

# 論語淺釋

## The Analects of Confucius

宣化上人講

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DHARMA TALK DHARMA RAIN | 法語法雨

【八佾第三】

Chapter 3: Eight Rows of Eight Dancers

(十六) 子曰：「射不主皮，為力不同科，古之道也。」

「子曰」：孔子說，「射不主皮」：射箭不一定要把那個「的」射透了它。的，就是目的地，又叫「鵠」。不是為了表現怎麼樣會射，一定得把那個「的」射透。為什麼？

「為力不同科」：因為每個人的力量不一樣的，不是各個都是那麼大力量。有的力量多一點，有的力量就少一點；你只要能射到那個目的地就夠了，不一定射破這個鵠的皮才算是勝利。

孔子說這個為什麼呢？就是教人不要太過，也不要不及。你不需要太逞強了，只要你能射到那個目的地那就夠了。「古之道也」：這是古來在射箭的道理是這樣的。

(十七) 子貢欲去告朔之餼羊。子曰：「賜也，爾愛其羊，我愛其禮。」

「子貢欲去告朔之餼羊」：這本來是個「告」字，但是讀「故」。子貢是孔子的一個學生，姓端木，這是兩個字的

(16) The Master said, “In archery, the emphasis is not on the arrow piercing the leather target. The reason is because individuals vary in their levels of strength. Since ancient times, this has been the practice.”

**The Master said.** Confucius said, “**In archery, the emphasis is not on the arrow piercing the leather target.**” When practicing archery, it is not a must for one’s arrow to penetrate the target. Here, ‘的’ (dì) refers to ‘目的地’ (mù dì di), meaning target, destination or objective. In archery terms, the target is also called ‘鵠’ (gǔ). One should not try to flaunt one’s skills, trying all ways and means to shoot the arrow such that it penetrates the target. Why?

**The reason is because individuals vary in their levels of strength.** It is due to the fact that every person’s strength is different; not everyone possesses great strength. Some are stronger while others may be a bit weaker. As long as your arrow can hit the target, that is already good enough. To win the game, it is not necessary to penetrate the leather target. Why did Confucius mention this? He wanted to teach people not to be overzealous, nor be slack in their undertakings. You need not go out of your way to show off your skills; just hitting the target will suffice. **Since ancient times, this has been the practice.** From ancient times till now, this has been the principle governing the game of archery.

(17) Zigong intended to abolish the use of live sacrificial goats at the ritual for announcing the first day of the new lunar year. The Master said, “Ci! You may treasure the goats, but I cherish the ritual.”

**Zigong intended to abolish the use of live sacrificial goats at the ritual for announcing the first day of the new lunar year.** Here, the character ‘告’ (gào) is pronounced as ‘故’ (gù). Zigong was a student of Confucius. He had a double-

複姓，名字叫賜。端木賜他聞一知二，顏淵就聞一知十。

他看當時祭祀的風氣很懈怠，想更正這個風氣，又想節約，節省這種贅文縟禮，沒有用的事情都要把它免了去，所以他想把祭祖廟的祭禮修改了它。

祭，不是供養。祭祀祖廟，當時是用一隻羊來祭祖。那麼這種祭祀，時間一久了，人就疏懈了，只有用羊去供供，人有的時候忙了，就不去了。所以子貢一看，說這個沒有什麼意思，就用一隻羊在那兒祭祀，人都不去，一點也不誠心了，所以就把羊也省了好了！

「子曰」：孔子就說了，「賜也」：他說，端木賜！你這個說法是有道理的；「爾愛其羊，我愛其禮」：可是你想要節省，保留這隻羊，我實際想到的，是改變這個觀念；我不要只是救這個羊，我還想保留這個祭祀的禮序，我想要保護著它。因為你如果去除了，以後人就不知道這個「慎終追遠」的道理，就簡直把它忘了！這大概的意思是這樣子。

character surname, Duanmu, and his personal name was Ci. When Duanmu Ci listens to one principle, he can deduce two others; but when Yan Yuan listens to one principle, he can infer ten others.

On noticing that the sacrificial practices at that time were not well-coordinated, he wanted to set things right. Moreover, he wanted to cut down on formalities and overelaborate rites, getting rid of superfluous things that did not serve any purpose. With this in mind, he planned to modify the sacrificial rites performed in ancestral temples.

‘祭’ (jì) refers to offering sacrifices, which is not the same as making offerings. When offering sacrifices in their ancestral temples, people in those days used a goat to worship their ancestors. Now, after some time, people became quite lax in carrying out this ritual. If they happened to be busy during that period, they would just arrange for a proxy to sacrifice the goats as offerings on their behalf. Therefore, when Zigong observed this, he felt that it was really meaningless. People were not being sincere at all if they merely had a goat sacrificed to their ancestors but they themselves did not bother to turn up. For this reason, he felt that it would be better to do away with the sacrificial goat item!

**The Master said.** Confucius then spoke up. **Ci!** He called out, “Duanmu Ci! What you say makes sense.” **You may treasure the goats, but I cherish the ritual.** Though you may be thinking of economizing by sparing the goats, I am actually thinking about changing the mentality. Not only do I want to save the goats, I also want to retain the protocol of sacrificial worship. I want to safeguard this ritual. If you were to discard it, then future generations would know nothing about the principle behind the saying: “Carefully attend to the funeral rites of one’s parents and worship them long after they have departed.” People would practically forget about their duty! This is the essential meaning of this passage.

## ◎待續

◎To be continued

# Q&A

## 第一則

上人：「人類為什麼有這麼多的是非妄想？」  
弟子：「都是因為人們都認為自己是對的。」  
上人：「為什麼不說就是你認為自己是對的呢？」

## 第二則

弟子：「請師父賜示我個人如何做才對？」  
上人：「你還有個人。」  
弟子：「我是問如何修持？」  
上人：「要修持作什麼？」

## I.

Master: Why do we humans have so many false thoughts?  
Disciple: It's because we humans think we're right all the time.  
Master: Why don't you say it's because you think you're right?

## II.

Disciple: Venerable Master, please advise me what are the right things for me to do.  
Master: You still have a notion of self.  
Disciple: I was asking in terms of my personal cultivation.  
Master: What are you cultivating for?