

【學而第一】

「使民以時」：對老百姓，你不能什麼時候都用他，你要按著時候來用。什麼時候呢？按著他閒的時候，不在農忙之際。在農忙的時候，他正在那兒種地、耕耘，你若不叫他做工，那你就等於害死他一樣的，老百姓都沒有飯吃了！所以要「使民以時」，用老百姓的時候，按著農閒暇的時候；不是什麼時候要老百姓做工，就把他抓來就做，不是那樣的！

(六)子曰。弟子入則孝。出則弟。謹而信。汎愛衆。而親仁。行有餘力。則以學文。

「子曰」：孔夫子又說了，「弟子入則孝」：弟子，就是「學生」。你做學生的，你若入到家裡，就應該孝順父母。「出則弟」：你這個小學生到外邊，和朋友、和兄弟，就要恭敬，要不頑皮、不馬馬虎虎的，所以「出則弟」。

「謹而信」：要很謹慎的，還要很有信用的。不要失信，對任何人也不失信；你一失信了、你講大話，將來誰也都不相信你，所以要「謹而信」。

「汎愛衆」：汎，是「廣泛」；廣泛來愛護這一切的人。衆，就是「所有的人」。「而親仁」：仁，就是「仁愛人的人」，也就是「善知識」。而親近有德行、有智慧的人。

「行有餘力」：你如果有閒暇的時候；你做事情有餘暇的時候，也就是你沒有什麼事情做的時候，「則以學文」：那時候，你就好好讀書；不要把光陰都給空過了！不要令這個黃金似的光陰，都像糞土，就把它撇棄了。

這是《論語》這一段的意思。他教弟子「入則孝，出則弟」，這也就是教他那些個學生怎麼樣去做人、怎麼樣學做一個好人、怎麼樣做一個「人的榜樣」。能這樣子，這就是「人的

《論語淺釋》

(續)

The Analects of Confucius (Continued)

宣化上人講 Lectures by Venerable Master Hua

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Chapter 1: Xue Er (To Learn)

Enlist the services of his people according to the seasons. When it comes to engaging the services of the common folk, you may not hire them as and when you please. You can only do so when they are idle and not during the farming season when they are busy sowing the fields or tilling the land. If they are not allowed to carry on with their farmwork, it is just as good as killing them for then they would have nothing to subsist on. Therefore, the mobilization of the masses should only occur during the lull period in farming activities. It should not be the case that you round them up and deploy them for work at any time according to your whim and fancy.

(6) The Master said, “A student should be filial within the home and practice fraternal respect without. He should be careful in deeds and faithful in words. Universally cherishing all of humanity, he should draw close to those who are benevolent. When he has effort to spare, then he should study the literature.”

The Master said. Confucius spoke again. **A student should be filial within the home.** The term 弟子 (dì zǐ) means ‘disciple’ or ‘student’. As a student, one ought to be filial to one’s parents at home. **And practice fraternal respect without.** However, outside the home, one has to be respectful to one’s brothers and friends, and not be playful and reckless.

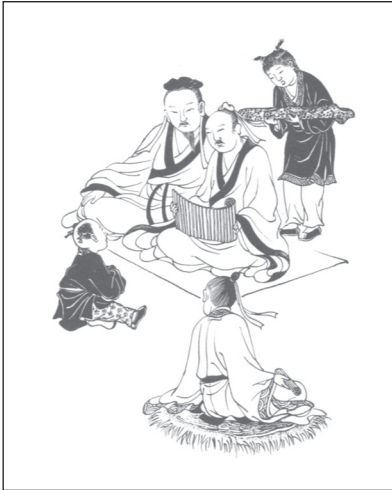
He should be careful in deeds and faithful in words. Apart from being cautious in your behavior, you must also be trustworthy. You should be true to your words and not lie to anyone, or else people will lose their faith in you and never believe you again. **Universally cherishing all of humanity.** The character 汎 (fàn) means ‘vast’ and ‘extensive’, while 衆 (zhòng) refers to all people. One should love and cherish all human beings on a universal scale. **He should draw close to those who are benevolent.** The character 仁 (rén) refers to a kindhearted person, or rather, a good-knowing advisor. One should get to know those who possess wisdom and virtuous conduct.

When he has effort to spare. This is referring to those moments when you have some free time and have nothing much to do. **Then he should study the literature.** On such occasions, you should study the books well and not let the time pass in vain. Do not while away your time as precious as gold and treat it as if it were dirt.

This is the meaning of this passage of *The Analects*. By instructing his

榜樣」。

(七) 子夏曰。賢賢易色。事父母能竭其力。事君能致其身。與朋友交。言而有信。雖曰未學。吾必謂之學矣。



後邊聽不見，可以坐到前邊來。前邊那兒有地方，都可以往前邊坐。沒有念錯吧？

「子夏」：他本姓卜，名字叫商，他的別字就叫「子夏」，就是「夏、商」兩個字。這是孔子的一個學生，也是孔子一個很歡喜的學生；他是當時很好學的一個人，也很有智慧的一個人，所以在《論語》上常常提到他。

「賢賢易色」：這是說你親近賢而有德的人，就像比親近、喜好美色的那種思想更重要；易，是「換過來」。孔子說過，「吾未見好德如好色者」，說我沒有看見人歡喜做有德行的事情，好像歡喜美色那麼樣的專心志致去求它、去做去；這也就是說，你若把好美色那種的思想、那種的心理，改變成歡喜德行、歡喜賢而有德的人；你能這樣的改變了，就是一個很有造就的一個君子。所以說「賢賢易色」，就是把那種好美色的思想，改變成為歡喜賢人；要親近有德，遠離凶人。

《法華經》上不說過？「又見菩薩」，又見著這一類的菩薩，「離諸戲笑」，把講笑話、或者開玩笑這種的戲論都遠離開。「及癡眷屬」，和愚癡的眷屬；愚癡的眷屬，就是「欲念很重的眷屬」。「親近智者」，親近有智慧的人。「一心除亂」，一心就把這種「亂」的念除去。「攝念山林」，總是守住自己的正念，在山林裏頭，「千萬億歲」，有千萬億歲那麼長的時間。我們修道這一生，就幾十年；這都不算個什麼，這是很短的一段時間。

◎待續

students to be filial within the home and practice fraternal respect without, Confucius was teaching them how to be a proper person and to set an example to others, for these are the attributes of a role model.

(7) Zixia said, "If a person could change his fondness for beauty into appreciation for virtue; perform his best in supporting his parents' needs; offer up his life in service to the ruler; and act in good faith when interacting with his friends; then even though he is said to be uneducated, I would still consider him a learned person!"

If those who are sitting at the back can't hear me, please come to the front. There is some space here. Did I read this passage correctly?

Zixia. His family name was Bu, his formal name was Shang and he was styled Zixia. Therefore, his name consists of the two characters 夏 (xià) and 商 (shāng) [names of two ancient Chinese dynasties]. He was a student of Confucius and was well liked by the Master. A very studious and wise person, he is often mentioned in *The Analects*.

If a person could change his fondness for beauty into appreciation for virtue. This is to say that you attach more importance to drawing close to good and virtuous people than to beautiful ladies. The character 易 (yì) means 'to change'. Confucius once said, "I have not seen a person who shows delight in virtue as much as in beauty." He lamented that he had never come across a person who enjoyed doing virtuous deeds and pursued virtue with the same singlemindedness as in pursuing beautiful forms. In other words, if you are able to turn your thoughts and desire for beautiful forms into appreciation for virtuous conduct and virtuous people, then you are an accomplished gentleman. You should draw close to virtuous people and keep your distance from undesirable elements.

Isn't it mentioned in the *Dharma Flower Sutra*? *Again are Bodhisattvas seen.* Sighted too is another category of Bodhisattvas. *Apart from all frivolity.* They keep far away from frivolous activities such as cracking jokes and playing pranks. *And from stupid followers.* They also stay away from stupid and ignorant followers who have very heavy thoughts of desire. *Drawing near to those with wisdom.* Instead, they draw near to wise people. *Singlemindedly casting out confusion.* With a focused mind, they extirpate their confused thoughts. *Collecting their thoughts in the mountain forests.* Dwelling in the mountain forests, they guard their proper thoughts constantly. *For tens of thousands of millions of years in quest of the Way of the Buddha.* This can stretch for as long as tens of thousands of millions of years. In comparison, the lifetime in which we spend on cultivating the Way is only a few decades, which is actually very short and insignificant.

◎To be continued