

孔子的時宜之道與鳥獸的人格象徵： 《論語》「山梁雌雉」章新釋論

(提要)

吳 柱

《論語·鄉黨》末章圍繞「時」字展開，其表層意義是指雉鳥的舉動合乎時宜，而深層意義是指君子去就有道、出處以時的人生觀和價值觀。「時宜」思想集中體現在儒家禮學和易學之中，孔子重「時」並且被孟子稱為「聖之時」者。在儒家思想觀念中，雉鳥被賦予了耿介守節的精神品質，鳥獸也被認為具有相時而動、趨善避惡的人格特徵。牠們的形象承載了「時」的道德意義，這可以從孔子的生平事蹟和言論中得到驗證。「雉鳥—時—君子人格」三者間具有緊密的邏輯聯繫，宋儒將本章主旨理解為通過描述和評價雉鳥「知時」的習性，來表達孔子「知時」的人格，無疑是正確的。對於本章其他詞句的訓釋，諸家各有得失。本文折中去取，間附己意，對訓詁大意重新作了疏通證明。

關鍵詞：《論語》 孔子 雉 鳥獸 時宜

The Timely Manner of Confucius and the Personality Symbolism of Birds and Beasts: A New Interpretation of *Analects* 10.27

(Abstract)

Wu Zhu

Analects 10.27 is obscure and has been very problematic for interpreters. This paper holds that the keyword in the text is *shi* 時 (lit. timeliness). The superficial meaning is that the pheasant behaves in a timely manner, and the deep meaning is that a gentleman has principles about when to stay or quit. The importance of behaving appropriately is embodied in Confucian rituals and the philosophy of *Yi*. In Confucianism, pheasants were endowed with the spiritual qualities of honesty and nobility, and birds and beasts were considered to have personality traits of seeking the good and avoiding the evil. So their images bear the moral significance of *shi*. There is a close logical relationship among the pheasant, *shi*, and the gentlemanly character. The main purpose of the text is to present a gentleman's personality advocated by Confucius by describing the habits of pheasants, so the views of Song scholars on this subject are correct.

Keywords: *The Analects* Confucius pheasant birds and beasts
a timely manner