

論語 學而 1-9

► 文本及注音

子曰：「學而時習之，不亦說(yuè)乎？有朋自遠方來，不亦樂(lè)乎？人不知而不慍(yùn)，不亦君子乎？」

有子曰：「其為人也孝弟(tì)，而好犯上者，鮮(xiǎn)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(tì)也者，其為仁之本與(yú)！」

子曰：「巧言令色，鮮(xiǎn)矣仁！」

曾子曰：「吾日三省(xǐng)吾身：為人謀而不忠乎？與朋友交而不信乎？傳(chuán)不習乎？」

子曰：「道千乘(shèng)之國：敬事而信，節用而愛人，使民以時。」

子曰：「弟(dì)子入則孝，出則弟(tì)，謹而信，汎(fàn)愛眾(zhòng)，而親仁。行有餘力，則以學文。」

子夏曰：「賢賢易色，事父母能竭其力，事君能致其身，與朋友交言而有信。雖曰未學，吾必謂之學矣。」

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(dàn)改。」

曾子曰：「慎終追遠，民德歸厚矣。」

讀論語孟子法 據清仿宋大字本補。

程子曰：「學者當以論語孟子爲本。論語孟子既治，則六經可不治而明矣。讀書者當觀聖人所以作經之意，與聖人所以用心，聖人之所以至於聖人，而吾之所以未至者，所以未得者。句句而求之，晝誦而味之，中夜而思之，平其心，易其氣，闕其疑，則聖人之意可見矣。」

程子曰：「凡看文字，須先曉其文義，然後可以求其意。未有不曉文義而見意者也。」

程子曰：「學者須將論語中諸弟子問處便作自己問，聖人答處便作今日耳聞，自然有得。雖孔孟復生，不過以此教人。若能於語孟中深求玩味，將來涵養成甚生氣質。」

程子曰：「凡看語孟，且須熟讀玩味。須將聖人言語切己，不可只作一場話說。人只看得一書切己，終身儘多也。」

程子曰：「論孟只剩讀着，便自意足。學者須是玩味。若以語言解着，意便不足。」

或問：「且將論孟緊要處看，如何？」程子曰：「固是好，但終是不浹洽耳。」

程子曰：「孔子言語句句是自然，孟子言語句句是事實。」

程子曰：「學者先讀論語孟子，如尺其權衡相似，以此去量度事物，自然見得長短輕重。」

程子曰：「讀論語孟子而不知道，所謂雖多，亦奚以爲。」

論語集注卷一

學而第一 此爲書之首篇，故所記多務本之義，乃人道之門、積德之基、學者之先務也。凡十六章。

子曰：「學而時習之，不亦說乎？」說，悅同。○學之爲言效也。人性皆善，而覺有先後，後覺者必效先覺之所爲，乃可以明善而復其初也。習，鳥數飛也。學之不已，如鳥數飛也。說，喜意也。既學而又時時習之，則所學者熟，而中心喜說，其進自不能已矣。程子曰：「習，重習也。時復思繹，浹洽於中，則說也。」又曰：「學者，將以行之也。時習之，則所學者在我，故說。」謝氏曰：「時習者，無時而不習。坐如尸，坐時習也；立^{〔一〕}如齊，立時習也。」有朋自遠方來，不亦樂乎？樂，音洛。○朋，同類也。自遠方來，則近者可知。程子曰：「以善及人，而信從者衆，故可樂。」又曰：「說在心，樂主發散在外。」人不知而不愠，不亦君子乎？愠，紆問反。○愠，含怒意。君子，成德之名。尹氏曰：「學在己，知不知在人，何愠之有。」程子曰：「雖樂於及人，不見是而無悶，乃所謂君子。」愚謂及人而樂者順而易，不知而不愠者逆而難，故惟成德者能之。然德之所以成，亦曰學之正、習之熟、說之深，而不已焉耳。○程子曰：「樂由說而後得，非樂不足以語君子。」

有子曰：「其爲人也孝弟，而好犯上者，鮮矣；不好犯上，而好作亂者，未之有也。弟好，

〔一〕立，原作「立」，據清仿宋大字本改。

皆去聲。鮮，上聲，下同。○有子，孔子弟子，名若。善事父母爲孝，善事兄長爲弟。犯上，謂干犯在上之人。鮮，少也。作亂，則爲悖逆爭鬪之事實。此言人能孝弟，則其心和順，少好犯上，必不好作亂也。君子務本，本立而道生。孝弟也者，其爲仁之本與！與，平聲。○務，專力也。本，猶根也。仁者，愛之理，心之德也。爲仁，猶自行仁。與者，疑辭謙退不敢實言也。言君子凡事專用力於根本，根本既立，則其道自生。若上文所謂孝弟，乃是爲仁之本，學者務此則仁道自此而生也。○程子曰：「孝弟，順德也，故不好犯上，豈復有逆理亂常之事。德有本，本立則其道充大。孝弟行於家，而後仁愛及於物，所謂親親而仁民也。故爲仁以孝弟爲本。論性，則以仁爲孝弟之本。」或問：「孝弟爲仁之本，此是由孝弟可以至仁否？」曰：「非也。謂行仁自孝弟始，孝弟是仁之一事。謂之行仁之本則可，謂是仁之本則不可。蓋仁是性也，孝弟是用也，性中只有箇仁義禮智四者而已，曷嘗有孝弟來。然仁主於愛，愛莫大於愛親，故曰孝弟也者，其爲仁之本與！」

子曰：「巧言令色，鮮矣仁！」巧，好。令，善也。好其言，善其色，致飾於外，務以悅人，則人欲肆而本心之德仁矣。聖人辭不迫切，專言鮮，則絕無可知，學者所當深戒也。○程子曰：「知巧言令色之非仁，則知仁矣。」

曾子曰：「吾日三省吾身：爲人謀而不忠乎？與朋友交而不信乎？傳不習乎？」省，悉井反。爲，去聲。傳，平聲。○曾子，孔子弟子，名參，字子輿。盡己之謂忠。以實之謂信。傳，謂受之於師。習，謂熟之於己。曾子以此三者日省其身，有則改之，無則加勉，其自洽誠切如此，可謂得爲學之本矣。而三者之序，則又以忠信爲傳習之本也。○伊氏曰：「曾子守約，故動必求諸身。」謝氏曰：「諸子之學，皆出於聖人，其後愈遠而愈失其真。獨曾子之學，專用心於內，故傳之無弊，觀於子思孟子可見矣。惜乎！其善言善行，不盡傳於世也。其幸存而未泯者，學者其可不

盡心乎！」

子曰：「道千乘之國：敬事而信，節用而愛人，使民以時。」道，乘，皆去聲。○道，治也。馬氏云：「八百家出車一乘。」千乘，諸侯之國，其地可出兵車千乘者也。敬者，主一無適之謂。敬事而信者，敬其事而信於民也。時，謂農隙之時。言治國之要，在此五者，亦務本之意也。○程子曰：「此言至淺，然當時諸侯果能此，亦足以治其國矣。聖人言雖至近，上下皆通。此三言者，若推其極，堯舜之治亦不過此。若常人之言近，則淺近而已矣。」楊氏曰：「上不敬則下慢，不信則下疑，下慢而疑，事不立矣。敬事而信，以身先之也。易曰：『節以制度，不傷財，不害民。』蓋後用則傷財，傷財必至於害民，故愛民必先於節用。然使之不以其時，則力本者不獲自盡，雖有愛人之心，而人不被其澤矣。然此特論其所存而已，未及爲政也。苟無是心，則雖有政，不行焉。」胡氏曰：「凡此數者，又皆以敬爲主。」愚謂五者反復相因，各有次第，讀者宜細推之。

子曰：「弟子入則孝，出則弟，謹而信，汎愛衆，而親仁。行有餘力，則以學文。」弟子之弟，上聲。則弟之弟，去聲。○謹者，行之有常也。信者，言之有實也。汎，廣也。衆，謂衆人。親，近也。仁，謂仁者。餘力，猶言暇日。以，用也。文，謂詩書六藝之文。○程子曰：「爲弟子之職，力有餘則學文，不修其職而先文，非爲己之學也。」伊氏曰：「德行，本也。文藝，末也。窮其本末，知所先後，可以入德矣。」洪氏曰：「未有餘力而學文，則文滅其質；有餘力而不學文，則質勝而野。」愚謂力行而不學文，則無以考聖賢之成法，識事理之當然，而所行或出於私意，非但失之於野而已。

〔一〕馬氏云八百家出車一乘，字據博學堂大字本補。

子夏曰：「賢賢易色，事父母能竭其力，事君能致其身，與朋友交言而有信。雖曰未學，吾必謂之學矣。」子夏，孔子弟子，姓卜，名商。賢人之賢，而易其好色之心，好善有誠也。致，猶委也。委致其身，謂不有其身也。四者皆人倫之大者，而行之必盡其誠，學求如是而已。故子夏言有能如是之人，苟非生質之美，必其務學之至。雖或以爲未嘗爲學，我必謂之已學也。○游氏曰：「三代之學，皆所以明人倫也。能是四者，則於人倫厚矣。學之爲道，何以加此。子夏以文學名，而其言如此，則古人之所謂學者可知矣。故學而一篇，大抵皆在於務本。」吳氏曰：「子夏之言，其意善矣。然辭氣之間，抑揚太過，其流之弊，將或至於廢學。必若上章夫子之言，然後爲無弊也。」

子曰：「君子不重則不威，學則不固。重，厚重。威，威嚴。固，堅固也。輕乎外者，必不能堅乎內，故不厚重則無威嚴，而所學亦不堅固也。主忠信。人不忠信，則事皆無實，爲惡則易，爲善則難，故學者必以是爲主焉。程子曰：「人道惟在忠信，不誠則無物，且出入無時，莫知其鄉者，人心也。若無忠信，豈復有物乎？」無友不如己者。無，毋通，禁止辭也。友所以輔仁，不如己，則無益而有損。過則勿憚改。勿，亦禁止之辭。憚，畏難也。自治不勇，則惡日長，故有過則當速改，不可畏難而苟安也。程子曰：「學問之道無他也，知其不善，則速改以從善而已。」○程子曰：「君子自修之道當如是也。」游氏曰：「君子之道，以威重爲質，而學以成之。學之道，必以忠信爲主，而以勝己者輔之。然或吝於改過，則終無以入德，而賢者亦未必樂告以善道，故以過勿憚改終焉。」

曾子曰：「慎終追遠，民德歸厚矣。」慎終者，喪盡其禮。追遠者，祭盡其誠。民德歸厚，謂下民化之，其德亦歸於厚。蓋終者，人之所易忽也，而能謹之；遠者，人之所易忘也，而能追之，厚之道也。故以此自爲，則己之德厚，下民化之，則其德亦歸於厚也。

The Analects (Hsio R 1 - 9)

➤ English Translation by D. C. Lau

1-1. The Master said, 'Is it not a pleasure, having learned something, to try it out at due intervals? Is it not a joy to have friends come from afar? Is it not gentlemanly not to take offence when others fail to appreciate your abilities?'

1-2. Yu Tzu said, 'It is rare for a man whose character is such that he is good as a son and obedient as a young man to have the inclination to transgress against his superiors; it is unheard of for one who has no such inclination to be inclined to start a rebellion. The gentleman devotes his efforts to the roots, for once the roots are established, the Way will grow therefrom. Being good as a son and obedient as a young man is, perhaps, the root of a man's character.'

1-3. The Master said, 'It is rare, indeed, for a man with cunning words and an ingratiating face to be benevolent.'

1-4. Tseng Tzu said, 'Every day I examine myself on three counts. In what I have undertaken on another's behalf, have I failed to do my best? In my dealings with my friends have I failed to be trustworthy in what I say? Have I passed on to others anything that I have not tried out myself?'

1-5. The Master said, 'In guiding a state of a thousand chariots, approach your duties with reverence and be trustworthy in what you say; avoid excesses in expenditure and love your fellow men; employ the labor of the common people only in the right seasons.'

1-6. The Master said, 'A young man should be a good son at home and an obedient young man abroad, sparing of speech but trustworthy in what he says, and should love the multitude at large but cultivate the friendship of his fellow men. If he has any energy to spare from such action, let him devote it to making himself cultivated.'

1-7. Tzu-hsia said, 'I would grant that a man has received instruction who appreciates men of excellence where other men appreciate beautiful women, who exerts himself to the utmost in the service of his parents and offers his person to the service of his lord, and who, in his dealings with his friends, is trustworthy in what he says, even though he may say that he has never been taught.'

1-8. The Master said, 'A gentleman who lacks gravity does not inspire awe. A gentleman who studies is unlikely to be inflexible. Make it your guiding principle to do your best for others and to be trustworthy in what you say. Do not accept as friend anyone who is not as good as you. When you make a mistake, do not be afraid of mending your ways.'

1-9. Tseng Tzu said, 'Conduct the funeral of your parents with meticulous care and let not sacrifices to your remote ancestors be forgotten, and the virtue of the common people will incline towards fullness.'

➤ **English Translation by James Legge**

1-1. The Master said, “Is it not pleasant to learn with a constant perseverance and application? “Is it not delightful to have friends coming from distant quarters? “Is he not a man of complete virtue, who feels no discomposure though men may take no note of him?”

1-2. The philosopher Yû said, “They are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion. “The superior man bends his attention to what is radical. That being established, all practical courses naturally grow up. Filial piety and fraternal submission, -- are they not the root of all benevolent actions?”

1-3. The Master said, “Fine words and an insinuating appearance are seldom associated with true virtue.”

1-4. The philosopher Tsang said, “I daily examine myself on three points: – whether, in transacting business for others, I may have been not faithful; -whether, in intercourse with friends, I may have been not sincere; – whether I may have not mastered and practiced the instructions of my teacher.”

1-5. The Master said, “To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity; economy in expenditure, and love for men; and the employment of the people at the proper seasons.”

1-6. The Master said, “A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies.”

1-7. Tsze-hsiâ said, “If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if, in serving his parents, he can exert his utmost strength; if, in serving his prince, he can devote his life; if, in his intercourse with his friends, his words are sincere: – although men say that he has not learned, I will certainly say that he has.”

1-8. The Master said, “If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid. “Hold faithfulness and sincerity as first principles.” “Have no friends not equal to yourself.” “When you have faults, do not fear to abandon them.”

1-9. The philosopher Tsang said, “Let there be a careful attention to perform the funeral rites to parents, and let them be followed when long gone with the ceremonies of sacrifice; -then the virtue of the people will resume its proper excellence.”