



《論語淺釋》 (續)

The Analects of Confucius

(Continued)

宣化上人講 Lectures by Venerable Master Hua

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【為政第二】

「為政」，就是講怎麼樣去做官；這一類的論語，都是研究怎麼樣才能去做國家的一個好官，所以這叫「為政」。它是屬於《論語》的第二篇。

(一) 子曰。為政以德。譬如北辰。居其所。而眾星共之。

這是「為政第二」，以前是「學而第一」。「學而」，就是要學；而這個「為政」，就是治理國家、管理國家的事情。下邊就是「為政第二」了！

「子曰」，「為政以德」：你若是想治理國家的政事，你應該用德行。以德，就「用德行」。你有德行了，「譬如北辰」：就像那個北極星似的；北極星就在北斗星座東北邊。

「居其所」：它處到中間那個地方，「而眾星共之」：這個「共」，是「拱」這個字。拱，就是「拱服」，就是人家都佩服你的德行。你有德行了，大家都佩服你，就像那個「紫微星」，所以中國的天子叫「紫微星」；紫微星，就是那個「北辰」。這個「北辰」，是一個星星的領袖，星星都要朝拱著它，都好像向它叩頭似的。朝拱，就向它來叩頭。這叫「居其所」，就是在北極那個位置上；而眾星共之，所有的星星都來向它好像行禮似的，向它那麼朝拱的樣子。

你不要叫人不佩服！你當政府官員的，盡貪

Chapter 2: To Govern

To Govern talks about how an official should conduct himself. This set of discussions, which belongs to the second chapter of *The Analects*, investigates the ways of being a good government official and is therefore entitled accordingly as “為政” (wéi zhèng).

(1) The Master said, “To govern with virtue is to be like the North Star, which remains in its position while the myriad stars revolve around it.”

The first chapter “To Learn” talks about the need for studying and learning. The following text is the second chapter “To Govern,” and it discusses issues related to governing a country and managing the affairs of state.

The Master said, “To govern with virtue.” If you want to engage in the administration of state affairs, then you should conduct yourself in a virtuous manner. The phrase “以德” (yǐ dé) means ‘to make use of one’s virtuous conduct’ and in this way, you are **like the North Star**. You will be similar to the North Star, or Polaris, which is situated in the northeast corner of the Big Dipper constellation.

Which remains in its position. It occupies the central position. **While the myriad stars revolve around it.** Here, the character “共” is the same as “拱” (gǒng) as in “拱服”, which means ‘to surround.’ When you possess virtuous conduct, everyone respects and admires you. Another name for the North Star is ‘Purple Star,’ which is the celestial body representing the emperor of China. As leader of the stars, the North Star appears stationary in space while the myriad stars revolve around it. All the other stars seem to gather together to pay obeisance and bow their heads to it.

You should not lose the respect of the people. If you, as a

贓、受賄，來用民脂民膏，在老百姓身上，來像打油似的往外擠錢，那是不行的！所以若「為政以德」，「而眾星共之」。

陳教授的書上印錯了一個字！那個「北」字，她那本書上印的是「比」字，「北辰」印成「比辰」，那是一個錯字。你們誰的書上如果有這個字是錯的，不要以為那個書上是「比」就是「比」了，不是！是「北」，「東西南北」的「北」。

(二) 子曰。詩三百。一言以蔽之。曰。思無邪。

「子曰：詩三百，一言以蔽之」：這《詩經》上，有三百篇詩；這「詩」，就是《詩經》。

《詩經》裏，就可看出古來中國的風俗、風化，這種文化的程度；那時候，就是有些個老百姓互相作一些個歌曲，唱的這種歌，就能陶冶人的性情，令人都很高興、很歡喜的，所以這有三百篇。

那三百篇，有關十五個國家的風化，這一個國家是什麼樣子？那一個國家是什麼樣？描述那時候十五國的風化。這個《詩》，本來是還很多篇來著，只是孔子「刪詩、書」的時候，把太壞的那種都不要了、刪去了。「定禮、樂」，定出《禮記》、《樂記》；這是孔子審理的。

詩有三百篇，「一言以蔽之」：用一句話就都包括了；蔽之，就「都包括了」。它包括了什麼呢？「曰」：這一句話就說的。孔子說了什麼呢？「思無邪」：你不要盡想那些個邋邋遢遢東西，不要盡想那些個染污的事情；要想正經的，往正經的地方想。不要盡想那些個邋邋遢遢的，又是怎麼情、怎麼愛，你不要思想那個！所以說「思無邪」。

我講課，多數都是用很淺顯的方法來講，你們願意上這課就上，不願意上就不上，我們是自由的，不勉強哪一個一定要來上我的課。我的課，你們覺得如果沒有什麼興趣，就可以不上，都是這樣子，我們要很自由的。人或者自己都有事情，或者對於我所講的這個東西沒有什麼興趣，都可以自由的。

☞待續

government official, are only concerned about being greedy for wealth, accepting bribes and extorting money out of the commoners as if you are squeezing oil out of them, that is totally unacceptable! Therefore, by governing with virtue, the myriad stars will revolve around you.

Professor Chen's book has a typographical error. The character "北" (běi) has been printed as "比" (bǐ). If any of your books contains this error, do not be mistaken and accept it as "比辰." That is not right. It should be "北" (běi), meaning "north."

(2) The Master said, "The *Poems* comprise three hundred pieces that, in a single phrase, can be collectively described as 'thoughts untainted.'"

The Master said, "The *Poems* comprise 300 pieces." Here, *Poems* refers to the *Book of Songs*, which contains 300 poems. By reading this classic, one may get an idea of the cultural standards of the customs and habits in ancient China. In that era, the common folk composed lyrics that were sung to the accompaniment of music and these had the effect of tempering people's moods, imbuing them with joy and happiness. These 300 pieces provide a descriptive account of the norms and customs characteristic of fifteen feudal states. Originally, there were more than 300 such songs. When Confucius edited the *Book of Songs* and *Book of History*, he expunged those that were decadent and of no value. Thereafter, he standardized the *Book of Rites* and the *Book of Music*. All these revisions were made by Confucius.

The 300 poems, **in a single phrase, can be collectively described.** The phrase "蔽之" (bì zhī) means "encompass." Just one sentence can encompass all of them. The verb "曰" (yuē) means "says." What is this sentence? It is 'thoughts untainted.' Refrain from harboring filthy and mind-polluting thoughts such as those concerning love and romance! Instead, think only about what is proper. This is what **thoughts untainted** means.

Most of the time, I deliver my lectures in a way that is simple and easy to understand. We practice democracy and you are at liberty to decide whether you want to listen or not. I am not forcing anyone to come and attend my lectures. If you feel that the subject matter is not interesting, then you need not attend. This is the way to do it because we must allow everyone the freedom to decide for himself. If you have to settle personal matters, attend to other people, or are simply not interested in the things that I talk about, then you may do as you wish.

☞To be continued