

《論語淺釋》 (續)

The Analects of Confucius (Continued)

宣化上人講 Lectures by Venerable Master Hua

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【學而第一】

「傳」：老師所教導的功課，「不習乎」：我是不是上課時有好好學習？下課後又能好好復習呢？我是不是有用功，還是盡打馬虎眼呢？

說到學習，我想到蘇州靈隱山那個佛學研究院一件事情。什麼呢？就是我們那個教師，他叫化東法師，教化的「化」，東西南北的「東」。這個法師，根本一個字也不認識，和那個「曬蠟法師」差不多。你們聽過有個「曬蠟法師」沒有？這位法師，學佛法學得到什麼程度？把臘燭拿出去曬太陽曬。他說：「蠟燭會反潮的，那麼曬一曬它，就曬乾了，它不反潮。」結果叫太陽一曬，都曬變成水了！沒有了！這叫「曬蠟法師」。那麼化東法師在這個(寧波)「觀宗寺」學了十多年，一個字不認識，只學得了一個「法師」。他矮矮的，總是穿著破衲袍，給我們講《教觀綱宗科釋》，他講完經，大家都要複小座，就是要重複講師所講的。

我在學教的時候，其實很調皮、很壞的，一點也不用功！怎麼樣呢？法師講經，我一聽就記住了；聽完經，我就各處跑，看山看水，看花看樹，天天優遊自在的。同學看見我這個樣子，也跟著在我後邊跑。有一次，到複講的時候，化東法師抽到我的籤，要我複講。我不用本子，我就照法師怎麼講的，一字不錯的講出來。他們就說：「法師怎樣講，你就怎樣講，一點都不錯。你也沒溫習，你怎麼都會？你怎麼記得這麼清楚？」我說：「這我以前學過了！」其實以前不要

Chapter 1: Xue Er (To Learn)

As for the teachings imparted to me by my teacher, have I revised them thoroughly? During the lecture, did I pay attention and learn well? After the lesson was over, did I revise my homework properly? Was I diligent or perfunctory in my studies?

On the subject of learning, I recall an incident at the Buddhist Research Institute on Lingyin Mountain in Suzhou. It concerns one of our lecturers by the name of Dharma Master Hua Dong (Transforming the East). He was illiterate, similar to that Dharma Master Shai La (Sunning Candles). Have you all heard about Dharma Master Shai La and the extent to which he studied the Buddhadharma? Well, he took some candles out to the open and placed them under the sun, thinking, "Candles can become damp. Sunning them until they are dry will prevent the dampness." It turned out that all the candles melted in the sun and nothing remained! As for Dharma Master Hua Dong, he had studied at the Guanzong Monastery (in Ningpo, Zhejiang) for more than a decade and only managed to learn the term 'Dharma Master'. A short fellow, he was always wearing tattered robes. He lectured to us on the text "An Overview of the Buddhist Teachings and Meditations". After listening to him, all of us had to repeat his lectures.

I remember I was very naughty at that time. As I could memorize the lecture material after listening only once, I went outside to amuse myself. Running around everywhere and enjoying the sights in the garden, the sights of water flowing, the sights of wind blowing—I was without a care in the world! When my classmates saw me, some of them actually followed my example. However, when the time came to repeat the lectures, they had to refer to their notes whereas I could repeat every single word correctly from memory. They wondered: "Hey, you did not study or review your lessons at all! How did you know everything?" I told them: "I learned all this before." Actually, I had never learned it before and so I was telling a lie. That was very bad of me! If influencing other people to slack off in their studies is not considered 'bad', then what is it? Therefore, I cannot blame you for not paying attention to my lectures now. This is my retribution!

說學，連書都沒看過，但是我記得很快，他一講，我就記住了：「大約是我以前學過的，所以他一說，我又記得了！」他們說：「喔，原來你以前是學教的！」我說：「不錯，學了很久！」我說我很壞，是指我對他們打妄語，影響得人家也不用功。你說這不是壞，是什麼？這也難怪你們現在都不聽我話，這是果報！

(五) 子曰。道千乘之國。敬事而信。節用而愛人。使民以時。

這是當時在列國的時候，所有治理國家的人，都不是出類拔萃的，都是在那兒糊裏糊塗地爭權、奪利，搞一個好名；所以孔夫子見著這種情形，很感慨的這麼說。

「子曰」，「道千乘之國」：道，就是個「治理」；治，就好像有病似的，治好了它；理，就是一點一點地、一步一步地，就像抽絲似地把它整理好了。千乘之國，古來國家都有兵，兵都坐著車，那麼每一輛兵車是四匹馬拉四個人；這四個人是向四面的，四面來了敵人，好做防禦。小國的軍，就百乘之軍；那麼以此類推，大國的軍，就有千乘；這國家有軍隊，也要會治理的。這兒說「道千乘之國」，就是治理這個能出一千輛兵車這樣的國家。

「敬事而信」：因為當時這些個當政的人，都是那麼亂七八糟的，對什麼事情都馬馬虎虎的，不拿老百姓的生命財產當一回事，做事就都很懶惰的，不那麼盡心竭力去做去。所以他說「敬事而信」，治國之道，治理國家的方法，就是要恭恭敬敬的、很慎重其事的，絲毫也不馬虎；無論對什麼事情，都看得很重要。還要有信用，不能失信於老百姓。

好像周幽王失信老百姓，點烽火。古來也沒有什麼雷達，也沒有什麼電話、電報，交通也不發達、訊息也不通。就怎麼樣呢？造這個烽火臺，等一有事情了，就點著火；這火一著起來，煙很高的，各方諸侯一看，就望著這個煙，都發兵來救這個國家了。

☞待續

(5) The Master said, "In governing a state of a thousand chariots, a ruler should perform his duties with diligence and sincerity, practice frugality, cherish his people and enlist their services according to the seasons."

During the Spring and Autumn period in China, none of the state rulers proved to be outstanding. Ignorant and befuddled, they were busy fighting for power, benefits, and fame. On witnessing this state of affairs, Confucius was filled with emotion and made these remarks.

The Master said, "In governing a state of a thousand chariots." The character 道 (dào) is synonymous with the term 治理, whereby 治 (zhì) means to treat a problem or illness, while 理 (lǐ) means to manage something step-by-step and a little at a time, much like reeling off silk from a cocoon. In ancient times, soldiers rode on chariots. Drawn by four horses, each military chariot could accommodate four soldiers who faced the four directions so as to watch out for the enemy. Since the army of a small state possessed a hundred chariots, by analogy, the army of a big state would possess a thousand chariots. Even though a ruler may have an army at his disposal, he should also know how to administer his state. Here, the text talks about governing a state that is able to produce a thousand chariots.

"A ruler should perform his duties with diligence and sincerity." During that period, state affairs were in disarray because the rulers had an indifferent attitude. Lazy and irresponsible, they could care less about the livelihood and properties of their citizens. This prompted Confucius to make this statement. The proper way to manage the affairs of a country or state is to adopt a respectful and prudent approach without being perfunctory in the least. All matters, regardless of their nature, should be deemed important. Furthermore, a ruler must fulfill his obligations sincerely so as not to lose the people's confidence in him.

Take King You of the Zhou Dynasty as an example: He lit the beacon fires and subsequently lost the people's trust. In ancient times, communications were very primitive. Devices such as radar, telephones and telegrams were nonexistent and it was very difficult to send messages. How, then, was this problem addressed? Well, the ancients erected beacon towers for sending smoke signals during times of crisis. When the feudal lords stationed all across the land caught sight of the billowing smoke from the beacon fires, they would immediately dispatch their armies to the rescue.

☞To be continued