

論語淺釋 (續)

The Analects of Confucius

(continued)

宣化上人講

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DHARMA TALK DHARMA RAIN | 法語法雨

【里仁第四】

「無偏無黨」，沒有偏，是大公無私，就是那個大同。好像那個共產有個黨，不應該要個黨，共產就得了！共產就是大同，要個黨字幹什麼？你已經共了，還有什麼黨？有個黨就沒有共了；就這個最淺顯的理論，一般人就迷了，就不知道。國民就是國民了嘛，有什麼個黨？民主也就是民主了，你要個黨幹什麼？社會就是社會了嘛，又要個黨幹什麼？他就沒有讀古人書，所以對這種的理論完全搞不通；搞不通，所以就弄出個「黨」字來，這就叫「頭上安頭」了！

弄得這有個「黨」字，就要黨同伐異了。你若沒有這個「黨」字，大家都是一樣的；你和我都是共產，你和我都是國民，你和我都是社會，你和我都是民

Chapter 4: Living in a Benevolent Neighborhood

In the absence of partiality and factions. To be impartial is to be public-minded and unselfish, which is a reference to the concept of *Grand Unity*. For example, the Communists have a 'Party'. This word is really not necessary; just 'Communists' would do! Communism is just the *Grand Unity*, so why is there a need for the word 'Party'? Since they have made everything common property, isn't the word 'Party' obsolete? If there is a 'Party', then there is no 'common sharing'. This is the simplest theory and yet most people are confused and ignorant of it. The Nationalists are just plain Nationalists; what need is there for a 'Party'? The Democrats are just Democrats; why do you want a 'Party' for? The Socialists are just Socialists; what purpose does a 'Party' serve? It is because these people have never studied the classical texts of the ancients that they are completely befuddled by all sorts of theories. As they cannot make any sense out of them, they come up with the word 'Party'. This is called '*putting a head on top of a head!*'

Once the word 'Party' appears, people will naturally defend those who are members of their own party and attack those who are not. If the word 'Party' does not exist, then everyone is equal. You and I are Communists, Nationalists, Socialists and Democrats all at the same time. This will suffice! Why is there a need to segregate people? As soon as there is segregation, there will be contention.

主，就得了嘛！分這個幹什麼？因為一分，所以就有了一個爭了。那麼無偏，這不偏私，就是無私不偏激；無黨，沒有這個黨。

「王道蕩蕩」，蕩蕩，是浩浩蕩蕩的，是蕩和大的樣子，大得不得了。「無黨無偏，王道平平」，你若也沒有黨，也沒有偏，這是一個治國之道；這很平坦的，沒有什麼荊棘困難，什麼都沒有。

堯舜那個時代，所謂「無為而治」。老百姓說：「日出而作，日入而息；鑿井而飲，耕田而食。帝力何有於我哉？」說這皇帝有什麼力量來幫助我呢？我自己這麼過日子的。這就是他教化老百姓，還不需要老百姓感激他的恩惠；所以老百姓在他的恩惠領導之下也不知道，這才叫「無為而治」。所以舜治天下的時候，就彈五弦之琴，賦「南風之歌」：

「南風之薰兮，可以解吾民之愠兮。
南風之時兮，可以阜吾民之財兮。」

就唱這個歌，沒有什麼手段。

所以古聖先王這種的教化，是什麼黨也沒有；可是現在每一個國家都弄成好幾個黨——不是一個黨，幾個黨！你說可憐不可憐？所以我反對這個「黨」，我不贊成這個「黨」。這一個國家有個黨，就有個不是黨；那你算算，這不成一個了！這國家已經就在分裂的狀態中了。

「子曰」：是孔子說。「人之過也，各於其黨」：人因為有不同種類的過，就各有其黨了；你若沒有過，就沒有黨。應該這麼講！就是國民黨就有國民黨的過，共產黨有共產黨的過，民主黨有民主黨的過，共和黨有共和黨的過，社會黨有社會黨的過，哪一個黨有哪個黨的過。有一個太過，就有個不及；不是弄得對了，就是弄得不對了。

待續

Now, 'absence of partiality' means 'refraining from practicing favoritism', which is to be selfless and not resort to extremes. 'Absence of factions' means that there is no 'Party'.

The kingly way is broad and vast. '蕩蕩' (dàng dàng) is derived from the idiom '浩浩蕩蕩' (hào hào dàng dàng), which is used to describe something as being 'vast and mighty' or 'absolutely magnificent'. In the absence of factions and partiality, the kingly way is level and smooth. If you do not form any 'Party' and are impartial, that is the way to govern a country. Such a path is very level and smooth without any brambles, meaning that there will be no difficulties whatsoever.

It is said that during the time of Yao and Shun, these sage-kings 'governed through effortless action'. Amongst the common people, there was a saying: "I toil when the sun rises and rest when the sun sets. I sink a well for water and till the fields for food. In what way am I dependent on the power of the sovereign?" In other words, "What ability does the emperor have to help me? This is how I live my daily life." The sage-kings taught and transformed the common people, yet they did not want the latter to feel grateful for their kindness. As the ordinary folks were not even aware of their rulers' kind leadership, this system came to be known as 'governing through effortless action'. As a result, when Shun ruled the lands under Heaven, he plucked a five-stringed zither and composed the *Song of the South Wind*:

*The fragrance of the south wind;
Can dispel my people's frustrations.
The timeliness of the south wind;
Can augment my people's wealth.*

All he did was to sing this song, for he had no need for other measures.

Therefore, the didactic methods employed by the ancient sage-kings did not involve any parties or factions at all. Now, however, there are numerous political factions in every country – not one party, but many parties! Don't you think that is pitiful? This is the reason why I object to the setting up of 'parties' and 'factions'; I just cannot agree with such a concept. Once a country has parties or factions, there will be people who are excluded from them. Do your sums and you will find that there is no longer a 'whole entity'! Such a country is already in the state of splitting up.

The Master said. Confucius said this. **The faults that people have vary according to their respective factions.** It is because people make all sorts of different mistakes that they associate with different factions. If you do not have any faults, then you will not join any faction. It ought to be explained in this way! In other words, the Nationalist Party has its own peculiar faults and the same applies to the Communist Party, the Democratic Party, the Republican Party and the Socialist Party. Regardless of which party it is, it will have its inherent faults. Where there is a serious error committed, there will be a corresponding shortcoming. It is either they get things right or they get things wrong.

To be continued