



‘Man can enlarge the Way. It is not the Way that enlarges man’ .. (柯蔼蓝)  
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The reverse of unfolding or of broadening out, is also represented in the Analects. There is frequent mention of the man of inferior quality - the mean or little man

( $\text{ㄆㄨㄣ}^{\circ}$   $\text{ㄒㄩㄞㄣ}^{\circ}$  ^who is partial or partisan ( $\text{ㄅㄧ}^{\circ}$  ^when compared to the gentleman ( $\text{ㄅㄨㄣ}^{\circ}$   $\text{ㄐㄨㄣ}^{\circ}$  ^who is broad ( $\text{ㄓㄡ}^{\circ}$ ), or can see a question from all sides without bias (A. Waley) (ch.II.14). Not only are we told in ch.IX.4: ‘The Master absolutely eschewed four things: capriciousness, dogmatism, willfulness, self-importance’ (Leys), but there is direct reference to the narrowness (limitedness) of words and the perception of them. In ch.XVII.8 the word ‘bi’ ( $\text{ㄅㄧ}^{\circ}$ ) is introduced as a kind of opposite to  $\text{ㄚㄢ}^{\circ}$  (yan - word). It is variously translated as a beclouding (Legge), distortion (Brooks), flaw, attendant fault (Lau). What  $\text{ㄅㄧ}^{\circ}$  seems to indicate is the missing of the essence of the virtue which the word ( $\text{ㄚㄢ}^{\circ}$ ) stands for or denotes - its beclouding, its obfuscating. The concept is later to be developed by Xunzi ( $\text{ㄒㄨㄣ}^{\circ}$ ) (ch.21). In his translation of the work, J. Knoblock comments on ‘bi’ , explaining it as beclouding, hiding, sometimes as being dazzled or obsessed (related to  $\text{ㄅㄧ}^{\circ}$  or  $\text{ㄅㄧ}^{\circ}$ ), resulting in ignorance. The beclouding is principally a one-sided perception of the true nature of the word, accompanied by the illusion of perceiving it totally; [it may even result from an exaggerated respect]. In such cases, a partial truth is applied to circumstances where it does not apply - the virtue then turns into a flaw. A beclouded or limited understanding will distort the words and destroy them - in fact, destroy the virtues to which they themselves refer.

The concern with names and wording in the Analects and more generally in Chinese writing, is a subject neglected by scholars. Much more alarming is the lack of sufficient attention given to language in our own troubled times, which is anything but free of verbal beclouding and obfuscation. [In the context of the present symposium, it would not be irrelevant to emphasize the insistent concern with caution with words in the Analects].

The problem of the reliability or unreliability of words has always existed, but it has been aggravated in recent decades partly by what is described as a revolution in the means of communication. The pervasive spread of information through the media, the instantaneous connection between leaders and led (although always one-way), imply a dramatic change in the style of communication with the populace. [In the Analects this would be decried as fast and cunning]. Media rhetoric, personal appearances and other so-called sexy factors will not necessarily be relevant to reliable pronouncement or reporting. The new communication makes words and wording increasingly dangerous. The rules of the game are not always clear and easy to manipulate at will. They are aimed at the consumers by politicians’ and media

