

## 《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】

「讓」：就是「謙讓」，無論什麼事情，他不和人奪權、不和人爭、不和人吵；他總是一樣，你歡喜，他就讓給你，不和任何人爭，這是「讓」。「以得之」：他有「溫、良、恭、儉、讓」這五種的美德，這五種的力量感動人，誰都和他說真話、說老實話；所以才能得到人家政治確實的情況，得到實情。

然後他又再解釋一遍，說「夫子之求之也」：我們這個老夫子，他就算是求；之求，是他「的求」；「之也」的「之」，是「那個事情」，指「政治的問題」。「其諸異乎」：他和一般的人不同。「人之求之與」：那一般人求的方法，死乞白賴地用手段，向人套取情報；他和一般的人不同的，他是用「溫良恭儉讓」這種感化力，把人感化得五體投地，感化得人家都向他說真話，所以他能得到這種真實的情形。

(十一)子曰。父在觀其志。父沒觀其行。三年無改於父之道。可謂孝矣。

這一篇，孔子說看一個人孝不孝，你觀察他的行為，就知道他是一個真孝、是一個假孝。「子曰」：這是孔夫子說的。「父在觀其志」：父母在的時候，你觀察觀察他的志向是在什麼地方？他是不是能順承父母的志願，去效法父母這種善的行為？當然這個父母若不善，你就不必學他的不善。譬如父母是做強盜的，你也學去做強盜，那就是不孝了。就是看看父、母這個志願在什麼地方？「父沒觀其行」：父沒，就是父親、

## Chapter 1: Xue Er (To Learn)

The character '讓' (ràng) means 'humble' and to yield to others. Regardless of the situation, he never vied for power and never quarreled or fought with people. His attitude was that if somebody liked something, he would let him have it. **It was by virtue of these qualities that he acquired this knowledge.** He possessed the five excellent virtues of gentleness, kindheartedness, respectfulness, frugality and humility. The power of these five qualities touched people deeply so that everyone spoke true and actual words to him. This explains how he was able to obtain true information pertaining to the administrative functions of the various states.

He then elaborated further, saying, "**His manner of seeking such information.**" The term '之求' (zhī qiú) refers to the Old Master's way of seeking, while '之也' (zhī yě) refers to 'that matter' or specifically, the issue of governance. **Is different from.** He differed from ordinary people. **The methods generally employed by other people, isn't it?** People, in general, would linger around their sources and use all sorts of humiliating techniques to extract information from them. Confucius, being a unique individual, used the power of gentleness, kindheartedness, respectfulness, frugality and humility to influence and convince other people such that they willingly told him the facts, thus enabling him to see the true picture.

(11) The Master said, "When a person's father is alive, observe that person's aspirations. When his father is dead, observe his conduct. After three years, if he does not deviate from his father's path, he can be said to be filial indeed!"

In this section, Confucius tells us how to judge whether a person is filial or not. By observing his conduct, you can tell whether he is truly filial or just putting on an act. **The Master said.** This was spoken by Confucius. **When a person's father is alive, observe that person's aspirations.** When a person's parents are still alive, observe where his ambitions lie. Is he able to accommodate his parents' wishes and emulate their benevolent conduct? Of course, if his parents are not benevolent, then he shouldn't learn from them. For example, if the

母親死了之後；觀其行，看看他的行為是怎麼樣？等到他父親死了之後，你再觀察觀察他的行為。「三年無改於父之道，可謂孝矣！」：若等到三年，還是和他父親在生時的嘉言懿行那麼樣去做去，不改變他父親這良好的作風，這就可以說他是個孝子了。

所以這個地方，一般食古不化的老學者就說：「啊！要照著他父親那樣學。」我方才沒說？若照他父親那樣學，他父親是一個做強盜的、吸鴉片煙的、販毒的，那麼他也要學吸鴉片煙、販毒啦？也學每一種事情都不守規矩啦？不是這樣的！就是要效法他先人的美言、美德，他們好的地方；不好的地方，還一樣要改了它！所以你要能效法他們好的地方。

(十二)有子曰。禮之用。和為貴。先王之道。斯為美。小大由之。有所不行。知和而和。不以禮節之。亦不可行也。

「有子曰」：有子，也是孔子的弟子。就說了，「禮之用」：這個禮序、禮節、禮貌；之用，它的用途是什麼呢？「和為貴」：是應該和藹可親的，對誰都很和氣的，不剛強、不驕傲，沒有貢高我慢那個樣子，這是說「以和為貴」。

「先王之道，斯為美」：先王所行的至德要道，也就是這個「和為貴」，和禮「和」，這是最好的了！聖人以禮制欲，能以克己復禮，天下歸仁了，所以「先王之道，斯為美」。

「小大由之」：不論小事、大事，都可以照這樣去做去；小的事體上、大的事體上，都可以照這樣去做，不違背這個「和為貴」的道理。「和為貴，忍為高」，小事大事，都可以按著這個規則、這個方法去做去。「有所不行」：雖然按著「和為貴」的道理去做，但是也有行不通的時候。

offspring of a bandit couple were to follow in their footsteps and become a bandit himself, that would be unfilial. Just take a look at what the parents aspire to. **When his father is dead, observe his conduct.** Upon the death of his parents, take a look at his conduct and how he behaves. **After three years, if he does not deviate from his father's path, he can be said to be filial indeed!** If three years have passed and he still acts according to his father's fine words and deeds and does not change his father's benevolent way of doing things, then it can be said that he is a filial son.

With regard to this point, most of those unreasonable folks would assume: "Oh! A person must follow his father's example." Didn't I just explain it? If a person's father is a bandit, an opium smoker or a drug trafficker, does it mean that he should also learn from his father and break the law in whatever he does? It is not like that! One should learn from the fine words and good deeds of one's forbears. Should there be any undesirable traits, one should correct them all the same! Therefore, you should emulate only the good characteristics.

(12) Youzi said, "Among the functions of the propriety, the promotion of harmony is the most important. Excellence in the doctrines of the ancient sage-kings lies within the aspect. It is the basis on which all matters, great or small, are accomplished. However, there are limitations. To promote harmony for the sake of harmony without subjecting it to the regulation of the propriety is also not to be done."

Youzi, another disciple of Confucius, said, "Among the functions of the propriety. As for the rules governing hierarchy, decorum and etiquette, what are their uses and functions? **The promotion of harmony is the most important.** One ought to be friendly and approachable to everyone and not display a stubborn and arrogant attitude. In other words, harmony is the most important.

**Excellence in the doctrines of the ancient sage-kings lies within the aspect.** The essential path of utmost virtue that the ancient sage-kings followed was none other than the principle of living in harmony in accordance with the propriety. This is the best method! The sages made use of the propriety to overcome their desires and were able to restrain themselves and restore their sense of propriety so that the whole nation returned to humaneness. It is for this reason that their doctrines are considered excellent.

**It is the basis on which all matters, great or small, are accomplished.** Whether it is a small matter or big matter, everything can be accomplished by this method. Both minor and major issues can be resolved according to the principle of 'harmony is the most important.' As the saying goes: "Harmony is the most important; forbearance is the loftiest." Regardless of the scale of things, we can make use of these rules and guidelines. **However, there are limitations.** Although one may abide by this principle, there are times when it may not be practical.

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To be continued