

禮運大同篇

孔子（西元前551~479年）
《禮記卷七，禮運第九》

大道之行也，天下為公；選賢與能，講信修睦；故人不獨親其親，不獨子其子；使老有所終，壯有所用，幼有所長；鰥寡孤獨廢疾者，皆有所養；男有分，女有歸；貨惡其棄於地也，不必藏於己；力惡其不出於身也，不必為己；是故謀閉而不興，盜竊亂賊而不作，故外戶而不閉，是謂大同。

禮運大同篇 白話註解

美國洛杉磯 贊化書院 黃世明註解 May 12, 2002 母親節獻禮

當大道施行之時代，天下國家是大家的，為大家所共有、共治、共享，不是專制私有的；選任賢德且有能力的人來擔任領導者，人人都講求誠實信用，邦族鄉鄰之間彼此修好，和諧、合作、和平；於是人們不只親愛自己的父母至親，不只愛護自己的兒女子弟，也敬愛別人的父母及慈護別人的子女；使老年人獲得安享天年到終老，壯年人都能貢獻才智能力，兒童們皆有良好的養育、教育與培育；鰥夫、寡婦、孤兒、獨老無子的人、以及殘廢、疾病的人，皆能有足夠的照顧和供養；男的各有適當的職份工作，女的各有適合的家庭歸宿；那時人們厭惡將貨物資源廢棄於地上，也不見得只為了自己才護置它；人們嫌惡自己有能力卻不肯出力，也不見得只為了自己才願出力；所以，就沒有謀財害命的陰謀發生，也沒有偷竊強盜的亂象出現，是故，門戶也不用上鎖防範壞人，這就是所謂的大同世界（是一個平等、博愛、和諧、有福利互助的正義社會）。

The World of Da-Tong (Dah-Torng)

Confucius' Ideal of a Commonwealth State* – a Great Utopia

Li-Yun-Da-Tong (Li-Yun-Dah-Torng) Section, the Record of Rites, Book 9, by Confucius (BC551~479)

When the Great Dao (Tao, perfect order) prevails, the world is like a Commonwealth State shared by all, not a dictatorship. Virtuous, worthy, wise and capable people are chosen as leaders. Honesty and trust are promoted, and good neighborliness cultivated. All people respect and love their own parents and children, as well as the parents and children of others. The aged are cared for until death; adults are employed in jobs that make full use of their abilities; and children are nourished, educated, and fostered. Widows and widowers, orphans and the old without children, the disabled and the diseased are all well taken care of. Every man and woman has an appropriate role to play in society and in the family. They hate to see resources lying idle or cast away, yet they do not necessarily keep them for themselves. They hate not to make use of their abilities, yet they do not necessarily work for their own self-interest. Thus intrigues and conspiracies do not arise, and thievery and robbery do not occur; therefore doors need never be locked. This is the ideal world – a perfect world of equality, fraternity, harmony, welfare, and justice. This is the world called “Da-Tong (Dah-Torng)”.

* This is the state “of the people, by the people, and for the people”.

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5-12-2002 / 8-12-2003
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