

論語淺釋 (續)

The Analects of Confucius (continued)

宣化上人講

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DHARMA TALK DHARMA RAIN | 法語法雨

【八佾第三】

(二十一) 哀公問社於宰我，宰我對曰：「夏后氏以松，殷人以柏，周人以栗。曰：『使民戰栗。』」子聞之，曰：「成事不說，遂事不諫，既往不咎。」

「哀公問社於宰我」：社，就是「社稷」的「社」。社，是土神，稷，就是穀神；每一個國家都供社稷之神。魯哀公就問宰我怎麼樣侍奉社稷之神。宰我，姓宰名予，他本來叫宰予，字叫子我，所以又叫宰我。「宰我對曰」：那麼宰我對哀公就說了。

「夏后氏以松」：這夏后氏，就是夏禹王所建的夏朝。夏朝那個時候，在社那個地方就種有松樹。「殷人以柏」：在商湯王建的殷朝那時候，就種柏樹。「周人以栗」：周朝又改了，改種什麼呢？就是用栗樹來代表社稷之神的標誌。「曰，使民戰栗」：可是這個周朝種栗樹來代表社稷之神，是想令老百姓看了，戰戰兢兢的，有一種恐懼感。

「子聞之」：孔子聽說了他這個答覆，就認為他答覆得沒有恰到好處，於事無補。「曰」

Chapter 3: Eight Rows of Eight Dancers

(21) Duke Ai asked Dzai-Wo concerning harvest. Dzai-Wo replied, "Sya had pines, Yin used cypress, Jou used Chestnut and claimed that the people will tremble in fear of it." When Confucius heard this, he said, "Don't talk of things already past; don't admonish things already done; do not blame yesterday's faults."

Duke Ai asked Dzai-Wo concerning harvest. The word "she" in Chinese stands for harvest. It indicates spirits such as the Earth Spirit and the Grain Spirit. Every country has worshiped harvest spirits. Duke Ai of Lu asked Dzai-Wo how to worship harvest spirits **Dzai-Wo replied.** Dzai-Wo's surname is Dzai. His first name is Yu. His title is "Dz-Wo." Hence, he is also called Dzai-Wo.

Sya had pines. "Sya Hou Shr" refers to the Sya Dynasty built by Emperor Yu. During the Sya Dynasty, pine trees were planted at the she (altars to the spirits of the land). **Yin used cypress.** Cypress trees were planted during the Yin Dynasty built by Emperor Tang. **Jou used Chestnut.** In the Jou Dynasty, they used Chestnut trees as symbolic representation of the Harvest Spirits. **And claimed that the people will tremble in fear of it.** The reason the Jou Dynasty used the chestnut tree to represent the Harvest Spirits was to enable citizens to tremble with fear.

When Confucius heard this. When Confucius heard this, he thought the answer was not quite right and does not help the situation. **He said.**

：所以就說了。「成事不說」：唉！已經成為事實了，這是過去的事情，不要講它了。「遂事不諫」：那個事情已經事過境遷了，那麼消逝了，也不要說他對不對了，不要做「馬後客」了。「既往不咎」：已經過去的事情了，不要說誰有過，誰沒有過。

其實大約孔子是很贊歎周文王、周武王的，那麼幸我說他們是要「使民戰栗」，孔子認為這個說法是不對的——他雖然沒有直接說幸我答覆的不應該，但是這含義是這樣子。

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我今天再向你們發表一個消息，從什麼上說起呢？從這兩位「三步一拜」；在菩提達摩中心，他們在那兒翻譯《楞嚴經》。我給他們打個電話，他們就說：「在這兒是最好的！」我說：「什麼最好呢？」他說：「這兒沒有那麼多女人，就沒有那麼多麻煩。」我說：「喔，這樣子！你外邊沒有女人，你若裡邊有女人，還是一樣的，麻煩也不會少的。」我說：「你要是心裡沒有女人，那外邊女人也就沒有麻煩。」這個恒實就說：「喔，救命了！救命了！救命了！」我這又救命了！在外邊聽不見這樣的道理。

那麼因為這樣子，所以他們前天就回到加拿大去了；回到加拿大，他們現在上午就不開門。上午為什麼不開門呢？他們不願意有女人，願意自己用功，自己在那兒翻譯，十二點鐘以後才開門。那麼以前有人去給他們做飯，現在因為他們不開門了，那個女人也沒有法子可入；無門可入了，那麼他們就自己做飯。這是加拿大最近的消息，我聽見這個消息，我覺得也是很重要的，所以向你們大家來報告。

☞待續

邪來煩惱至 正來煩惱除
邪正俱不用 清淨至無餘

—《六祖法寶壇經》

So Confucius gave his own answer. **Don't talk of things already past.** 'Sigh!' Let's not talk about the things that have already happened. **Don't admonish things already done.** Let the things that have happened fade away; don't ask whether it was right or wrong. **Do not blame yesterday's faults.** Don't talk about who was wrong and who was right about past events.

This is probably because Confucius admires King Wen of Jou and King Wu of Jou. So when Dzai-Wo claimed that they "used Chestnut trees to symbolize fear in citizens," Confucius disagreed. Even though he did not directly say Dzai-Wo was wrong, the underlying meaning implied that he was incorrect to reply so.

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Today I have more news for you all from the two monks who did the "3-Steps-1-Bow" Pilgrimage. They are translating *the Shurangama Sutra* at the Bodhidharma Center. When I called them, they told me that it was the best staying there.

"What's the best?" I asked.

"There are not too many women here, so there's not too many afflictions."

"Well," I said. "If there are not many women on the outside, but your insides have women, then it's the same thing. Your afflictions will not lessen. When there are no women in your mind, then you'll have no trouble with women on the outside."

Then Heng Sure said, "Oh! Help me! Help me! Help me!" So I went to help him out again. This is something you'd not hear normally.

But because of this, they both left for Canada the other day. When they got to Canada, they decided not to open the doors in the morning. Why is that? They didn't want to have women around so they can work hard and do translation. Then they would open the doors after 12 o'clock. In the past, there were volunteers who came to cook. But because these monks do not open their doors in the mornings, the lady volunteers can't come in. So the lady volunteers don't cook for them anymore. This is recent news from Canada. I thought it was important. Therefore I'm sharing it with you all.

☞To be continued

*The deviant comes and affliction arrives,
The right comes and affliction goes.
The false and true both cast aside,
In clear purity the state of no residue is attained.*

— from the "Six Patriarch's Sutra"