

The Analects of Confucius (Continued) (續)

《論語淺釋》

【為政第二】

(十八) 子張學干祿。子曰：「多聞闕疑，慎言其餘，則寡尤；多聞闕殆，慎行其餘，則寡悔。言寡尤，行寡悔，祿在其中矣！」

孔子教學生，所說的話都不是死的，都一直把它活動，不是一定的；所以叫學生琢磨不透，他們找不著門徑，那麼他們就要注意了。

「子張學干祿」：干，就是干求；祿，就是俸祿、爵位。子張想學著怎麼樣能求到祿位。子張，是孔子的一個學生，他就嚮往做官，有做官的欲念；所以他就請問老師去了，說：「老師！我得怎麼樣想什麼辦法，行一個什麼賄，是怎麼樣才能做一個大官呢？」學干祿，學干求俸祿，得爵祿的方法。

「子曰」：孔子一聽，這個學生真是沒有出息，是一個搞名搞利的；但是也不能不應付他，所以就設了一個問題。

「多聞闕疑」：你去集思廣益，多多地用從旁人所聽來的；可是對那個有懷疑的，你就保留它，不要去說或者實行。這做官的方法得要怎麼樣子？你去多聞，各方面收集收羅情報，做間諜。闕疑，那些個有懷疑的，你覺得有問題的事情，你就不要說它。「慎言其餘」：你就謹慎地說剩下來那些很靠得住的，很真實的，沒有一點可懷疑的事情。若這樣子，「則寡尤」：那麼你就會寡少這個錯處。就不會有什麼錯，也



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Chapter 2: To Govern

(18) Zizhang wanted to learn how to secure an official post. The Master said, “Be well-informed and disregard doubtful issues. On other matters, be cautious in your speech and you will avoid making mistakes. Be more observant and disregard confusing issues. On other matters, be cautious in your actions and you will have little

to regret. With fewer mistakes in your speech and little cause for regret in your actions, an official post will be within reach.”

When teaching his students, Confucius always kept the discussions lively and interesting. The things that he talked about were not rigid and fixed. In this way, the students had to pay attention because they wouldn't have any idea what subject matter would come up next.

Zizhang wanted to learn how to secure an official post. ‘干’ (gan) means ‘to seek’ while ‘祿’ (lù) means ‘official position’ or ‘official emolument.’ Zizhang, who was a disciple of Confucius, wanted to learn how to obtain a job as an official. He harbored a desire to become a government official and looked forward to it. Therefore, he sought his teacher's advice, saying, “Teacher! By what means can one obtain a high post in the government? What sort of bribes should one make?” He wanted to learn the methods that would earn him an official post.

The Master said. As soon as Confucius heard this, he knew that this student was a good-for-nothing, for he hankered after fame and fortune. Nonetheless, he still had to attend to his query and so he made the following proposal.

“Be well-informed and disregard doubtful issues.” Go around and collect ideas to broaden your scope of knowledge. Make full use of what you have heard from others. As for information that you are doubtful about, keep them to yourself and do not discuss or make use of them. So, what is the method of becoming an official? You should snoop around – be a spy – and

不會招來一些個怨尤，也不會有什麼麻煩發生了！

「多見闕殆」：你也要多多去見識，不要閉門造車，固步自封，不要固執己見，你要多見，看人家怎麼樣做；那些個危險不合理的事情，你不要去做去，你把它擱置著。「慎行其餘」：你就謹慎地做剩下來那些合理的事情。「則寡悔」：那麼你做什麼事情就不會後悔，不會有很多煩惱發生了！你言語之間沒有什麼錯處和怨尤，你的行為也不會有什麼懊惱。

「言寡尤，行寡悔，祿在其中矣」：像這樣子，你這個言語和行為之間沒有錯誤，那麼你這個官位就會保得住了，你一定就有官做了。這是孔子教他的。

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今天講的還是《論語》，那麼這總起來，可以在學校裡叫「亞洲文學」，這《論語》是亞洲一種文化的產品；所以你若寫課程是講《論語》，是令人很好笑的——不是笑《論語》。《論語》就是包括在亞洲文學裡頭的一部份。

那麼人家問你說：「你們的大學裡頭講什麼課程啊？」你若單這麼樣一說：「我們講《論語》。」那人家就覺得：「喔！你們知道的太少了！」你要說「亞洲文學」，因為這《論語》在亞洲文學裡頭包括著；這亞洲的國家，差不離的，就是日本，韓國，乃至於新加坡，馬來亞，台灣，亞洲文學他們都懂，所以你們要懂這個大體上的意思。

☞待續

gather information from all walks of life. Should you come across any issues that are doubtful or problematic, do not discuss them. **On other matters, be cautious in your speech.** You should then take a cautious approach in talking about the remaining things that are guaranteed to be reliable and factual, and which will not arouse the least bit of suspicion in others. And you will avoid making mistakes. In this way, by minimizing the mistakes on your part, you will not cause any resentment or bring trouble to yourself!

Be more observant and disregard confusing issues. You must also broaden your scope of knowledge. Do not practice a closed-door policy by stubbornly clinging to your own views. You should take a look at how other people do things. If there are certain activities that are dangerous or do not accord with principle, refrain from doing them and just leave them aside. **On other matters, be cautious in your actions.** You should then take a cautious approach in handling the remaining things that accord with principle. **And you will have little to regret.** In this way, whatever you undertake will not give cause for regret nor give rise to afflictions! Your speech will not result in mistakes or resentment, and your conduct will be impeccable.

With fewer mistakes in your speech and little cause for regret in your actions, an official post will be within reach. By following this method, you will not commit any errors in your speech and conduct, and your official status will be guaranteed. You will be sure of securing a job as a government official. This was what Confucius advised him.

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Today's lecture continues on *The Analects*. In essence, it can be called 'Asian Literature' in schools because it is a form of cultural heritage from Asia. Therefore, if you were to list *The Analects* as a subject in the syllabus, people will be very amused. However, they are not being flippant. *The Analects* is a component of Asian Literature.

Now, if someone asks you, "What are the courses offered in your university?" and you simply reply, "We study *The Analects*," then he will think, "Oh! What you study is very minimal." Instead, you should say 'Asian Literature' because *The Analects* is included in this genre. As the countries that make up Asia are none other than Japan, Korea, or even Singapore, Malaysia, and Taiwan, people will know what you are talking about when you say 'Asian Literature.' Therefore, all of you should understand the broader implications involved.

☞To be continued

