

論語淺釋 (續)

The Analects of Confucius (continued)

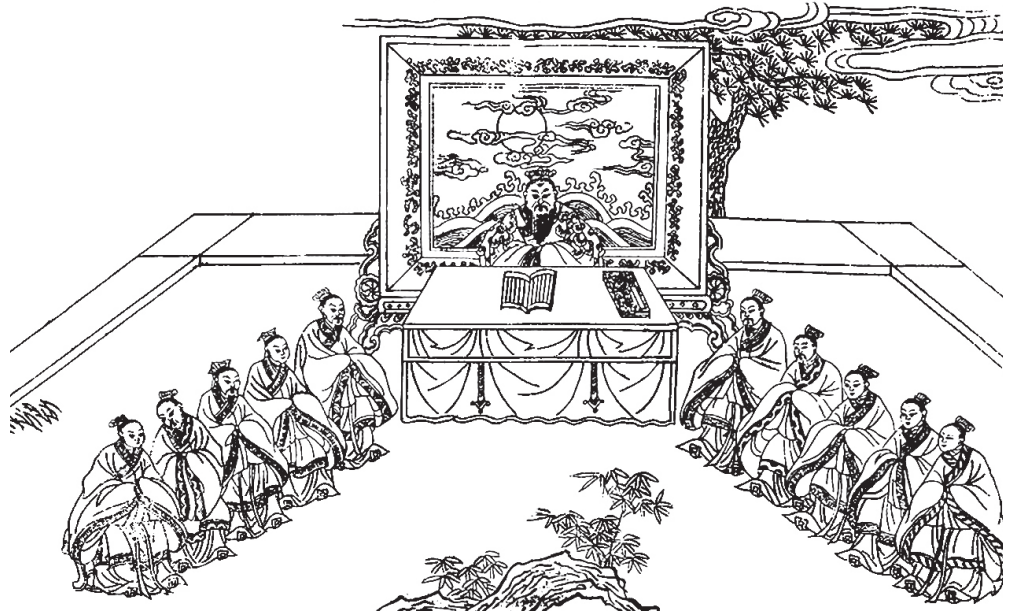
宣化上人講

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

(十三) 子貢曰：「夫子之文章，可得而聞也；夫子之言性與天道，不可得而聞也。」

(13) Zigong said, "The Master's lectures on classical literature and ritual institutions are comprehensible, but his expositions on human nature and the Way of Heaven are difficult to understand."

【上人講解】

「子貢曰」：子貢說。「夫子之文章」：老師的文學言論——這是有為法；「可得而聞也」：這是可以了解的。「夫子之言性與天道」：至於老師談到性和天道的道理——這是無為法；「不可得而聞也」：這是不容易了解的。

因為當時你講有為法，人人都可以接受——可以，本來也都不容易接受的；因為當時那些個別

【Venerable Master's Commentary】

Zigong said. Zigong expressed an opinion. **The Master's lectures on classical literature and ritual institutions,** Our teacher's literary discourses are all conditioned dharmas, **are comprehensible.** It is possible to understand them, **but his expositions on human nature and the Way of Heaven,** as for the principles pertaining to human nature and the laws of Heaven that our teacher talked about, these come under the unconditioned Dharma, **are difficult to understand.** Such concepts are not easy to grasp.

In those days, if you lectured on conditioned dharmas, they would be readily accepted by everyone. In fact, that was originally not the case because the people who lived during the Spring and Autumn Period did not really abide by the rules. Whether there is any similarity with the current practice in the West, I do not know.

Anyway, people of that era were so accustomed to certain habits that they did

國時代的人，那也是很不守規矩的。那麼和現在西方的風氣是不是一樣，這我不知道的。

不過那時候也就是習焉不察，你讀《詩經》就知道。「《詩》三百，一言以蔽之，曰『思無邪』。」《詩經》上都說：「關關雎鳩，在河之洲；窈窕淑女，君子好逑。」「周之文王，生有聖德；又得聖女姒氏，以為之配。宮中之人，於其始至，見其有幽閑貞靜之德，故作是詩。」讚歎這個姒欲，讚歎男女姒奔的這種行為。《詩經》就是當時的流行歌曲，人人都唱這個東西。

孔子看這個東西太壞了，所以就「刪詩書，訂禮樂」，把那些個流行的歌曲給集中到一起，太不像話的就把它刪去了，把那一點點還有一點生氣、還可以救的歌曲，留著給大家。因為大家都讀慣了，就養成那種風氣了，所以就還留一點點給大家。那麼留這個，就是有兩面，你往好的那方面走也可以，往不好那方面也可以；刪去的那些個，就是只有往不好的那方面走，好的那方面他就不去了。

☞待續

not bother to question them. If you read the *Book of Songs* (also known as the *Book of Poetry* or the *Book of Odes*), you will know what I mean. Confucius once said, “**The poems comprise three hundred pieces that, in a single phrase, can be collectively described as ‘thoughts untainted’.**” [*Analects Chapter 2*] In the *Book of Songs*, there is this piece that reads:

*Guan! Guan! Sing the ospreys;
on the islet in the middle of the river.
The gentle and graceful young lady;
makes a perfect match for a gentleman.*

A commentary on this song says:

“King Wen of Zhou was born with sagely virtue. Moreover, he gained a sagely maiden, Lady Si, whom he appointed as his consort. Since her arrival, the staff in the palace noticed her virtuous qualities of serenity, refinement, chastity and calmness. Therefore, they composed this poem in praise.”

This is actually an ode to lust — it highly praises the lustful conduct of men and women. As the *Book of Songs* is a collection of popular songs of that period, this means that everyone was singing about such things back then.

Confucius noticed the terrible influence of these poems and so he “edited the *Book of Songs* and *Book of History*; and standardized the *Book of Rites* and the *Book of Music*.” He made a compilation of all the popular songs and then discarded the scandalous pieces, leaving only a minority that had some lively, positive aspects or were morally acceptable. Since people were accustomed to reading these poems, it developed into a trend. Therefore, he decided to retain a tiny fraction for everyone. The pieces that were retained have two aspects and can be interpreted in either a positive or negative way. As for those poems that were deleted, they only served to lead people astray and did not have any wholesome aspect at all.

☞To be continued

BUDDHISM A TO Z

業(karma)是梵語。業或者是由言語上造出來的，或者是由身體造出來的，或者是由意念造出來的。造出來怎麼不叫「因」，而叫「業」呢？「因」只是這一種、一次，這叫因；業，積久而成業，其中有多種的因，因為因太多了，就不能叫因，而叫業。造業的因緣有種種，每一個眾生有每一個眾生的業緣，而每一個眾生所遭遇的境界不同：有的眾生所遭所遇都是很快樂的，因為他在往昔所種的都是善因，所以今生就結了善果；有的眾生所遭所遇都是非常的困苦艱難，就因為在往昔沒有種過善因，而種了惡因，惡因積久而成惡業，所以今生就受這種苦的果報。

“Karma” is a Sanskrit term that refers to that which is made by the activity of body, speech, or mind. What is the difference between “cause” and “karma?” Cause refers to a single incident; karma is a long accumulation of causes. There are many causes and conditions that constitute karma, and each being has his own karma. Therefore, the states encountered by living beings differ. Some encounter great joy because they planted good seeds long ago in the past, while others must endure a great deal of hardship, always living in difficult situations, because they have only sown bad causes. In general, if you plant good seeds, you reap good fruit; if you plant bad seeds, you reap bad fruit.