

五經解義

通今書譜

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A
COMMENTARY
on the
FIVE CLASSICS

Adapted to Modern Times

For Use in Christian Schools and Colleges,

by

HENRY M. WOODS, D.D.

I. THE BOOK OF HISTORY

II. THE BOOK OF POETRY

民 惟 邦 本
本 固 邦 寧

五子之歌

"The People are the Root of the Realm ;

When the Root is firmly-established,

The Realm is tranquil."

Song of the Five Sons.

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PREFACE

The generous reception accorded the Christian Commentary on the Four Books, issued during the past few years, encourages the continuation of the series with a Companion Commentary on the Five Classics.

This will consist of two volumes ; the present one including the Books of History and Poetry ; the second volume containing the Books of Changes, Rites and the Spring and Autumn Annals.

No argument ought to be needed to show the great importance of the study of the Chinese Classics at the present time. It is a superficial view indeed to suppose that the day of the Classics is past. When the caste of countenance and the mental traits of the Sons of Han change, the Classics will pass away, and no sooner. A glance at *Kanghsi's* Standard Dictionary will show that the Classics determine the correct usage of the language. References to them fill the newspapers and the literature of the land. They may truly be called the treasure house of Chinese learning and moral instruction, the guide of the individual, the Family and the Government. They furnish the ideals which have shaped the life of the nation for three thousand years, and which are to-day the standard of judgment from which there is no appeal. So that if the student wishes to gain the view point of the Chinese mind, and to trace those intellectual and moral forces which have made this country what it has been, through the centuries, he must have some familiarity with these venerable writings.

While this is true, it is also important that the Classics be appraised at their true value, and only a due proportion of time be given to them. To do this, they must be studied eclectically. The Five Classics and the Commentaries are too long

to be studied in full. While the reader finds much which is noble and valuable, he also finds much which is not authentic, much which is useless, and not a little which is harmful. The worship of the material universe, of a multitude of false gods, concubinage and fortune telling are all taught in them. What Mencius said of the Book of History, that "it would be better to be without it than to give entire credence to it," applies to all the Classics.

So also of the Book of Odes. Confucius' remark on their purity is often referred to in books on China, and a meaning is attached to it which is not justified by the facts and which he probably never intended it to have. Confucius himself distinctly condemned some of the Odes as licentious (as the *Chêng* 鄭) and not a few of the others are open to the same criticism. Chuhsi is to be commended for his candor when he says that Confucius' statement was general merely, and not applicable to all of the Odes. Similarly, undue importance is often attached to the first two books of the Odes, the *Chen Nan* and *Shao Nan*, due to a misunderstanding of Confucius' remark that whoever has not mastered these books is like "a man standing with his face to a wall." This did not mean that the contents of these Odes was of great importance, for they consist mostly of pleasing but simple pictures of the homely duties and every day life of Chinese women; but only that these books form the *a b c* of the Classic, and unless one had mastered these, further attempts at progress would be futile. The remark of a commentator, amusing in its candor throws light on the subject of these Odes, and on the Chinese estimate of feminine character. The Ode speaks of a dove, and the Commentator says "Woman is like the dove, which is a very stupid bird; in fact intelligence is not a requisite for the discharge of womanly duties!"

For the reasons given above, therefore, only parts of each Classic have been selected and commented on,—the first five sections of the Book of History and the first two sections of the

Odes, together with various passages in each Classic which have been quoted in the Four Books, or are in general use.

In preparing this Commentary, standard works like those of Tsai Sên 蔡沈, Mao 毛, and the Imperial Commentary of *Yung Chên* 鄭玄 have been carefully consulted, and many of the best thoughts of the greatest classical scholars of China have been selected. Care has been taken to bring out the religious and moral ideas of ancient China as related to, or contrasted with, the great truths of the Christian religion. Any account of the Classics would be seriously defective which failed to touch upon those beliefs which relate to the eternal destiny of mankind, indicating the errors which have long beclouded and weakened the moral sense of this great people, and showing how Divine Revelation alone must supply that spiritual power which can renovate and uplift a nation.

The author will consider his labor well spent if the aim of this book is attained,—to give the student a summary of what he ought to know about the Five Classics, making it compact enough to be mastered by a busy man in a reasonably short time.

HENRY M. WOODS.

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序

四書解義適今四卷出版後、頗蒙學界許可採用、今又編輯五經解義適今以續之、併成一部、計全經分爲二卷、以書詩作首卷、後以易禮春秋作二卷、連上四本、共成六卷、以備中外好學者之一助、今之學者、每謂五經、雖載有古昔嘉言彝訓、第不適用於今、故置之高閣、不甚研究、但此說似有未安、縱經文所載、不無陳舊或舛錯、然五經爲中國最古之書、孔子所親自纂修、如欲通前世歷史風俗、及一切掌故、非研究五經不可、惟古經篇帙浩繁、讀者無暇徧及、爰輯其切要著明者若干則、以爲程式、書則取典謨、詩則取二南、其餘祇各採後人常引之著語、未全錄解、蓋書有可疑之處、可以孟子盡信寧無書之說爲證也、至於詩、孔子無邪之說、恐學者多有未明、非謂詩皆清正、乃言其大略而已、孔子自指鄭聲爲淫、而傳註家亦明示其他處有疵、論二南之貴、亦未免重視過當、蓋所載不過夫婦居室之常、與宇宙要道無甚關

涉孔子言不學之猶面牆者、只示學者不可躐等而已、讀者當細參之、茲此解之作、多取古今有名之註疏家、參考博證、如蔡傳、毛傳、彙纂等、擷其長、捨其短、且加引救世聖經、以示明上主之道、夫世人所萬不可少者、非虔事上主、欽崇救世大道、天下萬國、烏有挽回復新之望哉、古來最礙道德及國之興盛者、卽離棄獨一上主、轉奉天地鬼神、只知歎美萬物奇妙造化、而不知專敬其造化真主、今志士宜防此大謬、而知推道德之本、惟在上主、然後誠正、修齊治平、皆可成也、此則作書者所厚望焉、助修潤此書文詞者、有淮安李君仲石、常熟周君上海、陳春生君、書成、附誌於此、以鳴謝悃、海內諸君、倘不吝雅教、則幸甚、時民國五年六月下旬、淮安福音堂慕文林亨理謹識

書經解義適今

虞書

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書序稱爲小序、以別孔安國所補之序、稱爲大序、秦始皇焚書坑儒時、孔鮒以書籍藏於壁而保存之、後原書發見、此序亦尋見其內、孔安國治古今尙書、今、卽伏生口授之二十八篇。古、卽孔壁所藏之蝌蚪文。爰以是序各附篇首、後儒疑信不一、劉歆、班固、馬融、鄭康成、王肅等、皆以爲孔子所作、惟朱熹、蔡沈、直決非孔子作、是周末或秦始之士所作、言似近理、蔡氏曰、孔安國雖云得之壁中、而亦未嘗以爲孔子作、至劉歆、班固、始有此意見耳。書字、按說文、以聿者二字、合而成之、與著相類、筆所記述也。亦名尙書、或示崇重之意、或謂上古之書。

虞、舜氏、亦國號。蔡沈曰、書凡五篇、堯典雖記唐堯之事、亦虞史所作、故曰虞書、其舜典以下、夏史所作、當曰夏書、春秋傳

堯典

亦多引爲夏書、此云虞書、或以爲孔子所定也。○又稱唐書、許慎說文云、鄭康成、毛奇齡、皆謂伏生所訂、唐、堯之國號、未得帝位、原爲唐侯、本篇旣述堯之事、名爲唐書、似近理也。○黃氏鎮成云、堯典雖言堯事、而自疇咨以下、實爲禪舜、張本、三謨等篇、亦舜時事、所以均謂之虞書也。

堯、唐帝名。朱氏曰、看來堯舜只是名。說文曰、典、從册在丌上、尊閣之也。蔡沈曰、此篇以簡册載堯之事、故名堯典、後世以所載之事、可爲常法、故又訓爲常也。○本篇之文、確實可據伏生之今文、安國之古文皆有。以堯事爲題、述其才德與善政之效果、整曆法、明農事、求賢才、理政治、以繼國位。全篇可分三段。一、一二節。二、三至八節。三、九至十二節。

述堯之盛德、顯明於其大治、功效達乎國之內外。（曰）古文

明文思安安、允恭克讓、光被四表格于上下。

作粵。(曰若)發語辭。(稽)考。朱氏言曰若稽古帝堯六字皆宜並讀。卽作書者之引辭。毛奇齡以曰若稽古四字並合。謂且如考古者見有云云。(帝)說文解詁謂天上審判者。人君在世代上主判理庶政。故亦得此稱。但帝字本意原指上帝而言。乃獨一無二真神。造化天地萬物之大君。(放)蔡沈作至。猶孟子言放乎四海。孔安國作效。(勳)功。言堯之功大而達遠。(放勳)堯號。朱、蘇、蔡皆云。本史臣贊堯之辭。自孟子滕見文上四章一節。萬章上四章一節。司馬氏以爲堯號。下文舜曰重華。禹曰文命。倣此。(欽)恭敬。蔡沈曰。首以欽之一字爲言。此書中開卷第一義。一經之全體。不外是矣。(明)聰敏。蔡氏曰。敬體而明用也。(文)成章。(思)鄭氏作慮。深通敏。(文思)蔡氏曰。文著見而思深遠。(安安)蔡沈曰。其德皆出於自然。而無勉強。(允

第二節

克明俊德、以親九族、九族
既睦、平章百姓、百姓昭明、
協和萬邦、黎民於變時雍。

實（克）能（光）道德之明（被）及（表）外（四表）鄭氏作四
海之外（格）至（上下）天地。○考古時，帝堯稱放勳，其德周
備，出於自然，文明遍於四極，達乎天地。○曰德達乎天地，竊
意此說專屬上主，不可歸於人，世人之德，雖最可嘉者，然仍
有所限，未有無過無愆者，惟上主之德無限無量，超乎萬有，
達乎天地。見尼希買九章五、六節。詩八篇一節。

言堯推廣其德治，使族、國及天下相繼化而歸道，故得放勳
之稱。（俊）奇美。引於大學傳首章三節，俊作峻，註曰大。（克
明俊德）蔡氏以俊德指堯言。安國、康成、朱氏指民言。朱氏
云：古註作能明俊德之人（九族）高祖至玄孫。蔡氏曰：五服
異姓之親亦在其中。歐陽、孔穎達以爲父家取其四，母家取
其三，妻家取其二（睦）和（平）治齊（章）以教化潤飾（百姓）

第三節

乃命羲和、欽若昊天、曆象
日月星辰、敬授人時。

畿內之民。安國、康成作、百官、羣臣之父子兄弟。(昭明)被道
化而爲明。(協)使聯合。(和)使和睦。(萬邦)諸侯之衆國。(黎)
黑。民髮黑、故此稱。(於)音烏、歎美辭。(變)化而歸道。(時)是。
(雍)和。○程氏曰、見帝之德化及人、大有靈效、宗戚和於始、
百姓和於繼、諸侯和於終、以至衆民變化而通國康寧。此與
大學明德親民相似。安國曰、天下衆民皆變化從上、是以風
俗大和。

堯使二官籌維歲曆、以助農事。(乃)繼語辭。(羲和)世掌天
地四時之官。安國曰、重黎之後、羲是重之子孫、和是黎之子
孫。(若)順。(昊)廣大。(曆)計算。蔡氏作、所以紀數之書。(象)
畫。曰、所以觀天之器、如下篇璣衡之屬也。(星)衆星。(辰)以
天分十二大段。曰、十二次。(敬授)敬記此天時、以爲曆而授

第四節

分命羲仲、宅嵎夷、曰暘谷、
寅賓出日、平秩東作、日中、
星鳥、以殷仲春、厥民析、鳥
獸孳尾。

人也。眞氏曰：敬之見於經始此。（人時）民種收之時。○堯使羲和觀察天象，計日月衆星之道而畫之，分四時以治農事。帝使羲仲往居東方，以其兄所計算考驗，準定春分。（仲）二弟。上言羲伯和伯，此言羲仲和仲。蔡氏曰：或仲或叔，未詳是否。（宅）居寄。（嵎夷）薛季宣作山東登州府，或作高麗。（暘谷）明谷。蔡氏作取日出之義。（寅）敬。（賓）迎如客。（出日）日方出。（平）使均。（秩）治其序。（東作）春日當起之農事。古人以四方當四季，春爲東，夏爲南，秋爲西，冬爲北。（日中）晝夜平分。蔡氏曰：春分之刻，於夏永冬短爲適中也。（鳥）南方朱鳥宿之中央星。或曰鶉火。鳥蓋七宿。鳥之中星，行至中天時，卽爲春分。（殷）安國作正。蔡氏作中。（殷仲春）正定春分，日夜平均時。（析）分散。（孳尾）乳化曰孳，交接曰尾，物之生育。司

第五節

申命義叔、宅南交、平秩南訛、敬致日永、星火、以正仲夏、厥民因、鳥獸希革。

馬作字微意同。

使義叔往寄南界、考驗夏至。(申)猶繼。蔡氏作重。(叔)三弟。(南交)安南邊界、即交趾。鄭氏以南交下當有曰明都三字。(訛)化。(南訛)夏月物化盛長之時。(敬致)敬觀日於夏至。安國意異、作敬行其教、以致其功、似不近理。(永)長。日最長、即在夏至。(火)蒼龍之中星。蒼龍內包東方七宿。夏至暮昏、火星即行至中天。(因)比春季尤爲分散。蔡氏曰、析而又析。(希革)毛稀而換新。

第六節

分命和仲、宅西、曰昧谷、寅饒納日、平秩西成、宵中、星虛、以殷仲秋、厥民夷、鳥獸毛毼。

分派和仲往寄西地、考驗日之位置、準定秋分。(昧)暗。(昧谷)未詳其所。蔡氏曰、西極之地。孔穎達曰、谷者、日所行之道、故謂日入之處爲昧谷、非實有谷而日入也。(饒)奉食送行、即祭祀。(納)落。(西成)收成之事。(宵)夜。曰宵、與他節曰日無

異與納日相應。(宵中)秋分晝夜平均。(虛)玄武宿之中央星名。玄武內包北方七宿。秋分昏時見於中天。以此可定秋分。(夷)安舒。蔡氏作暑退而人氣平。(毳)音鮮。(毛毳)毛更新。或作潤澤鮮好。○蔡氏言祠日。餞納日。古人祭日月星辰之俗。其謬不可不辨。天地三光皆無知無覺。乃上主創造之物。特以福利世人。故不宜敬其物。而當專敬造物恩主。敬三光而不敬上主。其謬何異。人子居華廈。見燈與他器美備。則敬奉之。而不敬謝其父耶。況上主於聖經嚴禁世人敬天地三光。切勿崇奉受造之物。而忘造化真主。申命記四章二十九節。羅馬一章二十九節。

第五節。

第七節

申命和叔宅朔方。曰幽都。平在朔易。日短星昴。以正