

《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】

「知和而和」：你知道應該和了，知道怎麼樣「和為貴」了，所以更應該要和。「不以禮節之」：這還要用禮來衡量這個問題對不對、合不合理？於這種禮貌、這種禮序、這種禮節合不合？節之，就是來比較一下、來看一看，用禮來給它算一算。你如果不用禮到這個規則法度上，「亦不可行也」：這還是不可做的，行不通的。所以一切都要循禮，循序漸進，要不違背這種禮儀；所謂「禮儀三百，威儀三千」。這個禮的方法，不可以違背的，這是禮的用；它的用，就是「和為貴」。

《論語》，就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》這裡邊講到很多的做人的道理，看我們做人應該怎麼樣做，都是講的這些個問題。看看人的品德怎麼樣、人的思想怎麼樣，是不是正確的？這個人是不是盡打妄語、是不是很驕傲的、是不是一個忘本的人？接下來這一段，就是說的這個。

(十三) 有子曰。信近於義。言可復也。恭近於禮。遠耻辱也。因不失其親。亦可宗也。

這段《論語》，你們看上來，都覺得懂不懂？今天我這教的方法又變一變，讓你們先來講，看看你們的智慧怎麼樣？首先，要找一個有學問的講。我們這裡頭有學問的，這果普是一個Berkeley大學的博士，你先來講一講看看！怎麼樣？Ok？到這兒來講。

是對、是不對啊？有什麼意見提出來，我們大家討論一下。我們這是大家互相研究學問，互相交換智慧。不要沒有擇法眼，無

Chapter 1: Xue Er (To Learn)

To promote harmony for the sake of harmony. Since you appreciate the importance of harmony and the way to attain harmony, you should promote harmony all the more. **Without subjecting it to the regulation of the propriety.** It is necessary to exercise propriety in order to gauge whether an issue makes sense or not, whether it accords with principle, and whether it conforms to the rules of hierarchy, decorum and etiquette. **Subjecting to regulation** is to use propriety as a basis for comparison and assessment. If you do not apply propriety to these rules and guidelines, it **is also not to be done.** It ought not to be done then. Hence, all matters should be carried out according to propriety, and progress gradually in a natural order without defying protocol. As the saying goes: “There are three hundred protocols and three thousand sets of dignified manners.” The methods employed in the rules of propriety cannot be violated, for their most important function is to sustain harmony.

The Analects is entitled as such because it is a collection of the dialogues between Confucius and his students. It sets out numerous principles of being a proper person and discusses issues relating to how we should conduct ourselves as human beings. It also provides an assessment of the rights and wrongs of human character and thought. Is a person always telling lies? Is he full of pride and arrogance? Is he an ungrateful fellow? The following passage discusses these topics.

(13) Youzi said, “When faithfulness is akin to righteousness, one’s words can stand up to scrutiny. When respect is in line with propriety, one is far from shame and disgrace. By drawing near to those who possess such virtuous conduct, one is worthy of emulation.”

After reading it through, do all of you understand this passage of the Analects? Today, I am going to change my method of teaching. I’ll let you do the explanation first so as to assess the level of your wisdom. First, we’ll get a learned person to speak. Among the scholarly people here, Guo Pu has a doctorate from UC Berkeley. You shall be the first to explain. How about that? Okay? Come up here and talk.

Was the explanation correct or not? Please voice your opinions so

論某一個人講某一種的學問，有的時候是不是講得圓滿？是不是講得有缺點？或者有特別的新的看法？

你講的，我沒聽見你講什麼。那「言可復也」怎麼講？「信近於義，言可復也」，英文怎麼說？果普！你說這「言可復也」怎麼講？這不可以馬馬虎虎就過去。果華！你說怎麼講？你出來講一講！你大約不會害怕吧？因為恒德寫字，已經做了很多工了！不要客氣、不要客氣！

【恆蓮師講解】

「有子說，如果跟人家講信義——就是講信用的時候，能夠依照著義理去做，就是依照對的方法去做的話，那你所說的話，人家就會相信。因為有時候，我們說跟人家『一諾千金』，跟人家定什麼條約的話，你就要照你所說的那些話去做；可是那要合乎禮節、合乎義理。譬如說，你如果跟壞人、跟那些不好的人，你也跟他定那些條約，但是不跟著義理去做的話，那就不應該去做。

『恭敬於禮，遠恥辱也』：這是說，你雖然是對人要很恭敬、要很謙虛，可是也是要按著禮來做，因為你如果太謙虛的話，有時候會變成諂媚，失去自己的自尊心，或者不尊重自己，就一味地去討好人家，這樣也不是合乎中道的。如果說一味討好人家的話，人家看你就好像到處都是拍馬屁的、到處都是要捧人家，這從君子的眼中看起來，就好像自討侮辱一樣。

『因不失其親，亦可宗也』：我們要常常親近善知識，跟著善知識去學習。跟著他去學習的話，就好像『近朱者赤，近墨者黑』；你跟著好的人、好的榜樣去學習的話，那當然你也會慢慢的學好。當你學好的話，其他的人，也自然會來親近你。」

大家認為他們三個人講的，是誰講的比較圓滿一點？嗯？這第三個人沒有講，噯！我請你們答覆我的問題。

（女弟子：「『信近於義』，大概的意思就是說，如果你跟人家有約定、有信用，應該要按照禮節、應該按照義來衡量。」）

☯待續

that we can all discuss together. We are here to investigate the teachings together and mutually exchange wisdom. You must possess Dharma-selecting vision. For any topic that is spoken by anybody, are there times when the explanation is not perfect? Are there any flaws? Or are there any unique and alternative views?

I did not hear what you said just now. How do you explain the sentence **“When faithfulness is akin to righteousness, one’s words can stand up to scrutiny”**? How do you render it in English? Guo Pu! How would you explain it? You cannot just gloss over it like that. Guo Hua! What do you make of it? Come up here and tell us! You are probably not afraid, are you? As the notetaker, Heng De has done too much work already. Come on! Don’t stand on ceremony!

[Dharma Master Heng Lian’s Explanation]

When faithfulness is akin to righteousness, one’s words can stand up to scrutiny. Youzi said that if a person emphasized faithfulness and righteousness when interacting with others – meaning that he was able to abide by the principles and correct procedures while acting in good faith – then people would believe his words. On occasions when we make promises or enter into agreements with others, we must carry out what we have promised but it must be in accord with protocol and principle. For example, you may enter into a pact with bad people or scoundrels, but if things are not done according to principle, then you shouldn’t proceed with them.

When respect is in line with the rites, one is far from shame and disgrace. This is to say that even though you are required to be respectful and humble towards others, you ought to conduct yourself in accordance with the rites. This is because if you are overly humble, you may, at times, appear as a flatterer and thereby lose your self-respect. Or you may belittle yourself in an attempt to please others – this is also not being in accord with the Middle Way. Attempts to ingratiate yourself with people may give them the impression that you are a sycophant. In the eyes of a gentleman, this is no different from self-ridicule.

Because he doesn’t let down those who are close to him, he becomes an example for others to look up to. We should always draw near to Good-knowing Advisors and learn from them, which corresponds to the idiom: “One who handles vermilion will be stained red; one who touches ink will be stained black.” If you associate with good people and model yourself after them, it is for sure that you will gradually learn to be good as well. Once you have learned to be a good person, other people will naturally want to draw near to you.

Among the three speakers, whose explanation do you think is the best? Eh? The third person did not say anything? Hey! Could you all please answer my question?

[Female disciple: Regarding the line **“When faithfulness is akin to righteousness”**, ”, the general meaning is that if you were to enter into an agreement with somebody, you ought to abide by the agreement but also in accord with the rules of protocol and righteousness.]

☯To be continued