

Enlightenment on Confucius' Learning the Guqin: Not in Much, But in Fine

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Abstract: Just like a person, after learning all the knowledge from primary school to high school, he can study his major when he goes to university, because he has learned Chinese, mathematics, physics and other disciplines, so he can choose a “special” study. But if there is no such basis, he has never learned mathematics, physics and chemistry, that even if let him go to “special”, he is not necessarily “special” to go in. Therefore specialized practice should be advocated to put into.

1. Introduction

People only in quiet moments, can reach the deepest soul, can enjoy the prosperity of life. Colorful world, flashy life, everyone should be quiet and indifferent, happy. Cut a fleeting time, the most mundane days combed into poetic scenery.

Borrow the hand of time, hold a warm sun, carry a wisp of qingfeng, gather a wisp of cozy, pick a smile, stand outside elegance, count the years that have passed, bury the vicissitudes of life in the bottom of my heart, precipitation is calm and rich life connotation, examine impetuosity with a dispassionate heart, find the position that belongs to oneself in tranquility.

In the same way, when we learn music, we must first dispel all doubts in the process through extensive listening and thinking, and then when we have heard and thought and measured, we should learn as much as the stars in the sky so we should choose the music with the most true meaning and practice it all our lives.

2. It is Not Much Learning That Counts

Once upon a time, Confucius learned the Guqin from Shi Xiangzi. After Shi Xiangzi had taught him a piece of music, Confucius played it every day without ever getting tired of it. After ten days, Shi Xiangzi said, “You have played this song very well. Now you can learn new songs.” The Master said, “Although I have learned to write music, I have not mastered some difficult skills.”

After many more days, Shi Xiangzi said, “Now that you have mastered the technique, you can learn new music.” The Master said, “I have not yet tasted the charm of this piece of music.”

Many more days passed, Shi Xiangzi said, “Now that you have understood the charm of this song, you can learn a new one.” The Master said, “I have not yet found out who the composer is. I have not yet penetrated into his inner world.”

Many more days later, Confucius looked gravely into the distance and said, “Now I know who the composer is. This man is dark, tall and ambitious. He wants to unite the four sides. He must be Zhouwenwang.” After hearing this, Shi Xiangzi immediately left the table and saluted, saying, “This piece is just called Wenwangcao.”

We should learn as “Confucius learning the Guqin” like in-depth. Some people are always halfway through a book, a few pages into one, a few chapters into the other, another.... As a result, the desk was covered with books to be read, but none of them were finished. Zeng Guofan said, “Not many books on the table, not without books in the heart.” Otherwise, too many books on the desk show that your heart is not single-minded, certainly resulting in the bad learning effect.

Some people may ask, “Since reading to focus, that we go to school, at the same time to learn Chinese, mathematics, physics, chemistry and other courses, is it not reasonable?” No! At the beginning of learning cultural knowledge, the need for a wide range of knowledge to increase their

own knowledge. But in the end, or to the special study, like the present university, everyone has their own major.

“Zhuangzi” says, “The husband's way does not want mixed, mixed, more, more disturbance, disturbance, worry, worry but not to save.” If a person knows too much, sometimes will be superficial, but not specialized, when considering the problem is also particularly complex, to their own acts increase trouble, so come, trouble will be more and more, pain will be more and more big, finally even their own can not save, let alone others? Such a person seems to have learned everything, but when it comes to doing something, he can do nothing. As Sakya Banzhita said, “A wise man who learns all things can understand the world in one way. A fool, though he has a great deal of knowledge, cannot give light like the stars.”

For such “versatile” but “ordinary” people, there is a good simile of the flying squirrel in Xun Zi. The book says: “The flying squirrel has five abilities and cannot form a single skill.” It can fly, but not over the roof; Can climb, but can not climb the treetop; Can swim, but cross the small ditch; Can run, but can't catch up with people walk; Can hide, but can not cover the body. The flying squirrel has five skills, but it can't carry any of them, which is its sorrow. The same is true of some tao friend endorsements. “Friends and Friends book” back a little, “meso solemn” back a little.... Each treatise is only a little memorized, not from the beginning to the end of the memorization, and eventually he did nothing.

Therefore, to learn any knowledge, should be perfect after laying down. It is said in the Words of The King, The Rules and the Teachings of the Bodhisattva that one must first finish one thing before doing another; otherwise, one will fall as if one foot has not yet stood firm while walking and the other will be lifted.

Learn not by much, but by fine. I hope that you will not be like the buffalo eating grass, biting off more than you can chew, as if you know everything but are proficient in nothing.

3. True Notes Are Often in Silence

People all know that Tao Yuanming's life has two major elegant good, drinking, reading, and have its distinctive characteristics, drinking every drink will be drunk, reading is not to understand. In fact, Tao Yuanming also has a good, and good so crazy, strange, that is playing the piano. Tao Yuanming loved Guqin all his life. Why did he play the Guqin without strings? This is also described in his poems, but people did not pay much attention to it.

As early as in Tao Yuanming's time, there was a saying that his poems “contain wine”. This is, of course, an exaggerated statement, as tao Yuanming's poems are like, people are good at wine, and his poems also write more about wine. By applying this statement, it is not too much to say that tao Yuanming's poems have qin. Tao Yuanming described himself in his poems that he “seldom learned the piano book”, learned it very early and became forgettably fond of it. “At a weak age, he was devoted to the piano book.” From then on, he never gave up on the piano. In order to be able to “lie up and play the piano book” with one heart and one mind, he did not hesitate to break interest tour, not hesitate to resign and retire, poor life.

With such devotion and dedication, if the common sense were followed, the qin tao Yuanming used would surely be very valuable. But it's not. According to several historical books of the Southern Dynasty and the early Tang Dynasty, as well as the accounts of people at that time, Tao Yuanming only used a simple and simple “su qin” without any decoration, and “no string emblem”, no strings, no mark to indicate the scale, in short, it was just a wooden board or wooden box with a little shape of a qin.

Tao Yuanming cherished such a wooden wooden box as a treasure qinqin, which would never leave his body, and his body would never leave the qinqin. When he drank, he would “touch it to convey his meaning”. When he played, he would be completely intoxicated in the fragrance of wine and the rhyme of the qinqin.

A person at home like this by himself drinking, but Tao Yuanming also value friendship, already good, must share with friends. Whenever his friends met, he would bring his lute with him, and while others played, he would play with the strange unstrung lute. Ask him no strings silent, what

is playing? “He answered sincerely,” But if you know the interest of a musical instrument, why should you make a note on the string?” As long as you express your interest in the piano, you must make some noise with the strings.

Tao Yuanming was very drunk. When drinking with a friend, if he gets drunk first, tell him bluntly, I'm drunk and I want to sleep. You can leave. The words did not finish, he hugged the so-called piano, pillow book, next to the glass, shout to sleep. Sincere and frank, natural and uninhibited. Tao Yuanming's drinking, playing the piano and waiting for friends all showed a very high state, which was envied by later generations. When Li Bai wrote “Drinking with the Secluded People in the Mountains”, he made use of this allusion to add much color to the poem. “The two of them enjoyed each other, cup after cup. I was so drunk that I wanted to sleep. Hopefully the next day you would come here again with Guqin in my arms.” Li Bai was called a poet immortal, and his poems contained a lot of “immortal meaning”. In this poem, the “fairy mind” is all in the last two lines, especially the last one. Tao Yuanming, with his drunk eyes and extremely nostalgic, told his friend, “If you feel that you enjoyed the wine and the melody when I played the Guqin, please bring the Guqin with you tomorrow. We can play and drink together.” The truth is that it's spontaneous and charming full of meaning. It was a scene that even the immortals could not have simulated.

Tao Yuanming liked to use the piano to convey his wishes. His friends understood and appreciated him, and they often used the piano to communicate with him their feelings on ideals and ethics. I heard that there is a high scholar in the east who is similar to myself in hobbies and pursuits. Can I quote him as a bosom friend? Tao Yuanming got up early one morning, crossed the river and hurried to the mountains to visit his fellow traveler. As soon as the gao Shi saw Tao Yuanming, he knew what he was coming for. He did not have to say anything, so he took the qin to play for him. First he played a piece of “Don't Crane Cao”, and then a piece of “Gu Luan Cao”. What more need to be said? The music has conveyed everything: the long-separated crane is eager to meet again and sing *jiugao*, the separated Luan is eager to meet again and live in the fairy mountain. We are bosom friends and admire you for a long time. Sincere wish and you hand in hand, mutually encourage to road, *gu Gao Fang jie*, a total calendar years cold and not wither. The sound of the Guqin let the two first met immediately become bosom friends.

Just like the body, the string is the most important part of a harp, which is indispensable. Tao Yuanming held a wooden box with no strings and no logo all day and stroked it. At the beginning, people just thought it was new and strange and interesting, but as time passed, it was inevitable that a consensus was formed: the old gentleman probably didn't understand music at all, and he just used a piece of wood to tie the shelf together and play the piano.

Word of mouth has become a history. Later, when historians wrote histories, they even adopted this view, saying that the reason why Tao Yuanming played the Guqin without strings was because “He didn't understand the sound at all”. The book of Jin, the Book of Song, the History of the South and The Biography of Tao Yuanming by Xiao Tong all said so, thus reaching a conclusion.

Originally, he knew nothing about the art of Guqin, but he wanted to play the Guqin like a master. Isn't Tao Yuanming pretending to be elegant and deliberately funny?

Of course not. From a young age to an old age, Tao Yuanming was very good at *qinshu*, and he had a unique understanding of the art of *qinli* and the aesthetic standards and experience ways of Confucianism, Taoism and Buddhism. Invisible, big sound but hard to be heard, true meaning yet speechless. What Tao Yuanming yearned for, in his poetry and music creation, and even in his life, was just such an invisible elephant, the sound of silence and the true meaning of silence.

Knowing that when he was a scroll, Jane books and chrysanthemum aromatic bouquet, that potter petting him that no string treasure, you will unknowingly, felt a kind of graceful means and artistic conception, diffuses to come over to you, will you, will you infiltration, will you melt, let you connect body chooses jade-like stone, when she was only feel wonderful, the cable car glides, the language of the but again is not words but meanings, also don't want to talk.

After he played the Guqin, you suddenly came back to yourself: this is the highest state of Oriental aesthetics.

4. Conclusion

It is Confucius that sighed with emotion, “What does Heaven say? Time goes regularly and everything grows naturally.”

It is Zhuangzi that praised, “Heaven and earth have great beauty but do not speak; the four seasons have dharma but do not discuss; all things have reason but do not speak.”

It is the spiritual mountain meeting where Buddha nianhua picks up flowers gently, Kaiye smiles and Samadhi is handed down in a direct line from the master.

It is the situation that you want to argue forget words picking chrysanthemum by East Hedge while leisurely in Nanshan with the true meaning in heart.

At this time silence wins sound, true sound diffuse in silent. When the lotus is open, it is colorless and closes at the top of the sky.

How marvellous the music is!

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