

# 《論語淺釋》

## The Analects of Confucius



宣化上人講 LECTURES BY VENERABLE MASTER HUA

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### 【學而第一】

「論語」：這「論」，不讀「倫」，是「議論」的「論」，就是討論問題。這是孔子和他這些個門人學生，互相談話所說的，所以這叫「論語」。論語，就是互相談話，你不要以為這個《論語》有什麼高深的意思，就是大家這兒談論的語言；是不加造作地、很自然地在那兒互相問答、互相討論這一些個問題，所以這叫《論語》。《論語》裏邊，講到很多做人的道理，看我們做人應該怎麼樣做？都是講這些個問題。「學而第一」：「學而」，就是要學；這是《論語》的第一篇，談論的都是「學問」方面的問題。

(一)子曰。學而時習之。不亦說乎。有朋自遠方來。不亦樂乎。人不知而不愠。不亦君子乎。

「子曰」：子，就是指「孔子」、「孔老夫子」；夫子，中國古來稱「老師」為「夫子」。「子曰」，就是說：「這是我們老師說的話。」我們的老師，就是孔子。孔子，就是 Confucius。

「學而時習之」：學習學問，要時常溫習它。你若時常溫習它，就會從舊的道理裏頭，領悟出新的道理來；「不亦說乎」：這「說」字，讀做「悅」，就「喜悅、高興」。這樣子，不是很教人高興嗎？

「有朋自遠方來」：有朋友從遠方來。來幹什麼呢？這不是來盡玩、盡鬧，是來共同研

### Chapter 1 : Xue Er (To Learn)

In the Chinese title of *The Analects* (Lun Yu), the character 論 means 'to discuss a certain matter' and is, therefore, pronounced as lùn (fourth tone) and not lún (second tone). You should not think that the subject matter is deep and profound, for this text is merely a record of the dialogues between Confucius and his students, which took place in a very casual and spontaneous atmosphere. *The Analects* deals with numerous principles that teach people about proper conduct, as well as other related issues. The first chapter Xue Er, which means 'to learn', discusses topics pertaining to knowledge and learning.

**(1) Confucius said, "To learn and constantly revise and apply what has been learned, isn't that also gratifying? When fellow students from faraway places gather here, isn't it also a delight? If one does not feel any resentment when not accorded due recognition by others, isn't one also an exemplary person?"**

**Confucius said.** The character 子 (zǐ) refers to Confucius or Old Master Kong. A form of address for teachers in ancient China, the term 夫子 (fū zi) appears frequently in **The Analects**. It actually means "These were the words spoken by our teacher," whereby 'our teacher' refers to Confucius.

**To learn and constantly revise and apply what has been learned.** In acquiring knowledge, one should constantly revise what one has learned. Constant revision allows you to gain new insights into existing principles. **Isn't that also gratifying?** The character 說 is pronounced as 悅 (yuè), which means 'joy' or 'happiness'. Wouldn't it be a cause for happiness to learn in this way?

**When fellow students from faraway places gather here.** When classmates or friends from various distant places gather together, the purpose is not to make merry and have fun but rather, to engage in group-study and improve their moral cultivation. **Isn't it also a delight?** The character 樂 (lè) means 'happy' or

究功課、增長道業的。「不亦樂乎」：這「樂」字，是「快樂」；有朋友從遠方來和我一同研究、學習，這不是很令人快樂嗎？這是孔子這麼說的。

你們聽我講的，有什麼地方還沒有聽明白，現在可以問，現在還有一點時間；或者你們自己覺得應該有更好的講法，也提出來告訴大家。這也是「論語」，我們講的是現在的「論語」；他們是過去的「論語」。所以誰都可以發表意見，不要在那兒不發佈施心。都沒有意見啊？

「人不知而不慍」：慍，就是「慍怒、發脾氣」。這個「知」，就是「認識」recognize。這個問題，就是他自己很有學問、很有德行，但是沒有人認識他，nobody recognizes him。好像他是一個很有道德、很有學問、very famous professor(很有名的教授)，到一個地方，沒有人認識他，大家也都對他很冷淡的。這一般人差不離的，就受不了；受不了，就會發脾氣了！內裏頭就不高興了：「趕快走！你們簡直的——你們這雜誌盡罵我，我不看了！」其實說道理的，並不是罵某一個人，他就發脾氣了，這叫「慍」了。認識和不認識、了解不了解，自己都沒有問題的，都沒有脾氣，這叫「人不知而不慍」。「不亦君子乎」：這不就是一個很有德行的君子嗎？「慍」，就是生煩惱了、發脾氣了、慍怒了！這個「慍」，有點在臉上顯出發脾氣，還沒有怎麼說出來，所以旁邊有個豎「心」嘛！它是在心裏頭很不高興的，或者就氣得發狂了！

(二)有子曰。其為人也孝弟。而好犯上者鮮矣。不好犯上。而好作亂者。未之有也。君子務本。本立而道生。孝弟也者。其為人之本與。

「有子曰」：有子說了。有子，是孔子的學生，姓有，名若。說「有若似聖人」，就是認為他的器度、樣子，很像孔子；所以他也是個有學問、有道德的人。他說什麼呢？

☞待續

‘delighted’. “If my friends from afar come and study with me, I would be absolutely delighted,” Confucius said.

Right now, we still have a bit of time. If there is anything about the lecture that you don’t understand, you may ask questions; or if you feel that you have a better explanation, please speak up and share with everyone. This is also a *lun yu* (discussion). Our discussion today is a modern-day *lun yu*, whereas theirs was a *lun yu* held in the past. Anyone can express his or her views, so don’t hold back on sharing your thoughts. Nobody has opinions to offer?

**If one does not feel any resentment when not accorded due recognition by others.** The character 慍 (yùn) means ‘angry’ or ‘lose one’s temper’, while the character 知 (zhī) means ‘recognize’. This problem arises when a person is very learned and has highly virtuous conduct but nobody recognizes him. For instance, there may be a very famous professor with great learning and of high moral character who goes to a place where nobody recognizes him and everyone gives him the cold shoulder. Most ordinary people would not be able to accept this and would naturally lose their tempers. Harboring such unhappiness, the professor thinks: “I’m getting out of here. This is just too much—your magazine keeps criticizing me. I can’t stand it anymore!” Actually, in principle, the magazine is not criticizing any particular person, yet he takes it personally.

**Does not feel any resentment.** Even if other people fail to recognize or understand one, there is no resentment felt and one is perfectly fine with the situation. This is the meaning of this line.

**Isn’t one also an exemplary person?** Such a person is really an exemplary person with virtuous conduct, isn’t he? The character 慍 (yùn) means to give rise to afflictions, to lose temper or to be irritated. Such anger is not expressed outwardly but there is a faint hint on the person’s countenance that he is seething with rage. This explains why 慍 has a vertical ‘heart’ character as the left radical.

(2) Youzi said, “A person who practices filiality and fraternal respect but who tends to oppose his superiors is rare indeed! A person who is not fond of opposing his superiors but who is inclined to stir up trouble is unheard of. An exemplary person devotes himself to the fundamentals. Once these are established, the moral principles will come forth. Therefore, filiality and fraternal respect are probably the fundamentals of humanity?”

**Youzi said.** Youzi, a student of Confucius, spoke these words. His family name was You and his formal name was Ruo. It was said that “You Ruo resembled the Sage” because his personality and mannerisms were similar to those of Confucius. He was also a learned and moral person. Now, what did he say?

☞To be continued