01-01〈學而篇〉第一章

【原文】

1子曰：「

2學而時習之，不亦說乎？

3有朋自遠方來，不亦樂乎？

4人不知而不慍，不亦君子乎？」

【譯文】

1孔子說：「

2人如果能夠去除蒙昧，學得眞知，而又能安排時間、掌握時機地去實踐眞知，不是很喜悅的事嗎？

3如果有來自遠方帶來有價值資源的人，彼此分享眞知與實踐的心得，不是一件快樂的事嗎？

4他人不知道自己的才德，也不會讓自己生悶氣，這不才是一位君子嗎？」

1．Confucius said: “

2.Isn't it a great joy for a man while be taught to be able to get rid of his unseeing and ignorance, to learn true knowledge, and to be able to organize his time and seize the opportunity to put that knowledge into practice?

3.Isn't it a great happiness to have friends from far away who can share their true knowledge and practical experiences with each other?

4.Isn't it a man to be a leader who haven't been known his own talent and morality that doesn't let himself be in repressive anger?”

學/去除蒙昧，學得眞知: while be taught to get rid of his unseeing and ignorance, to learn true knowledge.（※應該要加上「𡥈」的概念。）

時習之/能安排時間、掌握時機地去實踐眞知: to be able to organize his time and seize the opportunity to put that knowledge into practice.

說/喜悅的事: a great joy.

有朋自遠方來: have friends from far away who can share their true knowledge and practical experiences with each other.

樂：快樂的事：a great happiness.

人不知而不慍: haven't been known his own talent and morality that doesn't let himself be repressive anger.

君子：a man to be a leader.（※這是君子的定義，《論語》通篇適用。以後翻譯用JUNZI代表。）

【說明】

人如果能夠觀察自然的現象，分析自然現象的變化，歸納出自然的規律；將這自然規律應用到人事，使得人類能夠掌握未來的趨勢，趨吉避凶，改善生活；將這種生活智慧與他人分享，不是很喜悅的事嗎？

If a man can observe the phenomena of nature, analyze the variations of natural phenomena, and deduce a nature rule; if they can apply nature rules to human beings, so that human beings can grasp the trend of the future, follow good things, avoid bad things, and improve their lives; and if they can share this kind of wisdom of life with others, isn't it a very joyful thing?

每個人都有邊界，家庭、社會、國家也是一樣，有其邊界。如果我們願意與朋友分享改善生活的智慧，自然會有身懷價值資源的人，從我們生活範圍以外的遠方來到，彼此分享、交流、共創，這不是心靈共振、和諧的快樂嗎？

Everyone has boundaries, and so do families, societies, and nations. If we are willing to share with our friends the wisdom to improve our lives, naturally, people with valuable resources will come from far away from our living area to share, exchange, and co-create with each other, and isn't this the joy of spiritual resonance and harmony?

一位有能力承擔重任、解決重大問題的人，卻沒有人知道他，讓他出來掌握權力、發號施令，而這個人一點也不生悶氣，這種有才能，又有德性的人，不是位君子嗎？

A person who is capable of undertaking important tasks and solving major problems, but no one knows about him and lets him come out to have mastery of power and give orders, and this person is not at all sulky, is this kind of person with talent and virtue not a gentleman?

「學而時習之，不亦說乎？」在談人與自然的關係；

「學而時習之，不亦說乎？」This is talking about the relationship between man and nature;

「有朋自遠方來，不亦樂乎？」在談人與他人的關係；

「有朋自遠方來，不亦樂乎？」This is talking about the relationship between man and the other one;

「人不知而不慍，不亦君子乎？」在談人與自心的關係。

「人不知而不慍，不亦君子乎？」This is talking about the relationship between man and his mind.

這三種關係把儒釋道的內容，都涵蓋在內了。在孔子的時代，其實儒、道並沒有分家的概念，因爲思想的源頭都來自於《易經》；儒家和道家分家的概念，是後來百家爭鳴時期才有的，這是因爲彼此討論的主題使然。再後來，由印度傳來的佛教，所談的主題在於人與自心的關係。

These three relationships cover the contents of Confucianism, Buddhism and Taoism. In the time of Confucius, in fact, Confucianism and Taoism do not have the concept of separation, because the source of thought is from the "I Ching"; Confucianism and Taoism concept of separation, is later a hundred schools of thought period, this is because of each other's discussion of the theme of the reason. Later, Buddhism from India, the theme of the discussion on the relationship between man and his own mind.

爲什麼「學而時習之，不亦說乎？」是在表述「人與自然的關係」呢？

Why is the phrase "「學而時習之，不亦說乎？」" an expression of "the relationship between man and nature"?

中國人的思想是向大自然學習，從《易經》中，即可看出中國人歸納自然規律的智慧。

The Chinese mindset is to learn from nature. The wisdom of the Chinese in deducing nature rules that can be seen in the I Ching.

【注釋】

我們先來看看「學」字怎麼解釋？

Let's look at the word "學" and see how it is interpreted.

講「學」字之前，先來解釋「𡥈」字。

Before we talk about the character "學", let's first explain the character "𡥈"。

𡥈

《說文解字》：「𡥈jiào放也。从子爻聲。」

「𡥈」音讀作〔jiào ㄐ〡ㄠˋ〕。

「𡥈」is pronounced as〔jiào ㄐ〡ㄠˋ〕.

「𡥈」小篆作「𡥈-小篆-1.png」；

「𡥈」is written as「𡥈-小篆-1.png」in the small seal script;

「𡥈」从「子」、「爻」聲，形聲字；

「𡥈」comes from 「子」、pronounciation from「爻」，a pictophonetic character；

从「子」，表示「教導學子」之義；

「子」 means "to teach the students";

从「爻」，「爻」以「文物相交」爲本義，引伸爲「事物的現象、變化、規律」之義；

「爻」the original meaning is "intersection of artifacts", extended meaning is “the phenomena, variations, nature of things” 。

會合「子」、「爻」之義，爲「教導學子學習事物的現象、變化、規律等內容」，得「教導學子學習正道」之義。

Combining the meanings of "子", "爻 ", for "teaching students to learn the phenomena, variations, nature rules of things ",

to "teach students to learn the right way".

事物的現象、變化、規律，就是在天理的規律，作用於地理的現象，人順應天理的規律與地理的現象，做出人理的變化。

人的行爲舉止合乎天理、地理與人理，也就合乎天道了。

教導學子學習事物的現象、變化、規律等內容，而至關重要的教導內容是「自然規律」，教之自然規律，使之行爲不失其正。

「正」字的本義是：行爲舉止合乎天道。

The phenomena, variations, rules of things, are in nature rules act on the phenomena of geography; people follow nature rules and the phenomena of geography, to make variations in human nature.（隨著春夏秋冬加減衣服is human nature.）

Man's behavior in accordance with the nature rules, the phenomena of geography and human nature, also in accordance with the way of heaven.

Teach students to learn the phenomena, variations, nature rules, but the most important teaching content is the " nature rules ", teach nature rules, so that their behavior does not lose its right.

The original meaning of the word "正" is: to behave in accordance with the way of nature rules.

學

「學」音讀作〔xué ㄒㄩㄝˊ〕。

「學」is pronounced as〔xué ㄒㄩㄝˊ〕。

「學」从「𡥈」从「冖」、「𦥑」聲，形聲字；

（「冖」音讀作〔mì ㄇ〡ˋ〕，「𦥑」音讀作〔jū ㄐㄩ〕。）

「學」comes from「𡥈」、「冖mì」, pronounciation from「𦥑jū」, a pictophonetic character.

从「𡥈」，表示「教導學子學習正道」之義；

「𡥈」 means "to teach students the right way";

从「冖」，表示「蒙昧」之義；

「冖」 means "unseeing or ignorance";

从「𦥑」，「𦥑」是「拿起」之義，引伸爲「去除」之義；

會合「𡥈」、「冖」、「𦥑」之義，爲「教導學子學習正道，去除蒙昧，而見其正」，得「去除蒙昧，覺知正道」之義。

From "𦥑", "𦥑" is the meaning of "take up", which is extended to "remove";

Combining the meanings of "𡥈", "冖" and "𦥑" to mean "to teach students to learn the right way, to remove the unseeing and ignorance , and to see its righteousness", we get the meaning of "to remove the unseeing and ignorance, and to realize the right way".

學習是有階段、有時機的。

There are stages and timing for learning.

講「時」字之前，先講「寺」字。

Before we talk about the word "time", let's talk about the word "寺".

寺

《說文解字》：「寺sì廷也。有法度者也。从寸之聲。」

「寺」音讀作〔sì ㄙˋ〕。

「寺」is pronounced as〔sì ㄙˋ〕。

「寺」小篆作「寺-小篆-1.png」；

「寺」is written as「寺-小篆-1.png」in the small seal script;

「寺」从「寸」、「之」聲，形聲字；

「寺( sì)」comes from「寸」、pronunciation from「之( zhī)」，a pictophonetic character.

从「寸」，表示「在自然的節度、人爲的法度之下」之義；

「寸」 means "under the rhythm of nature and the law of mankind";

从「之」，爲「小草有了土地的根據，可以向上生長了」，引伸爲「有根據地施行」的意思；

「之」means “The grass has land to grow on”, extended meaning is "to be carried out in accordance with needed.";

會合「寸」、「之」之義，爲「根據自然的節度、人爲的法度而施行」之義。

Combining the meanings of "寸" and "之", it means "to carry out in accordance with the rhythm of nature and the law of mankind."

時

《說文解字》：「時shí四時也。从日寺聲。」

「時」音讀作〔shí ㄕˊ〕。

「時」is pronounced as〔shí ㄕˊ〕。

「時」从「日」、「寺」聲，形聲字；

「時」comes from「日」、pronunciation from「寺( sì)」，a pictophonetic character；

从「日」，表示「時間、時機」之義；

「日」means “Time, Timing”.

从「寺」，表示「根據自然的節度、人爲的法度而施行」之義；

「寺」means "to be carried out according to the rhythm of nature and the law of mankind";

會合「日」、「寺」之義，爲「根據自然的節度、人爲的法度而可以施行的時間、時機」之義。

Combining the meanings of "日" and "寺", it means "the time and opportunity that can be carried out in accordance to the rhythm of nature and the law of mankind ".

《說文解字》爲什麼解釋「時」爲「四時」呢？

農業社會主要根據日照的消長來生活，一年四季的過程循環，直接影響人的生活，春耕、夏耘、秋收、冬藏，根據這個時間、時機的節度、法度，進行工作、生活，是影響最直接的「時」。

Why does Shuowen Jiezi explain "time" as "four seasons"?

Agricultural society is mainly based on the sunshine to live, the process of the four seasons of the year cycle, a direct impact on people's lives, spring plowing, summer plowing, autumn harvest, winter storage。According to this time and the timing of the rhythm, the law, work, life, is the most direct impact of the 「時」.

習

《說文解字》：「習xí數飛也。从羽从白。凡習之屬皆从習。」（誤釋字形）

「習」音讀作〔xí ㄒ〡ˊ〕。

「習」is pronounced as〔xí ㄒ〡ˊ〕。

「習」甲骨文作「」，不是从「羽」从「白」，而是从「羽」、「日」，是個會意字；

The oracle bone character for "習" is 「」,the character is not from "羽" and "白", but from "羽" and "日", an associative compounds character.

从「羽」，表示「鳥兒飛翔」之義；

「羽」means “bird flying”.

从「日」，指「日日」，表示「日日在觀察、分析、歸納、實踐」之義；

「日」means "observing, analyzing, summarizing and practicing day by day";

會合「羽」、「日」之義，爲「鳥兒日日在觀察、分析、歸納、實踐如何飛翔」，得「與時俱進地實踐」之義。

Combining the meanings of「羽」、「日」, as "birds day after day in the observation, analysis, summary, practice how to fly", to "keep pace with the times to practice" meaning.

「習」有「預習」、「複習」、「練習」、「實踐」的意思。

The word「習」 means "pre-study(preview,prepare)", "review", " exercise " and "practice".

小鳥成長的各個階段，對於飛行而言，有其自然的節度與後天的法度，是有其「時」的。

小鳥羽毛還沒長實，先看父母如何飛，這是「預習」階段，也是「觀察」階段；不斷地看父母如何飛，這是「複習」階段，也是「分析」階段；等到小鳥的羽毛長實了，進入「練習」階段，「練習」經過不斷地「總結」，飛行的技巧、智慧不斷地精進；進入自己可以單飛的「實踐」階段，自己不斷地面對各種的遭遇，解決大小不同的問題，創造屬於自己的智慧。

The various stages of a bird's growth have their own natural rhythms and laws for flight, and there is a 「時」for this.

When a bird's feathers have not yet grown solid, it first watches its parents fly, which is the " pre-study " stage and the " observation " stage; it keeps watching its parents fly, which is the " review " stage and the " analysis " stage; when its feathers have grown solid, it enters into the " exercise " stage, and the " exercise " is constantly " summarized ", so that its flying skills and wisdom will continue to be refined; and then it enters into the " practice " stage, where it can fly alone, constantly facing all kinds of encounters, solving different problems, and creating a new flying experience for itself. In the "practice" stage, it will be able to fly alone, face all kinds of encounters, solve all kinds of problems, and create your own wisdom.

實踐才能將學問化爲自己的心得。融會貫通的心得，猶如水的源頭一樣，源源不絕地可以終身受用。

如此源源不絕、用之不竭的智慧，會吝於與他人分享智慧之源的喜悅嗎？

Practice is the only way to realize the learning into their own experience. Integration of insights, like the source of water, the source can be used for life.

Such a source, inexhaustible wisdom, will not begrudge the joy of sharing the source of wisdom with others?

解釋「說」字之前，先解釋「㕣」、「兌」二字。

Before explaining the word "說", first explain the words 「㕣」 and 「兌」.

㕣

《說文解字》：「㕣yǎn山閒陷泥地。从口，从水敗皃。讀若沇州之沇。九州之渥地也，故以沇名焉。」

「㕣」音讀作〔yǎn 〡ㄢˇ〕。

「㕣」is pronounced as〔yǎn 〡ㄢˇ〕。

「㕣」从「口」从「水」省，會意字；（「水」省，表示「水」的省寫。）

「㕣」from "口" from "水" stroke reduction writing, an associative compounds character.

从「口」，表示「山水出口」之義；

「口」means “headwater on mountain”;

从「水」，表示「細小水流」之義；

「水」means “small stream of water”;

會合「口」、「水」之義，爲「山水出口之細小水流」，表示「水源」之義。

Combining the meanings of「口」 and 「水」, it is a "small stream of water that exits from a mountain", which means "water source".

再講「兌」字。

兌

《說文解字》：「兌duì說也。从儿㕣聲。」

「兌」音讀作〔duì ㄉㄨㄟˋ〕。

「兌」is pronounced as〔duì ㄉㄨㄟˋ〕。

「兌」从「儿」、「㕣」聲，形聲字；

「兌」comes from「儿」、pronunciation from「㕣」，a pictophonetic character；

从「儿」，表示「人發現」之義；

「儿」means “people find”;

从「㕣」，表示「水源」之義；

「㕣」means “water source”;

會合「儿」、「㕣」之義，爲「人發現水源」，得「喜悅」之義。

Combining the meanings of 「儿」 and 「㕣」, it means "a person finds water" and gets the meaning of "joy".

「兌」的本義是「喜悅」，因爲「兌」假借爲「蹊道」之義，而轉注孳乳爲「說」。（孳乳的意思是：產生新的字。）

The original meaning of 「兌」 is "joy", and because 「兌」 is borrowed to mean "蹊道", the word 「兌」has been translated into "說", which means "to yield" (Yield meaning: to produce a new word).

「兌」的轉注字「說」，保留了「兌」字的本義與本音，所以「兌」原來應該讀作〔yuè ㄩㄝˋ〕。

The transcription「說」 for「兌」 retains the original meaning and sound of the character, so 「兌」 should have been pronounced as [yuè ㄩㄝˋ].

後來讀作〔yuè ㄩㄝˋ〕的「說」字，因爲假借爲「述說」的「說」字，音變讀作〔shuō ㄕㄨㄛ〕，所以轉注爲「悅」字，這個「悅」字就成了我們常用的「喜悅」的「悅」字了。

Later, the word 「說」 which is pronounced as [yuè ㄩㄝˋ] was changed to [shuō ㄕㄨㄛ] because it was borrowed as the word「說」 for 「述說」, which was pronounced as [shuō ㄕㄨㄛ], so it was changed to「悅」, and this 「悅」is commonly used as 「喜悅」 (joyfulness).

從「學」字可以得知，我們從日常生活中，去觀察事物的現象，整理現象的變化軌跡，從而歸納出變化的規律，這是做學問的根本方法與內容。而大自然的現象、變化、規律，是最值得我們學習的。

老師教我們的某些知識，我們能夠在日常生活中，運用這些知識去觀察現象、分析變化、歸納規律，如果遇到不明白的地方，自己要記下這個地方，隨後要把它理清楚、想明白，或是請教同學、或是請教老師，一定要把不明白的地方，去除蒙昧，理清楚、想明白。

From the word 「學」, we can learn that we observe the phenomena of things in our daily life, analyze the variations of the phenomena, and then deduce a nature rule, which is the fundamental method and content of doing learning. The phenomena, variations and nature rules are the most worthy of our learning.

Teachers teach us certain knowledge, we can in our daily lives, the use of this knowledge to observe phenomena, analyze the variations, deduce nature rules, if you do not understand some points, you have to write down these points, and then to make them clear, think clearly, or ask classmates, or ask teachers, must understand, remove the unseeing and ignorance, make them clear, think clearly.

學問是用來改善生活的，當我們明白了事物的道理，一定要在生活中去實踐它。

例如，我們明白了什麼是「孝」（下一章我們會講到），就要在生活中對父母盡「孝」，而且任何時候、任何地點，我們都可以盡孝，尤其是父母需要我們的時候，更應該盡孝，不應該讓他們失落、失望。

Learning is used to improve life. When we understand the true knowledge of learning object, we must put it into practice in our lives.

For example, if we understand what filial piety is (we will talk about it in the next chapter), we must fulfill our filial piety to our parents in our lives, and we can do so at any time and any place, especially when our parents are in need of us, we should fulfill our filial piety, and we should not let them be lost or disappointed.

「學而時習之」的「時」字，有任何時間的意思，也有時機的意思。

當我們任何時間都有盡孝之心，隨時念記著父母，時常給他們一個電話，經常和他們聊天，有空陪他們出去走走，等等；尤其當他們無力自處的時候，我們更應該服侍身旁。

當我們清楚、明白一件事物，而且時時去實踐它，尤其在必要的時機，一定要能夠實踐它，如此才能眞正體悟事物的根源、本質與內涵。

The character 「時」in the phrase 「學而時習之」has the meaning of any time, and it also has the meaning of timing.

When we have the heart of filial piety at all times, remembering our parents at all times, giving them a phone call from time to time, chatting with them frequently, going out with them when we have time, and so on, especially when they are unable to get along with themselves, it is all the more important for us to be there for them.

When we know and understand something clearly and practice it from time to time, especially when it is necessary, we must be able to practice it, so that we can truly realize the root, the nature, and the meaning of things.

我們對父母盡孝，我們的兒女耳濡目染看我們如何對待父母，我們的兒女也會知道如何對待我們，這是對人的一生都是有用的修養和學問，不是件喜悅的事嗎？

當你對一件事物有了根源性的覺悟，自己喜悅了，也願意和他人分享這份喜悅，別人實踐了，也獲得這份喜悅，這不是更多、更大的喜悅嗎？

親情是人類最自然的關係，從這個最自然的關係開始，我們學好如何處理與長輩的關係、與同輩的關係，這樣有了做人的基礎，再去面對家族之外的人群，就有根柢了。

If we do our best for our parents, our children will learn to see how we treat our parents, and our children will know how to treat us. This is a useful cultivation and learning for one's whole life, isn't it a joyful thing?

When you have a root realization of something, and you are happy with it, you are willing to share this joy with others, and when others realize it, they also gain this joy, isn't this a greater and greater joy?

Kinship is the most natural human relationship, and from this most natural relationship, we learn how to handle our relationship with our elders and our peers well, so that when we have the foundation of being a human being, we will have a foundation when we face people outside our family.

一位眞有學問、又喜歡和他人分享的人，自然會有生活範圍之外、有才有德的人來一起分享、交流、共創，這不是一種心靈共振、和諧的快樂嗎？

A person who is really knowledgeable and likes to share with others will naturally have people with talents and virtues outside the sphere of his life to share, exchange and co-create with him, and isn't this a kind of spiritual resonance and harmonious happiness?

爲什麼說「有朋自遠方來，不亦樂乎？」是有關人與他人的關係呢？

我們先來解釋這個「朋」字。

Why do you say, 「有朋自遠方來，不亦樂乎？」It's good to have friends from afar"? is about the relationship between people and others?

Let's explain the word 「朋」 first.

朋

「朋友」的「朋」字，它的本字是「倗」，「朋」是假借來用的。

「朋」is a borrowed word. The original word for 「朋」 is 「倗」.

現在解釋這個「倗」字。

Now, let me explain the word「倗」.

《說文解字》：「倗pénɡ輔也。从人朋聲。讀若陪位。」

「倗」音讀作〔péng ㄆㄥˊ〕。

「倗」is pronounced as〔péng ㄆㄥˊ〕。

「倗」甲骨文作「」、「朋黨-卜辭-2」，金文作「」、「朋黨-彝銘-2」；

「倗」oracle bone inscriptions (an early form of Chinese script) are 「」、「朋黨-卜辭-2」, bell-cauldron inscriptions are 「」、「朋黨-彝銘-2」；

「倗」从「人」、「朋黨-聲從-1（朋pénɡ）」聲，形聲字；

「倗」comes from「人」、pronunciation from「朋黨-聲從-1（朋pénɡ）」, a pictophonetic character.

从「人」，表示「人的行爲」之義；

「人」means “man’s behavior”.

「朋黨-聲從-1（朋）」像「貫貝」的形狀，

「朋黨-聲從-1（朋）」Shaped like a string of shells.

从「朋」，表示「以財相助」之義；

「朋」means “help with money”.

會合「人」、「朋」之義，爲「以財相助之人」的意思。

Combining the meanings of 「人」and「朋」, it means "a person who helps with money".

由「以財相助之人」之義，引伸爲「帶來有價值資源的人」，再引伸爲「帶來有價值資源，又願意分享之人」的意思。

From the meaning of "a person who helps with money", it is extended to "a person who brings valuable resources", and then to "a person who brings valuable resources and is willing to share them".

「倗」是「帶來有價值資源，又願意分享之人」，有價值的資源除了財貨之外，還包括知識、見聞、經驗、學問與人生體悟等等，都是有價值的資源。彼此都願意分享，彼此交流共創，心靈共振，而有「不亦樂乎」的快樂。

「倗」 is "people who bring valuable resources and are willing to share them". Valuable resources include not only possessions, but also knowledge, insights, experiences, learning and understanding of life, and so on, all of which are valuable resources. If you are willing to share with each other, you will be able to communicate with each other and create something together, and you will be able to resonate with each other spiritually and have the happiness for each other.

「遠方」有什麼意義呢？

What is the meaning of 「遠方」?

遠

《說文解字》：「遠yuǎn遼也。从辵袁聲。」

「遠」音讀作〔yuǎn ㄩㄢˇ〕。

「遠」is pronounced as〔yuǎn ㄩㄢˇ〕。

「遠」从「辵」、「袁」聲，形聲字；

「遠」comes from「辵」、pronunciation from「袁 yuán」，a pictophonetic character；

从「辵」，表示「行走」之義；

「辵」means “walk”;

从「袁」，表示「返還」之義；

「袁」means “return”;

會合「辵」、「袁」之義，爲「行走到必須返還之地」的意思。

Combining the meanings of 「辵」 and 「袁」 , it means "to walk to a place where one must return".

「遠」是我們生活範圍的邊緣之地。

「遠」is at the periphery of our sphere of life.

再來看看「方」字是什麼意思？

Next,let's look at the meaning of the word 「方」.

方

《說文解字》：「方fāng併船也。象兩舟省、總頭形。凡方之屬皆从方。」（誤釋字形字義）

「方」音讀作〔fāng ㄈㄤ〕。

「方」is pronounced as〔fāng ㄈㄤ〕。

「方」甲骨文作「」，金文作「」；

「倗」oracle bone inscription is「」, bell-cauldron inscription is「」；

「方」从「冂」、「人」，會意字；

「方」comes from「冂」、「人」，an associative compounds character ；

从「冂」，表示「遠邑」之義；

「冂」means “a faraway border”;

从「人」，表示「人居」之義；

「人」means “people live”;

會合「冂」、「人」之義，爲「人居遠邑」之義。

Combining the meanings of 「冂」and 「人」 , it means “people live in faraway places”.

「方」是國家的邊陲地區，是我們平常生活到不了的地方。

「方」is a border area of the country, that place we can't reach in our normal life.

「遠方」表示自己生活範圍之外的地方。

「遠方」Indicates a place outside of one's living area.

在自己生活範圍以外的地方，有許多事物我們並不知曉，而「有朋自遠方來」，能夠讓我們接觸不同的文化、增廣自己的見聞，了解這個世界。

There are many things that we don't know outside of our own lives, and "having friends from afar" allows us to come into contact with different cultures, increase our knowledges, and learn about the world.

每個人都有自己的邊界，要解決自己邊界以外的問題，由具有這種才能的人來幫助，是不是更容易把問題解決呢？

Everyone has his or her boundary. To solve problems beyond one's own boundary, would it not be easier to solve the problems with the help of someone with such a talent?

當我們是一個有修養、有學問，又很願意與他人分享的人，自然會有來自於我們生活範圍以外、有資源而又願意分享的人，樂意分享彼此的知識、見聞、經驗、學問與人生體悟，這不是心靈共振的快樂嗎？

When we are a cultivated and educated person who is willing to share with others, there will naturally be people from outside of our lives who have the resources and are willing to share their knowledge, insights, experiences, learning and understanding of life with each other, isn't this the joy of spiritual resonance?

樂

《說文解字》：「樂yuè五聲八音緫名。象鼓鞞。木，虡也。」（誤釋字形）

「樂」音讀作〔yuè ㄩㄝˋ〕。

「樂」is pronounced as〔yuè ㄩㄝˋ〕。

「樂」於甲骨文作「」、「」金文作「」、「」；

「樂」oracle bone inscriptions are 「」、「」, bell-cauldron inscriptions are 「」、「」；

字形上部都像「鼓鼙」，字形下部都像「鼓虡〔jù ㄐㄩˋ〕（鼓架子）」，獨體象形文；

The upper part of the characters all resemble "drums" (a collection of drums and snare drums), and the lower part of the characters all resemble "drum pendant stand (drum stand)", a pictograph character;

「樂」以「鼓」爲形象，是因爲「鼓」是「節樂之主」，故以「鼓」形構成「樂」字，以表示「樂事不能缺少鼓」，而爲「五聲八音之總名」。

「樂」to "drum" as the image, is because "drum" is "the main festival music", so the "drum" form into the word 「樂」, in order to indicate that "music can’t be without the drum", and for the "five voices of the eight sounds of the total name".

「樂」是「五聲八音之總名」，也就是「音樂」的意思，「音樂」使人「快樂」，故引伸爲「快樂」之義，音讀作〔lè ㄌㄜˋ〕。

「樂」is the general term for five voices of the eight sounds, It also means "music"."Music" makes people "happy", so it is extended to the meaning of "happy", pronounced as [lè ㄌㄜ?].

音樂是由各種不同的樂器組合起來演奏的，在這裡，表示做一位君子要做出利於大眾之事，需要各種人才貢獻不同的才能，才能夠把利民之事完整地做好。

Music is played by a combination of different musical instruments. Here, it means that in order to do something beneficial to the public, a JUNZI needs cooperators with various talents to contribute different talents in order to do something beneficial to the people in a complete way.

「有朋自遠方來，不亦樂乎？」教誨我們要與他人的關係良好，首先要學會願意將自己最好的生活智慧與他人分享，這樣自然會有也樂於分享的人來到，哪怕是遠方的人，也會來到，彼此分享，共創未來。這種與他人的關係，不是既喜悅，又快樂的關係嗎？

" Isn't it a great happiness to have friends from far away who can share their true knowledge and practical experiences with each other?" It teaches us that in order to have good relationships with others, we must first learn to be willing to share our best life wisdom with others, and then naturally, people who are also willing to share will come, even from far away, to share with each other and create a future together. Isn't this kind of relationship with others both joyful and happy?

自身對內的修養與對外解決問題的能力，是君子的基本訓練。

君子準備好眞學問、交往志同道合的才德之士，時機到了，自然能夠勝任掌握權力、發號施令的重任。在時機未到之前，大多數的人，並不知道自己的才能，這個時候，如果心裡有什麼埋怨、生什麼悶氣，一副懷才不遇的情緒，這只是爲了彰顯自己的才能，骨子裡的信念並不是以民爲主，稱不上君子。這種人的才德不足以勝任掌握權力、發號施令的重任。

「人不知而不慍，不亦君子乎？」是人與自心自在和諧的關係。

The basic training of a JUNZI is his internal cultivation and his ability to solve problems externally.

When the time comes, a JUNZI who has prepared himself to learn and socialize with like-minded people of talent and virtue will naturally be able to assume the important role of holding power and giving orders. Before the time comes, most people, do not know their own talent, at this time, if there is any grumbling in the heart, repressive anger, a look of unrecognized emotion, this is only to show their own talent, the belief in the heart is not to the people as the master, can not be called a JUNZI. This kind of person's talent is not enough to fulfill the important task of holding power and giving orders.

“ Isn't it a JUNZI who haven't been known his own talent and morality that doesn't let himself be in repressive anger?”This is the relationship between a man and his own mind, which is in harmony with each other.

我們來解釋下面三個漢字。

知

「知」音讀作〔zhī ㄓ〕。

「知」is pronounced as〔zhī ㄓ〕。

「知」甲骨文作「」，金文作「」，小篆「知-小篆-1.png」；

「知」oracle bone inscription is「」, bell-cauldron inscription is「」, small seal script is「知-小篆-1.png」;

「知」在字形上，所从之「矢」是「大」的訛寫；

In the character form of 「知」, the character 「知」is a fictitious character of 「大」;

小篆將金文的「」省掉了「于」，又將「大」訛寫成「矢」，寫作「」；楷書繼承了小篆字形寫作「知」。

In the Small Seal Script, the word 「于」 is omitted from 「」, and 「大」is written as「矢」;「知」 is written as「」;in the Regular Seal Script「知」, which is an inheritance of the Small Seal Script character form「」.

「知」於甲骨文、金文，从「大」、「吁」，會意字；

「知」Oracle, bell-cauldron inscription ，comes from「大」、「吁」，an associative componds character；

从「大」，表示「人之識」之義；

「大」means “man can realize”;

从「吁」，表示「語詞」之義；

「吁」means “other’s talking”;

會合「大」、「吁」之義，得「人之識語詞」之義。

Combining the meanings of「大」and「吁」,it is the meaning of “man can realize other’s talking”.

「知」於金文或作「知-金文編-中山王X壺-1.png」，其下半部，不是「日」，也不是「曰」，而是在「囗〔wéi ㄨㄟˊ〕」中加了一橫，是衍筆，也就是多出來的筆劃；在古錢上的「」，就沒有衍筆了。

古時候常常會在一個字加上「囗」這個方名緐文，就成了方國之名了，「」與「」皆爲「知」的方國之名。

後來「」與「知-金文編-中山王X壺-1.png」在小篆寫作「智-小篆-1.png」，楷書則寫作「智」。

古時候「智」字，不只是使用在方國之名，也與「知」通用，意思一樣；後來才分別出不同的意思，「知」偏向「知識」之義，「智」則偏向「知識的運用」之義。

The lower part of 「知-金文編-中山王X壺-1.png」 in bell-cauldron inscription is not "日", nor "曰", but "囗[wéi ㄟㄨˊ]", there is an extra stroke; On ancient coins 「」,there is no such thing as an extra stroke.

In ancient times, the Chinese character "囗" (囗) was often added to the name of a country, which became name of Fang Guo and both 「」 and「知-金文編-中山王X壺-1.png」 were the names of Fang Guo in which「知」was used.

Later on, the characters 「」 and 「知-金文編-中山王X壺-1.png」 were written as 「智-小篆-1.png」in the small seal script, while in the regular script, they were written as「智」.

In ancient times, the character「智」was not only used as the name of Fang Guo, but also used in the same way as「知」, with the same meaning, but it was only later that different meanings were assigned to it.「知」favors the meaning of "knowledge", while 「智」favors the meaning of "the use of knowledge".

慍

《說文解字》：「慍yùn怒也。从心𥁕聲。」

「慍」音讀作〔yùn ㄩㄣˋ〕。

「慍」is pronounced as〔yùn ㄩㄣˋ〕。

「慍」从「心」、「𥁕」聲，形聲字；

「慍」comes from「心」, pronunciation from「𥁕 wēn」，a pictophonetic character；

从「心」，表示「心裡」之義；

「心」means “in the heart”;

从「𥁕」，表示「悶火」之義；

「𥁕」means “repressed anger”;

會合「心」、「𥁕」之義，爲「心裡悶火」，得「埋怨生悶氣」之義。

Combining the meanings of「心」and「𥁕」,it is the meaning of " repressed anger in the heart".

君

《說文解字》：「君jūn尊也。从尹。發號，故从口。」

「君」音讀作〔jūn ㄐㄩㄣ〕。

「君」is pronounced as〔jūn ㄐㄩㄣ〕。

「君」从「口」、「尹」聲，形聲字；（《說文正補‧君》P206）

「君」comes from「口」, pronunciation from「尹」，a pictophonetic character；

从「口」，表示「發號施令者」之義；

「口」means “one who gives orders”;

从「尹」，表示「擁有權力」之義；

「尹」means “to have power”;

會合「口」、「尹」之義，爲「擁有權力發號施令者」之義。

Combining the meanings of「口」and「尹」, it is the meaning of "one who has the power to give orders".

「君子」是準備好可以擁有權力發號施令的人。

「君子」（JUNZI）is ready to have the power to give orders.

JUNZI is ready to be a leader.

當我們的德性、才能越來越好，但是有人並不知道，這個時候，我們能夠不溫不火，不生悶氣，明白是因爲自己還沒有建立讓人民信任的事業，是自己的問題，不是人民的問題。這樣的修養，不是一個準備好能夠掌握權力、發號施令的君子嗎？

When our virtues and talents are getting better and better, but some people do not know it, at this time, we should not be angry, and realize that it is because we have not yet built a career that the people can trust, and that it is our problem, not the people's problem. Isn't this the kind of cultivation that makes a JUNZI ready to wield power and give orders?

【參考】

〈學而篇〉講知他，知天、知地、知人，知他從「學」開始，學規律、變化與現象，去除蒙昧，不要自以爲是，要虛心以知他。

In the chapter of〈學而篇〉, we talk about knowing others, knowing heaven, knowing earth, and knowing people. Knowing others begins with "learning," learning the nature rules, variations, and phenomena, removing unseeing and ignorance, and not being self-righteous, but being humble in order to know others.