

The Analects of Confucius (Continued) (續)

《論語淺釋》

【為政第二】

(十九) 哀公問曰：「何為則民服？」孔子對曰：「舉直錯諸枉，則民服；舉枉錯諸直，則民不服。」

「哀公問曰」：哀公，是魯哀公。魯哀公就問孔子說，「何為則民服」：怎麼樣做法，才能令老百姓佩服呢？一般老百姓才能不反對呢？

「孔子對曰」：孔子以下對上說話，這叫「對」；因為哀公是個國王，孔子是一個遊學的學者，所以就「對曰」。「舉直錯諸枉」：選舉出來這個很忠直的人，不用那個不忠直的。枉，就是奸臣；就是奸的就不用他。「則民服」：這樣子，你把那些個正人君子選來做官；小人就不用他，放到一邊去；這老百姓就服了，所以說「舉直錯諸枉，則民服」。

「舉枉錯諸直」：你若是舉出來一個不忠實的人，叫他當政，把正人君子放到一邊去。「則民不服」：這老百姓就不會佩服，不會心悅臣服了。

(二十) 季康子問：「使民敬忠以勸，如之何？」子曰：「臨之以莊，則敬；孝慈，則忠；舉善而教不能，則勸。」



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Chapter 2: To Govern

(19) Duke Ai inquired, "What must be done in order to gain the submission of the people?" Confucius addressed the duke, saying, "By promoting the upright and subordinating those who are crooked, the people will submit to you. By promoting the crooked and subordinating those who are upright, the people will refuse

to obey you."

Duke Ai inquired. Duke Ai of the state of Lu asked Confucius. **What must be done in order to gain the submission of the people?** What action must be taken to gain the respect and the approval of the population at large?

Confucius addressed the duke, saying. Here, the character '對' (duì) is used because the person whom Confucius is talking to is of a higher status. As Duke Ai is a state ruler and Confucius is a wandering scholar, the latter's reply to the duke is expressed by the term '對曰' (duì yuē). **By promoting the upright and subordinating those who are crooked.** This means selecting those people who are sincere and upright. Do not employ the services of people who do not have good characters. '枉' (wǎng) refers to crooked officials. Anyone who is crooked should be dismissed. **The people will submit to you.** In this way, by picking upright gentlemen to be officials and casting petty people aside, the citizens will submit to you.

By promoting the crooked and subordinating those who are upright. However, if you appoint dishonest individuals to positions in government and discard the upright gentlemen, **then the people will refuse to obey you.** The man on the street will not have any respect for you and will not submit willingly.

(20) Ji Kangzi inquired, "As for inculcating in the people a sense of respect, loyalty and motivation, how may this be accomplished?" The Master replied, "In governing the people, maintain a dignified attitude and they will be respectful. Advocate filiality and kindness, and they will be loyal. Select

「季康子問」，「使民敬忠以勸」：我想令我的老百姓又能恭敬，又能忠心，又能時時教那些個不恭敬，不忠心的老百姓，都來也盡忠，也恭敬，也做一個很好的國民。「如之何」：得要怎麼辦呢？

「子曰：臨之以莊，則敬」：莊，就是莊重。孔子說，你時時是一個很正的，聰明正直，很嚴肅的，很莊嚴的，老百姓就恭敬了。

「孝慈，則忠」：你若以身作則，教老百姓都要盡孝、盡慈，父慈子孝，老百姓就會忠於你了。「舉善而教不能，則勸」：你舉出善良的，善於教育的教育家，來教化這些個不懂得教育的人，這就是來勸勉老百姓。這是答覆這個季康子的問題。

(二十一)或謂孔子曰：「子奚不為政？」子曰：「書云：『孝乎！惟孝，友于兄弟。』施於有政，是亦為政，奚其為為政？」

「或謂孔子曰」：或，就是或人；就是或者當時不知道，或者忘了他姓名了。有人對孔子就說了，「子奚不為政」：你這樣的學問，這樣的道德，你怎麼不去做官去呢？你怎不去從政來給老百姓謀幸福呢？

「子曰」：孔子就說了，「書云」：《書經》上說的。「孝乎！惟孝，友于兄弟」：這個孝道啊！惟這一個「孝」字，能夠對兄弟都很友善的，很愛護很愛護的。

「施於有政，是亦為政」：你若能以盡孝道；你用「孝順父母，友愛兄弟」這種方法去教化人，這個就是做官了！這個就是一個從政的。從政的，就是做官的。「奚其為為政」：既然這樣子就是做官了，那麼何必又一定要去做官呢？為什麼一定要去有那麼個做官的名呢？不需要的！我已經就是做官了。

☞待續

benevolent individuals to educate those who are lacking in these aspects, and they will be motivated.”

Ji Kangzi inquired, “As for inculcating in the people a sense of respect, loyalty and motivation.” I would like my people to be respectful and loyal individuals who, at the same time, are able to impart these virtues constantly to others so that they too can become good citizens. **How may this be accomplished?** What should be done to achieve this?

The Master replied, “In governing the people, maintain a dignified attitude and they will be respectful.” The character ‘莊’ (zhuāng) means ‘dignified.’ Confucius said that one should carry oneself with dignity at all times, and be proper, upright, intelligent and solemn. In this way, you will command the respect of the masses. **Advocate filiality and kindness, and they will be loyal.** If you set a good example by teaching the people to fulfill their duties of reverence to their parents and kindness to their children, then they will be loyal to you. **Select benevolent individuals to educate those who are lacking in these aspects, and they will be motivated.** By selecting kind and benevolent people who are skillful educators and allowing them to teach and influence those who are uneducated, the ordinary people will be encouraged and motivated. This was the reply given to Ji Kangzi’s query.

(21) Someone asked Confucius, “Master, why are you not in the service of the government?” The Master replied, “The *History* says: ‘What is filial piety? It is none other than being filial to one’s parents and fostering the fraternal ties among brothers. To promote this principle is to govern.’ Since this is also considered to be engaged in governing, what need is there to serve as a government official?”

Someone asked Confucius. The character ‘或’ (huò) means ‘somebody.’ It could be that this person’s identity was unknown at that time, or his name had been forgotten. He posed this question to Confucius. **Master, why are you not in the service of the government?** Armed with such knowledge and moral virtue, why don’t you seek employment in the government and become an official so that you can bring blessings to the common people?

The Master replied. Confucius proceeded to explain. **The History says.** It is mentioned in the *Book of History*. **What is filial piety? It is none other than being filial to one’s parents and fostering the fraternal ties among brothers.** Regarding this principle of family reverence, it is all about the character ‘孝’ (xiào). One is kind and cordial to one’s brothers, showering them with love and concern.

To promote this principle is to govern. Since this is also considered to be engaged in governing. If you could fulfill the principle of family reverence by being filial to your parents and treating your brothers kindly, and use this as a basis to teach and transform other people, that in itself is to be involved in government. This is to participate in the governing function; one is acting in the capacity of an official! **What need is there to serve as a government official?** Since, by this token, I am effectively an official, why must I actually seek an official post? Why is it imperative to assume such a designation? It is not necessary! I am already serving as an official.

☞To be continued