

《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】

所以「賢賢易色」，就是你能把好美色那種的欲念，改成好賢而有德的人，那就好了。這要怎麼樣呢？你要先「事父母能竭其力」：事，就是「事奉」；就是來照顧父母。照顧父母能竭其力，你要竭盡上你的力量，盡你的所能，來供養父母。「事君能致其身」：若事奉君；奉，就是「供奉」。事奉君上，你能以把自己的身心性命，都交給皇帝。因為那時候是君主時代，能這樣，就是一個忠臣；所以事君能致其身，為國宣勞，為老百姓來服務。「與朋友交」：和朋友交往，「言而有信」：說出來的話，一定要重然諾、要有信用，不要馬馬虎虎的、不要打妄語。你若打妄語，人家再不相信你了，所以「與朋友交，言而有信」，說出的話，是真實不虛的。

「雖曰未學」：雖然有人說他沒有讀過書，沒有去從事學業研究。可是「吾必謂之學矣」：這是子夏下個決定字。我一定說這個人是有學問的人，他是學過了！他若不學過，他不會這樣的；所以「吾必謂之學矣」，這是決定詞，我一定說他是學過的，一定說他是有學問的人！

(八)子曰。君子不重則不威。學則不固。主忠信。無友不如己者。過。則勿憚改。

下面這一段說學問，這就是接著前邊那一段，前邊是講「學」；所以「學而」這一章，都是包括在「學問」之內的談

Chapter 1: Xue Er (To Learn)

Therefore, the first line of this section says that if you were able to convert your thoughts of desire for beautiful forms into appreciation for kind and virtuous people, it would be excellent. How is this accomplished? First and foremost, a person has to perform his best in supporting his parents' needs. The character 事 (shì) means 'serve' or 'support', as in taking care of your parents. In making offerings to your parents, you put in every effort to the best of your ability. Offer up his life in service to the ruler. This means offering your services to the sovereign, toiling for the country and serving the people. During the days of the monarchy, if you were able to lay down your life for the emperor, then you were considered a loyal subject. And act in good faith when interacting with his friends. In associating with your friends, you must be truthful and keep your promises. Don't be casual and tell lies. If you are flippant and tell lies, then people will not believe you anymore. What you say must be true and not false.

Then even though he is said to be uneducated. People may say that he has never received any education or is not involved in academic research, but I would still consider him a learned person! Here, Zixia declares: "I am convinced that this person is learned and educated, for otherwise, his character would not be as such!" This is an affirmative statement.

(8) The Master said, "A gentleman who does not behave respectfully will not be dignified, hence his learning is only superficial. Focus on sincerity and trustworthiness; do not associate with individuals who are morally worse than you. If mistakes are made, do not be afraid to correct them."



論。

「君子不重」：君子若不自己尊重自己、不自己重看自己。尊重自己，並不是驕傲；就是自己很謹慎、很小心，不是那麼馬馬虎虎、慌慌張張地。要很慎重其事地，做什麼事，都恭恭敬敬、不能馬馬虎虎地；你若不把自己看重了，不尊重自己，你做什麼事，不重視這個事，「則不威」：你就沒有一種威德；沒有威德，人家就會輕看你。「學則不固」：那麼你所學的東西，都是馬馬虎虎的，不會有堅固的基礎，也就是不會有真正的學問。

「主忠信」：「重」，要怎麼樣呢？要「主忠信」。忠以持久，信以待人；對什麼事情，都要謹慎其事，盡上我的忠心；信，也不要對任何人失去信用，令人不相信。「無友不如己者」：所交的，不要是個壞朋友；就是不要交壞朋友。「不如己」，並不是說學問不如己、或者道德不如己；就是一切的品德都不如自己的「損友」。你不要交那種壞朋友，那和自己不是志同道合的；因為「道不同，不相為謀」，大家志趣都不一樣，你交這麼個朋友做什麼呢？所以「無友不如己者」，你不要交壞過自己的那種朋友，自己或者就更壞了！比你更壞的朋友，你不要交他。

「過。則勿憚改」：你無論有什麼過錯，不要怕改。所以我們佛教裏講懺悔，懺悔就是「改過」，就是「痛改前非」；就是很坦白、很自然地，要對大家來懺悔。這是一個最好的方法，一個最能收拾自己貪、瞋、癡、慢、疑的好辦法；所以大家對這一點，要特別注意。

今天就講這麼多。我講的若不對，你們大家有什麼意見，可以提出一個新鮮的道理來告訴我。我講的也不一定都正確，你們不要都相信我的話；或者有騙你們的地方，都不一定的。但是你們會這樣想，我不會這樣說；我不會誠心想要欺騙你們！我是用我很直的心，來同你們大家講《論語》、講佛經，都是用直心來同你們講的。OK！

☞待續

This passage talks about knowledge and is a continuation from the preceding passage on learning. Therefore, the discussions contained in this chapter Xue Er pertain to learning and the acquisition of knowledge.

A gentleman who does not behave respectably. Take, for example, a gentleman who does not have any self-respect and demeans himself. To have self-respect does not mean to be proud. Rather, it refers to being cautious and prudent, and not being irresponsible or flustered. In whatever you do, be respectful and circumspect; otherwise you will not be dignified. You will lack a kind of awesome virtue and people will look down on you. Hence his learning is only superficial. That means you do not possess true and actual knowledge because whatever you have learned is only perfunctory and lacks a solid foundation.

What, then, must you do to have self-respect? You have to focus on sincerity and trustworthiness. Maintain a steadfast attitude by being sincere; be trustworthy towards others. In whatever you do, adopt a cautious approach and be totally devoted in your undertakings. Do not give cause for anybody to lose his confidence in you. Do not associate with individuals who are morally worse than you. This does not refer to people who are weaker than you in terms of knowledge or moral virtue. It refers to those 'undesirable friends' whose moral traits are worse than yours in every way. Do not befriend them as they do not share your goals and aspirations. Since you and the other party are 'on divergent paths, you have nothing to do with each other'. Why do you want to be acquainted with such individuals if both of you have different ideals? By associating with people who possess more negative traits than yourself, you might end up even worse off than before! Distance yourself from them.

If mistakes are made, do not be afraid to correct them. Whatever faults and shortcomings you have, do not hesitate to make amends. That is why Buddhism teaches about 'repentance', which is to earnestly repent and reform your mistakes in front of everyone in a very straightforward and natural way. This is the most effective method to get rid of your greed, hatred, delusion, arrogance and doubts. All of you should pay special attention to this point.

That is all that we will cover for today. If you feel that I have not explained correctly, please let me know your alternative views. It is not for sure that what I say is absolutely correct, so don't believe my words. I may have deceived you in certain areas. You may think so, but I will not deceive you intentionally. I use a straight mind to lecture to you on *The Analects* and the Buddhist Sutras. Okay!

☞To be continued