

# 《論語淺釋》 (續)

## The Analects of Confucius (Continued)

宣化上人講 Lectures by Venerable Master Hua

楊維光、劉年聰 英譯 Translated into English by Yong Wei Kwong and Liew Yen Chong



### 【學而第一】

「其爲人也孝弟」：這個「弟」，是「悌」，不讀做「兄弟」的「弟」。悌，就是「友愛兄弟、恭敬長輩」。孝，就是「孝順父母」。這個人既孝且悌，但是怎麼樣呢？「而好犯上者」：但是他卻喜好冒犯長上；犯，就是「言語衝撞，態度也不恭敬」。「未之有也」：這是沒有的事！這種事不會發生的！

「不好犯上」：說他不會冒犯長上、不會沒禮貌，「而好作亂者」：但是他卻是個喜好作亂的、會做壞事，殺人、放火、搶劫什麼的。「未之有也」：這也不會有的，這不可能的！

「君子」：君子，是有道德、有道心的人。有道德、有道心的君子，「務本」：他很注重做人根本的道理。因爲「本立而道生」：你根本立得住了，做人的道也就生出來了。那麼做人的根本是什麼呢？這接著就說了，「孝弟也者」：這種孝順父母和恭敬長輩的美德；也者，就「這種事、這種道理」。「其爲人之本與」：這應該就是做人的根本吧？這個「其」，是推測的疑問詞，就「大概是」；這是有子的推測，說，這大概是做人的根本道理了？

（弟子問什麼，但聽不清楚）哪一句？

（弟子：「本立而道生。」）你根本立得住了，做人的道就會明白、就會生出來了。這個「道」，就是「做人的道」；孔子所講的，都是講「做人」的道，不是講「修道」的道。

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

**A person who practices filiality and fraternal respect.** The character '弟' is pronounced as 'tì' and not 'dì'. It means to love one's brothers and respect one's elders. The character '孝' (xiào) means to be filial to one's parents. This person is both a filial son and a good brother, but what does he do? He **tends to oppose his superiors**. He delights in offending his superiors. The character '犯' (fàn) means 'to retort in speech and be disrespectful'. **Is rare indeed.** Such a thing would not happen.

**A person who is not fond of opposing his superiors.** As for a person who does not affront nor show disrespect to his superiors, **but who is inclined to stir up trouble** such as committing murder, arson, robbery and all manner of bad things, this **is unheard of**. It is also impossible.

**An exemplary person**, defined as an individual with moral virtue and who possesses a mind set on morality, **devotes himself to the fundamentals**. He pays attention to the basic principles of being a person because **once these are established, the moral principles will come forth**. When the fundamentals are in order, the principles of being a person come to light. What, then, are the fundamentals of being a person? This is explained in the following lines. **Filiality and fraternal respect**, these beautiful virtues of being filial to one's parents and showing respect for one's elders, **are probably the fundamentals of humanity**. Are these not the fundamental qualities of being a person? Here, the character '其' (qí) is an interrogative adverb that denotes conjecture and means 'probably' or 'presumably'. This was Youzi's hypothesis.

**Disciple:** ..... [question inaudible]

**Venerable Master:** Which line are you referring to?

**Disciple:** "Once the fundamentals are established, the moral principles will come forth."

**Venerable Master:** This means that when your roots and foundation are firm enough, you will naturally understand how to behave as a human being. Whenever Confucius talked about the '道' (dào), he was referring to moral behavior, not cultivation of the Way.

你們若不問我，等下個禮拜我再講的時候，我要提出來問你們了！要抽籤的。到那時候你不會講，不給我複出來，差了一點，我就和你要打一架。所以現在你不懂，要趕快問！我那時候，不知道我會叫誰來給我複講的。每逢我講，提前要有兩個人複講的；你若不怕抽到，不怕我叫你複講，那就不注意一點也可以。

### (三) 子曰。巧言。令色。鮮矣仁。

「子曰」：孔子說了。假設有這麼一個人，這個人怎麼樣呢？他「巧言」：說話總是說得很巧妙；很巧妙，就不是用直心，專說好聽話。「令色」：臉色裝得和藹可親的樣子。「鮮矣仁」：鮮，讀做「險」，是「少」的意思，很少仁慈心。這是孔子的批評，說這種人很少有真正的仁慈心！

(四) 曾子曰。吾日三省吾身。為人謀。而不忠乎。與朋友交。而不信乎。傳。不習乎。

「曾子曰」：曾子說了。曾子，他姓曾，名參；他和他的父親曾皙，都是孔子的學生。這個曾子的資質不是最聰明的，孔子說他「參也魯」，是愚魯的；可是他是個很用功的好學生，也是很孝順的，所以孔子就把《孝經》傳授給他。曾子說，「吾日三省吾身」：我每天都拿三件事來自我反省。反省，就那麼自己想一想，自己考察考察自己的行為是對、是不對？

「為人謀」：謀，是「謀劃」，就「做事情」；我幫人家做事情。「而不忠乎」：我是不是很忠實？有沒有盡力了？就問問自己。「盡己之謂忠」，忠，就是盡力了，不隨隨便便的。

「與人交」：我和別人交往、做朋友，「而不信乎」：我是不是講誠信、是不是有信用？

待續

If none of you have any questions to ask me, then it will be my turn to ask you in the lecture next week! We'll draw lots for this. By then, if you don't know how to answer or can't repeat the explanation, I will have a fight with you. We'll have a fighting match. So, if you don't understand any section of the text, quickly ask now. I'm not sure whom I will pick to repeat the explanation. In every lecture, we'll first call upon two people to do the repetition. If you aren't afraid of being selected, then it is fine to be slightly inattentive.

(3) The Master said, "People who use flowery language or put on appearances are seldom humane!"

**The Master said.** Confucius cited a hypothetical person who used flowery language and whose speech was so pleasing and charming. Always uttering sweet words to people is an indication of a crooked intent. This person was also fond of putting on appearances, pretending to be very kind and affable. **Are seldom humane.** The character '鮮' is pronounced as 'xiǎn', meaning 'few' or 'rare'. Confucius criticized such individuals, for very few of them are truly humane and kind-hearted.

(4) Zeng Zi said, "Everyday, I reflect upon myself on three aspects: In rendering services to others, have I been honest and faithful? When interacting with fellow students and friends, have I been trustworthy? As for the teachings imparted to me by my teacher, have I revised them thoroughly?"

**Zeng Zi said.** These words were spoken by Zeng Zi. His family name was Zeng and his formal name was Shen. Both he and his father, Zeng Xi, were Confucius' students. As Zeng Zi was not of strong intellect, Confucius once remarked, "Shen is lǔ (魯 slow or not smart)." However, he was very hardworking and very filial. This was why Confucius imparted to him the teachings of *The Classic of Filial Piety*. Zeng Zi said, "Everyday, I reflect upon myself on three aspects." He made introspections on three areas everyday. To reflect or introspect is to think about oneself and examine whether one's behavior has been right or wrong.

**In rendering services to others.** The character '謀' (móu) means to make plans and assist others in their undertakings. **Have I been honest and faithful?** He asked himself whether he had acted in good faith and tried his best. As the saying goes: "To exert one's best effort is called faithfulness". The character '忠' (zhōng) means to put in every effort and not be slipshod.

**When interacting with fellow students and friends.** When I make friends and interact with others, **have I been trustworthy?** Was I trustworthy and did I keep my promises?

To be continued