

論語淺釋 (續)

The Analects of Confucius (continued)

宣化上人講

Lectures by the Venerable Master Hua

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【八佾第三】

(十) 子曰：「禘自既灌而往者，吾不欲觀之矣！」

「禘自既灌而往者」：禘，是一種祭祀的名詞，這是國家的一種祭祀大典。在魯國，五年一大祭，這個大祭就用豬、羊、黑牛來祭祀始祖之大廟，這也就是祭祖。那麼君主也去祭祀，文武百官，這些個有名譽有地位的人都去祭祀。

自，是從；禘，是一種祭祀的典禮。既，是已經。灌，就是祭祀儀式開始的時候，先用鬱金之酒灑地，這意思是邀請神明降臨，來享用祭品。灌，也是有洗手的意思。就是擺上供品祭祀之後，因為那或者有豬油，或者有牛油 (butter)，或者有花生油這些個東西，或者有蜜糖，總而言之，就是吃的東西，有黏黏糊糊的這種性質，到那兒或者不小心碰到手上，黏黏糊糊的；那麼祭祀下來，大家就洗洗手。往，是以後；者，的儀式。

禘這種祭祀的典禮，進行到上完供，大家洗手之後，然後參加的人有的就各處走。就散了的時候，這接續下來的那些個祭祀儀式，「吾不欲觀之矣」：在那個時候，我就不願意看了。吾，就是我；觀，就是看。說我就不願意看了！欲，就是想要。

為什麼呢？就因為祭祀的時候，人在那兒都莊嚴肅穆、畢恭畢敬的，如對神靈、如臨師表的，

Chapter 3: Eight Rows of Eight Dancers

(10) The Master said, “At the ritual honoring the imperial ancestors, when the libation has already been made, I do not wish to observe what follows after!”

At the ritual honoring the imperial ancestors, when the libation has already been made. The character ‘禘’ (dì) is the name of a sacrificial rite, one of many large-scale state ceremonies. Conducted once every five years in the State of Lu, this grand event involved the use of pigs, goats, and black oxen as sacrificial offerings in the ancestral temple to honor the founding ruler. A form of ancestral worship, the ceremony was attended by the duke himself, the entire court of civil and military officials, as well as eminent people of high status.

‘自’ (zì) means ‘from’ or ‘since’ and ‘既’ (jì) means ‘already.’ ‘灌’ (guàn), meaning ‘libation,’ refers to the act of spilling fragrant wine over the ground at the start of the sacrificial ceremony. This was done with the intention of inviting the divine spirits to come and partake of the sacrificial offerings. ‘灌’ also means rinsing one’s hands. The food offerings placed on the altar might contain sticky or oily substances such as lard, butter, peanut oil, or honey. As the participants could have inadvertently touched these offerings during the ceremony, they would have to wash their hands after that. ‘往’ (wǎng) means ‘afterwards’ or ‘subsequently.’ ‘者’ (zhě) refers to the subsequent activities when the participants began to disperse after making the offerings and rinsing their hands. **I do not wish to observe what follows after!** “At that time, I am not interested to watch any further,” said Confucius. ‘吾’ (wú) means ‘I’ and ‘觀’ (guān) means ‘observe’ or ‘watch.’ This is to say: “I don’t want to watch anymore!” ‘欲’ (yù) means ‘wish’ or ‘want.’

這麼很嚴肅的。而灌禮行完，下來洗手後，大家就都隨便了，嘻嘻哈哈，你同我講話，我同你「春穀子」（編註：「閒聊」之意），互相就一點規矩也沒有了，就是亂七八糟，在那兒好像在市場裡一樣。所以孔子說，我不願意看這個樣的情形。

就好像你們一放學，你們要排上隊，好好地回到家去，很有秩序的，這就很可觀的。如果你們是在那兒亂跑、亂打、亂鬧，人家就會說：「那個學校的學生真沒有規矩！哪個老師教他們的？你看那調皮搗亂的樣子！」啊！就連老師都給罵了！所以就這個樣子。

孔子就是說，我們雖然祭祀的過程才告一段落，還應該存著這種恭恭敬敬的心，不應該那麼隨便、那麼散漫。所以「吾不欲觀之矣」這個含義，就是說：「唉！以後的儀式大家都不守規矩了，太雜亂無章了！」

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我不在的時候，你們去學習去；我再來的時候，就要背給我聽聽。每一個人都要背給我聽一聽，不是單單一個。我或者叫你們一起背，或者單獨地背，這沒有一定的。總而言之，我教你們的東西，你們一定要給我「吃」到肚裡頭去，不可以我給你們預備好的「飯」你們不吃，你們挨餓，這是一定的。

四點到五點這個期間，今天頭一天，我不留你們堂（編註：留你們課的意思）來背書；等下次，我每逢講什麼，在下課了之後，你們回去休息十五分鐘，然後就到這兒來給我背書。在城裡住的，洛杉磯來的兩位學生，和在城裡住的男女眾都要來；我要叫你們比賽，看看女界能讀得好，或是男界能讀得好？若男界讀得好，女界就落後了；若女界讀得好，男界就落後了；若都讀得好，就都可以得到第一。總而言之，這是頭一個考試，是這樣來考。我教你們的，你們不要都馬馬虎虎的，我不是和你們開玩笑的！

What is the reason? It is because when Confucius first arrived at the sacrificial ceremony, everyone was standing there respectfully, looking very adorned and solemn as if they were facing the celestial spirits or were in the presence of their teachers. However, once the libation had been offered and people came down from the altar to wash their hands, everyone became very casual, laughing and chatting with each other. The sense of decorum was abandoned and the gathering became very disorderly, much like a marketplace. Therefore, Confucius said that he could not bear to witness such scenes.

For example, when lessons have ended, all of you line up properly before leaving for home. This is very orderly and pleasing to the eye. However, if you run all over the place, engage in fights or raise a ruckus, then people will say, "The students in that school have no manners at all! Who are their teachers? Just look at how naughty and mischievous they are!" Ha! Even the teachers get scolded! This is what will happen.

What Confucius was saying was that even though only the initial segment of the sacrificial ceremony had been completed, everyone still ought to maintain a respectful attitude throughout the function, and not be so lax and casual. Therefore, when he said: "**I do not wish to observe what follows after,**" he was actually implying: "Sigh! In the latter part of the ceremony, no one observes the rules of propriety. Everything is so disorganized and chaotic!"

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In my absence, all of you must study this well. When I come again the next time, I want you to recite it for me from memory. It is not just one person but each and every one of you. I may ask you to recite it individually or as a group. It's not fixed. In short, whatever it is that I teach you, you must digest it in your stomach. You are not allowed to reject the 'food' that I prepare for you and go hungry, that's for sure.

The period from four to five o'clock will be set aside for this. As today is the first day, I shall not ask you to stay back to memorize the text. Next time, when the lesson is over, all of you will take a fifteen-minute break and then come back here to recite the text for me. Everyone who resides in the City, male or female, as well as the two students from Los Angeles, must come. We'll have a competition to see whether it is the women or the men who can recite well from memory. If the men recite better, then the women have fallen behind, and vice versa. If both camps recite equally well, then both will be number one. In a nutshell, this is how the first examination will be conducted. Whatever it is that I impart to you, you must not treat it casually. I'm not joking with you!