

《動體論》 正子

一

One

何爲動體？動體，即能夠催使動作的物體。關羽弄關刀，關羽為動體。見關刀使後人念關羽，關刀為動體。所以，天下萬物均為動體。

人本天下萬物之一，卻自稱萬物之靈，從而使自己凌駕於萬物之上，何解？我們所引以為傲的靈性，所謂的自我意識，只有我們擁有嗎？你又如何能斷定一隻狗的內心思路？佛教轉生論給予我們的，不就是萬物均有靈性的根基嗎？成為動體的要求更低，根本不需要靈性：關刀能成動體，野草能成動體，獵狗能成動體。人生於浮游亂世之間，純屬千萬動體之一，與其他動體經物理之手隨機互動，毫無命運指引，亦無存在本因。在宇宙運行的系統之中，人並非宇宙之主，更沒有任何特別地位。我們不應自稱歷史的作家 -- 如果歷史真理的確存在，必定包含無數動體函數的最終歸途，我們又怎麼能夠奢望它能夠被人理解呢？在混亂無理的世界裏，唯一的真理是：天下無屋。

爲何說天下無屋？屋的含義，莫過於家庭，溫暖，混亂中的穩定。但實際上，在這昏亂無常的世界裏，這種穩定根本就是一種幻象。我們身為亂世中的草民，只能夠不停地渴求著這種虛無縹緲的偽安全感，從而讓各種各樣的暴君，騙徒，惡人玩弄我們：他們承諾給予我們心裏所

What is a moving body? A moving body is anything that can cause action. Guan Yu brandishes his weapon (the Guan Dao), therefore Guan Yu is a moving body. The Guan Dao causes a later viewer to think of Guan Yu, therefore the Guan Dao is a moving body. Therefore, everything under heaven is a moving body.

*Humans are merely one of the many things under heaven, yet we call ourselves the only conscious entities, and thereby place ourselves above all other things -- why? That consciousness that we hold so dear, that self-awareness, is it unique to us? How can you determine the inner thoughts of a dog? Does not buddhist reincarnation give us the basis for the idea that everything has a consciousness? The requirements for becoming a moving body are even simpler, not requiring consciousness at all: Guan Dao can be a moving body, the wild grass can be a moving body, the hunting dog can be a moving body. We are born into chaos and disorder, one of millions of moving bodies, interacting with other moving bodies via the random processes of physics without providence or *raison d'être*. In the system of the universe we are not the masters of everything, and certainly don't possess any special position. We should not call ourselves the authors of history: If the truth of history does in fact exist, it must carry with it the ultimate fates of countless actants and functions. How could it ever be understood by humans? In this chaotic and senseless world there is only one truth: there is no house under the skies.*

Why do I say that there is no house under the skies? The connotations of "house" are that of family, warmth, certainty in an uncertain world. Yet to speak the truth, in this chaotic world such certainty is simply an illusion. As insignificant peasants in this violent age, we can't help but endlessly desire this false sense of security, and thereby let all manners of dictators, swindlers, and evildoers have their way with us: they promise us this longed-for stability and certainty, and thereby instruct us to forget our freedoms, our rational thinking, making us their slaves. Those who will save us are not god, not the emperor, and not the government, but ourselves.

追求的穩定，從而指使我們放棄我們的自由，我們的理性批判能力，讓我們成為他們的奴隸。能夠拯救我們的，不是上帝，不是皇帝，不是政府，而是我們自己。

二

夫以銅為鏡，可以正衣冠；以史為鏡，可以知興替；以人為鏡，可以明得失；以皇為鏡，可以見天下愚人之泰極。但又有何鏡，能使人知品行？

有米商人看見一個小偷在子午時從他的屋梁上爬出來。商人說：倫理道德，你一個字都沒聽過嗎？小偷說：我從來不打劫窮人婦孺，只會打劫像你一樣的財主，這還不算德行？商人怒言：不問自取，是為賊也，怎麼能說是道德？小偷說：我偷，因為我必須吃飯。你不偷，因為你從來都沒缺飯吃。我暗裏偷一兩錢，是小偷。你壓榨窮人賣米賣了十兩金，卻是生意。我每天都得自我盤問才能入睡，你呢？

古人有言：我欲仁，斯仁至矣。但願如此！曹操，治世之能臣，亂世之奸雄，他的能奸好壞全屬時代的控制之內。倘若你生於豪華富貴，一生毫無所需，那麼要做一個君子的確不難。倘若你的環境裏每一餐飯都要從別人的手裏搶回來，那麼君子之道難道就不會難行了一點？尋常社會的倫理道德告訴我們窮人富人一樣不允許打劫，偷米，但這種平等卻忘卻了環境的不公不義。我欲仁，

Two

If a man uses copper for a mirror, he can right his clothes; If a man uses history for a mirror, he can read the times; If a man uses people for a mirror, he can know gains and losses; If a man uses kings for a mirror, he can understand the true nature of all fools. But what mirror can teach you morality?

A rice merchant sees a thief crawl out from the rafters at midnight. The merchant says, "Have you never heard of morality?" The thief says, "I never rob the poor and needy, only rich merchants like you. Is that not morality?" The merchant replies angrily, "Taking what isn't yours makes you a thief. How can that be right?" The thief says, "I steal, because I have to eat. You don't steal, because you've never lacked food. I steal pennies in the dark and are called a thief. You extort the poor for gold bullion to sell your rice, and call it business. I have to question myself each night before I sleep, what about you?"

There is an old saying: "I wish to be moral, then morality comes to me." But that it were so! Cao Cao was said to be "a diligent officer in peace, a terrible tyrant in chaos" -- whether he was a hero or a villain rested entirely on the whims of the times. If you were born to wealth and never needed a thing, surely being moral is not very difficult. But if where you were you had to take every meal from someone else's hands, does not the path of the gentleman become a little harder to walk? Conventional morality tells us that poor and rich alike are forbidden from robbery or theft, but this "equality" forgets the injustices caused by the environment. Hence: "I wish to be moral, then my life comes to me."

斯人生至矣。