

論語淺釋 (續)

The Analects of Confucius

(continued)



子曰：君子無所事也。射乎？揖讓而升，下而飲。學而學也。君子，八佾舞于庭，誰可及也。

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【里仁第四】

(十九) 子曰：「父母在，不遠遊；遊，必有方。」

【上人講解】

「子曰」：孔夫子也大約是願意做爸爸，所以常常給父母講道理，站在父母這一邊，不站在子女那一邊。孔夫子就說了。「父母在，不遠遊」：父母若在的，做子女的一一不是做女兒的；頭前我聽果普講，幾個都是講「女兒」，把這個「兒子」就給丟了。那麼做子女的，應該在膝下承歡，不應該去賭錢、旅行、到處去吃喝玩樂。

「遊，必有方」：假如有特別情形，不得已一定要到遠方去了，譬如為國家服兵役，要去充軍，這都是很要緊的事情；去，要有一定方向。這是一個講法。陳教

(19) The Master said, "When your parents are still living, you should not travel to faraway places. If such travels are necessary, you must inform them of your whereabouts."

【Venerable Master's Commentary】

The Master said. It was probably because Confucius wanted to fulfill his role as a father that he often spoke up on behalf of the parents, siding with them instead of the children. Therefore, he said this: "**When your parents are still living, you should not travel to faraway places.**" This is directed at both sons and daughters, not daughters alone. Just now, I heard Guo Pu and a few others mention daughters only while leaving out the sons. Now, as children, they should stay by their parents' side and bring them happiness instead of spending their time gambling, traveling or making merry.

If such travels are necessary, you must inform them of your whereabouts. This refers to exceptional circumstances where one has no choice but to travel to a faraway location, such as being enlisted to serve in the military. When one goes to attend to such important matters, there must be a definite place where one can be located. This is one explanation. Professor

授說「方法」，這也是對。什麼方法呢？必須要把家庭安置好了，有人照顧父母，這樣才安心出到外邊。

(二十) 子曰：「三年無改於父之道，可謂孝矣！」

「子曰」，「三年無改於父之道，可謂孝也矣」：這也可以說是到外邊，不改父親的作風，依照父親這種教訓去做。可是父親好的方法應該照著去做；假如它是不好的方法，那你不妨改了它。

為什麼呢？要是他教你不對的方法，你還要照著去做——譬如父親是一個強盜，你到外邊也是盡去偷東西——這你也就是不孝。你應該出乎其類，拔乎其萃，應該盡量贖父母的罪過，應該做些個布施的行為，不要再去做強盜了。父母親賭錢，你也照著他賭錢，去學那種道，那也是不對了；父母吸毒，你照著吸毒，那也是不對了！就是擇善而從，不善可以改，這才是「三年無改於父之道」。這個可以都把它看活動了，不要看得那麼死板板的。

那你不改——譬如父親做的事情不合法，你也去做去，那就不對了！這個地方都要注意的。你若改了，這也是個孝；「是道則進，非道則退」。你能改，這才是孝；你若不改，那反而不孝，反而陷父母於不義了！這一點，我們各位研究儒教精神的要知道的。

(二十一) 子曰：「父母之年不可不知也，一則以喜，一則以懼。」

「父母之年不可不知也」：做子女的人，要對父母關心。所謂「關心」，首先就是他生命的年齡。我父親、母親今年多大年紀了？他這一生是怎麼樣的情形？這應該知道的。那麼知道怎麼樣？「一則以喜」：有的時候想起來了，很高興的。很高興什麼呢？喔！父母現在這麼大年齡了，還身體健康，精神愉快，還是這麼健在！

Chen explains '方' as '方法' (way or method), which is also correct. And what is the way? We must ensure that everything is settled at home and that there is somebody to take care of our parents before we can set out on our journey with peace of mind.

(20) The Master said, "If a person does not deviate from his father's path even after three years, he can be said to be filial indeed!"

This may refer to a person who, in his interactions with the outside world, does not deviate from his father's way of doing things but abides by his teachings and admonishments. Of course, this is advisable only if your father's method of doing things is good and proper. If not, then there is no harm in making changes.

What is the reason? Let's say your father is a bandit and teaches you immoral actions. If you follow accordingly and go around committing robberies, then you are not being filial. You should strive to be an outstanding individual and try your best to redeem your parents' offenses by doing charitable acts instead of becoming a bandit yourself. Similarly, if your parents are gamblers or drug addicts and you follow their footsteps and tread the same path, that is also wrong! One should emulate wholesome conduct and reform whatever that is undesirable. Only then can a person **not deviate from his father's path even after three years**. This line should be interpreted in a flexible way instead of focusing on its literal meaning.

What if you decide not to change? For example, if your father is engaged in illegal activities and you are also involved, then that is wrong! When it comes to such matters, you have to be careful. Turning over a new leaf is considered filiality. As the saying goes: "Advance if it is the Way; retreat if it is not." If you are able to reform your conduct, you are being filial. On the contrary, if you do not change, then you are being unfilial and your parents will also be labelled as unrighteous! All of us who study the core values of Confucianism should be aware of this point.

(21) The Master said, "A person must keep in mind his parents' ages as this is a cause for happiness on the one hand and a source of dread on the other."

A person must keep in mind his parents' ages. As children, we must show concern for our parents and the first thing to be concerned about is their age. How old are my parents this year? What are their life stories? We should be aware of such details. **This is a cause for happiness on the one hand.** At times when you recall their age, you will feel very happy. Why? It is the realization: "Oh, my parents have lived to such an old age and yet they are still hale and hearty!"

☞待續

☞To be continued