

LIBRARY OF CHINESE CLASSICS
CHINESE-ENGLISH

大中华文库

汉英对照

管子

GUANZI

I

中华书局
出版
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Chinese-English

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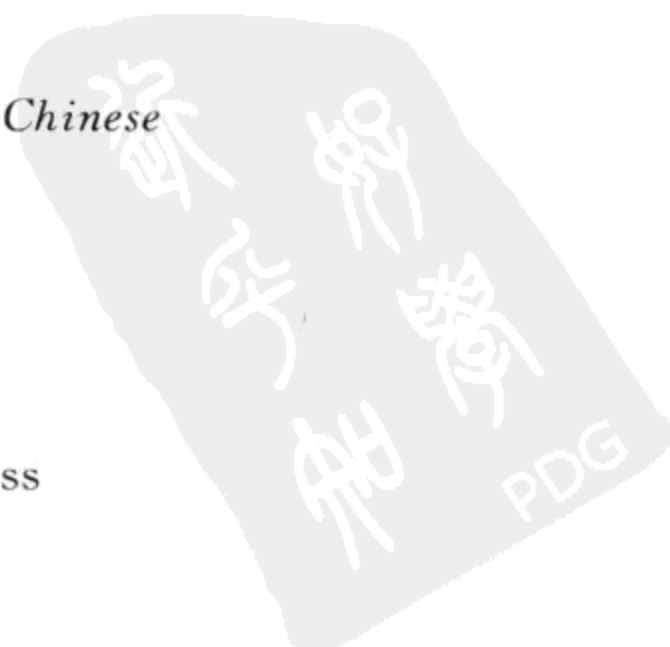


翟江月 英译、今译

*Translated into English and Modern Chinese
by Zhai Jiangyue*

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总 序

杨牧之

《大中华文库》终于出版了。我们为之高兴，为之鼓舞，但也倍感压力。

当此之际，我们愿将郁积在我们心底的话，向读者倾诉。

—

中华民族有着悠久的历史 and 灿烂的文化，系统、准确地将中华民族的文化经典翻译成外文，编辑出版，介绍给全世界，是几代中国人的愿望。早在几十年前，西方一位学者翻译《红楼梦》，书名译成《一个红楼上的梦》，将林黛玉译为“黑色的玉”。我们一方面对外国学者将中国的名著介绍到世界上去表示由衷的感谢，一方面为祖国的名著还不被完全认识，甚而受到曲解，而感到深深的遗憾。还有西方学者翻译《金瓶梅》，专门摘选其中自然主义描述最为突出的篇章加以译介。一时间，西方学者好像发现了奇迹，掀起了《金瓶梅》热，说中国是“性开放的源头”，公开地在报刊上鼓吹中国要“发扬开放之传统”。还有许多资深、友善的汉学家译介中国古代的哲学著作，在把中华民族文化介绍给全世界的工作方面作出了重大贡献，但或囿于理解有误，或缘于对中国文字认识的局限，质量上乘的并不多，常常是隔靴搔痒，说不到点子上。大哲学家黑格尔曾经说过：中国有最完

备的国史。但他认为中国古代没有真正意义上的哲学，还处在哲学史前状态。这么了不起的哲学家竟然作出这样大失水准的评论，何其不幸。正如任何哲学家都要受时间、地点、条件的制约一样，黑格尔也离不开这一规律。当时他也只能从上述水平的汉学家译过去的文字去分析、理解，所以，黑格尔先生对中国古代社会的认识水平是什么状态，也就不难想象了。

中国离不开世界，世界也缺少不了中国。中国文化摄取外域的新成分，丰富了自己，又以自己的新成就输送给别人，贡献于世界。从公元5世纪开始到公元15世纪，大约有一千年，中国走在世界的前列。在这一千多年的时间里，她的光辉照耀全世界。人类要前进，怎么能不全面认识中国，怎么能不认真研究中国的历史呢？

二

中华民族是伟大的，曾经辉煌过，蓝天、白云、阳光灿烂，和平而兴旺；也有过黑暗的、想起来就让人战栗的日子，但中华民族从来是充满理想，不断追求，不断学习，渴望和平与友谊的。

中国古代伟大的思想家孔子曾经说过：“三人行，必有我师焉。择其善者而从之，其不善者而改之。”孔子的话就是要人们向别人学习。这段话正是概括了整个中华民族与人交往的原则。人与人之间交往如此，在与周边的国家交往中也是如此。

秦始皇第一个统一了中国，可惜在位只有十几年，来不及作更多的事情。汉朝继秦而继续强大，便开始走出去，了

解自己周边的世界。公元前 138 年，汉武帝派张骞出使西域。他带着一万头牛羊，总值一万万钱的金帛货物，作为礼物，开始西行，最远到过“安息”（即波斯）。公元前 36 年，班超又率 36 人出使西域。36 个人按今天的话说，也只有一个排，显然是为了拜访未曾见过面的邻居，是去交朋友。到了西域，班超派遣甘英作为使者继续西行，往更远处的大秦国（即罗马）去访问，“乃抵条支而历安息，临西海以望大秦”（《后汉书·西域传》）。“条支”在“安息”以西，即今天的伊拉克、叙利亚一带，“西海”应是今天的地中海。也就是说甘英已经到达地中海边上，与罗马帝国隔海相望，“临大海欲渡”，却被人劝阻而未成行，这在历史上留下了遗恨。可以想见班超、甘英沟通友谊的无比勇气和强烈愿望。接下来是唐代的玄奘，历经千难万险，到“西天”印度取经，带回了南亚国家的古老文化。归国后，他把带回的佛教经典组织人翻译，到后来很多经典印度失传了，但中国却保存完好，以至于今天，没有玄奘的《大唐西域记》，印度人很难编写印度古代史。明代郑和“七下西洋”，把中华文化传到东南亚一带。鸦片战争以后，一代又一代先进的中国人，为了振兴中华，又前赴后继，向西方国家学习先进的科学思想和文明成果。这中间有我们的领导人朱德、周恩来、邓小平；有许许多多大科学家、文学家、艺术家，如郭沫若、李四光、钱学森、冼星海、徐悲鸿等。他们的追求、奋斗，他们的博大胸怀，兼收并蓄的精神，为人类社会增添了光彩。

中国文化的形成和发展过程，就是一个以众为师，以各国人民为师，不断学习和创造的过程。中华民族曾经向周边国家和民族学习过许多东西，假如没有这些学习，中华民族决不可能创造出昔日的辉煌。回顾历史，我们怎么能够不对

伟大的古埃及文明、古希腊文明、古印度文明满怀深深的感激?怎么能够不对伟大的欧洲文明、非洲文明、美洲文明、澳洲文明,以及中国周围的亚洲文明充满温情与敬意?

中华民族为人类社会曾作出过独特的贡献。在15世纪以前,中国的科学技术一直处于世界遥遥领先的地位。英国科学家李约瑟说:“中国在公元3世纪到13世纪之间,保持着一个西方所望尘莫及的科学知识水平。”美国耶鲁大学教授、《大国的兴衰》的作者保罗·肯尼迪坦言:“在近代以前时期的所有文明中,没有一个国家的文明比中国更发达,更先进。”

世界各国的有识之士千里迢迢来中国观光、学习。在这个过程中,中国唐朝的长安城渐渐发展成为国际大都市。西方的波斯、东罗马,东亚的高丽、新罗、百济、南天竺、北天竺,频繁前来。外国的王侯、留学生,在长安供职的外国官员,商贾、乐工和舞士,总有几十个国家,几万人之多。日本派出“遣唐使”更是一批接一批。传为美谈的日本人阿部仲麻吕(晁衡)在长安留学的故事,很能说明外国人与中国的交往。晁衡学成仕于唐朝,前后历时五十余年。晁衡与中国的知识分子结下了深厚的友情。他归国时,传说在海中遇难身亡。大诗人李白作诗哭悼:“日本晁卿辞帝都,征帆一片远蓬壶。明月不归沉碧海,白云愁色满苍梧。”晁衡遇险是误传,但由此可见中外学者之间在中国长安交往的情谊。

后来,不断有外国人到中国来探寻秘密,所见所闻,常常让他们目瞪口呆。《希腊纪事》(希腊人波桑尼阿著)记载公元2世纪时,希腊人在中国的见闻。书中写道:“赛里斯人用小米和青芦喂一种类似蜘蛛的昆虫,喂到第五年,虫肚子胀裂开,便从里面取出丝来。”从这段对中国古代养蚕技术的

描述，可见当时欧洲人与中国人的差距。公元9世纪中叶，阿拉伯人来到中国。一位阿拉伯作家在他所著的《中国印度闻见录》中记载了曾旅居中国的阿拉伯商人的见闻：

——一天，一个外商去拜见驻守广州的中国官吏。会见时，外商总盯着官吏的胸部，官吏很奇怪，便问：“你好像总盯着我的胸，这是怎么回事？”那位外商回答说：“透过你穿的丝绸衣服，我隐约看到你胸口上长着一个黑痣，这是什么丝绸，我感到十分惊奇。”官吏听后，失声大笑，伸出胳膊，说：“请你数数吧，看我穿了几件衣服？”那商人数过，竟然穿了五件之多，黑痣正是透过这五层丝绸衣服显现出来的。外商惊得目瞪口呆，官吏说：“我穿的丝绸还不算是最好的，总督穿的要更精美。”

——书中关于茶(他们叫干草叶子)的记载，可见阿拉伯国家当时还没有喝茶的习惯。书中记述：“中国国王本人的收入主要靠盐税和泡开水喝的一种干草税。在各个城市里，这种干草叶售价都很高，中国人称这种草叶叫‘茶’，这种干草叶比苜蓿的叶子还多，也略比它香，稍有苦味，用开水冲喝，治百病。”

——他们对中国的医疗条件十分羡慕，书中记载道：“中国人医疗条件很好，穷人可以从国库中得到药费。”还说：“城市里，很多地方立一石碑，高10肘，上面刻有各种疾病和药物，写明某种病用某种药医治。”

——关于当时中国的京城，书中作了生动的描述：中国的京城很大，人口众多，一条宽阔的长街把全城分为两半，大街右边的东区，住着皇帝、宰相、禁军及皇家的总管、奴婢。在这个区域，沿街开凿了小河，流水潺潺；路旁，葱茏的树木整然有序，一幢幢宅邸鳞次栉比。大街左边的西区，

住着庶民和商人。这里有货栈和商店，每当清晨，人们可以看到，皇室的总管、宫廷的仆役，或骑马或步行，到这里来采购。

此后的史籍对西人来华的记载，渐渐多了起来。13世纪意大利旅行家马可·波罗，尽管有人对他是否真的到过中国持怀疑态度，但他留下一部记述元代事件的《马可·波罗游记》却是确凿无疑的。这部游记中的一些关于当时中国的描述使得西方人认为是“天方夜谭”。总之，从中西文化交流史来说，这以前的时期还是一个想象和臆测的时代，相互之间充满了好奇与幻想。

从16世纪末开始，由于航海技术的发展，东西方航路的开通，随着一批批传教士来华，中国与西方开始了直接的交流。沟通中西的使命在意大利传教士利玛窦那里有了充分的体现。利玛窦于1582年来华，1610年病逝于北京，在华20余年。除了传教以外，做了两件具有历史象征意义的事，一是1594年前后在韶州用拉丁文翻译《四书》，并作了注释；二是与明代学者徐光启合作，用中文翻译了《几何原本》。

西方传教士对《四书》等中国经典的粗略翻译，以及杜赫德的《中华帝国志》等书对中国的介绍，在西方读者的眼前展现了一个异域文明，在当时及稍后一段时期引起了一场“中国热”，许多西方大思想家的眼光都曾注目中国文化。有的推崇中华文明，如莱布尼兹、伏尔泰、魁奈等，有的对中华文明持批评态度，如孟德斯鸠、黑格尔等。莱布尼兹认识到中国文化的某些思想与他的观念相近，如周易的卦象与他发明的二进制相契合，对中国文化给予了热情的礼赞；黑格尔则从他整个哲学体系的推演出发，认为中国没有真正意义上的哲学，还处在哲学史前的状态。但是，不论是推崇还



是批评，是吸纳还是排斥，中西文化的交流产生了巨大的影响。随着先进的中国科学技术的西传，特别是中国的造纸、火药、印刷术和指南针四大发明的问世，大大改变了世界的面貌。马克思说：“中国的火药把骑士阶层炸得粉碎，指南针打开了世界市场并建立了殖民地，而印刷术则变成了新教的工具，变成对精神发展创造必要前提的最强大的杠杆。”英国的哲学家培根说：中国的四大发明“改变了全世界的面貌和一切事物的状态”。

三

大千世界，潮起潮落。云散云聚，万象更新。中国古代产生了无数伟大科学家：祖冲之、李时珍、孙思邈、张衡、沈括、毕升……，产生了无数科技成果：《齐民要术》、《九章算术》、《伤寒杂病论》、《本草纲目》……，以及保存至今的世界奇迹：浑天仪、地动仪、都江堰、敦煌石窟、大运河、万里长城……。但从15世纪下半叶起，风水似乎从东方转到了西方，落后的欧洲只经过400年便成为世界瞩目的文明中心。英国的牛顿、波兰的哥白尼、德国的伦琴、法国的居里、德国的爱因斯坦、意大利的伽利略、俄国的门捷列夫、美国的费米和爱迪生……，光芒四射，令人敬仰。

中华民族开始思考了。潮起潮落究竟是什么原因？中国人发明的火药，传到欧洲，转眼之间反成为欧洲列强轰击中国大门的炮弹，又是因为什么？

鸦片战争终于催醒了中国人沉睡的迷梦，最先“睁眼看世界”的一代精英林则徐、魏源迈出了威武雄壮的一步。曾国藩、李鸿章搞起了洋务运动。中国的知识分子喊出“民主

与科学”的口号。中国是落后了，中国的志士仁人在苦苦探索。但落后中饱含着变革的动力，探索中孕育着崛起的希望。“向科学进军”，中华民族终于又迎来了科学的春天。

今天，世界毕竟来到了 21 世纪的门槛。分散隔绝的世界，逐渐变成联系为一体的世界。现在，全球一体化趋势日益明显；人类历史也就在愈来愈大的程度上成为全世界的历史。当今，任何一种文化的发展都离不开对其它优秀文化的汲取，都以其它优秀文化的发展为前提。在近现代，西方文化汲取中国文化，不仅是中国文化的传播，更是西方文化自身的创新和发展；正如中国文化对西方文化的汲取一样，既是西方文化在中国的传播，同时也是中国文化在近代的转型和发展。地球上所有的人类文化，都是我们共同的宝贵遗产。既然我们生活的各个大陆，在地球史上曾经是连成一气的“泛大陆”，或者说是一个完整的“地球村”，那么，我们同样可以在这个以知识和学习为特征的网络时代，走上相互学习、共同发展的大路，建设和开拓我们人类崭新的“地球村”。

西学仍在东渐，中学也将西传。各国人民的优秀文化正日益迅速地为中国文化所汲取，而无论西方和东方，也都需要从中国文化中汲取养分。正是基于这一认识，我们组织出版汉英对照版《大中华文库》，全面系统地翻译介绍中国传统文化典籍。我们试图通过《大中华文库》，向全世界展示，中华民族五千年的追求，五千年的梦想，正在新的历史时期重放光芒。中国人民就像火后的凤凰，万众一心，迎接新世纪文明的太阳。

1999 年 8 月



PREFACE TO THE *LIBRARY OF CHINESE CLASSICS*

Yang Muzhi

The publication of the *Library of Chinese Classics* is a matter of great satisfaction to all of us who have been involved in the production of this monumental work. At the same time, we feel a weighty sense of responsibility, and take this opportunity to explain to our readers the motivation for undertaking this cross-century task.

1

The Chinese nation has a long history and a glorious culture, and it has been the aspiration of several generations of Chinese scholars to translate, edit and publish the whole corpus of the Chinese literary classics so that the nation's greatest cultural achievements can be introduced to people all over the world. There have been many translations of the Chinese classics done by foreign scholars. A few dozen years ago, a Western scholar translated the title of *A Dream of Red Mansions* into "A Dream of Red Chambers" and Lin Daiyu, the heroine in the novel, into "Black Jade." But while their endeavours have been laudable, the results of their labours have been less than satisfactory. Lack of knowledge of Chinese culture and an inadequate grasp of the Chinese written language have led the translators into many errors. As a consequence, not only are Chinese classical writings widely misunderstood in the rest of the world, in some cases their content has actually been distorted. At one time, there was a "Jin Ping Mei craze" among Western scholars, who thought that they had uncovered a miraculous phenomenon, and published theories claiming that China was the "fountainhead of eroticism," and that a Chinese "tradition of permissiveness" was about to be laid bare. This distorted view came about due to the translators of the *Jin Ping Mei* (*Plum in the Golden Vase*) putting one-sided stress on the

raw elements in that novel, to the neglect of its overall literary value. Meanwhile, there have been many distinguished and well-intentioned Sinologists who have attempted to make the culture of the Chinese nation more widely known by translating works of ancient Chinese philosophy. However, the quality of such work, in many cases, is unsatisfactory, often missing the point entirely. The great philosopher Hegel considered that ancient China had no philosophy in the real sense of the word, being stuck in philosophical "prehistory." For such an eminent authority to make such a colossal error of judgment is truly regrettable. But, of course, Hegel was just as subject to the constraints of time, space and other objective conditions as anyone else, and since he had to rely for his knowledge of Chinese philosophy on inadequate translations it is not difficult to imagine why he went so far off the mark.

China cannot be separated from the rest of the world; and the rest of the world cannot ignore China. Throughout its history, Chinese civilization has enriched itself by absorbing new elements from the outside world, and in turn has contributed to the progress of world civilization as a whole by transmitting to other peoples its own cultural achievements. From the 5th to the 15th centuries, China marched in the front ranks of world civilization. If mankind wishes to advance, how can it afford to ignore China? How can it afford not to make a thoroughgoing study of its history?

2

Despite the ups and downs in their fortunes, the Chinese people have always been idealistic, and have never ceased to forge ahead and learn from others, eager to strengthen ties of peace and friendship.

The great ancient Chinese philosopher Confucius once said, "Whenever three persons come together, one of them will surely be able to teach me something. I will pick out his good points and emulate them; his bad points I will reform." Confucius meant by this that we should always be ready to learn from others. This maxim encapsulates the principle the Chinese people have always followed in their dealings with other peoples, not only on an individual basis but also at the level of state-to-state relations.

After generations of internecine strife, China was unified by Emperor



Qin Shi Huang (the First Emperor of the Qin Dynasty) in 221 B.C. The Han Dynasty, which succeeded that of the short-lived Qin, waxed powerful, and for the first time brought China into contact with the outside world. In 138 B.C., Emperor Wu dispatched Zhang Qian to the western regions, i.e. Central Asia. Zhang, who traveled as far as what is now Iran, took with him as presents for the rulers he visited on the way 10,000 head of sheep and cattle, as well as gold and silks worth a fabulous amount. In 36 B.C., Ban Chao headed a 36-man legation to the western regions. These were missions of friendship to visit neighbours the Chinese people had never met before and to learn from them. Ban Chao sent Gan Ying to explore further toward the west. According to the "Western Regions Section" in the *Book of Later Han*, Gan Ying traveled across the territories of present-day Iraq and Syria, and reached the Mediterranean Sea, an expedition which brought him within the confines of the Roman Empire. Later, during the Tang Dynasty, the monk Xuan Zang made a journey fraught with danger to reach India and seek the knowledge of that land. Upon his return, he organized a team of scholars to translate the Buddhist scriptures, which he had brought back with him. As a result, many of these scriptural classics which were later lost in India have been preserved in China. In fact, it would have been difficult for the people of India to reconstruct their own ancient history if it had not been for Xuan Zang's *A Record of a Journey to the West in the Time of the Great Tang Dynasty*. In the Ming Dynasty, Zheng He transmitted Chinese culture to Southeast Asia during his seven voyages. Following the Opium Wars in the mid-19th century, progressive Chinese, generation after generation, went to study the advanced scientific thought and cultural achievements of the Western countries. Their aim was to revive the fortunes of their own country. Among them were people who were later to become leaders of China, including Zhu De, Zhou Enlai and Deng Xiaoping. In addition, there were people who were to become leading scientists, literary figures and artists, such as Guo Moruo, Li Siguang, Qian Xuesen, Xian Xinghai and Xu Beihong. Their spirit of ambition, their struggles and their breadth of vision were an inspiration not only to the Chinese people but to people all over the world.

Indeed, it is true that if the Chinese people had not learned many

things from the surrounding countries they would never have been able to produce the splendid achievements of former days. When we look back upon history, how can we not feel profoundly grateful for the legacies of the civilizations of ancient Egypt, Greece and India? How can we not feel fondness and respect for the cultures of Europe, Africa, America and Oceania?

The Chinese nation, in turn, has made unique contributions to the community of mankind. Prior to the 15th century, China led the world in science and technology. The British scientist Joseph Needham once said, "From the third century A.D. to the 13th century A.D. China was far ahead of the West in the level of its scientific knowledge." Paul Kennedy, of Yale University in the U.S., author of *The Rise and Fall of the Great Powers*, said, "Of all the civilizations of the pre-modern period, none was as well-developed or as progressive as that of China."

Foreigners who came to China were often astonished at what they saw and heard. The Greek geographer Pausanias in the second century A.D. gave the first account in the West of the technique of silk production in China: "The Chinese feed a spider-like insect with millet and reeds. After five years the insect's stomach splits open, and silk is extracted therefrom." From this extract, we can see that the Europeans at that time did not know the art of silk manufacture. In the middle of the 9th century A.D., an Arabian writer includes the following anecdote in his *Account of China and India*:

"One day, an Arabian merchant called upon the military governor of Guangzhou. Throughout the meeting, the visitor could not keep his eyes off the governor's chest. Noticing this, the latter asked the Arab merchant what he was staring at. The merchant replied, 'Through the silk robe you are wearing, I can faintly see a black mole on your chest. Your robe must be made out of very fine silk indeed!' The governor burst out laughing, and holding out his sleeve invited the merchant to count how many garments he was wearing. The merchant did so, and discovered that the governor was actually wearing five silk robes, one on top of the other, and they were made of such fine material that a tiny mole could be seen through them all! Moreover, the governor explained that the robes he was wearing were not made of the finest silk at all; silk of the highest



grade was reserved for the garments worn by the provincial governor.”

The references to tea in this book (the author calls it “dried grass”) reveal that the custom of drinking tea was unknown in the Arab countries at that time: “The king of China’s revenue comes mainly from taxes on salt and the dry leaves of a kind of grass which is drunk after boiled water is poured on it. This dried grass is sold at a high price in every city in the country. The Chinese call it ‘cha.’ The bush is like alfalfa, except that it bears more leaves, which are also more fragrant than alfalfa. It has a slightly bitter taste, and when it is infused in boiling water it is said to have medicinal properties.”

Foreign visitors showed especial admiration for Chinese medicine. One wrote, “China has very good medical conditions. Poor people are given money to buy medicines by the government.”

In this period, when Chinese culture was in full bloom, scholars flocked from all over the world to China for sightseeing and for study. Chang’an, the capital of the Tang Dynasty was host to visitors from as far away as the Byzantine Empire, not to mention the neighboring countries of Asia. Chang’an, at that time the world’s greatest metropolis, was packed with thousands of foreign dignitaries, students, diplomats, merchants, artisans and entertainers. Japan especially sent contingent after contingent of envoys to the Tang court. Worthy of note are the accounts of life in Chang’an written by Abeno Nakamaro, a Japanese scholar who studied in China and had close friendships with ministers of the Tang court and many Chinese scholars in a period of over 50 years. The description throws light on the exchanges between Chinese and foreigners in this period. When Abeno was supposedly lost at sea on his way back home, the leading poet of the time, Li Bai, wrote a eulogy for him.

The following centuries saw a steady increase in the accounts of China written by Western visitors. The Italian Marco Polo described conditions in China during the Yuan Dynasty in his *Travels*. However, until advances in the science of navigation led to the opening of east-west shipping routes at the beginning of the 16th century Sino-Western cultural exchanges were coloured by fantasy and conjecture. Concrete progress was made when a contingent of religious missionaries, men well versed in Western science and technology, made their way to China, ushering in an era of

direct contacts between China and the West. The experience of this era was embodied in the career of the Italian Jesuit Matteo Ricci. Arriving in China in 1582, Ricci died in Beijing in 1610. Apart from his missionary work, Ricci accomplished two historically symbolic tasks — one was the translation into Latin of the “Four Books,” together with annotations, in 1594; the other was the translation into Chinese of Euclid’s *Elements*.

The rough translations of the “Four Books” and other Chinese classical works by Western missionaries, and the publication of Père du Halde’s *Description Geographique, Historique, Chronologique, Politique, et Physique de l’Empire de la Chine* revealed an exotic culture to Western readers, and sparked a “China fever,” during which the eyes of many Western intellectuals were fixed on China. Some of these intellectuals, including Leibniz, held China in high esteem; others, such as Hegel, nursed a critical attitude toward Chinese culture. Leibniz considered that some aspects of Chinese thought were close to his own views, such as the philosophy of the *Book of Changes* and his own binary system. Hegel, on the other hand, as mentioned above, considered that China had developed no proper philosophy of its own. Nevertheless, no matter whether the reaction was one of admiration, criticism, acceptance or rejection, Sino-Western exchanges were of great significance. The transmission of advanced Chinese science and technology to the West, especially the Chinese inventions of paper-making, gunpowder, printing and the compass, greatly changed the face of the whole world. Karl Marx said, “Chinese gunpowder blew the feudal class of knights to smithereens; the compass opened up world markets and built colonies; and printing became an implement of Protestantism and the most powerful lever and necessary precondition for intellectual development and creation.” The English philosopher Roger Bacon said that China’s four great inventions had “changed the face of the whole world and the state of affairs of everything.”

3

Ancient China gave birth to a large number of eminent scientists, such as Zu Chongzhi, Li Shizhen, Sun Simiao, Zhang Heng, Shen Kuo and Bi



Sheng. They produced numerous treatises on scientific subjects, including *The Manual of Important Arts for the People's Welfare*, *Nine Chapters on the Mathematical Art*, *A Treatise on Febrile Diseases* and *Compendium of Materia Medica*. Their accomplishments included ones whose influence has been felt right down to modern times, such as the armillary sphere, seismograph, Dujiangyan water conservancy project, Dunhuang Grottoes, Grand Canal and Great Wall. But from the latter part of the 15th century, and for the next 400 years, Europe gradually became the cultural centre upon which the world's eyes were fixed. The world's most outstanding scientists then were England's Isaac Newton, Poland's Copernicus, France's Marie Curie, Germany's Rontgen and Einstein, Italy's Galileo, Russia's Mendeleev and America's Edison.

The Chinese people then began to think: What is the cause of the rise and fall of nations? Moreover, how did it happen that gunpowder, invented in China and transmitted to the West, in no time at all made Europe powerful enough to batter down the gates of China herself?

It took the Opium War to wake China from its reverie. The first generation to make the bold step of "turning our eyes once again to the rest of the world" was represented by Lin Zexu and Wei Yuan. Zeng Guofan and Li Hongzhang started the Westernization Movement, and later intellectuals raised the slogan of "Democracy and Science." Noble-minded patriots, realizing that China had fallen behind in the race for modernization, set out on a painful quest. But in backwardness lay the motivation for change, and the quest produced the embryo of a towering hope, and the Chinese people finally gathered under a banner proclaiming a "March Toward Science."

On the threshold of the 21st century, the world is moving in the direction of becoming an integrated entity. This trend is becoming clearer by the day. In fact, the history of the various peoples of the world is also becoming the history of mankind as a whole. Today, it is impossible for any nation's culture to develop without absorbing the excellent aspects of the cultures of other peoples. When Western culture absorbs aspects of Chinese culture, this is not just because it has come into contact with Chinese culture, but also because of the active creativity and development of Western culture itself; and vice versa. The various cultures of

the world's peoples are a precious heritage which we all share. Mankind no longer lives on different continents, but on one big continent, or in a "global village." And so, in this era characterized by an all-encompassing network of knowledge and information we should learn from each other and march in step along the highway of development to construct a brand-new "global village."

Western learning is still being transmitted to the East, and vice versa. China is accelerating its pace of absorption of the best parts of the cultures of other countries, and there is no doubt that both the West and the East need the nourishment of Chinese culture. Based on this recognition, we have edited and published the *Library of Chinese Classics* in a Chinese-English format as an introduction to the corpus of traditional Chinese culture in a comprehensive and systematic translation. Through this collection, our aim is to reveal to the world the aspirations and dreams of the Chinese people over the past 5,000 years and the splendour of the new historical era in China. Like a phoenix rising from the ashes, the Chinese people in unison are welcoming the cultural sunrise of the new century.

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前 言

管子，名夷吾，字仲，颍上（今属安徽）人，生年不详，卒于公元前 645 年。他早年经商，后来经由鲍叔牙举荐，被齐桓公委任为相。在管仲辅佐下，桓公成就霸业，九合诸侯，一匡天下。管仲是春秋时期著名的政治家、军事家、经济学家。早在春秋时期，孔子就给予他高度的肯定。《论语·宪问》中有“管仲相桓公，霸诸侯，一匡天下，民到于今受其赐。微管仲，吾其被发左衽矣。”司马迁在《史记》中为他立传，同样给予他很高的评价。由此可见，管仲的思想和学说在当时及其稍后的时代就产生了深远的影响。而《管子》一书当是包含了管子本人重要思想的战国秦汉年间推崇管子的后学之辈的作品汇编。

现在所谓的《管子》86 篇，是经过西汉末年的学者刘向整理编辑的。刘向为汉成帝时人，他整理校订“中书”——国家图书馆收藏的有关管子的典籍，总共获得 564 篇，除掉重复，定为 86 篇。在这 86 篇中，后来又有 10 篇散佚。现在流传的 76 篇，大约就是经过刘向整理过的。这些篇章共分为“经言”、“外言”、“内言”、“短语”、“区言”、“杂篇”、“管子解”、“管子轻重”八个部分，具体划分如下：

一、“经言”包括从《牧民》到《幼官图》的 9 篇。

二、“外言”包括从《五辅》到《兵法》的 8 篇。

三、“内言”包括从《大匡》到《戒》的 9 篇，其中《王言》、《谋失》2 篇已经亡佚，现存 7 篇。

四、“短语”包括从《地图》到《九变》的 18 篇，其中《正言》1 篇已经亡佚，现存 17 篇。



五、“区言”包括从《任法》到《内业》的 5 篇。

六、“杂篇”包括从《封禅》到《问霸》的 13 篇，其中《言昭》、《修身》、《问霸》3 篇已经亡佚，《封禅》篇曾经亡佚，后人依照《史记·封禅书》的文字做补，所以现存 10 篇。

七、“管子解”包括从《牧民解》到《明法解》的 5 篇，其中《牧民解》已经亡佚，现存 4 篇。

八、“管子轻重”包括从《臣乘马》到《轻重庚》的 19 篇，其中《问乘马》、《轻重丙》、《轻重庚》3 篇已经亡佚，现存 16 篇。

《汉书·艺文志》将《管子》列入道家。《隋书·经籍志》以后目录都将《管子》列入法家。也有学者把商、申、韩称为三晋法家，把管仲的思想学说归结为齐国法家。“管、商”并称的说法，可以找到早期的历史证据，比如《韩非子·五蠹篇》中说：“今境内之民皆言治，藏‘管、商’之法者家有之。”据此，后世的研究者多将《管子》一书归结为法家著作。《权修》篇中说，“凡牧民者，欲民之可御也。欲民之可御，则法不可不审”，“法者，将立朝廷者也”，“法者，将用民力者也”，“法者，将用民能者也”，“法者，将用民之死命者也”。由此可见，法是驾驭人民的关键。《法法》篇中说，“令重于宝”，“法重于民”，“不为重宝轻号令”，“不为爱民枉法律”。在《牧民》、《权修》、《法禁》、《重令》、《任法》、《明法》、《正世》、《七臣七主》、《禁藏》、《版法解》、《明法解》等篇中都论述了法制的重要性，并且强调从君主到臣民都要身体力行。

但事实上，《管子》并非一人、一时的作品，所以书中包含的思想也比较丰富而且驳杂，似乎不应该简单地把它归结为某一流派。《管子》不少篇章表现出道家思想的深刻影响。《宙合》篇中所谓的“宙合”，实际就是指的“道”。道“上通于天之上，下泉于地之下，外出乎四海之外”，“运乎诸生”，是“万物



之橐”。它的特点是，“大之无外，小之无内”。《君臣上》中说“道也者，成人之生也，非在人也”，又有“道也者，万物之要也”。在《心术上》、《心术下》、《白心》、《势》、《内业》、《枢言》等篇章中都涉及道。在《管子》一书中，道与法应该同样重要。

《管子》中也有儒家思想影响的印记。《权修》篇强调治理国家要使人民懂得“礼”、“义”、“廉”、“耻”。《五辅》篇强调治理国家要运用“德”、“义”、“礼”、“务”、“权”五种手段，认为应该运用“八经”来引导人民掌握礼，而所谓的“八经”是指“上下有义，贵贱有分，长幼有等，贫富有度”。如果恪守“八经”，就能做到“为人君者中正而无私，为人臣者中信而不党，为人父者慈惠以教，为人子者孝悌以肃，为人兄者宽裕以诲，为人弟者比顺以敬，为人夫者敦悫以固，为人妻者劝勉以贞”。《版法解》中提出要“正君臣上下之义，饰父子兄弟夫妻之义，饰男女之别，别疏数之差，使君德、臣忠、父慈、子孝、兄爱、弟敬、礼义章明。”这些都是儒家倡导的规范。

《管子》中有天文历法、阴阳五行的思想。《幼官》、《幼官图》、《水地》、《四时》、《五行》等篇主要是阐述阴阳五行的，其中《幼官》与《幼官图》还涉及到古代的历法知识。《轻重己》主要也是讲述历法知识。《乘马》篇中还专门立有“阴阳”一节。

《管子》中涉及到军事思想。《七法》中专门论述“为兵之数”和“选阵”，认为将帅应当“审于地图，谋于日官，量蓄积，齐勇士，遍知天下，审御机数”，军事行动应当有“风雨之行”、“飞鸟之举”、“雷电之战”、“水旱之功”、“金城之守”、“一体之治”。《兵法》、《地图》、《参患》、《制分》等篇都是讲用兵。

《管子》中涉及到教育思想。齐国从田氏桓公就开始创建稷下学宫。根据《史记·田敬仲完世家》记载，“宣王喜文学游说之士，自如邹衍、淳于髡、田骈、接予、慎到、环渊之徒七十六

人，皆赐列第，为上大夫，不治而议论。是以齐稷下学士复盛，且数百千人。”《弟子职》大概就是稷下学宫的学生守则。《弟子职》规定了学生的学习态度、学习方法、学习纪律、待人接物、打扫卫生、侍奉老师等细节，可以由此了解古代教育的情况。

《管子》中涉及到土壤以及农业生产等方面的知识。《管子》对农业生产有着高度的重视，《牧民》篇中有“凡有地牧民者，务在四时，守在仓廩。国多财则远者来，地辟举则民留处。仓廩实则知礼节，衣食足则知荣辱”。由此可见，治理国家的关键在于实行富民政策，而开辟地利、发展农业是使得仓廩充实、人民衣食丰足的关键，因此也是国家的命脉。《地员》详细讲述了土壤的种类以及各类土壤适宜生长的草木、农作物。《轻重己》讲述四时的节令以及与之相适应的农事的安排。《乘马》中“士农工商”一节讲如何根据土壤的肥瘠核算土地的实数来征收赋税。“管子轻重”中许多篇章都涉及到开辟地利、促进农业生产的问题。

《管子》的另一个重要内容就是贯穿本书的经济思想，这也是《管子》与其他中国古代典籍的重要区别所在。管仲本人大概就是非常注重发展经济的。他出身卑微，早年经商。《史记·管晏列传》索引中引《吕氏春秋》的佚文：“管仲与鲍叔同贾南阳，及分财利，而管仲常欺鲍叔，多自取。鲍叔知其有母，不以为贪。”由此可见，管仲看重物质利益。“国多财则远者来，地辟举则民留处。仓廩实则知礼节，衣食足则知荣辱。”一个国家能否安定与壮大、人民能否安居乐业并且服从统治直接决定于该国的经济实力，贯穿《管子》的一个重要指导思想就是推行富国、富民政策，而实行这类政策的关键就是推行“轻重之术”，就是通过盐铁专营等国家干预流通的办法来控

制粮食以及其他商品的价格,从而达到操纵经济、增强国力的目的。不仅如此,“轻重之术”还可以运用到外交中,用来征服邻国,扩大自己的领土。《轻重戊》中,齐国运用“轻重之术”使得鲁、梁、莱、莒、楚、代、衡山等国家归附。

《管子》并非管仲本人的作品,已经是学界的共识。但《管子》各篇的成书时间,却很难做出定论。一般认为“经言”诸篇的写成时间较早。《韩非子》中引用过《牧民》与《权修》中的文字,可以推断“经言”是保存管子遗说最多的一部分。对于“经言”诸篇的解释,研究《管子》的学者多认为是稷下学宫的老师在为弟子讲授“经言”时所用的讲义。而“管子轻重”19篇体现了汉景帝平息“七国之乱”后实行的经济政策,所以被认为是西汉时期的作品。这些篇章中表述的经济政策是管子经济思想的发展,所以托名管仲所作。笔者在研究中发现,除“轻重篇”之外的“经言”、“外言”、“内言”、“短语”、“区言”、“杂篇”、“管子解”七部分的许多篇章的主旨与《吕氏春秋》的篇目主旨接近,而且多次引用《吕氏春秋》中的故事甚至直接引用原文中的一些章节、片段,所以基本可以推断《管子》的完成时间当在《吕氏春秋》编纂完毕并且在社会上流传开来之后,兹不赘述。因此,可以推知《管子》的成书时间不会早于秦汉之际。

《管子》一书错简很多,为后世学者研究带来相当大的难度。海外已经有不少汉学家研究《管子》,其中美国宾西法尼亚州立大学的李克先生堪称代表,他的英语译本近年由普林斯顿大学出版社出版。但是没有全部翻译。

现今可以见到的《管子》最早的版本是唐尹知章注、宋杨忱刻的《管子》24卷本。此外比较有影响的还有辽刘绩的《管子补注》、明赵用贤《管韩合刻》、清戴望《管子校正》、日本学者猪已彦博《管子补正》等。近代郭沫若的《管子集校》可谓集大

成者,赵守正先生的《管子注译》是最早的翻译。本书的翻译参考了前人的研究成果。但由于本人时间紧迫、水平有限,错漏之处在所难免,敬请专家和读者不吝赐教。

本文中文部分由社科院毛双民先生审读,英文部分由外文专家梁良兴先生、Mr MF Parnell、Mr Mike Maccausland 和 Mr Adrian Parsons 审读。以上专家学者均提出宝贵意见,在此深表谢忱。

翟江月

2005年元月于鲁东大学





INTRODUCTION

Guanzi, or Master Guan, was also known as Guan Yiwu or Guan Zhong. He died in 645 B. C. , but his date of birth is still a subject for debate. He was born in Ying Shang (in modern Anhui Province). He was a merchant when he was young but was later recommended by Bao Shuya and therefore was appointed prime minister of the state of Qi by Duke Huan. Owing to the assistance of Guan Zhong, Duke Huan established one of the most powerful states, arranged nine meetings for the sovereigns of all the feudatories of his time and brought the whole world to good order. Guan Zhong was a famous statesman, strategist and economist of the Spring and Autumn Period. Even during that period Confucius held him in high repute. The Chapter "Xianwen" in *The Analects of Confucius* says: "Guan Zhong served as the prime minister of the regime of Duke Huan, helped him establish one of the most powerful states and brought the world to good order; the common people have derived benefit from him right up until the present time. Without Guan Zhong, we would possibly have been conquered by the minorities and forced to accept their strange customs." Sima Qian extolled his virtues and also wrote his biography in *Records of the Historian*. Therefore, we can conclude that Guan Zhong's thoughts and remarks deeply influenced both the people of his time and the following generations. *Guanzi* is a collection of writings created by Guan Zhong's followers during the Qin

and the Western Han Dynasties, and it also contains some of his important thoughts.

Guanzi contains eighty-six essays which were collated and edited by Liu Xiang, a scholar of the late period of the Western Han Dynasty. Liu Xiang lived during the rule of Emperor Chengdi of the Han Dynasty. He gathered all the documents related to *Guanzi* kept at the national library and found five hundred and sixty four essays altogether. He then discarded the repetitive contents and formally acknowledged eighty-six of them. Among these works, ten were lost. The seventy-six still in existence were possibly collated and edited by Liu Xiang. These works were divided into eight parts: "Jingyan", "Waiyan", "Neiyan", "Duanyu", "Quyuan", "Zapian", "Guanzi Jie" and "Guanzi Qingzhong", and they were divided as follows:

1. From "On Governing the People" to "The Picture of Handling Government Affairs According to the Thoughts of the Five Main Elements". This part, containing nine essays, is addressed as "Jingyan".

2. From "The Five Supporting Principles" to "On Tactics". This part, containing eight essays, is addressed as "Waiyan".

3. From "The Big Historical Document of the State of Qi" to "The Commandments". This part is addressed as "Neiyan". It originally contained nine essays, but two of them, "Of Sayings of the Kings" and "Of Failures Caused by Wrong Tactics", were lost, so only seven are still in existence.



4. From “On Geographical Conditions” to “The Nine Reasons”. This part is addressed as “Duanyu”. It originally contained eighteen essays, but one of them, “The Authentic Sayings”, was lost, leaving seventeen still in existence.

5. From “On Acting According to the Law” to “The Innermost Undertaking”. This part, containing five essays, is addressed as “Quyuan”.

6. From “The Grandest Ceremonies Held in Worship of Heaven and Earth” to “Questions on How to Establish One of the Most Powerful States”. This part is addressed as “Zapian”. It originally contained thirteen essays, but three of them, “On Official Announcements”, “On Cultivating the Mind” and “Questions on How to Establish One of the Most Powerful States” were lost. Although “The Grandest Ceremonies Held in Worship of Heaven and Earth” was lost, some scholars of a later age recreated it according to “Documents on the Grandest Ceremonies Held in Worship of Heaven and Earth” in *Records of the Historian*, so that ten essays are now in existence.

7. From “Comments on Administering the People” to “Comments on Defining the Most Important Rules”. This part is addressed as “Guanzi Jie”. Originally it contained five essays, but “Comments on Administering the People” was lost, so only four are still in existence.

8. From “On Keeping Financial Balance” to “Number Geng on Degrees of Seriousness of Things”. This part is addressed as “Guanzi Qingzhong”. Originally it had nineteen essays, but three of them, “Questions on Keeping Financial

Balance”, “Number Bing on Degrees of Seriousness of Things” and “Number Geng on Degrees of Seriousness of Things” were lost, so sixteen are still in existence.

The “Catalog of Biographical History, Political Literature and Local Records” in the History of the Han Dynasty put *Guanzi* under the works of the Taoists. But from the “Records on Confucian Classics and Old Documents” in *The History of the Sui Dynasty* onwards, bibliographies have put it under the works of the Legalists. Some scholars consider Shang Yang, Shen Buhai and Han Fei to be Legalists of the “Three Jin”(namely the three states of Han, Zhao and Wei of the Warring States Period, which divided up the territories of the state of Jin among themselves during the Spring and Autumn period), and the thoughts of Guan Zhong to be the works of the Legalists of the state of Qi. Records kept in the old documents have proved that people of ancient times had mentioned Guan Zhong in the same breath with Shang Yang. For instance, “The Five Maladies” in *Han Feizi* says: “Nowadays, people all over the state claim that the state is in good order, and many families keep the works on law written by Guan Zhong and Shang Yang at home.” Based on this record, most researchers of the later ages normally put *Guanzi* under the works of the Legalists. “On Consolidating the Authority of the Throne” says: “All sovereigns who govern people want to make them obedient and useful. In order to make people obedient and useful, attention should be paid to scrutinizing the regulations.” It also says: “Regulations are the foundation of all proprieties of



the court”, “regulations are established in order to use the strength of the people for the sake of the state”, “regulations are established in order to use the capability of the people”, and “regulations are established to decide people’s life and death.” From this point of view, regulations are the crucial factors in utilizing the common people. It is said in “On Complying with the Law”: “Edicts should be considered as more important than treasures”, “the law should be considered as more important than the beloved ones of the sovereign”, “a sovereign should not belittle edicts for the sake of precious treasures”, and “he should not pervert the law out of favoritism to beloved ones”. Works such as “On Governing the People”, “On Consolidating the Authority of the Throne”, “On Things Forbidden by the Law”, “Of Edicts and Prohibitions”, “On Acting According to the Law”, “On Clarifying the Law”, “On Bringing the World to Good Order”, “On Seven Kinds of Sovereigns and Seven Kinds of Court Officials”, “On Prohibitions and Storage”, “Comments on Establishing the Right Policies” and “Comments on Defining the Most Important Rules” all discuss the importance of the legal system. Moreover, they also emphasize that both the sovereign and the subjects should act earnestly according to the law.

As a matter of fact, the essays in *Guanzi* were written by various authors and these works were not finished at the same time, so the thoughts of this book are complicated. Therefore, it seems to be irrational to simply attribute it to one specific school of thought. Many essays in the book

manifest the influence of the Taoists. In fact, in "The Coverall", the so-called "Coverall" refers to Tao. Tao "reaches areas above Heaven, beneath the Earth and beyond all the four seas". It manipulates all of life and is the biggest bag covering all the myriad things of the world. As for its character, "it is the biggest thing, so nothing else exists outside of it. It is also the smallest thing, so nothing else can be contained within it any more." "Of Sovereigns and Court Officials" says: "Tao is the thing giving life to everything of the world, and it is beyond the limit of human beings," and "Tao is the decisive factor of myriad things of the world." In addition, Tao is also discussed in "Of Principles of the Heart (I)", "Of Principles of the Heart (II)", "On Remaining a Pure Heart", "On the Situation", "The Innermost Undertaking" and "The Most Important Sayings". In Guanzi, Tao is as important as the law. The book also shows some influence of Confucianism. "On Consolidating the Authority of the Throne" emphasizes that a sovereign governing the state must make the people know the rules of propriety, the principles of righteousness, honesty and the sense of honour. "The Five Supporting Principles" argues that a sovereign governing the state should use five means: the principles of benevolence, the principles of righteousness, the principles of propriety, the law and the authority over the throne; and he should also edify the people with the Eight Jing. The so-called "Eight Jing" refers to "the orders between the superiors and the inferiors, the differences between the powerful and the powerless, the grades between the old and



the young, and the criteria between the poor and the rich". When all these factors are adhered to, "the sovereign will be upright and disinterested, the officials will be loyal and will not engage in building up cliques, fathers will educate their children to actualize their kindness and benevolence, children will treat their parents with respect to actualize filial piety, elder brothers will instruct the younger brothers to actualize their clemency, younger brothers will treat their elder brothers with reverence to actualize their obedience, husbands will establish their families with the guidelines of honesty and sincerity, and wives will encourage themselves with the rule of chastity." "Comments on Establishing the Right Policies" argues that "it is necessary to rectify order between sovereign and officials, the upper and the lower classes, fathers and sons, elder brothers and younger brothers, and wives and husbands, and to differentiate between males and females and between the close and the distant ones to make sure that the sovereign is virtuous, officials are loyal, fathers are kind, sons are dutiful, elder brothers take good care of the younger ones, younger brothers treat the elder ones with respect, and all rules of propriety are clarified." Confucians advocate all these arguments.

Guanzi covers astronomy, the ancient calendar, the concept of Yin-Yang and the Five Main Elements. Essays such as "On Handling Government Affairs According to the Concepts of the Five Main Elements", "The Picture of Handling Government Affairs According to the Concepts of

the Five Main Elements”, “On Water and Earth”, “The Four Seasons” and “The Five Main Elements” all illustrate the concept of Yin-Yang and the Five Main Elements. Besides, the first two essays also contain some information on the ancient calendar. “Number Geng on Degrees of Seriousness of Things” focuses on the ancient calendar as well. One part of “The Most Important Economical and Political Affairs” mainly discusses the concept of Yin-Yang.

Guanzi covers military tactics. “The Seven Main Principles” discusses military tactics and how to deploy troops. It argues that the general of an army should “master all geographical conditions clearly, grasp the opportunities when timely, calculate the armaments scrupulously, train the valorous warriors carefully, make investigations to know the situation all around the world and use suitable tactics”. Moreover, the troops must advance as fast as the wind and rain, march as airily as the flying birds, fight as fiercely as the thunder, have the same functions as those of the flood and drought, defend their territory to make it as stable as a golden city and carry out orders unanimously. Essays such as “On Tactics”, “On Geographical Conditions”, “On Comprehending Disasters” and “The Rules for Governing the World” all discuss military tactics.

Guanzi covers thoughts on education. The Jixia College was built at the time of Duke Huan of the Tians. According to “The Old and Well-known Family of Tian Jing or Zhongwan” in *Records of the Historian*, “King Xuan was fond of literati and persuasive talkers, and seventy-six



people, such as Zou Yan, Chunyu Kun, Tian Pian, Jie Yu, Shen Dao and Huan Yuan, were all conferred with honorific titles and appointed as high-ranking court officials. Instead of handling government affairs, these people spent all the time debating with each other. As a result, hundreds, even thousands, of scholars were attracted to the Jixia College of Qi." It is possible the rules and disciplines illustrated in "Rules and Disciplines of the Pupils" were the regulations of the students of the Jixia College. In this essay, the details on attitudes, the methods and the disciplines of learning, the manners for treating guests, the methods for cleaning and the techniques for serving teachers are prescribed scrupulously. Therefore, we can refer to this essay to get some information on the ancient education system.

Guanzi also covers agrolology and knowledge of farming. Farming is given great attention in the book. It is said in "On Governing the People": "Whoever has authority over some land and governs the people should pay attention to opportunities provided by the four seasons to have all farm work done on time to make sure that enough grain can be stored. If a state is wealthy, people will be drawn there from remote areas. If the lands are cultivated, people will settle down there. If people have enough food stored in granaries, they will pay attention to etiquettes. If people are not short of food and clothes, they will lay stress on the sense of honour. From this point of view, the crucial factor in governing the people is to follow suitable policies to enrich them. In order to reach this goal and to guarantee enough grain storage and

clothes for the common people, it is of primary importance to make good use of the lands and promote agriculture. Hence, that is also the lifeline of a state. "Categories of the Lands" illustrates various lands in detail and also describes plants and crops suitable to grow on diverse soils. "Number Geng on Degrees of Seriousness of Things" relates to the climate of the four seasons and the corresponding arrangement of the farming activities. The paragraph on "Shi" (intellectuals), "Nong" (farmers), "Gong" (handworkers) and "Shang" (merchants) in "The Most Important Economic and Political Affairs" discusses how to calculate the actual amount of land according to the levels of fertility of the soil to levy taxes reasonably. Many passages in "Guanzi Qingzhong" deal with how to make good use of the lands to facilitate farming.

Economic policies are also very important parts of *Guanzi*. This also differentiates the book from other classical documents. Guan Zhong must have paid much attention to developing the national economy. He was born to a menial family, and was a merchant when he was young. According to the scattered record of *The Spring and Autumn Annals of Lü Burwei* kept in the index of "The Biography of Guan Zhong and Yan Ying" in *Records of the Historian*, "Guan Zhong and Bao Shuya used to do business in Nanyang together. Guan Zhong had cheated Bao Shuya and kept most of the profits to himself. Knowing that he had an old mother at home and he was from a poor family, Bao Shuya did not consider Guan Zhong greedy." From this point of view, Guan Zhong must be a person who paid much attention to material



interests. As mentioned above, “if a state is wealthy, people will be drawn there from remote areas. If the lands are cultivated, people will settle down there. If people have enough food supply stored in granaries, they will pay attention to etiquettes. If people are not short of food and clothes, they will lay stress on the sense of honour.” Whether the safety and prosperity of a state can be secured, and whether the common people can live and work in peace and contentment and obey the sovereign are all decided by the economic strength of the state, and that is why *Guanzi* lays much stress on following suitable economic policies to enrich the state and the people. The crucial factor is to carry out “the policy established according to the degrees of seriousness of things”. This means that the state can intervene and take control over the price of grain and other commodities to manipulate the economy and strengthen the state by monopolizing the production of salt, iron, etc. Moreover, the state can also use this measure to deal with foreign affairs, to conquer the adjacent states and enlarge its own territory. In “Number Wu on Degrees of Seriousness of Things” it is described how the state of Qi took this measure and made the states of Lu, Liang, Lai, Ju, Chu, Dai and Hengshan submit to its authority.

It has become a common understanding of the academic circle that *Guanzi* was not written by Guan Zhong himself. Nevertheless, it is very difficult to define when precisely these essays were finalized respectively. Normally, “Jingyan” is believed to be the first part finished. Since some sentences

of “On Governing the People” and “On Consolidating the Authority of the Throne” were quoted in *Han Feizi*, we can deduce that “Jingyan” is the part that possesses most of the arguments of Guan Zhong. As for the works focusing on comments upon the essays included in “Jingyan”, many scholars regard them as teaching materials used by teachers of the Jixia College to teach their pupils “Jingyan”. The nineteen essays in “Guanzi Qingzhong” reflect the economic policies taken by Emperor Jingdi of the Western Han period after he had quashed the Rebellion of the Seven States, so these works are believed to have been finished during the Western Han period. The economic policies described in these works were the further development of Guan Zhong’s economic ideas, so they were written in his name. While I was doing research on *Guanzi*, I found that except for “Guanzi Qingzhong”, the gist of many essays in all the other seven parts—“Jingyan”, “Waiyan”, “Neiyan”, “Duanyu”, “Quyuan”, “Zapian” and “Guanzi Jie”—is similar to that of the essays in *The Spring and Autumn Annals of Lü Buwei*. Moreover, many stories, and even some sentences and paragraphs of the latter, were quoted directly in *Guanzi* as well. Hence, it can be argued that the final version of *Guanzi* was completed after the compilation of *The Spring and Autumn Annals of Lü Buwei* and its popularization, but the translator will not give unnecessary details here. Hence, *Guanzi* must have been finished no earlier than the Qin Dynasty and the Western Han period.

Because there are many mistakes in *Gaunzi*, it is quite



difficult for contemporary scholars to carry out research on this book. Nonetheless, more people are paying attention to these vast classical Chinese documents. For instance, Mr W. Allyn Rickett, an emeritus professor at Pennsylvania State University, has done much research on *Guanzi*, and he also has translated part of *Guanzi* into English. His English translation has been published by Princeton University Press.

The oldest edition in existence was edited by Yin Zhizhang of the Tang Dynasty and printed by Yang Chen of the Song Dynasty in 24 volumes. Other influential works include *The Complementary Annotation of "Guanzi"* written by Liu Ji of the Liao Dynasty, *The Combined Edition of "Guanzi" and "Han Feizi"* printed by Zhao Yongxian of the Ming Dynasty, *The Emendation of "Guanzi"* written by Dai Wang of the Qing Dynasty and *The Complementary Collation of Guanzi* written by the Japanese scholar Inami Hikohiro. *The Grand Compendium of Comments on "Guanzi"* written by Guo Muoruo is a collection of almost all the related materials, and *The Annotation and Translation of "Guanzi"* written by Zhao Shouzheng is the first version in modern Chinese. While undertaking this translation, I have consulted the works of other Chinese scholars and experts in this area of study. Mr Mao Shuangmin, a scholar of the Chinese Academy of Social Science, has proofread the Chinese translation. English experts Mr Liang Liangxing, Mr MF Parnell, Mr Mike MaCcausland and Mr Adrian Parsons have proofread the English translation. They have each given me very useful suggestion, and I wish to express my sincere

thanks to them all. Since both my time and my level of reading are limited, errors in the translation might be inevitable, and I sincerely hope that readers and experts in this area will not hesitate to point them out.

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管

子



牧民第一

【原文】

凡有地牧民者，务在四时，守在仓廩。国多财则远者来，地辟举则民留处。仓廩实则知礼节，衣食足则知荣辱。上服度则六亲固，四维张则君令行。故省刑之要，在禁文巧。守国之度，在饰四维。顺民之经，在明鬼神，祇山川，敬宗庙，恭祖旧。不务天时，则财不生；不务地利，则仓廩不盈。野芜旷则民乃荒，上无量则民乃妄，文巧不禁则民乃淫，不

【今译】

凡是拥有土地统领人民的君主，都应该致力于四季的农事，确保国家的粮食储备。国家富庶，人们就会从远方迁徙过来；土地都开发了，人民就能安居。粮食充裕，人们就会注重礼节；衣食丰足，人们就关心自己的荣辱。君主的行为、用度合乎国家法度，就可以与皇亲国戚们相安共处；如果四维（礼、义、廉、耻）发扬光大，君主的命令就能够贯彻执行。因此，减轻刑罚的关键在于防止投机钻营。巩固国家的准则在于整饬四维。顺应民意的关键是：尊敬鬼神、恭敬山川、敬重祖宗和宗亲故旧。如果不依照时令耕作，财富就不能增长；如果不注重因地制宜，就不会有足够的粮食储备。如果田野荒芜，人民就不安心工作。如果



1. On Governing the People

Whoever has the authority over some land and governs the people should pay attention to opportunities provided by the four seasons to have all farm work done on time to make sure that enough grain can be stored. If a state is wealthy, people will be drawn there from remote areas; if the lands are cultivated, people will settle down there; if people have enough food supply stored in granaries, they will pay attention to etiquettes. If people are not short of food and clothes, they will lay stress on the sense of honour and shame. If the sovereign's conduct is all in accordance with the regulations of the state, all relatives of him will be coherent with one another. If all the four reins (etiquette, righteousness, uprightness and sense of honor) are stretched open correctly, all orders issued by the sovereign will be carried out. Therefore, the most important factor in reducing penalties is to stop extravagance. The most important factor in governing a state is to put the four reins in order. The most important principle in moral education is to clarify the importance of worshiping ghosts, mountains, valleys, ancestors or relatives of the clan sacrificed at the ancestral temple. If the right time for farm work is missed, the wealth will not be increased. If the topographical advantages are overlooked, there will not be enough store of grain. If the fields are barren, people will not attend to their proper work and duties. If the sovereign does not behave himself decently

【原文】

章两原则刑乃繁。不明鬼神则陋民不悟，不祇山川则威令不闻，不敬宗庙则民乃上校，不恭祖旧则孝悌不备。四维不张，国乃灭亡。

右国颂

国有四维，一维绝则倾，二维绝则危，三维绝则覆，四维绝则灭。倾可正也，危可安也，覆可起也，灭不可复错也。何谓四维？一曰礼，二曰义，三曰廉，四曰耻。礼不逾节，义不自进，廉不蔽恶，耻不从枉。故不

【今译】

君主挥霍无度，人民就会妄为；如果君主不禁止投机钻营，人民就不检点。不堵塞这两个根源，刑罚就会越来越繁苛。不尊敬鬼神，小民就不能感悟鬼神的作用；不恭敬山川，君主的权威就不能远扬；不敬重祖宗，百姓就会犯上作乱；不尊重宗亲故旧，孝悌就不完备。如果四维（礼、义、廉、耻）不能发扬光大，国家就会灭亡。

以上是“国颂”。

国家有四维，其中一维断了，国家就会倾斜；两维断了，国家就会有危险；三维断了，国家就会被颠覆；四维断了，国家就会灭亡。国家倾斜了还可以被扶正，陷入危险了还可以转危为安，被颠覆了还可以重新崛起，如果灭亡了，那就没有办法收拾了。什么是四维呢？一是礼，二是义，三是廉，四是耻。如果一个人有礼的意识，他就不会超越应该遵守的规范；有义的意识，就不会蓄意谋求晋升；有廉的意识，就不会掩饰自己的过错；有耻的意识，就不会趋从坏人。如果人们不逾越规范，君主



and correctly, people will act wildly against law and public opinion, and if extravagance is not stopped, people will be loose in morals. If these two kinds of corruptive conducts are not stopped, more and more people will act against the law. If ghosts are not respected, people will not know the importance of the role played by them; if ceremonies in worship of mountains and valleys are not held, the authority of the sovereign cannot be well established. If ancestors are not revered, people will rebel against their superiors. If other close relatives of the clan are not treated courteously, the principle of filial piety will not be complete. If the four reins are not stretched open correctly, the state will be ruined.

That is Guo Song (meaning “eulogy to the state”).

A state has four reins. If one of the four is destroyed, the state will not be stable; if two of the four are destroyed, the state will be in danger; if three of the four are destroyed, the state will be overthrown; if all the four are destroyed, the state will be ruined. The state can be stabilized if it is not stable; the safety of the state can be secured if it is unsafe; the state can be reestablished if it is overthrown. However, nothing more can be done if it is ruined. What are the four reins? The first is etiquette, the second is righteousness, the third is uprightness and the fourth is sense of honor. If one has the sense of etiquette, he will behave himself decently and will not act against the rules of propriety; if one has the sense of righteousness, he will not seek advances selfishly and unjustifiably; if one has the sense of uprightness he will not cover up his errors; if one has the sense of honor, he will not

【原文】

逾节则上位安，不自进则民无巧诈，不蔽恶则行自全，不从枉则邪事不生。

右四维

政之所行，在顺民心。政之所废，在逆民心。民恶忧劳，我佚乐之；民恶贫贱，我富贵之；民恶危坠，我存安之；民恶灭绝，我生育之。能佚乐之，则民为之忧劳；能富贵之，则民为之贫贱；能存安之，则民为之危坠；能生育之，则民为之灭绝。故刑罚不足以畏其意，杀戮不足以服其心。故刑罚繁而意不恐，则令不行矣。杀戮众而心不服，则上位危矣。故从其四欲，则远者自亲；行其四恶，则近者叛之。故知予之为取者，政

【今译】

的地位就安定；不蓄意谋求晋升，就不会有尔虞我诈；不掩饰自己过错，行为就会端正；不趋从坏人，邪恶之事就不会发生。

以上是“四维”。

政令如果顺应民心，就能够推行；违背民心，则会被废弛。人们讨厌辛劳，我就使他们安乐；人们讨厌贫贱，我就使他们富贵；人们讨厌危险，我就使他们安全；人们讨厌断子绝孙，我就使他们生育繁衍。如果我能使人民安乐，他们就可以为我承受辛劳；我能使人民富贵，他们就可以为我忍受贫贱；我能使人民安全，他们就可以为我承担危难；我能使人民生育繁衍，他们也就可以为我献身。所以，刑罚不足以威胁人民，杀戮不足以使人民心服。如果刑罚繁重而人民却不为所惧，政令便无法推行。如果杀戮众多而人民内心不服，君主就危险了。因此，如果上述四种愿望都能够被满足，远方的人们就会亲附；如果推行上述四种



follow the misconducts of evil people. Therefore, the safety of the throne will be guaranteed if all the rules of propriety are not violated; people will not perform double-dealing if advances are not sought selfishly and unjustifiably; people will behave themselves decently and correctly if all errors are not covered up on purpose; misconducts will be stopped if evil people do not have followers any more.

That is Si Wei (four reins for governing a state).

Policies can be carried out if they are in accordance with the will of the people; policies will be annulled if they are against the will of the people. The people hate hardships and I am going to make them happy; the people hate poverty and I am going to enrich them; the people hate disasters and I am going to secure their safety; the people hate being uprooted and I am going to help them in propagating themselves. If I can make them happy, they will worry about my problems in return; if I can enrich them, they will put up with poverty for my own sake; if I can secure their safety, they will support me any time when I am in danger; if I can help them in propagating themselves, they will devote their lives for me. Therefore, they cannot be terrified by penalties, nor can they be obedient to you because of the threat of being executed. Hence, orders issued by the sovereign cannot be carried out any more if penalties are used too frequently and people do not fear; the throne will be in danger if too many are executed and people do not consider that to be justifiable. So, if all these four wishes of the people are respected and fulfilled, people will come from remotest areas to join you and submit

【原文】

之宝也。

右四顺

错国于不倾之地，积于不涸之仓，藏于不竭之府，下令如流水之原。使民于不争之官，明必死之路，开必得之门。不为不可成，不求不可得，不处不可久，不行不可复。错国于不倾之地者，授有德也。积于不涸之仓者，务五谷也。藏于不竭之府者，养桑麻育六畜也。下令如流水之原者，令顺民心也。使民于不争之官者，使各为其所长也。明必死之路

【今译】

人民厌恶的事情，即使亲近的人也会叛离。所以，懂得“予之于民就是取之于民”这个道理，便是掌握了为政的法宝。

以上是“四顺”。

8 将国家建立在稳固的基础上，将粮食储存在取之不竭的粮仓里，将财宝贮藏在用之不尽的府库里，政令下达后如有源之水毫不滞碍。把人们安置在无可争议的岗位上，明确宣布死刑条例，向人们敞开立功受赏的大门。不要强行做办不到的事情，不要追求得不到的利益。不要处于危险的境地，不要做不可重复的事情。将国家建立在稳固的基础上，是指把政权交给有道德的人。将粮食储存在取之不竭的粮仓里，是指要努力从事粮食生产。将财宝贮藏在用之不尽的府库里，是指种植桑麻、饲养牲畜。政令下达后如有源之水毫不滞碍，是指顺应民心。把人们安置在无可争议的岗位上，是指让他们各尽所长。明确宣布死刑



to your authority; if all these most hated things of the people are conducted by the regime, even the closest ones will turn against you. Hence, the most valuable policy is bestowing (people with what they really want and need) instead of demanding (things from your people to fulfill your own wishes).

That is Si Shun (four orders).

Establish the state on a very stable foundation. Store the food supply in inexhaustible granaries. Lay up the treasure in unlimited depots. Make sure that orders issued by the sovereign are like water flowing from a fountain (the orders will be carried out just like the water will get its supply from the fountain forever). Appoint people to indisputable positions. Clarify the death penalty. Open the door for awards when contributions are accomplished. Do not take action that will never be achieved. Do not seek things that are unreachable at all. Do not stay at places that are unsafe. Do not take action that is not allowed to be repeated again. Establishing the state on a very stable foundation means to use sensible and virtuous people to help in governing the state. Storing the food supply in inexhaustible granaries means to grow crops. Laying up the treasure in unlimited depots means to grow hemp plants, raise silkworms and livestock. Making sure that orders issued by the sovereign are like water flowing from a fountain means to act in accordance with the will of the people. Appointing people to indisputable positions means to make certain that the strong points of the people are discovered and effectively used. Clarifying the

【原文】

者，严刑罚也。开必得之门者，信庆赏也。不为不可成者，量民力也。不求不可得者，不强民以其所恶也。不处不可久者，不偷取一时也。不行不可复者，不欺其民也。故授有德则国安，务五谷则食足，养桑麻育六畜则民富，令顺民心则威令行，使民各为其所长则用备，严刑罚则民远邪，信庆赏则民轻难，量民力则事无不成。不强民以其所恶，则诈伪不生。不偷取一时，则民无怨心。不欺其民，则下亲其上。

右十一经

以家为乡，乡不可为也。以乡为国，国不可为也。以国为天下，天

【今译】

条例，是指刑罚严厉。向人们敞开立功受赏的大门，是指奖赏信实。不强行做办不到的事情，是指要合理使用民力。不追求得不到的利益，是指不强迫人民做他们厌恶的事情。不要处于危险的境地，是指要长久打算而不采用权宜之计。不要做不可重复的事情，是指不欺蔽臣民。所以，任用有道德的人，国家就能安定。人们努力从事农业生产，粮食就会充足。种植桑麻、饲养六畜，人民就可以致富。政令能顺应民心，君主的权威就能够落实。人民各尽所长，各项用品就能齐备。刑罚严厉，人民就不会干坏事。奖赏信实，人民就不怕为国献身。量民力而行事，任何举措都会成功。不强迫人民干他们厌恶的事情，就不会有欺诈骗假的行径。如果不期求一时侥幸而采取权宜之计，人民就不会产生怨恨之心。不欺骗人民，人民就会对君主忠心耿耿。

以上是“十一经”。

按照治家的方式治理一个乡，乡不能治好。按照治乡的方式治理一



death penalty means to use stern punishments. Opening the door for awards means to reward the meritorious. Not taking action that will never be achieved means not forcing people to do things that are impossible. Not seeking things that are unreachable means not forcing people to do things they hate. Not staying at places that are unsafe means not taking expedience. Not taking action that is not allowed to be repeated means not cheating the people. Therefore, the safety of the state will be guaranteed if virtuous people are used. People will have enough to eat if they are committed to farming. People will be enriched if hemp plants are grown and silkworms and livestock are raised. Authority of the throne will be established if all orders issued are in accordance with the will of the people. All outlays will be ready if the strong points of the people are effectively used. People will not commit misconducts if the regulations are strict. People will devote their lives for the sake of the state if words are kept and awards are conferred reasonably. And every task will be completely performed if people are used correctly. If people are not forced to do things they hate, there will be no deceit or double-dealing. If actions are not taken out of expedience and fluke, people will not be hostile toward the regime. If people are not cheated by the state, they will be loyal to the sovereign.

That is Shi Yi Jing (eleven important principles for governing a state).

Administering a *xiang* with the methods for administering a family, the *xiang* cannot be well governed;

【原文】

下不可为也。以家为家，以乡为乡，以国为国，以天下为天下。毋曰不同生，远者不听。毋曰不同乡，远者不行。毋曰不同国，远者不从。如地如天，何私何亲；如月如日，唯君之节。御民之辔，在上之所贵；道民之门，在上之所先；召民之路，在上之所好恶。故君求之则臣得之，君嗜之则臣食之，君好之则臣服之，君恶之则臣匿之。毋蔽汝恶，毋异汝

【今译】

个国家，国家不能治好。按照治理一个国家的方式治理天下，天下不能治好。应该按照治家的方式治理家，按照治乡的方式治理乡，按照治国的方式治理国家，按照治天下的方式治理天下。不要因为不同属于一个姓氏就不听取外姓人有用的意见，不要因为不同属于一个乡就不采纳外乡的人有益的建议，不要因为不同属于一个国家（指诸侯国）就不听从别国人的主张。君主应该像天地一样包容万物，没有任何偏私偏爱；像日月一样普照一切，这才是君主的气度。驾驭人民最重要的缰绳是让他们知道作为一个君主，你最重视什么；引导人民最有力的途径是君主身体力行自己所提倡的东西；号召人民最有效的方式是让他们知道君主的好恶。所以，如果君主追求什么东西，臣下就会想得到它；君主爱吃什么东西，臣下就会想品尝它；君主喜欢什么事情，臣下就会想尝试它；君主厌恶什么事情，臣下就会规避它。不要掩饰你的过错，不

administering a state with the methods for administering a *xiang*, the state cannot be well governed; administering the whole world with the methods for administering a state, the world cannot be well governed. A family should be administered with the methods for administering a family; a *xiang* should be administered with the methods for administering a *xiang*; a state should be administered with the methods for administering a state; and the whole world should be administered with the methods for administering the world. Do not reject the useful ideas because they are proposed by people from different clans and with another surname. Do not refuse the useful advice advocated by people from another *xiang*. Do not turn down the helpful suggestions proposed by people from another state. The sovereign should behave like Heaven and Earth doing everything without partiality. The sovereign should behave himself just like Heaven and Earth illuminating everything without bias. The most important rein pulled by the sovereign in administering the people is to show them the values held by him. The most important principle in edifying the people is to earnestly practice what he advocates in person. The most efficient method in giving directions to the people is to show them the sovereign's taste. Hence, if the sovereign is seeking something, the court officials will manage to obtain it; if the sovereign is addicted to some food, the court officials will manage to taste it; if the sovereign is fond of something, the court officials will manage to try it; if the sovereign is against something, the court officials will

【原文】

度；贤者将不汝助。言室满室，言堂满堂，是谓圣王。城郭沟渠不足以固守，兵甲强力不足以应敌，博地多财不足以有众，惟有道者能备患于未形也，故祸不萌。天下不患无臣，患无君以使之；天下不患无财，患无人以分之。故知时者可立以为长，无私者可置以为政，审于时而察于用，而能备官者，可奉以为君也。缓者后于事，吝于财者失所亲，信小人者失士。

右六亲五法

【今译】

要擅自改变你的法度；否则，贤能的人将不会帮助你。如果你在室内讲话，就要使全屋的人都能听到；如果你在堂上讲话，就要使满堂的人都能听到。只有这样，才称得上圣明的君主。城郭和护城河不一定总能保证国家的安全，强大的军事力量和先进的兵器装备不一定总能御敌，大片的土地和众多的财富不一定总能保证得到群众的拥护。只有那些有道的明君，才能够防患于未然，避免灾祸的发生。不怕天下没有贤能的大臣，怕的是没有英明的君主去使用他们；不怕天下没有财富，怕的是没有能人去管理它们。所以，通晓天时的人，可以委任官职；没有私心的人，可以安排在官府做事；那些通晓天时、明察用度，并且能合理任用官吏的，就可以奉为君主了。迟钝的人会落后于形势，吝啬的人会无人亲近，而那些偏信小人的人，会失掉贤能的人才。

以上是“六亲五法”。



manage to circumvent it. Do not cover up your errors or change the regulations out of your own will. Otherwise, you will lose the help of sensible and capable people. If you are talking in a room, make sure that everyone in the room can hear you; if you are talking in a hall, make sure that everyone in the hall can hear you. Whoever can do that should be regarded as a sage sovereign. Circumvallation and moats are not always enough to secure the safety of a state; a formidable military force and the best weapons are not always enough to defend the state against foreign invasions; a vast land and great quantities of treasures are not always enough to win over the people. Only sensible sovereigns know how to nip a catastrophe in the bud and therefore no catastrophe will happen. The problem of the world is not that there aren't dutiful officials, but that there is no sensible sovereigns to use them effectively; the problem of the world is not that it is short of treasure but that there is no one capable of taking charge of it correctly. So, whoever knows how to take the right action at the right time is qualified to be appointed to a powerful position; whoever knows how to behave disinterestedly is qualified to be used to carry out policies of the regime; whoever knows how to take the right action at the right time, knows how to make the best use of the treasure and how to appoint the right persons to the right positions should be qualified to be enthroned. Those who are slow in thought and action will be left behind; those who are closefisted will lose the support of all relatives; those who trust base and evil people will lose the support of sensible people.

That is Liu Qin and Wu Fa (the six principles and the five kinds of benignity).

形势第二

【原文】

山高而不崩，则祈羊至矣；渊深而不涸，则沈玉极矣。天不变其常，地不易其则，春夏秋冬不更其节，古今一也。蛟龙得水，而神可立也；虎豹托幽，而威可载也。风雨无乡，而怨怒不及也。贵有以行令，贱有以忘卑，寿夭贫富，无徒归也。衔命者君之尊也，受辞者名之运也。上无事，则民自试；抱蜀不言，而庙堂既修。鸿鹄锵锵，唯民歌之；济济多士，

【今译】

如果一座山高耸而没有崩塌的危险，就会有人在此贡献羊羔祭祀；如果一个深渊没有干涸的迹象，就会有人在此献玉祭祀。天不改变自己的常规，地不改变自己的法则，春夏秋冬四季不改变它们的次序，自古以来都是如此。蛟龙得水，才可以显现神威；虎豹凭借深山幽谷，才可以显示威力。风雨没有任何偏向，所以没有人会怨恨它们。职位高的人有理由发号施令，卑微的人有理由忘掉卑贱，长寿、短命、贫穷、富有，都不是无缘无故的。臣下奉行命令，是因为君主的尊严；臣下可以被君主调遣，是君臣名分的作用。君主无为而治，人民就会努力去做事；君主手执祭器不说话，朝政也会修明。像天鹅发出动听的鸣叫，这是人们对君王美德的赞誉；朝廷贤人如云，殷代遗民也会被感化。捕风捉



2. The Situation

If a mountain is huge and without any threat of landslide, people will hold ceremony to offer lambs there; if an abyss is deep and without any sign of drying up, people will hold ceremony to offer jade there. Heaven will not break its track, Earth will not change its routine, and the four seasons will not breach their convention. These things have not changed since the beginning of the world. The invincible might of the dragon can only be realized with the support of water; the overwhelming power of tigers and leopards can be brought into play only if they are in mountains and valleys. Winds and rains do not give unprincipled protection to anything of the world, so no one will resent them. Powerful people have the right reason to issue orders. Powerless people have the right reason to overlook their lowliness. Things like longevity, dying at a young age, poverty and affluence are doomed and must have a reason. Orders issued by the regime are carried out because of the authority of the sovereign. The court officials can be operated because the order between the sovereign and the officials are clarified. If the sovereign lets things take their own course, the people will perform their duties spontaneously. If the sovereign holds the fete utensils in silence, all government affairs will be put in order. The singing of the wild swan is responded by the eulogy of the common people to praise the virtues of their sovereign. The court is full of sensible and capable persons, so even people of

【原文】

殷民化之。飞蓬之问，不在所宾；燕雀之集，道行不顾。牺牲圭璧，不足以飨鬼神。主功有素，宝币奚为？羿之道，非射也；造父之术，非驭也；奚仲之巧，非斫削也。召远者使无为焉，亲近者言无事焉，唯夜行者独有也。

平原之隰，奚有于高。大山之隈，奚有于深。訾讟之人，勿与任大。讜臣者可以远举，顾忧者可与致道。其计也速而忧在近者，往而勿召也。举长者可远见也，裁大者众之所比也。欲人之怀，定服而勿厌也。

【今译】

影的言论，没有人会听从；对于燕雀聚集的小事，走路的人不屑一顾。用牛羊玉器来供奉鬼神，不一定得到鬼神的保佑。如果君主有丰功伟绩，何必使用珍贵的祭品！后羿射箭的功夫，不仅仅局限在射箭动作的本身；造父驾车的技术，不仅仅局限在驾车动作的本身；奚仲的技巧，也不仅仅局限在砍斫动作的本身。招徕远方的贤人，单凭使者劝说的本领是没有用的；使国内的人亲附，光靠口头的许诺也无济于事。只有内心固守德行的君主才能赢得贤人的帮助和人民的拥护。

如果比高，平原上的小山坡怎会有优势？如果比深，大山上的小沟怎会有优势？那些专挑好人毛病、专说坏人好话的人，不能委以重任。跟谋略远大的人可以共图大事，跟见识高超的人可以共行治国之道。对于那种贪图速效而只顾眼前利害的人，走开了就不要召他回来。注重长远利益的人就会预见事物的发展；材器伟大的人会得到众人的信赖；要想人们感怀你，一定要永不停息地韬养自己的品德。通过强求得



the overthrown the Shang Dynasty are deeply moved by its benevolent policy. No one will pay attention to rumors. No one will give importance to trifles. Deities and ghosts will not bless you even though offerings like livestock, jade and other treasures are presented. If the contributions of the sovereign are great and magnificent, why should they attach importance to offerings then? Yi's talent for shooting is not limited in shooting; Zao Fu's art for driving is not limited in driving; Xi Zhong's dexterity for sculpting is not limited in sculpting. The strength and capability of any messenger cannot be depended upon exclusively to draw sensible people of remote areas to your government. And empty talks are not useful in winning over the people. Only virtuous sovereigns can draw sensible and capable people to them.

The small hills on plains do not have any advantage in height, and the small valleys among huge mountains do not have any advantage in depth. Those who are capricious to the good people and engaged in flattering the wicked should not be appointed to powerful positions. Discuss your plan with the ambitious people who have outstanding ideas. Cooperate with the excellent people who are worrying about the problems of the world. As for those near-sighted people who are only concerned with the short-term interests, let them go at any time if they want to leave and never call them back again. Forethoughtful people can foresee the development of a situation. People with broad vision and huge goals can be trusted. The only way to make others submit to your authority is to improve your virtues endlessly.

知不足齋
PDFG

【原文】

必得之事，不足赖也；必诺之言，不足信也。小谨者不大立，饕食者不肥体。有无弃之言者，必参于天地也。坠岸三仞，人之所大难也，而猿猱饮焉。故曰，伐矜好专，举事之祸也。

不行其野，不违其马。能予而无取者，天地之配也。怠倦者不及，无广者疑神；疑神者在内，不及者在门；在内者将假，在门者将待。曙戒勿怠，后稷逢殃。朝忘其事，夕失其功。邪气入内，正色乃衰。君不君，则臣不臣；父不父，则子不子。上失其位，则下逾其节；上下不和，令乃不

【今译】

来的成功是靠不住的，强行逼诺是不可信的。谨小慎微的人不能成大事，饮食挑剔的人不能使自己胖起来。能够坚持不放弃以上观点的人，便可以与天地媲美。从三仞高的崖岸上跳下来，人是难以做到的，但猴子却能跳下来喝水。所以说，骄傲自大，独断专行，就会导致祸患的发生。

即使不在野外骑马，也不要把马丢掉。如果有人能够只问给予不求索取，那他就同天地一样伟大了。懒惰的人会落后，勤奋的人会抓住机会，办事富有神效。如果说办事富有神效的人已经进入室内，那么，落后的还在门外。进入室内的能够有闲暇，而在门外的必将疲惫不堪。清晨疏忽怠惰的人，日暮时就要遭殃。早上忘掉了应做的事情，到晚上就没有任何成果。如果邪气侵入体内，正色就要衰退。做君主的没有君主的样子，做臣子的就没有臣子的样子；做父亲的没有父亲的样子，做儿子也就没有儿子的样子。君主不按照他的身份办事，大臣们就会逾越自己的职权行事。君臣不和，君主的命令就不能被执行。主人衣



Accomplishments reached under importunity are not reliable. Words kept under demanding are incredible. Those who are too prissy will not accomplish great achievements. Those who are too capricious with their food will never gain weight (even though they are aimed at doing so). Whoever can stick to the above-mentioned opinions will be unparalleledly outstanding just like Heaven and Earth. No one among human beings dares to jump into a three-*ren*-deep abyss, though monkeys enjoy quenching thirst there. So, being perverse and arrogant will lead to big troubles.

Do not cast away the horse even though you do not ride it in the wild for the time being. Whoever is bestowing others (with what they need) and not demanding anything in return, his virtue can match that of Heaven and Earth. Those who are too languid will drop behind. Assiduous people can always grasp the right opportunity and take action at the right time. Suppose those assiduous people taking action on time are already inside the room, the languid ones have not arrived at the door. Those who are already inside are going to take their time leisurely. Those who are still outside are out of their wits. Those who do not work hard in the morning will encounter problems in the evening. Those who forget their tasks in the morning will have no achievement in the evening. If evil energy is invading, vitality will wither. Thus, if a sovereign does not behave like a sovereigns, court officials will not behave like court officials; if fathers do not behave like fathers, sons will not behave like sons. If the sovereign does not behave himself decently, the court officials will

【原文】

行。衣冠不正，则宾者不肃；进退无仪，则政令不行。且怀且威，则君道备矣。莫乐之，则莫哀之，莫生之，则莫死之。往者不至，来者不极。

道之所言者一也，而用之者异。有闻道而好为家者，一家之人也。有闻道而好为乡者，一乡之人也。有闻道而好为国者，一国之人也。有闻道而好为天下者，天下之人也。有闻道而好定万物者，天下之配也。道往者，其人莫来；道来者，其人莫往。道之所设，身之化也。持满者

【今译】

冠不端正，宾客就不会肃整。君主的举动不得体，政策法规就不能贯彻执行。怀柔政策与高压政策并用，为君之道才算完备。君主不能使臣民安乐，臣民也就不会为君主分忧；君主不能使臣民生息繁衍，臣民也就不会为君主献身。君主不善待臣民，臣民就不会反过来善待君主。

“道”的理论总是一致的，但不同的人运用它的不同方面。如果有人懂得运用道治理家，他便是治家的人才；懂得运用道治理乡，他便是——一个乡的人才；懂得运用道治理国家，他便是一国的人才；懂得运用道治理天下，他便是全天下的人才；懂得运用道使万物各得其所，那他便和天地一样伟大了。失道的君主，没有人肯来投靠他；得道的君主，每一个人都不肯离他而去。痴心求道的人们就会被它同化。凡是能够始



overstep their powers. If the sovereign and the officials cannot cooperate effectively, orders issued by the sovereign will not be carried out. If a host is not dressed up, the guests will not treat him with respect. If the sovereign does not behave decently, laws and orders will be overlooked too. The right way in governing a state is to take care of the people, think of benefiting them and use punishment to secure public safety. If the sovereign does not make his people happy, they will not sympathize with him in return when he is in trouble. If the sovereign does not guarantee the safety of his people, they will not devote their lives for his sake in return when he is in trouble. If the sovereign does not treat his people well, he will not be treated well by them in return.

The main purpose of Tao always remains the same. However, different people use different aspects of it. If someone knows Tao and can administer his own family according to it, he is a person of capability of administering a family; if someone knows Tao and can administer a village according to it, he is a person of capability of administering a village; if someone knows Tao and can administer a state according to it, he is a person of capability of administering a state; if someone knows Tao and can administer the whole world according to it, he is a person of capability of administering the world; if someone knows Tao and can put everything in the world in its proper position, he is as great and virtuous as Heaven and Earth. If a sovereign misses Tao, no one will adhere to him; if the sovereign maintains Tao very well, everyone will submit to his authority. Those who are

【原文】

与天，安危者与人。失天之度，虽满必涸；上下不和，虽安必危。欲王天下，而失天之道，天下不可得而王也。得天之道，其事若自然；失天之道，虽立不安。其道既得，莫知其为之；其功既成，莫知其释之。藏之无形，天之道也。疑今者，察之古，不知来者，视之往。万事之生也，异趣而同归，古今一也。

生栋覆屋，怨怒不及；弱子下瓦，慈母操箠。天道之极，远者自亲；

【今译】

终保持国家强盛的君主，一定是顺应天道的；凡是能安危存亡的君主，一定是顺从人的天性的。如果违背上天的法则，事物虽然可能暂时丰盈，最终必然枯竭；如果君臣不和，国家虽然暂时安定，最终也必然危亡。任何人想统一天下而又违背天道行事，他就不可能统一天下。掌握了天道，自然会成功；违背了天道，即使取得了成功也不能保持。掌握天道的人，往往不能觉察它将会有怎样的功用；已经取得成功后，却往往觉察不到天道是如何离开的。它似乎隐藏起来而没有形体，这就是“天道”。如果对当今时代有疑问，可以考察古代；对未来不了解，则可以查阅以往的历史。事物的表象虽然千差万别，但它们的本性却是一致的，自古以来没有任何改变。

用新近采伐的木材做房屋的梁柱而房子倒塌，没有谁会怨恨木材；但是，如果小孩子把屋子上的瓦片打落下来，慈母也会拿起棍子打他。



concerned with mastering Tao will be assimilated by it. Whoever can maintain the prosperity of a state all the time must have acted according to the nature of Heaven; whoever can rescue a state from being ruined must have acted in accordance with the nature of human beings. If the rules of Heaven are overlooked, things will be on the track of decline even though they might be at the zenith of their course of development. If the sovereign and the court officials cannot cooperate well with each other, the state will get into trouble even though it looks safe at present. Whoever wishes to unify the world but overlooks the rules of Heaven will never unify the world. Whoever knows the rules of Heaven well will achieve any goal settled naturally. However, the accomplishments cannot be maintained forever if the rules of Heaven are overlooked. If the rules of Heaven are mastered, no one knows what kind of fixed function it will perform. And no one knows, either, when it leaves after the success has been achieved. The rules of Heaven are hidden and shapeless. The questions of contemporary time can be explained by examining similar questions of the past. The future can be foreseen by doing research on history. The nature of everything is the same even though things appear different from one another. This is true to reality from the very beginning till the end of history.

Using a newly lumbered tree as the ridgepole of a house, no one will blame the tree if the house collapses. However, if a boy breaks a tile of the roof, even the kindest mother will beat him for it. If all actions are taken in accordance with the

【原文】

人事之起，近亲造怨。万物之于人也，无私近也，无私远也。巧者有余，而拙者不足。其功顺天者，天助之；其功逆天者，天违之。天之所助，虽小必大；天之所违，虽成必败。顺天者有其功，逆天者怀其凶，不可复振也。

乌鸟之狡，虽善不亲；不重之结，虽固必解。道之用也，贵其重也。毋与不可，毋强不能，毋告不知。与不可，强不能，告不知，谓之劳而无功。见与之交，几于不亲；见哀之役，几于不结；见施之德，几于不报。四方所归，心行者也。独王之国，劳而多祸；独国之君，卑而不威。自媒

【今译】

顺应天道行事，远方的人都会来亲附；君主行事出于私心，就连近亲也会怨恨他。世上的万事万物对于人类是没有远近亲疏之分的。对于高明的人，它们就显得有余；而对于愚笨的人，它们就显得不足。顺应天道行事的人，就会得到天的帮助；违背天道行事的人，天就会惩罚他。得到上天帮助的事物，虽然开始时弱小，但最终必然变得强大；被上天遗弃的事物，虽然开始是成功的，但最终必然变为失败。顺应天道的可以成功地实现自己的目标，违背天道的就要招致灾祸，而且无可挽救。

乌鸦般的友谊，看似友善，其实并不亲密；一个结如果没有被反复打过几次，即使坚固，也一定会松脱。所以，在实际运用道的时候，一定要慎重。不要结交不可靠的人为朋友，不要强迫别人做他们办不到的事情，不要与不明事理的人一起谋划事情。结交不可靠的人为朋友，强迫别人做他们办不到的事情，或者与不明事理的人一起谋划事情，就会劳而无功。表面上显示友好的朋友，实际上很难亲密；故意显示亲昵的友谊，也就接近于泛泛之交了；表面显得慷慨大方的恩赐，也几乎得不到回报。只有内心里固守德行，四面八方才会前来归附。一个独断专



rules of Heaven, people from remote areas will come to submit to your authority; if all actions are taken out of the private will of a sovereign, even close friends and relatives will not be satisfied with him. Things in the world are impartial to all human beings. They are abundant for the skilful but are inadequate for the clumsy. Whoever knows how to act in accordance with the rules of Heaven can get the help of Heaven; whoever acts against the rules of Heaven, Heaven will act against him as well. Things with the help of Heaven will finally become significant even though they might appear insignificant. Those acting against the will of Heaven will fail finally even though it appears that they are quite successful for the time being. Whoever acts in accordance with the will of Heaven will succeed in realizing any goal. Those acting against the will of Heaven will suffer from severe catastrophe and there will be no remedy for it at all.

The relationship among crows looks close but it is not close in deed. If a tie is not knotted several times, it will definitely be untied. Tao should be used very seriously too. Do not make friends with those who do not deserve being consorted. Do not force others to do things beyond their limits. Do not plan with the insensible people. Otherwise it will be fruitless. Friends expressing their relationship on purpose are not really close to one another in reality. Those showing their fellowship on purpose are not really loyal-hearted. Those waiting for reciprocation for their favours done to others are not really generous at all. People from all directions will submit to your authority if only you cultivate

【原文】

之女，丑而不信。未之见而亲焉，可以往矣；久而不忘焉，可以来矣。日月不明，天不易也；山高而不见，地不易也。言而不可复者，君不言也；行而不可再者，君不行也。凡言而不可复，行而不可再者，有国者之大禁也。

【今译】

行的国家，一定会疲惫而且多灾多难；一个国家的君主独断专行，必然会卑微而没有权威；一个独自议定婚姻的妇女，一定名声不好而没有信誉。对于未曾谋面就心生仰慕的君主，去投奔他；对于久别而令人难忘的君主，来辅佐他。日月有不明的時候，但上天不会改变；有时候高山可以阻挡远处的事物，但大地不会改变。那种只说过一次而不该再重复的错话，君主就不应该说；那种只做过一次而不该再重复的错事，君主就不应该做。重复那些不可再说的言论和不可再做的事情，是君主的大忌。





your mind and improve your virtue ceaselessly. Arbitrary states are doomed to be exhausted and get into trouble. Arbitrary sovereigns are contemptible and doomed to be notorious. Girls getting along with boyfriends out of their own will without seeking the permission of their parents will be derided and not treated with respect. Go to join the sovereign you admire even you have not seen him in person. Go to serve the sovereign you have met once and can not forget him ever since then. Sometimes the Sun and the Moon are not bright; however, Heaven itself does not change. Sometimes the peaks of mountains can be blocked by other things in the distance. However, Earth itself does not change. A sovereign should not repeat his fallacious expressions again. Nor should he repeat his misconducts that should not be committed again. These fallacious expressions and misconducts are taboos of all sovereigns.



权修第三

【原文】

万乘之国，兵不可以无主；土地博大，野不可以无吏；百姓殷众，官不可以无长；操民之命，朝不可以无政。

地博而国贫者，野不辟也；民众而兵弱者，民无取也。故末产不禁则野不辟，赏罚不信则民无取。野不辟，民无取，外不可以应敌，内不可以固守。故曰有万乘之号，而无千乘之用，而求权之无轻，不可得也。

地辟而国贫者，舟舆饰、台榭广也；赏罚信而兵弱者，轻用众、使民

【今译】

对于一个拥有万辆兵车的大国，它的军队不可以没有统帅；如果它的领土广阔，农田不可以不设置专门负责农事的官吏；如果它的人口众多，不可以没有长官来管理群众；掌握着人民命运，朝廷不可以没有合适的政策。

一个拥有广袤土地的国家陷入贫穷，是因为土地没有开辟；一个国家拥有众多的人口而兵力薄弱，是因为人民缺乏准则。因此，不禁止商业，土地就得不到开辟；赏罚不信实，人民就缺乏准则。土地得不到开辟，人民缺乏准则，这个国家对外就不能抵御敌人，对内也不能固守国土，所以它空有万乘大国的虚名，而没有千乘之国的实力。在这种情况下，君主还希望自己的权力不被削弱，那是办不到的。

土地开辟了而国家仍然贫穷，那是因为君主的舟车过于豪华，楼台亭阁过于繁多。赏罚信实而兵力仍然薄弱，那是轻易兴师动众而导致



3. On Consolidating the Authority of the Throne

For a state of ten thousand chariots, the troops cannot do without a ruler. If its territory is extremely vast, it cannot do without officials to take charge of the territory and farm work; if its population is multitudinous, it cannot do without officials to administer the masses. Holding power over people's life and death, the court cannot do without suitable policies.

If a state with extensive territory is poor, there must be some lands uncultivated; if a state with a multitudinous population is weak in military strength, the people must not hold any values. Hence, if commerce and handicraft industry are not stopped, the wastelands of a state will not be reclaimed; if awards and punishments are not reliable, the people will not have any values; if the wastelands are not reclaimed and the people do not have any values, the state cannot defend itself from foreign invaders, nor can it defend its territory at home. So, nominally it is a state of ten thousand chariots, but it cannot match the strength of a state of one thousand chariots in reality. Under such circumstances, the authority of the throne will be weakened at any rate even though that is against the will of the sovereign.

If fields of a state are all cultivated but the state is still poor, the boats and carts of the sovereign must be luxurious and his buildings, pavilions must be numerous. If awards and

【原文】

劳也。舟车饰，台榭广，则赋敛厚矣；轻用众、使民劳，则民力竭矣。赋敛厚则下怨上矣，民力竭则令不行矣。下怨上，令不行，而求敌之勿谋己，不可得也。

欲为天下者，必重用其国；欲为国者，必重用其民；欲为其民者，必重尽其民力。无以畜之，则往而不可止也；无以牧之，则处而不可使也。远人至而不去，则有以畜之也；民众而可一，则有以牧之也。见其可也，喜之有征；见其不可也，恶之有刑。赏罚信于其所见，虽其所不见，其敢

【今译】

人民过于疲惫的缘故。舟车豪华，楼台亭阁过多，国家征收的赋税必然繁重；轻易兴师动众，使人民过于疲惫，就会导致民力枯竭。赋税繁重，人民就会怨恨朝廷；民力枯竭，政令就无法推行。人民怨恨、政令不行，在这种情况下，还希求敌国不来侵略，那是不可能的。

要想治理好天下，必须珍惜本国国力；要想治理好国家，必须珍惜本国人民；要想治理好人民，必须珍惜民力使它不至于耗尽。如果君主没有办法养活他的人民，人们就会外逃而不能阻止；如果君主没有办法治理人民，即使人们留下来，他也不能有效利用民力。远方的人们来投奔他而且永久留下来，是因为君主有能力使他们谋得生路；国家人口众多而且可以一致执行号令，是因为君主有办法治理他们。看到人们做好事，君主应该喜悦，而且要予以奖赏；看到人们做坏事，君主应该厌恶，而且要予以惩罚。如果君主能够根据自己亲眼所见的人们的行为而



punishments of a state are reliable but the military strength of the state is still weak, the people must be used very facilely and they are forced to work overly hard. If boats and carts are luxurious, buildings and pavilions are numerous, the taxes of the state must be very heavy; if the common people are used facilely and they are forced to work overly hard, they must be exhausted. If the taxes are heavy, the people will hate the sovereign; if the people are exhausted, orders issued by the sovereign will not be carried out. In this case, the people will be hostile against the sovereign and the orders will not be carried out, and there is no hope that the state will not be attacked by enemy states.

Whoever wishes to put the whole world in order must value the national power of his state; whoever wishes to put his state in order must value the common people of his state; whoever wishes to value the common people must scrupulously avoid exhausting the strength of his people. If the sovereign cannot support his people, he cannot stop them from leaving his state for somewhere else; if the sovereign does not know the right method for governing his people, he cannot use them effectively even though they will stay in his state. People from remote areas will come to submit to his authority and stay there forever, while he has the ability to support them. If a huge quantity of people can carry out orders unanimously, the sovereign must know the right method to govern them. If he sees people conduct kind deeds, he will be happy and reward them. If he sees people commit misconducts, he will be angry and punish them; if people are

【原文】

为之乎？见其可也，喜之无征；见其不可也，恶之无刑。赏罚不信于其所见，而求其所不见之为之化，不可得也。厚爱利，足以亲之，明智礼，足以教之，上身服以先之，审度量以闲之，乡置师以说道之，然后申之以宪令，劝之以庆赏，振之以刑罚。故百姓皆说为善，则暴乱之行无由至矣。

地之生财有时，民之用力有倦，而人君之欲无穷。以有时与有倦，养无穷之君，而度量不生于其间，则上下相疾也。是以臣有杀其君，子

【今译】

奖功罚过，那么，在君主本人视听范围之外的人们还敢胡作非为吗？如果君主亲眼目睹人们做好事而不予奖赏，亲眼见到人们做坏事而不予惩罚，这样一来，奖功罚过对于亲身经历的事情都没有兑现，还指望视听之外的人行为正直得体，那是不可能的。君主能给人民提供足够的厚爱、厚利，就可以赢得人民；君主申明智识、礼节，就可以教育人民；君主身体力行自己所倡导的东西就可以做人民的表率；审定规章制度就能有效地警戒人民；设置地方官吏就可以管理、引导人民。然后，再用法令加以约束，用奖赏加以鼓励，用刑罚加以威慑。这样一来，百姓就会乐于行善，犯上作乱的事情便不会发生了。

土地生产财富，要受到时令的限制，人民的劳力也有被耗费殆尽的时候，但是，君主的欲望却是无止境的。以“生财有时”的土地和“用力有倦”的人民来供养欲望无穷的君主，如果没有一个合理的限度来调和二者，君主和臣民之间就会互相怨恨。所以才有大臣谋杀君主，也有儿



rewarded or punished according to their conducts witnessed by the sovereign, will there be any people who dare not behave themselves even though their actions cannot be witnessed by the sovereign in person? However, if people are not rewarded for their good deeds or punished for their bad deeds, and awards and punishments are not reliable even though their conducts have been witnessed by the sovereign in person, how could he demand that other people who are out of his eyesight behave decently and correctly? That's not possible. Provide enough care and benefits for them, and the people will be won over. Popularize morals and etiquette, and the people will be edified. Practice what the sovereign advocate in person, and the people will be directed. Examine and modify the measurements, and the people will be admonished. Appoint officials to take charge of all counties, and the people will be administered. And then use regulations to restrict them, use awards to encourage them and use punishments to discourage them, and the people will be ready to perform good deeds and therefore rebellions and tumults will not happen.

Earth's ability of developing wealth is limited by the seasons. The strength of the people is also limited and can be exhausted. However, the wishes of the sovereign are endless. The soil and the people are supporting the sovereign's endless wishes with their limited ability and strength. If there is no right measurement to modify these two sides, the upper class and the lower class will be hostile against each other. So that there have been officials who have

【原文】

有杀其父者矣。故取于民有度，用之有止，国虽小必安；取于民无度，用之不止，国虽大必危。

地之不辟者，非吾地也；民之不牧者，非吾民也。凡牧民者，以其所积者食之，不可不审也。其积多者其食多，其积寡者其食寡，无积者不食。或有积而不食者，则民离上；有积多而食寡者，则民不力；有积寡而食多者，则民多诈；有无积而徒食者，则民偷幸。故离上、不力、多诈、偷幸，举事不成，应敌不用。故曰察能授官，班禄赐予，使民之机也。

【今译】

子谋杀自己的父亲。因此，对人民征收有度而且用度合理，即使国家小也一定会安宁；对人民征收无度而且用度没有节制，即使国家大也一定会危亡。

拥有土地而不开辟，那就不是自己的土地；拥有人民而不治理，那就不是自己的人民。治理人民应该按照他们的功绩给予奖赏，这方面一定要审慎从事。功绩多的得到的奖赏也多，功绩少的得到的奖赏也少，没有功绩的就不给予任何奖赏。如果有的人有功绩但是没有得到任何奖赏，人们就离心离德；如果有的人功绩多而得到的奖赏少，人们就不会为君主尽力；如果有的人功绩少而得到的奖赏多，人们就弄虚作假；如果有的人没有功绩而凭空得到奖赏，人们就会希求侥幸。凡是离心离德、不尽心力、弄虚作假、希求侥幸的，君主做任何大事都不会成功，人民也不能用于应敌作战。所以说，根据人的能力授予官职，按照劳绩差别赐予爵禄，是用人的关键。



murdered their sovereigns, and there have been sons who have murdered their fathers. Therefore, if the right amount of taxes is levied upon people and this amount is used reasonably, the state will be safe even though it is small. On the other hand, if taxes are overly levied upon the people and the amount collected is spent immoderately, the state will be in danger even though it is big.

Any wasteland that is not reclaimed is not my land; any people who are not well governed are not my people. The right method for governing people is to reward them according to their contributions. This rule should be scrutinized. The extremely meritorious ones will get generous awards, the less meritorious will get less generous awards, and those who do not have any contribution will not be rewarded at all. If the meritorious are not rewarded, they will be at odds with the sovereign. If awards dispensed to some people are much less generous than they deserve, compared with their contributions, people of the state will not serve the regime heart and soul. If awards dispensed to some people are much more generous, compared with their contributions, people of the state will use deceits and double-dealing. If some people with no contribution at all are rewarded, people of the state will count on fluke. If the people are at odds with the sovereign, do not serve the state heart and soul, are committed to deceits and double-dealing and dependent on fluke, no action taken by the sovereign will succeed and the enemies of the state cannot be defeated. Hence, appointing people to suitable positions according to their capability and

【原文】

野与市争民，家与府争货，金与粟争贵，乡与朝争治。故野不积草，农事先也；府不积货，藏于民也；市不成肆，家用足也；朝不合众，乡分治也。故野不积草，府不积货，市不成肆，朝不合众，治之至也。

人情不二，故民情可得而御也。审其所好恶，则其长短可知也；观其交游，则其贤不肖可察也。二者不失，则民能可得而官也。

【今译】

在农田与市场之间往往存在劳力之争，在民众与官府之间往往存在财货之争，在货币与粮食之间往往存在孰重孰轻之争，在地方与朝廷之间往往存在权限之争。所以，如果田野没有杂草，就一定是把农业放在首位；如果官府没有积蓄财货，就一定是把财富藏在了民间；如果市场店铺不成规模，人民就一定有充足的日用品；如果朝廷不集合官僚商议政事，就一定是把权力分散到了地方官府。所以，如果田野无杂草，官府不积蓄财货，市场店铺不成规模，朝廷不招集官员商议政事，国家的治理就达到了最高水平。

人的本性是相同的。所以，如果掌握了人的本性，人民是可以被驾驭的。审察他们喜欢什么、厌恶什么，就可以知道他们的长处和短处；观察他们所交往的人，就能判断他们是贤德还是不肖。把握住这两点，就能够任用人民当中有才能的贤德之士了。



rewarding them according to their contributions to the state should be the right way to use people.

There usually is a competition for labour between commerce and farming; there usually is a competition for goods between the families and government; there usually is a competition for importance between treasure and grain; and there usually is a competition for power between the local and the central government. So, if there is no weed on the field, importance must have been attached to farming; if the governmental depots are of no savings, grain and treasure must have been kept by people of the state themselves; if the markets are not overly supplied, people must have had enough utensils for the everyday life; if the regime does not monopolize its power, authority must have been transferred to lower levels. So, if there is no weed on the field, the governmental depots are of no savings, the markets are not overly supplied and the central regime does not monopolize its power, the state will be in perfect order.

The nature of all human beings is the same. Therefore, the people can be operated effectively if the nature of human beings is well mastered. If what they like or dislike is examined, their strong points and shortcomings can be known. If what kind of persons they making friends with is watched, whether they are sensible or unworthy will be obvious. If the above-mentioned two factors are not missed, sensible and capable ones can be selected from the masses and appointed to suitable positions.

Circumvallation is the safeguard to provide safety of the

【原文】

地之守在城，城之守在兵，兵之守在人，人之守在粟。故地不辟则城不固。有身不治，奚待于人？有人不治，奚待于家？有家不治，奚待于乡？有乡不治，奚待于国？有国不治，奚待于天下？天下者，国之本也；国者，乡之本也；乡者，家之本也；家者，人之本也；人者，身之本也；身者，治之本也。故上不好本事，则末产不禁；末产不禁，则民缓于时事而轻地利；轻地利而求田野之辟，仓廩之实，不可得也。

商贾在朝，则货财上流；妇人言人事，则赏罚不信；男女无别，则民无

【今译】

国家领土安全的保障在于城郭，城郭安全的保障在于军队，军队安全的保障在于人民，而人民安全的保障在于粮食。因此，土地不开辟，城郭就不会巩固。对于一个君主，如果他不能治理自身，怎么能治理家人？不能治理家人，怎能治家？不能治家，怎能治理乡？不能治乡，怎能治国？不能治国，怎能治理天下？国家是天下的基础，乡是国家的基础，家是乡的基础，家庭成员是家的基础，自身是家人的基础，君主自身又是世间治乱的基础。所以，如果君主不重视农业，就不会禁止商业；不禁止商业，人们就会延误农时而轻视土地之利。在轻忽地利的情况下，还希求田野开辟，仓廩充实，那是不可能的。

商人在朝中掌握重权，财货贿赂就会流往上层；妇人参与政事，奖惩就不会公平合理；男女界限不清，人民就不知廉耻。财货上流，赏罚

territory of the state; troops are the safeguard to provide safety of the protective walls; the safeguard for the troops is the common people; and the safeguard for the common people is grain. Hence, the protective walls will not be safe if vast lands are not cultivated. For the sovereign, if he does not cultivate his mind or behave himself, how can he govern others? If he cannot govern others, how can he govern his family? If he cannot govern his family, how can he govern the *xiang*? If he cannot govern a *xiang*, how can he govern the state? If he cannot govern a state, how can he govern the whole world? States are the foundation of the world, *xiang* are the foundation of each state, families are the foundation of each *xiang*, individuals are the foundation of each family, the self is the foundation of each individual, and the self of the sovereign is the foundation of the order of the state. Hence, if the sovereign does not pay enough attention to the essentials—farming, the trifles—commerce and handicraft industry, will not be stopped. If commerce and handicraft industry cannot be stopped, the people will delay in agricultural activities and do not attach importance to the fields. If the fields are overlooked, how can the lands be cultivated and the depots and granaries become full? That is not possible.

If businessmen are appointed to powerful positions of the court, treasure and wealth will be gathered by the upper class; if women interfere with the policy, awards and punishments will not be fair and reliable; if the order between males and females is not clarified, the people will not have

【原文】

廉耻。货财上流，赏罚不信，民无廉耻，而求百姓之安难，兵士之死节，不可得也。朝廷不肃、贵贱不明、长幼不分、度量不审、衣服无等、上下凌节而求百姓之尊主政令，不可得也。上好诈谋间欺、臣下赋敛竞得、使民偷壹、则百姓疾怨而求下之亲上，不可得也。有地不务本事、君国不能壹民而求宗庙社稷之无危，不可得也。上恃龟筮，好用巫医，则鬼神骤崇。故功之不立，名之不章，为之患者三：有独王者，有贫贱者，有日不足者。

【今译】

不信，民无廉耻，(在这种情况下,)还要求百姓为国家甘冒危难，兵士为国家献身，那是不可能的。朝廷秩序不严，贵贱无别，长幼不分，制度不明，人们的服装用度不合乎各自的等级，君主和臣子们逾越各自应该遵守的规范，(在这种情况下,)还要求百姓尊重君主的政令，是不可能的。如果君主喜爱阴谋欺诈，官吏竞相征收苛捐杂税，人民被役使追求短期效益，那么人民就会怨恨君主，(在这种情况下,)还要求人民亲近君主，是不可能的。如果拥有土地而不注重农业生产，而且君主不能号令全国人民，(在这种情况下,)还要求宗庙和国家的安全，是不可能的。如果君主一切行动依靠求神问卜，好用巫医，鬼神反而会经常作梗。总之，君主功业不成，名声不显，将产生三种祸患：一是君主可能会养成独断专行的习惯；二是他可能会变得贫穷卑贱；三是他有可能成为朝不保夕的君主。



any sense of honor. If treasure and wealth are controlled by the upper class, awards and punishments will not be fair and reliable, and if the people do not have sense of honor, it will be impossible for the common people to defend the state fiercely when it is in danger, nor will it be possible for soldiers and sensible people to devote their lives for the sake of maintaining integrity. If the order of the court is not rigorous, the order between the powerful and the powerless will not be clarified, the order between the old and the young will be mixed up, the limits among different regulations will not be clearly defined, the order of clothes of different classes will be overridden and the order between the upper class and the lower class will be overstepped, and the edicts issued by the sovereign will not be carried out. If the sovereign likes using tricks and double-dealing, officials will compete with one another for benefiting themselves, and people are used to seeking the short-term interests, then people will be hostile toward the government, and it will not be possible for them to submit to the authority of the sovereign sincerely. If the fields are not well used, no importance is attached to farming and the sovereign cannot win over the hearts of his people or operate them effectively, it will not be possible to safeguard the state. If the sovereign is addicted to augury and wizards are often used, ghosts will haunt and cause problems. If the sovereign does not have great achievements or an immaculate reputation, three other problems will likely follow: the sovereign himself will become arbitrary, otherwise, he might work overly assiduously all the time but still cannot support

【原文】

一年之计，莫如树谷；十年之计，莫如树木；终身之计，莫如树人。一树一获者，谷也，一树十获者，木也，一树百获者，人也。我苟种之，如神用之，举事如神，唯王之门。

凡牧民者，使士无邪行，女无淫事。士无邪行，教也；女无淫事，训也。教训成俗，而刑罚省数也。凡牧民者，欲民之正也。欲民之正，则微邪不可不禁也。微邪者，大邪之所生也。微邪不禁，而求大邪之无伤国，不可得也。凡牧民者，欲民之有礼也。欲民之有礼，则小礼不可不谨也。小礼不谨于国，而求百姓之行大礼，不可得也。凡牧民者，欲民

【今译】

为一年打算，最好是种植五谷；为十年打算，最好是种植树木；为终生打算，最好是培育人才。每种植一次谷物，就会有一次收成；种植树木，种一次会有十次的收获；而种一次便可以收获百次的事业，是培育人才。如果我注重培养人才，就会收到神奇的效果；只有王者才能做到举事如神。

凡是治理人民的君主都想确保男人没有邪僻行为，女人没有淫乱行径。禁止男人的邪僻行为要靠教育，禁止女人淫乱要靠训诲。教化成为风气，刑罚就会减少。凡是治理人民的君主，都要求人民走正道。为了使人民走正道，就必须禁止小的邪恶。不然，小的邪恶就会成为产生大的邪恶的根源。不禁止小邪恶而希求大的邪恶不危害国家，是不可能的。凡是治理人民的君主，都要求人民行为举止合乎“礼”。为了使人民行为举止合乎礼，就必须重视小的礼节。因为，如果一个国家的百姓不重视小的礼节，而要求他们能施行大礼节，是不可能的。凡是治



himself or safeguard the throne.

In making a one-year plan, the best thing is to grow crops; in making a ten-year plan, the best thing is to plant trees; and in making a hundred-year plan, the best thing is to edify people. In growing crops, there will be one harvest. Compared with growing crops, there will be ten times more harvest for planting trees, and one hundred times more for edifying people. If I am concerned with edifying people, I will have supernatural success. And only people who are capable of establishing a great power can manage to achieve supernatural success.

All sovereigns governing people want to make sure that males do not have misconducts and females are not addicted to libidinous affairs. To stop the misconducts of males depends on education. To stop libidinous affairs of females depends on admonition. If moral education is popularized, it is natural that the number of people being punished will be reduced. All sovereigns governing people want to make them behave in accordance with the principle of uprightness. In order to make them upright, even insignificant evil conducts should be stopped. Otherwise, they will lead to severe evil conducts. If insignificant evil conducts are not stopped, it will not be possible to stop severe evil conducts damaging the state. All sovereigns governing people want to make them behave in accordance with the rules of rites. In order to make them courteous, enough attention must be paid to the details of etiquette. If people of the state are not cautious with the details of etiquette, it will not be possible for them to behave

【原文】

之有义也。欲民之有义，则小义不可不行。小义不行于国，而求百姓之行大义，不可得也。凡牧民者，欲民之有廉也。欲民之有廉，则小廉不可不修也。小廉不修于国，而求百姓之行大廉，不可得也。凡牧民者，欲民之有耻也。欲民之有耻，则小耻不可不饰也。小耻不饰于国，而求百姓之行大耻，不可得也。凡牧民者，欲民之修小礼、行小义、饰小廉、谨小耻、禁微邪，此厉民之道也。民之修小礼、行小义、饰小廉、谨小耻、禁微邪，治之本也。凡牧民者，欲民之可御也。欲民之可御，则法不可

【今译】

理人民的君主，都要求人民行为举止合乎“义”。为了使人民的行为举止合乎义，就必须注重合乎义的细小的行为。因为，如果一个国家的百姓不注重合乎义的细小行为，而要求他们能施行大义，是不可能的。凡是治理人民的君主，都要求人民行为举止合乎“廉”。为了使人民行为举止合乎“廉”，就必须重视小廉。因为，如果一个国家的百姓不重视小廉，而要求他们能施行大廉，是不可能的。凡是治理人民的君主，都要求人民有“耻”。为了使人民有耻辱感，就必须整饬可耻的细小行径。因为，如果不对一个国家的百姓可耻的细小行径进行整饬，而要求他们具有大的耻辱感，是不可能的。凡是治理人民的君主，都要求人民谨小礼、行小义、修小廉、饬小耻、禁止小的坏事，这都是对人民进行教化的办法。而人民能够做到谨小礼、行小义、修小廉、饬小耻并禁止细小的坏事，



very courteously. All sovereigns governing people want to make them behave in accordance with the principle of righteousness. In order to make them righteous, enough attention must be paid to insignificant righteous activities. If insignificant righteous activities are not conducted in the state, it will not be possible for the people to act very righteously. All sovereigns governing people want to make them behave in accordance with the principle of honesty. In order to make them honest, enough attention must be paid to insignificant honest activities. If insignificant honest activities are not conducted, it will not be possible for people of the state to be honest in general. All sovereigns governing people want to make them have the sense of shame. In order to make them have the sense of shame, small shameful conducts must be rectified. If small shameful conducts are not rectified, it will not be possible for people of the state to have the sense of shame in general. For sovereigns aiming at administering the people, they should make sure that their people are cautious with the details of rules of the rites, overlook small actions in accordance with the principle of righteousness, pay enough attention to the details of the principle of honesty, give up all shameful activities and stop committing any small evil conducts. These are the right ways for edifying people. The foundation of the great order of a state lies on people of the state being cautious with the details of rules of rites, conducting small actions in accordance with the principle of righteousness, paying enough attention to the details of the principle of honesty, giving up all small shameful activities

【原文】

不审。法者，将立朝廷者也。将立朝廷者，则爵服不可不贵也。爵服加于不义，则民贱其爵服；民贱其爵服，则人主不尊；人主不尊，则令不行矣。法者，将用民力者也。将用民力者，则禄赏不可不重也。禄赏加于无功，则民轻其禄赏；民轻其禄赏，则上无以劝民；上无以劝民，则令不行矣。法者，将用民能者也。将用民能者，则授官不可不审也。授官不审，则民间其治；民间其治，则理不上通；理不上通，则下怨其上；下怨其

【今译】

是治国的根本。凡是治理人民的君主，都要求人民服从驱使。要人民服从驱使，就不可不重视“法”的作用。法是用来确立君主权威的。要确立君主的权威，就必须重视爵位。如果把爵位授给了“不义”的人，人民就轻视爵位；人民轻视爵位，君主就没有威信；君主没有威信，他的命令就不能推行了。法律是用来驱使人民为国家效力的。为了使人民为国家效力，就必须对禄赏有足够的重视。如果把禄赏授给“无功”的人，人民就轻视禄赏；人民轻视禄赏，君主就无法劝勉人民；君主无法劝勉人民，他的命令也就无法推行了。法律是用来役使有才能的人的。如果要使用有才能的人，就必须慎重官职的委任。如果委任官职不慎重，人民就会背离当今政治；人民背离当今政治，那么下情就不能上达；下情不能上达，人民就会怨恨君主；人民怨恨君主，他的命令也就无法推行了。



and stopping committing small evil conducts. All sovereigns governing people want to make them obedient and usable. In order to make people obedient and usable, enough attention should be paid to scrutinizing regulations. Regulations are foundation of all proprieties of the court. In order to establish the proprieties of the court, enough attention must be paid to ranks. If ranks are conferred on the unrighteous, people will look down on ranks. If people look down on ranks, the authority of the sovereign will not be respected. If the authority of the sovereign is not respected, all orders issued by him will not be carried out. Regulations are established in order to use the strength of the people for the sake of the state. In order to use the strength of the people, enough attention should be paid to awards and salaries. If awards and salaries are conferred on the unmerited, the people will look down on awards and salaries. If the people look down on awards and salaries, the sovereign will have no means to encourage them. If the people cannot be encouraged, all orders issued by the sovereign will not be carried out. Regulations are established in order to use the capability of the people. In order to use the capable ones among the people, those who are going to be appointed to positions must be examined and selected scrupulously. If officials are not examined and selected scrupulously, the people will be against the current policy. If the people are against the current policy, the situation of the lower class will not be reported to the upper class. If the situation of the lower class is not known by the upper class, the lower class will be

【原文】

上，则令不行矣。法者，将用民之死命者也。用民之死命者，则刑罚不可不审。刑罚不审，则有辟就；有辟就则杀不辜而赦有罪；杀不辜而赦有罪，则国不免于贼臣矣。故夫爵服贱、禄赏轻、民间其治、贼臣首难，此谓败国之教也。

【今译】

法律是用来决定人们生死大事的。既然法律决定人民的生死，就必须审慎地使用刑罚。如果刑罚不审慎，就会使坏人逃脱制裁，使好人蒙受冤屈；坏人逃脱制裁、好人蒙受冤屈，就会出现无辜者被杀、有罪者被赦的情形；无辜者被杀、有罪者被赦，国家就难免被贼臣篡夺了。所以，诸如爵位被鄙视、禄赏被轻视、人民背离当今政治、贼臣发动叛乱等情况，都是败亡的国家的政治教训。

hostile toward the upper class. If the lower class is hostile toward the upper class, all orders issued by the sovereign will not be carried out. Regulations are established to decide people's life and death. If they hold the power over people's life and death, enough attention must be paid to penalties. If penalties are not examined and executed scrupulously, there must be some cases handled unfairly. If cases are handled unfairly, some innocent people will be sentenced to death wrongly and some atrocious, guilty ones might be absolved. If the innocent are killed and the atrocious, guilty ones are absolved, such cases like abusive officials doing everything to take advantage of the regulations will be inevitable. So, looking down on ranks, making light of awards and salaries, not satisfying with the policy and rebellions stirred up by the abusive officials are all lessons to be drawn by the states having suffered from perdition.



立政第四

【原文】

国之所以治乱者三，杀戮刑罚不足用也。国之所以安危者四，城郭险阻不足守也。国之所以富贫者五，轻税租、薄赋敛不足恃也。治国有三本，而安国有四固，而富国有五事。五事，五经也。

君之所审者三：一曰德不当其位，二曰功不当其禄，三曰能不当其官。此三本者，治乱之原也。故国有德义未明于朝者，则不可加于尊位；功力未见于国者，则不可授以重禄；临事不信于民者，则不可使任大官。故德厚而位卑者谓之过，德薄而位尊者谓之失。宁过于君子，而毋

【今译】

决定国家治乱的因素有三个，只有杀戮刑罚是不够的。决定国家安危的因素有四个，只靠城郭险阻是不足以固守的。决定国家贫富的因素有五个，只用轻收租税、薄取赋敛的办法是靠不住的。这就是说，治理国家要靠“三本”，安定国家要靠“四固”，而富国要靠“五事”。五事是指五项纲领性措施。

君主需要审慎地对待三个问题：一是大臣的品德与他们的地位不相称，二是大臣的功劳与他们的俸禄不相称，三是大臣的能力与他们的职位不相称。这三个根本问题决定着一个国家的治乱。所以，在一个国家，那些德义没有闻于朝廷的人，不可授予尊贵的爵位；那些功业不卓著于全国的人，不可给予优厚的俸禄；那些主管某些事业但是不能取信于人民的人，就不能授予高官。所以德行深厚的人只被授予低微的爵位，这就叫君主的“过”；德行浅薄的人被授予尊贵的爵位，这就叫君



4. On Establishing Right Policies

Whether a state is in order or in chaos lies on three factors, and death and other penalties are not enough to safeguard the order of a nation. Whether a state is safe or in danger lies on four factors, and firm protective walls and dangerous geographical conditions are not enough to defend it. Whether a state is wealthy or poor lies on five factors, and measures such as levying light taxes and collecting few things from the people cannot be resorted to exclusively. Putting a state in order should resort to San Ben, safeguarding a state should resort to Si Gu, and enriching a state should resort to Wu Shi.

A sovereign should be prudent with three things: The first is that the virtues of court officials do not match their powers; the second is that the achievements of court officials do not match their salaries; the third is that the abilities of court officials do not match their positions. These three most important factors are the innermost causes leading to order or chaos of a state. Hence, in a state, people whose virtues and righteousness are not notable to the court should not be conferred with honorable ranks; people whose achievements are not remarkable to the state should not be conferred with extremely generous salaries; those who are in charge of some things but are not trusted by the common people should not be appointed to powerful positions. Hence, if some especially virtuous people are appointed to humble positions, it could be

【原文】

失于小人。过于君子，其为怨浅；失于小人，其为祸深。是故国有德义未明于朝而处尊位者，则良臣不进；有功力未见于国而有重禄者，则劳臣不劝；有临事不信于民而任大官者，则材臣不用。三本者审，则下不敢求。三本者不审，则邪臣上通，而便辟制威。如此则明塞于上，而治壅于下，正道捐弃，而邪事日长。三本者审，则便辟无威于国，道途无行禽，

【今译】

主的“失”。（如果必不得已，）宁可有过于君子，而不可有失于小人。因为，有过于君子，他们对君主的怨恨浅；但是，有失于小人，就会招致大的祸乱。因此，在一个国家，如果有德义不显闻于朝廷却爵位高贵的人，贤良的大臣就得不到进用；如果有功劳不卓著于全国却俸禄丰厚的人，勤奋的大臣就得不到鼓励；如果主管某些事业却未能取信于民的人做了大官，有才能的大臣就不会被任用。如果这三个根本问题审察清楚了，臣下就不敢妄求爵禄。对这三个根本问题不加审察，奸臣就会得宠，君主身边的宠臣就会把持国家大权。这样，在朝廷内，君主的耳目就会被闭塞，在朝廷外，国家的秩序就会被扰乱堵塞，正道就会被抛弃，坏事就会一天天滋长。如果审察好这三个根本问题，君主身边受宠的人就不会专权，道路上无禽兽之行，荒远偏僻之地不会有冤狱，孤儿、

regarded as “the error” of the sovereign; if some unprincipled people are appointed to powerful and honorable positions, it could be regarded as “the misstep” of the sovereign. [(If it is unavoidable), offend the gentlemen with errors but make sure that petty men are not offended by missteps.] If gentlemen are offended, they will not be that hostile toward the throne; however, if petty men are offended, they will cause severe troubles. So, in a state, if people whose virtues and righteousness are not notable to the court are conferred with honorable ranks, sensible and wise officials will not be used by the state; if people whose achievements are not remarkable to the state are conferred with extremely generous salaries, assiduous officials will not be encouraged; and if those who are in charge of some undertaking but have failed to win over the trust of the people are appointed to powerful positions, talented officials will be put in disuse. If all these three factors are examined scrupulously, the inferiors of the sovereign will not dare to demand power, wealth or something that they do not deserve. If these three factors are not examined scrupulously, treacherous officials will try to endear themselves to the throne, and beloved ones of the sovereign will take control of his authority over the state. If this is the case, the sovereign will be blocked off from reality inside the court, and the order of the state will be disarranged outside of it. As a result, the decent rules will be discarded and corruption will become more severe day by day. If all these three factors are examined scrupulously, beloved ones of the sovereign cannot monopolize the power of the throne,

【原文】

疏远无蔽狱，孤寡无隐治。故曰刑省治寡，朝不合众。

右三本

君之所慎者四：一曰大德不至仁，不可以授国柄；二曰见贤不能让，不可与尊位；三曰罚避亲贵，不可使主兵；四曰不好本事，不务地利而轻赋敛，不可与都邑。此四务者，安危之本也。故曰卿相不得众，国之危也；大臣不和同，国之危也；兵主不足畏，国之危也；民不怀其产，国之危也。

【今译】

寡妇们也不会蒙受不白之冤。所以说，如果刑罚减少，政务精简，朝廷就无须召集群臣商量国事了。

以上是“三本”。

君主要谨慎对待四个因素：一是对那些提倡道德但没有力行仁义的人，不可以授予国家大权；二是对那些不能让贤的人，不可以授予尊贵的爵位；三是对那些规避惩罚自己的亲戚与权贵的人，不可以用于统帅军队；四是对那些不重视农业、不注重地利，而肆意敛收赋税的人，不可以授予都邑。这四条原则是决定国家安危的根本。所以说，宰相得不到众人拥护，国家就会危险；大臣们不同心协力，国家就会危险；军中统帅不足以令人畏惧，国家就会危险；如果人民不珍惜留恋自己的田产，国家就会危险。因此，（掌权的大臣）只有提倡道德并真正力行仁义，



there will be no criminals being sent under escort on the way, the lawsuits of people distant to the government will not be treated unjustly and the innocent orphans and widows will not suffer from injustice. In this case, penalties will be executed rarely, there will be few political affairs and it will not be necessary to convene all the officials to the court frequently.

That is San Ben (three essentials in governing a state).

A sovereign must be cautious with four factors: The first is that people with distinguished virtues but do not really behave benevolently should not be conferred with the authority of governing the state; the second is that people unwilling to retire and give room to better ones should not be conferred with honorable ranks; the third is that people not punishing their relatives and absolving the powerful ones should not be appointed to lead the army; the fourth is that people not attaching importance to farming, not making good use of favorable geographical conditions or levying taxes and collecting things willingly should not be conferred with fiefs. These four most important measures for safeguarding the nation are the roots for safety of a state. So, it is said that if the prime minister has not won over the support of the people, the state will be in danger; if high-ranking court officials are not unanimous with each other (on some important affairs), the state will be in danger; if the leader of the army is not formidable enough, the state will be in danger; if the people do not cherish their properties, the state will be in danger. So, if people with formidable power are of

【原文】

也。故大德至仁，则操国得众；见贤能让，则大臣和同；罚不避亲贵，则威行于邻敌；好本事，务地利，重赋敛，则民怀其产。

右四固

君之所务者五：一曰山泽不救于火，草木不植成，国之贫也。二曰沟渎不遂于隘，障水不安其藏，国之贫也。三曰桑麻不植于野，五谷不宜其地，国之贫也。四曰六畜不育于家，瓜瓠荤菜百果不备具，国之贫也。五曰工事竞于刻镂，女事繁于文章，国之贫也。故曰山泽救于火，

【今译】

才可以胜任国事并得到众人的拥护；大臣们只有见贤能让，才能同心协力；只有掌握刑罚大权的人不规避惩罚亲贵，才能够震慑邻近的敌国；只有重视农业生产、注重地利，而不轻易征收苛捐杂税，才能使人民怀恋自己的田产。

以上是“四固”。

君主必须注重五件事情：一是如果不能采取措施防止山泽火灾，草木就不能长成，国家将会贫穷；二是如果沟渠不能全线通畅，水泛滥成灾，国家将会贫穷；三是如果田野中不种植桑麻，不因地制宜种植五谷，国家将会贫穷；四是如果百姓家中不饲养六畜，蔬菜瓜果不齐备，国家将会贫穷；五是如果工匠竞相雕琢，女红刻意追求繁缛装饰，国家将会



distinguished virtues and behave extremely benevolently, they can be qualified for governing the state and will be supported by the people; if court officials are able to retire and give room to better ones, they will be unanimous with each other; if officials in charge of justice handle all cases justly by not avoiding punishing their relatives or absolving the powerful ones, neighboring enemy states will be threatened; if importance is attached to farming, favorable geographical conditions are made good use of and taxes are levied cautiously, the people will cherish their properties.

That is Si Gu (four most important measures for safeguarding a state).

A sovereign must pay attention to five things: The first, if measures for fire prevention are not taken in mountainous and swampy areas and therefore, plants cannot grow there, it will lead to poverty of the state; the second, if conduits are not well dredged and therefore, waters break the watercourses, it will lead to poverty of the state; the third, if silkworm thorns and hemp plants are not planted in the fields, and all kinds of crops are not inseminated in the suitable fields, it will lead to poverty of the state; the fourth, if all kinds of livestock are not raised at home, and things such as melons, gourds, vegetables and various fruit are not well prepared, it will lead to poverty of the state; the fifth, if craftsmen are competing with each other on working with great care on their products, and female workers are focused on complicated patterns of the needlework, it will lead to

【原文】

草木殖成，国之富也。沟渎遂于隘，障水安其藏，国之富也。桑麻殖于野，五谷宜其地，国之富也。六畜育于家，瓜瓠荤菜百果备具，国之富也。工事无刻镂，女事无文章，国之富也。

右五事

分国以为五乡，乡为之师。分乡以为五州，州为之长。分州以为十里，里为之尉。分里以为十游，游为之宗。十家为什，五家为伍，什伍皆有长焉。筑障塞匿，一道路，博出入，审间闭，慎筦键，筦藏于里尉。置

【今译】

贫穷。所以说，能够采取有效措施防止山泽火灾，草木能够长成，国家就会富足；疏导沟渠使它们畅通，不发生水灾，国家就会富足；桑麻畅茂于田野，粮食作物因地制宜，国家就会富足；百姓家中饲养六畜，蔬菜瓜果又能齐备，国家就会富足；工匠不竞相雕琢，女红不追求繁缛装饰，国家就会富足。

以上是“五事”。

把每一个诸侯国分为五个乡，每个乡都设乡师。把每个乡分为五个州，每个州都设州长。把每个州分成十个里，每个里设里尉。把每个里分成十个游，每个游设游宗。十家组成一什，五家组成一伍，每个什和伍都设什长和伍长。修筑围墙，堵塞缺口，指定一条进出的道路，设立一个进出的门户。而且要细心看管里门，按时锁门，钥匙由里尉掌



poverty of the state. So, it is said that if measures for fire prevention are taken in mountainous and swampy areas and plants can grow well there, the state will be wealthy. If conduits are well dredged and all waters follow their courses, the state will be wealthy. If silkworm thorns and hemp plants are planted in the fields, and all kinds of crops are inseminated in suitable fields, the state will be wealthy. If all kinds of livestock are raised at home and people are not short of melons, gourds, vegetables and various fruit, the state will be wealthy. If craftsmen do not sculpt decorations on their products overly, and female workers are not focused on complicated patterns of the needlework, the state will be wealthy.

That is Wu Shi (five most important things required of a sovereign).

Divide the state into five *xiang* and appoint one Xiang Shi (the official in charge of a *xiang*) to each *xiang*. Divide each *xiang* into five *zhou* and appoint one Zhou Zhang (the official in charge of a *zhou*) to each *zhou*. Divide each *zhou* into ten *li* and appoint one Wei (the official in charge of a *li*) to each *li*. Divide each *li* into ten *you* and appoint one Zong (the sub-official in charge of a *you*) to each *you*. Ten families build up one *shi* and five build up one *wu*, and all *shi* and *wu* have Shi Zhang and Wu Zhang to take charge of them as well. Set up barriers, stuff the gaps, use only one road, keep one passageway, be on high alert to guide the passageway, lock the door on time cautiously and the keys to the locks should

【原文】

闾有司以时开闭。闾有司观出入者，以复于里尉。凡出入不时，衣服不中，圈属群徒不顺于常者，闾有司见之，复无时。若在长家子弟、臣妾、属役、宾客，则里尉以譙于游宗，游宗以譙于什伍，什伍以譙于长家。譙敬而勿复，一再则宥，三则不赦。凡孝悌、忠信、贤良、俊材，若在长家子弟、臣妾、属役、宾客，则什伍以复于游宗，游宗以复于里尉，里尉以复于州长，州长以计于乡师，乡师以著于士师。凡过党，其在家属，及于长

【今译】

管。任命“闾有司”，按时开关里门。闾有司负责观察进出行人并向里尉汇报情况。凡是有进出不遵守时间，穿戴不合时宜，或住在本里的人家有家眷或者亲属行迹异常而被闾有司发现的，应该随时上报。如果问题出在本里家长的子弟、臣妾、仆役和宾客身上，里尉将训斥游宗，游宗将训斥什、伍长，什、伍长将训斥家长。诸如此类的训斥和警告而不必上报，初犯、再犯可以宽恕，如果出现第三次，违犯者就不再被赦免了。如果在本里家长的子弟、臣妾、仆役和宾客中发现有孝悌、忠信、贤良和优秀的人才，什、伍长要上报游宗，游宗上报里尉，里尉上报州长，州长再汇总上报乡师，乡师最后登记上报给士师。举凡责罚与罪犯有牵连的人，如果问题出在家庭成员，家长应负连带责任；如果问题出在



be kept by Li Wei. Appoint Lu You Si (the sub-official in charge of guiding the passageway) to lock and unlock the passageway on time. Lu You Si watches people both incoming and outgoing and then report to the *li* Wei. If there are people who do not come in or go out on time, do not dress up decently or, if there are some relatives or associates of families living there looking abnormal, when the Lu You Si witnesses such things, he should report them to the *li* Wei at any moment. If a problem lies on offsprings, servants, concubines and guests of the patriarch of the *li*, *li* Wei will condemn You Zhong, You Zhong will condemn Shi Zhang and Wu Zhang, and then Shi Zhang and Wu Zhang will condemn the patriarch. The patriarch should be condemned and warned but it is not necessary to report such cases (to the upper-level government). If this kind of trespasses is committed only once or at best, twice, the offender can be forgiven. If it is committed for a third time, the offender should be punished. Among all the offsprings, concubines, servants and guests of the patriarch of the *li*, if some of them are of filial, honest, sagacious and able, the sub-officials in charge of the *shi* and *wu* should report to You Zong, You Zong should report to *li* Wei, *li* Wei should report to Zhou Zhang, Zhou Zhang should gather this kind of information and then report to Xiang Shi, and Xiang Shi should register it for file and then report to Shi Shi. Regarding punishing people with connections to criminals, if one family member has committed some misdeeds, the patriarch of the family should be embroiled; if the patriarch has committed some misdeeds, the

【原文】

家；其在长家，及于什伍之长；其在什伍之长，及于游宗；其在游宗，及于里尉；其在里尉，及于州长；其在州长，及于乡师；其在乡师，及于士师。三月一复，六月一计，十二月一著。凡上贤不过等，使能不兼官，罚有罪不独及，赏有功不专与。

孟春之朝，君自听朝。论爵赏校官，终五日。季冬之夕，君自听朝，论罚罪刑杀，亦终五日。正月之朔，百吏在朝，君乃出令，布宪于国。五乡之师，五属大夫，皆受宪于太史。大朝之日，五乡之师，五属大夫，皆身习宪于君前。太史既布宪，入籍于太府，宪籍分于君前。五乡之师出

【今译】

家长，什、伍的长官应负连带责任；如果问题出在什、伍的长官，游宗应负连带责任；如果问题出在游宗，里尉应负连带责任；如果问题出在里尉，州长应负连带责任；如果问题出在州长，乡师应负连带责任；如果问题出在乡师，士师应负连带责任。这些情况每三个月上报一次，六个月汇总一次，每十二个月登记备案一次。举凡推举贤人都不可越级，使用能臣都不可让他们同时兼任两种职务；惩罚有罪的时候不应该唯独处罚犯罪者自身；赏赐有功的时候不应该单独奖赏立功者本人。

每年正月的初始，君主都应该亲自临朝听政，论爵行赏，考核官吏的才能，这些工作用五天时间完成。腊月的末尾，君主也要亲自临朝听政，议定法律以及各种刑罚，这项工作也用五天时间完成。正月初一，百官都要到朝廷参拜，君主此时向全国颁布法令。五乡的乡师和五属的大夫们都跟太史学习新的法典。在全体官吏都到场的那天，五乡乡师和五属大夫都要在君主面前学习法令。太史宣布法令后，法令的底



sub-officials of *shi and wu* should be embroiled; if the sub-officials of *shi* and *wu* have committed some misdeeds, You Zong should be embroiled; if You Zong has committed some misdeeds, Li Wei should be embroiled; if Li Wei has committed some misdeeds, Zhou Zhang should be embroiled; if Zhou Zhang has committed some misdeeds, Xiang Shi should be embroiled; if Xiang Shi has committed some misdeeds, Shi Shi should be embroiled. This kind of information should be reported every three months, gathered every six months and registered for file every twelve months. Do not bypass the immediate leadership to recommend the sensible people. Do not appoint more than one positions to talented people. Do not punish the criminals alone (some people having close connections with them should be embroiled as well). Do not reward people of outstanding achievements alone (some people having close connections with them should be rewarded as well).

During the first month of the year, the sovereign should hold court in person. Ranks and awards are conferred, and abilities of the officials are examined. That work should be finished within five days. At the end of the third month of the winter, the sovereign should hold court in person to discuss the criminal law and penalties. That work should be finished within five days. On the first day of the first month of the year, all officials should go to court. And the sovereign will issue orders and promulgate statutes to the state. The five Xiang Shi and the high-ranking court officials of all the five government departments will all learn the statutes with the

【原文】

朝，遂于乡官，致于乡属，及于游宗，皆受宪。宪既布，乃反致令焉，然后敢就舍。宪未布，令未致，不敢就舍；就舍谓之留令，罪死不赦。五属大夫，皆以行车朝，出朝不敢就舍，遂行。至都之日，遂于庙，致属吏，皆受宪。宪既布，乃发使者致令，以布宪之日，蚤晏之时。宪既布，使者以发，然后敢就舍。宪未布，使者未发，不敢就舍；就舍谓之留令，罪死不

【今译】

稿由太府保存，然后法令的简册就当着君主的面分发下去。五乡的乡师离开朝廷以后，就到乡办事处召集本乡所属官吏，直至游宗，一起来学习新法。法令公布完毕后，要及时回报朝廷，然后他们才可以回到住处。在法令没有公布、报告没有交回前，他们不敢到住处休息。否则，就会被视为“留令”，死罪不赦。五属的大夫们都是乘车来朝的，他们离开朝廷后也不能到住处休息，需要立即出发。他们到达都邑的当天，就在祖庙里召集所属官吏，一起学习新法。法令公布后，便派遣使者汇报。无论时间早晚，使者都要在法令公布后的当天派出。等法令公布完毕、使者派出了，然后他们才敢到住所休息。在法令没有公布、使者



Chief Court Historian. And then on the day when all officials are convened at the court, the five Xiang Shi and the high-ranking officials of all the five government departments will learn the statutes in front of the sovereign. After the Chief Court Historian has announced the statutes, the manuscript of the statutes is kept in Tai Fu (the office of the Chief Court Historian) for file, and then brochures of the statutes are distributed (among all officials) in front of the sovereign. When the five Xiang Shi leave court, they will all head for their offices of the *xiang*. And then all sub-officials of the *xiang* and even Zong You will be taught the statutes. After the statutes have been taught, they will report to the central government, and then they can return to their residences. Before the statutes are publicized and the related situation on distributing them is reported, they dare not go home. Otherwise, they will be regarded as “Liu Ling” (delay in publicizing the statutes on purpose), and if this is the case, they will be executed without pardon. All high-ranking officials of the five government departments go to court by cart. And when they leave court, they dare not go home while they must send themselves on the way to their fiefs immediately. When they arrive, they convene all sub-officials under their supervision at the ancestral temples and then teach the statutes to them. After the statutes are publicized, they will send messengers to report to the court on the same day, no matter how late it might be. After the statutes are publicized and the messengers are sent out, they can go back home. Before the statutes are publicized and the messengers

【原文】

赦。宪既布，有不行宪者，谓之不从令，罪死不赦。考宪而有不合于太府之籍者，侈曰专制，不足曰亏令，罪死不赦。首宪既布，然后可以行宪。

右首宪

凡将举事，令必先出。曰事将为，其赏罚之数，必先明之。立事者谨守令以行赏罚，计事致令，复赏罚之所加。有不合于令之所谓者，虽有功利，则谓之专制，罪死不赦。首事既布，然后可以举事。

【今译】

没有派出之前，他们不能到住所休息。否则，也被视为“留令”，死罪不赦。法令公布后，有不执行的，就会被视为“不从令”，死罪不赦。检查法令文件是否有与太府所存的底稿不符的，多了叫“专制”，少了叫“亏令”，犯罪的人也是死罪不赦。这个所谓“首宪”公布以后，各地就要照章办事。

以上是“首宪”。

举凡办事，一定要先制定一道法令。这就是说，要办一件事情，就必须事先明确赏罚的办法。负责该事项的人要严守法令以掌握赏罚，他在检查工作后向君主上报的同时，也必须汇报赏罚执行的情况。如果有人办事合乎法令的意旨，即使有功效，也叫“专制”，死罪不赦。这个所谓“首事”的命令一经发布，然后就可以照章办事了。



are sent out, they dare not go home. Otherwise, they will be regarded as "Liu Ling" as well and will be executed without pardon. After the statutes are publicized, if there are people not complying with them, they will be regarded as "Bu Cong Ling" and will be executed without pardon. Examine the statutes publicized to make clear whether there are discrepancies with the file kept in Tai Fu. If there are clauses added, it will be addressed as "Zhuan Zhi" (referring to the sovereign acting out of his own will. Thus the authority over the throne is overridden); if there are clauses expunged, it will be addressed as "Kui Ling" (meaning treating the statutes unfairly). Offenders in this area will be executed without pardon. After the constitution is declared, it will be enforced.

That is Shou Xian (publicizing the constitution).

Before any action is taken, an order must be issued first. That is to make clear the standards for awards and punishments when any action is taken. People in charge of it should stick to the order cautiously to dispense awards and punishments. They should also supervise it and report the progress to the government, and awards conferred and punishments executed should be reported too. If there are people not acting according to the provisions of the order, they will be regarded as "Zhuan Zhi" even though they might have accomplished some outstanding achievements, and therefore they will be executed without pardon. After the ways of doing things are clarified, the action can be taken.

【原文】

右首事

修火宪，敬山泽林藪积草。夫财之所出，以时禁发焉。使民足于宫室之用、薪蒸之所积，虞师之事也。决水潦、通沟渎、修障防、安水藏，使时水虽过度，无害于五谷，岁虽凶旱，有所粉获，司空之事也。相高下、视肥磽、观地宜、明诏期、前后农夫以时均修焉，使五谷桑麻皆安其处，由田之事也。行乡里、视宫室、观树艺、简六畜、以时均修焉；劝勉百姓，使力作毋偷，怀乐家室，重去乡里，乡师之事也。论百工、审时事、辨功

【今译】

以上是“首事”。

制定防火的法令，禁止在山泽林藪堆积枯草，按时封禁和开放自然资源，使人民有充足的房屋建材和生火做饭的柴草，这是“虞师”的职责。排泄积水，疏通沟渠，整修堤坝，保证水利设施的安全，从而使得雨水过多时也无害于五谷，年景干旱时，庄稼也有一定的收成，这是“司空”的职责。观测地势高下，分析土质肥瘠情况，观察不同的土地适宜种植何种作物，明确时令农期，全面安排农事的先后，从而使得五谷、桑麻均能合理地种植，这是“司田”的职责。巡行乡里，察看民居，观察树木、庄稼的生长情况，检查牲畜的饲养状况，并能按时作出全面安排，劝勉百姓努力耕作而不偷闲，留恋家室田产而不轻易离开家乡，这是“乡



That is Shou Shi (clarifying the ways of doing things prior to taking any action).

Establish a fire prevention law and prohibit heaping up hay in mountains, around lakes, in forests and low-lying areas. Close and open the natural resources of the state on time. Making sure that the common people have enough things to use at home and that enough firewood has been collected is the duty of Yu Shi (official in charge of mountain forests, lakes and swamps). Dredging rivers and conduits, repairing dykes and safeguarding the water conservancy works to make sure that there is no damage to crops even though it might rain overly, and a certain amount of harvest is guaranteed even though it might be extremely dry are the duties of Si Kong (minister of agriculture). Examining the height, checking fertilization of fields, analyzing conditions of various soil to choose suitable crops for people, clarifying the date of forced labour, arranging the order of the farm work and assuring that it is done at the right time so that all crops, silkworm thorns and hemp plants can be planted correctly in the right fields are the duties of Si Tian (official in charge of farm work). Traveling through *xiang* and *li*, inspecting residential buildings, checking the growth of trees, crops and livestock to make sure that it are planted, raised and taken care of at the right time, urging the people to work hard instead of dawdling away their time and making them enjoy their families, cherish their properties and not willing to leave the hometown are the duties of Xiang Shi. Examining all

【原文】

苦、上完利、监壹五乡，以时均修焉，使刻镂文采，毋敢造于乡，工师之事也。

右省官

度爵而制服，量禄而用财。饮食有量，衣服有制，宫室有度，六畜人徒有数，舟车陈器有禁修。生则有轩冕、服位、谷禄、田宅之分，死则有棺槨、绞衾、圻塋之度。虽有贤身贵体，毋其爵不敢服其服；虽有富家多资，毋其禄不敢用其财。天子服文有章，而夫人不敢以燕以飨庙，将军

【今译】

师”的职责。考核工匠，审定不同时期的作业项目，检验成品的质量，倡导生产优质精良的产品，统一监督管理五个乡，按时作出全面安排并禁止过于雕琢、修饰繁缛的奢侈品在各地的生产，这是“工师”的职责。

以上是“省官”。

按照爵位的高低制定享用的等次，根据俸禄的多少规定花费的档次。不同等级的人的饮食的档次，衣服的多寡，房屋的大小，六畜和奴仆的数目都有一定的标准，他们的车船和陈设也有一定的限制。人们活着的时候，在乘车、戴帽、职位、俸禄、田宅等方面，根据各自的职位而有所区别；他们去世的时候，在棺木的质地以及厚薄、寿衣的数量、坟墓的面积等方面，也有规定。虽然有的人身份可能很高贵，如果没有相应的爵位，他们也不敢有出格的用度；虽然有的人可能很富有，如果没有相应的俸禄，他们也不敢有出格的花费。天子衣服的花纹样式有明确



kinds of craftsmen, approving the time various activities should be taken, checking the quality of products, encouraging the people to produce good things, supervising all the five *xiang* to make sure that all products are done correctly at the right time and that things with overly complicated decorative patterns are not produced are the duties of Gong Shi.

That is Xing Guan (examining the work of officials).

The level of enjoyment should be prescribed according to ranks, and the amount of expenditure people can spend should be stipulated according to their salaries. There are fixed criteria for food, drink, clothes, sizes and levels of extravagance of residences, quantity of livestock and servants a family might have for people of different ranks and classes, and there are also some limits on their boats, carts and furnishings as well. When people are alive, things they enjoyed such as, carts, hats, positions, salaries paid in terms of grain, sizes of fields and residences are all of standards that vary with their status. And when they are dead, things such as the thickness and the quality of the coffins, the amount of shrouds and the size of the tombs also vary with their status. Even though the status of some people might be very high, they dare not enjoy things that should not be enjoyed by them if they have not been conferred with the right ranks. Even though some people might be very wealthy, they dare not spend as much as they want if they have not been conferred with the right amount of salaries. The Son of Heaven should



【原文】

大夫以朝，官吏以命，士止于带缘。散民不敢服杂采，百工商贾不得服长髻貂。刑余戮民不敢服纁，不敢畜连乘车。

右服制

寝兵之说胜，则险阻不守。兼爱之说胜，则士卒不战。全生之说胜，则廉耻不立。私议自贵之说胜，则上令不行。群徒比周之说胜，则贤不肖不分。金玉货财之说胜，则爵服下流。观乐玩好之说胜，则奸民在上位。请谒任举之说胜，则绳墨不正。谄谀饰过之说胜，则巧佞者用。

【今译】

的规定，他的夫人不能穿平常的服饰祭祀宗庙，将军高级官员要穿朝服，一般官吏要穿命服，“士”人着装应该在衣带和衣服边缘上有所标志。平民不得穿有美丽花纹装饰的衣服，工匠、商人不得穿羔皮、貂皮衣服。受过刑的人和正在服刑的人不能穿丝质面料的衣服，也不敢备有私车或者乘车出门。

以上是“服制”。

废止军备的言论盛行，险阻就不能固守。兼爱的言论盛行，士卒就不肯作战。全生保命的言论盛行，廉耻之风就不能树立。异端邪说和自命清高的风气盛行，君主的政令就无法推行。朋党比周的言论盛行，贤人和不肖之徒便难以分清。金玉财货的言论盛行，官爵服位就在下层昏庸之辈中泛滥。宴游、玩乐的言论盛行，奸邪小人就会位居高官。请托保举的言论盛行，法度就会被歪曲。阿谀奉承、文过饰非的言论盛行，巧言奸佞的人就会被重用。



wear clothes with certain patterns and his wives dare not wear normal clothes to participate in ceremonies held at the national ancestral temple. Generals and high-ranking officials should wear “Chao” (a kind of robes worn by some powerful people in ancient China), ordinary officials should wear “Ming” (a kind of robes worn by some ordinary officials in ancient China), and the rims of clothes of the intellectuals are decorated differently to mark their status as well. Common people dare not wear clothes with decorative figures, craftsmen and merchants dare not wear mink coats, and former prisoners and prisoners who are held in custody dare not wear silk, keep private carts or even travel by cart.

That is Fu Zhi (established rules on enjoyment and things people use).

If the remark on abolishing armaments is prevailing, it is impossible to defend dangerous places. If the remark on fraternity is prevailing, soldiers cannot be used effectively during any military actions. If the remark on survival is prevailing, the rules of propriety and sense of honour cannot be established. If heresies are prevailing and high-hearted ones are honored, orders issued by the sovereign will not be carried out. If the remark on cliques is prevailing, sensible people and unworthy ones cannot differentiate from each other. If the remark on gold, jade and other treasures is prevailing, ranks and salaries will be conferred on unworthy people. If the remark on entertainment and pleasure is prevailing, wicked ones will hold high positions at the court.

【原文】

右九败

期而致，使而往，百姓舍己以上为心者，教之所期也。始于不足见，终于不可及，一人服之，万人从之，训之所期也。未之令而为，未之使而往，上不加勉，而民自尽竭，俗之所期也。好恶形于心，百姓化于下，罚未行而民畏恐，赏未加而民劝勉，诚信之所期也。为而无害，成而不议，得而莫之能争，天道之所期也。为之而成，求之而得，上之所欲，小大必

【今译】

以上是“九败”。

征召就立即前来，派遣就立即前往，百姓舍己服从君主的心愿，是教化所期望的结果。事情最初不见端倪，最后的成效却不可比拟。君主一人行事，臣民万人趋从，是教训所期望的结果。无需命令就主动而正确地办事，无需派遣就主动而正确地前进，无需君主劝勉，百姓就能够为国家尽心竭力，是风俗所期望的结果。君主的好恶刚刚在心里形成，百姓就已经为之教化，刑罚还没有施行，人民就知道恐惧，奖赏还没有颁发，人民就得到劝勉，是诚信所期望的结果。做事情不产生恶果，功成不居，没有人能够争夺胜利的成果，是天道所期望的结果。行事



If the remark on entrusting others to recommend you is prevailing, the law is not just. If the remark on flattering and covering up errors is prevailing, double-dealing ones will be appointed to powerful positions.

That is Jiu Bai (nine kinds of failure a sovereign might encounter).

Arriving immediately when the people are expected, leaving right away when they are sent out for some undertakings and devoting their lives for the sake of fulfilling the sovereign's wishes, that is the expectation of moral education. Starting some undertakings almost invisibly to achieve incomparable success, and there are tens of thousands of people following the direction of the sovereign when he takes an action, that is the expectation of the instructions. Acting in the right way even before orders are issued, advancing in the right direction even before edicts are given, and the people all doing their best even though they are not urged by the sovereign, that is the expectation of the customs. When likes and dislikes start coming into being in the heart of the sovereign, the people are effectively edified, and they are terrified even before penalties are executed and encouraged even before awards are bestowed, that is the expectation of the principle of honesty. Accomplishing some undertakings without causing any damage, not attributing great success to yourself and being incomparable so that no one is qualified for competing with you for anything you obtained, that is the expectation of the rule of Heaven. All



【原文】

举，事之所期也。令则行，禁则止，宪之所及，俗之所被，如百体之从心，政之所期也。

右七观

【今译】

成功，有求必得，君主的大小愿望都能实现，是所有行动所期望的结果。令行禁止，凡是法令所及和风俗所影响到的地方，就像四肢全身服从内心一样，是为政所期望的结果。

以上是“七观”。





undertakings will be finished successfully, all goals pursued will be reached satisfactorily and all wishes of the sovereign, whether significant or insignificant, will be fulfilled, that is the expectation of all actions. All orders will be carried out, all injunctions will be followed, all areas will be influenced by the constitution and all customs will be obeyed just like all organs of the body obeying the heart, that is the expectation of the regime.

That is Qi Guan (seven features of a regime).



乘马第五

【原文】

凡立国都，非于大山之下，必于广川之上，高毋近旱而水用足，下毋近水而沟防省。因天材，就地利，故城郭不必中规矩，道路不必中准绳。

右立国

无为者帝，为而无以为者王，为而不贵者霸。不自以为所贵，则君道也。贵而不过度，则臣道也。

右大数

地者政之本也，朝者义之理也，市者货之准也，黄金者用之量也，诸

【今译】

举凡营建国都，即使不建在大山下，也必须建在大河旁。建立在地势较高而不接近于干旱的地方，从而保证水用充足；建立在低而不接近于水潦的地方，从而可以减少沟渠堤坝的修筑。只要依靠天然资源，凭借有利地势，城郭的形状不必合乎规矩、方圆；道路也不必合乎准绳。

以上是“立国”。

能做到无为而治的，可以成就帝业。主理朝政而不事必躬亲，不为政务所累的，可以成就王业。主理朝政而不自以为贵的，可以成就霸业。不自以为贵是君主的准则。贵但不逾越应该遵守的规范，是臣子的准则。

以上是“大数”。

土地是国家政治的根本，朝廷是仪法的体现，市场是检验货物供需

5. The Most Important Economic and Political Affairs

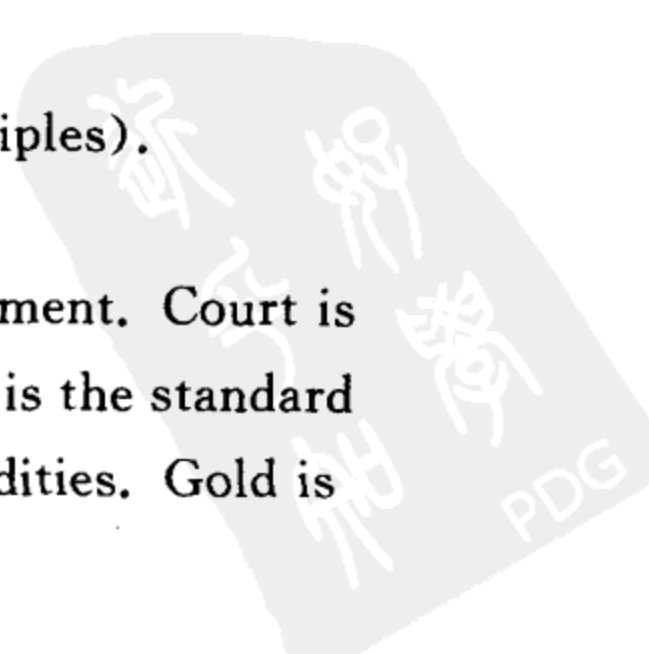
Capitals should be erected either under huge mountains or along big rivers. If they are built at high but not dry places, there will be enough water resource. If they are built at low-lying places but not too close to big waters, the constructions on dykes and conduits can be saved. So, if natural resources and favorable geographical conditions are well used, it is not necessary for all capitals and protective walls to be built exactly round or square, nor is it necessary for all roads to be built as straight as the yardstick.

That is Li Guo (erecting capitals).

A sovereign who lets things take their own course can become a Di, who interferes with government affairs but does not handle them in person can become a King, and who handles government affairs but does not consider himself to be powerful or of high status can establish one of the most powerful states. Not considering himself to be powerful or of high status should be the principle of a sovereign. And being powerful but not overstepping their powers should be the principle of high-ranking court officials.

That is Da Shu (the most important principles).

Land is the root of all policies of a government. Court is the reflection of the rules of propriety. Market is the standard for checking the demand and supply of commodities. Gold is



【原文】

侯之地千乘之国者器之制也。五者其理可知也，为之有道。

地者政之本也，是故地可以正政也。地不平均和调，则政不可正也。政不正则事不可理也。

春秋冬夏，阴阳之推移也；时之短长，阴阳之利用也；日夜之易，阴阳之化也。然则阴阳正矣，虽不正，有余不可损，不足不可益也。天也，莫之能损益也。然则可以正政者，地也。故不可不正也。正地者，其实必正。长亦正，短亦正，小亦正，大亦正，长短大小尽正。地不正则官不理，官不理则事不治，事不治则货不多。是故何以知货之多也？曰事

【今译】

的标准，黄金是计量财用的尺度，诸侯国的土地和它们拥有的一千辆战车，是军备制度。这五个方面的道理是可以认知的，要实现这个，也是有办法的。

土地是国家政治的根本。所以，土地可以用来调整政事。土地政策不公平合理，国家的政治就不公正。没有公正的政治，就无法正确处理政事。

春秋冬夏是阴阳的推移，白昼的长短变化是阴阳的交互作用，白天和黑夜的更替是阴阳的变化。然而，阴阳的运行是有规律的。如果没有规律，有余的东西便不能减少，不足的也无法补益。天是没有人能够损益的。这样一来，可用于调整政治的，就只有土地了。所以，土地政策必须要合理公正。要调整土地，一定要核算实际可耕的数目。长的要核正，短的要核正，大的要核正，小的也要核正，这样，所有的土地，无论长短大小的都要测量准确。土地不核准，官府就无法治理。官府无法治理，农事就搞不好。农事搞不好，物资就不丰富。所以，怎样才知



the measure for calculating expenditure. And territories of feudatories and one thousand chariots each of them own are their armament systems. The reason for these five aspects is recognizable, and there are right ways to realize them too.

Land is the root of all policies of a government, so land can be used to rectify the policies of a state. If the land system is unfair and unreasonable, it will not be possible for the policies to be just. If the policies are not just, government affairs cannot be handled correctly.

Spring, summer, autumn and winter are the evolvement of the Yin and Yang. The length of the daytime is the cooperative function of the Yin and Yang. The daytime and nighttime appearing in turns is the change of the Yin and Yang. Nevertheless, the movement of both the Yin and the Yang is regular. Otherwise, if it is not regular, those superabundant things cannot be decreased and those insufficient ones cannot be increased. As for Heaven, no one can manage to decrease or increase it. Thus, the only thing that can be used to rectify policies is land. So, the land system must be just. In order to rectify the land system, all the arable lands should be verified. The size of long lands should be verified, the size of the short lands should be verified, the size of huge lands should be verified, and the size of small lands should be verified. Thus, all lands, long or short, huge or small, will be verified totally. If the land of a state is not well rectified, the government cannot perform its sovereignty efficiently. If the government cannot perform its sovereignty efficiently, farm work cannot be well handled.

【原文】

治；何以知事之治也？曰货多。货多事治，则所求于天下者寡矣。为之有道。

右阴阳

朝者义之理也。是故爵位正而民不怨，民不怨则不乱，然后义可理。不正则不可以理也。故一国之人不可以皆贵，皆贵则事不成而国不利也。为事之不成国之不利也，使无贵者则民不能自理也。是故辨于爵列之尊卑，则知先后之序，贵贱之义矣。为之有道。

【今译】

道物资是否丰富呢？回答是，农事搞得好。怎样知道农事搞得是否好呢？回答是，物资丰富。物资丰富，农事搞得好，就可以很少求助于其他诸侯国了。要实现这个，也是有办法的。

以上是“阴阳”。

朝廷是仪法的体现。所以，朝廷爵位颁授正确，人民才不会怨恨。人民不怨恨，国家就不会陷入混乱；然后，君臣上下之间的贵贱等级才可以理顺。爵位颁授不公正，君臣上下之间的贵贱等级就不能理顺。因而，一个国家的人不可能都尊贵。所有人都尊贵了，就任何事都办不成，还对国家不利。（显然）任何事都办不好是对国家不利。如果国内没有一些尊贵有权的人，人民也不能自我管理。所以，分清爵位的尊卑，就可以把握先后的次序和贵贱的仪法。要实现这个，也是有办法的。



If farm work is not well handled, there will not be abundant commodities produced. How could I know whether or not there are abundant commodities? The answer is that all farm work is well handled. How could I know that government affairs are well handled? The answer is that there are abundant commodities. If there are abundant commodities and farm work is well handled, there will be few things needed to be obtained from other states of the world. There is a right way to realize that.

That is Yin-Yang.

Court is the reflection of the rules of propriety. Hence, if all ranks are conferred reasonably, the people will not be hostile toward the regime. If the people are not hostile toward the regime, the state will not get into chaos, and then orders between the powerful and the powerless can be maintained. If ranks are not conferred reasonably, orders between the powerful and the powerless cannot be maintained. Hence, powers cannot be conferred on all people of a state. If all people of a state are powerful, no undertaking can be performed successfully and it will be harmful to the state. If all undertakings result in failure, it will damage the state. Nevertheless, if there are no powerful people in a state, the people cannot administer themselves effectively. Hence, differentiating the hierarchies among the powerful and less powerful ranks and then, the order between the superiors and the inferiors, between the powerful and the powerless can be mastered. There is a right way to realize that.

【原文】

右爵位

市者货之准也。是故百货贱则百利不得，百利不得则百事治，百事治则百用节矣。是故事者生于虑，成于务，失于傲。不虑则不生，不务则不成，不傲则不失。故曰市者可以知治乱，可以知多寡，而不能为多寡。为之有道。

右务市事

黄金者用之量也。辨于黄金之理则知侈俭，知侈俭则百用节矣。故俭则伤事，侈则伤货。俭则金贱，金贱则事不成，故伤事。侈则金贵，

【今译】

以上是“爵位”。

市场是检验货物供需的标准。所以，各种货物价格低廉，商人们就不能获得高利；商人们不能获得高利，各项事业就都能搞好；各项事业搞好了，各种需求就都能得到适度的满足。这就是说，事情总是谋划的结果，成功来源于努力，失败来源于骄傲。不加谋划，就不能成就事业。不努力就不能成功。不骄傲就不会导致失败。所以说，国家治乱、物资多寡的情况都可以通过研究市场得知，但是市场本身不能决定物质的多寡。要掌握这些，也是有办法的。

以上是“务市事”。

黄金是计量财用的尺度。懂得黄金的功用，就能知道什么是奢侈、什么是节俭。知道了奢侈与节俭的分别，各项用度都能得到适度的调节。所以，节俭会对国家的事业有所伤害，而奢侈会对商品不利。因为节俭成风，黄金的价格就会降低。黄金价格低，各项事业就办不成，所以说会伤害事业。奢侈成风，黄金价格就高。黄金价格高，其他商品的



That is Jue Wei (ranks and positions).

Market is the standard for checking the demand and supply of commodities. Hence, if all kinds of commodities are cheap, huge profits cannot be obtained (by merchants). If huge profits cannot be obtained, all government projects can be put in order. If all government projects can be put in order, all kinds of need of the state can be met moderately. Hence, projects are the results of planning, success is the result of exertion, and failure is the result of haughtiness. If there is no plan, there will be no undertaking. If there is no exertion devoted, there will be no success. And if there is no haughtiness showed, there will be no failure. So, it is said that whether a state is in order or in chaos and whether commodities are abundant or deficient can be known by studying its market. However, market alone cannot decide the abundance or deficiency of commodities. There is a right way to realize that.

That is Wu Shi Shi (to mastering market affairs).

Gold is the measure for calculating expenditure. Knowing the function of gold, we can master the difference between extravagance and frugality. If the difference between extravagance and frugality is mastered, hundreds of expenditure can be well regulated. So, frugality will cause damage to the undertakings of a state, and extravagance will cause damage to commodities. If frugality is in vogue, gold must be cheap. If gold is cheap, the undertaking commodities

【原文】

金贵则货贱，故伤货。货尽而后知不足，是不知量也。事已而后知货之有余，是不知节也。不知量，不知节，不可。为之有道。

天下乘马服牛，而任之轻重有制。有壹宿之行，道之远近有数矣。是知诸侯之地千乘之国者，所以知器之小大也，所以知任之轻重也。重而后损之，是不知任也；轻而后益之，是不知器也。不知任，不知器，不可。为之有道。

【今译】

价格就会低，所以对商品不利。等储备的物品消耗光后，才知道不足，这是不懂得计算的缘故；等到事业完成后，才发觉准备的物品过剩，这是不懂得合理调配的缘故。不懂得计算与合理调配都不行。而要懂得这些，也是有办法的。

天下人都驾驭牛马，但它们的负荷都是有一定的限度的。可以赶一夜路到达一个地方，里程的远近也就有数了。因此，知道一个诸侯国拥有一千辆战车，就知道它的军备规模，也可以算出那里的人民负担的轻重。征收了重税然后再去削减，那是君主不了解他的人民的负担能力；征收轻了然后再去增加，那是君主不了解他的军备规模。不了解人民的负担能力和军备规模都不行。而要掌握这些，也是有办法的。



cannot be accomplished, so that it will cause damage to the undertakings. If extravagance is in vogue, gold must be expensive. If gold is expensive, other commodities must be cheap, so that it will cause damage to the commodities. If one cannot realize that the commodities prepared are insufficient until everything stored has been used up, that is caused by not knowing anything about computation. If one cannot realize that the commodities prepared are overly abundant until the undertakings are finished, that is caused by not knowing anything about regulation. Not knowing anything about computation or regulation is wrong. There is a right way to realize that.

People all over the world travel and transport with cows and horses, and there are limits to the weight these animals can carry. If a destination can be reached during one night, the distance can be mastered. Hence, if you know that a state has one thousand chariots, you will know the size of their armaments and the burdens imposed upon the people living there. If heavy taxes have been levied first and then measures are taken to reduce them, that happens while the sovereign does not know how much his people can shoulder. If light taxes have been levied first and then measures are taken to increase them, that happens while the sovereign does not know how much his state needs for armaments. Not knowing how much his people can shoulder or how much the state needs for armaments is wrong. There is a right way to realize that.

For lands not suitable for growing any crops and

【原文】

地之不可食者，山之无木者，百而当一。涸泽，百而当一。地之无草木者，百而当一。楚棘杂处，民不得入焉，百而当一。藪，镰纒得人焉，九而当一。蔓山，其木可以为材，可以为轴，斤斧得人焉，九而当一。泛山其木可以为棺，可以为车，斤斧得人焉，十而当一。流水，网罟得人焉，五而当一。林，其木可以为棺，可以为车，斤斧得人焉，五而当一。泽，网罟得人焉，五而当一。命之曰：地均以实数。

方六里命之曰暴，五暴命之曰部，五部命之曰聚。聚者有市，无市则民乏。五聚命之曰某乡，四乡命之曰方。官制也。官成而立邑：五家

【今译】

对于不能种植五谷的土地和不能生长树木的荒山，一百亩可以折合成一亩耕地。对于干枯的沼泽，一百亩可以折合成一亩耕地。对于不生草木的土地，一百亩可以折合成一亩耕地。对于荆棘丛生、无法开垦的土地，一百亩可以折合成一亩耕地。对于可以带上镰刀、绳子进去采伐的草泽，九亩可以折合成一亩。对于能够生长可用作木材、做车轴的树木，而且人们可以带上刀斧进去采伐的丘陵，九亩可以折合成一亩。对于能够生长可以用来做棺材、车子的树木，而且人们可以带上刀斧进去采伐的高山，十亩可以折合成一亩。对于可以下网捕鱼的水域，五亩可以折合成一亩。对于能够生长可以用来做棺材、做车子的树木，而且人们可以带上刀斧进去采伐的森林，五亩可以折合成一亩。对于可以下网捕鱼的湖泽，五亩可以折合成一亩。以上叫按照土地的实际数目折算成可耕面积。

六里见方的区域叫暴，五暴叫部，五部称为聚。每个聚要有集市。如果没有集市，人们就会缺乏日用品。五聚叫乡，四乡叫方。这是行政



mountains not suitable for growing any trees, one hundred *mu* can be converted into one *mu* of arable land. For those dried swamps, one hundred *mu* can be converted into one *mu* of arable land. For barren lands, one hundred *mu* can be converted into one *mu* of arable land. For lands full of thorns which people cannot manage to cultivate, one hundred *mu* can be converted into one *mu* of arable land. For grassy marshlands where people can bring sickles and ropes to hack firewood, nine *mu* can be converted into one *mu* of arable land. For hills where growing trees can be used for wood and making axles and people can bring axes and saws to hack them, nine *mu* can be converted into one *mu* of arable land. For high mountains where growing trees can be used for making coffins and carts and people can bring axes and saws to hack them, ten *mu* can be converted into one *mu* of arable land. For areas along flowing waters where people can catch fish with nets, five *mu* can be converted into one *mu* of arable land. For forests where growing trees can be used for making coffins and carts and people can bring axes and saws to hack them, five *mu* can be converted into one *mu* of arable land. For lakes where people can catch fish with nets, five *mu* can be converted into one *mu* of arable land. That is the so-called calculating the real amount of arable land.

A piece of land of six square *li* is addressed as *pu*, five *pu* build up one *bu*, and five *bu* build up one *ju*. Every *ju* should have a market. Otherwise, if there is no market, the common people living there will be short of commodities. Five *ju* can be addressed as one *xiang*, and four *xiang* can be

【原文】

而伍，十家而连，五连而暴，五暴而长，命之曰某乡；四乡命之曰都。邑制也。邑成而制事：四聚为一离，五离为一制，五制为一田，二田为一夫，三夫为一家。事制也。事成而制器：方六里为一乘之地也。一乘者，四马也。一马，其甲七，其蔽五；一乘，其甲二十有八，其蔽二十，白徒三十人奉车两。器制也。

方六里，一乘之地也；方一里，九夫之田也。黄金一镒，百乘一宿之尽也。无金则用其绢，季绢三十三制当一镒。无绢则用其布，经暴布百

【今译】

组织制度。这个制度一经建立，就用来建立基层居民组织。五家编成一伍，十家编成一连，五连编成一暴，五暴编成一长，它被称为乡。四乡为都。这是居民组织制度。这一制度一经建立，就用来组织生产。四聚算作一离，五离算作一制，五制算作一田，二田算作一夫，三夫算作一家。这是生产组织的制度。这一制度一经建立，就用来组织军备。六里见方的土地要一辆战车。一辆战车配备四匹马，一匹马配备七名甲士，五名盾手。一辆战车共有二十八名甲士，二十名盾手。此外还配备三十名民夫，负责后勤。这是军备制度。

六里见方的土地出一辆战车，每平方里土地可以提供九个农夫耕种的田地。一镒黄金可以供应一百辆战车一宿的费用。如果没有黄金可以用细绢代替，细绢三十三制可以折合为黄金一镒。如果没有细绢可以用布代替，一百匹细白布可以折合为黄金一镒。一镒的黄金能供



addressed as one *fang*. That is the system of division of a state. After this system is established, local organizations will be set up as well: five families build up one *wu*, ten families build up one *lian*, five *lian* build up one *pu*, five *pu* build up one *zhang*, which is addressed as one *xiang*, and four *xiang* build up one *du*. That is the system of local organizations. After this system is established, producing activities will be arranged based on it. Four *ju* are regarded as one *li*, five *li* are regarded as one *zhi*, five *zhi* are regarded as one *tian*, two *tian* are regarded as one *fu*, and three *fu* are regarded as one *jia*. That is the system of producing organizations. After this system is established, weapons will be made and prepared based on it. People living in an area of six square *li* should contribute one chariot, each chariot is equipped with four horses, and each horse is prepared with seven armored soldiers and five warriors performing garrison duty. Thus, each chariot has twenty-eight armored soldiers and twenty warriors, and in addition, there are also thirty laborers providing rear service for it. That is the system of armaments.

An area of six square *li* should contribute one chariot, and an area of one square *li* provides enough fields that can be cultivated by nine farmers. One *yi* of gold is the expense of one night for one hundred chariots. If there is no gold, a kind of thin silk of high quality can be used as the replacement, and thirty-three *zhi* of thin silk can be converted into one *yi* of gold. If there is no thin silk, cotton fabric can be used as the replacement, and one hundred *pi* of fine cotton fabric can

【原文】

两当一镒。一镒之金，食百乘之一宿。则所市之地六步一斛，命之曰中岁。

有市，无市则民乏矣。方六里名之曰社，有邑焉，名之曰央。亦关市之赋。黄金百镒为一篋，其货一谷笼为十篋，其商苟在市者三十人，其正月、十二月，黄金一镒。命之曰正。分春曰书比，立夏曰月程，秋曰大稽；与民数得亡。

三岁修封，五岁修界，十岁更制，经正也。十仞见水不大潦，五尺见

【今译】

一百辆战车的人马食用一宿的费用。这样，每六步土地可以征收一斗粮食，这是中等年成的税率。

（地方）要设立集市，没有集市，人民就会缺乏日用品。六里见方的地域称为“社”；如果有邑坐落在那里，就叫做“央”。（这些地方）要征收关税和市场税。黄金按照百镒为一篋来算，一大笼货物可以算作十篋。如果一个集市的商人达到三十人，每年从正月到十二月共征收黄金一镒，这就叫做征税。每年的春分公布税率，立夏按月核实纳税情况，秋天对税收进行总的统计，还要统计本地区人口的增减。

每三年修整一次田埂，每五年修整一次田界，每十年重新丈量一次土地。这些都应成为常规。十仞深见水的土地，不会发生水涝；五尺深



be converted into one *yi* of gold. One *yi* of gold is enough for providing enough food for the soldiers and enough fodder for the army horses for one night. Thus, one *dou* of grain is paid as the tax for a piece of field about six *bu*. That is the average amount of tax collected at a time when the harvest is normal.

Markets should be set up. Otherwise, people will be short of commodities. An area of six square *li* is addressed as one *she*. And if a *yi* happens to be located there, it can be addressed as a *yang*. Tariffs and taxes should be levied there too. One hundred *yi* of gold can be regarded as one *qie*, and one huge basket of commodities can be regarded as ten *qie*. If there are at least thirty merchants doing business on one market, the amount of gold collected from the first to the twelfth month of the year should be one *yi*. And that is addressed as tax. The tax rates should be announced on the day of the Vernal Equinox; taxes collected during each month should be checked on the day of the Beginning of Summer; and a statistic of the total amount of taxes collected should be made in autumn. In addition, the increase and decrease of the population of a region should be registered as well.

Ridges among fields should be repaired once every three years; boundaries of fields should be repaired once every five years; and all fields should be surveyed all over again once every ten years. These should be fixed rules. If the groundwater is one *ren* deep beneath the surface of the soil, there is no threat of waterlogging; if the groundwater is five *chi* deep beneath the surface of the soil, there is no threat of drought. For fields where the groundwater is one *ren* deep

【原文】

水不大旱。十一仞见水轻征，十分去二三，二则去三四，四则去四，五则去半，比之于山。五尺见水，十分去一，四则去三，三则去二，二则去一。三尺而见水，比之于泽。

距国门以外，穷四竟之内，丈夫二犁，童五尺一犁，以为三日之功。正月令农始作，服于公田农耕。及雪释，耕始焉，芸卒焉。土，闲见、博

【今译】

见水的土地，不会发生大旱。十一仞见水的土地，田租应该减轻十分之二到三。两仞见水的减掉十分之三到四，四仞见水的减掉十分之四，五仞见水的减掉一半，（这样的土地）可以比作山地。对于五尺见水的土地，田租应该减掉十分之一；四尺见水的减掉十分之三，三尺见水的减掉十分之二，二尺见水的减掉十分之一；三尺见水的土地，可以视同沼泽。

从都城城门外到四方边境，（所有男子需要在公田里劳动），成年男子按两犁的定数，未成年男子按一犁的定数，为君主服役三天。正月就命令农民开始耕作并且到公田服役，从雪化春耕开始的时候，一直干到

beneath the surface of the soil, tax should be reduced by two tenths or three tenths. For fields where the groundwater is two *ren* deep beneath the surface of the soil, tax should be reduced by three tenths to four tenths. For fields where the groundwater is four *ren* deep beneath the surface of the soil, tax should be reduced by four tenths. For fields where the groundwater is five *ren* deep beneath the surface of the soil, tax should be reduced to one half, and those areas should be considered as sterile as mountainous regions. For fields where the groundwater is five *chi* deep beneath the surface of the soil, tax should be reduced by one tenth. For fields where the groundwater is four *chi* deep beneath the surface of the soil, tax should be reduced by three tenths. For fields where the groundwater is three *chi* deep beneath the surface of the soil, tax should be reduced by two tenths. For fields where the groundwater is two *chi* deep beneath the surface of the soil, tax should be reduced by one tenth. For fields where the groundwater is three *chi* deep beneath the surface of the soil, those areas should be considered as swamps.

For all imperial fields (fields belonging to the government) located between the gates of the capital and the border on all the four sides, all males should work there—each adult male is allotted a piece of field that can be plowed with two ploughs, and each underage male is allotted a piece that can be plowed with one plough for three days. During the first month of the year, farmers are ordered to start to work in the fields and they are asked to finish the spring plowing in the imperial fields. They should work there

【原文】

学、意察，而不为君臣者，与功而不与分焉。贾，知贾之贵贱，日至于市，而不为官贾者，与功而不与分焉。工，治容貌功能，日至于市，而不为官工者，与功而不与分焉。不可使而为工，则视贷离之实，而出夫粟。

是故智者知之，愚者不知，不可以教民。巧者能之，拙者不能，不可以教民。非一令而民服之也，不可以为大善；非夫人能之也，不可以为大功。是故非诚贾不得食于贾，非诚工不得食于工，非诚农不得食于

【今译】

夏天锄完草为止。那些见多识广、学问渊博、富有洞察力但不为官府工作的“士”，也要服役，但不付任何报酬。那些熟悉物价贵贱、在集市交易但不为官营商业工作的商人，也要服役，但不付任何报酬。那些精通器物样式与功能、参加集市交易但不为官府做事的手工业者，也要服役，但不付任何报酬。至于那些不能直接出工劳动的人，就责成他们按各自家庭财货的实力交纳一定数量的粮食。

对于那些只有智者明白而愚人不理解的事情，不可用来要求一般百姓。对于那些只有灵巧者能做到而笨拙的人望尘莫及的事情，也不可用来要求一般百姓。如果不是人人都能毫无疑义地执行君主下达的命令，就不能达到大治；如果不是所有参加一项工程的人都合格，就不能建立大功。因此，对于不诚信的商人，禁止他们经商；对于不诚信的工匠，禁止他们做工；对于不诚信的农夫，禁止他们务农；对于不诚信的士



constantly from the spring plowing, which starts when the snow begins to thaw, till weeding is finished in summer. For intellectuals who are erudite and perspicacious, but do not serve the sovereign at the government, they should be allotted some tasks without any payment. For merchants who are familiar with the prices of all commodities and do business on the markets every day, but do not work for state enterprises, they should be allotted some tasks without payment. For craftsmen who are proficient with designs and the functions of all utensils and go to work on the markets every day, but do not serve the government, they should be allotted some tasks without any payment too. For those who are incapable of working in the fields directly, a certain amount of grain should be collected from them as the replacement according to the value and quantities of their properties.

For things that can be mastered only by wise people but out of the depth of fatuous ones, do not force the ordinary people to master them. For things that can be done only by dexterous people but out of the depth of the unskilful ones, do not force ordinary people to master them. If not all people can carry out edicts issued by the sovereign unanimously, the state cannot be put in great order. It is impossible to accomplish great achievements if not all participators are qualified for the undertaking. So, merchants who are not honest should not be allowed to work in commercial industry; craftsmen who are not honest should not be allowed to work in handicraft industry; farmers who are not honest should not

【原文】

农，非信士不得立于朝。是故官虚而莫敢为之请，君有珍车珍甲而莫之敢有，君举事臣不敢诬其所不能。君知臣，臣亦知君知己也。故臣莫敢不竭力俱操其诚以来。

道曰：均地分力，使民知时也。民乃知时日之蚤晏，日月之不足，饥寒之至于身也。是故夜寝蚤起，父子兄弟不忘其功，为而不倦，民不惮劳苦。故不均之为恶也，地利不可竭，民力不可殫。不告之以时而民不知，不道之以事而民不为。与之分货，则民知得正矣。审其分，则民尽

【今译】

人，禁止他们在朝中做官。这样，即使官位有缺，也没有人敢于妄自求请；即使君主有珍贵的车子与铠甲，也没有人敢于覬覦；君主要举办一件大事，臣子们也不敢伪装自己去接受能力所不及的任务。君主了解臣子，臣子们也知道君主了解自己。所以，他们就不敢不尽心竭力地为君主服务了。

常理道：如果合理分配土地，让农民们各尽其力，他们就会抓紧农时。然后他们就会知道时节的早晚并意识到可能会有饥寒的威胁。这样一来，他们就会晚睡早起，全家人——父子、兄弟们都会致力农业生产，不知疲倦，不辞辛苦。不合理分配土地，就会带来害处，那就是地利不能充分利用，人力不能充分发挥。不被告知确切的农时，他们就不抓紧；不教给他们如何做农事，他们就不干活。而实行合理的分配制度，他们就清楚自己的既得利益，也懂得纳税的义务。他们的地位职责都



be allowed to work in agricultural industry; and intellectuals who are not reliable should not be allowed to work in the government. Hence, even though there are some vacancies in the government, no one dares to seek them for selfish purpose; even though the sovereign enjoys carts and corselets decorated with precious things, no one dares to covet them; if the sovereign is going to take an action, no official dares to pretend that he is qualified for it if he is not qualified indeed. The sovereign knows his officials well, and the officials themselves know that the sovereign is perspicacious too. As a result, none of them dare not serve him loyally.

According to common sense, if land is divided fairly among the people to let them devote their time and energy to it separately, they will do all farm work on time. And then they will not miss the right time for farm work and will also realize that there might be threats of hunger and cold. As a result, they will get up early in the morning and work till very late at night, and all family members—fathers, sons, older brothers and younger brothers, will concentrate on farm work tirelessly despite hardships. So, if land is divided unfairly, it will lead to severe problems—favorable geographical conditions will not be made good use of; and the people will not devote themselves to farm work. The people will not know the right time to do important farm work if they are not told; and they will not take action at all if they are not allotted concrete tasks and taught how to perform their tasks exactly. If a reasonable distribution system is established, they will know that they deserve some benefits;

【原文】

力矣。是故不使而父子兄弟不忘其功。

右士农工商

圣人之所以为圣人者，善分民也。圣人不能分民，则犹百姓也。于己不足，安得名圣？是故有事则用，无事则归之于民，唯圣人为善托业于民。民之生也，辟则愚，闭则类，上为一，下为二。

右圣人

时之处事精矣，不可藏而舍也。故曰：今日不为，明日亡货。昔之日已往而不来矣。

【今译】

明确了，就会尽力做事。于是，不必督促，父子兄弟也都会致力于农业生产。

以上是“士农工商”。

圣人之所以成为圣人就在于他们善于分利于民。如果他们不擅长分利于民，就与普通百姓没有区别了。如果自己尚且不足，怎么能算得上圣人？所以，国家有事，他们可以取用于民。国家无事，他们就藏富于民。只有圣人善于把财富寄托于人民。按照人们的本性，放手纵任，他们就昏昧愚顽；堵塞其淫逸，他们就能洁身从善。君主提供给他们什么，他们就会成倍地回报。

以上是“圣人”。

农时对于农事来说是非常宝贵的，不能把它收藏起来备用。所以说，今天不进行生产，明天就没有财物。昔日的时光不会重来。



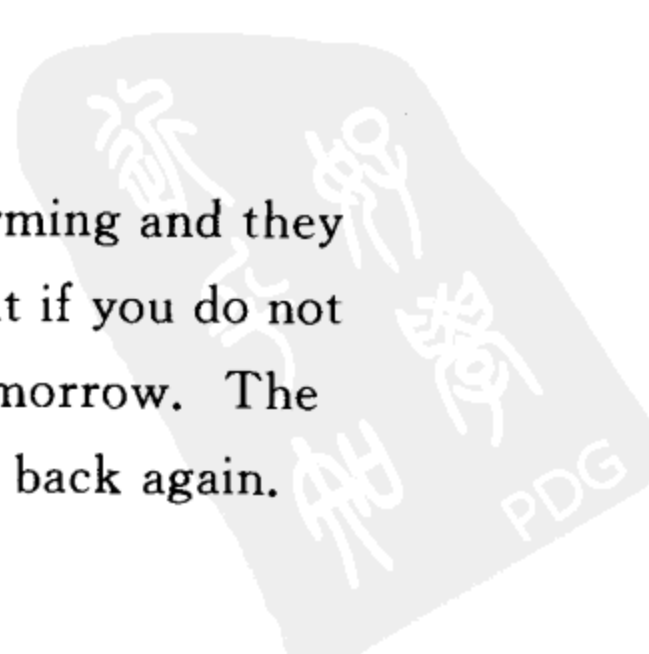
and it is also their obligations to pay taxes to the state. If their positions and responsibilities are clarified, the people will do their best to perform their duties. Thus, fathers, sons, older brothers and younger brothers will all concentrate on their work even though they are not asked to do so.

That is Shi (intellectuals), Nong (farmers), Gong (craftsmen) and Shang (merchants).

The reason why sages have become sages lies in their cleverness at distributing benefits to their people. If they are not able to distribute benefits to their people, there will be no difference between them and common people. If they do not have enough things to support themselves, how could they be regarded as sages? So, if some actions are going to be taken by the state, they can manage to collect the expenditure needed from their people; if the state is in peace, they will redistribute wealth to the people. Only sages know how to entrust their properties with the people. According to the nature of the people, they will become intelligent if they are enlightened, they will become fatuous if they are blocked out, and if they are bestowed with some benefits, they will pay you back with twice the amount they received.

That is Sheng Ren (sages).

Farming seasons are very important for farming and they cannot be stored for later use. So, it is said that if you do not work today, you will not harvest anything tomorrow. The past time has gone forever and will never come back again.



【原文】

右失时

上地方八十里，万室之国一，千室之都四。中地方百里，万室之国一，千室之都四。下地方百二十里，万室之国一，千室之都四。以上地方八十里与下地方百二十里，通于中地方百里。

右地里

【今译】

以上是“失时”。

方圆八十里的上等土地生产的粮食，可以供应一座上万户人口的城市或者四座上千户人口的城镇。方圆百里的中等土地生产的粮食，可以负担一座上万户人口的城市或者四座上千户人口的城镇。方圆一百二十里的下等土地生产的粮食，可以负担一座上万户人口的城市或者四座上千户人口的城镇。因此，面积八十里的上等土地与一百二十里的下等土地的粮食产量，都相当于一百里的中等土地的粮食产量。

以上是“地里”。



That is Shi Shi (missing the right time for taking action).

The grain produced by eighty square *li* of a high-grade field can support a big city with ten thousand families or four towns with one thousand families each. The grain produced by one hundred square *li* of a medium-grade field can support a big city with ten thousand families or four towns with one thousand families each. The grain produced by one hundred and twenty square *li* of a low-grade field can support a big city with ten thousand families or four towns with one thousand families each. So, grain produced by eighty square *li* of a high-grade field or by one hundred and twenty square *li* of a low-grade field amounts to the grain output of one hundred square *li* of a medium-grade field.

That is Di Li (conditions of the land).



七法第六

【原文】

言是而不能立，言非而不能废，有功而不能赏，有罪而不能诛，若是而能治民者，未之有也。是必立，非必废，有功必赏，有罪必诛，若是安治矣？未也。是何也？曰：形势器械未具，犹之不治也。形势器械具，四者备，治矣。不能治其民，而能强其兵者，未之有也。能治其民矣，而不明于为兵之数，犹之不可。不能强其兵，而能必胜敌国者，未之有也。能强其兵，而不明于胜敌国之理，犹之不胜也。兵不必胜敌国，而能正

【今译】

假设正确的主张不能采用，错误的主张不能废除，有功的人不能受赏，有罪的人不能受罚，这种情况下，能治理好人民的先例从来没有。如果正确的坚决采用，错误的坚决废除，有功的一定受赏，有罪的一定受罚，这样就可以治理好人民吗？还是不能。为什么不能？因为不具有足够的军事力量和武器装备，仍然不能达到治。有了足够的军事力量和武器装备，再具备上述四项，国家就可以治理好了。假设一个君主不能治理好人民却能强化其军队，这样的先例从来没有；如果一个君主懂得治理人民而不懂军事策略，仍然不行。假设一个君主不能强化其军队却一定能够战胜敌国，这样的先例从来没有；如果一个君主能够强化其军队而不明胜敌的道理，仍然不能战胜敌人。假设一个国家的兵



6. The Seven Main Principles

Given that a reasonable advice cannot be taken; an unreasonable one cannot be rejected; people with outstanding achievements cannot be rewarded; criminals cannot be punished; under such circumstances, there has been no such precedent that people of a state could be well administered. Given that a reasonable advice is taken; an unreasonable one is rejected; all people with outstanding achievements are rewarded; all criminals are punished; could a state be put in order if this is the case? The answer is "No". Why not? Well, if the military strength of a state is not powerful enough and all weapons are not well prepared, great order will be impossible. If the military strength of a state is powerful enough, all weapons are well prepared, and all the above-mentioned four factors are possessed, the state can be put in order. Given that a sovereign cannot manage to administer his people effectively but could strengthen the military power, there has been no such precedent so far. If the sovereign knows how to administer his people but is not familiar with military tactics, it will still be problematic. Given that a sovereign cannot manage to strengthen the military power of his state but could certainly defeat enemy states, there has been no such precedent so far. If a sovereign can manage to strengthen the military power of his state but is not familiar with the right reasons for defeating enemy states, he still cannot gain victory over enemy states. Given

【原文】

天下者，未之有也。兵必胜敌国矣，而不明正天下之分，犹之不可。故曰：治民有器，为兵有数，胜敌国有理，正天下有分。

则、象、法、化、决塞、心术、计数：根天地之气，寒暑之和，水土之性，人民鸟兽草木之生，物虽甚多，皆均有焉，而未尝变也，谓之则。义也、名也、时也、似也、类也、比也、状也，谓之象。尺寸也、绳墨也、规矩也、衡石也、斗斛也、角量也，谓之法。渐也、顺也、靡也、久也、服也、习也，谓之化。予夺也、险易也、利害也、难易也、开闭也、杀生也，谓之决塞。

【今译】

力不能战胜敌国却能够征服天下，这样的先例从来没有；如果兵力有了必胜的把握而不明白征服天下的要领，仍然是不行的。所以说：治理人民要有手段，用兵要有策略，战胜敌国要有道理，匡正天下要有要领。

关于则（这里指规律）、象（这里指事物的形象）、法（这里指度量的规范）、化（这里指教化）、决塞（这里指决定性的措施）、心术（这里指机谋）和计数（这里指策略）：植根于天地的元气、寒暑的协调以及水土的性质，还有生命形式——人类、鸟兽、草木，虽然名目繁多，但都有一个始终不变的共同性，这些固定不变的东西就叫“则”。事物的外形、名称、年代、相似性、种属、位次、状态等等，叫“象”。尺寸、绳墨、规矩、衡石、斗斛、角量等等，叫“法”。渐进、驯服、风靡、熏陶、适应、习惯等等，叫“化”。予与夺、险与易、利与害、难与易、开与闭、死与生等等，叫“决



that military force of a state is not formidable enough to defeat enemy states but the sovereign could manage to rectify the whole world, there has been no such precedent so far. If the military force of a state is formidable enough to defeat enemy states but the sovereign does not know the main points for reducing the whole world to good order, it will still be problematic. So, it is said that there are certain measures for administering and organizing the people, certain methods for organizing the military force, certain reasons for defeating enemy states and main points for unifying the whole world and reducing it to good order.

On Ze (rules), Xiang (the images of things), Fa (weights and measures), Hua (moral education), Jue Sai (decisive measures), Xin Shu (schemes) and Ji Shu (tactics): Depending on the vitality of Heaven and Earth, the cooperation of the cold and hot weather and the nature of water and earth, even though creatures such as human beings, birds, animals or plants are extremely numerous, they all have some common features and these fixed features are addressed as Ze. The shapes, titles, ages, similarities, genres, statues and forms of things are addressed as Xiang. Measures and weights such as *chi*, *cun*, *sheng*, *mo*, *gui*, *ju*, *heng*, *dan*, *du*, *hu*, *jiao* and *liang* are addressed as Fa. Activities such as advancing gradually, tempering, cultivating, acclimating and practicing are addressed as Hua. Decisions regarding rendering or demanding, endangering or safeguarding, benefiting or damaging, baffling or smoothing, opening or closing, dying or surviving are addressed as Jue

【原文】

实也、诚也、厚也、施也、度也、恕也，谓之心术。刚柔也、轻重也、大小也、实虚也、远近也、多少也，谓之计数。不明于则，而欲错仪画制，犹立朝夕于运均之上，摇竿而欲定其末。不明于象，而欲论材审用，犹绝长以为短，续短以为长。不明于法，而欲治民一众，犹左书而右息之。不明于化，而欲变俗易教，犹朝揉轮而夕欲乘车。不明于决塞，而欲驱众移民，犹使水逆流。不明于心术，而欲行令于人，犹倍招而必射之。不

【今译】

塞”。老实、忠诚、宽厚、施舍、度量、容让等等，叫“心术”。刚柔、轻重、大小、虚实、远近、多少等等，叫“计数”。一个君主不明白则，而试图订立法制，就好比把测时的标杆插在转动着的陶轮上，或者摇动竹竿而妄想稳定它的末端。一个君主不了解象，而试图量才用人，就会把有才能的人视同等闲之辈，而把等闲之辈视为贤人。一个君主不了解法，而试图治理好民众，就好比用左手写字，而让右手闲着一样。一个君主不明白化而试图移风易俗，就好比早上刚开始制造车轮，晚上就想乘车一样。一个君主不解决塞而试图驱遣人民，就好比让水倒流一样。一个君主不了解心术而试图对人们发号施令，就好比背着靶子射箭而希



Sai. Veracity, honesty, lenience, benefaction and capacities for forgiveness, tolerance, etc. are addressed as Xin Shu. Tactics regarding tempering force with grace, weighing degrees of seriousness of a situation, differentiating the big from the small, telling the falsehood from reality, judging distances to tell whether the destinations are far or near, and evaluating the amount of things to tell whether they are many or few are addressed as Ji Shu. If a sovereign who is not familiar with Ze wishes to establish well-organized policies and systems, it is somewhat the same as measuring the time by putting a sundial on a rotating potter's wheel or waving a pole to make the end of it stand still. If a sovereign who is not familiar with Xiang wishes to appoint right people to right positions, it is somewhat the same as regarding the prominent as untalented and taking the untalented for the prominent. If a sovereign who is not familiar with Fa wishes to organize his people effectively and put them in great order, it is somewhat the same as writing with the left hand and let the right one free. If a sovereign who is not familiar with Hua wishes to rearrange customs and change moral education, it is somewhat the same as starting making wheels in the morning in the hope of travelling with the newly made cart in the evening. If a sovereign who is not familiar with Jue Sai wishes to manipulate common people effectively, it is somewhat the same as trying to make water flow backwardly. If a sovereign who is not familiar with Xin Shu wishes that people will follow all orders he issued, it is somewhat the same as shooting with one's back against the target in the hope of

【原文】

明于计数，而欲举大事，犹无舟楫而欲经于水险也。故曰：错仪画制，不知则不可；论材审用，不知象不可；和民一众，不知法不可；变俗易教，不知化不可；驱众移民，不知决塞不可；布令必行，不知心术不可；举事必成，不知计数不可。

右七法

百匿伤上威，奸吏伤官法，奸民伤俗教，贼盗伤国众。威伤则重在

【今译】

望绝对命中一样。一个君主不了解计数而试图举办大事，就好比渡水没有舟楫一样。所以说：订立法制，不了解则不行；量才用人，不了解象不行；治理人民、统一群众，不了解法不行；移风易俗，不了解化不行；驱遣人民，不解决塞不行；确保命令必定被执行，不了解心术不行；保证举事成功，不了解计数不行。

以上是“七法”。

朝廷里的各种坏人会伤害君主的权威，奸佞的官吏会伤害国家的法制，奸诈的平民会伤害风俗和教化，贼盗会伤害国内的民众。君主的权威被伤害，君权就会下移；法制被伤害，财物就会通过贿赂流到社会

hitting it definitely. If a sovereign who is not familiar with Ji Shu wishes to take some significant actions, it is somewhat the same as crossing a river without the help of a boat and an oar. So, it is said that it will be impossible to establish reasonable policies and systems if a sovereign does not know anything about Ze; it will be impossible to appoint right people to right positions if a sovereign does not know anything about Xiang; it will be impossible to organize the people effectively and put them in great order if sovereign does not know anything about Fa; it will be impossible to rearrange customs and change moral education if a sovereign does not know anything about Hua; it will be impossible to manipulate the people effectively if a sovereign does not know anything about Jue Sai; it will be impossible for the people to follow all orders issued unconditionally if a sovereign does not know anything about Xin Shu; it will be impossible to guarantee the success of all significant actions taken by a state if a sovereign does not know anything about Ji Shu.

That is Qi Fa (seven most important rules).

Wicked people in the court will damage the power of the throne; evil officials will damage the law; powerless base people will damage the custom and moral education; and bandits and thieves will damage the masses of the state. When the power of the throne is damaged, the inferiors will take control of the authority over the state; when the law is damaged, properties will be circulated to powerful court officials by means of bribery; when customs and moral

【原文】

下，法伤则货上流，教伤则从令者不辑，众伤则百姓不安其居。重在下则令不行，货上流则官徒毁，从令者不辑则百事无功，百姓不安其居则轻民处而重民散。轻民处，重民散，则地不辟；地不辟则六畜不育；六畜不育则国贫而用不足；国贫而用不足则兵弱而士不厉；兵弱而士不厉，则战不胜而守不固；战不胜而守不固，则国不安矣。故曰：常令不审，则百匿胜；官爵不审，则奸吏胜；符籍不审，则奸民胜；刑法不审，则盗贼

【今译】

上层；教化被伤害，臣民就会不和睦；民众被伤害，老百姓就不会安居。君权下移，政令就无法推行；财物上流，官吏的道德就会败坏；臣民不和，任何事业都会没有功效；老百姓不能安居，就会造成不务正业的人留下来而务实肯干的人离散的局面。不务正业的人留下来而务实肯干的人离散，土地就得不到开辟；土地不能开辟，六畜就不能繁育；六畜不繁育，国家就会贫困，财用不足；国家贫困、财用不足，就会兵力薄弱、士气不振；兵力薄弱、士气不振，对敌作战就不能取胜，也不能坚守自己的国土。对敌作战就不能取胜，也不能坚守自己的国土，国家就不安定。所以说，国家的法律不严明公正，邪恶的人就会得逞；官爵颁授不严明公正，奸邪的官吏就会得逞；户籍制度不严明公正，奸邪的小民就会



education are damaged, subjects will not be harmonious with each other; when the masses are damaged, the people will not feel settled at their hometowns; when the inferiors are taking control of the authority over the state, orders issued by the sovereign will not be carried out; when properties are circulated to powerful court officials, virtues of these officials will be destroyed; when subjects are not harmonious with each other, all actions taken by the state will not succeed; when the people are not feeling settled at their hometowns, dawdlers will stay and assiduous people will head for other places. If dawdlers stay and assiduous people head for other areas, the land will not be cultivated; if the land is not cultivated, all kinds of livestock will not multiply; if all kinds of livestock do not multiply, the state will become destitute and therefore cannot afford the expenditure; if the state is destitute and therefore cannot afford the expenditure, the military force will become weak and the soldiers will not be well trained; if the military force is weak and the soldiers are not well trained, they will be defeated in any attacks launched against others and incapable of defending their own state. If the troops are defeated in any attacks launched against others and are incapable for defense, the state will be in danger. So, it is said that if the law of a state is not strict and impartial, devils will accomplish their evil purposes; if ranks and positions are not conferred strictly and impartially, wicked officials will accomplish their evil purposes; if household-register system is not enforced strictly and impartially, wicked ones among common people will accomplish their evil

【原文】

胜。国之四经败，人君泄见危。人君泄，则言实之士不进；言实之士不进，则国之情伪不竭于上。

世主所贵者，宝也；所亲者，戚也；所爱者，民也；所重者，爵禄也。明君则不然，致所贵，非宝也；致所亲，非戚也；致所爱，非民也；致所重，非爵禄也。故不为重宝亏其命，故曰令贵于宝。不为爱亲危其社稷，故曰社稷戚于亲。不为爱人枉其法，故曰法爱于人。不为重禄爵分其威，故曰威重于爵禄。不通此四者，则反于无有。故曰：治人如治水潦，养

【今译】

得逞；刑法不严明公正，盗贼就会得逞。一个国家的四经（指法律、官爵、符籍、刑法）败坏了，君主又不重视，就会出现危亡。因为君主不重视，说真话的人就不肯直谏；说真话的人不肯直谏，君主就不能掌握真实的情况了。

对于普通的君主，他们所重视的东西是珍宝，所亲近的人是自己的亲戚，所关心的人是自己的宠臣，所珍惜的事物是爵禄。英明的君主就不是这样：他们最重视的东西不是珍宝，最亲近的人不是自己的亲戚，最关心的人不是自己的宠臣，最珍惜的事物不是爵禄。因而，他们不会为珍宝损害政令，所以说“令贵于宝”；他们不会出于对亲戚的偏袒危害国家，所以说“社稷戚于亲”；他们不会为了自己的宠臣违反法律，所以说“法爱于人”；他们不会因为把过高的爵位颁授他人而削减自己的权威，所以说“威重于爵禄”。一个君主如果不懂得这四条，就会归于一无所有。所以说：治理人民就像治水一样，抚育人就像饲养六畜一样，用



purposes; if the criminal law is not strict and impartial, bandits and thieves will accomplish their evil purposes. If these four most important factors are failed and the sovereign does not pay attention to the situation, the throne will be in danger. If the sovereign does not pay any attention to the four factors, honest and straightforward people will not remonstrate with him. If honest and straightforward people do not remonstrate with him, the sovereign will be blocked off from the real conditions of the state.

Regarding ordinary sovereigns, things they cherish are treasure, people they love are their relatives, people they care are their beloved ones, and things they value are ranks and positions. Sage sovereigns are not the same—things they cherish most are not treasure, people they love most are not their relatives, people they care most are not their beloved ones, and things they value most are not ranks and positions. Hence, they will not trade their edicts for treasures. So, it is said that edicts are more precious than treasures. They will not endanger their states out of partiality to their close relatives. So, it is said that the state is closer than their relatives. They will not pervert the law for the sake of their beloved ones. So, it is said that the law is preferred to their beloved ones. And they will not divide their powers and confer them in terms of ranks or positions on others. So, it is said that power is more important than ranks and positions. Those who do not know these four factors will lose everything. So, it is said that administering the people is somewhat the same as administering waters; fostering human

【原文】

人如养六畜，用人如用草木。居身论道行理，则群臣服教，百吏严断，莫敢开私焉。论功计劳，未尝失法律也。便辟、左右、大族、尊贵、大臣不得增其功焉。疏远、卑贱、隐不知之人，不忘其劳。故有罪者不怨上，受赏者无贪心，则列陈之士，皆轻其死而安难，以要上事。本兵之极也。

右四伤

为兵之数：存乎聚财，而财无敌；存乎论工，而工无敌；存乎制器，而器无敌；存乎选士，而士无敌；存乎政教，而政教无敌；存乎服习，而服习

【今译】

人就像用草木一样。君主注重自我修养、行止有度，群臣就会服从政令，百官就会断事严明，没有人敢徇私枉法。评价功劳的时候要依据法律规定。宠臣、侍从、望族、权贵和大臣们，不得虚报功绩。与君主关系远的、地位低的、不知名的人有了功劳也不会被埋没。于是，犯罪受刑的人不会抱怨君主，立功受赏的人也不会滋长贪心。这样一来，临阵的将士们都将视死如归、共赴国难，以拯救君主于各种危机。这是用兵的最重要的原则。

以上是“四伤”。

用兵的方法，一在于积聚财富，因而要确保财富无敌；二在于讲究军工，因而要确保工艺无敌；三在于制造兵器，因而要确保兵器无敌；四在于选择战士，因而要确保战士无敌；五在于管理教育，因而要确保管教工作无敌；六在于军事训练，因而要确保训练工作无敌；七在于调查



beings is somewhat the same as raising livestock; and operating the people is somewhat the same as using wood. If the sovereign cultivates his mind and behaves decently and reasonably, all officials will be obedient, hundreds of officers in charge of justice and executions will be strict and impartial, and no one will dare to act selfishly. Achievements and contributions will be examined all according to law. As a result, beloved ones, close ones, influential clans, powerful ones and high-ranking officials cannot make false reports on their achievements. And contributions of distant, menial and unknown ones will not be forgotten. So, guilty ones will not be hostile against the sovereign, cupidity will not be encouraged for those who have been rewarded and thus all officers and soldiers dispatched to the front will not hesitate to fight to the death to rescue the throne from all kinds of dangers. That is the most important military rule.

That is Si Shang (four damages to a state).

Operating military forces effectively lies in accumulating wealth, so make sure that the amount of wealth accumulated is incomparable; it lies in war industry, so make sure that the war industry is incomparable; it lies in producing weapons, so make sure that the weapons produced are incomparable; it lies in selecting warriors, so make sure that the warriors selected are incomparable; it lies in educating, so make sure that the education for the troops is incomparable; it lies in military training, so make sure that the military training is incomparable; it lies in mastering information on the situation

【原文】

无敌；存乎遍知天下，而遍知天下无敌；存乎明于机数，而明于机数无敌。故兵未出境，而无敌者八。是以欲正天下，财不盖天下，不能正天下；财盖天下，而工不盖天下，不能正天下；工盖天下，而器不盖天下，不能正天下；器盖天下，而士不盖天下，不能正天下；士盖天下，而教不盖天下，不能正天下；教盖天下，而习不盖天下，不能正天下；习盖天下，而不遍知天下，不能正天下；遍知天下，而不明于机数，不能正天下。故明

【今译】

摸清天下各国的情况，因而要确保调查工作无敌；八在于精通策略，因而要确保策略无敌。这样，军队没有派遣出境，就已经保证在八个方面无敌了。因此，要征服天下，财力不压倒天下，就不能征服天下；即使财力压倒天下了，军工不压倒天下，就不能征服天下；即使军工压倒天下了，兵器不压倒天下，就不能征服天下；即使兵器压倒天下了，战士不压倒天下，就不能征服天下；即使战士压倒天下了，管理教育工作不压倒天下，就不能征服天下；即使管教工作压倒天下了，军事训练不压倒天下，就不能征服天下；即使训练压倒天下了，不普遍了解天下的情况，就不能征服天下；即使普遍了解天下情况了，不能精通策略，还是不能征



all over the world, so make sure that the information mastered on the situation all over the world is incomparable; it lies in being clever at using suitable tactics, so make sure that the tactics used are incomparable. Thus, eight incomparable factors are guaranteed even before the troops are dispatched out of the state. So, regarding the wish of conquering the whole world, if the wealth accumulated is not incomparable all over the world, the whole world cannot be conquered; if the war industry is not incomparable all over the world, the whole world cannot be conquered even though the wealth is incomparable all over the world; if the weapons are not incomparable all over the world, the whole world cannot be conquered even though the war industry is incomparable all over the world; if the warriors are not incomparable all over the world, the whole world cannot be conquered even though the weapons are incomparable all over the world; if the education for the warriors is not incomparable all over the world, the whole world cannot be conquered even though the warriors are incomparable all over the world; if the military training is not incomparable all over the world, the whole world cannot be conquered even though the education is incomparable all over the world; if the information on the situation all over the world is not incomparable, the whole world cannot be conquered even though the military training is incomparable all over the world; if the tactics are not well mastered, the whole world cannot be conquered even though the information on the situation all over the world is incomparable. So, the most

【原文】

于机数者，用兵之势也。大者时也，小者计也。

王道非废也，而天下莫敢窥者，王者之正也。衡庠者，天子之礼也。

是故器成卒选，则士知胜矣。遍知天下，审御机数，则独行而无敌矣。所爱之国，而独利之；所恶之国，而独害之，则令行禁止。是以圣王贵之。胜一而服百，则天下畏之矣。立少而观多，则天下怀之矣。罚有罪，赏有功，则天下从之矣。故聚天下之精财，论百工之锐器，春秋角试

【今译】

服天下。所以，精通策略是用兵的关键。首要的是把握作战时机，其次是把握具体作战计划。

并非王道已经全然不复存在了，天下没有任何人敢觊觎王位，是因为帝王的正直。衡庠是天子的礼节。

所以，兵器制成，士兵选拔好了，勇士就有了取胜的信心。普遍了解天下的情况，掌握恰当的策略，军队就可以所向无敌了。对于友好的国家，要给予独特的恩惠；对于敌对的国家，要给予独特的惩罚。这样就能做到令行禁止。因此，英明的君主很重视这种做法。能够战胜一个国家而震慑一百个国家，天下人都会畏惧；能够扶植少数而影响绝大多数，天下人都会怀德；能够罚罪赏功，天下人都会服从。因此，要收集天下最好的材料，研究各种工匠制造的精良兵器；在春秋两季进行比试，把选出的精锐的列为优胜。制成的武器未经检查不能使用，不经过



valuable things in operating a military force are right tactics. Grasping the best opportunities is of first importance, and concrete fighting plans are of second importance.

It is not that the rules of sovereigns being able to unify and govern the world are lost totally. However, no one in the world dares to covet the throne while the sovereign in power is upright and decent. Heng Ku are the rules of proprieties of the Son of Heaven.

Hence, if all weapons are ready and soldiers are selected, warriors will have the confidence that they are going to win the war; if the situation all over the world is well mastered and suitable tactics are taken, troops can be dispatched anywhere and sweep away all obstacles. Provide special benefits to those states you love and punish those you hate with special means. Thus, both the orders and prohibitions you issue will be strictly enforced, and wise kings will cherish that very much. If you can let one hundred states submit to your authority by conquering only one of them, states all over the world will be terrified by your power; if you can influence most of the people by supporting several, people all over the world will admire your benevolence; if guilty ones are punished and those with outstanding achievements are rewarded, people all over the world will follow you. So, make sure to accumulate the most valuable materials of the world, do research on the best weapons produced by all kinds of craftsmen, arrange competitions in military skills both in spring and in autumn and openly regard the elite among them to be superior. Do

【原文】

以练，精锐为右。成器不课不用，不试不藏。收天下之豪杰，有天下之骏雄。故举之如飞鸟，动之如雷电，发之如风雨，莫当其前，莫害其后，独出独入，莫敢禁圉。成功立事，必顺于理义。故不理不胜天下，不义不胜人。故贤知之君，必立于胜地，故正天下而莫之敢御也。

右为兵之数

若夫曲制时举，不失天时，毋圉地利。其数多少，其要必出于计数。故凡攻伐之为道也，计必先定于内，然后兵出乎境。计未定于内而兵出

【今译】

检验确保合格的武器不能收藏入库。吸纳天下的豪杰，拥有天下的勇将。这样，举兵的时候可以如飞鸟般轻盈，动兵的时候可以像雷电般威猛，发兵的时候可以似风雨般神速，没有人能从前面阻挡，没有人能从后面伤害，军队可以自由出入任何地带，而没有人敢于抵御。军事行动的成功，一定要合乎道义。无理的战争不能取胜于天下，不义的战争不能战胜他人。所以，贤明智慧的君主总是立于必胜之地，因而能够征服天下而无人敢于抗拒。

以上是“为兵之数”。

关于军队作战的时机，应该抓住天时与地利。关于用兵的策略，一定要在事先制定一个计划，然后贯彻执行。所以，正确的方法是，在攻战前，先在国内制定通盘的作战计划，然后才可以发兵出境。战略战术



not use weapons before they are examined and do not keep those before they are proved to be of high quality. Draw outstanding people and attract intrepid and robust ones of the world. Thus, when the troops are dispatched, they will advance as airily as flying birds do, take action as mightily as thunder does and as swiftly as wind and rain do. Hence, no one can manage to impede them from the front, no one can manage to threaten them from the back, and as a result, they can go anywhere they want and no one dares to confront them. Success and achievement can only be reached by acting reasonably and righteously. So, if military actions are not reasonable, a victory over the world cannot be gained; if they are not righteous, they cannot defeat others. So, sage sovereigns will always remain invincible, so that they can conquer the whole world and no one will dare to act against them.

That is Wei Bing Zhi Shu (important factors for military forces and military action).

Regarding the right time for taking military action, it is of first importance to make sure that all opportunities are grasped and all favorable geographical conditions are made good use of. Regarding the tactics to be taken during a combat, it is necessary to make a through plan and then stick to it. So, before any military action is taken, it is necessary to plan and decide the tactics in advance at home and then the troops can be dispatched abroad. If troops are dispatched abroad before the tactics are planned and decided, it will be

【原文】

乎境，是则战之自败，攻之自毁也。是故张军而不能战，围邑而不能攻，得地而不能实，三者见一焉，则可破毁也。故不明于敌人之政，不能加也；不明于敌人之情，不可约也；不明于敌人之将，不先军也；不明于敌人之士，不先陈也。是故以众击寡，以治击乱，以富击贫，以能击不能，以教卒练士击驱众白徒，故十战十胜，百战百胜。

故事无备，兵无主，则不蚤知敌；野不辟，地无吏，则无蓄积；官无

【今译】

还没有确定就发兵出境，这无疑是自取败辱与毁灭。结果是军队部署好了却不能作战，包围了城邑却不能攻取，夺得了土地却不能固守，这三种情况中有一种出现，军队就会被毁灭。所以，如果事前不明了敌国的政治，不能发动战争；不明了敌方的军情，不能誓师；不明了敌方的将领，不能率先采取军事行动；不明了敌方的士兵，不能率先排开阵势。所以，如果能保证以众击寡，以治击乱，以富击贫，以能用兵的将帅出击不能用品的将帅，以经过训练的士卒打击临时征集的乌合之众，就可以十战十胜，百战百胜。

所以，军事行动没有事先准备好，军队又没有有能力的统帅，就不能预先掌握敌情；荒地没有开发，又没有专门主管农业的官吏，就不能有钱粮积蓄；官府没有常规，工匠抱怨上司，生产出的武器就不会精良；



nothing but defeating your own troops and destroying your own forces. As a result, the troops cannot fight even though they are deployed; enemy towns cannot be occupied even though they are surrounded; and enemy territories cannot be maintained even though they are conquered for the time being. If one of these three occasions takes place, these troops will be destroyed and annihilated. So, if you are not clear about the policies of the enemies, you should not launch any combat against them; if you are not clear about the military power of the enemies, you should not arrange a fight with them; if you are not clear about the commanding general of the enemy, you should not launch the attack first; if you are not clear about the strength of the enemy soldiers, you should not deploy your own troops first. Hence, when overwhelming troops are used to attack outnumbered troops, when well-organized soldiers are used to attack badly-organized ones, when a wealthy state is attacking a poor one, when talented soldiers are used to attack untalented ones, and when well-trained soldiers are used to attack untrained ones, under such circumstances, it is certain that ten victories will be gained if ten attacks are launched, and one hundred victories will be gained if one hundred attacks are launched.

So, if a military action is not well prepared and the troops are short of a capable leader, information on the situation of the enemy cannot be mastered beforehand; if wastelands are not reclaimed and there are no officials in charge of farming in the fields, there will be no store of grain or savings; if the central and local governments are not well

【原文】

常，下怨上，则器械不功；朝无政则赏罚不明，赏罚不明则民幸生。故蚤知敌则独行，有蓄积则久而不匮，器械功则伐而不费，赏罚明则人不幸，人不幸则勇士劝之。故兵也者，审于地图，谋十官日，量蓄积，齐勇士，遍知天下，审御机数，兵主之事也。

有风雨之行，故能不远道里矣。有飞鸟之举，故能不险山河矣。有雷电之战，故能独行而无敌矣。有水旱之功，故能攻国救邑矣。有金城

【今译】

朝廷政治不合理，赏罚不分明，民众就会侥幸偷生。因此，只有预先掌握敌情，才能所向无敌；有钱粮积蓄，军需品才能历久而不匮乏。武器精良，军事行动才能顺利进行；赏罚严明，人们才不会侥幸偷生；人们都不侥幸偷生，勇士就能被劝勉。所以，关于用兵，一定要准确把握地理情况，抓住时机，仔细计算军需储备，训练勇士，普遍掌握天下的情况，运用合适的策略。这些都是统帅的职责。

军队能像风雨般行进，就不怕路途遥远；能像飞鸟般轻举，就不怕山河险阻；能像雷电般威猛，就会所向无敌；能有旱涝一般的摧毁效果，就能够攻陷敌国，救人城邑；能把自己的国土防护得像金城一般牢固，



regulated and craftsmen are hostile against their leaders, the weapons produced will not be of high quality; if a regime does not take any effective suitable policy, and awards and punishments are dispensed out of partiality, the people will resort to flukes and drag out ignoble existences. Hence, only if the situation of the enemy is mastered beforehand, can the army defeat all kinds of enemy resistance; only if a state has some store of grain and savings, will the troops not be short of supply for a long time; only if the weapons are of high quality, can all attacks be performed smoothly; only if awards and punishments are dispensed strictly and impartially, will the people not resort to fluke for survival; only if the people do not resort to fluke for survival, will intrepid warriors be encouraged. So, when it comes to directing military forces, it is necessary to master all geographical conditions clearly, to grasp the opportunities, to calculate the armaments scrupulously, to train the valorous warriors, to take investigation to know the situation all over the world, and to make sure to use suitable tactics. These are responsibilities of the leader of the troops.

If they can advance like wind and rain, they will not be threatened by the long distance they have to cover; if they can march like flying birds can, they will not be baffled with dangerous mountains and rivers; if they can move like thunder can, they can go anywhere they want and sweep all obstacles on the way; if they have the same functions like flood and drought have, they can occupy any states and rescue any towns they want; if they can defend their territory

【原文】

之守，故能定宗庙育男女矣。有一体之治，故能出号令明宪法矣。风雨之行者，速也。飞鸟之举者，轻也。雷电之战者，士不齐也。水旱之功者，野不收、耕不获也。金城之守者，用货财、设耳目也。一体之治者，去奇说、禁雕俗也。不远道里，故能威绝域之民。不险山河，故能服恃固之国。独行无敌，故令行而禁止。攻国救邑，不恃权与之国，故所指必听。定宗庙，育男女，天下莫之能伤，然后可以有国。制仪法，出号令，莫不响应，然后可以治民一众矣。

右选陈

【今译】

就能够使宗庙安定、人口繁育；能够将他们治理得浑然如一体，就能够发号施令，明确宪章。像风雨般行进，是指行军的速度；像飞鸟般轻举，是指动作的轻捷；像雷电般进攻，是指让敌兵来不及布阵；像旱涝般的摧毁效果，就是使敌人的土地颗粒无收；像金城般据守，是指用财货收买间谍到各地活动；浑然一体的治理，是指禁止邪说和奢侈的风俗。如果不怕路途遥远，就能够威慑边远国家的人民。不怕山河险阻，就能够征服依靠险阻固守的敌国。军队所向无敌，君主就能令行禁止。能不依靠盟国攻克敌国、救人城邑，军队指到哪里，哪里的人们就会听从。能使宗庙安定、人口繁育，就没有人敢于伤害。这样，政权就可以巩固。（君主制定的）法律和（发布的）号令没有人不听从，然后就可以有效地治理人民、统一百姓。

以上是“选陈”。



and make it as stable as a golden city, they can safeguard the ancestral temple and make the people propagate smoothly; if they are organized systematically, edicts issued can be carried out and constitutions can be publicized. Advancing like wind and rain refers to celerity; marching like flying birds refers to lightness; fighting like thunder refers to leaving the enemy no time to deploy their troops; having the same functions like flood and drought refers to ruining all fields cultivated and making all crops grown have no harvest at all; defending the territory like defending a golden city refers to appointing some spies all over the territory at the cost of some properties; organizing the troops systematically refers to getting rid of heresies and stopping the vogue of extravagance. If they are not threatened by the long distance they have to cover, they can subjugate the people of the remotest areas. If they cannot be baffled with dangerous mountains and rivers, they can vanquish states with dangerous geographical conditions. If they can go anywhere they want and sweep all obstacles on the way, all orders and prohibitions can be enforced. If they can occupy any states and rescue any towns they want without resorting to their alliance, no matter whatever directions they set, the people there will become obedient. If they can safeguard the ancestral temple and make the people propagate smoothly, no one in the world will dare to damage them and therefore, the state can be consolidated. If no one dares to refuse to respond to and follow the statutes publicized and the edicts issued, then the people can be effectively administered and put in great order.

That is Xuan Chen.

版法第七

【原文】

凡将立事，正彼天植。风雨无违，远近高下，各得其嗣。三经既伤，君乃有国。

喜无以赏，怒无以杀。喜以赏，怒以杀，怨乃起，令乃废。骤令不行，民心乃外。外之有徒，祸乃始牙。众之所忿，寡不能图。举所美必观其所终，废所恶必计其所穷。庆勉敦敬以显之，富禄有功以劝之，爵贵有名以休之，兼爱无遗，是谓君心。必先顺教，万民乡风，旦暮利之，

【今译】

举凡君主想干大的事业，首先要端正自己的心志，不违背天时，使远近贵贱的人们都能得到很好的治理。如果这三个问题都解决了，君主就能保证拥有自己的国家。

不要因为一己的喜好而行赏，不要因为一己的恼怒而杀戮。因为一己的喜好而行赏，因为一己的恼怒而杀戮，人们就会心生怨恨，政令就会废弛。政令多次行不通，人们就会不忠。不忠的人互相结党，祸乱就开始萌生。激起公愤，只靠少数人是无法图谋应付的。君主办自己喜欢的事，一定要预计到事情的结局；废止所厌恶的事，一定要顾及事情的后果。赏赐嘉勉敦厚的人来进行表扬，提高有功的人的俸禄以进行鼓励，提升有名望的人的爵位来进行称誉，兼爱众人而没有遗弃，这才是君主的胸怀。一定要先推行教化，万民才能受到很好的熏陶。时



7. On Defining the Most Important Rules

If a sovereign is going to establish some great achievements, he should rectify his will, make sure that the rule of Heaven is stuck to so that wind and rain can always come properly and that the people can be well administered whether they are close or distant, powerful or powerless. If all these three decisive questions are well tackled, he can maintain the state.

Do not reward others only because you are happy with them. Do not execute others only because you are angry with them. If you reward those you are happy with and execute the ones you are angry with, the people will be hostile toward you, and the orders you issue will be rescinded. If orders cannot be carried out even though they have been issued time and time again, the people will be disloyal to you. If disloyal ones build up cliques together, disasters will start to come. If public anger is provoked, you cannot manage to deal with the situation only with the help of a few people. A sovereign should examine the consequence first when he is going to popularize something he cherishes, and should take the aftermath into consideration when he is going to abolish something he hates. Extol those humble and deferential people to honour them, reward people with great achievements with high salaries to encourage them, and confer high ranks on people with good reputation to praise them. Take good care of all of them and make sure that no one is left in oblivion. That should be the so-called will of a

【原文】

众乃胜任。

取人以己，成事以质。审用财，慎施报，察称量。故用财不可以啬，用力不可以苦。用财啬则费，用力苦则劳。民不足，令乃辱；民苦殃，令不行。施报不得，祸乃始昌。祸昌不寤，民乃自图。

正法直度，罪杀不赦，杀僇必信。民畏而惧，武威既明，令不再行。顿卒怠倦以辱之，罚罪宥过以惩之，杀僇犯禁以振之。植固不动，倚邪

【今译】

刻不忘为人民谋利益，民众就会顺利完成安排给自己的任务。

取用于人要先设身处地为别人着想，行事要根据实际，要仔细斟酌国家的财用，慎重处理施予和报酬，明察事物的分寸。所以，君主在钱财方面不能过于吝啬，不能过度征用民力。过于吝啬，人民就会反抗；过度征用民力，人民就会疲惫。人民贫困，政令就繁复无效；人民饱受劳役之苦，政令就无法贯彻。施予和酬报不得当，祸乱就会盛行；祸乱盛行了君主不醒悟，老百姓就会图谋造反了。

法律要公正，制度要严明；诛杀有罪的人，不予宽赦；严格而诚信地执行杀戮。这样，民众就会畏惧，君主的权威就能明确，法令就不必一再重申。训斥、羞辱怠惰的人，处罚惩戒有过的人，用杀戮震慑犯罪的



sovereign. Popularize moral education first, and then the people can be well edified. Always think of providing the people with as many benefits as possible, and then they can perform tasks allotted to them successfully.

Before you are going to demand something from others, put yourself in their positions to weigh the situation first. Deal with things according to their actual conditions. Be frugal with all kinds of expenditure. Be cautious with dispensation and recompense. Examine the criteria of things scrupulously. Therefore, a sovereign should not be too stingy to the people, nor should he use them overly. If he is too stingy with his money, the money he distributes will be wasted; if he uses the people overly, they will rebel against him. If the people are poor, the orders issued by him will be invalid; if the people are exhausted, the orders issued by him will not be carried out. If the dispensation and recompense are not reasonable, disasters will start to prevail; if disasters are prevailing and the sovereign still does not realize that, the people will plot to rebel against him.

Make sure that the law is just and the institutions are impartial; execute without mercy the ferocious ones who deserve it; perform the executions honestly with a firm hand, and therefore, the people will be scared, and the might of the sovereign will be popularized. Accordingly, all orders issued will not need to be reiterated any more. Condemn lazy and sluggish ones to humiliate them; execute guilty ones to punish them; and sentence those who have breached the injunctions to frighten them. If the sovereign sticks to his

【原文】

乃恐。倚革邪化，令往民移。

法天合德，象地无亲，参于日月，伍于四时。悦在施有，众在废私，召远在修近，闭祸在除怨，备长在乎任贤，安高在乎同利。

【今译】

人。君主执法坚定而不动摇，乖异邪僻的人们自然就会恐惧。乖异邪僻的人行为有了改变，法令颁布后，民众就会照章行动了。

君主应该效法上天，对万物公平施德；效仿大地，对万物没有偏袒。要与日月同级，与四时并列。取悦众人在于爱施俱行，赢得民众在于破除私心，招徕远方的人们在于跟国内的人修好，避免祸乱在于消除人怨，准备长远大计在于任用贤人，巩固君权在于与民同利。





principles firmly, unreasonable and evil ones will be terrified. If the unreasonable ones are rectified and the evil ones are modified, the people will follow all orders issued by the sovereign.

The sovereign should follow the immaculate virtues of Heaven to benefit everything equally; should comply with the rule of Earth by not treating anything with partiality; should follow the sun and the moon; should take actions according to the move of the four seasons. Making all people happy with one another consists in love and benevolence to them. Wining over the public consists in removing selfishness. Drawing the distant consists in improving the relationship with the close; avoiding trouble consists in preventing hostility toward the sovereign. The prudent project of first importance is to use the sensible wise people; the safety of the throne consists in sharing the same interests with the people.



幼官第八

【原文】

若因处虚守静，人物则皇。五和时节，君服黄色，味甘味，听宫声，治和气，用五数，饮于黄后之井，以俛兽之火爨。藏温濡，行驱养，坦气修通，凡物开静，形生理。常至命，尊贤授德则帝；身仁行义，服忠用信则王；审谋章礼，选士利械则霸；定生处死，谨贤修伍则众；信赏审罚，爵

【今译】

参照本图，保持虚静，图中人物是皇。五行相宜，天子穿黄色的衣服，吃甜味的东西，听的音乐是五声当中的宫声，修养和气，用数为五，喝黄后井的水，用无毛、无鳞甲的动物生火做饭。调养脾气，抚育万物，调养精气，虚静应物，使生命自然发展。对于那些君主们，能够恒久地正确对待生命，尊重并任用贤德的人便可以成为帝；能够身体力行仁与义，任用忠信之士便可以成为王；精于谋略、深明礼节，选练士兵并配备精良武器便可以成为霸主；掌握生死大权，善待贤人并整装军队便可以得到众人拥护；赏罚分明，将爵位和俸禄赋予才能之士便可以壮大势



8. On Handling Government Affairs According to the Thoughts of the Five Main Elements

Look at this picture and keep empty and silent, and you will see the figure in the middle of the picture is the Huang (the most powerful ruler of human beings). All the Five Main Elements are suitable to one another; the Son of Heaven wears yellow clothes, eats sweet things, appreciates the note of Gong (corresponding to 3 in numbered musical notation), cultivates the harmonious vital energy, and the corresponding number of this season is five. The Son of Heaven drinks water from the well of Yellow Hou and has food cooked with fire built up with animals without fur, scales or shells. Take good care of the vital energy of the spleen, cultivate the mind and react to the external things according to the guidelines of silence and emptiness so that everything with life can develop naturally. Those sovereigns who can treat their lives correctly for good, and can respect and use sensible people, can become Di; those who practice the principles of benevolence and righteousness in person and use honest and loyal people at their governments can become King; those who are good at tactics, accomplished in establishing and clarifying the rules of propriety, selecting warriors and equipping them with best weapons can establish one of the most formidable powers of the world; those who manage to take control of the power over the life and death of the people, treat sensible people well and pay attention to

【原文】

材禄能则强；计凡付终，务本飭末则富；明法审数，立常备能则治；同异分官则安。通之以道，畜之以惠，亲之以仁，养之以义，报之以德，结之以信，接之以礼，和之以乐，期之以事，攻之以官，发之以力，威之以诚。一举而上下得终，再举而民无不从，三举而地辟散成，四举而农佚粟十，五举而务轻金九，六举而絜知事变，七举而外内为用，八举而胜行威立，

【今译】

力；谨慎理财，本末兼顾便可以致富；确立法度，树立常规便可以达到治；明确所有官职的职责便可以安定。用道疏导人民，用恩惠养育他们，用仁政使他们亲附，用义熏陶他们，用德回报他们，用诚信结交他们，用礼的原则对待他们，用乐使他们和睦，用事情考验他们，安排官职考查他们的功绩，开发利用他们的力气，并用戒律威服他们。一举使得上下有序。二举使得所有民众都服从。三举使得土地开垦，政治化成。四举使得农民有所闲逸，而且谷物的产量可以增加十倍。五举使得徭役减轻，黄金充足。六举掌握事物的发展变化。七举使得内外均可为

training their troops can win over the masses; those who dispense awards and punishments strictly and impartially, confer ranks and salaries on talented people can strengthen their power; those who handle the financing of their states carefully and attach importance both to farming and to commerce and crafts industry can enrich their states; those who are able to establish the laws and other fixed rules can put their states in order; those who are able to clarify the duties of all officials can put their states in peace. Edify the people with Tao; foster them with benefaction; endear yourself to them by taking benevolent policies; exert influence on them by advocating the principle of righteousness; reciprocate them with virtues; consort them under the guidelines of honesty and sincerity; treat them according to the rules of propriety; harmonize the relationship among them under the influence of music; try them out by allocating some tasks to them; check their abilities by appointing some positions to them; exploit and make good use of their strength; and terrify them with some prohibitions. Take the first action mentioned above to establish the order between the superiors and the inferiors. Take the second one to make all of the people obedient. Take the third to reclaim all the wastelands so that all kinds of crops can be grown. Take the fourth to make the farmers leisure and enhance the output of all crops to ten times higher. Take the fifth to reduce the forced labour and make sure that the state have enough gold. Take the sixth to master the courses of development of things. Take the seventh to make sure that

【原文】

九举而帝事成形。九本博大，人主之守也。八分有职，卿相之守也。七官饰胜备威，将军之守也。六纪审密，贤人之守也。五纪不解，庶人之守也。动而无不从，静而无不同。治乱之本三，卑尊之交四，富贫之终五，盛衰之纪六，安危之机七，强弱之应八，存亡之数九。练之以散群，备

【今译】

用。八举取得胜利并确立威信。九举则帝王的基业基本成型。九本博大精深，是君主应该掌握并坚守的。八分各有职责，是大臣和宰相应当坚守的。七胜威严，是将军应当坚守的。六纪周密，是贤人应当坚守的。五纪不懈怠，是普通人应当坚守的。如果这样，君主有所举措，所有人都会跟从；没有举措，民众就会服从教化。决定国家治乱的根本因素有三个，决定君主尊卑的因素有四个，决定国家贫富的因素有五个，决定国家盛衰的因素有六个，决定国家安危的因素有七个，决定国家强弱的因素有八个，决定国家存亡的因素有九个。整治百姓，修理毁坏的社，教化就会成功。实行善政以积聚财物，劝勉群众使他们听从调



the people both at home and abroad are used effectively. Take the eighth to win victory and consolidate the authority of the throne. And then take the ninth to realize the foundation of becoming Di or King. Jiu Ben (nine essentials in governing a state) are broad and deep and therefore all sovereigns should master them and then stick to them. Ba Fen (eight different duties of various posts) have corresponding responsibilities and therefore both high-ranking officials and the prime minister should stick them out. Qi Sheng (seven tactics leading to success for military actions) are formidable and therefore all generals should abide by them. Liu Ji (six rules) are meticulous and therefore sensible people should comply with them. Wu Ji (five regulations) should never be regarded as fiddling and therefore the people should stick to them. If this is the case, when the Son of Heaven is taking an action, all people will follow him; if he does not want to take any action, the people will be well edified by the moral education popularized by him. Whether a state can be put in order or not lies in three factors; whether a sovereign is powerful or not lies in four factors; whether a state can be impoverished or enriched lies in five factors; whether a state can reach prosperity or will start to decline lies in six factors; whether a state can be safeguarded or not lies in seven factors; whether a state is formidable or weak lies in eight factors; and whether a state will survive or die out lies in nine factors. If the sovereign can organize the people successfully and reestablish the regional ancestral temples that have been ruined previously, the moral education he tries to popularize

【原文】

署，凡数财署。杀僂以聚财，劝勉以迁众，使二分具本。发善必审于密，执威必明于中。

此居图方中

春行冬政肃，行秋政霜，行夏政阨。十二地气发，戒春事。十二小卯，出耕。十二天气下，赐与。十二义气至，修门闾。十二清明，发禁。十二始卯，合男女。十二中卯，十二下卯，三卯同事。八举时节，君服青

【今译】

遣，从而使得上下各守本分。实施杀戮一定要慎重，君主必须内心明了自己的权威。

以上在图的正中。

如果春天实行冬天的政令，则万物肃杀；实行秋天的政令，就会多霜；实行夏天的政令，就会遮天蔽日。立春以后十二天，地气上升，要谨慎准备春耕。再过十二天是小卯（即雨水），春耕开始。再过十二天（即惊蛰），天气下降，君主行赏。再过十二天是春分，整修门闾。再过十二天是清明，开发禁藏之物。再过十二天以后的第一个卯日，可以举办男女婚事。再过十二天到第二个卯日，再过十二天到第三个卯日，这三个阶段的事情相同。这个阶段应该按照八数行事。君主穿绿色的衣服，



will succeed. Take benevolent policies to accumulate wealth for the state and encourage the common people and make them obedient, and both the superiors and the inferiors will stick to their duties assiduously. Be careful to punish and execute guilty people. All sovereigns should know their authority from the bottom of their hearts.

That stays in the middle of the picture.

If the policy of the winter season is taken during spring, all things will wither; if the policy of the autumn season is taken during spring, frost will come frequently; if the policy of the summer season is taken during spring, the sky will be beclouded. Twelve days after Li Chun (Beginning of Spring in the Twenty-four Solar Terms of the Chinese Lunar Calendar), the vital energy of Earth starts to ascend and at that time, the spring plowing should be prepared carefully. Twelve days later is Yu Shau (Rain Water) and at that time, the spring plowing should be started. Twelve days later is Jing Zhe (Waking of Insects), at that time the vital energy of Heaven starts to descend and the sovereign should reward people with contributions to the state. Twelve days later is Chun Fen (Vernal Equinox), when doors and latches should be maintained and repaired. Twelve days later is Qingming (Pure Brightness), when things stored during the last winter should be opened up for use. Twelve days later—on the first Mao day (Mao is the name of a certain day calculated according to the Jia Zi Calendar of ancient China), marriages should be held for young males and females. Twelve days later comes the second Mao day, and another twelve days

【原文】

色，味酸味，听角声，治燥气，用八数，饮于青后之井，以羽兽之火爨。藏不忍，行驱养，坦气修通，凡物开静，形生理。合内空周外，强国为圈，弱国为属。动而无不从，静而无不同。举发以礼，时礼必得。和好不基，贵贱无司，事变日至。

此居于图东方方外

【今译】

吃酸味的东西，欣赏五音中的角声，调养燥气，用数是八。喝青后井的水，用有毛的动物生火做饭。调养肝气，抚育万物，调养精气，虚静应物，使生命自然发展。统一内外各地，使得强国、弱国都服从。这样一来，天子有所举措，所有的人都会跟从；天子没有任何举措，人民百姓也都会服从教化。任何举动都要合乎礼节，要做到合时、合礼。如果对外关系没有基础，内部贵贱之间的关系错乱，国家就会陷入灾变。

以上在图东方外部。





later from then on comes the third. Undertakings during all these last three periods should be the same. During this time, people should act according to the rules of eight (while eight is the number of the spring season according to the thoughts of Yin-Yang and the Five Main Elements). The Son of Heaven wears green clothes, eats sour things and appreciates the note of Jue (a note of the ancient Chinese five-note scale, corresponding to 3 in numbered musical notation). The Zao should be regulated during this time, and the number of this period is eight. The Son of Heaven drinks water from the well of Green Hou and has food cooked with fire built up with animals with fur. At this time, take good care of the vital energy of the liver, cultivate the mind and react to the external things according to the guidelines of silence and emptiness, so that everything with life can develop naturally. Unify all territories both at home and abroad and make sure that all states, both the powerful and the weak, are obedient. If this is the case, when the Son of Heaven is taking an action, all people will follow him; if he does not want to take any action, the common people will be well edified with the moral education popularized by him. Make sure that all actions taken are in accordance with the rules of propriety, are conducted reasonably and at the right time. If the relationship with the alliances is not good abroad and the order between the superiors and the inferiors is disarranged at home, the state will get into trouble.

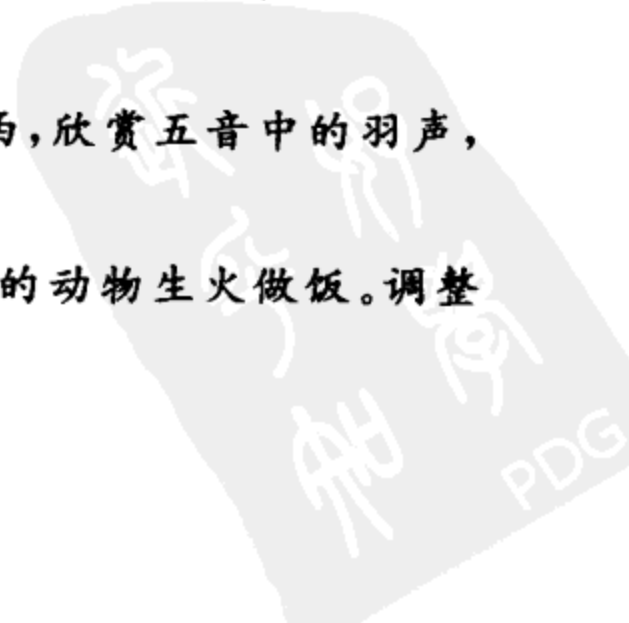
That stays outside of the eastern part of the picture.

【原文】

夏行春政风，行冬政落，重则雨雹，行秋政水。十二小郢，至德。十二绝气下，下爵赏。十二中郢，赐与。十二中绝，收聚。十二小暑至，尽善。十二中暑，十二大暑终，三暑同事。七举时节，君服赤色，味苦味，听羽声，治阳气，用七数，饮于赤后之井，以毛兽之火爨。藏薄纯，行笃

【今译】

如果夏天实行春天的政令，就会多风；实行冬天的政令，就会多雨，严重的时候还会有冰雹；实行秋天的政令，就会有水灾。立夏以后十二天是小郢（即小满），此时天地德行最盛。再过十二天，阴气开始下降，天子颁爵行赏。再过十二天是中郢，天子行赏。再过十二天，是夏至，应该收敛以养阴气。再过十二天是小暑，应当大力行善。再过十二天是中暑，再过十二天是大暑，这三个阶段的事情相同。这个阶段应该按照七数行事。天子穿红色的衣服，吃苦味的东西，欣赏五音中的羽声，调整阳气，用数是七。喝赤后井的水，用有羽毛的动物生火做饭。调整





If the policy of the spring season is taken during summer, there will be a lot of winds; if the policy of the winter season is taken during summer, there will be a lot of rain and when it becomes worse, there might be hail as well; if the policy of the autumn season is taken during summer, there will be flood. Twelve days after Li Xia (Beginning of Summer) is the day of Xiao Man (Grain Full), both Heaven and Earth are most virtuous at that time. Twelve days later, the Yin (the vital energy of Earth) starts to descend, at that time the sovereign should confer ranks on his officials. Twelve days later is Zhong Ying (the time between Mang Zhong, or Grain in Ear, and Xia Zhi, or Summer Solstice), according to the Chinese Lunar Calendar, and the sovereign should reward people with contributions to the state. Twelve days later comes the Summer Solstice, and it is time to accumulate and cultivate the Yin. Twelve days later is Xiao Shu (Slight Heat), and it is time to perform charitable activities. Twelve days later is Zhong Shu (Mid-Heat), and another twelve days later, it comes to Da Shu (Great Heat). Undertakings during all these last three periods should be the same. During this time, people should act according to the rules of seven (while seven is the number of the summer season according to the thoughts of Yin-Yang and the Five Main Elements). The Son of Heaven wears red clothes, eats bitter things and appreciates the note of Yu (6 in numbered musical notation). The Yang should be regulated during this time, and the number of this period is seven. The Son of Heaven drinks water from the well of Red Hou and has food

【原文】

厚，坦气修通，凡物开静，形生理。定府官，明名分，而审责于群臣有司，则下不乘上，贱不乘贵。法立数得，而无比周之民，则上尊而下卑，远近不乖。

此居于图南方方外

秋行夏政叶，行春政华，行冬政耗。十二期风至，戒秋事。十二小酉，薄百爵。十二白露下，收聚。十二复理，赐与。十二始节，赋事。十

【今译】

心气，抚育万物，调养精气，虚静应物，使生命自然发展。确立官府职位，审定名分，确定百官的职责，这样下级不会欺凌上级，官职卑微的人不会欺凌职位高的人。制定法度，采取适当措施，确保群臣上下不结党营私，那么上下尊卑的秩序就能确立，无论君主周围的人还是与君主关系疏远的人都会顺从。

以上在图南方外部。

如果秋天实行夏天的政令，树叶就会凋落；实行春天的政令，草木就会再度开花；实行冬天的政令，谷物的收成就会减少。立秋以后十二天，开始刮起秋风，此时要谨慎准备秋收。再过十二天是小酉，可以猎取群鸟。再过十二天，就到了白露，开始秋收。再过十二天，地气开始



cooked with fire built up with creatures with feather. At this time, take good care of the vital energy of the heart, cultivate the mind and react to the external things according to the guidelines of silence and emptiness, so that everything with life can develop naturally. Regulate positions of all government departments and clarify the titles, the corresponding responsibilities and the duties of all officials. Thus, the inferiors will not override the superior, and the powerless will not override the powerful. Establish the law system and take right measures to assure that all officials, powerful or less powerful, will not be engaged in building up cliques outside of the court. Thus, the order between the superiors and the inferiors, between the powerful and the powerless will be set up and as a result, all people, both close and distant to the sovereign, will be obedient to him.

That stays outside of the southern part of the picture.

If the policy of the summer season is taken during autumn, all trees will defoliate; if the policy of the spring season is taken during autumn, the plants will develop flowers all over again; if the policy of the winter season is taken during autumn, the harvest will be reduced severely. Twelve days after Li Qiu (Beginning of Autumn), the autumn winds start to blow, and it is time to get ready for the autumn harvest. Twelve days later is Xiao You (You is the name of a certain day calculated according to the Jia Zi Calendar of ancient China), and it is time for hunting birds. Twelve days later comes Bai Lu (White Dew), and it is time to start

【原文】

二始酉，合男女。十二中西，十二下酉，三卯同事。九和时节，君服白色，味辛味，听商声，治湿气，用九数，饮于白后之井，以介兽之火爨。藏恭敬，行搏锐，坦气修通，凡物开静，形生理。间男女之畜，修乡间之什伍。量委积之多寡，定府官之计数。养老弱而勿通，信利周而无私。

【今译】

理顺，君主举行赏赐。再过十二天后是寒露，准备征收田赋。再过十二天以后的第一个酉日，可以举办男女婚事。再过十二天到第二个酉日，再过十二天到第三个酉日，这三个阶段的事情相同。这个阶段应该按照九数行事。君主穿白色的衣服，吃辣味的东西，欣赏五音中的商声，调整湿气，用数是九。喝白后井的水，用有鳞甲的动物生火做饭。调养肺气，抚育万物，调养精气，虚静应物，使生命自然发展。使人类繁衍生长并整顿乡间的什伍。根据百姓积蓄的情况确定官府征收赋税的数目。使老弱均有所养而不被遗弃，行事公正无私，确保众人都能够得利。



harvesting crops. Twelve days later, the vital energy of Earth begins to recover after the growth season of the year is over, and the sovereign should reward people with contributions to the state. Twelve days later is Han Lu (Cold Dew), and it is time to start to collect the land tax. Twelve days later, when it comes to the first You day, marriages should be held for young males and females. Twelve days later comes the second You day, and another twelve days later from then on comes the third. Undertakings during all these last three periods should be the same. During this time, people should act according to the rules of nine (while nine is the number of the autumn season according to the thoughts of Yin-Yang and the Five Main Elements). The Son of Heaven wears white clothes, eats poignant things and appreciates the note of Shang (2 in numbered musical notation). The Shi should be regulated during this time, and the number of this period is nine. The Son of Heaven drinks water from the well of White Hou and has food cooked with fire built up with animals with scales and shells. At this time, take good care of the vital energy of the lung, cultivate the mind, react to the external things according to the guidelines of silence and emptiness, so that everything with life can develop naturally. Take action to facilitate the propagation of human beings and organize troops of all the local regions. Prescribe the amount of tax according to the conditions of savings and the store of grain of the people. Make sure that both the old and the weak are taken good care of instead of being discarded. Act disinterestedly so that everyone can be benefited from measures taken by the

【原文】

此居于图西方方外

冬行秋政雾，行夏政雷，行春政烝泄。十二始寒，尽刑。十二小榆，赐予。十二中寒，收聚。十二中榆，大收。十二大寒，至静。十二大寒之阴，十二大寒终，三寒同事。六行时节，君服黑色，味咸味，听徵声，治阴气，用六数，饮于黑后之井，以鳞兽之火爨。藏慈厚，行薄纯，坦气修

【今译】

以上在图西方外部。

如果冬天实行秋天的政令，就会多雾；实行夏天的政令，就会多雷；实行春天的政令，地气就会外泄。立冬以后十二天，天气开始寒冷。再过十二天是小榆（即小雪），君主应该行赏。再过十二天是中寒（即大雪），应该贮藏过冬的粮食物品。再过十二天，是中榆（即冬至），应该大事收藏。再过十二天是大寒，万物都应该静养。再过十二天，这时阴气最盛。再过十二天，最寒冷的天气结束。这三个阶段的事情相同。这个阶段应该按照六数行事。君主穿黑色的衣服，吃咸味的东西，欣赏五音中的徵声，调整阴气，用数是六。喝黑后井的水，用有鳞的动物生火



regime.

That stays outside of the western part of the picture.

If the policy of the autumn season is taken during winter, there will be a lot of fog; if the policy of the summer season is taken during winter, there will be a lot of thunder; if the policy of the spring season is taken during winter, the vital energy of Earth will be leaked. Twelve days after Li Dong (Beginning of Winter), it will start to get cold. Twelve days later is Xiao Xue (Slight Snow) and the sovereign should take action to reward people with contributions to the state. Twelve days later comes the Da Han (Great Snow), and it is time to store foodstuffs for the winter season. Twelve days later comes the Zhong Yu (Winter Solstice), and it is time to focus on storing things. Twelve days later is Da Han (Great Cold), and tens of thousands of creatures should rest quietly for recuperation. Twelve days later, the Yin reaches its zenith. And twelve days later, the coldest weather comes to an end. Undertakings during all these last three periods should be the same. During this time, people should act according to the rules of six (while six is the number of the winter season according to the thoughts of the Yin-Yang and the Five Main Elements). The Son of Heaven wears black clothes, eats salty things and appreciates the note of Zhi (5 in numbered musical notation). The Yin should be regulated during this time, and the number of this period should be six. The Son of Heaven drinks water from the well of Black Hou and has food cooked with fire built up with animals with

【原文】

通，凡物开静，形生理。器成于僂，教行于钞。动静不记，行止无量。戒审四时以别息，异出入以两易，明养生以解固，审取予以总之。一会诸侯令曰：非玄帝之命，毋有一日之师役。再会诸侯令曰：养孤老，食常疾，收孤寡。三会诸侯令曰：田租百取五，市赋百取二，关赋百取一，毋乏耕织之器。四会诸侯令曰：修道路，偕度量，一称数；藪泽以时禁发

【今译】

做饭。调整肾气，抚育万物，调养精气，虚静应物，使生命自然发展。各种器物制造、修理完毕，教化推行深远。如果动静不合时宜，就会行止无度。明辨四时以把握合适的时机，分辨阴气与阳气的活动，掌握养生之道以解除凶灾，慎重取予以总领全局。天子第一次会盟诸侯，下令道：如果没有玄帝的命令，不要进行任何军事征伐，哪怕只是持续一天的征伐。天子第二次会盟诸侯，下令道：赡养孤独的老人，供给常年生病的人粮食，收养孤儿、寡妇。天子第三次会盟诸侯，下令道：田赋收取百分之五，商品税收取百分之二，关税收取百分之一，使百姓有足够的耕织器械。天子第四次会盟诸侯，下令道：整修道路，统一度量衡，池



scales. At this time, take good care of the vital energy of the kidney, cultivate the mind and react to the external things according to the guidelines of silence and emptiness, so that everything with life can develop naturally. Make, maintain and repair all kinds of weapons and utensils and popularize moral education. If actions are not taken at the right time, they will become immoderate. Discern changes of the situation caused by the alternation of the four seasons to grasp all opportunities firmly; differentiate the movement of the Yin and Yang; master the regimen to get rid of all kinds of disasters and diseases; be careful with demanding and rendering to take firm control of the whole. The Son of Heaven arranges the first meeting participated in by sovereigns of all states and issues an order as follows: If no order is given from the Xuan Di (it could be the god in charge of the northern part of the world and affairs of the winter season), no military action should be taken, even though it might last for only one day. The Son of Heaven arranges the second meeting participated in by sovereigns of all states and issues an order as follows: Support isolated old people, provide food to people suffering from diseases all year round, and adopt orphans and help widows. The Son of Heaven arranges the third meeting participated in by sovereigns of all states and issues an order as follows: The tax rate of the harvest should be five percent, the tax rate of the commodities should be two percent, and only one percent is collected as tolls, so that the people can have enough money to prepare tools for farming and weaving. The Son of Heaven

【原文】

之。五会诸侯令曰：修春夏秋冬夏之常祭，食天壤山川之故祀，必以时。六会诸侯令曰：以尔壤生物共玄官，请四辅，将以礼上帝。七会诸侯令曰：官处四体而无礼者，流之焉莠命。八会诸侯令曰：立四义而毋议者，尚之于玄官，听于三公。九会诸侯令曰：以尔封内之财物，国之所有为币。九会大命焉出，常至。千里之外，二千里之内，诸侯三年而朝，习

【今译】

沼、草泽均按时封禁、开放。天子第五次会盟诸侯，下令道：在春夏秋冬四季举行祭祀，按时祭奠天地、山川之神。天子第六次会盟诸侯，下令道：把你们各地的特产拿来祭祀玄官，祈祷四季风调雨顺，并用来礼拜天帝。天子第七次会盟诸侯，下令道：如果官员不履行自己的职责，将因为渎职罪而被流放。天子第八次会盟诸侯，下令道：确立礼义廉耻四种准则使人们不能私下议论，把符合四项标准的人上报到玄官，然后听取三位最高职位的大臣对他们的评议。天子第九次会盟诸侯，下令道：统计你们所有诸侯国的财物以及货币。九次大会诸侯的命令发出后，你们要向天子贡献这些物品。距离天子国都一千里以外、两千里以内



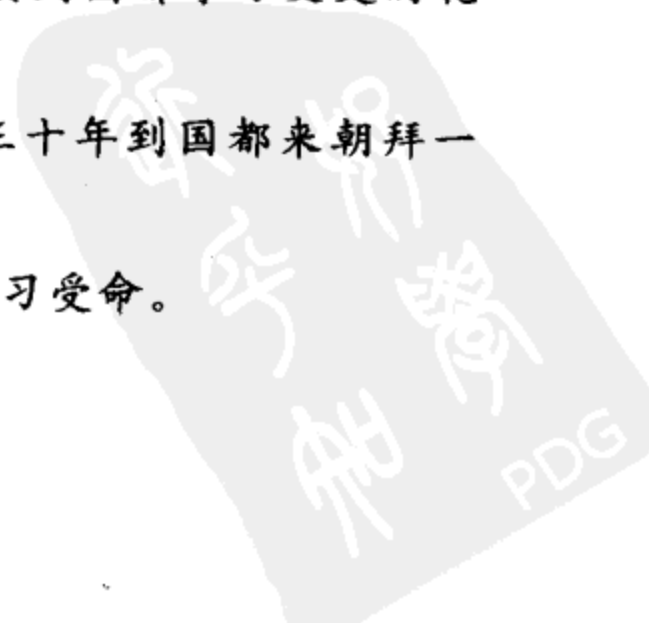
arranges the fourth meeting participated in by sovereigns of all states and issues an order as follows: Maintain and repair all roads and paths, unify measures and weights and make sure that swampy areas and grassy marshlands are closed up and opened for public use timely. The Son of Heaven arranges the fifth meeting participated in by sovereigns of all states and issues an order as follows: Hold ceremonies during all the four seasons on time in worship of Heaven, Earth and other deities of mountains and valleys. The Son of Heaven arranges the sixth meeting participated in by sovereigns of all states and issues an order as follows: Offer all special local products of your areas to the Xuan Guan to pray for a clement weather for the forthcoming year and to sacrifice them to the God. The Son of Heaven arranges the seventh meeting participated in by sovereigns of all states and issues an order as follows: If any officials are guilty of malpractice, they will be sent into exile. The Son of Heaven arranges the eighth meeting participated in by sovereigns of all states and issues an order as follows: Establish the four principles of propriety, righteousness, sense of honour and sense of shame to prevent people from setting forth private viewpoints, notify people who behave in accordance with these four standards to the Xuan Guan and then listen to the judgments on these people made by the three highest-ranking court officials. The Son of Heaven arranges the ninth meeting participated in by sovereigns of all states and issues an order as follows: Make statistics on the properties and money of all the states. When the orders on arranging all the nine

【原文】

命。二年，三卿使四辅。一年正月朔日，令大夫来修，受命三公。二千里之外，三千里之内，诸侯五年而会至，习命。三年，名卿请事。二年，大夫通吉凶。十年，重适人，正礼义。五年，大夫请受变。三千里之外，诸侯世一至。置大夫以为廷安，人共受命焉。

【今译】

的诸侯每三年来朝拜一次，学习受命。四方各诸侯国的三位最高官员每两年到国都辅佐一次朝政。每年正月初一，命令大夫们来向三位最高官员学习受命。距离天子国都两千里以外、三千里以内的诸侯每五年来朝拜一次，学习受命。他们的最高官员要每三年到国都服务一次。他们的大夫们要每两年到国都通报一次本国的吉凶情况。他们的嫡子每十年要到国都学习礼义。他们的大夫每五年要到国都学习变更的礼仪。距离天子国都三千里以外的诸侯，可以每三十年到国都来朝拜一次。他们要派大夫长期留驻宫廷，与他人一起学习受命。





meetings are given, you should contribute these things to the Son of Heaven. For sovereigns whose states are located more than one thousand *li* but less than two thousand from the capital of the Son of Heaven, they should go to the court of the Son of Heaven once every three years to learn the new instructions. For highest-ranking court officials of these states located on all the four sides, they should go to the court of the Son of Heaven to help handle government affairs once every two years. And on the first day of the first month of each year, all high-ranking officials of every state should be ordered to go to the court of the Son of Heaven to learn the policies taken by the central regime. For sovereigns whose states are located more than two thousand *li* but less than three thousand from the capital of the Son of Heaven, they should go to the court of the Son of Heaven once every five years to learn the new instructions. For highest-ranking officials of these states, they should go to the court of the Son of Heaven to help handle government affairs once every three years. And they should also send their high-ranking officials to the court of the Son of Heaven to report the situation of their states every year. Moreover, the crown princes of these states should be sent to the capital of the Son of Heaven to learn etiquette once every ten years, and their high-ranking officials should be sent there to learn the changed etiquette once every five years. For sovereigns whose states are located more than three thousand *li* away from the capital of the Son of Heaven, they should go to the court of the Son of Heaven once every thirty years to show their reverence to him. And

【原文】

此居于图北方方外

必得文威武，官习之胜务。时因胜之终，无方胜之几，行义胜之理，名实胜之急，时分胜之事，察伐胜之行，备具胜之原，无象胜之本。定独威胜，定计财胜，定闻知胜，定选士胜，定制禄胜，定方用胜，定论理胜，

【今译】

以上在图北方外部。

一定要使文官具有威仪，使武官勤习胜敌之务。相机而动，以取得胜利，切莫错过胜利的机会。出师正义就有理由夺取胜利。名实相符就能很快取得胜利。抓住时机是取得胜利的关键。善于捕捉形势的变化是克敌制胜之行。准备充分是取得胜利的根源。行动隐蔽使得敌人无法捉摸是取得胜利的根本。国家大权掌握在君主一人手中，国家就会在威力方面取胜。君主能够制定正确经济政策，就会在经济实力方面取胜。君主能够明辨视听，就能够在智慧方面取胜。君主能够合理选拔人才，就会在用人方面取胜。君主能够确立合理的爵赏制度，就能在用俸禄鼓舞人心方面取胜。君主能够制定合理军备方案，就能在器用方面取胜。（君主还要做到）在判断伦理方面取胜，在判断生死方面



they should send high-ranking officials to learn the new instructions along with others all the time.

That stays outside of the northern part of the picture.

Make sure that civil officials have impressive manners and military officers are committed to mastering the right tactics to defeat enemies. Take action at the right time to safeguard successful results and do not miss any opportunities for victory. Grasping the right opportunities is the most crucial factor in winning any military action. Being perspicacious to the subtle changes of a situation is decisive in defeating enemies. Getting well prepared is the foundation of victory. Moving secretly so that the enemies cannot manage to master the movement of our troops is decisive in obtaining victory. If the authority of the throne is firmly controlled in the hands of the sovereign, the power of the state can be incomparable. If the sovereign can take right economic policies, the wealth of the state can be incomparable. If the sovereign is clever in distinguishing the information he heard or obtained, his wisdom can be incomparable. If the sovereign can select and use talented people reasonably and correctly, he can be incomparable in using right people. If the sovereign can set up a reasonable system on conferring ranks and dispensing awards, he can be incomparable in encouraging his people. If the sovereign can make the right blue plan for armaments, the weapons of the state can become incomparable. Moreover, a sovereign should also be incomparable in judging human relations, making decision

【原文】

定死生胜，定成败胜，定依奇胜，定实虚胜，定盛衰胜。举机诚要，则敌不量；用利至诚，则敌不校。明名章实，则士死节；奇举发不意，则士欢用。交物因方，则械器备；因能利备，则求必得。执务明本，则士不偷；备具无常，无方应也。听于钞故能闻未极，视于新故能见未形，思于浚故能知未始，发于惊故能至无量，动于昌故能得其宝，立于谋故能实不

【今译】

取胜，在判断成败方面取胜，在判断阴阳变化方面取胜，在判断敌军虚实方面取胜，在判断国家盛衰方面取胜。抓住合适的机会举兵，敌人就无法估量我们的力量。能够运用有利条件，敌军就无法与我们对抗。名实相得益彰，士人就会献出自己的生命去捍卫节操。采取出人意料之举，士人就会欣然为我所用。合理检查器物，武器就会准备得充分。我军的能力和有利的条件都能够加以充分合理地利用，任何目的都会达到。能够执其根本，明察细务，士人都会勤勉克己。各种准备是与时变化的，并没有固定的方向。能够明辨细微的声音，就能听到最多的信息。能够明察新的事物，就能在事情尚未发生之前做出判断。考虑问题深远，就能在事情尚未开始之前知晓真相。采取突然行动，能够让敌方无法捉摸。及时采取行动，就能够合于时宜。能够事先合理



over the life and death of others, foreseeing the results of all military actions, discerning the subtle changes of the Yin and Yang, estimating the actual power of the enemies and sizing up whether the state has the hope of reaching prosperity or will be on the track of decline. If we can take a military action at the right time, it will not be possible for the enemies to judge the actual conditions of our military force. If we can make good use of the favorable geographical conditions, it will be impossible for the enemies to confront us. If we can make all titles match the reality, intellectuals will devote their lives for the sake of integrity. If we can act unexpectedly, we can manage to manipulate all intellectuals successfully. If we can take investigations to check the quality of the weapons strictly and impartially, enough weapons will be well prepared. If both the strength of our military force and the favorable geographical conditions can be used effectively, we can reach whatever goal we set previously. If we can grasp the essentials of things but do not overlook the details in the mean time, intellectuals will be assiduous and restrain themselves. However, all kinds of preparations should be changed along with the changes of a situation, and there is no fixed direction. If we can differentiate the subtlest sounds, we can manage to master as much information as possible. If we can discern the newly developed things, we can make right judgment even before some events take place. If we are provident, we can know the truth of things even before they come into being. If we can act all of a sudden, the enemies will not be able to figure it out. If we can take action in time,

【原文】

可故也。器成教守，则不远道里；号审教施，则不险山河；博一纯固，则独行而无敌；慎号审章，则其攻不待权与。明必胜则慈者勇，器无方则愚者智，攻不守则拙者巧，数也。动慎十号，明审九章，饰习十器，善习五教，谨修三官。主必常设，计必先定。求天之精材，论百工之锐器，器

【今译】

谋算，敌人就不能抵挡。武器精良，纪律严明，军队就能长途跋涉，不辞辛苦。号令明确，教导落实，军队就能跋山涉水，不辞艰险。目标专一坚定，军队就能够所向披靡。号令慎重、章法严明，军队就可以不依赖任何同盟的力量进攻敌人。知道我军必定取得胜利，即使最仁慈的士兵也会变得勇敢。兵器威力无敌，即使愚笨的人也会变得聪明。攻其不备，即使笨拙的人也会变得灵巧。这是实施精妙策略的自然结果。谨慎地运用十种号令，明确地规定九种旗帜的含义，训练兵士掌握如何使用十种武器，训练士兵熟练掌握五种教令，慎重落实三种信号的职能。军队必须有固定的领导，策略必须预先制定。寻求天下的精英，考察比较百工制造的兵器的质量，然后决定它们是否值得收藏。搜罗天



we will grasp the best opportunity. If we can make thorough plans in advance, the enemies will not be able to confront us. If our weapons are of the best quality and our soldiers are well disciplined, our troops will be able to march long distance and not afraid of the hardship. If our orders are clarified and the instructions are well enforced, our troops will be able to traverse mountains and waters without being terrified by the dangerous geographical conditions. If our targets are fixed and stuck out, our troops will be able to sweep away all obstacles on the way. If orders are issued scrupulously and military disciplines are carried out strictly and impartially, our troops can defeat the enemies even without any help of the alliances. If they know that our military force will certainly win the war, even the most benevolent soldiers will become valorous. If our weapons are powerful and incomparable, even the most fatuous soldiers can become intelligent in using them. If we attack the enemies suddenly before they get ready, even the most awkward soldiers can become dexterous. These cases are all accounted for the right tactics. Use the ten signs for giving orders scrupulously; clarify the meanings of the nine banners; train the soldiers to operate the ten kinds of weapons correctly; educate the soldiers to master the five decrees; and put the functions of the three signal-giving tools into effect carefully. There must be a fixed leader for the army of a state, and all tactics must be made in advance. Look for elites all over the world, compare and examine the quality of the weapons made by craftsmen and then decide whether to store them for future

【原文】

成角试否臧。收天下之豪杰，有天下之称材，说行若风雨，发如雷电。

此居于图方中

旗物尚青，兵尚矛，刑则交寒害钛。器成不守经不知，教习不著发不意。经不知，故莫之能围；发不意，故莫之能应。莫之能应，故全胜而无害；莫之能围，故必胜而无敌。四机不明，不过九日而游兵惊军；障塞不审，不过八日而外贼得间；申守不慎，不过七日而内有谗谋；诡禁不

【今译】

下豪杰，拥有天下人才，如果这样，行军可如风雨般迅速，发兵可如雷电般威猛。

本图在正中。

旗帜以绿色为主，兵器以矛为主，刑具以木枷、木脚镣为主。如果我军兵器完好，士兵训练有素，进入敌人境内后，敌军就不可能知晓。我军的教练演习秘密进行，我们的战术就可以出敌意料。我军入境后，敌军未能知晓，就没有人能够抵御。我军行动出敌意料，就没有人能够应付。没有人能够应付，就可以大获全胜。没有人能够抵御，就必胜无敌。如果四种情况（指敌情、敌政、敌将、敌士）不明了，出兵后九天之内，我军就会被惊扰四散。不能明察敌人的障碍、要塞，出兵八天之内，就会有国外的敌人离间我们的军队。防守不慎，出兵七天之内，我军内



use or not. Draw the outstanding people and win over the talented ones of the world. If this is the case, our troops can march as swift as wind and rain when they are dispatched, and they can attack the enemies as formidable as thunder when battles are launched.

That stays right in the middle of the picture.

The banners are mainly green; the main weapons used are spears; and the main instruments of torture are fetters and shackles made of wood. If the weapons of our troops are of the best quality and our soldiers are well disciplined, they will not be noticed by the enemies when they are traversing the border and entering enemy's territories. If all military training and maneuvers are taken secretly, the enemies will not be able to figure out the tactics of our military force. If the enemies do not realize it even after our military force has broken through their border and invaded their territory, no one will be able to confront us. If our military force can act unexpectedly, no one will be able to deal with them. If no one is able to deal with them, a great victory can be guaranteed. If no one is able to confront them, they will be invincible. Contrarily, if all the four kinds of information (information on the actual conditions of the enemies, on the policies taken by the enemy state, on the abilities of the enemy general and on the strength of their soldiers) are not well mastered, our troops will be baffled and disarranged by them within nine days after they are dispatched. If information on the barriers and forts of the enemies is not collected in advance, there will

【原文】

修，不过六日而窃盗者起；死亡不食，不过四日而军财在敌。

此居于图东方方外

旗物尚赤，兵尚戟，刑则烧交疆郊。必明其一，必明其将，必明其政，必明其士。四者备，则以治击乱，以成击败。数战则士疲，数胜则君骄；骄君使疲民则国危。至善不战，其次一之。大胜者，积众胜无非义

【今译】

部就会有人搞阴谋。禁令不能很好地执行，出兵六天之内，我军内部就会有人盗窃军饷。不搞劳敢死将士，出兵四天之内，敌人就会控制我军军饷。

这在图东方外部。

旗帜以红色为主，兵器以戟为主，刑罚以火刑为主。一定要了解敌国国情，一定要了解敌人将领，一定要了解敌国政治，一定要了解敌军士卒。这四个方面的情况都掌握了，就可以以治攻乱，以成攻败。屡次发动战争，将士就会疲惫。屡次夺取胜利，国君就会骄傲。骄傲的国君役使疲惫的士兵，国家就会危险。最好是不战而胜，其次是一战决胜。



be spies alienating our troops within eight days after they are dispatched. If we do not defend ourselves vigilantly, there will be people inside our army conspiring against us within seven days after our troops are dispatched. If all the prohibitions cannot be carried out exactly as demanded, there will be people stealing our soldiers' pay and provisions within six days after our troops are dispatched. If the warriors who have vowed to fight to the death on the battleground are not rewarded, the pay and provisions of our soldiers will be controlled in the hands of the enemies within four days after our troops are dispatched.

That stays outside of the eastern part of the picture.

The banners are mainly red; the main weapons used are halberds; and the main instruments of torture are stakes. It is necessary to obtain information on the actual conditions of the enemies, on the abilities of their general, on the policies taken by the enemy state, and on the strength of their soldiers. If all this information is well mastered, we can attack them based on the great order of our state to disarrange their state, and we can also guarantee victory for our army in defeating enemy troops. If military action is taken too frequently, officers and soldiers will be exhausted. If victories can be obtained frequently, the sovereign will become arrogant. And if the exhausted officers and soldiers are under supervision of the arrogant sovereign, the state will be in danger. The best way is to subdue other states without using force, and the second best is to conquer them with one

【原文】

者，焉可以为大胜。大胜无不胜也。

此居于图南方方外

旗物尚白，兵尚剑，刑则绍昧断绝。始乎无端，卒乎无穷。始乎无端，道也；卒乎无穷，德也。道不可量，德不可数。不可量，则众强不能图；不可数，则为诈不敢乡。两者备施，动静有功。畜之以道，养之以德。畜之以道则民和，养之以德则民合。和合故能习，习故能偕，偕习以悉，莫之能伤也。

【今译】

能够取得重大胜利的君主，一定是带领众多的士兵进行正义的战争，只有这样才能取得重大的胜利。能够取得重大胜利的人是战无不胜的。

这在图南方外部。

旗帜以白色为主，兵器以剑为主，刑罚以斩刑为主。（有的东西）没有开端也没有结束，没有开端的是道，没有结束的是德。道不可以估量，德不可以计数。因为不可以估量，所以众强也不能图谋。因为不可以计数，所以没有人敢于欺诈。如果两者都能具备，无论采取行动还是静止不动，都会有功。用道来影响人民，用德来教育人民。用道来影响人民，他们就会和睦。用德来教育人民，他们就会同心同德。如果人民能够和睦而且同心同德，他们就能够和谐；和谐了，就能步调一致。人民既和谐又步调一致，就没有谁能伤害他们。

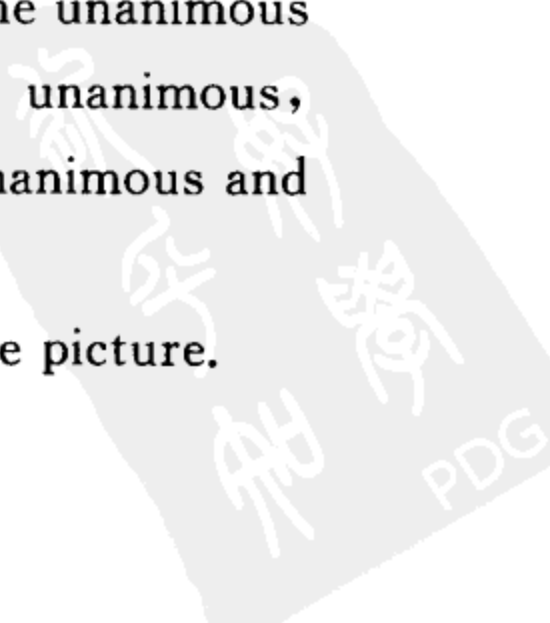


military action. A sovereign who is able to lead his army to gain significant victory, must have led an overwhelming army and fought for the sake of the principle of righteousness. Only by doing so, significant victory can be obtained, and sovereigns of this kind will be invincible.

That stays outside of the southern part of the picture.

The banners are mainly white; the main weapons used are swords; and the main way of punishing is to decapitate with the metal instruments of torture. There is something without a beginning, and there is something without an end. The only thing without a beginning is Tao, and the only thing without an end is virtue. Tao is immeasurable and virtue is uncountable. Since Tao is immeasurable, even the most powerful and formidable people cannot manage to conspire against it. Since virtue is uncountable, no one dares to cheat it. If a sovereign can possess both of them, he will be successful whether he takes action or remains still. Impose influence upon the people with Tao and edify them with virtue. When the people are influenced with Tao, they will become harmonious with one another. And when they are edified with virtue, they will become of one mind. When they are harmonious and of one mind, they will become unanimous (toward government affairs). When they are unanimous, they can act concretely. When they are both unanimous and concerted, no one can manage to damage them.

That stays outside of the western part of the picture.



【原文】

此居于图西方方外

旗物尚黑，兵尚胁盾，刑则游仰灌流。察数而知治，审器而识胜，明谋而适胜，通德而天下定。定宗庙，育男女，官四分，则可以立威行德，制法仪，出号令。至善之为兵也，非地是求也，罚人是君也。立义而加之以胜，至威而实之以德，守之而后修胜，心焚海内。民之所利立之，所害除之，则民人从。立为六千里之侯，则大人从。使国君得其治，则人君从。会请命于天，地知气和，则生物从。计缓急之事，则危危而无难。

【今译】

这在图西方外部。

旗帜以黑色为主，兵器以盾为主，刑罚以溺水之刑为主。君主明察治国之策就可以治理好国家。兵器精良就可以取胜。谋划得当就可以战胜敌人。施行德政就可以平定天下。君主能够确保宗庙安定、人民繁育，确立各种官职的职守，就可以树立君主的威信，推行德政，制定法度，发出号令。用兵的最高意义不是为了掠夺别国的土地，不是为了统治别国的人民。确立义的原则再用胜利去巩固它，树立君主的威信再用德政去充实它，坚守自己的国土然后巩固胜利，就可以使四海之内的人民归附。为人民兴利除害，民众就会顺从。能够统一方圆六千里建立自己的国家，所有的高官都会服从。能够控制别国国君并不妨碍他们的政治，诸侯国君就会服从。懂得顺应天地之命，知道调节各种精气使之和谐，所有的生物都会服从。明白事情的缓急，即使陷入危机也不



The banners are mainly black; the main weapons used are shields; and the main way of punishing is to drown people. If the sovereign knows the right ways for governing his state, he can put the state in order. If his weapons are of the best quality, he can win any war. If he can take the right tactics, he will gain victories in all military actions. If he can take benevolent policies, he will unify the whole world. If he can secure the safety of the ancestral temple, edify the people successfully and clarify the duties of all positions, he will be able to consolidate the authority of the throne, popularize clement policies, establish the law and give right edicts. The most valuable result for taking military action is not to plunder territories of other states or put people of other states under your own supervision. Establish the principle of righteousness and then consolidate it with victories; set up authority of the throne and then enhance it with benevolent policies; defend the territory of your own state firmly and then take measures to strengthen the fruit of victories; and thus, people all over the world will submit to your authority. Provide advantages to the people and in the mean time, remove disadvantages for them. Thus, they will become obedient. Unify a land of six thousand square *li* and thus, all high-ranking officials will be obedient to you. Take control of sovereigns of other states but do not interfere with their internal policies, and all these sovereigns will be obedient to you. Know how to act according to the rules of both Heaven and Earth and how to regulate and harmonize all kinds of vitality, and all plants and creatures will be obedient to you.



【原文】

明于器械之利，则涉难而不变。察于先后之理，则兵出而不困。通于出入之度，则深入而不危。审于动静之务，则功得而无害。著于取与之分，则得地而不执。慎于号令之官，则举事而有功。

此居于图北方方外

【今译】

会有灾难。掌握了精良的器械，即使身陷险境也可以处变不惊。明察先后的次序，出兵后就不会陷入困境。出入适度，即使深入敌境也不会有危险。抓住合适时机采取行动，就会有功而无害。懂得取予的分寸，即使夺得敌人的土地也不据为己有。谨慎发号施令，任何行动都会有功。

这在图北方外部。





Master the extent of urgency of a situation, and you will not face any disaster even though you might be in trouble. Own weapons of the best quality, and you can remain composed even though you might be in danger. Be perspicacious with the order of all military actions, and your troops will not get into trouble after they are dispatched. Take military action reasonably and correctly, and there will not be any danger even though your troops might penetrate deep into the enemy territories. Grasp the right opportunities, and success can be guaranteed and nothing can impose any harm. Know the proper limits for demanding and rendering, and you will not take up the enemy territories for yourself even though they have been occupied. Give orders scrupulously, and any military action will result in success.

That stays outside of the northern part of the picture.



幼官图第九

【原文】

若因处虚守静，人物则皇。五和时节，君服黄色，味甘味，听宫声，治和气，用五数，饮于黄后之井，以俛兽之火爨。藏温濡，行驱养，坦气修通，凡物开静，形生理。常至命，尊贤授德则帝，身仁行义，服忠用信则王；审谋章礼，选士利械则霸；定生处死，谨贤修伍则众；信赏审罚，爵

【今译】

参照本图，保持虚静，图中人物是皇。五行相宜，天子穿黄色的衣服，吃甜味的东西，听的音乐是五声当中的宫声，修养和气，用数为五，喝黄后井的水，用无毛、无鳞甲的动物生火做饭。调养脾气，抚育万物，调养精气，虚静应物，使生命自然发展。对于那些君主们，能够恒久地正确对待生命，尊重并任用贤德的人便可以成为帝；能够身体力行仁与义，任用忠信之士便可以成为王；精于谋略、深明礼节，选练士兵并配备精良武器便可以成为霸主；掌握生死大权，善待贤人并整装军队便可以得到众人拥护；赏罚分明，将爵位和俸禄赋予才能之士便可以壮大势



9. The Picture of Handling Government Affairs According to the Thoughts of the Five Main Elements

Look at this picture and keep empty and silent, and you can see the figure in the middle of the picture is the Huang (the most powerful ruler of human beings). All the Five Main Elements are suitable to one another; the Son of Heaven wears yellow clothes, eats sweet things, appreciates the note of Gong (a note of the scale in *gongchepu*, corresponding to 3 in numbered musical notation), cultivates the harmonious vital energy, and the corresponding number of this season is five. The Son of Heaven drinks water from the well of Yellow Hou and has food cooked with fire built up with animals without fur, scales or shells. Take good care of the vital energy of the spleen, cultivate the mind and react to the external things according to the guidelines of silence and emptiness so that everything with life can develop naturally. Those sovereigns who can treat their lives correctly for good, and can respect and use sensible people, can become Di; those who practice the principles of benevolence and righteousness in person and use honest and loyal people at their governments can become King; those who are good at tactics, accomplished in establishing and clarifying the rules of propriety, selecting warriors and equipping them with the best weapons can establish one of the most formidable powers of the world; those who manage to take control of the power over life and death of the people, treat sensible people well

【原文】

材禄能则强；计凡付终，务本饰末则富；明法审数，立常备能则治；同异分官则安。通之以道，畜之以惠，亲之以仁，养之以义，报之以德，结之以信，接之以礼，和之以乐，期之以事，攻之以言，发之以力，威之以诚，一举而上下得终，再举而民无不从，三举而地辟散成，四举而农佚粟十，五举而务轻金九，六举而絜知事变，七举而内外为用，八举而胜行威立，

【今译】

力；谨慎理财，本末兼顾便可以致富；确立法度，树立常规便可以达到治；明确所有官职的职责便可以安定。用道疏导人民，用恩惠养育他们，用仁政使他们亲附，用义熏陶他们，用德回报他们，用诚信结交他们，用礼的原则对待他们，用乐使他们和睦，用事情考验他们，安排官职考查他们的功绩，开发利用他们的力气，并用戒律威服他们。一举使得上下有序。二举使得所有民众都服从。三举使得土地开垦，政治化成。四举使得农民有所闲逸，而且谷物的产量可以增加十倍。五举使得徭役减轻，黄金充足。六举掌握事物的发展变化。七举使得内外均可为



and pay attention to training their troops can win over the masses; those who dispense awards and punishments strictly and impartially, confer ranks and salaries on talented people can strengthen their power; those who handle the financing of their states carefully and attach importance both to farming and to commerce and crafts industry can enrich their states; those who are able to establish the laws and other fixed rules can put their states in order; those who are able to clarify the duties of all officials can put their states in peace. Edify the people with Tao; foster them with benefaction; endear yourself to them by taking benevolent policies, exert influence on them by advocating the principle of righteousness; reciprocate them with virtues; consort them under the guidelines of honesty and sincerity; treat them according to the rules of propriety; harmonize the relationships among them under the influence of music; try them out by allocating some tasks to them; check their abilities by appointing some positions to them; exploit and make good use of their strength; and terrify them with some prohibitions. Take the first action mentioned above to establish the order between the superiors and the inferiors. Take the second one to make all of the people obedient. Take the third to reclaim all the wastelands so that all kinds of crops can be grown. Take the fourth to make the farmers leisure and enhance the output of all crops to ten times higher. Take the fifth to reduce the forced labour and make sure that the state have enough gold. Take the sixth to master the courses of development of things. Take the

【原文】

九举而帝事成形。九本搏大，人主之守也；八分有职，卿相之守也；七官饰胜备威，将军之守也；六纪审密，贤人之守也；五纪不解，庶人之守也。动而无不从，静而无不同。治乱之本三，卑尊之交四，富贫之终五，盛衰之纪六，安危之机七，强弱之应八，存亡之数九。练之以散群备署，凡数

【今译】

用。八举取得胜利并确立威信。九举则帝王的基业基本成型。九本博大精深，是君主应该掌握并坚守的。八分各有职责，是大臣和宰相应当坚守的。七胜威严，是将军应当坚守的。六纪周密，是贤人应当坚守的。五纪不懈怠，是普通人应当坚守的。如果这样，君主有所举措，所有人都会跟从；没有举措，民众就会服从教化。决定国家治乱的根本因素有三个，决定君主尊卑的因素有四个，决定国家贫富的因素有五个，决定国家盛衰的因素有六个，决定国家安危的因素有七个，决定国家强弱的因素有八个，决定国家存亡的因素有九个。整治百姓，修理毁坏的社，教化就会成功。实行善政以积聚财物，劝勉群众使他们听从调



seventh to make sure that the people both at home and abroad are used effectively. Take the eighth to win victory and consolidate the authority of the throne. And then take the ninth to realize the foundation of becoming Di or King. Jiu Ben (nine essentials in governing a state) are broad and deep and therefore all sovereigns should master them and then stick to them. Ba Fen (eight different duties of various posts) have corresponding responsibilities and therefore both high-ranking officials and the prime minister should stick them out. Qi Sheng (Qi Sheng seven tactics leading to success for military actions) are formidable and therefore all generals should abide by them. Liu Ji (six rules) are meticulous and therefore sensible people should comply with them. Wu Ji (five regulations) should never be regarded as fiddling and therefore the people should stick to them. If this is the case, when the Son of Heaven is taking an action, all people will follow him; if he does not want to take any action, the people will be well edified by the moral education popularized by him. Whether a state can be put in order or not lies in three factors; whether a sovereign is powerful or not lies in four factors; whether a state can be impoverished or enriched lies in five factors; whether a state can reach prosperity or will start to decline lies in six factors; whether a state can be safeguarded or not lies in seven factors; whether a state is formidable or weak lies in eight factors; and whether a state will survive or die out lies in nine factors. If the sovereign can organize the people successfully and reestablish the regional ancestral temples that have been ruined previously, the moral

【原文】

财署。杀僂以聚财，劝勉以迁众，使二分具本。发善必审于密，执威必明于中。此居图方中。

右中方本图

必得文威武，官习胜之务。时因胜之终，无方胜之几，行义胜之理，名实胜之急，时分胜之事，察伐胜之行，备具胜之原，无象胜之本。定独威胜，定计财胜，定知闻胜，定选士胜，定制禄胜，定方用胜，定纶理胜，

【今译】

遣，从而使得上下各守本分。实施杀戮一定要慎重，君主必须内心明了自己的权威。以上在图的正中。

右中方本图。

一定要使文官具有威仪，使武官勤习胜敌之务。相机而动，以取得胜利，切莫错过胜利的机会。出师正义就有理由夺取胜利。名实相符就能很快取得胜利。抓住时机是取得胜利的关键。善于捕捉形势的变化是克敌制胜之行。准备充分是取得胜利的根源。行动隐蔽使得敌人无法捉摸是取得胜利的根本。国家大权掌握在君主一人手中，国家就会在威力方面取胜。君主能够制定正确经济政策，就会在经济实力方面取胜。君主能够明辨视听，就能够在智慧方面取胜。君主能够合理选拔人才，就会在用人方面取胜。君主能够确立合理的爵赏制度，就能



education he tries to popularize will succeed. Take benevolent policies to accumulate wealth for the state and encourage the common people and make them obedient and both the superiors and the inferiors will stick to their duties assiduously. Be careful to punish and execute guilty people. All sovereigns should know their authority from the bottom of their hearts.

That stays in the middle of the picture.

That is the main picture staying in the centre of the whole picture.

Make sure that civil officials have impressive manners and military officers are committed to mastering the right tactics to defeat enemies. Take action at the right time to safeguard successful results and do not miss any opportunities for victory. Grasping the right opportunities is the most crucial factor in winning any military action. Being perspicacious to the subtle changes of a situation is decisive in defeating enemies. Getting well prepared is the foundation of victory. Moving secretly so that the enemies cannot manage to master the movement of our troops is decisive in obtaining victory. If the authority of the throne is firmly controlled in the hands of the sovereign, the power of the state can be incomparable. If the sovereign can take right economic policies, the wealth of the state can be incomparable. If the sovereign is clever in distinguishing the information he heard and obtained, his wisdom can be incomparable. If the sovereign can select and use talented people reasonably and

【原文】

定死生胜，定成败胜，定依奇胜，定实虚胜，定盛衰胜。举机诚要，则敌不量；用利至诚，则敌不校。明名章实，则士死节；奇举发不意，则士欢用。交物因方，则械器备；因能利备，则求必得。执务明本，则士不偷；备具无常，无方应也。听于钞故能闻无极，视于新故能见未形，思于浚

【今译】

在用俸禄鼓舞人心方面取胜。君主能够制定合理军备方案，就能在器用方面取胜。（君主还要做到）在判断伦理方面取胜，在判断生死方面取胜，在判断成败方面取胜，在判断阴阳变化方面取胜，在判断敌军虚实方面取胜，在判断国家盛衰方面取胜。抓住合适的机会举兵，敌人就无法估量我们的力量。能够运用有利条件，敌军就无法与我们对抗。名实相得益彰，士人就会献出自己的生命去捍卫节操。采取出人意料之举，士人就会欣然为我所用。合理检查器物，武器就会准备得充分。我军的能力和有利的条件都能够加以充分合理地利用，任何目的都会达到。能够执其根本，明察细务，士人都会勤勉克己。各种准备是与时变化的，并没有固定的方向。能够明辨细微的声音，就能听到最多



correctly, he can be incomparable in using right people. If the sovereign can set up a reasonable system on conferring ranks and dispensing awards, he can be incomparable in encouraging his people. If he can make the right blue plan for armaments, the weapons of the state can become incomparable. Moreover, a sovereign should also be incomparable in judging human relations, making decision over the life and death of others, foreseeing the results of all military actions, discerning the subtle changes of the Yin and Yang, estimating the actual power of the enemies and sizing up whether the state has the hope of reaching prosperity or will be on the track of decline. If we can take a military action at the right time, it will not be possible for the enemies to judge the actual conditions of our military force. If we can make good use of the favorable geographical conditions, it will be impossible for the enemies to confront us. If we can make all titles match the reality, intellectuals will devote their lives for the sake of integrity. If we can act unexpectedly, we can manage to manipulate all intellectuals successfully. If we can take investigations to check the quality of the weapons strictly and impartially, enough weapons will be well prepared. If both the strength of our military force and the favorable geographical conditions can be used effectively, we can reach whatever goal we set previously. If we can grasp the essentials of things but do not overlook the details in the mean time, intellectuals will be assiduous and restrain themselves. However, all kinds of preparations should be changed along with the changes of a situation, and there is no

【原文】

故能知未始，发于惊故能至无量，动于昌故能得其宝，立于谋故能实不可故也。器成教守，则不远道里；号审教施，则不险山河；博一纯固，则独行而无敌；慎号审章，则其攻不待权与。明必胜则慈者勇，器无方则愚者智，攻不守则拙者巧，数也。动慎十号，明审九章，饰习十器，善习

【今译】

的信息。能够明察新的事物，就能在事情尚未出现之前做出判断。考虑问题深远，就能在事情尚未发生之前知晓真相。采取突然行动，能够让敌方无法捉摸。及时采取行动，就能够合于时宜。能够事先合理谋算，敌人就不能抵挡。武器精良，纪律严明，军队就能长途跋涉，不辞辛苦。号令明确，教导落实，军队就能跋山涉水，不辞艰险。目标专一坚定，军队就能够所向披靡。号令慎重、章法严明，军队就可以不依赖任何同盟的力量进攻敌人。知道我军必定取得胜利，即使最仁慈的士兵也会变得勇敢。兵器威力无敌，即使愚笨的人也会变得聪明。攻其不备，即使笨拙的人也会变得灵巧。这是实施精妙策略的自然结果。谨慎地运用十种号令，明确地规定九种旗帜的含义，训练兵士掌握如何



fixed direction. If we can differentiate the subtlest sounds, we can manage to master as much information as possible. If we can discern the newly developed things, we can make right judgment even before some events take place. If we are provident, we can know the truth of things even before they come into being. If we can act all of a sudden, the enemies will not be able to figure it out. If we can take action in time, we will grasp the best opportunity. If we can make thorough plans in advance, the enemies will not be able to confront us. If our weapons are of the best quality and our soldiers are well disciplined, our troops will be able to march long distance and not afraid of the hardship. If our orders are clarified and the instructions are well enforced, our troops will be able to traverse mountains and waters without being terrified by the dangerous geographical conditions. If our targets are fixed and stuck out, our troops will be able to sweep away all obstacles on the way. If orders are issued scrupulously and military disciplines are carried out strictly and impartially, our troops can defeat the enemies even without any help of the alliances. If they know that our military force will certainly win the war, even the most benevolent soldiers will become valorous. If our weapons are powerful and incomparable, even the most fatuous soldiers can become intelligent in using them. If we attack the enemies suddenly before they get ready, even the most awkward soldiers can become dexterous. These cases are all accounted for the right tactics. Use the ten signs for giving orders scrupulously; clarify the meanings of the nine banners; train the soldiers to

【原文】

五教，谨修三官。主必常设，计必先定。求天下之精材，论百工之锐器，器成角试否臧。收天下之豪杰，有天下之称材，说行若风雨，发如雷电。此居于图方中。

右中方副图

春行冬政肃，行秋政霜，行夏政则阨。十二地气发，戒春事。十二小卯，出耕。十二天气下，赐与。十二义气至，修门间。十二清明，发

【今译】

使用十种武器，训练士兵熟练掌握五种教令，慎重落实三种信号的职能。军队必须有固定的领导，策略必须预先制定。寻求天下的精英，考察比较百工制造的兵器的质量，然后决定它们是否值得收藏。搜罗天下豪杰，拥有天下人才，如果这样，行军可如风雨般迅速，发兵可如雷电般威猛。本图在正中。

右中方副图。

如果春天实行冬天的政令，则万物肃杀；实行秋天的政令，就会多霜；实行夏天的政令，就会遮天蔽日。立春以后十二天，地气上升，要谨慎准备春耕。再过十二天是小卯（即雨水），春耕开始。再过十二天（即惊蛰），天气下降，君主行赏。再过十二天是春分，整修门间。再过十二



operate the ten kinds of weapons correctly; educate the soldiers to master the five decrees; and put the functions of the three signal-giving tools into effect carefully. There must be a fixed leader for the army of a state, and all tactics must be made in advance. Look for elites all over the world, compare and examine the quality of the weapons made by craftsmen and then decide whether to store them for future use or not. Draw the outstanding people and win over the talented ones of the world. If this is the case, our troops can march as swift as wind and rain when they are dispatched, and they can attack the enemies as formidably as thunder when battles are launched.

That stays right in the middle of the picture.

That is the accessorial picture staying in the centre of the whole picture.

If the policy of the winter season is taken during spring, all things will wither; if the policy of the autumn season is taken during spring, frost will come frequently; if the policy of the summer season is taken during spring, the sky will be beclouded. Twelve days after Li Chun (Beginning of Spring in the Twenty-four Solar Terms of the Chinese Lunar Calendar), the vital energy of Earth starts to ascend and at that time, the spring plowing should be prepared carefully. Twelve days later is Yu Shui (Rain Water) and at that time, the spring plowing should be started. Twelve days later is Jing Zhe (Waking of Insects), at that time the vital energy of Heaven starts to descend and the sovereign should reward

【原文】

禁。十二始卯，合男女。十二中卯，十二下卯，三卯同事。八举时节，君服青色，味酸味，听角声，治燥气，用八数，饮于青后之井，以羽兽之火爨。藏不忍，行驱养，坦气修通，凡物开静，形生理。合内空周外，强国为圈，弱国为属。动而无不从，静而无不同。举发以礼，时礼必得。和

【今译】

天是清明，开发禁藏之物。再过十二天以后的第一个卯日，可以举办男女婚事。再过十二天到第二个卯日，再过十二天到第三个卯日，这三个阶段的事情相同。这个阶段应该按照八数行事。君主穿绿色的衣服，吃酸味的东西，欣赏五音中的角声，调养燥气，用数是八。喝青后井的水，用有毛的动物生火做饭。调养肝气，抚育万物，调养精气，虚静应物，使生命自然发展。统一内外各地，使得强国、弱国都服从。这样一来，天子有所举措，所有的人都会跟从；天子没有任何举措，人民百姓也都会服从教化。任何举动都要合乎礼节，要作到合时、合礼。如果对外



people with contributions to the state. Twelve days later is Chun Fen (Vernal Equinox), when doors and latches should be maintained and repaired. Twelve days later is Qingming (Pure Brightness), when things stored during the last winter should be opened up for use. Twelve days later—on the first Mao day (Mao is the name of a certain day calculated according to the Jia Zi Calendar of ancient China), marriages should be held for young males and females. Twelve days later comes the second Mao day, and another twelve days later from then on comes the third. Undertakings during all these last three periods should be the same. During this time, people should act according to the rules of eight (while eight is the number of the spring season according to the thoughts of Yin-Yang and the Five Main Elements). The Son of Heaven wears green clothes, eats sour things and appreciates the note of Jue (a note of the ancient Chinese five-note scale, corresponding to 3 in numbered musical notation). The Zao should be regulated during this time, and the number of this period is eight. The Son of Heaven drinks water from the well of Green Hou and has food cooked with fire built up with animals with fur. At this time, take good care of the vital energy of the liver, cultivate the mind and react to the external things according to the guidelines of silence and emptiness, so that everything with life can develop naturally. Unify all territories both at home and abroad and make sure that all states, both the powerful and the weak, are obedient. If this is the case, when the Son of Heaven is taking an action, all people will follow him; if he does not want to take

【原文】

好不基，贵贱无司，事变日至。此居于图东方方外。

右东方本图

旗物尚青，兵尚矛，刑则交寒害钹。器成不守经不知，教习不著发不意。经不知，故莫之能圉；发不意，故莫之能应。莫之能应，故全胜而无害；莫之能圉，故必胜而无敌。四机不明，不过九日而游兵惊军；障塞

【今译】

关系没有基础，内部贵贱之间的关系错乱，国家就会陷入灾变。以上在图东方外部。

右东方本图。

旗帜以绿色为主，兵器以矛为主，刑具以木枷、木脚镣为主。如果我军兵器完好，士兵训练有素，进入敌人境内后，敌军就不可能知晓。我军的教练演习秘密进行，我们的战术就可以出敌意料。我军入境后，敌军未能知晓，就没有人能够抵御。我军行动出敌意料，就没有人能够应付。没有人能够应付，就可以大获全胜。没有人能够抵御，就必胜无敌。如果四种情况（指敌情、敌政、敌将、敌士）不明了，出兵后九天之



any action, the common people will be well edified with the moral education popularized by him. Make sure that all actions taken are in accordance with the rules of propriety, are conducted reasonably and at the right time. If the relationship with the alliances is not good abroad and the order between the superiors and the inferiors is disarranged at home, the state will get into trouble.

That stays outside of the eastern part of the picture.

That is the main picture staying in the eastern part of the whole picture.

The banners are mainly green; the main weapons used are spears; and the main instruments of torture are fetters and shackles made of wood. If the weapons of our troops are of the best quality and our soldiers are well disciplined, they will not be noticed by the enemies when they are traversing the border and entering enemy's territories. If all military training and maneuvers are taken secretly, the enemies will not be able to figure out the tactics of our military force. If the enemies do not realize it even after our military force has broken through their border and invaded their territory, no one will be able to confront us. If our military force can act unexpectedly, no one will be able to deal with it. If no one is able to deal with it, a great victory can be guaranteed. If no one is able to confront them, they will be invincible. Contrarily, if all the four kinds of information (information on the actual conditions of the enemies, on the policies taken by the enemy state, on the abilities of the enemy general and

【原文】

不审，不过八日而外贼得间；申守不慎，不过七日而内有谗谋；诡禁不修，不过六日而窃盗者起；死亡不食，不过四日而军财在敌。此居于图东方方外。

右东方副图

夏行春政风，行冬政落，重则雨雹，行秋政水。十二小郢，至德。十二绝气下，下爵赏。十二中郢，赐与。十二中绝，收聚。十二小暑至，尽

【今译】

内，我军就会被惊扰四散。不能明察敌人的障碍、要塞，出兵八天之内，就会有国外的敌人离间我们的军队。防守不慎，出兵七天之内，我军内部就会有人搞阴谋。禁令不能很好地执行，出兵六天之内，我军内部就会有人盗窃军饷。不犒劳敢死将士，出兵四天之内，敌人就会控制我军军饷。这在图东方外部。

右东方副图。

如果夏天实行春天的政令，就会多风；实行冬天的政令，就会多雨，严重的时候还会有冰雹；实行秋天的政令，就会有水灾。立夏以后十二天是小郢（即小满），此时天地德行最盛。再过十二天，阴气开始下降，天子颁爵行赏。再过十二天是中郢，天子行赏。再过十二天，是夏至，



on the strength of their soldiers) is not well mastered, our troops will be baffled and disarranged by them within nine days after they are dispatched. If information on the barriers and forts of the enemies are not collected in advance, there will be spies alienating our troops within eight days after they are dispatched. If we do not defend ourselves vigilantly, there will be people inside our army conspiring against us within seven days after our troops are dispatched. If all the prohibitions cannot be carried out exactly as demanded, there will be people stealing our soldiers' pay and provisions within six days after our troops are dispatched. If the warriors who have vowed to fight to the death on the battleground are not rewarded, the pay and provisions of our soldiers will be controlled in the hands of the enemies within four days after our troops are dispatched.

That stays outside of the eastern part of the picture.

That is the accessorial picture staying in the eastern part of the whole picture.

If the policy of the spring season is taken during summer, there will be a lot of winds; if the policy of the winter season is taken during summer, there will be a lot of rain and when it becomes worse, there might be hail as well; if the policy of the autumn season is taken during summer, there will be flood. Twelve days after Li Xia (Beginning of Summer) is the day of Xiao Man (Grain Full), both Heaven and Earth are most virtuous at that time. Twelve days later, the Yin (the vital energy of Earth) starts to descend, at that

【原文】

善。十二中暑，十二大暑终，三暑同事。七举时节，君服赤色。味苦味，听羽声，治阳气，用七数，饮于赤后之井，以毛兽之火爨。藏薄纯，行笃厚，坦气修通，凡物开静，形生理。定府官，明名分，而审责于群臣有司，则下不乘上，贱不乘贵。法立数得，而无比周之民，则上尊而下卑，远近

【今译】

应该收敛以养阴气。再过十二天是小暑，应当大力行善。再过十二天是中暑，再过十二天是大暑，这三个阶段的事情相同。这个阶段应该按照七数行事。天子穿红色的衣服，吃苦味的东西，欣赏五音中的羽声，调整阳气，用数是七。喝赤后井的水，用有羽毛的动物生火做饭。调整心气，抚育万物，调养精气，虚静应物，使生命自然发展。确立官府职位，审定名分，确定百官的职责，这样下级不会欺凌上级，官职卑微的人不会欺凌职位高的人。制定法度，采取适当措施，确保群臣上下不结党



time the sovereign should confer ranks on his officials. Twelve days later is Zhong Ying (it refers to the time between Mang Zhong, or Grain in Ear, and Xia Zhi, or Summer Solstice (according to the Chinese Lunar Calendar) and the sovereign should reward people with contributions to the state. Twelve days later comes the Summer Solstice, and it is time to accumulate and cultivate the Yin. Twelve days later is Xiao Shu (Slight Heat), and it is time to perform charitable activities. Twelve days later is Zhong Shu (Mid-Heat), and another twelve days later, it comes to Da Shu (Great Heat). Undertakings during all these last three periods should be the same. During this time, people should act according to the rules of seven (while seven is the number of the summer season according to the thoughts of Yin-Yang and the Five Main Elements). The Son of Heaven wears red clothes, eats bitter things and appreciates the note of Yu (6 in numbered musical notation). The Yang should be regulated during this time, and the number of this period is seven. The Son of Heaven drinks water from the well of Red Hou and has food cooked with fire built up with creatures with feather. At this time, take good care of the vital energy of the heart, cultivate the mind and react to the external things according to the guidelines of silence and emptiness, so that everything with life can develop naturally. Regulate positions of all government departments and clarify the titles, the corresponding responsibilities and the duties of all officials. Thus, the inferiors will not override the superior, and the powerless will not override the powerful. Establish

【原文】

不乖。此居于图南方方外。

右南方本图

旗物尚赤，兵尚戟，刑则烧交疆郊。必明其一，必明其将，必明其政，必明其士。四者备，则以治击乱，以成击败。数战则士疲，数胜则君骄，骄君使疲民则危国。至善不战，其次一之。大胜者，积众胜而无非义者，焉可以为大胜，大胜无不胜也。此居于图南方方外。

【今译】

营私，那么上下尊卑的秩序就能确立，无论君主周围的人还是与君主关系疏远的人都会顺从。以上在图南方外部。

右南方本图。

旗帜以红色为主，兵器以戟为主，刑罚以火刑为主。一定要了解敌国国情，一定要了解敌人将领，一定要了解敌国政治，一定要了解敌军士卒。这四个方面的情况都掌握了，就可以以治攻乱，以成攻败。屡次发动战争，将士就会疲惫。屡次夺取胜利，国君就会骄傲。骄傲的国君役使疲惫的士兵，国家就会危险。最好是不战而胜，其次是一战决胜。能够取得重大胜利的君主，一定是带领众多的士兵进行正义的战争，只有这样才能取得重大的胜利。能够取得重大胜利的人是战无不胜的。这在图南方外部。



the law system and take right measures to assure that all officials, powerful or less powerful, will not be engaged in building up cliques outside of the court. Thus, the order between the superiors and the inferiors, between the powerful and the powerless will be set up and as a result, all people, both close and distant to the sovereign, will be obedient to him.

That stays outside of the southern part of the picture.

That is the main picture staying in the southern part of the whole picture.

The banners are mainly red; the main weapons used are halberds; and the main instruments of torture are stakes. It is necessary to obtain information on the actual conditions of the enemies, on the abilities of their general, on the policies taken by the enemy state and on the strength of their soldiers. If all this information is well mastered, we can attack them based on the great order of our state to disarrange their state, and we can also guarantee victory for our army in defeating enemy troops. If military action is taken too frequently, officers and soldiers will be exhausted. If victories can be obtained frequently, the sovereign will become arrogant. And if the exhausted officers and soldiers are under supervision of the arrogant sovereign, the state will be in danger. The best way is to subdue other states without using force, and the second best is to conquer them with one military action. A sovereign who is able to lead his army to gain significant victory, must have led an overwhelming army

【原文】

右南方副图

秋行夏政叶，行春政华，行冬政耗。十二期风至，戒秋事。十二小酉，薄百爵。十二白露下，收聚。十二复理，赐予。十二始节赋事。十二始酉，合男女。十二中西，十二下酉，三卯同事。九和时节，君服白

【今译】

右南方副图。

如果秋天实行夏天的政令，树叶就会凋落；实行春天的政令，草木就会再度开花；实行冬天的政令，谷物的收成就会减少。立秋以后十二天，开始刮起秋风，此时要谨慎准备秋收。再过十二天是小酉，可以猎取群鸟。再过十二天，就到了白露，开始秋收。再过十二天，地气开始理顺，君主举行赏赐。再过十二天后是寒露，准备征收田赋。再过十二天以后的第一个酉日，可以举办男女婚事。再过十二天到第二个酉日，再过十二天到第三个酉日，这三个阶段的事情相同。这个阶段应该按



and fought for the sake of the principle of righteousness. Only by doing so, significant victory can be obtained, and sovereigns of this kind will be invincible.

That stays outside of the southern part of the picture.

That is the accessorial picture staying in the southern part of the whole picture.

If the policy of the summer season is taken during autumn, all trees will defoliate; if the policy of the spring season is taken during autumn, the plants will develop flowers all over again; if the policy of the winter season is taken during autumn, the harvest will be reduced severely. Twelve days after Li Qiu (Beginning of Autumn), the autumn winds start to blow, and it is time to get ready for the autumn harvest. Twelve days later is Xiao You (You is the name of a certain day calculated according to the Jia Zi Calendar of ancient China), and it is time for hunting birds. Twelve days later comes Bai Lu (White Dew), and it is time to start harvesting crops. Twelve days later, the vital energy of Earth begins to recover after the growth season of the year is over, and the sovereign should reward people with contributions to the state. Twelve days later is Han Lu (Cold Dew), and it is time to start to collect the land tax. Twelve days later, when it comes to the first You day, marriages should be held for young males and females. Twelve days later comes the second You day, and another twelve days later from then on comes the third. Undertakings during all these last three periods should be the same. During this time, people should act

【原文】

色，味辛味，听商声，治湿气，用九数，饮于白后之井，以介兽之火爨。藏恭敬，行搏锐，坦气修通，凡物开静，形生理。间男女之畜，修乡里之什伍。量委积之多寡，定府官之计数。养老弱而勿通，信利害而无私。此居于图西方方外。

右西方本图

旗物尚白，兵尚剑，刑则绍昧断绝。始乎无端，卒乎无穷。始乎无端，道也；卒乎无穷，德也。道不可量，德不可数。不可量，则众强不能

【今译】

照九数行事。君主穿白色的衣服，吃辣味的东西，欣赏五音中的商声，调整湿气，用数是九。喝白后井的水，用有鳞甲的动物生火做饭。调养肺气，抚育万物，调养精气，虚静应物，使生命自然发展。使人类繁衍生长并整顿乡间的什伍。根据百姓积蓄的情况确定官府征收赋税的数目。使老弱均有所养而不被遗弃，行事公正无私，确保众人都能够得利。以上在图西方外部。

右西方本图。

旗帜以白色为主，兵器以剑为主，刑罚以斩刑为主。（有的东西）没有开端也没有结束，没有开端的是道，没有结束的是德。道不可以估



according to the rules of nine (while nine is the number of the autumn season according to the thoughts of Yin-Yang and the Five Main Elements). The Son of Heaven wears white clothes, eats poignant things and appreciates the note of Shang (2 in numbered musical notation). The Shi should be regulated during this time, and the number of this period is nine. The Son of Heaven drinks water from the well of the White Hou and has food cooked with fire built up with animals with scales and shells. At this time, take good care of the vital energy of the lung, cultivate the mind, react to the external things according to the guidelines of silence and emptiness, so that everything with life can develop naturally. Take action to facilitate the propagation of human beings and organize troops of all the local regions. Prescribe the amount of tax according to the conditions of savings and the store of grain of the people. Make sure that both the old and the weak are taken good care of instead of being discarded. Act disinterestedly so that everyone can be benefited from measures taken by the regime.

That stays outside of the western part of the picture.

That is the main picture staying in the western part of the whole picture.

The banners are mainly white; the main weapons used are swords; and the main way of punishing is to decapitate with the metal instruments of torture. There is something without a beginning, and there is something without an end. The only thing without a beginning is Tao, and the only thing

【原文】

图；不可数，则为诈不敢乡。两者备施，动静有功。畜之以道，养之以德。畜之以道则民和，养之以德则民合。和合故能习，习故能偕，偕习以悉，莫之能伤也。此居于图西方方外。

右西方副图

冬行秋政雾，行夏政雷，行春政烝泄。十二始寒，尽刑。十二小榆，赐予。十二中寒，收聚。十二中榆，大收。十二大寒，至静。十二大寒

【今译】

量，德不可以计数。因为不可以估量，所以众强也不能图谋。因为不可以计数，所以没有人敢于欺诈。如果两者都能具备，无论采取行动还是静止不动，都会有功。用道来影响人民，用德来教育人民。用道来影响人民，他们就会和睦。用德来教育人民，他们就会同心同德。如果人民能够和睦而且同心同德，他们就能够和谐；和谐了，就能步调一致。人民既和谐又步调一致，就没有谁能伤害他们。这在图西方外部。

右西方副图。

如果冬天实行秋天的政令，就会多雾；实行夏天的政令，就会多雷；实行春天的政令，地气就会外泄。立冬以后十二天，天气开始寒冷。再过十二天是小榆（即小雪），君主应该行赏。再过十二天是中寒（即大雪），应该贮藏过冬的粮食物品。再过十二天，是中榆（即冬至），应该大



without an end is virtue. Tao is immeasurable and virtue is uncountable. Since Tao is immeasurable, even the most powerful and formidable people cannot manage to conspire against it. Since virtue is uncountable, no one dares to cheat it. If a sovereign can possess both of them, he will be successful whether he takes action or remains still. Impose influence upon the people with Tao and edify them with virtue. When the people are influenced with Tao, they will become harmonious with one another. And when they are edified with virtue, they will become of one mind. When they are harmonious and of one mind, they will become unanimous (toward government affairs). When they are unanimous, they can act concretely. When they are both unanimous and concerted, no one can manage to damage them.

That stays outside of the western part of the picture.

That is the accessorial picture staying in the western part of the whole picture.

If the policy of the autumn season is taken during winter, there will be a lot of fog; if the policy of the summer season is taken during winter, there will be a lot of thunder; if the policy of the spring season is taken during winter, the vital energy of Earth will be leaked. Twelve days after Li Dong (Beginning of Winter), it will start to get cold. Twelve days later is Xiao Xue (Slight Snow) and the sovereign should take action to reward people with contributions to the state. Twelve days later comes the Da Han (Great Snow), and it is time to store foodstuffs for the winter season. Twelve days

【原文】

之阴，十二大寒终，三寒同事。六行时节，君服黑色，味咸味，听徵声，治阴气，用六数，饮于黑后之井，以鳞兽之火爨。藏慈厚，行薄纯，坦气修通，凡物开静，形生理。器成于僂，教行于钞。动静不记，行止无量。戒审四时以别息，异出入以两易，明养生以解固，审取与以总之。一会诸

【今译】

事收藏。再过十二天是大寒，万物都应该静养。再过十二天，这时阴气最盛。再过十二天，最寒冷的天气结束。这三个阶段的事情相同。这个阶段应该按照六数行事。君主穿黑色的衣服，吃咸味的东西，欣赏五音中的徵声，调整阴气，用数是六。喝黑后井的水，用有鳞的动物生火做饭。调整肾气，抚育万物，调养精气，虚静应物，使生命自然发展。各种器物制造、修理完毕，教化推行深远。如果动静不合时宜，就会行止无度。明辨四时以把握合适的时机，分辨阴气与阳气的活动，掌握养生之道以解除凶灾，慎重取予以总领全局。天子第一次会盟诸侯，下令



later comes Zhong Yu (Winter Solstice), and it is time to focus on storing things. Twelve days later is Da Han (Great Cold), and tens of thousands of creatures should rest quietly for recuperation. Twelve days later, the Yin reaches its zenith. And twelve days later, the coldest weather comes to an end. Undertakings during all these last three periods should be the same. During this time, people should act according to the rules of six (while six is the number of the winter season according to the thoughts of the Yin-Yang and the Five Main Elements). The Son of Heaven wears black clothes, eats salty things and appreciates the note of Zhi (5 in numbered musical notation). The Yin should be regulated during this time, and the number of this period should be six. The Son of Heaven drinks water from the well of Black Hou and has food cooked with fire built up with animals with scales. At this time, take good care of the vital energy of the kidney, cultivate the mind and react to the external things according to the guidelines of silence and emptiness, so that everything with life can develop naturally. Make, maintain and repair all kinds of weapons and utensils and popularize moral education. If actions are not taken at the right time, they will become immoderate. Discern changes of the situation caused by the alternation of the four seasons to grasp all opportunities firmly; differentiate the movement of the Yin and Yang; master the regimen to get rid of all kinds of disasters and diseases; be careful with demanding and rendering to take firm control of the whole. The Son of Heaven arranges the first meeting participated in by

【原文】

侯令曰：非玄帝之命，毋有一日之师役。再会诸侯令曰：养孤老，食常疾，收孤寡。三会诸侯令曰：田租百取五，市赋百取二，关赋百取一，毋乏耕织之器。四会诸侯令曰：修道路，偕度量，一称数；毋征藪泽以时禁发之。五会诸侯令曰：修春夏秋冬夏之常祭，食天壤山川之故祀，必以时。六会诸侯令曰：以尔壤生物共玄官，请四辅，将以祀上帝。七会诸侯令

【今译】

道：如果没有玄帝的命令，不要进行任何军事征伐，哪怕只是持续一天的征伐。天子第二次会盟诸侯，下令道：赡养孤独的老人，供给常年生病的人粮食，收养孤儿、寡妇。天子第三次会盟诸侯，下令道：田赋收取百分之五，商品税收取百分之二，关税收取百分之一，使百姓有足够的耕织器械。天子第四次会盟诸侯，下令道：整修道路，统一度量衡，池沼、草泽均按时封禁、开放。天子第五次会盟诸侯，下令道：在春夏秋冬四季举行祭祀，按时祭奠天地、山川之神。天子第六次会盟诸侯，下令道：把你们各地的特产拿来祭祀玄官，祈祷四季风调雨顺，并用来礼拜



sovereigns of all states and issues an order as follows: If no order is given from the Xuan Di (it could be the god in charge of the northern part of the world and affairs of the winter season), no military action should be taken, even though it might last for only one day. The Son of Heaven arranges the second meeting participated in by sovereigns of all states and issues an order as follows: Support isolated old people, provide food to people suffering from diseases all year round, and adopt orphans and help widows. The Son of Heaven arranges the third meeting participated in by sovereigns of all states and issues an order as follows: The tax rate of the harvest should be five percent, the tax rate of the commodities should be two percent, and only one percent is collected as tolls, so that the people can have enough money to prepare tools for farming and weaving. The Son of Heaven arranges the fourth meeting participated in by sovereigns of all states and issues an order as follows: Maintain and repair all roads and paths, unify measures and weights and make sure that swampy areas and grassy marshlands are closed up and opened for public use timely. The Son of Heaven arranges the fifth meeting participated in by sovereigns of all states and issues an order as follows: Hold ceremonies during all the four seasons on time in worship of Heaven, Earth and other deities of mountains and valleys. The Son of Heaven arranges the sixth meeting participated in by sovereigns of all states and issues an order as follows: Offer all special local products of your areas to the Xuan Guan to pray for a clement weather for the forthcoming year and to sacrifice them to the

【原文】

曰：官处四体而无礼者，流之焉莠命。八会诸侯令曰：立四义而无议者，尚之玄官，听于三公。九会诸侯令曰：以尔封内之财物，国之所有为币。九会大令焉出，常至。千里之外，二千里之内，诸侯三年而朝，习命。二年，三卿使四辅。一年正月朔日，令大夫来修，受命三公。二千里之外，

【今译】

天帝。天子第七次会盟诸侯，下令道：如果官员不履行自己的职责，将因为渎职罪而被流放。天子第八次会盟诸侯，下令道：确立礼义廉耻四种准则使人们不能私下议论，把符合四项标准的人上报到玄官，然后听取三位最高职位的大臣对他们的评议。天子第九次会盟诸侯，下令道：统计你们所有诸侯国的财物以及货币。九次大会诸侯的命令发出后，你们要向天子贡献这些物品。距离天子国都一千里以外、两千里以内的诸侯每三年来朝拜一次，学习受命。四方各诸侯国的三位最高官员每两年到国都辅佐一次朝政。每年正月初一，命令大夫们来向三位最高官员学习受命。距离天子国都两千里以外、三千里以内的诸侯每五



God. The Son of Heaven arranges the seventh meeting participated in by sovereigns of all states and issues an order as follows: If any officials are guilty of malpractice, they will be sent into exile. The Son of Heaven arranges the eighth meeting participated in by sovereigns of all states and issues an order as follows: Establish the four principles of propriety, righteousness, sense of honour and sense of sense of shame to prevent people from setting forth private viewpoints, notify people who behave in accordance with these four standards to the Xuan Guan and then listen to the judgments on these people made by the three highest-ranking court officials. The Son of Heaven arranges the ninth meeting participated in by sovereigns of all states and issues an order as follows: Make statistics on the properties and money of all the states. When the orders on arranging all the nine meetings are given, you should contribute these things to the Son of Heaven. For sovereigns whose states are located more than one thousand *li* but less than two thousand from the capital of the Son of Heaven, they should go to the court of the Son of Heaven once every three years to learn the new instructions. For highest-ranking court officials of these states located on all the four sides, they should go to the court of the Son of Heaven to help handle government affairs once every two years. And on the first day of the first month of each year, all high-ranking officials of every state should be ordered to go to the court of the Son of Heaven to learn the policies taken by the central regime. For sovereigns whose states are located more than two thousand *li* but less than

【原文】

三千里之内，诸侯五年而会至，习命。三年名卿请事。二年，大夫通吉凶。十年，重适人，正礼义。五年，大夫请受变。三千里之外，诸侯世一至。置大夫以为延安，人共受命焉。此居于图北方方外。

右北方本图

旗物尚黑，兵尚胁盾，刑则游仰灌流。察数而知治，审器而识胜，明谋而适胜，通德而天下定。定宗庙，育男女，官四分，则可以立威行德，

【今译】

年来朝拜一次，学习受命。他们的最高官员要每三年到国都服务一次。他们的大夫们要每两年到国都通报一次本国的吉凶情况。他们的嫡子每十年要到国都学习礼义。他们的大夫每五年要到国都学习变更的礼仪。距离天子国都三千里以外的诸侯，可以每三十年到国都来朝拜一次。他们要派大夫长期留驻宫廷，与他人一起学习受命。以上在图北方外部。

右北方本图。

旗帜以黑色为主，兵器以盾为主，刑罚以溺水之刑为主。君主明察治国之策就可以治理好国家。兵器精良就可以取胜。谋划得当就可以战胜敌人。施行德政就可以平定天下。君主能够确保宗庙安定、人民



three thousand from the capital of the Son of Heaven, they should go to the court of the Son of Heaven once every five years to learn the new instructions. For highest-ranking officials of these states, they should go to the court of the Son of Heaven to help handle government affairs once every three years. And they should also send their high-ranking officials to the court of the Son of Heaven to report the situation of their states every year. Moreover, the crown princes of these states should be sent to the capital of the Son of Heaven to learn etiquette once every ten years, and their high-ranking officials should be sent there to learn the changed etiquette once every five years. For sovereigns whose states are located more than three thousand *li* away from the capital of the Son of Heaven, they should go to the court of the Son of Heaven once every thirty years to show their reverence to him. And they should send high-ranking officials to learn the new instructions along with others all the time.

That stays outside of the northern part of the picture.

That is the main picture staying in the northern part of the whole picture.

The banners are mainly black; the main weapons used are shields; and the main way of punishing is to drown people. If the sovereign knows the right ways for governing his state, he can put the state in order. If his weapons are of the best quality, he can win any war. If he can take the right tactics, he will gain victories in all military actions. If he can take benevolent policies, he will unify the whole world. If he

【原文】

制法仪，出号令。至善之为兵也，非地是求也，罚人是君也。立义而加之以胜，至威而实之以德，守之而后修胜，心焚海内。民之所利立之，所害除之，则民人从。立为六千里之侯，则大人从。使国君得其治，则人君从。会请命于天，地知气和，则生物从。计缓急之事，则危危而无难。明于器械之利，则涉难而不变。察于先后之理，则兵出而不困。通于出

【今译】

繁育，确立各种官职的职守，就可以树立君主的威信，推行德政，制定法度，发出号令。用兵的最高意义不是为了掠夺别国的土地，不是为了统治别国的人民。确立义的原则再用胜利去巩固它，树立君主的威信再用德政去充实它，坚守自己的国土然后巩固胜利，就可以使四海之内的人民归附。为人民兴利除害，人民百姓就会顺从。能够统一方圆六千里建立自己的国家，所有的高官都会服从。能够控制别国国君并不妨碍他们的政治，诸侯国君就会服从。懂得顺应天地之命，知道调节各种精气使之和谐，所有的生物都会服从。明白事情的缓急，即使陷入危机也不会有灾难。掌握了精良的器械，即使身陷险境也可以处变不惊。明察先后的次序，出兵后就不会陷入困境。出入适度，即使深入敌境也



can secure the safety of the ancestral temple, edify the people successfully and clarify the duties of all positions, he will be able to consolidate the authority of the throne, popularize clement policies, establish the law and give right edicts. The most valuable result for taking military action is not to plunder territories of other states or put people of other states under your own supervision. Establish the principle of righteousness and then consolidate it with victories; set up authority of the throne and then enhance it with benevolent policies; defend the territory of your own state firmly and then take measures to strengthen the fruit of victories; and thus, people all over the world will submit to your authority. Provide advantages to the people and in the mean time, remove disadvantages for them. Thus, they will become obedient. Unify a land of six thousand square *li* and thus, all high-ranking officials will be obedient to you. Take control of sovereigns of other states but do not interfere with their internal policies, and all these sovereigns will be obedient to you. Know how to act according to the rules of both Heaven and Earth and how to regulate and harmonize all kinds of vitality, and all plants and creatures will be obedient to you. Master the extent of urgency of a situation, and you will not face any disaster even though you might be in trouble. Own weapons of the best quality, and you can remain composed even though you might be in danger. Be perspicacious with the order of all military actions, and your troops will not get into trouble after they are dispatched. Take military actions reasonably and correctly, and there will not be any danger

【原文】

人之度，则深入而不危。审于动静之务，则功得而无害也。著于取与之分，则得地而不执。慎于号令之官，则举事而有功。此居于图北方方外。

右北方副图

【今译】

不会有危险。抓住合适时机采取行动，就会有功而无害。懂得取予的分寸，即使夺得敌人的土地也不据为己有。谨慎发号施令，任何行动都会有功。这在图北方外部。

右北方副图。



even though your troops might penetrate deep into the enemy territories. Grasp the right opportunities, and success can be guaranteed and nothing can impose any harm. Know the proper limits for demanding and rendering, and you will not take up the enemy territories for yourself even though they have been occupied. Give orders scrupulously, and any military action will result in success.

That stays outside of the northern part of the picture.

That is the accessorial picture staying in the northern part of the whole picture.



五辅第十

【原文】

古之圣王，所以取明名广誉，厚功大业，显于天下，不忘于后世，非得人者，未之尝闻。暴王之所以失国家，危社稷，覆宗庙，灭于天下，非失人者，未之尝闻。今有土之君，皆处欲安，动欲威，战欲胜，守欲固，大者欲王天下，小者欲霸诸侯，而不务得人，是以小者兵挫而地削，大者身死而国亡。故曰：人，不可不务也，此天下之极也。

曰：然则得入之道，莫如利之；利之之道，莫如教之以政。故善为政

【今译】

古代的圣王能取得盛誉，建立丰功伟业，名声显赫于天下，为后世牢记，却没有得到人们拥护的，从来没有过。暴君丧失国家，危及社稷，使得宗庙颠覆、自己被消灭，却没有失掉人们拥护的，也从来没有过。当今拥有国土的君主，都希望生活安定，办事有威信，作战能够取胜，防守能够稳固，大的想统一天下，小的则要称霸诸侯，却不重视争取人民。所以，小国的君主兵败而领土被割裂，大国的君主身死而国家灭亡。所以说必须要注重赢得人民，这是天下最重要的问题。

我们说：赢得人民最好的方法是给他们提供利益，而给他们提供利益的最好的方法是用合理的政策来影响他们。所以，善于为政的君主，



10. The Five Supporting Principles

For the sage kings in ancient times, there has been no such precedent that one of them had gained high reputation, established great achievements, become famous all over the world and been remembered by all the forthcoming generations but has not won over the people. For the fatuous kings in ancient times, there has been no such precedent that one of them had lost his state, endangered the territory, caused destruction to the ancestral temple and been wiped out but had won over the people. Contemporary sovereigns with their own territories, all wish that they can live in peace when they do not want to take action, can threaten others when they are taking action, can defeat the enemies whenever they launch an attack against them and defend their own states when there is foreign invasion. Sovereigns of big states wish to put the whole world under their control and those of small states wish to establish one of the most formidable powers. However, they are not intended to win over their people. And as a result, troops of the small states are defeated and their territories are ceded, and sovereigns of the big states are toppled and killed and their states are ruined. So, it is always necessary to win over the people. That is the most important thing of the world.

It is said that the best way to win over the people is to provide them with benefits. And the best way to provide benefits to them is to influence them with the right policies.

【原文】

者，田畴垦而国邑实，朝廷闲而官府治，公法行而私曲止，仓廩实而囹圄空，贤人进而奸民退。其君子，上中正而下谄谀；其士民，贵武勇而贱得利；其庶人，好耕农而恶饮食，于是财用足而食饮薪菜饶。是故上必宽裕而有解舍，下必听从而不疾怨，上下和同而有礼义，故处安而动威，战胜而守固，是以一战而正诸侯。不能为政者，田畴荒而国邑虚，朝廷凶而官府乱，公法废而私曲行，仓廩虚而囹圄实，贤人退而奸民进。其君

【今译】

(他们的国家)土地开垦，城邑殷实，朝廷安闲，官府的事务井然有序，公法通行，邪道废止，仓库有充足的储备，监狱空无犯人，贤人得到任用，奸臣被辞退。社会上层人士崇尚公正而鄙视阿谀之风；士人重视勇武而鄙薄财利；平民专注于农事而厌恶吃喝，所以财用宽裕而且有足够的粮食、蔬菜和柴草。这样一来，君主必定宽厚，会减免人民的负担；人民必定会服从而不怨恨君主，君臣上下协调而有礼仪，这样，国家平安无事，人民就会生活安定，举事就会富有威力，有战事就会取胜，国防就会巩固，从而能一战而征服诸侯。不善于为政的君主，(他们的国家)田地荒芜，城邑空虚，朝廷杂事纷纭，官府秩序混乱，公法废弃，邪道风行，仓库空虚，监狱人满为患，贤人罢退，奸臣得到重用。社会上层人士阿谀



So, in a state where the sovereign is good at governing, all the wastelands are reclaimed, cities are wealthy, the sovereign himself is disengaged in the court, all levels of governments are well organized, public regulations are complied with, conducts out of selfishness are stopped, granaries are full, prisons are empty, sensible people are used and wicked ones are put in disuse. Honorable and powerful people of the state attach much importance to uprightness and belittle flattering. Intellectuals attach importance to prowess and pay no attention to advantages. Ordinary people focus on farming and show no interest in regaling themselves on delicious food. So that there will be enough money for all kinds of expenditure, a lot of grain, vegetable and firewood. As a result, the sovereign will be affluent and clement and therefore relieve the burdens imposed upon his people, and subjects will become obedient and not hostile against the regime. Thus, both the inferiors and the superiors can be of one mind and behave courteously, so that they can live in peace when they are not intended to take action and become formidable; when they act, they can win any attack they launch and safeguard their own territory. Therefore they can manage to rectify all other states by one combat. In a state where the sovereign is not capable of governing, all fields lie waste, cities are destitute, the court is full of problems, all levels of governments are in chaos, public regulations are put in disuse, conducts out of selfishness are prevailing, granaries are empty, prisons are full of prisoners, sensible people are not used and wicked ones are holding powerful

【原文】

子，上谄谀而下中正；其士民，贵得利而贱武勇；其庶人，好饮食而恶耕农，于是财用匮而食饮薪菜乏。上弥残苟而无解舍，下愈覆鸷而不听从，上下交引而不和同，故处不安而动不威，战不胜而守不固。是以小者兵挫而地削，大者身死而国亡。故以此观之，则政不可不慎也。

德有六兴，义有七体，礼有八经，法有五务，权有三度。所谓六兴者何？曰：辟田畴，制坛宅，修树艺，劝士民，勉稼穡，修墙屋，此谓厚其生。

【今译】

成风而鄙视公正；士人注重财利而轻视勇武；平民喜好吃喝而厌恶耕作。于是财用不足，粮食、蔬菜、柴草等物品严重缺乏。这样一来，君主必定残暴苛刻而不减免人民的负担，人民必定固执凶顽而不肯服从，君臣上下互相争利而不协调，所以，国家动荡多事，人民生活也不会安定，举事也会没有威力，战争不胜而防守不固。这样一来，小国会兵败而且土地被削减，大国的君主身死而国家灭亡。由此看来，君主必须谨慎对待这些问题。

德有“六兴”，义有“七体”，礼有“八经”，法有“五务”，权有“三度”。什么叫“六兴”？答案是：开辟田地，建立住宅，讲求园艺，劝勉士民，鼓



positions. Powerful people of the state attach much importance to flattering and belittle uprightness. Intellectuals attach importance to taking advantages to benefit themselves and pay no attention to prowess. Ordinary people focus on regaling themselves on delicious food and show no interest in farming. So, the state is short of money for all kinds of expenditure and lacking in grain, vegetable and firewood. As a result, the sovereign will become inclement. Accordingly, heavy burdens will be imposed upon the people without exception, and subjects will become atrocious and disobedient. Therefore, the inferiors and the superiors will fight each other for private interests and the harmonious relations between them will be broken, so that they cannot live in peace when they are not intended to take action, and no one can be threatened; when they act, they cannot win any attack they launch, nor can they manage to safeguard their own territory. So, their troops will be defeated and the territory will be ceded if the state is small and weak, and the sovereign will be toppled and the territory will be ruined if the state is big. Hence, from this point of view, sovereigns should all pay attention to these things.

The principle of benevolence has six Xing; the principle of righteousness has seven Ti; the rules of propriety has eight Jing; the law has five Wu; and the authority of the throne has three Du. What are the so-called six Xing? The answer goes as follows; Some measures, such as reclaiming wastelands, erecting residential buildings, studying horticulture, encouraging intellectuals and the people to focus on farming,

【原文】

发伏利，输滞积，修道途，便关市，慎将宿，此谓输之以财。导水潦，利陂沟，决潘渚，溃泥滞，通郁闭，慎津梁，此谓遗之以利。薄征敛，轻征赋，弛刑罚，赦罪戾，宥小过，此谓宽其政。养长老，慈幼孤，恤鳏寡，问疾病，吊祸丧，此谓匡其急。衣冻寒，食饥渴，匡贫窶，振罢露，资乏绝，此谓振其穷。凡此六者，德之兴也。六者既布，则民之所欲，无不得矣。夫民必得其所欲，然后听上；听上，然后政可善为也。故曰：德不可不兴也。

【今译】

励耕作，修缮房屋，这叫改善人民生活条件。开发潜在的财源，疏通积滞的物产，修筑道路，促进贸易，注意送往迎来，这叫做给人们输送财利。疏浚积水，疏通沟渠，挖通回流浅滩，清除淤滞的泥沙，疏导堵塞的河道，修缮渡口桥梁，这叫为人民提供便利。轻征薄赋，宽减刑罚，赦免罪犯，宽宥小过，这叫实施宽大政策。敬养老人，善待幼孤，抚恤鳏寡，关心疾病，吊慰祸丧，这叫解救人民危急。给寒冷的人衣服，给饥渴的人饮食，救助贫困简陋，赈济破败人家，资助赤贫，这叫解救穷困。这六个方面的措施都旨在推行德政。这六项能够实行，人民的所有要求就会得到满足了。只有人们的欲望得到满足，然后他们才能够听从君上；人民听从君上，然后政事才能处理好。所以说，必须要实行德政。



maintaining and repairing houses and walls, are taken to improve the living conditions of the people; some measures, such as exploiting latent financial resources, circulating overstocked commodities, repairing roads and paths, facilitating commerce and treating guests with hospitality, are taken to provide interests to the people; some measures, such as dredging plashes, strengthening conduits, digging shoals of backwaters, removing silt and maintaining bridges, are taken to provide facilitation to the people; some measures, such as relieving the burdens of the people, reducing taxes, not using severe penalties, absolving the guilty and pardoning the peccadilloes, are taken to make clement policies; some measures, such as supporting old people, loving the young and orphans, taking care of widowers and widows, comforting the sick and condoling those who have lost their beloved ones, are taken to deal with the emergencies of the people; some measures, such as providing clothes to those who are poor and suffer from cold, giving food and drink to those who are suffering from hunger and thirst, supporting destitute people, aiding insolvent families and subsidizing those who are in the red, are taken to support the poor. All these six policies are aimed at popularizing the virtues of a sovereign. After these six policies are taken, all wishes of the people will be fulfilled. If only all the wishes of the common people are fulfilled, they can become obedient to the sovereign. If they are obedient to the sovereign, government affairs can be handled correctly. So, it is said that benevolent policies must be taken at any rate.

【原文】

曰：民知德矣，而未知义，然后明行以导之义。义有七体。七体者何？曰：孝悌慈惠，以养亲戚；恭敬忠信，以事君上；中正比宜，以行礼节；整齐撙拙，以辟刑僇，纤啬省用，以备饥馑；敦悫纯固，以备祸乱；和协辑睦，以备寇戎。凡此七者，义之体也。夫民必知义然后中正，中正然后和调，和调乃能处安，处安然后动威，动威乃可以战胜而守固。故曰：义不可不行也。

曰：民知义矣，而未知礼，然后饰八经以导之礼。所谓八经者何？

【今译】

我们说：人民已经知道了“德”，但未必懂得“义”，然后君主就应该以身作则来教民行义。“义”有“七体”。什么叫“七体”？答案是：孝悌慈惠地奉养父母和亲戚，恭敬忠信地侍奉君上，公正友爱以推行礼节，端庄克己以避免犯罪，节约俭省以防备饥荒，敦厚朴实以避免祸乱，和睦协调以防备敌寇。这七个方面，都是义的具体体现。人民必须懂得义，然后才能中正；中正，然后才能和睦团结；和睦团结，然后才能生活安定；生活安定，然后行事才有威信；行事有威信，然后才可以使战争胜利、防务巩固。所以说，必须要推行“义”。

我们说：人民已经知道了“义”，但未必懂得“礼”，然后君主就应该整顿“八经”以教民行礼。什么是“八经”？答案是：上与下都遵守礼仪，



It is said that the people have known the principle of benevolence, however, they have not mastered the principle of righteousness yet. So the sovereign should edify his people with the principle of righteousness by setting himself an example to them. The principle of righteousness has seven Ti. What are the seven Ti? Seven Ti means: to treat parents and relatives with kindness and filial piety; to serve the sovereign with reverence, and be honest and loyal to him; to popularize the rules of propriety by acting according to the rules of integrity and fraternity; to avoid punishments by restraining oneself and behaving decently; to get prepared for famine by pinching and scraping; to evade trouble and disasters by acting guilelessly and sincerely; to get ready for invasions by harmonizing the relationship among people. These seven measures are embodiment of the principle of righteousness. The common people can become upright and decent if only they have known the principle of righteousness. If they are upright and decent, they can be united. If they are united, they can live in peace and harmony. If they can live in peace and harmony, they can become formidable when they are taking action. If they are formidable when they are taking action, they can win any attack they launch and safeguard their own territory from any invasion. So, it is said that the principle of righteousness must be complied with.

It is said that the people have known the principle of righteousness, however, they have not known the rules of propriety yet. So the sovereign should rectify the eight Jing to show people the rules of propriety. And what are the eight

【原文】

曰：上下有义，贵贱有分，长幼有等，贫富有度。凡此八者，礼之经也。故上下无义则乱，贵贱无分则争，长幼无等则倍，贫富无度则失。上下乱，贵贱争，长幼倍，贫富失，而国不乱者，未之尝闻也。是故圣王飭此八礼以导其民。八者各得其义，则为人君者中正而无私，为人臣者忠信而不党，为人父者慈惠以教，为人子者孝悌以肃，为人兄者宽裕以诲，为人弟者比顺以敬，为人夫者敦懃以固，为人妻者劝勉以贞。夫然，则下

【今译】

贵与贱都遵守本分，长与幼都遵守次序，贫与富都遵守既定的准则。这是礼的重要的八个方面。所以，上下之间没有礼仪就会出现混乱，贵贱之间没有分别就会出现纷争，长幼之间没有等次就会出现叛离，贫富之间没有准则就会失去节制。上下混乱，贵贱纷争，长幼叛离，贫富失节，而国家还不陷于大乱，是没有听说过的。因此，圣明君主总是整顿“八礼”来教导人民。如果八个方面都各得所宜，君主就会公正而没有私心，臣子们就会忠信而不结党，父母就会用教诲实现他们对子女的慈惠，子女就会用严肃认真实现对父母的孝悌，兄长就会用教诲实现对弟妹的宽厚，幼弟就会用恭敬实现他们对兄长的和顺，丈夫就会用专一实现其敦厚，妻子就会用贞节自行劝勉。这样，下级就不会背叛上级，臣



Jing? Eight Jing refer to the order between the superiors and the inferiors, the difference between the powerful and the powerless, the grade between the old and the young, and the criterion between the poor and the rich. And these eight factors are Jing of the rules of propriety. So, if there is no order between the superiors and the inferiors, it will lead to chaos. If there is no difference between the powerful and the powerless, it will lead to conflicts. If there is no grade between the old and the young, it will lead to treachery. And if there is no criterion between the poor and the rich, it will lead to missteps. Given that the order between the superiors and the inferiors was disarranged, the powerful and the powerless were competing against each other, both the old and the young were engaged in treachery and both the poor and the rich had made no missteps, and yet the state was not in chaos—there has been no such precedent so far. Hence, sage sovereigns will rectify these eight factors to edify their people. If all these eight factors can be handled correctly, sovereigns will be upright and disinterested, officials will be loyal and not engaged in building up cliques, fathers will educate their children to actualize their kindness and benevolence, children will treat their parents with respect to actualize filial piety, older brothers will instruct their younger brothers to actualize their clemency, younger brothers will treat their elder brothers with reverence to actualize their obedience, husbands will establish their families under the guidelines of honesty and sincerity, and wives will encourage themselves with the rule of chastity. And if this is the case,

【原文】

不倍上，臣不杀君，贱不逾贵，少不陵长，远不间亲，新不间旧，小不加大，淫不破义。凡此八者，礼之经也。夫人必知礼然后恭敬，恭敬然后尊让，尊让然后少长贵贱不相逾越，少长贵贱不相逾越，故乱不生而患不作。故曰：礼不可不谨也。

曰：民知礼矣，而未知务，然后布法以任力。任力有五务。五务者何？曰：君择臣而任官，大夫任官辩事，官长任事守职，士修身功材，庶

【今译】

子就不会谋杀君主，卑贱者就不会凌驾于尊贵者之上，年少的就不会欺负年长的，关系疏远的就不会离间亲近的人，新识就不会离间故交，职权小的就不会逾越职权大的，淫欲就不会破坏正义。这八项是礼最重要的内容。所以，人必须懂得礼，然后才能恭敬；恭敬，然后才能尊让；尊让，然后才能做到少长贵贱不相逾越；少长贵贱不相逾越，然后乱事就不会滋生、祸患也不会发作。所以说，必须要重视“礼”。

我们说：人民已经知道了“礼”，但未必懂得“务”，然后君主就该依法安排人力。安排人力有“五务”。什么是“五务”？答案是：君主应该选择合适的人并且任用他们做高官，高官应该负责任免其他官吏并协助君主处理政事，其他官吏应该负责具体事宜并恪守职责，士人应该修养自己的德行并陶冶自己的才艺，平民应该致力于农事。君主能够选



inferiors will not betray their superiors, officials will not murder their sovereigns, the powerless will not overstep the powerful, the young will not go against the old, the distant will not estrange the close, newly consorted friends will not estrange old ones, the small will not overtop the big, and the principle of righteousness will not be destroyed by lusts. All these eight factors are Jing of the rules of propriety. As for human beings, they can become deferential if only they have known the rules of propriety. When they are deferential, they can treat others with esteem. When they treat others with esteem, the young will not override the elder, and the powerless will not override the powerful. If the young do not override the elder and the powerless do not override the powerful, there will be no trouble or disaster. So, it is said that the rules of propriety must be complied with scrupulously.

It is said that the people have known the rules of propriety, however, they have not known what kind of tasks they should take yet. So the sovereign should assign suitable tasks to them and use them according to law. Regarding assigning tasks to them, there are five Wu. What are the five Wu? Five Wu means that the sovereign should select the right persons and appoint them to high ranks, high-ranking court officials should help the sovereign to appoint all other officials and handle government affairs, all other officials should perform their tasks and fulfill their duties assiduously, intellectuals should focus on cultivating their minds and improving their talents, and common people should be

【原文】

人耕农树艺。君择臣而任官，则事不烦乱；大夫任官辩事，则举措时；官长任事守职，则动作和；士修身功材，则贤良发；庶人耕农树艺，则财用足。故曰：凡此五者，力之务也。夫民必知务，然后心一，心一然后意专，心一而意专，然后功足观也。故曰：力不可不务也。

曰：民知务矣，而未知权，然后考三度以动之。所谓三度者何？曰：上度之天祥，下度之地宜，中度之人顺，此所谓三度。故曰：天时不祥，

【今译】

择合适的人并且任用他们做高官，政事就不紊乱；高官能够任免其他官吏并协助君主处理政事，各种举措就可以及时；其他官员能够负责具体事宜并恪守职责，他们的行动就能够协调；士人能够修养自己的德行并陶冶自己的才艺，贤良人才就可以出现；平民能够致力于农事，国家的财用就会充足。所以说：这五方面，就是使人力各有专务。人民必须先认识这些专务，然后才能思想统一；思想统一，然后才能专注于他们的事业；思想统一、专注于自己的事业，然后才可以成就功业。所以说：安排人力必须有所专务。

我们说：人民已经知道了务，还未必懂得“权”，然后君主应该考究“三度”来调动人民。什么是“三度”？答案是：上考察天时，下考察地利，中考察人和，这就是所谓的三度。所以说：如果天时不祥，就会有水



concentrated on farming. If the sovereign selects right persons and appoint them to high ranks, government affairs will not be disarranged. If high-ranking court officials help the sovereign to appoint other officials and handle government affairs, then all actions can be taken on time. If all other officials perform their tasks and fulfill their duties assiduously, then they can act concretedly. If intellectuals focus on cultivating their minds and improving their talents, sensible and talented people will be discovered. And if common people are concentrated on farming, there will be enough money for all kinds of expenditure. So, it is said that all these five factors are Wu in assigning tasks to appropriate persons. As for common people, they can only be of one mind after they have known their tasks clearly. If they are of one mind, they can focus on their undertakings concretedly. If they are both of one mind and can focus on their undertakings concretedly, then they can manage to accomplish achievements. So, it is said that the strength of the people should never be put in disuse.

It is said that the people have known their tasks, however, they have not known how to weigh the importance of things yet. So the sovereign should examine the three Du to mobilize them. And what are the three Du? Three Du means to examine opportunities provided by Heaven from above, to examine favorable geographical conditions provided by Earth from below, and to examine the support of the people in the middle. These are the three Du. So, it is said that if Heaven does not provide auspicious opportunities,

【原文】

则有水旱；地道不宜，则有饥馑；人道不顺，则有祸乱。此三者之来也，政召之。曰：审时以举事，以事动民，以民动国，以国动天下。天下动，然后功名可成也。故民必知权，然后举错得；举错得则民和辑，民和辑则功名立矣。故曰：权不可不度也。

五经既布，然后逐奸民，诘诈伪，屏谗慝，而毋听淫辞，毋作淫巧。若民有淫行邪性，树为淫辞，作为淫巧，以上谄君而下惑百姓，移国动众，以害民务者，其刑死流。故曰：凡人君之所以内失百姓，外失诸侯，

【今译】

旱灾害；地道不宜，就会有饥荒；人道不和，就会有祸患。这三种灾难出现，都是由不合理的政策导致的。所以说：举办大事要审度时机，兴举事业来发动人民，用人民发动国力，用一国发动天下。天下动员起来了，然后就可以功业有成。所以，人民必须懂得权衡轻重，然后才能举措得当；举措得当，人民就会和睦；人民和睦，功业就会建立。所以说必须要懂得权衡轻重。

五项纲领性措施一经推广，然后就要驱逐奸邪，查究伪诈，屏除谗邪，戒除淫词、邪行，禁止淫奢物品的生产。对于那些有淫行邪性、传播淫乱之词、制造淫奢物品以取悦君主、惑乱百姓、动摇国家、煽动民众来侵扰人民正业的人，要处以死刑或流刑。所以说，假设君主在国内失去百姓的支持、在国外失去诸侯的援助，军队被挫败，国土被削割，名声卑



there will be drought and flood. If Earth does not provide favorable geographical conditions, there will be famine. If the support of the people cannot be won, there will be trouble and disaster. And all these three kinds of catastrophes are caused by policies taken by the state. So examine the opportunities and take action at the right time; mobilize the people with action taken by the regime; affect the whole state with the support of the people; and affect the whole world with the support of one state. If the whole world is affected effectively, then both outstanding achievements and high reputation can be obtained. So, for the common people, they can only act correctly after they have known how to weigh the importance of things. If they can act correctly, then they can live in harmony. If they can live in harmony, then achievements and fame can be gained. So, it is necessary to weigh the importance of things scrupulously.

After all these five principles are publicized, then take action to ban wicked people, make investigations into the cases of deceits, eliminate slanderers and forbid the people to listen to excessive expressions or produce extravagant commodities. When there are some people being addicted to libido, setting forth excessive expressions, making extravagant commodities to cater to the sovereign, tempting the common people, imposing bad influence upon the nation and the masses and interfering the undertakings of the people, they should be either sentenced to death or sent into exile. So, it is said that given that there were sovereigns who had lost the support both of the people at home and of the

【原文】

兵挫而地削，名卑而国亏，社稷灭覆，身体危殆，非生于谄淫者，未之尝闻也。何以知其然也？曰：淫声谄耳，淫观谄目。耳目之所好谄心，心之所好伤民。民伤而身不危者，未之尝闻也。曰：实圯虚，垦田畴，修墙屋，则国家富；节饮食，撙衣服，则财用足；举贤良，务功劳，布德惠，则贤人进；逐奸人，诘诈伪，去谗慝，则奸人止；备饥谨，救灾害，振罢露，则国家定。

明王之务，在于强本事，去无用，然后民可使富；论贤人，用有能，而

【今译】

劣，国家受害，社稷覆灭并且危及自身，却不是由于沉溺于淫乱而引起的，这种事是从来没有听说过的。为什么这样说呢？答案是：淫乱的声音悦耳，淫乱的观赏悦目。耳目喜好的东西悦心。放任内心所好，就会伤害人民。假设伤害了人民而君主自身不出现危亡，这种事是从来没有听说过的。所以说：移民垦荒，开垦农田，修筑房屋，国家就能富裕；节约饮食，节用衣服，财用就会充足；推举贤良，注重功绩，广施德惠，贤人就能得到进用；驱逐奸人，查究伪诈，排除谗邪之徒，奸人就会销声匿迹；防备饥荒，救助灾害，赈济破败人家，国家就会安定。

英明君主的当务之急是加强农业，废除无用之物的生产，然后人民才可以富裕；选拔贤才，任用有能力的人，人民就可以得到治理；减轻赋



alliances abroad, whose troops had been defeated and territories ceded, whose reputations had been hurt, whose states had been damaged and people's lives threatened as well, and yet these had not been caused by their addictions to lust and pleasure—there has been no such precedent so far. How could I know that? The answer is: licentious tunes can please the ear and licentious pictures can please the eye. Things enjoyed both by the ear and the eye can please the heart. And pleasure enjoyed by the heart will impose damages to the body. Given that the people were hurt, and yet the safety of the sovereign were not threatened—there has been no such precedent so far. It is said that when wastelands are reclaimed, fields are cultivated, and houses and walls are maintained and repaired, the state must be wealthy. When people are moderate with their food and drink and economical with their clothes, they will have enough money for all kinds of expenditure. When preeminent people are recommended, enough importance is attached to achievements and benefits are provided, sensible and talented people will be used at the government. When wicked people are banned and slanderers are got rid of, evil people can be confined. When enough grain is stored in case there might be famines, people who have suffered from all kinds of disasters are rescued and the poor are helped, the state will be in peace.

A sage sovereign will take action to strengthen agriculture and forbid producing useless things, so that the common people can be enriched. When sensible people are selected and the talented are used, the common people can be

【原文】

民可使治；薄税敛，毋苛于民，待以忠爱，而民可使亲。三者霸王之事也。事有本，而仁义其要也。今工以巧矣，而民不足于备用者，其悦在玩好；农以劳矣，而天下饥者，其悦在珍怪；女以巧矣，而天下寒者，其悦在文绣。是故博带梨，大袂列，文绣染，刻镂削，雕琢平，关几而不征，市鄙而不税。古之良工，不劳其知巧以为玩好。是故无用之物，守法者不生。

【今译】

税，对人民不过于苛求，并能真心爱护人民，就可以使人民亲附。这三项都是成就王、霸之业的君主的头等大事。事物都有最根本之处，而仁义是关键中的关键。当今之时，工匠已经够灵巧了，然而人民需用的物品还得不到满足，就是因为君主过于喜欢玩乐；农民已经够劳苦了，然而天下人还在忍受饥饿，就是因为君主过于喜欢珍奇的食物；妇女已经够手巧了，然而天下人却还在因为缺衣少穿而忍受寒冷，就是因为君主过于喜欢华丽的服饰。所以，这就有必要把宽大的衣带裁得窄小，把肥大的袖子变得窄瘦，把华丽的织物染成单色，把镂刻的图案削掉，把雕琢的花纹磨平。设立关卡稽查而不征收关税，市场旨在存放货物而不收取税费。古代的优良工匠，不运用他的智巧来生产玩好之物。所以，守法者从不生产无用的物品。





well organized. When tax is reduced and the common people are treated with care and love instead of with inclemency, the sovereign can endear himself to them. For a sovereign who is able to unify the whole world or at least establish one of the most formidable powers, these three items should be taken. All things have their essentials, and benevolence and righteousness should be the most crucial ones among them. Given that craftsmen are dexterous, and yet the people are still short of utensils, that happens while the sovereign is addicted to extremely decorated luxuries. Given that farmers work assiduously, and yet people all over the world are still hungry, that happens while the sovereign is addicted to freakish diet. Given that female workers are skilful, and yet people all over the world still suffer from cold because of not having enough garments, that happens while the sovereign is addicted to beautiful clothes with extravagant patterns and ornaments. Hence, it is necessary to change big broad belts into small ones and extremely sloppy sleeves into succinct ones, dye fabrics with beautiful patterns and decorations in one colour, remove decorative figures on utensils and erase beautiful patterns on things. Set up toll-gates to check the circulation of commodities but do not collect tariffs. Store goods on the markets but do not levy tax. Outstanding craftsmen in ancient times would not use their skills to make extremely decorated luxuries. So, people sticking to the law will not produce useless things.

圖書館
PDF

宙合第十一

【原文】

左操五音，右执五味。怀绳与准钩，多备规轴，减溜大成，是唯时德之节。春采生，秋采蓂，夏处阴，冬处阳，大贤之德长。明乃哲，哲乃明，奋乃苓，明哲乃大行。毒而无怒，怨而无言，欲而无谋。大揆度仪，若觉卧，若晦明，若敖之在尧也。毋访于佞，毋蓄于谄，毋育于凶，毋监于谗。

【今译】

左手拿五音，右手拿五味。拿着准绳、秤杆和钩，做成很多成轴，使得各个部分与整体都得到完全发展，并且把时机与美德结合起来。春天采集时令蔬菜，秋天采集瓜果，夏天到阴凉的地方，冬天去温暖朝阳的地方，贤德的人的品行会影响很多后来人。明者必哲，哲人必明，物极必反，明哲的人可以实现任何目标。不要心怀怨毒，不要把内心的怨恨形于颜色，如果谋划什么事情，不要泄露自己的计划。认真地自我反省，好比睡觉时还睁着眼睛，好比在黑夜中也能辨别事物，好比你自己就是侍奉在尧身边的教。不要拜访奸邪的人，不要与谗人为伍，不要纵容坏人，不要听信谣言。君主和高官为人不正，国家即便广大也会沦为



11. The Coverall

Hold the five notes in the left hand and the five kinds of savour in the right hand. Use the carpenter's line marker, the yardstick and the *gou* (it could be the name of a tool in ancient China) to prepare many bearings to make both the components and the whole develop fully and unite opportunities with virtues. Collect vegetable during spring; collect melons and other fruits during autumn; stay in the shadow during summer, and in the sun during winter. The virtues of extremely sensible and wise people can influence forthcoming generations for a long time. Wise people are sage, and sage people are wise. Things reaching the extreme of their courses of development will start to fall. People who are both wise and sage can reach whatever goals they set up for themselves. Do not bear grudge against something or somebody. Do not express yourself directly even though you might bear a grudge against something or somebody. Do not divulge your plans when you think of doing something. Examine yourself critically and scrupulously as if you were sleeping with your eyes open, as if you were capable of discerning things in the dark, and as if you were Ao and Yao's servant. Do not pay visits to the wicked. Do not support toadies. Do not stick up for atrocious people. Do not believe slanderers. If a sovereign and high-ranking court officials are not upright, their state will be ruined and become barren even though they might have a vast territory. Do not

【原文】

不正，广其荒。不用其区。鸟飞准绳。讵充末衡，易政利民。毋犯其凶，毋迹其求，而远其忧。高为其居，危颠莫之救。可浅可深，可浮可沈，可曲可直，可言可默；天不一时，地不一利，人不一事。可正而视，定而履，深而迹。夫天地一险一易，若鼓之有槌，撞挡则击。天地，万物之橐，宙合有橐天地。

左操五音，右执五味，此言君臣之分也。君出令佚，故立于左；臣任力劳，故立于右。夫五音不同声而能调，此言君之所出令无妄也，而无

【今译】

废墟。不要使源泉枯竭。连鸟儿都知道直路飞行，“讵充”和“末衡”是指政府实行的德政和为人民谋取的利益。不要表现得很凶恶，不要沉溺于自己身边喜好的东西而把忧愁烦恼束之高阁。君主过于高傲，没有人会援救他，哪怕他的朝廷正面临着被颠覆的危险。要能深能浅，能浮能沉，能屈能伸，该说的时候就说，该沉默的时候就沉默。上天不只提供一个机会，大地不只出产一种资源，人类也不止只有一个任务。要正面地面对形势，要稳健地走自己的路，要扎实做好自己的本职工作。天地之间的事物总是有险有易，就像鼓和鼓槌，鼓槌敲打鼓上，就会咚咚作响。天地囊括万物，宙合囊括天地。

“左操五音，右执五味”，是指君臣各自应该恪守的本分。君主是高高在上、发号施令的，所以是安逸的，应该居于左边；臣子是在下边出力的，所以是劳顿的，应该居于右边。五音的声调虽然不同，但是可以协



let headsprings dry up. Xiong Chong and Mo Heng refer to the benevolent policies taken by a regime and the benefits provided to the common people. Do not act fiercely. Do not addict to whatever around you and leave problems in oblivion. If a sovereign poses himself to an overly high position, no one will go to rescue him when he is in danger of being toppled from the regime. Make sure that you can both remain deep and shallow, both sink and float, and you can become both tortuous and straight, both talkative and silent. Heaven does not provide only one opportunity; Earth does not produce only one kind of natural resource; and human beings do not have only one kind of undertaking. Face a situation directly. Follow a right track steadily. Focus on your duty and perform it assiduously. Regarding things existing between Heaven and Earth, something easy is always accompanied by something difficult. That is somewhat like the relationship between the drum and the drumstick. Sound can be generated only if the drum is struck with the drumstick. Heaven and Earth serve as a bag covering tens of thousands of things of the world. And the coverall is a bag covering Heaven and Earth.

Hold the five notes in the left hand and the five kinds of savour in the right hand. It refers to the order between a sovereign and his court officials. A sovereign is the one who gives orders, so he is leisure. Accordingly, he should stay on the left side. Court officials are those who should work, so they are hardworking. Accordingly, they should stay on the right side. And though the five notes are different from one

【原文】

所不顺，顺而令行政成。五味不同物而能和，此言臣之所任力无妄也，而无所不得，得而力务财多。故君出令，正其国而无齐其欲，一其爱而无独与是；王施而无私，则海内来宾矣。臣任力，同其忠而无争其利，不失其事而无有其名；分敬而无妒，则夫妇和勉矣。君失音则风律必流，流则乱败。臣离味则百姓不养，百姓不养则众散亡。君臣各能其分则

【今译】

调，这是指君主发号施令没有离开法则，因而号令没有不合适的，所以会通行无阻，政事也就会取得成就。五味虽然各不相同，但是可以调和，这是指臣子们办事出力而且正确，因而他们有所求就会有所得，所以他们会尽心尽力恪守各自的职责，国家的财力就会增强。所以，如果君主发号施令专门为了正国而不是满足自己的私欲，能够与民同爱而并非独行其是，能够施行德政而没有私心，四海之内的人民都会归服。如果臣子们为国尽力，同尽忠心而不争夺私利，恪守本职而不猎取虚名，勤勉敬业而无所忌妒，普天之下的男女都能和谐共勉。君主对五音失去控制，国家教化的成果必然流失；流失，国家就会陷入混乱失败。臣子们行事失去五味的准则，百姓将无以为生；百姓无以为生，就会离散



another, they can be harmonized and played together. That means the orders issued by a sovereign should not be wrong and therefore they will never be unsuitable, so that they can be carried out and as a result, government affairs can result in success. Though the five kinds of savour are various, they can be mixed together to concoct delicious flavours. That means officials should use their strength and energy correctly. Thus they can get whatever they wish and focus on their concrete duties, so that a huge quantity of wealth can be produced. Hence, a sovereign should issue orders to rectify his state instead of fulfilling his private wishes, to cherish things cherished by the people instead of doing whatever he wants to do according to his own will. If the sovereign takes benevolent policies and does not act out of selfishness, then people all over the world will be drawn to him and submitted to his authority. If court officials devote their strength and energy to the state, are of one mind in serving the sovereign loyally, do not compete with each other for advantages, perform their duties with the sense of responsibility, do not long for inflated reputation, treat others with respect and are not jealous toward each other, then all husbands and wives will live in peace and harmony. If the sovereign loses control over the five kinds of notes, tunes of the nation will outflow to other states, and that will lead to chaos and complete failure. If court officials are not in accordance with the five kinds of savor, the people will not be able to support themselves. And if the people cannot manage to survive in their state, they will disperse and escape to other states. If

【原文】

国宁矣，故名之曰不德。

怀绳与准钩，多备规轴，减溜大成，是唯时德之节。夫绳，扶拨以为正；准，坏险以为平；钩，入枉而出直。此言圣君贤佐之制举也。博而不失，因以备能而无遗。国犹是国也，民犹是民也，桀纣以乱亡，汤武以治昌。章道以教，明法以期，民之兴善也如化，汤武之功是也。多备规轴者，成轴也。夫成轴之多也，其处大也不窳，其入小也不塞，犹迹求履之宪也，夫焉有不适。善适，善备也，仙也，是以无乏。故谕教者取辟焉。

【今译】

逃亡。君臣各自胜任其本职，国家就会安宁。所以，这被称为大德。

“怀绳与准钩，多备规轴，减溜大成，是唯时德之节。”绳，可以斧正偏斜的东西；准，可以把凹凸不平的东西整平；钩，可以把弯曲的东西变成平直。这是指圣君贤相对法度的运用。法度详尽而无所遗失，因而它的功能就会完备无缺。国家还是那个国家，人民还是那些人民，桀和纣因为乱而败亡，汤与武因为治而兴盛。彰明治国之道来教育人民，申明治国之法来影响人民，使人民从善如流，这就是汤与武的功绩。所谓“多备规轴”，是指“成轴”。成轴品种繁多，把它们安放在大的物体中，物体不会松动，安放在小的物体中，物体不会堵塞，如同榫子安放在合适的鞋子里，怎么能够不合适呢？合适，是因为它们自身非常完备，可



both the sovereign and officials can perform their duties well, the state will be in peace. So, that is addressed as the most valuable virtue.

Use the carpenter's line marker, the yardstick and the *gou* to prepare many bearings to make both the components and the whole develop fully and unite opportunities with virtues. The carpenter's line marker can rectify skew things; the yardstick can make concavo-convex things even; and the *zhou* can level off curving things. That is just like the law system established by sage sovereigns and their preeminent assistants. If the law is coverall and without any mistake, it can be applied to all cases and nothing can be missed if this is the case. The country remains the same and the people remain the same too; Jie and Zhou lost both their country and their people because of the severe chaos of the nation when they were in power, but Tang and Wu led their people to accomplish great prosperity because of the great order under their supervision. Popularizing the ways of governing the nation to edify the people and clarifying the law system to affect them, thus they would accept good advice. That was the outstanding achievements of Tang and Wu. Regarding preparing many axles, it refers to the bearings. Prepare a lot of bearings, so that when they are instaled in some big things, these things will not become loose; and when they are instaled in some small things, these things will not become jammed; and therefore, these bearings can match things they instaled exactly just like suitable shoes last matching right shoes. How could there be any discrepancies? They are

【原文】

天涓阳，无计量；地化生，无泮崖。所谓是而无非，非而无是，是非有，必交来。苟信是，以有不可先规之，必有不可识虑之。然将卒而不戒。故圣人博闻多见，畜道以待物，物至而对形，曲均存矣。减，尽也；溜，发也。言偏环毕，莫不备得。故曰减溜大成。成功之术，必有巨籒，必周于德，审于时。时德之遇，事之会也，若合符然。故曰：是唯时德之节。

【今译】

以挑选着使用，而不至于缺乏。于是，主持教化的人就可以得到借鉴。上天养育万物，多得无法计量；大地造化万物，多得无边无际。所谓对的就不是错的，错的就不是对的，但是非对错又是共存的。如果确认某一事物是正确的，那是因为早有一个错误事物被确定下来了，正确的东西才可以通过这个错误的事物被识别出来。然而这些过程，都是仓促到来的，人们通常没有准备。所以，圣人总是致力于博闻强识，积累规律性的知识、原则以等待新生事物的到来。新事物一经出现，他们就与自己积累的知识经验相对照，错误与正确就判别出来了。“减”的意思是完全，“溜”的意思是发展，这里是指局部与整体全面完善，事情万无一失。所以说：使局部与整体完全发展而达到完备无缺。成功的方法一定有规律可循。必须极力修德，审断时机，做到时机与德望结合，便具备了成功的机会，就像符契的相合一样，所以说要把时机与德行完美地结合起来。



suitable because they are well prepared, and the right one can always be found for the right thing. In this way, there will be no deficiency. So, people in charge of moral education can be enlightened by it. Uncountable things have been fostered by Heaven and myriad things have been created by Earth. Hence, right things are not wrong, and wrong things are not right. However, both right things and wrong things are in coexistence. If something is considered to be right, something wrong must have been recognized previously so that the right things can be distinguished from it. Nevertheless, all these things take place all of a sudden and usually people are not prepared for them. Hence, sages will enrich their knowledge and learn as much as possible from Tao, so that they can react to things when they come into being. Thus, when something new comes, they will recognize it according to the knowledge they accumulated. In this way they can always tell the right from the wrong. “Jian” refers to the whole. “Liu” refers to the course of development. It means that both the components and the whole can develop fully, so that nothing will be missed. So, it is said, “Make both the components and the whole develop fully.” There are some fixed causes leading to success. One must cultivate one’s virtue scrupulously and grasp opportunities firmly. If both the virtue and opportunities can be combined together, the chance for success will not be missed, just like there is no discrepancy when the two parts of a tally are put together. So, it is said, “Unite virtues with opportunities”.

【原文】

春采生，秋采蓂，夏处阴，冬处阳。此言圣人之动静、开阖、拙信、涅儒、取与之必因于时也。时则动，不时则静。是以古之士有意而未可阳也。故愁其治言，含愁而藏之也。贤人之处乱世也，知道之不可行，则沈抑以辟罚，静默以佯免。辟之也，犹夏之就清，冬之就温焉；可以无及于寒暑之菑矣。非为畏死而不忠也。夫强言以为僂，而功泽不加，进伤为人君严之义，退害为人臣者之生，其为不利弥甚。故退身不舍端，修业不息版，以待清明。故微子不与于纣之难而封于宋，以为殷主。先祖

【今译】

“春采生，秋采蓂，夏处阴，冬处阳。”这是说圣人的动静、开合、屈伸、取予，一定要因时制宜。合于时宜则动，不合时宜则静。所以，古代贤士有所图谋也不会宣扬。他总是收敛自己关于如何治理国家的观点，收敛并注意隐藏自己。贤人处于乱世的时候，他们知道治世之道行不通，就用沉抑的态度来躲避刑罚，用静默的方式来规避祸患。他们的躲避，如同夏天之就清凉，冬天之就温暖，如此才可以免遭寒热之害。他们并非因为怕死而不对君主尽忠。如果强行进谏非没有任何益处还会招来杀身之祸，既伤了维护君主尊严的义理，也危及自己的生命，带来的害处就太严重了。因此，他们即使退身下野却不肯丢掉笏板，解职退休也不停止阅读，以等待清明的政治。所以，微子并没有替纣王死难，而是受封于宋国，充当了商代遗民的首领。这样一来，祖先的祭祀



Collect vegetable during spring; collect melons and other fruit during autumn, stay in the shadow during summer, and in the sun during winter. That refers to decisions on moving or not moving, opening or closing, bending or extending, increasing or waxing, demanding or rendering made at the right time by sages. Take action if it is the right time to do so but remain motionless when the right time has not come. Hence, even though some sensible people in ancient times had some good ideas, they would never publicize them. They would keep their viewpoints on how to administer the world. When sensible people are living at a troubled time, they will know that it is not possible for the sovereign to take useful ideas on how to govern the nation reasonably, so that they will avoid punishments by restraining themselves and protect themselves from getting into trouble by keeping silent. The way they dodge trouble is somewhat like people seeking cool places during summer and sunny and warm places during winter. Thus they can manage to shun disasters caused by both cold and hot weather. It is not that they are afraid of death and therefore do not want to serve the sovereign loyally. If they force themselves to expostulate with the sovereign, it will not result in anything useful. They might damage the authority of the throne and threaten their own lives as well. Thus, it will lead to more disadvantages. So, they will not discard the tablets even though they are dismissed, nor will they stop learning and give up the hope for a well-organized regime. Hence, Weizi did not die for the sake of Zhou. He was conferred the land of the state of Song

【原文】

不灭，后世不绝。故曰：大贤之德长。

明乃哲，哲乃明，奋乃苓，明哲乃大行。此言擅美主盛自奋也，以琅汤凌轹人。人之败也常自此。是故圣人著之简策，传以告后进曰：奋，盛；苓，落也。盛而不落者，未之有也。故有道者不平其称，不满其量，不依其乐，不致其度。爵尊则肃士，禄丰则务施，功大而不伐，业明而不矜。夫名实之相怨久矣，是故绝而无交，惠者知其不可两守，乃取一焉。故安而无忧。

【今译】

不会断绝，宗族也不会灭绝。所以说贤明的人的德泽是源远流长的。

“明乃哲，哲乃明，奋乃苓，明哲乃大行”。这是说如果君主自擅其美，自恃其盛，自奋其能，并且骄傲放荡地欺凌他人，失败常常从这里开始。所以，圣人把这个道理用书面形式写下来，传给后学之士：奋，意味着兴盛；苓，意味着衰落。能够永远保持兴盛而不走向衰落的事物，是从来没有的。所以，有道的人从来不会表现得自己分量十足，不自满，不自以为是，不显得高傲至极。自己爵位高，就注意尊敬贤士；自己俸禄厚，就注意施舍赈济别人；功劳大，他们也不夸耀；事业强盛，他们也不骄傲。名与实的矛盾由来已久，二者互相排斥而不能兼有。明智的人知道二者不可得兼，于是只取其一（弃名取实）。于是，他们可以安定无忧。



and become the leader of the people whom used to be administered by the former the Shang Dynasty. As a result, ceremonies held in worship of the ancestors were stopped and the clan was not short of successors. So, it is said that the virtues of extremely sensible and wise people can influence forthcoming generations for a long time.

Wise people are sage, and sage people are wise. Things reaching the extreme of their course of development will start to fall. People who are both wise and sage can reach whatever goals they set up for themselves. It means that if a sovereign shows off his strong points, values his own abilities and becomes arrogant toward others, that will normally serve as the starting point of the track of decline. So, sages have put that in written form to instruct forthcoming generations as follows: Fen refers to the extreme of prosperity; and Ling refers to the course of decline. There has no such precedent that something could maintain the extreme of prosperity but would never start to decline. Hence, sensible people will not feel self-important or self-satisfied, nor will they appear complacent or triumphant. If they have high ranks, they will treat intellectuals with respect; if they have high salaries, they will be ready to give alms to others; if they have outstanding achievements, they will not show off themselves; if they have successful careers, they will not become arrogant. So, the contradiction between titles and reality has a long history, and it is not possible to maintain both of them successfully. Wise people realize that, so they will choose only one between them. Thus, they can live in peace and

【原文】

毒而无怒，此言止忿速济也。怨而无言，言不可不慎也。言不周密，反伤其身。欲而无谋。言谋不可以泄，谋泄菑极。夫行忿速遂，没法贼发，言轻谋泄，菑必及于身。故曰：毒而无怒，怨而无言，欲而无谋。

大揆度仪，若觉卧，若晦明，言渊色以自诘也，静默以审虑，依贤可用也。仁良既明，通于可不利害之理，犹发蒙也。故曰：若觉卧，若晦

【今译】

“毒而无怒”，这是说善于平息愤怒，你就可以更快地实现自己的目标。“怨而无言”是说必须要保持谨慎的态度；言谈不周到严密，反而会伤及自身。“欲而无谋”，是说如果你正在谋划一件事情，不要让自己的计划外泄。谋事外泄，灾祸就会来临。假如用激发愤怒的办法去速成一些事情，用连带处死的法律去查获盗贼，而且还出言轻率，谋事外泄，灾祸一定会降临，危及自身。所以说：有所厌恶也不要将愤怒形于颜色，有所抱怨也不要说出，有所企图也不可轻易跟外人谋划。

“大揆度仪，若觉卧，若晦明”，是指进行深刻的自我反省，沉静地深思熟虑如何有效地利用贤德之人。能够采纳仁德贤良之士的主张，你就会明白该做什么、不该做什么，就会分清利害，如同蒙昧的人被启发得豁然开朗一样。所以说，要像睁着眼睛睡觉一样，要像在暗夜里明察



keep themselves far away from trouble.

Do not bear a grudge against something or somebody. It means that you will reach your goal quickly if you can withhold your anger. Do not express yourself directly even though you might bear a grudge against something or somebody. It means that you should always be cautious with your words. If you do not express yourself carefully, it will damage yourself in return. Do not divulge your plans when you think of doing something. It means to make sure that your plans are not divulged. If they are divulged, you will get into severe trouble. If you wish to fulfill your wishes by getting outraged, to catch thieves by overlooking the law, and to divulge your schemes facilely, you will definitely get into trouble. So, it is said that: Do not become angry even though you might grudge something or somebody. Do not express yourself directly even though you might bear a grudge against something or somebody. Do not divulge your plans when you think of doing something.

Examine yourself critically and scrupulously as if you were sleeping with your eyes open, as if you were capable of discerning things in the dark. It means that you should be self-composed and introspect yourself thoroughly, ponder a situation in silence to figure out how to use sensible and talented people effectively. If you can take the advice of benevolent and preeminent people, you will be able to tell things you should do from those you should not and also tell advantages from disadvantages just like one benighted person being enlightened thoroughly. So, it is said: (Behave) as if

【原文】

明，若敖之在尧也。

毋访于佞，言毋用佞人也，用佞人则私多行。毋蓄于谄，言毋听谄，听谄则欺上。毋育于凶，言毋使暴，使暴则伤民。毋监于谗，言毋听谗，听谗则失士。夫行私、欺上、伤民、失士，此四者用，所以害君义失正也。夫为君上者，既失其义正，而倚以为名誉；为臣者，不忠而邪，以趋爵禄，乱俗败世，以偷安怀乐，虽广其威，可损也。故曰：不正，广其荒。是以

【今译】

事物一样，要像敖在尧身边侍奉一样地戒惧。

“毋访于佞”，是指不要使用奸佞之人，因为奸佞得道，他们将肆无忌惮地以权谋私。“毋蓄于谄”，是说不可维护谄媚的行为，因为维护谄媚就会欺骗君上。“毋育于凶”，是指不要使用凶暴手段，因为手段凶暴将会伤害民众。“毋监于谗”，是指不可听信谗言，因为听信谗言将会脱离贤士。以权谋私、欺骗君上、伤害民众、脱离贤士，任用了这四种人，就会危害君主的仪法，使得君主言行无度、失去正义。作为一国之君，丧失了仪法与正义还试图博取名誉；作为臣子，邪僻不忠还试图追求爵禄、乱风俗、败世道，以便偷安享乐，即使国力再强大，也终将会被损毁的。所以说：“治国者不正，国家虽然强大也必然会灭亡。”因此，古人阻止这



you were sleeping with your eyes open, as if you were capable of discerning things in the dark, and as if you were Ao and Yao's servant.

Do not pay visits to the wicked. It means not to use wicked people at the government since conducts out of selfishness will become prevailing if wicked people are used. Do not support toadies. It means not to listen to flattering people because the sovereign will be cheated by their sycophancy. Do not stick up for atrocious people. It means not to use atrocious people because they will cause severe damages to common people. Do not believe slanderers. It means not to take slanderous talks seriously, because you might lose the support of intellectuals if slanderers are trusted. If those people who act out of selfish purposes, cheat the sovereign, damage common people and lose the support of intellectuals, are used at the government, the principle of righteousness that should be held by the sovereign will be destroyed and as a result, justice will be overlooked. If the sovereign gives up the principles of righteousness and justice but still wishes to gain fame; and if officials are disloyal to the sovereign and engage in wicked corruptive activities to seek higher ranks and salaries, mislead common people, disarrange customs, enjoy comfortable lives and entertain themselves with all kinds of pleasure, both of them will be weakened even though they might seem to be extremely powerful for the time being. So, it is said that if the sovereign and high-ranking court officials are not upright, the state will be ruined and become barren even though they might have a

【原文】

古之人，阻其路，塞其遂，守而物修。故著之简策，传以告后人曰：其为怨也深，是以威尽焉。

不用其区。区者，虚也。人而无良焉，故曰虚也。凡坚解而不动，堵堤而不行，其于时必失，失则废而不济。失植之正而不谬，不可贤也，植而无能，不可善也。所贤善于圣人者，以其与变随化也。渊泉而不尽，微约而流施，是以德之流润泽均加于万物。故曰：圣人参于天地。

鸟飞准绳。此言大人之义也。夫鸟之飞也，必还山集谷。不还山则困，不集谷则死。山与谷之处也，不必正直。而还山集谷，曲则曲矣，

【今译】

四者通行的途径，堵塞它们的通道，并控制自身避免走上此路，所以他们记录下来警戒后来人：激起深重怨恨的人，他们的权威将丧失殆尽。

关于“不用其区”，“区”，是指“虚静”。（一个国家）没有任何贤德之人，它就可以被视为废墟。凡是固结事物而不许其活动、堵塞事物而不使其运行的人，必然会失掉时机。失掉时机，举事就会半途而废，不能成功。治国者只是正直无误，还不能称得上“贤”；诚信但没有才能，也不能称得上“善”。圣人之所以被誉为既贤且善，是因为他们能抓住时机、与时俱进。这样一来，他们会像源头永不枯竭的溪水，纤细而源源不断地流淌，所以，万物都会受到他们的恩泽。所以说圣人的美德可以与天地相匹配。

“鸟飞准绳”，是指圣明的人所遵循的义理。群鸟飞翔，但它们一定要返回到山上，集合在谷中。不飞回到山上，它们就会疲困；不集合到谷中，它们就会死亡。但是山与谷的地位，不一定是平直的。虽然回到



vast territory. Hence, people in ancient times would block the path of these four cases, stop their course of development and concentrate on cultivating their minds to maintain their powers at the same time. So, these things are put in records to warn forthcoming generations as follows: Those who have committed a lot of atrocious conducts and provoked the hostility of the people will lose their powers totally.

Do not let a headspring dry up. The headspring refers to emptiness. If there are no talented and kind people in the state, the state can be regarded as ruins. Those who are too adamant to change themselves and too impermeable to react to the current situation, will miss the opportunities and therefore, their undertakings will be abandoned and result in failure. If a sovereign is only upright and right, he still cannot be regarded as sensible; even though he is honest but without any talent, he still cannot be regarded as preeminent. The reason why sages are admired is that their sagacity and talents lie in their capability of reacting to the opportunities provided to them by the ever-changing situation. Thus, the headspring will never dry up and the tiny stream of virtue will flow inconspicuously, so that tens of thousands of things can be benefited. So, it is said that sages are as virtuous as Heaven and Earth.

When birds are flying, they always stick to their rules. It refers to the principles held by outstanding people. Birds are flying freely, but they will definitely return to perch in mountains and converge in valleys. If they do not return to the mountains, they will become exhausted; if they do not

【原文】

而名绳焉。以为鸟起于北，意南而至于南，起于南，意北而至于北，苟大意得，不以小缺为伤。故圣人美而著之曰：千里之路，不可扶以绳；万家之都，不可平以准。言大人之行，不必以先常，义立之谓贤。故为上者之论其下也，不可以失此术也。

讒充，言心也，心欲忠。末衡，言耳目也，耳目欲端。中正者，治之本也。耳司听，听必顺闻，闻审谓之聪。目司视，视必顺见，见察谓之

【今译】

山上、集在谷中的路线难免是蜿蜒曲折的，但它总的来说应该是正直的。原因是：鸟儿从北方起飞，想飞到南方它们就能飞到南方；从南方起飞，想飞到北方它们就能到达北方。如果大的方向是正确的，小的曲折并不能妨害什么。所以，圣人称美此事并书写下来说：长达千里的道路，不能用绳墨来取直；大到万家的城市，不可能用准具来取平。这就是说，圣明的人的行动，不必拘守先例与常规，能坚守义的准则就可以称得上圣贤。所以，君主在考评臣子的时候，不可丢掉这个论人的方法。

“讒充”指的是心，心要求忠；“末衡”，指的是耳目，耳目要求正。忠与正，是治世的根本。耳掌管听，听这一动作的目的是听见，能够辨别细微的声音就叫聪；目掌管看，看这一动作的目的是看见，能够辨别精



converge in the valleys, they will die. Regarding the shapes of mountains and valleys, it is not necessary for them to be even and straightforward. Even though the courses back to the mountains and valleys might be tortuous, they still can be addressed as fixed rules. The reason is that if the birds take off from the north and are intended to reach the south, they will arrive at their destinations in the south; if they take off from the south and are intended to reach the north, they will arrive at their destinations in the north. If the main direction is set, small defects cannot cause any lethal damages. So, sages praise it and put it down as follows: A path as long as one thousand *li* cannot be rectified with the carpenter's line marker; the terrain of a city with ten thousand families cannot be levelled off with the yardstick. It means that it is not necessary for preeminent people to behave exactly according to rules and in accordance with precedents. They can be addressed as sages if they are able to consolidate the principle of righteousness. So, whenever a sovereign examines his court officials, he should stick to this standard all the time.

“Xuan Chong” refers to the heart. The heart should be faithful. “Mo Heng” refers to eyes and ears. Eyes and ears should work correctly. Loyalty and uprightness together serve as the base of the good order of the state. The ear is in charge of listening and the aim of listening is to hear. So if the ear is capable of distinguishing various voices, it can be addressed as having good audition. The eye is in charge of watching and the aim of watching is to see. So if the eye is capable of discerning things, it can be addressed as having

【原文】

明。心司虑，虑必顺言，言得谓之知。聪明以知则博，博则不悞，所以易政也。政易民利，利乃劝，劝则吉。听不审不聪，不审不聪则缪。视不察不明，不察不明则过。虑不得不知，不得不知则昏。缪过以昏则忧，忧则所以伎苛，伎苛所以险政。政险民害，害乃怨，怨则凶。故曰：讒充末衡，言易政利民也。

毋犯其凶，言中正以蓄慎也。毋迹其求，言上之败，常贪于金玉马

【今译】

细的事物就叫明。心掌管思维，思维的目的是语言，能够说话得体就叫智。君主聪明并且有智，他就会博采众长。博采众长而不昏乱，就会带来安定的政治。政治安定，就会对人民有利；人民受益，他们就会勤勉。人民勤勉，国家就会大吉。耳朵不能辨别细微的声音就谈不上聪，因为不能辨别细微声音而不聪，就会陷于荒谬。眼睛不能辨别细微的事物就谈不上明，因为不能辨别细微的事物而不明，就会陷于错误。不能思考出合适的行事方法就谈不上智，因为不能思考出合适的行事方式而不智，就会陷于昏乱。君主荒谬错误再加上昏乱，他就会陷于困扰。君主陷于困扰，就带来苛政，而苛政就会导致险恶的政治。政治险恶，人民就会受害。人民受害，他们就会心生怨恨。人民怨恨，国家就会大凶。所以说：心地平实，耳目端正，是指君主能施行德政，为人民谋利益。

“毋犯其凶”，是指君主要立身中正以保持谨慎。“毋迹其求”，是指



good eyesight. The heart is in charge of thinking and the aim of thinking is to speak felicitously. So if one can express oneself felicitously, he can be addressed as wise. If a sovereign is wise and has both sharp audition and good eyesight, he will become erudite. If he is erudite and free from fatuity, he will take benevolent policies. When benevolent policies are taken, the people can benefit from them. When the people are benefited, they will be encouraged. And when the people are encouraged, the state will be auspicious. If the ear is not able to distinguish various voices, the audition will not be good. If the ear is incapable of listening and therefore the audition is bad, it will lead to absurdity. If the eye is not able to discerning various things, the eyesight will not be good. If the eye is incapable of discerning things and therefore the eyesight is bad, it will lead to mistakes. If a sovereign cannot manage to excogitate the right ways of doing things, he will not be wise. If he cannot think up the right ways and has no wisdom, he will be fatuous. If his fatuity is accompanied with absurdity and mistakes, he will get into trouble. If he is in trouble, he will likely act grindingly. If he acts grindingly, it will lead to tyranny. If a sovereign is tyrannical, the people will suffer a lot from it. If the people suffer a lot, they will become hostile toward the sovereign. And if the people are hostile toward the sovereign, the state will be ominous. So, Xuan Chong and Mo Heng refer to the benevolent policies taken by a regime and the benefits provided by a sovereign to the people.

Do not act fiercely. It means to establish oneself decently



【原文】

女，而吝爱于粟米货财也。厚藉敛于百姓，则万民怱怨。远其忧，言上之亡其国也，常迩其乐，立优美，而外淫于驰骋田猎，内纵于美色淫声，下乃解怠惰失，百吏皆失其端，则烦乱以亡其国家矣。高为其居，危颠莫之救，此言尊高满大，而好矜人以丽，主盛处贤，而自予雄也。故盛必失而雄必败。夫上既主盛处贤，以操士民，国家烦乱，万民心怨，此其必亡也。犹自万仞之山，播而入深渊，其死而不振也必。故曰：毋迩其求，

【今译】

人君的败亡常常是由于沉湎金玉、宝马与美女，而不爱惜粮食、财物，重征厚敛于百姓，故而激起万民的怨恨。“远其忧”，是指君主之所以亡国，经常是因为耽于享乐。他们设置女乐，沉溺于在野外驰骋田猎，在宫内则纵情声色，以至于臣子懈怠，百官玩忽职守，那就必然陷于混乱甚至于亡国了。“高为其居，危颠莫之救”，这是说身居君主高位，自满自大，喜好自我炫耀；自主其盛，自以为贤，而自封为英雄。这样，他虚构的“盛”必定会失败，他虚拟的“雄”必定会败亡。君主自主其盛，自以为贤，并以此统治士民，国家就会混乱，万民就会心生怨恨，那就必然要亡国。好比从万仞高山上跌入深渊，死亡是必然的而且不可能东山再



and act scrupulously. Do not addict to whatever around you. It means that the failure of a sovereign normally lies in his addiction to treasures such as gold, jade, swift horses, beautiful women and extremely extravagant dissipation of grain and properties. If he imposes heavy duties upon common people, tens of thousands of people will turn against him. Leaving problems in oblivion means that a state can be ruined if the sovereign is addicted to pleasure by setting up bands to entertain himself, indulges in hunting in the wild immoderately and has too much love affairs with the beauties inside the palace and as a result, the subjects will become sluggish and all officials will be engaged in malpractice. So a lot of trouble will come and the state will be ruined. If a sovereign poses himself to an overly high position, no one will come to rescue him when he is in danger of being toppled from the regime. It means that if the sovereign is too haughty and self-complacent, he will like to show off his extravagant ways of life, consider his state prosperous, regard himself sensible and address himself as an outstanding hero. So, there must be some missteps if he considers his state prosperous; and he will definitely fail if he regards himself as a hero. So, if a sovereign lives in the fantasy that the state is prosperous and the sovereign himself is sensible, wishes to manipulate intellectuals and the people this way, the state will be disarranged and get into trouble, tens of thousands of people will turn against him, and thus the state will definitely be ruined. In this case, the situation is somewhat like jumping into an abyss from the top of a ten-thousand-*ren*

【原文】

而远其忧，高为其居，危颠莫之救也。

可浅可深，可沉可浮，可曲可直，可言可默。此言指意要功之谓也。天下一时，地不一利，人不一事。是以著业不得不多，人之名位不得不殊方。明者察于事，故不官于物，而旁通于道。道也者，通乎无上，详乎无穷，运乎诸生。是故辩于一言，察于一治，攻于一事者，可以曲说，而不可以广举。圣人由此知言之不可兼也，故博为之治而计其意；知事之不可兼也，故名为之说而况其功。岁有春夏秋冬夏，月有上下中旬，日有

【今译】

起。所以说：不要只顾眼前，应当有长远打算；君主把自己置身于高高在上的境地，在他处于危机的时刻就没有人前来救危存亡了。

“可浅可深，可沉可浮，可曲可直，可言可默”，是指选择最佳意见以求得最佳效果。天，不只一个时序；地，不只一种物利；人的活动，不只是局限于一件事情。因此，事业必须有不同的分工，名分和地位也必须多种多样。圣明之士深深懂得事物的这一特点，所以，他们不只专注并局限于一种具体事物，而是研究事物的共同规律——道。所谓道，就是那种可以通达到无上之高，概括无穷之多，并可运用于人间各种事物的东西。所以，仅仅分清一句话，明白一个词，掌握一件事，那只能懂得事物的某一个方面，而不能涵盖整体。圣人意识到一种说法不可能兼容多种含义，所以，他们广泛研究理论来选择需要的内容；意识到一件事情不可能兼容多种成例，所以，他们大量创造学说来比较它们的效果。一年当中有四个季节，一月当中有三旬，一天当中有朝暮，一夜当中有



mountain. It is certain that one will die and never come back to life again. So, do not addict to whatever around you and do not leave problems in oblivion. If a sovereign poses himself to an overly high position, no one will come to rescue him when he is in danger of being toppled from the regime.

Make sure that you remain both deep and shallow, both sink and float, and you can become both tortuous and straight, both talkative and silent. It means to choose the best ideas to accomplish the greatest achievements. Heaven does not provide only one opportunity; Earth does not bear only one natural resource; and human beings do not have only one undertaking. There are many divisions of labour and various ranks and titles. Wise people know this character of things, so they will not be confined by external things and will be engaged in mastering Tao. Tao is such a thing, it does not have a beginning or an end, and can be applied to everything. Hence, people who only know one argument, can only handle one affair and take only one undertaking are only able to master one aspect of things and cannot manage to grasp them as a whole. Sages know that one expression cannot have many meanings, so they will study a lot of expressions to choose the most suitable one. And they also know that one kind of undertaking cannot have many achievements, so they will clarify various undertakings and compare their contributions to the state. Each year contains four seasons—spring, summer, autumn and winter; each month contains three periods of ten days—the first ten days, the second and the last; each day contains one morning and

【原文】

朝暮，夜有昏晨，半星辰序，各有其司。故曰：天不一时。山陵岑岩，渊泉囟流，泉逾灑而不尽，薄承灑而不满，高下肥饶，物有所宜。故曰：地不一利。乡有俗，国有法，食饮不同味，衣服异采，世用器械，规矩绳准，称量数度，品有所成。故曰：人不一事。此各事之仪，其详不可尽也。

可正而视，言察美恶，别良苦，不可以不审。操分不杂，故政治不悔。定而履，言处其位，行其路，为其事，则民守其职而不乱，故葆统而

【今译】

昏晨，而天空中星辰的运行有各自固定的轨道。所以说，天不只是有一个时序。山陵丘岩，渊泉水流，泉水经由小河源源流淌，永不枯竭；水泊承接溪流的汇注，永远不满。土地有高下肥瘠，适宜生长的作物各有所宜。所以说，地不只是有一种物利。乡有乡俗，国有国法，（不同地区人们）饮食的味道不同，衣服的色调不同，常用的器械、规矩、准绳、计量标准等，都有各自的成规。所以说，人的活动不只是局限于一件事情。事物的质态形形色色，详情难以用语言描绘。

“可正而视”，是指辨别善恶，区分优劣，这必须要审慎对待。各种职责明晰，政事就能很好地解决。“定而履”，是指在其位，行其路，谋其事，这样，人民也就各司其职而不混乱，所以保持纲纪就能得到好的结



one night; each night contains one dawn and one twilight; each star or any other celestial body has its own orbit and fixed function. So, it is said that Heaven does not provide only one opportunity. There are mountains, hills, huge stones, headsprings and rivers. Water from headsprings can form small streams and flow constantly. Water of small streams pours into lakes endlessly, but these lakes will never become full. Some lands are fertile and of high quality, but others are sterile and of bad quality. Different lands are suitable for different crops. So, it is said Earth does not produce only one natural resource. Every region has its own customs and every state has its own laws. People enjoy various tastes and wear clothes of various designs, patterns and colors. There are all kinds of utensils used by people all over the world; and there are also diverse standards, weights and measures. And different things follow different courses. So, it is said that human beings do not have only one kind of undertaking. However, it is not possible to describe all rules, characters and shapes of things of the world in detail.

Face a situation directly. It means to tell the benevolent from the nefarious, differentiate the good from the bad. That must be taken seriously and scrupulously. If all duties are clarified, government affairs will be handled correctly. Follow the right track steadily. It means that if you are in the right position, you should follow the right track and perform corresponding duties. Thus, people will all perform their duties well, and the state will not get into chaos. So, if right principles are held, good results can be guaranteed. Focus on

【原文】

好终。深而迹，言明墨章画，道德有常，则后世人人修理而不迷，故名声不息。

夫天地一险一易，若鼓之有桴，攄挡则击。言苟有唱之，必有和之，和之不差，因以尽天地之道。景不为曲物直，响不为恶声美，是以圣人明乎物之性者，必以其类来也。故君子绳绳乎慎其所先。

天地，万物之橐也，宙合有橐天地。天地直万物，故曰万物之橐。宙合之意，上通于天之上，下泉于地之下，外出于四海之外，合络天地以为一裹。散之至于无间，不可名而山。是大之无外，小之无内。故曰有

【今译】

果。“深而迹”，是指光明磊落，道德修养有素。这样，后来者就有常理可循，而不会陷于混乱。所以名声会永传不息。

“天地一险一易，若鼓之有桴，攄挡则击”，是指如果有所倡导，必定有所应和，而且应和没有差错，因为这样符合天地之道。影子不会把弯曲的物体显示得笔直，回声不会把恶劣的声音表现得优美。所以，圣人知道事物的本性一定能够类推出来。所以君子总是审慎自己的言行举止。

“天地，万物之橐也。”天地包容万物，所以叫万物之橐。而“宙合”的意思，是指上达于天空之上，下通于大地之下，延展四海之外，包含天地于一裹之内。分散开来，它可以渗透到没有间隙的极小地方，甚至叫不上名字。它能大到可以包含所有的物体，以至于在它之外再也没有什么别的东西；它又能小到容不下任何东西。所以说它能包藏天地。



your duty and perform it assiduously. It means to stick to well-established standards and cultivate your virtue constantly, so that forthcoming generations can be guided and therefore not get lost. And thus, you will be held in high repute for good.

Regarding things existing between Heaven and Earth, something easy is always in coexistence with something difficult. That is somewhat like the relationships between the drum and the drumstick. Sound can be generated if only the drum is struck with the drumstick. It means that if something is advocated, there must be some response to it. If all things advocated are responded correctly, the Tao of both Heaven and Earth can be fulfilled. Shadows of curving things cannot become straight; and echoes of cacophony cannot become euphonious. Hence, sages know the nature of things well, and are able to reason by analogy. So, gentlemen are very cautious with their behavior.

Heaven and Earth serve as a bag covering tens of thousands of things of the world. And the coverall is a bag covering Heaven and Earth. Heaven and Earth cover everything of the world, so they are addressed as the bag covering everything. And regarding the coverall, it reaches areas above the sky, beneath the Earth, beyond all the four seas and can cover both Heaven and Earth in the same bag. It is prevailing in even the smallest things and cannot be denominated anyway. It is the biggest thing, and nothing else exists outside of it; it is also the smallest thing, and nothing else can be contained within it any more. So, it is said that

【原文】

橐天地。其义不传，一典品之，不极一薄，然而典品无治也。多内则富，时出则当。而圣人之道，贵富以当。奚谓当？本乎无妄之治，运乎无方之事，应变不失之谓当。变无不至，无有应当，本错不敢忿。故言而名之曰宙合。

【今译】

宙合的道理还没有传播开来，一旦整理起来，它的内容可能还不满一片竹简，可惜这个整理工作没有人去做。它容纳广博，所以内容丰富，如果运用正确适时，它就非常得当。圣人之道是丰富而得当的。什么叫得当？按照道的原理，将它灵活运用在各类不固定的事物上，它可以适应各种变化而万无一失，这就叫得当。事物的变化没有穷尽，但抓住了这个中心，所有事情都会处理得当。所以我在此谈到它并称之为“宙合”。





there is a bag covering Heaven and Earth. However, the theory on it has not yet been popularized. If it is put in written form, the length of it might be no more than one bamboo tablet. Nonetheless, it has not been compiled yet. It is extremely abundant since there are a lot of things contained inside it. And it is also extremely appropriate since it can be applied to anything if it is used correctly and at the right time. The value of sages' Tao lies in its abundance and aptness. What means aptness? Acting according to the right rules of Tao, applying it to unfixed things, adjusting to ever-changing situations and making sure that nothing is handled wrongly are addressed as aptness. Thus, everything is dealt with correctly while this root is always taken seriously, even though changes of things and situations are boundless. So, I have expressed it here and named it as the coverall.



枢言第十二

【原文】

管子曰：“道之在天者，日也；其在人者，心也。”故曰：有气则生，无气则死，生者以其气；有名则治，无名则乱，治者以其名。

枢言曰：爱之、利之、益之、安之，四者，道之出。帝王者用之，而天下治矣。帝王者，审所先所后；先民与地则得矣，先贵与骄则失矣。是故先王慎所先所后。

人主不可以不慎贵，不可以不慎民，不可以不慎富。慎贵在举贤，

【今译】

管子说：“道在天上，好比太阳；在人体，好比心脏。”所以说，有气就生，无气就死，生命依靠的是气；名分恰当，国家就能达到治；名分不当，国家就会陷入混乱。国家的治乱取决于名分是否恰当。

“枢言”指出：爱民、利民、益民、安民，四者都是由道产生的。帝王能够运用它们，天下就可以大治。帝王应该审慎地分辨什么事情应当放在前面，什么事情应当放在后头。把人民和土地放在前面，就是正确的；把权势和骄傲放在前面，就是错误的。所以，古代圣明的帝王总是慎重地处理何者为先、何者为后的问题。

君主必须慎重地对待权势，必须慎重地对待人民，必须慎重地对待



12. The Most Important Sayings

Guan Zi said, "The representation of Tao in the sky is the sun. And that in the human body is the heart." So, it is said that things with vital energy will survive, those without vital energy will die, and everything with life is dependent upon vital energy. If titles are denominated correctly, the world can be put in order; if titles are not denominated correctly, the world will be in chaos. Good order of the world is dependent upon right titles.

It is said in "Shu Yan": All these four measures—taking good care of common people, providing them with benefits, increasing their interests and securing their safety, are based on Tao. And if a sovereign can take them, the world can be put in order. Sovereigns are people who should weigh a situation scrupulously to decide what kind of things are of more importance and value and therefore should be handled first, and what kind of things are of less importance and value and therefore can be postponed. If sovereigns attach more importance and value to common people and their territories, they will be right; if they attach more importance and value to powers and haughtiness, they will be wrong. Hence, ancient kings were very cautious in judging the importance and value of things so that they could make the right decision on what kind of things they should prefer.

A sovereign should be discreet with the power of the throne, should be discreet with the common people, and

【原文】

慎民在置官，慎富在务地。故人主之卑尊轻重，在此三者，不可不慎。

国有宝，有器，有用。城郭、险阻、蓄藏，宝也；圣智，器也；珠玉，末用也。先王重其宝器而轻其用，故能为天下。

生而不死者二。亡而不立者四：喜也者、怒也者、恶也者、欲也者，天下之败也，而贤者宝之。

为善者，非善也。故善无以为也。故先王贵善。

王主积于民，霸主积于将战士，衰主积于贵人，亡主积于妇女珠玉，

【今译】

财富。慎重对待权势，在于任用贤人；慎重对待人民，在于合理设置官吏；慎重对待财富，在于注重农业。所以，君权的高低轻重取决于这三方面，必须要谨慎。

一个国家有宝，有器，有用。内城外郭、山川险阻以及粮食储备，这些都是“宝”；圣明和智谋是“器”；珠玉居于末位，算作财用。古代圣明的君主注重宝与器而看轻财用，所以能治理天下。

永远存在而不会毁灭的事物有两种（气与名）。能够导致亡国而不利于立国的因素有四个：喜、怒、厌恶与嗜好，四者都可导致天下的败亡，但是圣贤却很少有这些毛病。

伪善，不是真正的善。善是无法作假的。所以古代圣明的君主注重“善”。

能成就王业的国君积聚人民，能成就霸业的国君积聚武将和战士，导致国家衰败的国君积聚官僚贵族，亡国之君积聚珠玉和美女。所以，



should also be discreet with wealth. Being discreet with the power of the throne lies in using sensible people at the government; being discreet with the common people lies in appointing right officials to right positions; and being discreet with wealth lies in being concerned with farming. Whether a sovereign is honorable or humble, powerful or powerless is decided by these three factors. So these factors should be paid enough attention to.

A state has treasures, tools and wealth. The inner city, the protective walls, the dangerous places and the store of grain are the treasures; sagacity and wisdom are the tools; pearls and jade are things of least importance, so they are regarded as wealth. Ancient kings attached much importance to treasures and tools and belittled wealth, so they were able to put the world in order.

There are two things that are always in existence and will never perish (vital energy and right titles). And there are four things leading to dying out instead of consolidating of a state—joy, anger, hate and lust, which can lead to the destruction of the world. However, sensible and wise people seldom have these problems.

Hypocrisy should not be considered as kindness. Kindness is not a thing that can be counterfeited. So ancient kings valued kindness very much.

Sovereigns who are able to unify the whole world gather people; who are able to establish the most formidable powers of the world gather military officers and warriors; whose states are on the track of comedown gather powerful and

【原文】

故先王慎其所积。

疾之疾之，万物之师也。为之为之，万物之时也。强之强之，万物之指也。

凡国有三制：有制人者，有为人之所制者，有不能制人、人亦不能制者。何以知其然？德盛义尊，而不好加名于人；人众兵强，而不以其国造难生患；天下有大事，而好以其国后。如此者，制人者也。德不盛，义不尊，而好加名于人；人不众，兵不强，而好以其国造难生患；恃与国，幸名利。如此者，人之所制也。人进亦进，人退亦退，人劳亦劳，人佚亦佚，进退劳佚，与人相胥。如此者，不能制人，人亦不能制也。

【今译】

古代圣明的君主总是慎重地对待积聚什么的问题。

抓紧吧！抓紧吧！因为世上万物纷纭。行动吧！行动吧！因为万物的时机流逝后就不会再来。努力探索吧！努力探索吧！因为万物的意旨极为精深。

谈到控制，一个国家不外有三种情况：有控制别人的，有被别人控制的，有既不能控制别人，但也不为别人所控制的。为什么是这样的呢？一个国家的君主有出众的德行和很高的正义，但不把自己的名位强加给他人；他的人口众多、兵力强大，但不用本国的实力制造危难和祸患；天下有大的事变，他宁愿让自己的国家跟在别国后面。这样，他的国家必然能控制别国。一个国家的君主德不盛，义不高，而喜欢把自己的名位强加于他人；人不多，兵不强，却喜欢用本国的实力制造危难和祸患；还依仗同盟，苟取名利。这样，他的国家必然会被别国控制。一个国家的君主能够做到人进亦进，人退亦退，人劳亦劳，人逸亦逸，进退劳逸，都与别人一致。这样，他的国家既不能控制别国，也不会被别国控制。



honorable people; and who are going to be toppled and whose states are going to be ruined gather beautiful women, pearls and jade. So, ancient kings were very cautious with things they gathered.

Hurry up! Hurry up! There are tens of thousands of things in the world. Take action! Take action! All these things should be handled at the right time. Explore it further! Explore it further! All these things are profound.

Regarding taking control of something, there are three cases: Some people are taking control of others; some people are under the control of others; and some people are not able to control others but can manage to avoid being controlled by others. How could I know that? If a sovereign has excellent virtue and honorable righteousness but does not force others to accept his high repute, if he has a huge population and a formidable military force but does not cause troubles and problems to others with his superior power, and if there are some big events occurring, he would rather lead his state to follow others, and he is the right one who is able to take control of others. If a sovereign has no excellent virtue or honorable righteousness but likes to force others to admire his reputation, if he does not have a huge population or a formidable military force but is engaged in causing troubles, brewing problems for others and resorting to alliances to seek fame and advantages underhand, he will be under the control of others. If a sovereign advances when others are advancing, retreats when others are retreating, works when others are working, relaxes when others are relaxing, that's to say that

【原文】

爱人甚，而不能利也；憎人甚，而不能害也。故先王贵当、贵周。周者，不出于口，不见于色；一龙一蛇，一日五化之谓周。故先王不以一过二。先王不独举，不擅功。

先王不约束，不结纽。约束则解，结纽则绝。故亲不在约束结纽。先王不货交、不列地，以为天下。天下不可改也，而可以鞭箠使也。时也，义也，出为之也。余目不明，余耳不聪，是以能继天子之容。官职亦然。时者得天，义者得人。既时且义，故能得天与人。

【今译】

（如果君主）爱人民爱得过了头，反而不能有利于他们；恨人民恨得过了头，反而不能加害他们。所以，先王总是注重分寸，也注重保守机密。周密就是不要直率地表达自己，不要把自己内心的感情形于颜色，要像龙、蛇那样一天有五个变化而不被别人察觉，这才叫周密。所以，先王总是有一说一，有二说二，不肯独自包办事业或独居其功。

先王不拉帮结派，不搞裙带关系。帮派终将会解散，裙带关系最终会决裂。所以他们与人亲善却不靠拉帮结派或者建立裙带关系。先王既不肯贿赂别国，也不将自己的土地割裂给他人，这是他们治理天下的办法。因为天下各国的既成关系不可轻易改变，只可以用威力驾驭。合于天时和正义的事情，他们就做。我自己的眼睛不够明亮，我自己的耳朵也不够聪敏，只有这样，才能够保持天子圣容。官吏的职责也同样如此。合乎天时就会赢得上天的帮助，合乎正义就会赢得人民的拥护。那些既合乎天时，又合乎正义的，就能同时赢得上天与人民。



he will do the same with the others, he is not able to take control of others, but no one can manage to take control of him, either.

If a sovereign takes care of his people overly, he cannot really benefit them at all. And if a sovereign treats his people overly bad, he cannot really impose any damage upon them. So, ancient kings laid much stress on felicitousness and meticulousness. Meticulousness means not expressing yourself directly or showing your true feelings on the countenance. Changing five times a day like dragons and snakes do is the so-called meticulousness. So, ancient kings would not overstate things, nor would they take action alone or attribute achievements only to themselves.

Ancient kings would not build up cliques or be engaged in nepotism. Cliques would disperse and nepotism would come to an end. So, building up close relationships does not lie in sectarianism or nepotism. Ancient kings did not govern the world by bribing others or ceding territories to them, because the relationships among states all over the world should not be changed casually and therefore, it could only be put under firm and strict supervision. Take action if the right time comes and if it is in accordance with the principle of righteousness. My eyesight is not discerning, my audition is not sharp, so I can keep the countenance of the Son of Heaven. All other officials should be the same as well. Sovereigns who can take action at the right time will win over Heaven; and those who can behave righteously will win over their people. Those who can both take action at the right time

【原文】

先王不以勇猛为边竟，则边竟安；边竟安，则邻国亲；邻国亲，则举当矣。

人故相憎也，人之心悍，故为之法。法出于礼，礼出于治，治、礼，道也。万物待治、礼而后定。

凡万物阴阳两生而参视。先王因其参，而慎所入所出。以卑为卑，卑不可得；以尊为尊，尊不可得。桀、舜是也。先王之所以最重也。

得之必生，失之必死者，何也？唯粟。得之，尧舜禹汤文武孝己，斯

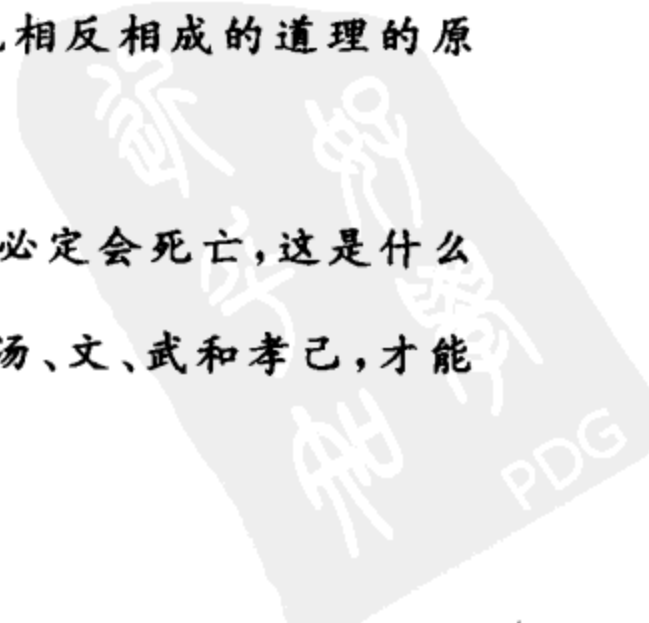
【今译】

先王不采用武力解决边境问题，这样，边境就会安定；边境安定了，邻国就会亲善；邻国亲善了，问题就可以处理得当。

人们天生就是相互憎恶的。人心凶悍，所以才要颁布法律。法律出自礼，礼出自名分。名分与礼都属于道。万物的关系都是根据名分和礼确定的。

万物都是由阴阳相合而生成的。先王就是根据这个道理慎重地掌握事物的正反两个方面。单纯把卑下的东西断定为卑下，就找不到卑下的真正含义；单纯把高尚的东西断定为高尚，也得不到高尚的真正含义。桀和舜就是这样的例子。这就是先王重视相反相成的道理的原因。

有一样东西，得到它能够生存，失去它就必定会死亡，这是什么东西呢？唯有粮食。因为得到了它，尧、舜、禹、汤、文、武和孝己，才能





and behave righteously can win over both the help of Heaven and the support of the common people.

Ancient kings would not settle problems of the border areas by force, so the border was safe; if the border was safe, the relationships with neighboring states would be close; if the relationship with neighboring states was close, every action taken should be justifiable.

It is natural that human beings are born hostile against each other. The heart of human beings is ferocious. That's why law system is established. Law is developed according to the rules of propriety. The rules of propriety are developed according to titles. And both the rules of propriety and titles are based on Tao. The safety of tens of thousands of things of the world is dependent upon the rules of propriety and the order of a state.

As for tens of thousands of things of the world, they are products of the cooperation of the Yin and Yang. Ancient kings knew it, so they would master both the positive and negative sides of things scrupulously. If humble things are only regarded as humble, the meaning of humble cannot be really mastered; if exalted people are only regarded as exalted, the meaning of exalted cannot be really mastered. Jie and Shun are paragons of this kind. So, ancient kings held that as the most important.

There is one thing in the world, whoever gets it will definitely survive, and whoever loses it will definitely perish. What is it? It is grain. Yao, Shun, Yu, Tang, Wen, Wu and Xiao Ji are paragons who had obtained it, so they all had

【原文】

待以成，天下必待以生。故先王重之。一日不食，比岁歉；三日不食，比岁饥；五日不食，比岁荒；七日不食，无国土；十日不食，无畴类，尽死矣。

先王贵诚信。诚信者，天下之结也。贤大夫不恃宗，至士不恃外权。坦坦之利不以功，坦坦之备不为用。故存国家，定社稷，在卒谋之间耳。

圣人用其心，沌沌乎博而圜，豚豚乎莫得其门，纷纷乎若乱丝，遗遗乎若有从治。故曰，欲知者知之，欲利者利之，欲勇者勇之，欲贵者贵

【今译】

成功，天下人也必须靠它才可以生存。一天断了粮，就好比过了一个歉收的年头；三天断了粮，就好比过了一个饥年；五天断了粮，就好比过了一个荒年；七天断了粮，国土就保不住；十天断了粮，所有的同类就将全部死掉了。

先王注重诚信，诚信应该是天下各国共同遵守的契约。（如果人人能够做到诚信，）贤明的大夫们将不依靠宗室门第，优秀的士人将不依靠国外的同盟，人民如果取得平平的成就不会自视对国家有功，也不会因为一点点利益就为之所动。所以，存国家、定社稷的大事就可以在短暂的谋划中解决了。

圣人这样运用他们的心智，使它看上去好像浑浑沌沌地又大又圆，又隐隐约约地让人摸不着门道，纷纷然好像乱丝，又似乎有一定的次序可以对它进行梳理。所以说：人们想要求知，就让他们得到知识；人们追求利益，就让他们得到利益；人们追求勇气，就让他们得到勇气；人们



accomplished great success. The lives of people all over the world are dependent upon it. So ancient kings would pay a lot of attention to it. If there has been no food for one day, it is just like that the harvest of the year is worse than the average; if there has been no food for three days, it is just like that the state has a bad harvest; if there has been no food for five days, it is just like that the state is suffering from a famine; if there has been no food for seven days, the territory of the state cannot be maintained any more; if there has been no food for ten days, there will be no one surviving at all.

Ancient kings valued honesty very much. Honesty should be the contract that should be held by people all over the world. And if this is the case, sensible high-ranking officials will not rely on their powerful clans, preeminent intellectuals will not rely on the power of foreign states, common people will not consider ordinary achievements as contributions to the state, nor can they be operated with small amounts of wealth. So, important things such as safeguarding the state and consolidating the territory can be handled with extemporaneous plans.

Sages use their wisdom in this way: They make it appear to be muddleheaded, huge and round, so that no one can manage to figure out what kind of intentions they have; and they make it appear to be as chaos as floss, however, it also seems that there must be a way to make it clear and neat. So, it is said that if some people long for knowledge, I am going to make them erudite; if some people long for interests, I am going to provide advantages to them; if some people long for

【原文】

之。彼欲贵我贵之，人谓我有礼；彼欲勇我勇之，人谓我恭；彼欲利我利之，人谓我仁；彼欲知我知之，人谓我慤。戒之戒之，微而异之，动作必思之，无令人识之，卒来者必备之。信之者，仁也。不可欺者，智也。既智且仁，是谓成人。

贱固事贵，不肖固事贤。贵之所以能成其贵者，以其贵而事贱也；贤之所以能成其贤者，以其贤而事不肖也。恶者，美之充也。卑者，尊之充也。贱者，贵之充也。故先王贵之。

天以时使，地以材使，人以德使，鬼神以祥使，禽兽以力使。所谓德

【今译】

追求地位，就让他们得到地位。让追求地位的人得到地位了，人家会说我有礼；让追求勇气的人得到勇气了，人家会说我谦恭；让追求利益的人得到利益了，人家会说我仁慈；让追求知识的人得到知识了，人家会说我智慧。但是要注意戒备，隐蔽自己，采取行动的时候一定要深思，不要被人识透自己的意图；对于突然到来的事件，要有所提防。对人有诚信就叫仁，不被别人欺瞒就叫智，既智且仁，就可以说是成功的人了。

卑贱者固然应当侍奉高贵者，不肖者固然应当侍奉贤者。但高贵者之所以能成为高贵，正因为他能够做到以贵事贱；贤者之所以能成为贤，正因为他能够做到以贤事不肖。丑能转化成美，卑能转化成尊，贱能转化为贵。所以先王很重视这些。

天的作用通过时令发挥出来，地的作用通过物材发挥出来，人的作



valor, I am going to make them valorous; if some people long for power, I am going to make them powerful. If I make those longing for power powerful, others will regard me as courteous; if I make those longing for valor valorous, others will regard me as humble; if I provide advantages to those longing for interests, others will regard me as benevolent; if I make those longing for knowledge erudite, others will regard me as wise. Be careful! Be careful! Take action secretly to protect yourself; ponder it over and over again before you react; make sure that no one can manage to figure out your real intentions; and be prepared for events that might take place all of a sudden. Being honest to others can be regarded as a person of benevolence. Avoiding being cheated by others can be regarded as a person of wisdom. If one is a person both of benevolence and of wisdom, he can be considered as successful.

It is natural for the menial to serve the powerful; and it is also natural for the fatuous to serve the sensible. The reason why powerful people can become powerful consists in the fact that they can serve the menial even though they themselves are powerful. The reason why sensible people can become sensible consists in the fact that they can serve the fatuous even though they themselves are sensible. Overly beautiful will lead to ugly; overly honorable will lead to menial, and overly powerful will lead to powerless. So ancient kings paid much attention to that.

The function of Heaven can be brought into play by the four seasons; the function of Earth can be brought into play

【原文】

者，先之之谓也。故德莫如先，应适莫如后。

先王用一阴二阳者，霸；尽以阳者，王；以一阳二阴者，削；尽以阴者，亡。量之不以少多，称之不以轻重，度之不以短长，不审此三者，不可举大事。能戒乎？能敕乎？能隐而伏乎？能而稷乎？能而麦乎？春

【今译】

用通过德行发挥出来，鬼神的作用通过他们对人类的赐福发挥出来，禽兽的作用通过它们的力气发挥出来。所谓德，就是率先行德的意思。所以，行德最好是走在前头，而应敌打仗后发制人更为有利。

对于古代的帝王，那些能够以实行德政为主、以权谋为辅的，可以成就霸业；那些只依靠德政的，可以成就王业；那些以权谋为主、以德政为辅的，必然会被削弱；那些只运用权谋而不实行德政的，必然会败亡。计量以后仍然不知道多少，称量以后仍然不知道轻重，度量以后仍然不知道短长的，不能掌握这三者，也就不能够成就大事。你能够保持戒惧吗？你能够保持谨慎吗？你能够保持隐伏而不锋芒外露吗？你能做到种谷得谷吗？你能做到种麦得麦吗？你能设想春日不播种，夏日就没



by natural resources; the function of human beings can be brought into play by their virtues; the function of ghosts and deities can be brought into play by their blessings; and the function of animals can be brought into play by their strength. The so-called virtue means to act virtuously to set up paragon for others. So, nothing can be better than taking the lead in behaving virtuously and contrarily; nothing can be more advantageous than gaining mastery by striking only after the enemies have struck.

Among ancient kings, those who had taken benevolent policies mainly and used political trickery as auxiliary means had established the most formidable powers of their time; those who had taken benevolent policies only had unified the whole world; those who had used political trickery mainly and taken benevolent policies as auxiliary means had been weakened by other states; those who had used political trickery only had been toppled. The quantities of things cannot be figured out even though they have been counted; the weights of things cannot be figured out even though they have been weighed; and the lengths of things cannot be figured out even though they have been measured. Whoever does not know these three features will not accomplish any great success. Can you keep on high alert? Can you be discreet? Can you keep your intentions secret and not show them on the countenance? Can you guarantee a good harvest for the millet crops you grow? Can you guarantee a good harvest for the barley you grow? Can you realize that if you do not inseminate crops during the spring you will not obtain

【原文】

不生而夏无得乎？先王事以合交，德以合人。二者不合，则无成矣，无亲矣。

凡国之亡也，以其长者也；人之自失也，以其所长者也。故善游者死于梁池，善射者死于中野。

命属于食，治属于事。无善事而有善治者，自古及今，未尝之有也。

众胜寡，疾胜徐，勇胜怯，智胜愚，善胜恶，有义胜无义，有天道胜无天道。凡此七胜者贵众，用之终身者众矣。

人主好佚欲，亡其身失其国者，殆；其德不足以怀其民者，殆；明其

【今译】

有所获吗？先王用办实事来赢得友谊，用德行来赢得人民。如果两者都不能赢得，那就没有成就，也没有人亲近了。

举凡国家的败亡，原因往往在于它的长处；举凡人的失误，原因也同样在于他们的长项。所以，善于游泳者往往会被淹死在池塘里，善于射猎者经常死在荒野之中。

生存的关键在于粮食，治理国家的关键在于政事。如果政事处理得不好而国家能够被治理好的，这样的先例自古以来都没有。

众能胜寡，快能胜慢，勇能胜怯，智能胜愚，善能胜恶，有义能胜无义，合乎天道的能战胜违背天道的。这七个胜利的前提贵在赢得民众，君主能够终身运用它们，就会赢得民众了。

如果君主放荡、纵欲，危及自身和国家，就会失败；德望不足以感怀



any grain during the summer? Ancient kings would build up good relations with their people by taking concrete action for their sake and win over the people with their virtue. If they could not manage to do that, they would have no achievements, nor would anyone feel close to them.

States are normally ruined because of their strong points, and mistakes of human beings are usually caused by their strong points. Hence, people good at swimming may die in ponds, and people good at shooting may die in the wild.

Lives are subjected to food; and good order of a state is subjected to government affairs. During the history of human beings, there has been no such precedent that a sovereign who was not good at handling government affairs had put his state in great order.

Overwhelming troops can defeat the outnumbered; troops capable of moving rapidly can defeat the sluggish; the intrepid can defeat the timid; the wise can defeat the fatuous; the benevolent can defeat the wicked; the righteous can defeat the unrighteous; and people being in accordance with the rules of Heaven can defeat those against them. In all these seven cases, it is important to win over the masses. And sovereigns who can apply these rules during lifetime are able to win over the masses.

When a sovereign is addicted to pleasure and lust, he will endanger his life and the state and therefore, he will fail; if the virtue of a sovereign is not good enough to win over the people, he will fail; if a sovereign uses severe penalties and belittles intellectuals, he will fail; if a sovereign has counted

【原文】

刑而贱其士者，殆；诸侯假之威久而不知极已者，殆；身弥老不知敬其嫡子者，殆；蓄藏积、陈朽腐，不以与人者，殆。

凡人之名三：有治也者，有耻也者，有事也者。事之名二：正之，察之。五者而天下治矣。名正则治，名倚则乱，无名则死，故先王贵名。

先王取天下，远者以礼，近者以体。体、礼者，所以取天下；远、近者，所以殊天下之际。

日益之而患少者，惟忠；日损之而患多者，唯欲。多忠少欲，智也，

【今译】

民众，就会失败；屡屡使用刑罚残害士人，就会失败；长期依赖诸侯盟国而不奋起直追，就会失败；已经衰老而不知道尊重太子，就会失败；储蓄的粮食已经霉烂了也不肯施与他人，就会失败。

人的名分有三种：有治理者，有监督者，有从事具体劳动者。政事的名分有二种：有的旨在纠正，有的旨在监察。这五者都能完善，天下就可以大治。名分正，天下就治；名分不正，天下就乱；没有名分，就会灭绝。所以先王非常注重名分。

先王谋取天下的方式是，对远的国家用“礼”，对近的国家用“亲”。所谓的亲和礼，是用来谋取天下的手段；所谓的远和近，是就天下各国与我国的距离而言。

每天都在增长还是唯恐太少的东西，是忠心；每天都在减少还是唯恐太多的东西，是欲望。多忠少欲，是明智的表现，也是臣子们应该遵



on the power of alliances for a long time but does not take action to strengthen his own state, he will fail; if a sovereign is getting old but does not realize that he should treat the crown prince with respect, he will fail; if a sovereign has stored a lot of grain but does not share it with his people even though it has become rotten, he will fail.

There are three kinds of titles conferred on human beings: Some are managers; some are supervisors; and the rest are workers who should take up whatever tasks allocated to them. There are two kinds of titles conferred on government officials: Some are aimed at rectifying, and others are aimed at examining. If all these five titles are conferred correctly, the whole world can be put in order. If the titles are suitable, the world can be put in order; if the titles are wrong, the world will get into chaos; if the titles are given up totally, the world will die out. Hence, ancient kings valued titles very much.

The way by which ancient kings unified the whole world was to treat states located in remote areas courteously and endear themselves to neighboring states. Courtesy and endearment were means used by them to conquer the world, and remote and neighboring refer to how far away those states are from our own.

Loyalty is such a thing that people should worry it will never become enough even though it is increased day by day. Lust is such a thing that people should worry it is too immoderate even though it is decreased day by day. It is wise to accumulate loyalty and get rid of lust as much as possible.

【原文】

为人臣者之广道也。为人臣者，非有功劳于国也，家富而国贫，为人臣者之大罪也；为人臣者，非有功劳于国也，爵尊而主卑，为人臣者之大罪也。无功劳于国而贵富者，其唯尚贤乎？

众人之用其心也，爱者憎之始也，德者怨之本也。其事亲也，妻子具则孝衰矣；其事君也，有好业，家室富足，则行衰矣；爵禄满则忠衰矣。唯贤者不然。故先王不满也。釜鼓满则人概之，人满则天概之，故先王

【今译】

守的原则。作为臣子，不但无功于国，反而造成家富国贫的局面，就是他们的大罪；作为臣子，不但无功于国，反而造成自己爵位尊贵而君主卑微的局面，也是他们的大罪。如果对国家没有功劳的人可以获得高官厚禄，谁还会推崇贤人呢？

按照普通人的心理活动，爱往往是憎恶的开始，恩德常常成为怨恨的根源。他们侍奉双亲，自己有了妻子儿女后对父母的孝行就衰退了；他们侍奉国君，自己有了产业、家室富足后，德行就衰退了；在他们对爵位俸禄的欲望得到满足后，忠心就衰退了。只有少数贤人不是这样的。所以，先王不使人们爵禄太高。釜、鼓之类的量器装满了东西后，人们就要用“概”来平；人太满了，天就要来平他。所以先王不会赏赐给人们



And that is the right rule by which all officials should abide. For officials with no outstanding contributions to the state, if their families are extremely wealthy, but the state has been becoming destitute in the mean time, they have committed the severest sins. For officials of with outstanding contributions to the state, if their ranks are honorable and powerful, but the authority of the throne has been badly weakened in the mean time, they have committed the severest sins. Given that people with no outstanding contributions to the state are becoming honorable and wealthy, who would be likely to respect and honour sensible people?

According to the innermost sentiments of ordinary people, love is the beginning of hatred, and benevolence is the foundation of bitterness. Regarding the way they treating their parents, their filial piety to them will decrease after they have wives and children and build up their own families. Regarding the way they serving their sovereign, they will not behave as decently as before after they have obtained significant properties and enriched their families. After their ranks and salaries have reached the highest level, their loyalty to the sovereign will decrease. Only sensible people do not behave the same way. Hence, ancient kings would not enhance the ranks and salaries of their officials to the highest level. If *fu* and *gu* are full with things, they will be scraped with the *gai*. If human beings are full with power, honour and wealth, they will be scraped by Heaven. Hence, ancient kings would not confer too high ranks or too heavy salaries on others. If a sovereign acts against the will of his officials to

【原文】

不满也。人主操逆，人臣操顺。

先王重荣辱，荣辱在为。天下无私爱也，无私憎也，为善者有福，为不善者有祸，祸福在为，故先王重为。

明赏不费，明刑不暴，赏罚明则德之至者也，故先王贵明。

天道大而帝王者用，爱恶爱恶，天下可秘，爱恶重，闭必固。

先王之书，心之敬执也，而众人不知也。故有事，事也；毋事，亦事也。吾畏事，不欲为事；吾畏言，不欲为言。故行年六十而老吃也。

【今译】

过高的爵禄，君主不完全满足臣子们的欲望，反而能够顺利地操纵他们。

先王重视荣辱，荣与辱都取决于他们的实际行动。天地公正无私，行善的人将会有福，作恶的人将会有灾祸，祸福都在于人的实际行动，所以先王重视实际行动。

公开行赏而不浪费，公开处刑而不残暴。赏罚公开是德政的最高体现，所以先王重视他们的政治的透明度。

天道伟大所以帝王应当遵循，爱天下人之所爱，恶天下人之所恶，天下就可以被全面控制。天下能够被全面控制，君权就一定可以巩固。

先王的书，我内心是敬爱的，不过一般人并不知道。所以，我有事的时候读它，无事的时候也读它。我怕事，所以不喜欢做事；我也怕开口讲话，所以不喜欢说话。因而我马上就快六十了还口吃。



some extent, they will be obedient and can be used effectively by him.

Ancient kings paid much attention to honour and shame. And both honour and shame are results of the concrete conducts of human beings. Both Heaven and Earth do not take care of something out of favoritism or hate something because of partiality. Those who behave benevolently will have good fortunes; and those who behave atrociously will have misfortunes. Both good fortunes and misfortunes are subjected to the conducts of human beings. Hence, ancient kings paid much attention to their behavior.

Dispense awards openly but do not waste any wealth; and execute penalties openly but make sure to avoid atrocity. Sovereigns who dispense awards and punishments openly and impartially are of perfect virtue, so ancient kings attached much importance to the transparency of their policies.

The Tao of Heaven is so great that sovereigns should comply with it. Cherish things cherished by people all over the world, and hate things hated by people all over the world, thus the whole world can be held in firm control and as a result, the throne can be consolidated.

I love and respect books written by ancient kings from the bottom of my heart, but others do not realize it. So, I will read them when I have something to do. And I will also read them when I am free. I am afraid of doing things, so I do not want to do anything. And I am afraid of talking, so I do not want to speak anything. As a result, I have become a stammerer even though I will be sixty years old soon.

八观第十三

【原文】

大城不可以不完，郭周不可以外通，里域不可以横通，间闭不可以毋阖，宫垣关闭不可以不修。故大城不完，则乱贼之人谋；郭周外通，则奸遁逾越者作；里域横通，则攘夺窃盗者不止；间闭无阖，外内交通，则男女无别；宫垣不备，关闭不固，虽有良货，不能守也。故形势不得为非，则奸邪之人恣愿；禁罚威严，则简慢之人整齐；宪令著明，则蛮夷之人不敢犯；赏庆信必，则有功者劝；教训习俗者众，则民化变而不自知

【今译】

内城必须要坚固完整，外城四周不能有空隙，里的边界不能左右横通，间门必须要注意关闭，院墙与门闩必须要注意整修。因为，内城不完整，作乱为害的人就会图谋不轨；外城有空隙，奸邪越境的人就可以擅自行事；里的边界随便横通，强盗、窃贼就会作恶不止；间门不关闭，内外随意交往，男女之间就没有界限；院墙不完备，门闩不牢，虽有宝贵的财物也无法保管。所以，只有客观形势使人们无法为非作歹，奸邪的人才能够老实守法；只有禁律与刑罚威严，无视法纪者才能够规规矩矩；只有法令严明，蛮夷之人才不敢触犯；只有奖赏信实坚定，有功者才能得到鼓励；只有受教育、守习俗的人多了，民众才可以在不知不觉中



13. On Examining a State from Eight Aspects

Inner protective walls must be firm; outer protective walls must have no aperture; boundaries between *li* must not be kept open; the gate of a *li* must be locked and unlocked exactly according to timetable; and all walls and latches must be repaired in time. Hence, if inner protective walls is not firm, rebellious people will conspire to act against the law; if there are apertures in outer protective walls, wicked people will overstep the bounds; if boundaries between *li* are open, thieves and robbers cannot be stopped; if the gate of a *li* is not locked, people living both inside and outside will communicate with each other easily and therefore, the order between males and females will be overlooked; if walls are not well maintained and latches are not locked, people living there cannot manage to keep their belongings even though they might have precious properties. So, if only all corruption and misconducts are not allowed by circumstances, wicked and deceitful people can be forced to abide by the law; if only prohibitions and penalties are enforced strictly and impartially, slack ones can be well disciplined; if only the constitution and statutes are well publicized, the minorities living in remote areas such as the Man and the Yi people will not dare to break them; if only awards are bestowed reasonably, people with outstanding achievements will be encouraged; if only many people are educated and comply with customs, the people will be edified unknowingly. So, if

【原文】

也。是故明君在上位，刑省罚寡，非可刑而不刑，非可罪而不罪也；明君者，闭其门，塞其途，弇其迹，使民毋由接于淫非之地，是以民之道正行善也，若性然。故罪罚寡而民以治矣。

行其田野，视其耕芸，计其农事，而饥饱之国可以知也。其耕之不深，芸之不进，地宜不任，草田多秽，耕者不必肥，荒者不必饶，以人猥计其野，草田多而辟田少者，虽不水旱，饥国之野也。若是而民寡，则不足以守其地；若是而民众，则国贫民饥；以此遇水旱，则众散而不收。彼民

【今译】

被潜移默化。因此，英明的君主执政，刑罚就会很少，这并不是因为该受惩罚的没有受到惩罚，该治罪的没有治罪，而是由于英明的君主关闭了犯罪的门户，堵塞了犯罪的途径，消除了犯罪的影响，使人民无从接触为非作歹的环境，因而他们能走正道、做善事，而且看上去像是出自本性一样。所以即使很少有人受到惩罚，人民照样可以被治理得很好。

巡视一个国家的田野，看看它的耕耘状况，计算它的粮食生产，这个国家的人民的饥饱，就可以判断出来了。如果地耕得不深，锄草不谨慎，适宜种植的土地没有耕种，没有开垦的土地非常荒芜，耕地不见得肥沃，荒地不见得贫瘠，而按人口总数来折算土地，荒地多而耕地少，那么，即使没有水旱天灾，有这样的田野，这个国家的人民也要忍受饥饿。这样的国家，人口少，就不能保卫本国的领土；人口多，就会国家贫困、



a sage sovereign is in power, penalties will be executed rarely. However, it is not the case with those who should be punished are not punished, or those who should be convicted are not convicted. A sage sovereign will block off the path to crimes, close the door to crimes and get rid of the influence of crimes, so that people will not have any chance to contact the circumstances that might lead to crimes. As a result, they will behave decently and will be kind to others as if it were the nature of human beings. So, the people can be well administered even though penalties are seldom used and few people are punished.

Travel through the fields of a state to inspect how they are plowed and weeded and to calculate the output of grain, and then whether people of the state have enough food or are suffering from hunger will be clear. If the fields are not ploughed deep enough or carefully weeded, some lands suitable for growing crops will be left uncultivated, many areas will be deserted and covered with grasses, cultivated lands will not be fertile and those left uncultivated will not be sterile. Moreover, when the total amount of lands owned by people living there is taken into consideration and the amount of the cultivated land is overwhelmed by that of the uncultivated, people of that state will not have enough to eat even though there is no disaster caused by flood or drought. For such a state, though it does not have a large population, it is not possible to maintain the territory. If it does have a large population, the state must be destitute and the people must suffer from hunger. When there happens to be flood or

【原文】

不足以守者，其城不固；民饥者，不可以使战；众散而不收，则国为丘墟。故曰：有地君国而不务耕芸，寄生之君也。故曰：行其田野，视其耕芸，计其农事，而饥饱之国可知也。

行其山泽，观其桑麻，计其六畜之产，而贫富之国可知也。夫山泽广大，则草木易多也；壤地肥饶，则桑麻易植也；荐草多衍，则六畜易繁也。山泽虽广，草木毋禁；壤地虽肥，桑麻毋数；荐草虽多，六畜有征，闭

【今译】

人民饥饿。遇上水旱灾害，老百姓就将离散而不再回来。人民无力保卫国土，城防就不巩固；人民处于饥饿状态，就不能从事战争；人民离散而不再回来，国家就会沦为废墟。所以说，拥有土地统治国家而不注重农业生产，便是寄生的国君。所以说，巡视一个国家的田野，看看它的耕耘状况，计算它的粮食生产，饥饱之国，就可以区别出来了。

巡视一个国家的山林湖泽，查看桑麻生长情况，计算六畜的生产，这个国家的贫富，就可以判断出来了。山林湖泽广阔，草木就容易繁殖；土地肥沃，桑麻就容易生长；牧草繁茂，六畜就容易兴旺。山泽虽然广阔却没有禁令制止滥伐草木；土地虽然肥沃，桑麻的种植却不得其法；牧草虽然繁茂，饲养六畜却征收赋税；这就等于堵塞物产、财富的大门。所以说，物产不富庶，即使有再多的金玉，也只是贫困的国家。



drought, the people will head for other states and never come back again. If the state does not have enough people to defend its territory, its protective walls cannot be secured. When the people are hungry, they cannot be used for fighting. When the people are escaping to other states and will never come back again, the state will be ruined. So, it is said if a sovereign owns land and maintains the authority over his state but does not pay any attention to farming, his throne will be in suspension. So, it is said that travel through the fields of a state to inspect how they are plowed and weeded and to calculate the grain output, and then whether people of the state have enough food or are suffering from hunger will be clear.

Travel among mountains and along lakes to inspect the growth of silkworm thorns and hemp plants and to calculate the production of the livestock, and then whether the state is wealthy or poor will be clear. For a state that has numerous big mountains and lakes, it is very easy for plants to grow there. If the soil is fertile, it will be very easy for silkworm thorns and hemp plants to grow there. If pastures are exuberant, it will be easy for the livestock to multiply there. Contrarily, if there is no prohibition to stop denudation even though the mountains and lakes there are numerous and big, if silkworm thorns and hemp plants are not planted correctly even though the soil is fertile, if taxes are collected upon livestock even though pastures are exuberant, the door to numerous products and commodities will be closed under such circumstances. So, it is said if a state does not have plenty of

【原文】

货之门也。故曰：时货不遂，金玉虽多，谓之贫国也。故曰：行其山泽，观其桑麻，计其六畜之产，而贫富之国可知也。

入国邑，视宫室，观车马衣服，而侈俭之国可知也。夫国城大而田野浅狭者，其野不足以养其民；城域大而人民寡者，其民不足以守其城；宫营大而室屋寡者，其室不足以实其宫；室屋众而人徒寡者，其人不足以处其室；困仓寡而台榭繁者，其藏不足以共其费。故曰：主上无积而宫室美，氓家无积而衣服修，乘车者饰观望，步行者杂文采，本资少而末

【今译】

所以说，巡视一个国家的山林湖泽，查看桑麻生长情况，计算六畜的生产，国家的贫富就可以判断出来了。

进入一个国家的都城，视察它的宫室、车马的装饰以及人们的衣着，这个国家是节俭还是奢侈，就可以判断出来了。如果城市面积大而农田面积小，农田就养活不了国内的人民；城区大而居民少，居民就不能防守那个城市；院落大而房屋建筑少，建筑就充实不了那些院落；房屋多而居民少，居民就使用不了那些房屋；粮仓少而亭台楼阁多，钱财储备就供应不了那些花费。所以说，君主没有积蓄却营建富丽的宫室，百姓没有积蓄却讲究华美的衣着，乘车者注重装饰车子的外观，步行者身着华丽的服饰，农产品少而奢侈品繁多，这是奢侈的国家的风俗。



seasonable products produced at home, it still can be considered as poor even though it might have a lot of gold and jade. So, it is said that travel among mountains and along lakes to inspect the growth of silkworm thorns and hemp plants and to calculate the production of the livestock, and then whether the state is wealthy or poor will be clear.

Go to the capital of a state to inspect the palace buildings, ornaments on carts and horses, to examine what kind of clothes people wore, and then whether people of the state are frugal or extravagant will be clear. If the capital city of a state is huge but the quantity of the arable lands is small, there will not be enough fields to support the people. If the capital is huge but the population is scant, there will not be enough citizens to defend the state. If the capital is full of huge courtyards but the buildings there are sparse, there will not be enough buildings to fill up the courtyards. If there are numerous buildings but few people live there, there will not be enough people to fill up the buildings. If there are few granaries but myriad platforms and pavilions, there will not be enough savings to support expenditures. So, it is said that if a sovereign does not have any savings but has very luxurious palace buildings erected, if the common people do not have any savings but attach much importance to their clothes, if those travelling by carts are concerned only with decorating the carts, if the pedestrians are all in colorful and beautiful clothes, and if the state is short of agricultural products but rich in luxuries, the extravagant vogue will be prevailing in the state. When people of a state are

【原文】

用多者，侈国之俗也。国侈则用费，用费则民贫，民贫则奸智生，奸智生则邪巧作。故奸邪之所生，生于匱不足；匱不足之所生，生于侈；侈之所生，生于毋度。故曰：审度量，节衣服，俭财用，禁侈泰，为国之急也。不通于若计者，不可使用国。故曰：入国邑，视宫室，观车马衣服，而侈俭之国可知也。

课凶饥，计师役，观台榭，量国费，而实虚之国可知也。凡田野万家之众，可食之地，方五十里，可以为足矣。万家以下，则就山泽可矣；万家以上，则去山泽可矣。彼野悉辟而民无积者，国地小而食地浅也；田

【今译】

国家奢侈成风，开销就会很大；开销很大，人民就会贫困；人民贫困，就会产生邪恶思想；人民产生了邪恶思想，就会出现奸邪的行为。所以，邪恶和奸邪的产生是因为用度不足，用度不足是因为奢侈浪费，奢侈浪费是因为没有制度。所以说，明确制度和标准，节约衣服，俭省花销，禁止奢侈，是治国的紧急要务。不懂得这个道理的，就不能让他管理国家。所以说，进入一个国家的都城，视察它的宫室、车马的装饰以及人们的衣着，这个国家是节俭还是奢侈，就可以判断出来了。

考查灾年饥馑的情况，计算从军服役的人数，查看楼台亭阁的修建，计量财政开支的费用，国家的虚实，就可以判断出来了。拥有万户人口的农村，有五十里见方的耕地就够养活这些人口了。人口在万户以下，可以把山泽之地计算进去；人口在万户以上，要把山泽地除外。那种土地均已开垦，而人民仍无积蓄的国家，是因为国土小而耕地少；



extravagant, a lot of money will be spent. When a lot of money is spent, the people will be impoverished. If the people are impoverished, they will resort to tricks. When they resort to tricks, crafty and evil conducts will be prevailing. So, these misconducts are developed because of poverty. Poverty is developed because of extravagance. Extravagance is developed because of immoderation. So, it is said that clarifying the standards, wearing austere clothes, reducing the expenditure and prohibiting luxuries are the most important and urgent things a sovereign should do in governing the state. Those who do not understand that should not be used to administer the state. So, it is said that go to the capital of a state to inspect the palace buildings, ornaments on carts and horses and examine what kind of clothes people wore, and then whether the state is frugal or extravagant will be clear.

Examine the situation of the bad harvest, enumerate the active army, inspect the platforms and pavilions, and calculate the expenditure of the state, and the actual condition of a state will be clear. For a state with ten thousand families living in the countryside, fifty-square-*li* arable land is enough to support the people. If there are less than ten thousand families, mountain and lake areas of that region can be figured in; if there are more than ten thousand families, mountain and lake areas of that region can be excluded. In a state, all wastelands are reclaimed but people living there still do not have any grain stored or money saved, because the size of the state is small, and there are not enough arable lands to

【原文】

半垦而民有余食而粟米多者，国地大而食地博也；国地大而野不辟者，君好货而臣好利者也；辟地广而民不足者，上赋重，流其藏者也。故曰，粟行于三百里，则国毋一年之积；粟行于四百里，则国毋半年之积；粟行于五百里，则众有饥色。其稼亡三之一者，命曰小凶，小凶三年而大凶，大凶则众有遗苞矣。什一之师，什三毋事，则稼亡三之一。稼亡三之一，而非有故盖积也，则道有捐瘠矣。什一之师，三年不解，非有余食

【今译】

土地只开垦半数，而人民有余粮、粟米丰富的国家，是因为国土大而耕地多。国家的国土虽然大，但是荒地没有开垦，是因为君主追求财物而臣民注重私利的缘故；土地开垦虽然很多，但仍然粮食不足的国家，是因为朝廷赋税繁重，人民卖掉存粮交纳赋税的缘故。所以说，粮食远销三百里以外，这个国家的存粮就不够一年之用；粮食远销四百里以外，这个国家的存粮就不够半年之用；粮食远销五百里以外，民众就面呈饥色了。一个国家的庄稼歉收三分之一，叫小凶年；接连经历三个小凶年等于一个大凶年。在大凶之年，就会有人饿死在街头。一个国家有十分之一的人从军，就会有十分之三的人口脱离农业生产，庄稼也会歉收三分之一。庄稼歉收三分之一，而没有陈年余粮，路上就会有弃置不葬的死尸。十分之一的人从军，三年不解除兵役，而且没有余粮，人民就



grow crops. In a state, only half of the lands is cultivated but the people have more than enough to eat and also have some store of grain because the size of the state is huge, and there are plenty of arable lands. In a state with a vast territory, most of the wastelands are not reclaimed because the sovereign himself is concerned with pursuing wealth and properties, and the subjects are engaged in taking advantages of the state. In a state, vast lands are cultivated but people are still short of money and foodstuffs because the sovereign levies heavy taxes and as a result, the people have to sell their grain to pay taxes. So, it is said that when grain is sold at places located as far as three hundred *li* away from its original region, the store of grain of the state cannot last for one year; when grain is sold at places located as far as four hundred *li* away, the store of grain of the state cannot last for half a year; when grain is sold at places located as far as five hundred *li* away, the common people will look hungry. If the harvest of the year reduces by one third, it can be regarded as a small famine. If the small famine has lasted three years in a row, it can be regarded as a severe famine. At the time of a severe famine, there will be people starving on the roads. If one tenth of the population is recruited in the army every year, three tenths of it will not do farm work. Accordingly, the harvest of all crops will reduce by one third. If the harvest of the year is reduced by one third and there is no store of grain saved from the harvest of the last years, there will be corpses on the roads. If one tenth of the population is recruited every year, these people are not dismissed until

【原文】

也，则民有鬻子矣。故曰：山林虽近，草木虽美，宫室必有度，禁发必有时，是何也？曰：大木不可独伐也，大木不可独举也，大木不可独运也，大木不可加之薄墙之上。故曰：山林虽广，草木虽美，禁发必有时；国虽充盈，金玉虽多，宫室必有度；江海虽广，池泽虽博，鱼鳖虽多，罔罟必有正，船网不可一财而成也。非私草木爱鱼鳖也，恶废民于生谷也。故曰：先王之禁山泽之作者，转民于生谷也。彼民非谷不食，谷非地不生，地非民不动，民非作力，毋以致财。夫财之所生，生于用力，用力之所

【今译】

会卖儿鬻女糊口。所以说：山林虽然近在咫尺，草木虽然生长繁茂，宫室的兴建也必须要有适度，而且还要规定采伐与封禁的确切时间。为什么要这样？因为大的木材不允许私自采伐，不允许私自搬举，不允许私自运输，也不允许用来修造小的建筑。所以说，山林虽然广阔，草木生长虽好，封禁开发必须规定确切的时间；国家虽然富裕，金玉虽然充足，宫室的兴建必须要有有限度；江海虽然宽阔，池泽虽然阔大，鱼鳖虽然繁多，必须设置官吏管理渔业，因为渔民不能依靠单一的财路来维持生活。采取这些措施，并不是出于对草木、鱼鳖的偏爱，而是害怕人民荒废粮食生产。所以说，先王限制上山采伐、下水捕鱼的活动，目的是让人们专攻粮食生产。没有粮食，人们就没有饭吃。没有土地，就不能生长谷物。没有人民，土地就无法耕种。人民不努力工作，就得不到财



three years later and there is no store of grain, then some people will be forced to sell their children for survival. So, it is said even though mountains and forests are nearby, and even though plants are thriving, there must be some standards to moderate the buildings and also a fixed schedule for closing up and opening these resources for public use. Why? The answer is that big trees should not be hacked privately, should not be carried privately, should not be transported privately, and should not be used to build thin walls. So, it is said that even though there are vast mountains and forests and even though plants growing there are exuberant, these natural resources should be closed and opened up at certain time; even though the state is wealthy and rich in gold and jade, there must be some standards for the expenditure on the buildings; even though there are huge rivers and seas, numerous ponds and lakes and uncountable fishes and turtles can be produced there, fishery must be well administered because it is not possible for fishermen to count on only one kind of income. These measures are taken not out of favoritism toward the plants, fishes or turtles, but out of fear that common people might neglect farm work. So, it is said the reason that ancient kings stopped people from cutting off trees in mountains and forests or catching fish in lakes consisted in the fact that they wished to let their people to focus on farm work. When there is no grain, there will be nothing to eat. And without fields, no crops can grow. Without common people, fields cannot be cultivated. And without hard work, common people cannot have any income.

【原文】

生，生于劳身。是故主上用财毋已，是民用力毋休也。故曰：台榭相望者，其上下相怨也。民毋余积者，其禁不必止；众有遗苞者，其战不必胜；道有捐瘠者，其守不必固。故令不必行，禁不必止，战不必胜，守不必固，则危亡随其后矣。故曰：课凶饥，计师役，观台榭，量国费，实虚之国可知也。

入州里，观习俗，听民之所以化其上，而治乱之国可知也。州里不高，间闭不设，出入毋时，早晏不禁，则攘夺窃盗，攻击残贼之民，毋自胜

【今译】

富。所以，财富的产生是出于使用劳力，劳力的产生是出于劳动着的劳动者。所以，如果君主花费无度，人民就要无休止地劳动。所以说，亭台、楼阁远近相望的，君主和臣民之间一定彼此怨恨。人民没有粮食储备，国家禁令就不一定能生效；老百姓中有人饿死，对外战争就不一定能取胜；道路上有弃置的死尸，防守就不一定能坚固。而法令不能“必行”，禁令不能“必止”，战不能“必胜”，守不能“必固”，危亡就会相随之至了。所以说，考查灾年饥馑的情况，计算从军服役的人数，查看楼台亭阁的修建，计算财政开支的费用，一个国家的虚实就可以判断出来了。

进入一国的州、里，观察风俗习惯，了解人民接受教化的情况，一个国家的治乱，就可以判断出来了。州里之间没有隔墙，里门没有安设，人们出入不定时，早晚不加管理，对于那些抢夺、盗窃、殴打、害人的家伙，就无法加以管制了。同吃一条山谷里的水，同在一个巷子里打井，



So, wealth is produced because of hard work, and hard work is performed because of assiduous laborers. Hence, if the sovereign spends money endlessly, the common people will have to work hard endlessly. So, it is said that when there are numerous platforms and pavilions facing one another, the sovereign and his subjects must be hostile toward each other. When the people have no store of grain, prohibitions might not always be followed. When some people have died of starvation, victory might not always be gained for all combats launched. When there are corpses discarded on the roads, the defense of the state might not always be successful. Hence, if all orders issued might not always be carried out, all prohibitions might not always be enforced, all attacks launched might not always result in success, and all defense works might not always be firm enough, it will be followed by trouble or even the perdition of the state. So, it is said that examine the situation of the bad harvest, enumerate the active army, inspect the platforms and pavilions, and calculate the expenditure of the state, and then the actual condition of a state will be clear.

Go to a *zhou* or *li* to inspect the customs and investigate the way the common people are being edified by the sovereign, then whether the state is in order or in chaos will be clear. When there is no bound between *zhou* and *li* and no gate installed in the passage of a *li*, people can communicate either early in the morning or late at night, thus it will not be possible to control the robbers, thieves and other wicked people aimed at damaging others. If people drink water of the

【原文】

矣。食谷水，巷凿井，场圃接，树木茂，宫墙毁坏，门户不闭，外内交通，则男女之别毋自正矣。乡毋长游，里毋士舍，时无会同，丧烝不聚，禁罚不严，则齿长辑睦，毋自生矣。故昏礼不谨，则民不修廉；论贤不乡举，则士不及行；货财行于国，则法令毁于官；请谒得于上，则党与成于下；乡官毋法制，百姓群徒不从。此亡国弑君之所自生也。故曰：入州里，观习俗，听民之所以化其上者，而治乱之国可知也。

【今译】

场院菜圃相连，树木繁盛茂密，院墙破损失修，门户不加关闭，本里的人与外面的人随便往来，那么男女之间的界限就无法规正了。乡不设官吏，里不设学堂，不按时集会，丧葬祭祀时人们也不相聚，禁令刑罚又不严格，那么尊贤敬长、和睦相处的风尚就无从产生了。所以，婚礼不严肃，人们就不注意廉耻；选举贤人不通过乡里，士人就不注重自己的行止；贿赂之风盛行，国家的法律政令就会被官府衙门败坏；请托保举之风在朝廷通行，臣民结党营私之事就在朝外发生；乡里的官吏不实行法制，百姓就不会服从命令。这些都是导致亡国弑君的原因。所以说，进入一国的州、里，观察风俗习惯，了解人民接受教化的情况，一个国家的治乱，就可以判断出来了。



same valley, dig wells in the same lane, their vegetable gardens are adjacent, trees growing there are exuberant, the courtyard walls are in dilapidation, all doors and gates are unlocked, and people living both inside and outside of the *li* can communicate with each other easily, the order between males and females will be overlooked and there will be no way to rectify it any more. If no official is appointed to *xiang*, no school built in *li*, no convention arranged from time to time, no get-together for funeral ceremonies and rituals held in the local region, and no prohibition or penalty enforced strictly and impartially, neither reverence toward the elder nor the harmonious relationships among the people will be possible. So, when wedding ceremonies are not held solemnly, common people will not have any sense of honor. When sensible people are not selected by the *xiang*, intellectuals will not pay attention to their behavior and will belittle morality. When bribes become vogue of the state, the law will be abused in the government. When entrusting others for recommendation becomes vogue at the court, cliques will be built up among the subjects. When the sub-officials of the *xiang* do not act according to law, common people will not be obedient to them. That's why some states have been ruined and some sovereigns have been murdered. So, it is said that go to a *zhou* or *li* to inspect the customs and investigate the way the common people are being edified by the sovereign, then whether the state is in order or in chaos will be clear.

Go to the court of a state to inspect those people who are close to the sovereign, to make an investigation to know the

【原文】

入朝廷，观左右，求本朝之臣，论上下之所贵贱者，而强弱之国可知也。功多为上，禄赏为下，则积劳之臣不务尽力；治行为上，爵列为下，则豪杰材臣不务竭能。便辟左右，不论功能而有爵禄，则百姓疾怨非上，贱爵轻禄；金玉货财商贾之人，不论志行而有爵禄也，则上令轻，法制毁。权重之人，不论才能而得尊位，则民倍本行而求外势。彼积劳之人不务尽力，则兵士不战矣；豪杰材臣不务竭能，则内治不别矣；百姓疾

【今译】

来到一国的朝廷，观察君主左右的人，研究本朝百官的情况，分析朝廷上下重视什么和轻视什么，一个国家的强弱，就可以判断出来了。功劳多的人俸禄低、赏赐少，有功之臣将不会为君主尽力；政绩大的人官爵反而低下，豪杰和有才能的臣子就不肯竭尽所能；君主的宠臣和侍从不论功劳大小能力高低都享有爵禄，百姓就会怨恨、非议而轻贱爵禄；贩运金玉财货的商贾不论德能如何都享有爵禄，君主的命令就不受重视，法制也会被破坏；握有大权的人不论才能高低都居于高位，人们就会抛弃本国行伍而投靠外国势力。那些有功之臣不愿尽力，士兵就



conditions of the court officials and to examine what kind of things is cherished and what kind of things is condemned by both the sovereign and his subjects, and then whether the state is strong or weak will be clear. When people with outstanding achievements are conferred with low salaries and insignificant awards, then officials with numerous contributions to the state will no longer devote themselves to serving the sovereign. When people with excellent virtue and preeminent accomplishments in their posts are conferred with powerless low ranks, then distinguished talented officials will no longer do their best to serve the sovereign. When the beloved and close ones of the sovereign are all conferred with ranks and salaries, no matter what kind of achievements and talents they have, the common people will become hostile toward the sovereign and look down upon ranks and salaries. When wealthy people with huge amounts of gold, jade and other properties and rich merchants are conferred with ranks and salaries, no matter how outstanding their aspirations and performance are, then orders issued by the sovereign will not be paid much attention to, moreover, the law system will be destroyed. When powerful people are conferred with honorable positions, no matter what kind of abilities they have, then the common people will abandon the *hang* and *wu* to seek refuge in other states. When people with a lot of contributions are not concerned with devoting themselves to serving the sovereign, soldiers will not fight voluntarily for the sake of the state. When distinguished talented officials are not concerned with doing their best to serve the

【原文】

怨非上，贱爵轻禄，则上毋以劝众矣；上令轻，法制毁，则君毋以使臣，臣毋以事君矣；民倍本行而求外势，则国之情伪竭在敌国矣。故曰：入朝廷，观左右，求本朝之臣，论上下之所贵贱者，而强弱之国可知也。

置法出令，临众用民，计其威严宽惠行于其民与不行于其民，而兴灭之国可知也。法虚立而害疏远，令一布而不听者存，贱爵禄而毋功者

【今译】

不肯作战；豪杰和有才能的臣子不竭尽所能，内政就不会清明；百姓怨恨、非议而轻贱爵禄，君主就无法劝勉民众；君主的命令不受重视，法制被破坏，君主就无法命令臣下，臣下也无法效忠君主；人民抛弃本国行伍而投靠外国势力，国家的虚实就会被敌国掌握了。所以说，来到一国的朝廷，观察君主左右的人，研究朝廷百官的情况，分析朝廷上下重视什么和轻视什么，一个国家的强弱，就可以判断出来了。

观察君主立法出令和治民用众的情况，考察国家刑赏政策是否在人民当中得到贯彻，一个国家将会兴盛还是灭绝，就可以判断出来了。如果法律形同虚设，只加害疏远的人，命令刚一公布，就有人公然反对，随便封赏爵禄，使得无功之人致富，这样，人们一定轻视法令，君主地位



sovereign, government affairs will not be handled correctly. When common people are hostile toward the sovereign and look down upon ranks and salaries, then the sovereign will not be able to encourage them. When orders issued by the sovereign are not paid much attention to and the law system is destroyed, the sovereign will not be able to operate his officials, and his officials will not be able to serve him, either. When common people abandon the *hang* and *wu* to seek refuge in other states, the actual conditions of the state will be mastered by the enemy states. So, it is said that go to the court of a state to inspect people who are close to the sovereign, to make an investigation to know the conditions of the court officials and to examine what kind of things is cherished and what kind of things is condemned by both the sovereign and his subjects, and then whether the state is strong or weak will be clear.

Inspect the way in which a sovereign establishes regulations, issues edicts and operates the common people and investigate whether policies on awards and penalties are enforced successfully, and then whether the state is going to reach prosperity or die out will be clear. If the law only exists nominally, distant ones are inflicted for no reason at all, there are people demonstrating against the edicts immediately after they are issued, ranks and salaries are conferred at random and the unmerited ones are enriched, the people will definitely not pay any attention to the edicts issued, and consequently, the throne will be in danger. So, it is said that if fertile fields are not conferred to warriors, the military

【原文】

富，然则众必轻令而上位危。故曰：良田不在战士，三年而兵弱；赏罚不信，五年而破；上卖官爵，七年而亡；倍人伦而禽兽行，十年而灭。战不胜，弱也；地四削，入诸侯，破也；离本国，徙都邑，亡也；有者异姓，灭也。故曰：置法出令，临众用民，计威严宽惠而行于其民不行于其民，而兴灭之国可知也。

计敌与，量上意，察国本，观民产之所有余不足，而存亡之国可知

【今译】

也就危险了。所以说，良田不赏赐给战士，三年内国家的兵力就会衰弱；赏罚不信实，五年内国家就会破败；君主卖官鬻爵，七年内国家就会危亡；君主背逆伦常道德、沉溺于禽兽之行，十年内国家就会覆灭。军队出战不胜就意味着兵力衰弱；土地被瓜分就意味着国家破败；君主逃离本国、迁移国都，就意味着国家危亡；政权被异姓人掌握就意味着国家覆灭。所以说，考察君主立法出令、治民用众的情况，考察国家刑赏政策是否在人民当中得到贯彻，一个国家将会兴盛还是灭绝就可以判断出来了。

估量敌国和盟国，了解君主的意图，考察农业状况，查看人民财产是有多余还是不足，一个国家的存亡，就可以判断出来了。敌国强大而盟国衰弱，直言正谏的大臣被杀而阿谀之臣得宠，私人请托的风气盛行而



strength of the state will be weakened within three years; if awards and punishments are not dispensed honestly and reasonably, the state will be damaged within five years; if the sovereign sells ranks and positions, the state will perish within seven years; if the sovereign acts against morality and human relations and behaves impudently and wickedly, the state will be destroyed within ten years. If the state is not able to win any combat, it means the military strength is weak. If the territory is carved up by the neighboring states on all the four sides, it means the state is severely damaged. If the sovereign escapes from his own state or removes the capital to another place, it means the state is in peril. If the throne is under the control of people with a different surname, it means the state is destroyed. So, it is said that inspect the way in which the sovereign establishes regulations, issues edicts and operates the common people and investigate whether policies on awards and penalties are enforced successfully, and then whether the state is going to reach prosperity or die out will be clear.

Weigh the power of the enemy states and that of the alliances, try to figure out the intentions of the sovereign, make investigation to know the situation of agriculture and examine whether the common people have enough properties or not, and then whether the state will survive or die out will be clear. When the enemy states are formidable but the alliances are weak, officials who would remonstrate with the sovereign are executed but toady ones are honored, favoritism is practiced but the public law is destroyed, then the alliances

【原文】

也。敌国强而与国弱，谏臣死而谀臣尊，私情行而公法毁，然则与国不恃其亲，而敌国不畏其强，豪杰不安其位，而积劳之人不怀其禄。悦商贩而不务本货，则民偷处而不事积聚。豪杰不安其位，则良臣出；积劳之人不怀其禄，则兵士不用；民偷处而不事积聚，则困仓空虚。如是而君不为变，然则攘夺、窃盗、残贼、进取之人起矣。内者廷无良臣，兵士不用，困仓空虚，而外有强敌之忧，则国居而自毁矣。故曰：计敌与，量上意，察国本，观民产之所有余不足，而存亡之国可知也。

故以此八者，观人主之国，而人主毋所匿其情矣。

【今译】

公法被毁，这种情况下，盟国将不再表现得友好亲密，敌国也不会畏惧它的势力，在任的豪杰将感到不安，有功之臣将不会留恋他们的爵禄。君主喜欢商贩而不爱农业，人民就苟且偷安而不致力于积蓄。在任的豪杰感到不安，贤良的大臣就会出走；有功之臣不留恋爵禄，兵士就不肯为国效力；人民苟且偷安而不致力于积蓄，粮仓就会空虚。在这样的情况下，君主还不肯改革，那么，抢夺、盗窃、残害人民、谋取政权的人们就会蜂起。在国内，朝中没有良臣，士兵不肯效力，粮仓空虚，而国外的强敌不断侵扰，就只有坐以待毙了。所以说，估量敌国和盟国，了解君主的意图，考察农业状况，查看人民财产是有多余还是不足，一个国家的存亡就可以判断出来了。

因此，从这八方面考察一个君主所治理的国家，君主就无法掩盖实情。



will no longer cherish the friendly relationship with it, the enemy states will not be afraid of it, preeminent and talented people will not feel safe in their posts, and people with outstanding achievements will not cherish their salaries any more. If the sovereign favours merchants and peddlers but is not concerned with farming, then the common people will drag ignoble existences and no longer be concerned with storing grain. When preeminent and talented people do not feel safe in their posts, outstanding officials will leave for other states. When people with outstanding achievements do not cherish their salaries, soldiers and warriors cannot be operated effectively any more. When the common people are dragging ignoble existences and not concerned with storing grain, granaries will be empty. If this is the case, but the sovereign does not take any measure to change the situation, robbers, thieves, atrocious wicked people and those who are eager for rapid promotions will become active. At home, the court does not have any preeminent and talented officials, neither soldiers nor warriors can be operated effectively, all granaries are empty, moreover, formidable enemies are invading from abroad, then the state cannot do anything but wait for its destruction. So, it is said that weigh the power of the enemy states and that of the alliances, try to figure out the intentions of the sovereign, make investigation to know the situation of farming production of the state and examine whether the common people have enough properties or not, and then whether the state will survive or die out will be clear.

So, these eight aspects can be used to inspect the actual conditions of any sovereign of any state, and nothing can be kept secret.

法禁第十四

【原文】

法制不议，则民不相私；刑杀毋赦，则民不偷于为善；爵禄毋假，则下不乱其上。三者藏于官则为法，施于国则成俗。其余不强而治矣。

君一置其仪，则百官守其法；上明陈其制，则下皆会其度矣。君之置其仪也不一，则下之倍法而立私理者必多矣。是以人用其私，废上之制而道其所闻。故下与官列法，而上与君分威，国家之危必自此始矣。昔者圣王之治其民也不然，废上之法制者，必负以耻。财厚博惠以私亲

【今译】

法制不容私议，人们就不敢相互营私；刑杀不容宽赦，人们就不敢忽视为善；君主颁授爵禄的大权不移交给他人，臣子们就不会犯上作乱。这三条掌握在政府手里，就是“法”；它们能在全国民众中推行开来，就会成为风俗。那样，其他事情不用费力就可以安定国家了。

君主统一立法，百官就都能守法；君主把制度公开，臣民行事就都能合于制度。君主立法不统一，臣民当中违背公法而另立私理的人就必然会增多。这样就会人人都行其私理并宣扬个人的主张而不执行君主的法制。所以，百姓与官府对立，大臣与君主争权，国家的危险就一定从这里开始。古代圣明的君主治理人民就不是这样，对于不执行君主公法的人，一定给予惩处。这样，用大量钱财和施惠来收揽人心的



14. On Things Forbidden by the Law

When the law is inarguable, the people will not be engaged in malpractices. When punishments and executions are enforced strictly without pardon, then the people will not neglect behaving benevolently toward others. When the authority over conferring ranks and salaries is not devolved upon others, the subjects will not dare to rebel against the sovereign. When the regime can take firm control over all the three above-mentioned factors, they will become fixed regulations. And when they are enforced all over the state, they will become customs. If this is the case, everything can be put in order without much effort.

If the sovereign establishes the fixed law, then all officials will comply with it. If the sovereign makes the system clear, then all the subjects will act according to it. If regulations of the law established by the sovereign are not accordant, then there will be a lot of people acting against the law or even making ordinances privately. Thus, people will act out of selfish purposes, neglect the law and advocate their private viewpoints. As a result, the common people will be opposite to local governments and high-ranking court officials will try to share the authority of the throne, thus the state will definitely be endangered from then on. Ancient sage kings did not govern their people in this way. Under their supervision, people who did not comply with the law would definitely be punished, and who would inveigle others with

【原文】

于民者，正经而自正矣。圣王既歿，受之者衰。君人而不能知立君之道，以为国本，则大臣之赘下而射人心者必多矣。君不能审立其法以为下制，则百姓之立私理而径于利者必众矣。

昔者圣王之治人也，不贵其人博学也，欲其人之和同以听令也。《泰誓》曰：“纣有臣亿万人，亦有亿万之心。武王有臣三千而一心。”故纣以亿万之心亡，武王以一心存。故有国之君，苟不能同人心，一国威，齐士义，通上之治以为下法，则虽有广地众民，犹不能以为安也。君失

【今译】

人，就因整顿公法而纠正过来了。圣明的君主死后，他们的后继者就无法与他们相比了。他们统治人民，既不懂为君之道，也不能抓住治国的根本，这样，那些拉拢下级、收买人心的大臣就一定会多起来；而且他们作为君主却不能审定立法，为臣民提供行为的规范，百姓中自立私理并汲汲于私利的人也一定会越来越多。

从前，圣明的君主治理人民，不看重人们博学与否，但却希望他们服从并执行命令。《泰誓》中说：“殷纣王亿万大臣，他们有亿万条心；周武王三千大臣，而他们却只有一条心。”所以，纣王因亿万心而亡，武王因一心而存。因此，作为一国之君，不能使人心归附、牢固掌握君权、统一士人意志，并使上面的治理措施贯彻为下面的行为规范，尽管他有广



huge amount of money or significant benevolence to pull them to his side would be rectified if the law was rectified. But after the ancient sage kings died, their successors are much less sensible compared with them. They are governing the people but do not know the right way to maintain and consolidate the throne. Moreover, they do not know how to grasp the essentials of their states. So, there must be a lot of high-ranking court officials trying to inveigle and buy off their inferiors. Thus they cannot manage to establish the law system and make all subjects comply with it and therefore a lot of people will try to set up their private ordinances and seek benefits out of selfish purposes.

The way ancient sage kings governed their people was that they did not value polymaths, however, they would attach much importance to the obedience of their people to make sure that orders issued by them were followed by these people. It is said in "Tai Shi" that Zhou in the Shang Dynasty had hundreds of millions of officials, and they were of hundreds of millions of minds. King Wu had three thousand officials and they were all of one mind. So, the regime of Zhou was toppled because his officials were of hundreds of millions of minds, and the regime of King Wu survived because his officials were all of one mind. So, being a sovereign who owns a state, if he cannot manage to unify the minds of his people, take firm control of the authority of the throne, unite the will of intellectuals, administer the court effectively and make sure that the court is a good example for all local governments, then he can not make the state safe

【原文】

其道，则大臣比权重以相举于国，小臣必循利以相就也。故举国士以为己党，行公道以为私惠，进则相推于君，退则相誉于民，各便其身，而忘社稷，以广其居，聚徒成群，上以蔽君，下以索民，此皆弱君乱国之道也。故国之危也。

乱国之道，易国之常，赐赏恣于己者，圣王之禁也。

擅国权以深索于民者，圣王之禁也。

其身毋任于上者，圣王之禁也。

进则受禄于君，退则藏禄于室，毋事治职，但力事属，私王官，私君

【今译】

大的国土、众多的人民，也还不能算是安全的。君主无道，大臣就会联合权贵在国中互相抬举，普通官员们也必然为私利而趋从他们。所以，他们便靠举用士人来拉拢其作自己的私党，利用公法谋取私利，在君主面前互相推崇，在民间互相吹捧；各自为私利图谋，把国家置之度外去扩大自己的势力范围、纠集党羽，在朝廷蒙蔽国君、在朝外搜刮百姓。这都是削弱君主破坏国家的做法。所以会给国家带来危险。

那些破坏国家正道、改变国家常法、封赐与禄赏之事全凭个人意志的人，是圣王所要禁止的。

那些擅用君权搜刮人民的人，是圣王所要禁止的。

那些不肯为朝廷任职做事的人，是圣王所要禁止的。

那些在朝廷领受俸禄于君主、将俸禄积藏在自家、不干自己应办的



even though he might have a vast territory and a huge population. If the sovereign does not behave correctly as a sovereign should, then high-ranking officials will consort powerful ones to favour each other so that they can gain more powers, and less powerful officials will be subjected to them to seek profits and other kinds of benefits from them. So, they will buy off intellectuals of the state to strengthen their own cabals and pervert the law to benefit themselves. They will recommend each other in front of the sovereign and extol each other in front of the common people for the sake of private benefits and as a result, the state will be totally neglected. However, in the mean time their residential buildings have been enlarged, their cabals have become bigger with more and more people joining in, and then they will block the sovereign inside the court and plunder the people outside of it. These are causes leading to impairing of the authority of the throne and the chaos of the state. So severe dangers will be imposed on the state.

People disarranging the right path, distorting the established rules of the state and dispensing awards all according to their own will should be prohibited by a sage sovereign.

People usurping the authority of the throne to plunder the common people should be prohibited by a sage sovereign.

People refusing to work for the regime should be prohibited by a sage sovereign.

People accepting salaries from the sovereign at court and then keeping it at home, not paying any attention to their

【原文】

事，去非其人而人私行者，圣王之禁也。

修行则不以亲为本，治事则不以官为主，举毋能进毋功者，圣王之禁也。

交人则以为己赐，举人则以为己劳，仕人则与分其禄者，圣王之禁也。

交于利通而获于贫穷，轻取于其民而重致于其君，削上以附下，枉法以求于民者，圣王之禁也。

用不称其人，家富于其列，其禄甚寡而资财甚多者，圣王之禁也。

拂世以为行，非上以为名，常反上之法制以成群于国者，圣王之禁

【今译】

公事、只努力发展部属、私用国家官吏、私自决定君主的大事并排除异己以谋取私利的人，是圣王所要禁止的。

那些表面修德而不善待自己的父母、办事不以奉公为主旨、举用无能之人、引荐无功之辈的人，是圣王所要禁止的。

那些把为国家结交人才当作自己的恩赐、把推荐人才当作自己的功劳、任用别人又从中分取他们俸禄的人，是圣王所要禁止的。

那些既结交权势又收揽穷人、轻取于民而重求于君、削弱君权以讨好下属、徇私枉法以收买人民的人，是圣王所要禁止的。

那些自身的享用与身份不相称、爵位低下而家产丰厚、俸禄很少而资财富足的人，是圣王所要禁止的。

那些干违背潮流的事情、靠非议君主来猎取名声、经常反对朝廷的



duties but only focusing on promoting their own subordinates, operating court officials secretly, making decisions on important national affairs privately and pushing out those not belonging to their cliques to fulfill selfish wishes should be prohibited by a sage sovereign.

People appearing to cultivate their minds but not treating their parents with filial piety, taking actions but overlooking their duties, using the untalented and recommending those with no outstanding achievements should be prohibited by a sage sovereign.

People considering consorting others to be benevolence of themselves, regarding recommending people to the government as their achievements and demanding their sub-officials to offer some of their salaries to them should be prohibited by a sage sovereign.

People consorting the powerful and influential, buying off the poor, demanding very little from the people under their supervision but offering very generous gifts to the sovereign, weakening the power of the throne to endear themselves to their inferiors and abusing the law to cater to the people should be prohibited by a sage sovereign.

People enjoying pleasure not commensurate to their status, possessing much more wealth and properties than their ranks deserve, being extremely rich even though they receive low salaries from the state should be prohibited by a sage sovereign.

People flaunting themselves by acting abnormally, trying to gain fame by speaking ill of the sovereign, breaking the law

【原文】

也。

饰于贫穷而发于勤劳，权于贫贱，身无职事，家无常姓，列上下之间，议言为民者，圣王之禁也。

壶士以为己资，修田以为己本，则生之养，私不死，然后失矫以深与上为市者，圣王之禁也。

审饰小节以示民，时言大事以动上，远交以逾群，假爵以临朝者，圣王之禁也。

卑身杂处，隐行辟倚，侧人迎远，遁上而遁民者，圣王之禁也。

诡俗异礼，大言法行，难其所为而高自错者，圣王之禁也。

【今译】

法制并在国内私自聚结党羽的人，是圣王所要禁止的。

那些故意表现得穷困却不肯辛勤劳动、暂时安于贫贱、自身没有固定职业、自家没有恒产、活动于社会上下之间并声称是为了人民的人，是圣王所要禁止的。

那些供养游士并修治武器作为自己的政治资本、豢养贼臣和私藏敢死之徒、然后强直不让地与君主讨价争权的人，是圣王所要禁止的。

那些注意修饰小节诱惑人民、经常议论大事以打动君主、广泛结交以凌驾群臣、然后凭借自己的地位控制朝政的人，是圣王所要禁止的。

那些屈居人群之中、暗行不正之事、潜入别国或接纳外奸、欺瞒君主、欺瞒人民的人，是圣王所要禁止的。

那些行为诡异不守礼俗、语言浮夸、举止骄傲、把自己所做过的事形容得非常难以抬高自己的人，是圣王所要禁止的。



and building up cliques in the state should be prohibited by a sage sovereign.

People pretending to be destitute but not working assiduously, feeling settled in poverty and menial posts, not having any fixed careers or real estates at home, running around on sinister intentions and boasting that they are working for the sake of the people should be prohibited by a sage sovereign.

People supporting intellectuals privately, making weapons to consolidate their own power, keeping rebellious officials and dare-to-die corps secretly and then starting to confront the sovereign firmly should be prohibited by a sage sovereign.

People paying much attention to the details to show off themselves in front of other people, discussing important affairs to move the sovereign frequently, consorting a lot of powerful and influential people to override other court officials and counting on their powerful ranks to manipulate the power of the throne should be prohibited by a sage sovereign.

People disguising themselves among the common people, committing evil conducts secretly, communicating with other states, accepting foreign spies and cheating the sovereign and the people should be prohibited by a sage sovereign.

People behaving strangely, not complying with the rules of propriety, boasting their own viewpoints and behavior and describing what they have done as extremely difficult should be prohibited by a sage sovereign.

【原文】

守委闲居，博分以致众，勤身遂行，说人以货财，济人以买誉，其身甚静，而使人求者，圣王之禁也。

行辟而坚，言诡而辩，术非而博，顺恶而泽者，圣王之禁也。

以朋党为友，以蔽恶为仁，以数变为智，以重敛为忠，以遂忿为勇者，圣王之禁也。

固国之本，其身务往于上，深附于诸侯者，圣王之禁也。

圣王之身，治世之时，德行必有所是，道义必有所明。故士莫敢诡俗异礼，以自见于国；莫敢布惠缓行，修上下之交，以私亲于民；莫敢超等逾官，渔利苏功，以取顺其君。圣王之治民也，进则使无由得其所利，

【今译】

那些积蓄丰厚生活安逸、广施财物以收买民众、殷勤行事以顺从民意、靠财物收买人心、用救济沽名钓誉、政治上稳坐不动而使人主动有求于他的人，是圣王所要禁止的。

那些行为邪僻而刚愎自用、擅长奇谈怪论、掌握很多奸邪的行事方法、支持邪恶而善于文过饰非的人，是圣王所要禁止的。

那些把聚集朋党当作友爱、把包庇罪恶当作仁慈、把投机善变当作智慧、把横征暴敛当作忠君、把发泄私愤当作勇敢的人，是圣王所要禁止的。

那些阻碍国家根本要务、竭力蒙蔽君主、密切勾结外国势力的人，是圣王所要禁止的。

作为圣王，当他处在治世的时候，应该讲求德行并确立道义的标准。这样一来，士人们不敢推行怪异的风俗和反常的礼节在国人面前自我标榜；不敢用小恩小惠、缓行公法和修好上下关系来收揽民心；不敢逾越职权谋取功利以讨好国君。圣王治理人民的方法，是使那些一



People having savings and living leisurely, giving alms to a lot of people, doing favours assiduously to win over others, buying off people with properties, helping others to trade for fame and then sitting idly and drawing many people to ask for their help should be prohibited by a sage sovereign.

People acting wickedly but sticking to their ways of doing things, arguing sophistically, possessing a lot of malignant methods, and supporting the evil and clever at covering up their errors should be prohibited by a sage sovereign.

People considering building up cliques as friendship, considering covering up for ferocity as kindness, considering caprice as wisdom and also considering demanding heavy taxes and collecting a huge amount of money from the people as loyalty to the state should be prohibited by a sage sovereign.

People closing the state to international intercourse, hoodwinking the sovereign but consorting sovereigns of other states secretly should be prohibited by a sage sovereign.

For a sage sovereign, when the state is in order, he should stick to some fixed virtue and also make clear morality and justice he advocates. Thus, intellectuals will not dare to behave strangely to show off themselves in front of the common people, not dare to endear themselves to people of the state by doing insignificant favours to them, delaying enforcement of edicts or improving relationship with both their superiors and inferiors. And they will not dare to overstep their powers to fish for achievements and fame to cater to the sovereign. The way a sage sovereign governs his people is that he will let those who long for rapid promotions

【原文】

退则使无由避其所害，必使反乎安其位，乐其群，务其职，荣其名，而后止矣。故逾其官而离其群者必使有害，不能其事而失其职者必使有耻。是故圣王之教民也，以仁错之，以耻使之，修其能致其所成而止。故曰：绝而定，静而治，安而尊，举错而不变者，圣王之道也。

【今译】

心向上爬的人无法得逞，使推卸责任的人无法逃避惩罚。他们一定要努力实现使人们安心本职工作、乐于跟同事共处、努力工作、珍视声誉的目标，然后才能作罢。因而，那些超越职权、脱离同事的人，应当受到处罚；那些因不能胜任而失职的人，必定受到罚辱。因此，圣王教育人民的方法是：用仁爱来保护他们，用罚辱来驱遣他们，使得他们的能力有所提高并最终有所成就。所以说，稳健而图治，安国而尊君，坚守合理举措，是圣王的治世之道。

and inflated reputations cannot manage to obtain the advantages they wish and let those who try to shift off their malficence cannot manage to avoid the punishments they deserve. He will definitely not stop working hard until he can make all people feel settled in their posts, get along well with their compeers, perform their duties studiously and enjoy the honors they receive. Hence, those who overstep their power and stay aloof from their compeers will certainly be punished, and those who are unqualified and do not perform their duties studiously will certainly be humiliated. So, the way a sage sovereign educates his people is that he will protect them with his benevolence and operate them with measures of humiliation and thus he can make them exert their abilities and accomplish some achievements. So, it is said that to be firm and self-composed, to put the state in peace and order, to safeguard the territory, to maintain the authority of the throne, and to stick to the fixed reasonable rules are the right ways for a sage sovereign to govern his state.



重令第十五

【原文】

凡君国之重器，莫重于令。令重则君尊，君尊则国安；令轻则君卑，君卑则国危。故安国在乎尊君，尊君在乎行令，行令在乎严罚。罚严令行，则百吏皆恐；罚不严，令不行，则百吏皆喜。故明君察于治民之本，本莫要于令。故曰：亏令者死，益令者死，不行令者死，留令者死，不从令者死。五者死而无赦，惟令是视。故曰：令重而下恐。

【今译】

举凡统治国家的重要手段，再也没有比法令更重要的了。法令威重，君权就会威严；君权威严，国家就会安定。法令没有力量，君主就没有权威；君主没有权威，国家就会危险。所以，安邦定国在于尊重君权，尊重君权在于执行君主的命令，执行君主命令在于刑罚严明。刑罚能够依照法令严明地执行，百官就会守法尽职；刑罚不严、法令不行，百官就会玩忽职守。因此，英明的君主总是能够明察治理人民的关键因素，而在这些关键因素之中，再也没有比法令更要紧的了。所以说：私自删减法令的，要处死；私自增添法令的，要处死；不执行法令的，要处死；扣压法令的，要处死；不服从法令的，也要处死。这五种情况都应是死罪不赦，一切都依法行事。所以说：法令有威力，臣民就会畏惧。



15. Of Edicts and Prohibitions

The most important thing of a state is the edict. If edicts are formidable, the sovereign will be powerful. If the sovereign is powerful, the state will be safe. If edicts are frail, the sovereign will be powerless. If the sovereign is powerless, the state will be in danger. Hence, safeguarding a state lies in honoring the power of the sovereign; honoring the power of the sovereign lies in the successful enforcement of edicts; and the successful enforcement of edicts lies in executing penalties strictly. If penalties are executed strictly and all edicts issued by the sovereign can be carried out, all officials will be in dread of the edicts so that they will perform their duties earnestly. If penalties are not executed strictly and all edicts issued by the sovereign cannot be carried out, all officials will not take their duties seriously. Hence, a sage sovereign should be perspicacious with the essentials of governing his people, and in this case, nothing is more important than edicts. So, it is said that people who expurgate edicts privately should be sentenced to death, who add some details to edicts privately should be sentenced to death, who do not enforce edicts should be sentenced to death, who delay in conveying edicts should be sentenced to death, and who do not follow edicts should be sentenced to death. In these five occasions, the offenders should be executed without pardon, and everything should be done exactly according to the edicts. So, it is said that if edicts are

【原文】

为上者不明，令出虽自上，而论可与不可者在下。夫倍上令以为威，则行恣于己以为私，百吏奚不喜之有？且夫令出虽自上，而论可与不可者在下，是威下系于民也。威下系于民，而求上之毋危，不可得也。令出而留者无罪，则是教民不敬也。令出而不行者毋罪，行之者有罪，是皆教民不听也。令出而论可与不可者在官，是威下分也。益损者毋罪，则是教民邪途也。如此则巧佞之人，将以此成私为交；比周之人，将以此阿党取与；贪利之人，将以此收货聚财；懦弱之人，将以此阿贵事富

【今译】

君主昏庸，法令虽然出自己手，而议论是否可行的权力就会落到大臣手中。假如违抗君令就能够独揽大权并达到为个人利益而肆意妄为的目的，百官如何不玩忽职守呢？况且，法令虽然由君主制定，而议论可行与否的大权却掌握在大臣手中，这样一来，君主的权威就被手下的人牵制了。君权被手下的人牵制，希求保证君主的安全，是不可能的。法令发出后扣压者无罪，就是教导人民不尊敬君主；法令发出后不执行者无罪，而执行者受到惩罚，这就是教导人民不服从君主；法令发出后，决定是否可行的大权在百官手中，这就是君权下移；擅自增删法令者无罪，这就是教导人民寻找邪路。这样一来，诡诈奸佞的人就会趁机勾结营私；朋党比周的，就会趁机党同伐异；贪图利益的，就会趁机收贿聚



formidable, subjects will be terrified.

If the sovereign is fatuous, the power for deciding whether edicts should be enforced or not will be devolved upon his inferiors even though the sovereign himself has issued the edicts in person. If officials can act against the edicts to strengthen their own power and do whatever they want to benefit themselves, how can they not be engaged in malpractice? And in this case, even though the sovereign has issued edicts, the power for deciding whether they should be enforced or not should be devolved upon his inferiors, as a result, they will take over the authority over the state too. If the authority over the state is in the hands of the inferiors of the sovereign, it will be impossible to secure the safety of the throne. After an edict is issued, if those who delay to convey it are not convicted, it will be nothing but teaching the people not to treat the sovereign with reverence. After an edict is issued, if those who do not enforce it are not convicted but contrarily, those who enforce it are punished, it will be nothing but teaching people to be disobedient. After an edict is issued, if the decision on whether it should be enforced or not is made by officials, the authority of the sovereign will be shared with the inferiors. If those who expurgate or add details to an edict are not convicted, it will be nothing but teaching people to lead evil lives. If this is the case, wicked and deceitful people will take advantage of it to conspire with each other to benefit themselves; those who are clever at building up cliques will take advantage of it to unite those of the same ideas with themselves and attack others; covetous

【原文】

便辟；伐矜之人，将以此买誉成名。故令一出，示民邪途五衢，而求上之毋危，下之毋乱，不可得也。

菽粟不足，末生不禁，民必有饥饿之色，而工以雕文刻镂相稚也，谓之逆。布帛不足，衣服毋度，民必有冻寒之伤，而女以美衣锦绣綦组相稚也，谓之逆。万乘藏兵之国，卒不能野战应敌，社稷必有危亡之患，而士以毋分役相稚也，谓之逆。爵人不论能，禄人不论功，则士无为行制死节，而群臣必通外请谒，取权道，行事便辟，以贵富为荣华以相稚也，

【今译】

财；懦弱胆小的，就会趁机逢迎达官显贵，并攀附国君左右的宠臣；骄矜自夸的，就会趁机沽名钓誉以成其虚名。所以，法令一出，就给人门敞开五条邪路，而希求君权不出现危机，臣民不作乱，是不可能的。

一个国家粮食不足，奢侈品生产却不加取缔，人民必然会面呈饥色，而工匠们还互相夸耀雕镂技术的精细，这就叫“逆”。一个国家布帛不足，人们的衣饰却没有节制，人民必定要忍受寒冷折磨，而女人们还互相夸耀衣着的富丽奢华，这就叫“逆”。一个拥有一万辆战车的大国，士卒野战不能应敌，国家一定会陷入危亡，而武士们还以免服兵役相夸耀，这就叫“逆”。不按才能授官，不按功劳授禄，武士们就不肯执行命令、为国牺牲，而大臣们还一定要交结外国以扩充自己的势力、玩弄权



ones will take advantage of it to collect wealth and properties; timid ones will take advantage of it to flatter the wealthy and powerful and serve the beloved of the sovereign; and arrogant ones will take advantage of it to gain fame. Hence, immediately after an edict is issued, if five evil ways are exhibited to the people, it will be impossible to secure the safety of the throne and guarantee order among the subjects.

In case that a state is short of grain but the production of luxuries is not prohibited, the common people must look hungry. Moreover, if craftsmen are showing off their skills for carving and sculpting, it will be addressed as “Ni”. In case that a state is short of fabrics but some powerful and wealthy people are not moderate with their clothes, the common people must suffer from cold. Moreover, if females are showing off their well-decorated beautiful and expensive clothes, it will be addressed as “Ni”. For a state of ten thousand chariots and with military force, if the troops are not able to confront the enemies during field operations, the state will definitely face the danger of being ruined. Moreover, if the soldiers are showing off that they are exempted from some tasks, it can be regarded as “Ni”. If ranks are conferred without paying any attention to the abilities of the receivers, and salaries are conferred without paying any attention to the achievements of the receivers, intellectuals will not devote their lives for the sake of the state. Moreover, if officials are engaged in building up illicit relations with other states with diverse means to strengthen their own power, play schemes, flatter and serve the beloved

【原文】

谓之逆。

朝有经臣，国有经俗，民有经产。何谓朝之经臣？察身能而受官，不诬于上；谨于法令以治，不阿党；竭能尽力而不尚得，犯难离患而不辞死；受禄不过其功，服位不侈其能，不以毋实虚受者，朝之经臣也。何谓国之经俗？所好恶不违于上，所贵贱不逆于令；毋上拂之事，毋下比之说，毋侈泰之养，毋逾等之服；谨于乡里之行，而不逆于本朝之事者，国之经俗也。何谓民之经产？畜长树艺，务时殖谷，力农垦草，禁止末事

【今译】

术、攀附君主左右的宠臣并以升官发财为荣而互相夸耀，这也叫“逆”。

朝廷要有“经臣”，国家要有“经俗”，人民要有“经产”。什么是朝廷的“经臣”？按个人能力接受官职，不欺骗君主；严肃执法、努力治国，不袒护私党；竭尽所能为国家做事，不追求私利；国难当头，不贪生怕死；接受俸禄不超过自己的功劳，官位不超过自己的才能，不平白无故领受禄赏，这样的人就是朝廷的“经臣”。什么是国家的“经俗”？人们所喜好和厌恶的都不违背君主的标准；所重视和轻视的都不违背法令的规定；不做与君主意见相反的事，不说偏袒下级的话，不过奢侈的生活，不越级享用；在乡里要行止谨慎，而不违背朝廷政事，这就是国家的“经俗”。什么是人民的“经产”？饲养牲畜，搞好种植，注意农时，使粮食增产，勤勉于农事，开垦荒地，并禁止奢侈品的生产，这就是人民的“经



ones of the sovereign and show off their wealth and power, it can be regarded as “Ni”.

The court should have “Jing Chen”; the state should have “Jing Su”; and the people should have “Jing Chan”. What are Jing Chen of the court? The court officials who accept positions appointed to them if only they are certain that they are qualified and therefore never cheat the sovereign in this aspect, comply with the law scrupulously and not build up any cliques, do their best to serve the sovereign but not for the sake of private interests and devote their lives for the state if it is threatened with some severe problems, accept the amount of salaries they consider to be fair compared with their achievements, accept the ranks they considered to be fair compared with their abilities and refuse any advantages they think they do not deserve, are Jing Chen of the court. What are Jing Su of a state? Likes and dislikes of people all over the state are in accordance with those of the sovereign; things cherished and condemned by the people are in accordance with the provisions of the edicts; nothing opposite to the will of the sovereign will be committed; no eulogy is expressed to extol one’s own subordinates out of favoritism; no extravagant life is led; no unsuitable pleasure is enjoyed; people all behave themselves decently and cautiously in *xiang* and *li*; and nothing contradictory to government affairs is committed. The above-mentioned cases are Jing Su of a state. What are Jing Chan of the common people? Raising livestock, growing crops, grasping the busy seasons to do all farm work such as plowing, inseminating and weeding and stopping



【原文】

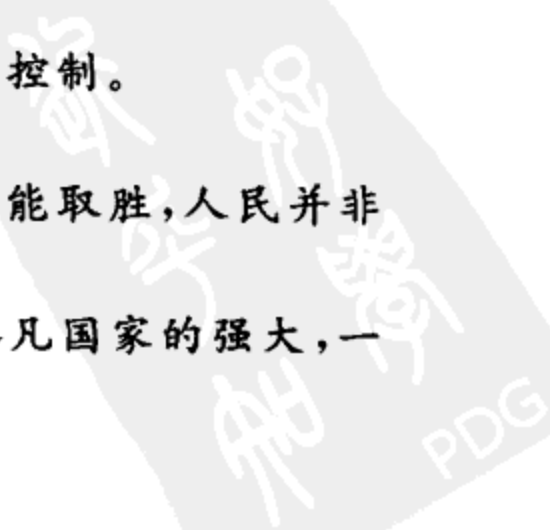
者，民之经产也。故曰：朝不贵经臣，则便辟得进，毋功虚取，奸邪得行，毋能上通。国不服经俗，则臣下不顺，而上令难行。民不务经产，则仓廩空虚，财用不足。便辟得进，毋功虚取，奸邪得行，毋能上通，则大臣不和。臣下不顺，上令难行，则应难不捷。仓廩空虚，财用不足，则国毋以固守。三者见一焉，则敌国制之矣。

故国不虚重，兵不虚胜，民不虚用，令不虚行。凡国之重也，必待兵

【今译】

产”。所以说，朝廷不重视经臣，嬖臣就会得到进用，无功者就会平白领受官禄；奸邪就会得逞，无能者就会在上层掌权。国家不推行经俗，臣民就不顺从，君令就难以推行。人民不注重经产，仓廩就会空虚，财用就会不足。而假如嬖臣得到进用，无功者平白领受官禄，奸邪得逞，无能者在上层掌权，就会造成大臣之间不和。臣民不顺从，君令难以推行，在国家危难之际，就不能及时应付。仓廩空虚，财用不足，国家就不能固守。三者之中有一种情况发生，国家就会被敌国控制。

所以，国家并非凭空就能强大，军队并非凭空就能取胜，人民并非凭空就能服从驱遣，法令并非凭空就能贯彻执行。举凡国家的强大，一





producing luxuries, are Jing Chan of the common people. So, it is said that if the court does not attach much importance to Jing Chen, then the beloved ones of the sovereign will be appointed to powerful positions, people with no achievement at all will be conferred with ranks and salaries, the wicked will accomplish their evil purposes, and the untalented will become extremely powerful. If the state does not popularize Jing Su, the subjects will not be obedient. Thus it will be very difficult for the edicts issued by the sovereign to be enforced. And if the common people are not concerned with Jing Chan, the granaries will be empty and there will not be enough money for all kinds of expenditure. When the beloved ones of the sovereign are appointed to powerful positions, people with no achievement are conferred with ranks and salaries, the wicked can accomplish their evil purposes and the untalented can become extremely powerful, then high-ranking court officials will not be harmonious with each other. When the subjects are disobedient and it is very difficult for the edicts issued by the sovereign to be enforced, the state cannot manage to react on time if there is any disaster. When the granaries are empty and there is not enough money for all kinds of expenditure, the state will not be able to defend itself. If one of these three cases occurs, the state will be occupied by its enemy states.

So, a state cannot be strengthened out of no reason; a military force cannot win victory out of no reason; the common people cannot be operated effectively out of no reason; nor can an edict be enforced out of no reason. The

【原文】

之胜也，而国乃重。凡兵之胜也，必待民之用也，而兵乃胜。凡民之用也，必待令之行也，而民乃用。凡令之行也，必待近者之胜也，而令乃行。故禁不胜于亲贵，罚不行于便辟，法禁不诛于严重，而害于疏远，庆赏不施于卑贱，而求令之必行，不可得也。能不通于官，受禄赏不当于功，号令逆于民心，动静诡于时变，有功不必赏，有罪不必诛，令焉不必行，禁焉不必止。在上位无以使下，而求民之必用，不可得也。将帅不严威，民心不专一，阵士不死制，卒士不轻敌，而求兵之必胜，不可得也。

【今译】

定取决于军队能在战斗中取胜，然后，国家才能强大。举凡军队能在战斗中取胜，一定取决于人民能够服从驱遣，然后，军队才能打胜仗。举凡人民能够服从驱遣，一定取决于法令的贯彻执行，然后，人民才能服从驱遣。举凡法令的贯彻执行，一定取决于君主所亲近的人能够遵守，然后，法令才能贯彻下去。所以，如果禁令不能制服亲贵，刑罚不肯加于宠臣，法律禁令不是惩罚罪行严重者，而只加害疏远者，赏赐不能施与出身低贱的人们，这样，还指望法令一定贯彻下去，是不可能的。如果有能力的人不能被朝廷使用，禄赏不符合人们实际的功绩，号令违背民心，各项措施不合时代潮流，对有功的人不坚决予以奖励，对有罪的人不坚决予以惩办，法令不能绝对推行，禁令不能绝对被遵从，身居君位而没有办法役使臣民，还指望人民绝对服从驱遣，是不可能的。如果将帅没有威严，人民不能一心应战，临阵的将士不肯舍身服从军令，士



formidable strength of a state must lie in the victory of its military force, and then the state can become strong. The victory of the military force of a state must lie in the fact that the sovereign is able to operate the common people effectively, and then the military force can win any war. Being able to operate the common people effectively must lie in the successful enforcement of the edicts, and then the common people can be used. The successful enforcement of the edicts must lie in the fact that both the close and the beloved ones of the sovereign all stick to them, and then the edicts can be enforced. So, if prohibitions are not followed by the close and powerful ones, penalties are not applied to the beloved ones, extremely ferocious criminals are not executed according to the criminal law, innocent and distant ones are inflicted, awards are not dispensed to the menial and powerless, then it will not be always possible for all edicts to be enforced efficiently. If talented people are not used at the government, people conferred with awards and salaries are not deserving of them when judged by their achievements to the state, edicts issued are against the will of the people, actions are not taken at the right time, not all people with contributions are rewarded, not all people with criminal activities are punished, not all orders issued are carried out, not all prohibitions are followed, and the sovereign cannot manage to manipulate the subjects, then it will not be always possible for the people to be used effectively by the state. If the generals and marshals of the military force are not formidable enough, the common people are not of one mind,



【原文】

内守不能完，外攻不能服，野战不能制敌，侵伐不能威四邻，而求国之重，不可得也。德不加于弱小，威不信于强大，征伐不能服天下，而求霸诸侯，不可得也。威有与两立，兵有与分争，德不能怀远国，令不能一诸侯，而求王天下，不可得也。

地大国富，人众兵强，此霸王之本也，然而与危亡为邻矣。天道之数，人心之变。天道之数，至则反，盛则衰。人心之变，有余则骄，骄则

【今译】

卒不敢蔑视敌人，还指望军队一定能打胜仗，是不可能的。如果对内不能保持国土的完整，对外不能征服敌对的国家，野战不能克制敌人，侵伐不能威震四方，还指望国家强大，是不可能的。如果德惠没有施与弱小的国家，威望不能取信于强大的国家，征伐不能制服天下，还指望称霸诸侯，是不可能的。如果论君主威力，还有别人能够与自己相提并论；论军事力量，还有能够与自己抗衡的势力；不能用德惠笼络远方的国家，远方的国家不听从号令，还指望称王天下，是不可能的。

地大物博、国家富庶，人口众多、兵力强盛，是称霸、称王的根本。然而，一个国家到了这种境地，危亡也就临近了。天道的规律和人心的变化就是如此：就天道的规律而言，事物发展到顶点后就会走向自己的反面，发展到极盛时就会走向衰落。就人心的变化而言，富有了，就会骄



warriors dispatched to the front will not fight to the death when they are ordered to do so, soldiers dare not belittle the enemies, then it will not always be possible to gain victory in all military actions. If a state cannot manage to defend its territory at home or defeat its enemies abroad, cannot conquer the enemy troops during field operations or threaten the neighboring states on all the four sides during any invasion launched upon them, then it will not be possible to strengthen the state. If benevolent policies are not applied to small and weak states, the prestige of the state is not respected by powerful states, punitive expeditions launched by the regime cannot conquer other states, then it will not be possible to establish one of the most formidable states. If there is another power which can counterbalance the authority of our sovereign, there is another military force which can counterbalance that of our state, the benevolent policies taken by our state are not enough to win over states located in remote areas, and orders issued by our sovereign are not followed by all other states, then it will not be possible to unify the whole world.

A vast territory, a wealthy state, a huge population and a formidable military force together provide the base for establishing one of the most powerful states or even unifying the whole world. Nevertheless, in this case, the state is approaching the point of being ruined. That is in accordance with the rule of Heaven and the nature of the heart of human beings. According to the rule of Heaven, things will develop in the opposite direction when they become extreme, and

【原文】

缓怠。夫骄者，骄诸侯；骄诸侯者，诸侯失于外；缓怠者，民乱于内。诸侯失于外，民乱于内，天道也。此危亡之时也。若夫地虽大，则不并兼，不攘夺；人虽众，不缓怠，不傲下；国虽富，不侈泰，不纵欲；兵虽强，不轻侮诸侯，动众用兵必为天下政理，此正天下之本而霸王之主也。

凡先王治国之器三，攻而毁之者六。明王能胜其攻，故不益于三

【今译】

傲；骄傲，就会松懈怠惰。这里所说的“骄傲”，是指君主对各国诸侯的骄傲。君主傲视各国诸侯，就会失去别国的支持；而松懈怠惰，国内的人民就会发生叛乱，这正是天道的体现，也正是走向危亡的开始。君主拥有广阔的土地却不进行兼并与掠夺，人口众多却不懈怠、傲视臣民，国家富庶却不奢侈淫逸，兵力强大却不轻侮诸侯，即使采取军事行动也都是为了伸张天下正义，这才是匡正天下的根本，而只有这样的君主才能够成就王霸大业。

古代君主治国的手段有三个，破坏和毁灭国家的因素有六个。英



when they reach the zenith of prosperity, the course of deterioration will start immediately. And according to the nature of human beings, when they are extremely wealthy, they will become arrogant, and when they are arrogant, they will become slack. The above-mentioned arrogance refers to being arrogant to sovereigns of other states. When the sovereign of a state is arrogant toward his counterparts, he will lose their support abroad. And when he is slack, the common people will be in chaos at home. If the support of other states is lost abroad and the common people are getting into chaos at home, this kind of development of the situation will be in accordance with the rule of Heaven. And if this is the case, the time of being ruined is approaching. If a sovereign has a vast territory but does not aim to annex or plunder other states, has a huge population but is not slack or arrogant toward the subjects, and if the state is wealthy but its people are not extravagant or addicted to lusts, if it has a formidable military force but does not humiliate other states freely, moreover, whenever a military action is taken, it is certainly aimed at popularizing justice among people of the world, the combination of these factors provides the base for unifying the world and reducing it to good order. And only a sovereign of this kind is able to establish one of the most powerful states or even unify the whole world.

There were three tools used by ancient kings in governing their states, and there were also six attackers (six harmful factors to the throne and the state) leading to damages, even destruction of a state. Sage sovereigns can

【原文】

者，而自有国、正天下。乱王不能胜其攻，故亦不损于三者，而自有天下而亡。三器者何也？曰：号令也，斧钺也，禄赏也。六攻者何也？曰：亲也，贵也，货也，色也，巧佞也，玩好也。三器之用何也？曰：非号令毋以使下，非斧钺毋以威众，非禄赏毋以劝民。六攻之败何也？曰：虽不听，而可以得存者；虽犯禁，而可以得免者；虽毋功，而可以得富者。凡国有不听而可以得存者，则号令不足以使下；有犯禁而可以得免者，则斧钺不足以威众；有毋功而可以得富者，则禄赏不足以劝民。号令不足以使

【今译】

明的君主能够克服六个破坏的因素，所以，即使治国手段不超过三个，也能够保有国家、匡正天下。昏乱的君主不能克服六个破坏因素，所以，即使治国手段不少于三个，却也是以拥有天下开始而以灭亡告终。这三种手段是什么？就是：号令、刑罚、禄赏。六种破坏因素是什么？就是：亲戚、权贵、财货、美色、奸佞之徒以及玩好。三种手段的用途是什么？答案是：没有号令就无法役使臣民，没有刑罚就无法威慑民众，没有禄赏就无法鼓励人民。六个破坏因素的负作用是什么？答案是：有的人即使不听从君令，也可以平安无事；有的人即使触犯禁律，也可以免于刑罚；有的人即使没有功绩，也可以获得财富。举凡在国家中有不听君令而照样平安无事的，号令就不足以役使人民；有触犯禁律而免于刑罚的，刑罚就不足以威慑民众；有没有功绩而可以得到富贵的，禄



overcome these six attackers so they can maintain their states or unify the whole world and reduce it to good order even they take no more than three efficient tools. Fatuous sovereigns cannot overcome these six attackers so they can be toppled even though they might have controlled the whole world at first, and even though they might have taken no less than the three useful tools. And what are the three tools? They are edicts, the executioner's ax, salaries and awards. What are the six attackers? They are relatives, the powerful ones, properties, beautiful women, the flattering wicked ones and some precious antiques. What are the functions of these three tools? The answer is that without edicts, it will be impossible to operate the subjects; without the executioner's ax, it will be impossible to frighten the masses; and without awards and salaries, it will be impossible to encourage the common people. What kind of failure those six attackers might lead to? The answer is that some people can survive even though they do not follow the edicts issued by the sovereign; some are left at large even though they have breached prohibitions; some are bestowed with a lot of wealth even though they have made no outstanding contributions to the state. In a state, if some people can survive even though they do not follow edicts, the common people cannot be operated effectively by the edicts. If some people are left at large even though they have breached prohibitions, the executioner's ax will not be formidable enough to frighten the masses. And if some people are bestowed with a lot of wealth even though they have made no outstanding contributions to the state, salaries and awards

【原文】

下，斧钺不足以威众，禄赏不足以劝民，若此则民毋为自用。民毋为自用则战不胜，战不胜而守不固，守不固则敌国制之矣。然则先王将若之何？曰：不为六者变更于号令，不为六者疑错于斧钺，不为六者益损于禄赏。若此则远近一心，远近一心则众寡同力，众寡同力则战可以必胜，而守可以必固。非以并兼攘夺也，以为天下政治也，此正天下之道也。

【今译】

赏就不足以鼓励人民。号令不足以役使人民，刑罚不足以威慑民众，禄赏不足以鼓励人民，这样，人民就不能为君主所用。人民不能为君主所用，作战就不能取胜；作战不胜，国防就不能巩固；国防不巩固，就会被敌国控制。那么，如果有类似的情况，先代君主会如何处理呢？答案是：不因为上述六个破坏因素而变更号令，不因为上述六个破坏因素而疑虑或废止刑罚，不因为上述六个因素而增加或减少禄赏。这样一来，就可以做到远近一心；远近一心，就可以众寡同力；众寡同力，就可以做到战必胜、守必固。所有这些都并非出于侵吞和掠夺别国，而是旨在把天下政事治理好，这就是匡正天下的原则。



will not be enough to encourage the people. If the people cannot be operated effectively by edicts, the executioner's ax is not enough to frighten the masses, and salaries and awards are not enough to encourage them, then the people will no longer devote themselves to serving the sovereign or the state. If the people do not devote themselves to serving the sovereign or the state, no victory can be won in all military actions launched against other states. If no victory can be won in all military actions launched against other states, it will be impossible to defend our own territory successfully. If the territory of our state cannot be defended successfully, the state will be controlled by enemy states. What would ancient kings do under such similar circumstances? The answer is that they would not change the edicts they issued for the sake of the six attackers; they would not doubt or abolish penalties executed for the sake of the six attackers; nor would they increase or reduce the amount of salaries and awards they conferred for the sake of the six attackers. And thus, people both close and distant would be of one mind. If people both close and distant would be of one mind, they would do everything their power no matter they were overwhelming or outnumbered compared with the enemies. If they would all do everything in their power no matter they were overwhelming or outnumbered, they would definitely win any attacks they launched and also could defend their state successfully. Nevertheless, instead of being aimed at annexing or plundering others, these actions were taken to put all the political affairs of the world in order, and that should be the right way for unifying the world and reducing it to good order.

法法第十六

【原文】

不法法则事毋常，法不法则令不行。令而不行则令不法也，法而不行则修令者不审也，审而不行则赏罚轻也，重而不行则赏罚不信也，信而不行则不以身先之也。故曰：禁胜于身则令行于民矣。

闻贤而不举，殆；闻善而不索，殆；见能而不使，殆；亲人而不固，殆；

【今译】

不依法行事，国事就没有常规；法制不依靠法律强制推行，政令就不能贯彻。政令不能贯彻，是因为没有强制性；具备了强制性仍然不能贯彻，是因为政令的制定不慎重；制定慎重而仍然不能贯彻，是因为赏罚太轻；赏罚重了还不能贯彻，是因为赏罚不信实；赏罚信实了也不能贯彻，是因为君主不能以身作则。所以说，禁律能够管束君主本人，民众就会服从政令。

君主听说有贤才而不任用，就会失败；听到有好事而不调查，就会失败；见到能干的人而不安排他们合适的职位，就会失败；想跟别人接近而交情不牢固，就会失败；跟别人谋事而不团结，就会失败；想危害人



16. On Complying with the Law

If the law is not implemented by force, there will be no fixed rules. If the law is not implemented by force, orders issued by the sovereign will not be carried out. Orders are not carried out normally because they are not compulsory. They are compulsory but still cannot be carried out, because people who have made them is not scrupulous. The order-maker is scrupulous but the orders still cannot be carried out, because the awards and punishments dispensed are not generous or heavy enough. The awards and punishments dispensed are generous or heavy enough but the orders still cannot be carried out, because the awards and punishments are not dispensed reasonably and honestly. Both the awards and punishments are dispensed reasonably and honestly but the orders still cannot be carried out, because the sovereign cannot set himself an example to others. So, it is said if the sovereign follows prohibitions himself, then people of the state will follow his orders.

If the sovereign knows some people are sensible but refuses to use them at the government, he will fail. If the sovereign knows that some kind of benefaction has been committed but refuses to make investigations into the reality, he will fail. If the sovereign finds that some people are talented but refuses to appoint them to suitable positions, he will fail. If the sovereign wants to endear himself to others but cannot stick to the relationship, he will fail. If the

【原文】

同谋而离，殆；危人而不能，殆；废人而复起，殆；可而不为，殆；足而不施，殆；机而不密，殆。人主不周密，则正言直行之士危；正言直行之士危，则人主孤而毋内；人主孤而毋内，则人臣党而成群。使人主孤而毋内，人臣党而成群者，此非人臣之罪也，人主之过也。

民毋重罪，过不大也，民毋大过，上毋赦也。上赦小过，则民多重罪，积之所生也。故曰：赦出则民不敬，惠行则过日益。惠赦加于民，而

【今译】

而没有做到，就会失败；再度任用已经废黜的人，就会失败；可以做的事而不去做，就会失败；自家富裕而不施舍别人，就会失败；不能保守机密，就会失败；君主处事不周密，正言直行的人就会有危险；正言直行的人有危险，君主就会孤立无亲；君主孤立无亲，臣子就会朋党比周。君主孤立无亲，臣子朋党比周，过错不在大臣们，而在于君主本身。

人民没有被判重罪，是因为过失不大；人民没有大过，是因为君主不随意赦免。君主赦免小过，人民就会多犯重罪，这是逐渐积累所致。所以说，赦令一出，人民就不加警惕；恩惠一施，过失就会日益增多。对



sovereign conspires something with others but disunites himself from them later on, he will fail. If the sovereign wishes to jeopardize somebody but cannot manage to do so, he will fail. If the sovereign refuses people who have been unmade by him, he will fail. If the sovereign does not take action to do things he is able to do, he will fail. If the sovereign is affluent but does not give alms to the poor, he will fail. If the sovereign divulges some plans that should be kept secret, he will fail. If the sovereign is not considerate, then people who express themselves straightforwardly to remonstrate with him and behave directly will be in danger. When people who express themselves straightforwardly and behave directly are in danger, then the sovereign himself will be left high and dry in the palace. When the sovereign himself is left high and dry, then court officials will build up cliques. When the sovereign himself is left high and dry and court officials are engaged in building up cliques, it is not caused by the faults of the officials, but by the sovereign's own mistake.

People are not sentenced to severe penalties because they have not committed atrocious crimes. People do not have severe mistakes because the sovereign does not absolve the guilty easily. If the sovereign pardons the peccadilloes, then people will commit atrocious crimes. The reason is that if peccadilloes are not rectified in time, they will accumulate into severe sins. So, it is said when the sovereign pardons criminals frequently, people will not be frightened by the criminal law, and when benefaction is provided to criminals,

【原文】

囹圄虽实，杀戮虽繁，奸不胜矣。故曰：邪莫如蚤禁之。凡赦者，小利而大害者也，故久而不胜其祸。毋赦者，小害而大利者也，故久而不胜其福。故赦者，奔马之委辔；毋赦者，痃疽之砭石也。文有三侑，武毋一赦。惠者，多赦者也，先易而后难，久而不胜其祸；法者，先难而后易，久而不胜其福。故惠者，民之仇讎也；法者，民之父母也。太上以制制度，其次失而能追之，虽有过亦不甚矣。赦过遗善，则民不励。有过不赦，

【今译】

人民实行恩惠和宽赦的政策，那么即使监狱人满，杀戮频繁，也不能制止坏人。所以说最好及早杜绝邪恶。行“赦”总是利小于弊，时间长了就会带来祸患。不赦总是弊小于利，时间长了就会带来福分。因此，“赦”，好比骑马驰骋而丢弃缰绳；“不赦”，好比用针灸疗法医治瘫痪病人。对文官只能宽赦三次，对武将一次都不能宽赦。所谓“惠”，就是多赦，实行起来先易后难，时间久了就会造成灾祸；所谓“法”，实行起来先难后易，时间久了就会带来福分。因此，“惠”是人民的仇敌，“法”是人民的父母。最好是先用法制规范人们的行止，其次能够制止过错，这样就不会导致严重错误。过失被赦免而人们的善行却被忽略，人民就得不到勉励；有过不赦，有善不忘，才是勉励人民的政策，所以应该实行。



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there will be more and more misdeeds. When common people are provided with pardons and benefaction, evil conducts cannot be stopped even though prisons might be full and criminals might be executed frequently. So, it is said nothing could be better than stopping wicked people as early as possible. Pardon always brings insignificant advantages and significant disadvantages, and as time passes on, it will lead to big trouble. Treating the criminals without pardon brings significant disadvantages and insignificant advantages, and as time passes on, it will lead to good fortunes. So, pardon is similar to discarding the halter while riding a horse or a cow. And treating criminals without pardon is like treating people suffering from paralysis with needling therapy. For civil officials, each of them can only be pardoned three times. For military officers, they should not be pardoned for even once. Benefaction means to pardon criminals frequently, even though it might seem to be easy at first but will definitely become more and more difficult, and as time passes on, it will lead to severe problems. And treating criminals exactly according to the criminal law might seem difficult at first, but it will become easier and easier, and as time passes on, it will lead to good fortunes. So, benefaction is the enemy of the people; law is the parents of them. It will be better to establish the law system and make people all over the state comply with it at first, and then correct all missteps. In this way it will not lead to severe problems even though some peccadilloes might still be inevitable. When mistakes are pardoned but kind deeds are left in oblivion, the common

【原文】

有善不遗，励民之道，于此乎用之矣。故曰：明君者，事断者也。

君有三欲于民，三欲不节，则上位危。三欲者何也？一曰求，二曰禁，三曰令。求必欲得，禁必欲止，令必欲行。求多者，其得寡；禁多者，其止寡；令多者，其行寡。求而不得，则威日损；禁而不止，则刑罚侮；令而不行，则下凌上。故未有能多求而多得者也，未有能多禁而多止者也，未有能多令而多行者也。故曰：上苛则下不听，下不听而强以刑罚，

【今译】

所以说，英明的君主是能够进行合理决断的。

君主对人民有三项要求。如果这三项要求不加以节制，君主地位就危险。这三项要求是什么呢？一是索取，二是禁令，三是命令。君主总是希望自己所索取的都能够得到，所禁止的都能够在制止，所有的命令都能够推行。但如果索取太多，所得到的反而少；禁令太多，所能制止的反而少；命令太多，所能推行的反而少。索取的不能得到，君主的威信就日渐降低；禁止的不能被制止，刑罚就会受到轻视；命令不能推行，臣下就会欺凌君上。从来没有君主索取多得到的就多、禁令多能被制止的就多、命令多被执行的就多的先例。所以说，君主过于苛刻，臣下就不会听从命令；臣下不听从命令就对他们强行刑罚，君主就会被众



people cannot be encouraged. When mistakes are not pardoned and kind deeds are not left in oblivion, the common people can be encouraged. Therefore, that should be enforced. So, it is said a sage sovereign is the one who can make right decisions.

A sovereign wishes three things from his people. However, if these three wishes are not moderate, the throne will be in danger. What are these three wishes? The first is demand, the second is prohibition and the third is order. He wishes that his demands can always be met, his prohibitions can always be followed and his orders can always be carried out. Nevertheless, if there are too many demands, only a few of them can be met. If there are too many prohibitions, only a few can be followed. And if there are too many orders issued, only a few can be carried out. When the demands cannot be met, the authority of the throne will be weakened day by day. When the prohibitions cannot stop people from doing things unlawfully, the criminal law will be belittled. And when the orders cannot be carried out, the subjects will override the sovereign. So far, there has been no such precedent that the sovereign can obtain more by demanding more from his people, no such precedent that the more prohibitions are issued, the more wicked people can be stopped from doing things unlawfully, and no such precedent that the more orders are issued, the more people will do whatever they are told to do. So, it is said that if the sovereign is too demanding, the subjects will not listen to him. If the subjects do not listen to him and therefore he

【原文】

则为人上者众谋矣。为人上而众谋之，虽欲毋危，不可得也。

号令已出又易之，礼义已行又止之，度量已制又迁之，刑法已错又移之。如是，则庆赏虽重，民不劝也；杀戮虽繁，民不畏也。故曰：上无固植，下有疑心，国无常经，民力不竭，数也。

明君在上位，民毋敢立私议自贵者，国毋怪严，毋杂俗，毋异礼，士毋私议。倨傲易令，错仪画制，作议者尽诛。故强者折，锐者挫，坚者破。引之以绳墨，绳之以诛僇，故万民之心皆服而从，推之而往，引之

【今译】

人谋算。如果君主被众人谋算，想使君位没有危险，是不可能的。

如果号令已经发出却又改变，礼仪已经推行却又废止，度量已经决定却又变换，刑法已经行使却又动摇，这样，即使进行重赏，人民也不能受到勉励；即使杀戮频繁，人民也不会畏惧。所以说，君主意志不坚定，臣下就有疑心；国家没有常法，人民就不肯尽力。这都是很自然的。

一个英明的君主在位，人民就不敢私立异说或者妄自尊大，国家就没有荒诞的事情、杂乱的风俗、怪异的礼节，士人也没有私自议政的。对傲慢不恭、擅改法令、私立法制、妄自议论的人都加以诛罚，那么，强硬的就会屈服，冒尖的就会受挫，顽固的也可以被攻破。再用法度来引导，用杀戮来管制，那样，万民都会服从，并做到推之而往、引之而来。



threats them with punishments in return, then many people will start to conspire against him. When there are many people conspiring against him, it will be impossible to safeguard the throne.

If the sovereign changes his edicts after they have already been publicized, stops the rules of propriety after they have already been popularized, alters the measurements after they have already been established and rescinds the penalties after they have already been sentenced, the common people will not be encouraged even though generous awards are dispensed. Nor will they be frightened, even though numerous people are executed. So, it is said that if the sovereign is not firm in the heart, the subjects will become dubious; and if there is no fixed rule, the common people will not devote themselves to the state. That is very natural.

When a sage sovereign is in power, the people will not dare to set forth their private arguments or consider themselves as self-important, there will be no strange behavior, no unauthentic custom or abnormal propriety in the state, and intellectuals will not discuss government affairs privately. When arrogant people who bowdlerize the law, set up private ordinances and hold heresies are all sentenced to death, tough ones will succumb, shrewd ones will be frustrated, and hard ones will be broken. Guide people by the law and administer them with the help of the death penalty, and tens of thousands people will be obedient and follow the sovereign sincerely, and they will go anywhere when told to do so and come back when called on. If some among the

【原文】

而来。彼下有立其私议自贵，分争而退者，则令自此不行矣。故曰：私议立则主道卑矣。况主倨傲易令，错仪画制，变易风俗，诡服殊说犹立？

上不行君令，下不合于乡里，变更自为，易国之成俗者，命之曰不牧之民。不牧之民，绳之外也。绳之外诛。

使贤者食于能，斗士食于功。贤者食于能，则上尊而民从；斗士食于功，则卒轻患而傲敌。上尊而民从，卒轻患而傲敌，二者设于国，则天下治而主安矣。

爵不尊，禄不重者，不与图难犯危，以其道为未可以求之也。是故

【今译】

臣民有私立异说、妄自尊大、纷争倒退的，从此君令就无法执行。所以说，人们私立异说，君主的威信就会降低，何况还有傲慢不恭、篡改法令、私立法制、变更风俗、诡辩以建立邪说的人存在呢？

那些不执行君令、不合乡俗、任意孤行、改变既定风俗的，叫“不服管制的人”。不服管制的人是逾越于法度之外的，所以应该被处死。

确保贤者靠能力谋生，斗士靠战功谋生。贤者靠能力谋生，君主就会有威严，人民就会顺从；斗士靠战功谋生，士卒就不怕患难而蔑视敌人。君主威严、人民服从以及士卒不怕患难、蔑视敌人两种情况都存在于一国之中，天下就能得到治理、君权就能安然无恙。

君主不授高官厚禄，就不会有人为他赴难冒险，因为他的办法不足



subjects are engaged in setting forth their private arguments to advertise themselves or disputing against each other to deaden their antagonists, orders issued by the sovereign will not be carried out from now on. So, it is said when private arguments prevail, the prestige of the throne will be weakened. Needless to say, what kind of damages can arrogant people who bowdlerize the law, alter the customs and dispute sophistically to set forth their heresies cause to the state?

People who do not follow edicts of the sovereign or comply with the conventions of local regions but are engaged in doing whatever they want and altering the well established customs of the state are addressed as disobedient people. These disobedient people are unlawful, so they should be sentenced to death.

Make sure that sensible wise people live on their abilities and warriors live on their contributions to the state. When sensible wise people can live on their abilities, the sovereign will be respected and the common people will be obedient to him. And when warriors can live on their contributions to the state, soldiers will belittle difficulties and the enemies. If both of these two cases—the sovereign is respected and followed by the common people, and soldiers belittle difficulties and the enemies coexist in the state, the whole world can be put in order and the throne can be safeguarded.

If the sovereign does not confer honorable high ranks and generous salaries on others, people will not devote their lives for his sake at times when he is in trouble or in need because he has not taken the right methods to mobilize his people.

【原文】

先王制轩冕所以著贵贱，不求其美；设爵禄所以守其服，不求其观也。使君子食于道，小人食于力。君子食于道，则上尊而民顺；小人食于力，则财厚而养足。上尊而民顺，财厚而养足，四者备体，则胥时而王不难矣。

明君制宗庙，足以设宾祀，不求其美；为宫室台榭，足以避燥湿寒暑，不求其大；为雕文刻镂，足以辨贵贱，不求其观。故农夫不失其时，

【今译】

以调动人们。因此，先王确立轩冕制度用来区别贵贱，而不是讲求美观；设立爵禄制度来规定人们的待遇，而不是追求外观。使君子（指统治阶级的）靠治国之道生存，使小人（指劳动人民）靠劳动生存。君子靠治国之道生存，君主就会有威严，人民就会顺从；如果小人靠劳动生存，财物就会丰厚，人民生活就会富裕。君主威严、人民顺从、财物丰厚、生活富裕，四项都具备了，就不难等待时机成就王业了。

英明君主建造的宗庙，只图殓尸设祭，因而不讲求装饰的华美；他们修筑宫室台榭，只图躲避燥湿寒暑，因而不讲求规模的宏大；他们雕琢刻镂，只图分辨贵贱等级，因而不讲求外观的美丽。这样，农民不误

Hence, ancient kings set up the system of differentiating the powerful from the powerless with various decorations on carts and hats and of course, these decorations were installed not for the sake of beauty. They also set up the system of ranks and salaries to stipulate their treatment to different people and of course, these various kinds of treatment were distributed not for the sake of showing off. Make sure that gentlemen live on their wisdom on governing the state and its people, and petty men live on their work. When gentlemen can live on their wisdom on governing the state and its people, the sovereign will be powerful and the common people will be obedient to him. And when petty men can live on their work, they can produce enough wealth and lead comfortable lives. If all these four factors—the sovereign is powerful, the common people are obedient, enough wealth is produced and the common people can lead comfortable lives, coexist in the state, it will not be difficult to unify the whole world when the right time comes.

Under the supervision of a sage sovereign, ancestral temples are set up only to keep the corpses before funeral ceremonies are held and sacrifice the deceased, and therefore gaudiness is not the purpose. Palace buildings, platforms and pavilions are erected only to protect him from the dry or damp weather, from heat or cold, and therefore expanse is not the purpose. Carvings and sculptures are made only to differentiate the classes of various people, and therefore beauty is not the purpose. So farmers will not miss the busy seasons, craftsmen will not miss the time for manufacturing,

【原文】

百工不失其功，商无废利，民无游日，财无砥滞，故曰：俭其道乎！

令未布而民或为之，而赏从之，则是上妄予也。上妄予则功臣怨，功臣怨而愚民操事于妄作，愚民操事于妄作，则大乱之本也。令未布而罚及之，则是上妄诛也。上妄诛则民轻生，民轻生则暴人兴、曹党起而乱贼作矣。令已布而赏不从，则是使民不劝勉，不行制，不死节。民不劝勉、不行制、不死节，则战不胜而守不固；战不胜而守不固，则国不安

【今译】

农时，工匠可以致力于工作，商人不会没有赢利，人民不会无所事事，财货也不会积压。所以说节俭是条正道！

在法令正式公布之前，有人偶然做了与它相符的事，君主就加以行赏，那是错赏。君主错赏，功臣就会抱怨；功臣抱怨，愚民就会胡作非为；愚民胡作非为，就会导致国家大乱。在法令正式公布之前，（有人做了与它不符的事，）君主就给予惩罚，那是错罚。君主错罚，人民就会轻生；人民轻生，残暴之人就会起来作梗、帮派朋党就会出现，而且乱贼就会造反。法令已经公布后，不能依法行赏，那就是促使人民不勉力为公、不执行军令、不为国死节。人民不勉力为公、不执行军令、不为国死节，就会战不能胜而守不能固；战不胜、守不固，国家就会危险。法令已



merchants will not miss the chance to seek profits, common people will not dawdle away their time and commodities will not be kept in stock for a long time. So, it is said that austerity must be the right way of doing things!

Before an edict is issued, if people who have haphazardly done something in accordance with it out of chance are rewarded, it is nothing but rewarding people wrongly. If the sovereign rewards people wrongly, officials with outstanding achievements will become unsatisfied. When officials with outstanding achievements are unsatisfied with the sovereign, foolhardy people will do whatever they want. If foolhardy people do whatever they want, the order of the state will be severely disarranged. If people who have done something forbidden by the prohibition and has not openly announced yet, are punished, it is nothing but punishing people wrongly. When people are punished wrongly, they will not attach much importance to their lives. If people do not attach importance to their lives, the ferocious will become active, cabals will be built up and the wicked will conspire rebellions against the regime. After an edict is issued, if people with outstanding achievements are not rewarded correspondingly, it is nothing but making the common people discouraged, not comply with the military orders or devote their lives for the sake of integrity. When people are discouraged, not comply with the military orders or devote their lives for the sake of integrity, then they cannot win any attack launched against other states or defend their own state. If they cannot win any attack launched against other states or defend their own

【原文】

矣。令已布而罚不及，则是教民不听。民不听则强者立，强者立则主位危矣。故曰：宪律制度必法道，号令必著明，赏罚必信密，此正民之经也。

凡大国之君尊，小国之君卑。大国之君所以尊者何也？曰：为之用者众也。小国之君所以卑者何也？曰：为之用者寡也。然则为之用者众则尊，为之用者寡则卑，则人主安能不欲民之众为己用也？使民众为己用，奈何？曰：法立令行，则民之用者众矣；法不立，令不行，则民之用者寡矣。故法之所立，令之所行者多，而所废者寡，则民不诽议；民不诽

【今译】

经公布却不能依法行罚，这就是促使人民不服从法令。人民不服从法令，强者就会兴起；强者兴起，君权就会有危险。所以说：法律制度一定要合于治国之道，号令一定要严明，赏罚一定要信实坚决，这些都是规正人民的原则。

通常大国的君主地位尊贵，小国的君主地位卑微。是什么原因使得大国君主的地位尊贵呢？答案是：可以供他使用的人多。是什么原因使得小国君主的地位卑微呢？答案是：可以供他使用的人少。既然可供使用的人多就尊贵，可供使用的人少就卑微的话，哪有君主不希望更多的人民能够为己所用呢？如何使更多的人民为己所用呢？答案是：确保法律制度的建立和政令的推行，这样，可供使用的人民就多了；法律制度不能确立、政令不能推行，可供使用的人民就少。所以，制定的法律条文和发布的政令被执行的多，被废弃的少，人民就不会非议。



state, the state will be in danger. After an edict is issued, if people acting against them are not punished, it is nothing but making people disobedient. When people are disobedient, the formidable and powerful will become very active. When the formidable and powerful are very active, the throne will be in danger. So, it is said that make sure the constitution and all regulations are in accordance with the right ways of governing the state, and all edicts are clarified, both awards and punishments are dispensed reasonably and honestly; these are the right rules for rectifying the people.

Normally, sovereigns of big states are powerful and honorable and sovereigns of small states are humble. What makes sovereigns of the big states powerful and honorable? The answer is that there are a lot of people under their supervision so that they can use more people. What makes sovereigns of small states humble? The answer is that there are not many people under their supervision so that they cannot use many people. Now that the more people a sovereign can use, the more powerful he will be, and the less people a sovereign can use, the less powerful he will be, how can a sovereign not long for manipulating as many people as possible? How can a sovereign use his people effectively? The answer is: make sure that the law is well established and all edicts are carried out, and a lot of people can be used. Contrarily, if the law is not well established and all edicts cannot be carried out, only a few people can be used. Hence, if most of the regulations are well established, most of the edicts issued can be carried out, and only a few of both of

【原文】

议则听从矣。法之所立，令之所行，与其所废者钧，则国毋常经，国毋常经则民妄行矣。法之所立，令之所行者寡，而所废者多，则民不听，民不听则暴人起而奸邪作矣。

计上之所以爱民者，为用之爱之也。为爱民之故，不难毁法亏令，则是失所谓爱民矣。夫以爱民用民，则民之不用明矣。夫至用民者，杀之，危之，劳之，苦之，饥之，渴之；用民者将致之此极也，而民毋可与虑害己者，明王在上，道法行于国，民皆舍所好而行所恶。故善用民者，轩

【今译】

人民没有非议，就会听从了。制定的法律条文和发布的政令中被执行的与被废止的均等，国家就没有固定的准则。国家没有固定的准则，人民就会胡作非为。制定的法律条文和发布的政令被执行的少，而被废除的多，人民就不肯服从。人民不服从法令，残暴之人就要起来作梗，而奸邪之辈就会作乱。

考察君主之所以爱民，通常是为了使用他们才爱他们。如果出于爱民而不惜毁坏法度、收回成命，那就失去爱民的意义了。如果单用爱民的办法使用人民，人民显然会不服驱使。善于使用人民的君主会使用杀戮、危害，以及使他们劳累、饥饿、口渴等手段。君主可以用这些极端手段，而人民却不谋害他，那是因为明王在上，准则和法度通行全国，人民都能舍弃私欲而为君主做自己不爱做的事情。所以，善于使用人

them are rescinded, the people will not censure government affairs privately. When the people do not censure government affairs privately, they will be obedient. If half of all regulations established can be stuck to, half of all edicts issued can be carried out and the other half of both of them is rescinded, the state will not have any fixed rules. When the state does not have any fixed rules, the people will do whatever they want to do according to their own will. If few of the regulations established can be stuck to, few of the edicts issued can be carried out and therefore most of them are rescinded, people of the state will become disobedient. When the people are disobedient, ferocious ones will become active and wicked ones will be engaged in evil conducts.

A sovereign's love for the common people consists in the fact that he is going to use them. Nevertheless, if the sovereign does not hesitate to damage the law or rescind orders he issued out of love for the people, the meaning of this kind of love will become lost. If the sovereign uses the people out of love exclusively, obviously he cannot manage to operate them effectively in this way. A sovereign who is clever at using the people would rather take measures such as killing them, jeopardizing them, increasing their burdens, making their lives harder or letting them suffer from hunger and thirst. Even though the sovereign might take these extreme measures to use them, they do not conspire against him, because the sovereign in power is wise, laws and right rules are well popularized all across the state, and the people will give up their private wishes to do things they dislike for



【原文】

冕不下拟而斧钺不上因。如是，则贤者劝而暴人止。贤者劝而暴人止，则功名立其后矣。蹈白刃，受矢石，入水火，以听上令，上令尽行，禁尽止，引而使之，民不敢转其力；推而战之，民不敢爱其死。不敢转其力，然后有功；不敢爱其死，然后无敌。进无敌，退有功，是以三军之众皆得保其首领，父母妻子完安于内。故民未尝可与虑始，而可与乐成功。是故仁者、知者、有道者，不与人虑始。

【今译】

民的君主，总是赏赐合理，刑罚得当。这样，贤人就能受到勉励，而残暴的人就会被制止。贤人能够受到勉励，残暴之人能够被制止，就能建功立业了。人们就会踏白刃、冒矢石，赴汤蹈火地执行命令，君令都可以推行，禁律都能够被遵从。应召调遣，人民不敢转移自己的力量；派往战场，人民不敢顾惜生命。不敢转移力量，然后就可以为国立功；不敢顾惜生命，然后就可以所向无敌。进能够无敌，退能够立功，这样，三军将士都能够保全性命，他们国内的父母、妻子、儿女都可以安居。所以，不可以与人民共商创业大计，但可以与他们一起欢庆事业的成功。因此，仁者、智者、有道者，都不与人民商量创业之事。



the sake of the sovereign and the state. A sovereign who is clever at governing his people, will also reward them reasonably and honestly and punish them justly. Thus, sensible people will be encouraged and ferocious ones will be restricted. When sensible people are encouraged and ferocious ones are restricted, achievements and fame of the sovereign will be remembered by all the forthcoming generations. Thus the people will not hesitate to traverse through sharp blades, pass through arrows and barrages or go through fire and water to carry out his orders. As a result, all orders issued by him will be carried out and all prohibitions will be followed. Moreover, when the people are called on to perform a certain task, they dare not to concentrate their strength on anything else; when they are dispatched to the battlefield, they dare not value their own lives and therefore not fight to the death. If they dare not concentrate their strength on anything else, they can accomplish outstanding contributions to the state; if they devote themselves to fighting to the death on the battleground, they can become invincible. If they are invincible on the battleground and accomplish contributions to the state, the safety of all soldiers of the state can be guaranteed, and their parents, wives and children can be safeguarded at home as well. Hence, even though it is not possible to plan things with the common people from the very beginning, they can be allowed to share the happiness of success. So, sensible people, wise people and people knowing Tao normally do not plan the most important things with the people.

【原文】

国无以小与不幸而削亡者，必主与大臣之德行失于身也，官职、法制、政教失于国也，诸侯之谋虑失于外也。故地削而国危矣。国无以大与幸而有功名者，必主与大臣之德行得于身也，官职、法制、政教得于国也，诸侯之谋虑得于外也。然后功立而名成。然则，国何可无道？人何可无贤？得道而导之，得贤而使之，将有所大期于兴利除害。期于兴利除害莫急于身，而君独甚。伤也，必先令之失。人主失令而蔽，已蔽而

【今译】

从来没有任何国家因为国土面积小和不幸而走向削弱或者灭亡，（如果国家被削弱或灭亡了），一定是君王和大臣没有德行，官吏渎职，国家的法制与政教有失误，外交失策，故而造成领土的割割和国家的危亡。也从来没有任何国家因为国土面积广大和侥幸而成就功名的，（如果国家成功而有名望，）一定是因为君主和臣有大德行，官吏忠于职守，国家的法制和政教没有失误，外交政策得力，然后可以功成而名就。既然如此，怎么可以不用正道治理国家？怎么可以不任用贤人？追求正道并用它来引导人民，寻求贤才并对他们加以重用，这才有望于兴利除害。关于兴利除害，再没有比以身作则更为重要的了，而君主尤其要做到这一点。事业受到损害，错误一定首先出在国家政令上。君主发令有误，他将因此而受到蒙蔽。君主被蒙蔽，他就会被劫制。受到劫制，



No state can be weakened or ruined only because of puniness and bad luck. A small state is weakened and ruined, because both the sovereign and high-ranking officials do not behave benevolently, because there are some mistakes such as malpractices of some officials, missteps in the law or failure of moral education, and because some impolitic measures are taken in foreign affairs. As a result, some of the territory is ceded and the state is in danger. No state can accomplish outstanding achievements and gain great fame because of a vast territory and good luck. A big state becomes successful and famous, because both the sovereign and high-ranking officials do behave themselves benevolently, because there are no mistakes such as malpractices of some officials, no missteps in the law, no failure in moral education and because no impolitic measures are taken in foreign affairs. As a result, outstanding achievements can be accomplished and great fame can be gained. So, how could a state refuse to take right rules? How could a state refuse to use sensible and wise people? Pursue the right rules and then guide people according to them; look for sensible and wise people and then appoint them to suitable positions. Thus, it is hopeful to realize the ambitious goal of promoting advantages and abolishing disadvantages. The most important thing in realizing this ambitious goal is to practice it earnestly, and it is especially important for the sovereign himself to do so. When there are some damages to the state, it must be caused by some mistakes in the edicts. When the edicts are wrong, the sovereign himself will be blocked from reality. When the

【原文】

劫，已劫而弑。

凡人君之所以为君者，势也。故人君失势，则臣制之矣。势在下则君制于臣矣，势在上则臣制于君矣。故君臣之易位，势在下也。在臣期年，臣虽不忠，君不能夺也；在子期年，子虽不孝，父不能服也。故春秋之记，臣有弑其君、子有弑其父者矣。故曰：堂上远于百里，堂下远于千里，门庭远于万里。今步者一日，百里之情通矣，堂上有事，十日而君不

【今译】

他就会被谋杀。

举凡君主之所以能成为君主，是因为他掌握了君权。所以，君主失掉权势，他就会被臣下控制。权势在臣下，君主就会被臣下控制；权势在君主，臣下就会被君主控制。所以，君臣地位如果出现颠倒，就是因为权势掌握在臣下手中。大臣得势一整年，即使他们不忠，君主也不能剥夺他们的权势；儿子得势一整年，即使他们不孝，做父亲的也不能制服他们。因而《春秋》里有臣子谋杀国君、儿子杀死父亲的记载。所以说，堂上可以比百里还远，堂下可以比千里还远，门庭可以比万里还远。步行走一天，就能了解一百里之内的情况，堂上发生了什么事情，过了



sovereign is blocked from reality, he will be confined. And when the sovereign is confined, he will be murdered.

The reason why a sovereign can maintain the state lies in the authority of the throne. So, when a sovereign loses his authority, high-ranking court officials will restrict him. When the authority of the throne is in the hands of the subjects, the sovereign will be under the control of high-ranking court officials. And when the sovereign takes firm control of the authority of the throne himself, high-ranking court officials will be put under firm control as well. So, if the order between the sovereign and officials is reversed, the authority of the throne will be in the hands of the subjects. If the authority of the throne has been controlled by high-ranking officials for one year, the sovereign will not be able to recapture it even though the officials might be disloyal to him. If the authority of the throne has been controlled by the sons of the sovereign for one year, the sovereign will not be able to recapture it even though the sons might not treat him with filial piety. So, *The Spring and Autumn Annals* keeps this kind of records as follows: Some sovereigns have been murdered by court officials, and some fathers have been killed by their own sons. So, it is said that the court hall might be more than one hundred *li* away; the place right outside of the court hall might be more than one thousand *li* away; and the gate and courtyard of the court might be more than ten thousand *li* away. If a pedestrian walks one day, he can know the situation within one hundred *li*, and if something has happened in the court hall, but the sovereign has not known

【原文】

闻，此所谓远于百里也；步者十日，千里之情通矣，堂下有事，一月而君不闻，此所谓远于千里也；步者百日，万里之情通矣，门庭有事，期年而君不闻，此所谓远于万里也。故请人而不出谓之灭，出而不入谓之绝，入而不至谓之侵，出而道止谓之壅。灭绝侵壅之君者，非杜其门而守其户也，为政之有所不行也。故曰：令重于宝，社稷先于亲戚，法重于民，威权贵于爵禄。故不为重宝轻号令，不为亲戚后社稷，不为爱民枉法

【今译】

十天君主还不知道，这就叫堂上比一百里还远；步行十天，可以了解千里之内的情况，堂下发生了什么事情，过了一个月君主还不知道，这就叫堂下比一千里还远；步行一百天，可以了解一万里之内的情况，门庭中发生了什么事情，过了一年君主还不知道，这就叫门庭比一万里还远。所以，如果情况上报进宫中，但是没有相应的命令发出，这种情形就叫“灭”；命令发出后，有关执行的情况不能上报进宫中，这种情形就叫“绝”；上报进宫中的情况不能达到君主本人，这种情形就叫“侵”；命令下达后中途被制止，这种情形就叫“壅”。出现这四种情况——灭、绝、侵、壅，并非君主自己杜绝或封守了门户，而是政令不能完全推行的缘故。所以说，政令比宝物重要，政权比亲戚关键，法度比宠臣要紧，君权比达官显贵手中的权势尊贵。所以，不能为重宝而看轻政令，不能为



that within ten days, that is the so-called court hall might be more than one hundred *li* away. If a pedestrian walks ten days, he can know the situation within one thousand *li*, and if something has happened in the court hall, but the sovereign has not known that within one month, that is the so-called court hall might be more than one thousand *li* away. If a pedestrian walks one hundred days, he can know the situation within ten thousand *li*, and if something has happened in the court hall, but the sovereign has not known that in one year, that is the so-called court hall might be more than ten thousand *li* away. So, if the situation is reported to the palace but no related edict is issued, it will be addressed as “Mie”. If orders are issued but no feedback on the enforcement of the orders is brought back to the palace, it will be addressed as “Jue”. If information on the situation is reported to the palace but cannot reach the sovereign himself, it will be addressed as “Qin”. If orders given by the sovereign are interrupted halfway, it will be addressed as “Yong”. And in these four cases—“Mie”, “Jue”, “Qin” and “Yong”, it is not that the sovereign himself is in favour of shutting all doors and windows to block himself off from reality, but that some edicts issued by him cannot be carried out. So, it is said that edicts should be considered as more important than treasures; safety of the state should be considered as more important than relatives of the royal family; the law should be considered as more important than the beloved of the sovereign; the authority of the throne should be considered as more powerful than the power of people with high ranks and

【原文】

律，不为爵禄分威权。故曰：势非所以予人也。

政者，正也。正也者，所以正定万物之命也。是故圣人精德立中以生正，明正以治国。故正者，所以止过而逮不及也。过与不及也，皆非正也，非正则伤国一也。勇而不义伤兵，仁而不法伤正。故军之败也，生于不义；法之侵也，生于不正。故言有辩而非务者，行有难而非善者。故言必中务，不苟为辩，行必思善，不苟为难。

规矩者，方圜之正也。虽有巧目利手，不如拙规矩之正方圜也。故

【今译】

了亲戚而把国家政权放在后面，不能为了宠臣而歪曲法律，不能与达官显贵分享君主的权威。所以说：权势是不能与他人分享的。

政，就是“正”。所谓正，是用以确定众生生命的准则。因此，圣人总是精心修养自己的德行，端正行止来追寻“正”，然后用它来治理国家。所以，“正”是用来制止过错而补不及的。过与不及都不是正。不正都同样会损害国家。君主勇敢但不正义会损害军队，仁慈但是不正会损害法度。军队的失败在于不义，法度的侵蚀在于不正。有说话雄辩但不务正业的，有行为冒险但不善良的。所以，说话必须务正，不仅仅单纯为追求雄辩；行为必须仁善，不单纯为追求冒险。

规矩，是用来矫正方圆的。人虽然有敏锐的眼睛、灵巧的双手，但



salaries. Hence, a sovereign should not belittle edicts for the sake of treasures, should not prefer relatives to safety of the state, should not pervert the law out of favoritism to beloved ones, nor should he share his authority with officials of high ranks and salaries. So, it is said that the authority of the throne should never be shared with others.

Policy means nothing but uprightness. Uprightness is the right rule for rectifying the life of tens of thousands of things. So, sages will cultivate their virtue scrupulously and decently to pursue uprightness and then govern their states according to the rule of uprightness. So uprightness is the right rule that should be used to correct both those who have gone too far and those who have not gone far enough. Both those who have gone too far and those who have not gone far enough are not upright. Accordingly, they both can cause damages to the state. If the sovereign is valorous but unrighteous, it will cause damages to the military force. If the sovereign is benevolent but does not comply with the law, it will cause damages to the law. Hence, débâcles of military forces are caused by the unrighteousness of military actions, and damages to the law are caused by iniquity. Some expressions are very sophisticated but of no use; some kinds of behavior are very hazardous but are of no benevolence. Therefore, all expressions should be of some use and being sophisticated is not the purpose. All kinds of behavior should be conducted out of benevolence, and venture should not be the purpose.

Squares and dividers are used to make squares and

【原文】

巧者能生规矩，不能废规矩而正方圜。虽圣人能生法，不能废法而治国。故虽有明智高行，倍法而治，是废规矩而正方圜也。

一曰：凡人君之德行威严，非独能尽贤于人也；曰人君也，故从而贵之，不敢论其德行之高卑有故。为其杀生急于司命也，富人贫人使人相畜也，贵人贱人使人相臣也。人主操此六者以畜其臣，人臣亦望此六者以事其君，君臣之会，六者谓之谋。六者在臣期年，臣不忠，君不能夺；

【今译】

也比不上粗笨的规矩能矫正方圆。所以，灵巧的人能制造规矩，但不能没有规矩而正方圆。圣人能制定法度，但不能废法度而治国家。所以，即使有明哲的智慧、高尚的品行，违背法度而治国，就等于废弃规矩来矫正方圆。

有这样一种说法：君主的威严，不在于他的德行比别人都好，而因为他是君主，才会尊贵，人们才不敢计较他德行的高低。因为他掌握生杀大权，比司命之神还厉害；他还可以使人变得贫困或者富有，以至于人们都要仰仗他才能存活；他还可以使人变得尊贵或者卑贱，使他们都服从自己的权威。君主就是掌握这六项权限来统治臣子，臣子也依照这六项来侍奉君主，君臣的结合，便靠这六项大权为媒介。六项大权掌握在大臣手里一年，即使他们不忠，君主也不能够将其夺回；掌握在儿



rounds. Even though one's eyesight might be sharp and one's hands might be dexterous, the square and round figures he made by hand are never as good as those made by squares and dividers. Though skilful people can make squares or dividers, they cannot rectify the square or round figures without the help of a square or divider. Though sages can make the law, they cannot manage to put their states in order without the help of the law. So, given that a sovereign wishes to put the state in order by totally discarding the law, that is nothing but making square and round figures by hand but putting the square and divider in disuse in the mean time, even though he might be of preeminent intelligence and sublime behaviors.

Some people hold the view that the power and prestige of a sovereign is not accounted for his incomparable abilities or sagacity and therefore people all over the state are following and honoring him just because he is the sovereign, and no one dares to evaluate whether his moral integrity is sublime or mean. The sovereign controls the power over the life and death of his people, over both enriching and impoverishing them so that all of them are dependent upon him to make a living and over both conferring power on others and depriving them of their power, so that all people can be at his service. Manipulating these six kinds of powers, the sovereign can operate his officials. And the officials serve the sovereign correspondingly according to the way these six powers are enforced. The relationship between the sovereign and his court officials is based on these six powers, too. If these six powers have been controlled by high-ranking court officials

【原文】

在子期年，子不孝，父不能夺。故春秋之记，臣有弑其君，子有弑其父者，得此六者，而君父不智也。六者在臣则主蔽矣。主蔽者，失其令也。故曰令人而不出谓之蔽，令出而不入谓之壅，令出而不行谓之牵，令人而不至谓之瑕。牵瑕蔽壅之君者，非敢杜其门而守其户也，为令之有所不行也。此其所以然者，由贤人不至而忠臣不用也。故人主不可以不

【今译】

子手里一年，儿子虽然不孝，父亲也不能将其夺回。所以《春秋》里有臣杀君、子杀父的记载，就因为大臣或儿子把持了这六项大权而做君主或者父亲的还不知道的缘故。六项大权落在臣子手里，君主就会受到蒙蔽。君主受到蒙蔽，就会失去对政令的控制权。所以说，关于政令执行情况上报给君主以后没有新的指令发出，就叫“蔽”；政令发出后关于它们的执行情况不能上报给君主，就叫“壅”；政令发出后不被执行，就叫“牵”；关于政令的执行情况上报宫中后不能到达君主本人，就叫“瑕”。有牵、瑕、蔽、壅四种问题的君主，不是他们敢于杜绝、封守自己的门户，而是政令不能推行的缘故。这种情况之所以出现，是因为贤人不来而



for one year, the sovereign will not be able to recapture them even though the officials might be disloyal to him. If these six powers have been controlled by the sons of the sovereign for one year, the sovereign will not be able to recapture them even though the sons might not treat him with filial piety. So, *The Spring and Autumn Annals* keeps this kind of records that some sovereigns have been murdered by court officials, and some fathers have been killed by their own sons because they have controlled these six powers but the sovereign himself has not realized that. When these six powers are controlled in the hands of court officials, the sovereign himself will be blocked off from reality. And when the sovereign is blocked off from reality, he will lose control over the edicts he issued. So, it is said that if information on enforcement of orders is reported to the sovereign but no further edicts are given, it will be addressed as “Bi”; if orders are given but no information on enforcement of them is reported back to the sovereign, it will be addressed as “Yong”, if orders are not carried out after they have been issued, it will be addressed as “Qian”; if orders given by the sovereign are interrupted halfway, it will be addressed as “Xia”. In these four cases—“Bi”, “Yong”, “Qian” and “Xia”, it is not that the sovereign himself is in favour of shutting all doors and windows to block himself off from reality, but that some edicts issued by him cannot be carried out. Such things happen because sensible wise people cannot be drawn to the sovereign and loyal officials are not used in the regime. So, a sovereign should never be slipshod toward

【原文】

慎其令。令者，人主之大宝也。

一曰：贤人不至谓之蔽，忠臣不用谓之塞，令而不行谓之障，禁而不止谓之逆。蔽塞障逆之君者，不敢杜其门而守其户也，为贤者之不至，令之不行也。

凡民从上也，不从口之所言，从情之所好者也。上好勇则民轻死，上好仁则民轻财，故上之所好，民必甚焉。是故明君知民之必以上为心也，故置法以自治，立仪以自正也。故上不行则民不从，彼民不服法死

【今译】

忠臣不用。所以，君主对于政令不可以不慎重。政令是君主的法宝。

还有一种说法：贤人不来叫“蔽”，忠臣不用叫“塞”，政令不能推行叫“障”，有禁不止叫“逆”。有蔽、塞、障、逆四种问题的君主，并不是因为他杜绝、关闭自己的门户，而是贤人不来，政令不能推行的缘故。

举凡人民趋从君主，不是趋从他嘴里所说的话，而是趋从他的性情所好。君主好勇则人民就会乐于为他献身；君主好仁，人民就会轻视财富与利益。所以说君主喜爱什么，臣民就一定会竭力追求。因而，君主要确立法制来进行自我管理，树立礼仪来进行自我规正。所以，君主不以身作则，臣民就不会服从。人们不肯服从法令，不肯死于制度，国家



his edicts. Edicts should be the most precious treasures of a sovereign.

Other people hold this point of view that if sensible and wise people are not submitted to the authority of the sovereign, it will be addressed as “Bi”; if loyal officials are not appointed to suitable positions at the government, it will be addressed as “Sai”; if orders issued by the sovereign are not carried out, it will be addressed as “Zhang”; if prohibitions are not followed, it will be addressed as “Ni”. In these four cases—“Bi”, “Sai”, “Zhang” and “Ni”, it is not that the sovereign himself is in favour of shutting all doors and windows to block off himself from reality, but that sensible and wise people are not submitted to his authority and some orders issued by him cannot be carried out.

For the people, submitting to the sovereign does not mean to follow what he says, but cater to what he likes from the bottom of his heart. When the sovereign is fond of prowess, the people will not hesitate to devote their lives to him. When the sovereign is fond of benevolence, the people will belittle wealth and properties. So, if the sovereign likes something, his people will try their best to pursue it for him. Hence, a sage sovereign will establish the law to restrain himself and set up the rules of propriety to rectify his own behavior. So, when the sovereign does not comply with the law, his people will not abide by it either. If the people do not abide by the law or devote their lives to defend the system of the state, the state will be in chaos. Hence, a sage sovereign who knows the right way of governing the state will establish

【原文】

制，则国必乱矣。是以有道之君，行法修制，先民服也。

凡论人有要：矜物之人，无大士焉。彼矜者，满也。满者，虚也。满虚在物，在物为制也。矜者，细之属也。凡论人而远古者，无高士焉。既不知古而易其功者，无智士焉。德行成于身而远古，卑人也。事无资，迁时而简其业者，愚士也。钓名之人，无贤士焉。钓利之君，无王主焉。贤人之行其身也，忘其有名也；王主之行其道也，忘其成功也。贤人之行，王主之道，其所不能已也。

明君公国一民以听于世，忠臣直进以论其能。明君不以禄爵私所

【今译】

就会大乱。所以，有道的君主，行法令、修制度，总是先于人民躬行实践。

举凡评定人物，都有一定的要领：骄傲的人中，没有伟大人物。骄傲，就是自满；自满，就是空虚。一个人立身处世既自满又空虚，他就会被外物所限制。骄傲，是渺小的。举凡评价人物而违背古道的人，不是高士。既不知古道而又轻易做出结论的，不是智者。自身没有德行而违背古道的，是卑鄙的人。事业没有根基，见异思迁的，是愚人。猎取虚名的人中，没有贤士；猎取暴利的君主，没有能够成就王业的。贤人立身行事，将功名置之度外；成就王业的君主行道，将成功置之度外。贤人行事，成就王业的君主行道，都是无止境的。

明智的君主秉公治国并能很好地统治人民，忠臣们通过正言直谏



the law, modify the system and then abide by them scrupulously to set up a good example for his people.

A criterion on judging people goes as follows: Arrogant people will not really become successful. Arrogance means nothing but self-complacence. And self-complacence means nothing but inanity. When a person is of both self-complacence and inanity, he will be restrained by the external things. Arrogant people are insignificant. Those who evaluate others not according to ancient criteria are not sublime. Those who know nothing about history and evaluate others indiscreetly are not wise. Those who have not cultivated their own virtue successfully and behave against ancient criteria are mean. Those who have not any fixed career and therefore will give up what they are doing to seize every chance to gain advantages are foolish. Those who fish for fame are not sensible. And sovereigns who fish for advantages for themselves will not be able to unify the whole world. The way sensible and wise people behave is leaving reputation in oblivion. The rule held by sovereigns who are able to unify the whole world and make their own states well organized is leaving their own achievements in oblivion. Both the way sensible and wise people behave and the rule held by sovereigns capable of unifying the whole world should be pursued ceaselessly.

In order to govern the state, a sage sovereign should handle government affairs disinterestedly and keep people united; and in order to exhibit their abilities, loyal officials should remonstrate directly with the sovereign. A sage



【原文】

爱，忠臣不诬能以干爵禄。君不私国，臣不诬能，行此道者，虽未大治，正民之经也。今以诬能之臣，事私国之君，而能济功名者，古今无之。诬能之人易知也。臣度之先王者，舜之有天下也，禹为司空，契为司徒，皋陶为李，后稷为田。此四士者，天下之贤人也，犹尚精一德以事其君。今诬能之人，服事任官，皆兼四贤之能。自此观之，功名之不立，亦易知

【今译】

来表现自己的才能。明智的君主不肯私自将爵禄授给自己所爱的人，忠臣不会冒充有才能来猎取爵禄。君主治理国家没有私心，大臣不冒充有才能，这样，即使不能达到大治，也合于规正人民的准则。假若用冒充有才能的大臣侍奉用私心治国的君主，还能成就功业的，从古至今都不曾有过。冒充有才能的人是很容易被识破的。我想了想先王的情况，舜治理天下的时候，禹被任命为司空，契被任命为司徒，皋陶被任命为法官，后稷被任命为农官。这四个人都是天下公认的贤人，他们也仅仅是各自精通一项事务而服务于君主。当今冒充有才能的人，当官做事，都是可以身兼四贤才干的通才。由此看来，功业不能建立，也就可



sovereign will not confer ranks or salaries on his beloved ones out of favoritism; and loyal officials will not pretend to be talented to seek high ranks or high salaries. If the sovereign does not consider the state as his private belongings and officials do not pretend to be talented, even though the state might not be in perfect order, it will be in accordance with the right way of rectifying the people. Given that officials pretending to be talented while serving a sovereign consider the state as their private belongings, in the history of human beings, there has been no such precedent that achievements or fame can be gained. It is easy to find out those who pretend to be talented. I have pondered over the ancient kings and found that during the time when Shun was in charge of the world, Yu was appointed to be Si Kong (minister of public works in ancient China), Qi was appointed to be Si Tu (minister of education and cultural affairs in ancient China), Gao Yao was appointed to be Li (minister of justice in ancient China) and Hou Ji was appointed to be Tian (minister of agriculture in ancient China). These four persons have been considered to be sensible and wise by people all over the world and each of them used to be expert in one area and therefore they had served their sovereign with their aptitudes respectively. Nowadays when people pretend to be talented to take undertakings or accept positions beyond their limits, they always advertise that they are talented on all the four aspects. From this point of view, it is not difficult to understand why they cannot accomplish any achievements or gain fame. So, officials who will never reject high ranks or

【原文】

也。故列尊禄重无以不受也，势利官大无以不从也，以此事君，此所谓诬能篡利之臣者也。世无公国之君，则无直进之士；无论能之主，则无成功之臣。昔者三代之相授也，安得二天下而杀之。

贫民伤财莫大于兵，危国忧主莫速于兵。此四患者明矣，古今莫之能废也。兵当废而不废，则惑也；不当废而欲废之，则亦惑也。此二者伤国一也。黄帝唐虞，帝之隆也，资有天下，制在一人，当此之时也，兵不废。今德不及三帝，天下不顺，而求废兵，不亦难乎？故明君知所擅，

【今译】

以理解了。所以，那些对于高官厚禄从不拒绝并汲汲于攀附达官显贵的人，就是所谓冒充有才能、谋取财利的大臣。世上如果没有秉公治国的君主，就没有以正道求进的士人；没有识别贤能的君主，就没有能成就功业的大臣。从前三代治理天下，哪有第二个天下可供营私呢？

最劳民伤财的事情就是用兵；导致国家危亡和君主本人受伤害最快的事情就是用兵。这四者的危害是明显的，但古往今来都不能废除用兵。兵应该废除而不废，是错误的；兵不应该废而废除，也是错误的；这两者对于国家的危害都是一样的。黄帝、唐尧、虞舜的盛世，他们拥有天下，大权完全集中在自己手中的时候，尚且没有废除兵备，何况现今的君主的德行不及三帝，天下又不太平，而求废除兵备，不是太难了

handsome salaries conferred to them and are always ready to follow influential officials should be regarded as pretending to be talented to take advantages of the sovereign and the state. If there were no disinterested sovereigns all over the world, there will be no straightforward intellectuals who would remonstrate with the sovereign directly. If the sovereign is not able to judge the abilities of others, there will be no successful court officials. In ancient times, the Three Di Ancestors used to devolve the authority over the world upon their successors, how could it be possible for them to manage to obtain two worlds and therefore keep one as their own possession?

Nothing can waste more manpower and money than military action. Nothing can endanger the state and incur troubles to the sovereign more quickly than military action. Though it is obvious that military action can cause these four severe problems, military forces have never been abolished in all epochs of human history. Keeping a military force which deserves to be abolished is wrong; abolishing a military force which deserves to be kept is also wrong. Both of these two cases can cause the same damages to the state. During the time when the Yellow Emperor, Tang Yao and Yu Shun were in power, the world had experienced great prosperity, and they had controlled the power over the whole world firmly in their hands. However, military force was not abolished during those periods. Nevertheless, the virtues of contemporary sovereigns cannot match those of the Three Di Ancestors, the world is disarranged, but the viewpoint of

【原文】

知所患。国治而民务积，此所谓擅也。动与静，此所患也。是故明君审其所擅以备其所患也。

猛毅之君，不免于外难；懦弱之君，不免于内乱。猛毅之君者轻诛，轻诛之流，道正者不安；道正者不安，则材能之臣去亡矣。彼智者知吾情伪，为敌谋我，则外难自是至矣。故曰：猛毅之君，不免于外难。懦弱之君者重诛，重诛之过，行邪者不革；行邪者久而不革，则群臣比周；群臣比周，则蔽美扬恶；蔽美扬恶，则内乱自是起。故曰：懦弱之君，不免于内乱。

【今译】

么？所以，英明的君主懂得应该致力于什么，防范什么。使国家得到很好的治理，使人民注意积蓄，这就是所谓应当努力的；动静不合时宜，是要防范的。因此，明君总是审慎对待应当专注的事情，防患于未然。

猛毅的君主，免不了会有外患；懦弱的君主，免不了会有内乱。猛毅的君主可以轻率地杀人，轻率杀人的流弊是使行正道者感到不安。行正道者不安，有才能的大臣就会流亡国外。他们很精明而且掌握了国家的虚实，如果帮敌国谋取我们，外患就会到来。所以说，猛毅的君主不免于外患。懦弱的君主会对刑杀犹疑不决，犹疑不决的结果就是使行邪道者不改悔；行邪道者久不知改悔，群臣就会结党营私；群臣结党营私，就会隐匿君主的善行而宣扬他的过失；隐善扬恶，内乱就会从此发生。所以说：懦弱的君主，不免于内乱。



abolishing military forces is being advocated, is it not difficult to pursue this goal? So, a sage sovereign will know what he should be committed to, and what kind of trouble should be kept away. Putting the state in order and letting the common people to focus on storing grain and saving money are things a sovereign should be committed to. Not taking action at the right time is the trouble a sovereign should keep away. Hence, a sage sovereign will focus on things he should be concerned with to prevent trouble.

For a doughty sovereign, it is inevitable that he will face foreign aggression. And for a timid sovereign, it is inevitable that he will face internal chaos. A doughty sovereign executes people facilely. And the aftermath is that upright people will not feel safe. When upright people do not feel safe, talented officials will escape to other states. Since these people are wise and master the actual conditions of our state very well, if they conspire against us on behalf of our enemies, foreign aggression will be incurred. So, it is said that a doughty sovereign cannot avoid foreign aggression. A timid sovereign can hardly make any decision to execute people. The aftermath is that wicked people will not modify themselves. When wicked people do not modify themselves, officials will build up cliques. When officials build up cliques, they will cover up the benevolence of the sovereign but publicize his shortcomings instead. If they cover up the benevolence of the sovereign and publicize his shortcomings, it will lead to internal chaos. So, it is said that a timid sovereign will face internal chaos.



【原文】

明君不为亲戚危其社稷，社稷戚于亲；不为君欲变其令，令尊于君；不为重宝分其威，威贵于宝；不为爱民亏其法，法爱于民。

【今译】

圣明的君主不为亲戚危害国家政权，关心国家政权甚于关心亲戚；不为个人私欲改变法令，尊重法令甚于尊重自己；不为珍宝分割自己的权力，看重权力甚于看重宝物；不为宠臣削弱法度，爱法度甚于爱自己身边的宠臣。





A sage sovereign will not endanger his state for the sake of his relatives, so the state is closer than relatives. He will not change his edicts out of his own will, so edicts are more powerful than the sovereign himself. He will not trade his authority for treasures, so the authority of the throne is more valuable than treasures. Nor will he pervert the law out of favoritism to his beloved ones, so the law is more precious than his beloved ones.

