



《論語淺釋》

(續)

The Analects of Confucius

(Continued)

宣化上人講 Lectures by Venerable Master Hua

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【爲政第二】

我們去年打十個禪七，今年沒有這個計劃；但是自己若有志同道合的，願意打禪七，還可以打禪七，因為天氣冷的話，可以坐禪。坐禪要真真地勇猛精進，不要懶惰坐禪。若怕冷，還有我們那種暖爐子，把它拿出來，還可以用；四個人、或者五個人、六個人可以用一個。總而言之，坐禪有多少人，可以用，就大家都一起把它坐著，不要那麼冷就好了！太冷了，也是不能用功；太熱了，也不行。本來在中國的坐禪，是不怕冷的，沒有暖氣的爐子在那兒烤著，沒有的。不過人嬌貴慣了，你若把他一凍，他說：「哎呀，不行！」又說：「用不好功了！」所以我們這兒樣樣都方便，樣樣都是很隨人的歡喜。

男界可以在男界那邊找個房間，大家打禪七；女界那邊，誰願意打，可以在女界那邊。就是自己照顧自己。如果有什麼境界不知道、不懂的，可以問我。我也不一定懂，不過也是本照我所知道的，我會告訴你們；我所知道的，也很少的，不是全知、不是全能的。

我們這兒是自由用功的，這個國家是講自由的，我們就是給你們一切一切的自由，我們不打香板；最要緊的是，不可躲懶偷安，在那兒睡覺！時時都要打起精神來用功的。我現在給你們自由用功，你們常說：「哎呀！我們到這兒來修道，也沒

Chapter 2: To Govern

Last year, we conducted ten weeks of Chan meditation, but we have not made any such plans for this year. You may organize a seven-day session if there are like-minded individuals who are willing to join you. In particular, if the weather is cold, you can sit in meditation. When sitting in meditation, one should be truly brave and vigorous and not do it out of laziness. Anyone who is afraid of the cold can use the heaters, each of which can be shared amongst four, five or six people. In short, it doesn't matter how many people there are. As long as all of you feel warm enough, that will be fine. If it is too chilly, you won't be able to apply effort, and if it is too warm, that won't do either. Actually, the Chan practitioners in China are not afraid of the cold, and they don't have heaters to warm themselves. However, when people who are used to being pampered are given a chill, they will yell out: "Oh no! I can't stand it! I can't concentrate!" Therefore, we provide all the conveniences here and everything is in accord with people's wishes.

The men can go and find a room in their quarters to conduct the Chan session, and the women can do likewise in their quarters. The point is: You must take care of yourselves. Should you encounter any states that you do not know or understand, you may ask me. I may not necessarily understand it but I will tell you what I know. The things that I know are very little because I am not multi-talented or omniscient.

Here, we offer a liberal environment for you to work hard. Since this country advocates democracy, we provide you with all kinds of freedom, and we do not hit you with the incense board. What is most important is that you must not be lazy on the sly and fall asleep. At all times, strike up your spirits and apply effort. I am now giving all of you the freedom to work hard because you have often complained: "My goodness! I came here to cultivate and yet there is no opportunity to be diligent. In this way, I won't be able to awaken and achieve Buddhahood, nor obtain spiritual penetrations. Gosh! I have not gained anything here and am just

有機會用功，我也不能開悟，我也不能成佛，我也不能有神通。哎呀！我在這兒，什麼都沒得到，我白費我的時間了！」你白費你的時間了？現在什麼都給你了，Ok？你們再得不到，那就不關我事囉！哈！今天就講這麼多！我還你們二十分鐘，不會和你們講話沒有信用的。

(三)子曰。道之以政。齊之以刑。民免而無恥。道之以德。齊之以禮。有恥且格。

「子曰」：孔子說。「道之以政」：「道」，就是「引導」；以法律引導老百姓；政，就是「政治」。「齊之以刑」：叫他們都要跟著法律走，他若不跟著法律走，以刑，用刑；就要懲罰他們，這叫「齊之以刑」。

「民免而無恥」：這老百姓勉勉強強地可以守規矩；無恥，就是只求免於刑罰，並沒有羞恥心。

「道之以德」：道，就是「教化」；你用道德來教化老百姓。「齊之以禮」：你教他們都守禮節。「有恥且格」：他們不單有羞恥的心，而且自己就會品德端正，不會犯規矩，不會做錯事了。所以不應「道之以政」和「齊之以刑」，這是不好的；若「道之以德，齊之以禮」，他自己就知道往好的做了。

(四)子曰。吾十有五而志於學。三十而立。四十而不惑。五十而知天命。六十而耳順。七十而從心所欲。不踰矩。

「子曰」：孔子說，「吾十有五而志於學」：吾，就是「我」，我十五歲那時候，我就發心想要來求學問。「三十而立」：等我三十歲那時候，就立得住了。

☞待續

wasting my time!” Since you say you have passed the time in vain, I am now providing you with everything that you need. Ok? If you still can’t achieve anything, then it has nothing to do with me! Now, that’s all I have to say for today. I’ll compensate all of you twenty minutes of your time; you may rest assured that I will keep my word.

(3) The Master said, “By instructing with government decrees and ensuring compliance with a penal system, the people may avoid punishment but will lack a sense of shame. By guiding with the principles of virtue and regulating with the code of rites, they will be instilled with a sense of shame and will also conform to the rules.”

The Master said. Confucius said. By instructing with government decrees. The character ‘道’ (dao) means to ‘instruct’ or ‘guide’. A set of laws is enacted to instruct the common people. The character ‘政’ (zhèng) refers to political administration. Ensuring compliance with a penal system. In order to ensure that the people abide by the law, a system of punishments is instituted. Should they fail to obey, they will be dealt with accordingly.

The people may avoid punishment but will lack a sense of shame. In this way, the folks have no choice but to follow the rules and regulations. All that they ask for is not to be subject to any form of penalty or punishment. However, the concept of shame and disgrace is totally alien to them.

By guiding with the principles of virtue. Here, ‘道’ (dao) refers to ‘teaching and transforming.’ One makes use of moral principles to teach and transform the common people. And regulating with the code of rites. They are taught how to abide by the rules of decorum and propriety. They will be instilled with a sense of shame and will also conform to the rules. Not only will they have a sense of shame, they will also develop into morally upright individuals who will not break the rules or commit any transgressions. Therefore, instructing with government decrees and ensuring compliance with a penal system are not desirable methods. Conversely, by guiding with the principles of virtue and regulating with the code of rites, the people will tend naturally towards goodness.

(4) The Master said, “At the age of fifteen, I was devoted to my studies. At thirty, I had established myself; and at forty, I was no longer perplexed. At fifty, I knew my destiny; and at sixty, everything was pleasing to my ears. By the age of seventy, I could do anything according to my heart’s desire without transgressing the rules.”

The Master said. Confucius said, “At the age of fifteen, I was devoted to my studies.” The character ‘吾’ (wú) refers to the first person ‘I.’ When I was fifteen years old, I made a resolve to learn and acquire knowledge. At thirty, I had established myself. By the time I reached my thirties, I had found my purpose in life.

☞To be continued

