可以發脾氣；一發脾氣，他一定造反的。於是乎就哈哈大笑，說是：「嗨！你要做三齊王，就做一個真三齊王。你要求做假三齊王做什麼？」於是乎就封他做三齊王。

這個就是沒有智慧！若有智慧，你這麼樣子功高震主，已經就很危險了，你為什麼又要求做三齊王？皇帝劉邦當然就對他有了問號，有了懷疑了；所以以後假遊雲夢，把他抓起來。這就是他失敗的一個開始，本來劉邦對他是很好的。

這個臧文仲也是這樣子，他僭妄——就好像不是國王，他自己稱王了，這叫「僭妄」；他不應該用這種的東西，他越級用了，這也叫「僭妄」。

「子曰」：孔子又說了，「臧文仲居蔡」：居，是收藏，供奉。蔡，是烏龜。古來用烏龜來占卜吉凶，這是國家的問題。這是說的：

國家將興，必有禎祥；  
國家將亡，必有妖孽。  
見乎蓍龜，動乎四體；  
禍福將至，善必先知之，不善必先知之。

but was afraid that the emperor would not agree, so he requested to be made Acting King of Qi on the pretext of guarding that territory. In fact, if he were a wise person, he would not have asked Liu Bang to confer this title on him.

Why did Han Xin make such a demand? Was it possible for him to monopolize the situation and proclaim himself king instead? That would have been out of the question because his power and influence were still inadequate, and he was aware that such a move would be tantamount to overstepping his authority. Therefore, he petitioned Liu Bang to appoint him as Acting King of Qi. This made Liu Bang furious, for he felt that Han Xin was threatening his sovereign authority. At that moment, he was about to burst out in anger when Zhang Liang (a military strategist) kicked him in the calf. Liu Bang came to his senses and realized that he must not lose his temper otherwise Han Xin would definitely rebel. He then laughed loudly and said, "Hey! If you want to be the King of Qi, then be a genuine one. Why do you want to be in an acting capacity?" Thereupon, he granted him the title.

This shows a lack of wisdom on Han Xin's part! Just imagine: If your merits are so great as to make a ruler feel uneasy, then you are already in a very precarious position. So why would he request further for the title of King of Qi? For sure, the emperor would have doubts about Han Xin's loyalty and be suspicious of him. This explains why Liu Bang subsequently made a pretense of touring Yunmeng and took the opportunity to hold him captive. Actually, Liu Bang treated him very well at first but this incident marked the beginning of his downfall.

Zang Wenzhong was a similar type of character. A person who is not a king but who proclaims himself one is said to have overstepped his authority. This also applies to someone who bypasses his superiors and makes use of things that he has no right to use.

The Master said. Confucius spoke again. Zang Wenzhong housed a Cai tortoise in a shrine. The character "居" (jū) means "to enshrine and worship." "蔡" (cài) refers to a breed of tortoise from the State of Cai. Since antiquity, tortoises were used in divination to predict a country's good or bad fortune.

As it is said:

*When a state is about to prosper, there will certainly be auspicious signs.  
When a state is facing imminent ruin, there will definitely be evil portents.  
These are manifest on yarrow stalks and tortoise shells, and in the movements of the four limbs.  
The arrival of blessings and misfortunes can be foretold.  
Whether good or bad, it will be known in advance.*

這是古來的一種風俗。那麼他看國君用烏龜來占卜，他也要用這個東西來占卜，表示他的高貴——這是錯誤了，這叫「僭妄」。

「山節藻梲」：他在收藏烏龜的房間裡頭，「山節」，在柱頭上的斗拱上，做了山水這種很吸引人的雕刻；「藻梲（zhuó）」，在那個樑上的短柱子，他也把它造出來海藻（藻井）之類的紋飾，令人看著覺得很特別。是國君才有這樣的房子，他也有，這都叫「僭妄」。

「何如其知也」：他到底有什麼智慧？「知」，智也。你們大家說，他有什麼智慧呢？就和韓信差不多的樣子。

由這兩段我們看出來，人不安於位，這叫非份的要求、非份的行為；值得我們人「善者可以為法，不善者可以為戒」。

我們這個世界的道理啊，這佛法就像大海似的，而這些個儒教、道教，都是給佛教做一個開路的先鋒；要是突然間你就叫人接受佛教的道理，雖然它是大海不捐細流，但是人都不懂。所以，一切的江、河、湖、溪之類的都歸大海；水流入大海了，那麼世界一切的萬物、一切的生靈，都要歸入佛這個性海。佛這個性海，是我們大家都共有的。

（編按：臧文仲，姓臧孫，名辰，人稱臧孫辰。臧僖伯之孫，臧哀伯次子，諡文，故死後又稱臧文仲。於魯莊公、魯閔公、魯僖公、魯文公四世為魯國大夫，世襲司寇。）

This was a custom passed down from ancient times. In this case, Zang Wenzhong witnessed the state ruler using a tortoise to practice divination and wanted to do the same thing to show off his noble status. This is called “overstepping one’s authority” and is wrong.

Brackets carved in the shape of hills and joists bearing motifs of aquatic plants. This line describes the design of the chamber in which Zang Wenzhong enshrined the Cai tortoise. “山節” (shān jié) means that the brackets on top of the pillars were very attractive carvings depicting mountains and rivers. “藻梲” (zǎo zhuó) refers to the horizontal joists resting on top of the roof beams, which were decorated with seaweed patterns like a caisson ceiling. All these structural features made the shrine look very unique. Since he possessed a building that was strictly the privilege of the state ruler, he was said to have overstepped his authority.

How could that be considered appropriate or wise? Does he possess any wisdom at all? Here, the character “知” (zhī), meaning “knowledge,” is used interchangeably with “智” (zhì), meaning “wisdom.” Tell me, what sort of wisdom does he have? He is not much different from Han Xin.

From these two passages, it is obvious that a person who is dissatisfied with his lot will make inordinate demands or exhibit presumptuous behavior. This saying merits our attention: “That which is wholesome is worthy of emulation; that which is unwholesome serves as a cautionary lesson.”

Among the different philosophies of this world, the Buddhadharma is analogous to the great sea. Other schools of thought like Confucianism and Taoism merely serve as a vanguard to pave the way for Buddhism. Although it is like the sea in that it does not even reject trickling streams, people may not understand if you advise them suddenly to accept the Buddhist principles. Just as water in rivers, canals, lakes and streams eventually flows back into the sea, all the myriad things and living beings in the world will return to the sea-like nature of the Buddha, which is something that all of us have in common.

[Editor’s Note: Zang Wenzhong – His surname was Zangsun and his given name was Chen, so people called him Zangsun Chen. He was a grandson of Zang Xibo and the second son of Zang Aibo. As his posthumous title was Wen, he was also referred to as Zang Wenzhong after his death. A senior official in the State of Lu during the reigns of four successive rulers (Duke Zhuang, Duke Min, Duke Xi and Duke Wen), he held the hereditary post of Minister of Justice.]

待續

To be continued