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III



翟江月 英译、今译

Translated into English and Modern Chinese

by Zhai Jiangyue

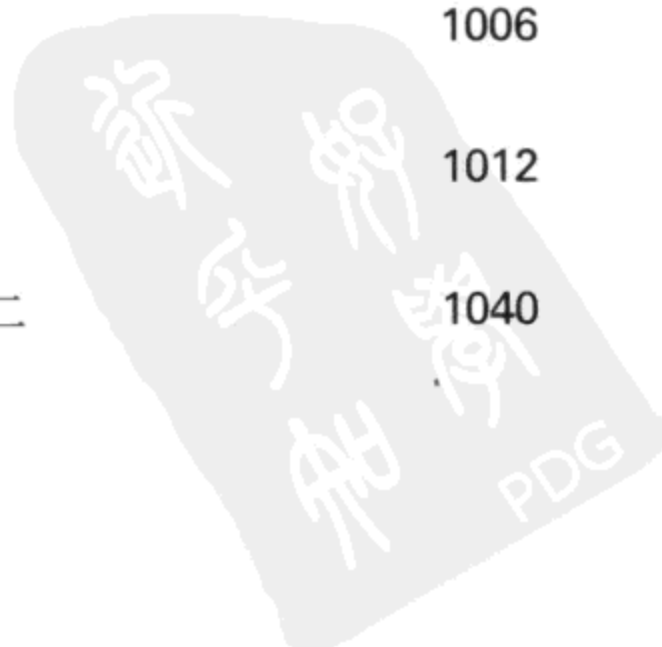
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白心第三十八

【原文】

建当立有，以靖为宗，以时为宝，以政为仪，和则能久。非吾仪，虽利不为；非吾当，虽利不行；非吾道，虽利不取。上之随天，其次随人。人不倡不和，天不始不随。故其言也不废，其事也不堕。

原始计实，本其所生。知其象则索其形，缘其理则知其情，索其端则知其名。故苞物众者，莫大于天地；化物多者，莫多于日月；民之所

【今译】

建立常规常道，应当遵循虚无的原则，合乎时宜，并且坚持公正而不偏颇的准则。这三者协调一致，它们就能够持久。不合我的义的准则，虽然有利，我也不去做；不合我的做事的方式，虽然有利，我也不实行；不合我的常道，虽然有利，我也不采用。首先要顺应天道，其次要顺应人心。人们不提倡的事，不要去应和；上天不曾开创的事，不要盲从。这样，你的言论不会失效，行事也不会失败。

探讨事物的实质和它们产生的根源，就可以探索事物的本源。知道了现象就可以探索事物的形体，通过事物的规律就可以掌握它们的实情，找到事物的开端就知道它们的名称。所以，再也没有什么能比天和地包藏更多的事了；再也没有什么能比日月化育更多的事物了；再也没有什么比水火能给百姓带来更大的危害了。然而，上天不会因为偏



38. On Remaining a Pure Heart

Rules and regulations should be established according to the principle of emptiness, should acclimatise to the ever-changing situation of the four seasons and should stick to justice and righteousness as well. They can last for a long time if only these three factors cooperate with one another harmoniously. If it is against my principle of righteousness, I will not do it even though it might be profitable. If it is against my way of doing things, I will not enforce it even though it might be profitable. If it is against my understanding of Tao, I will not take it even though it might be profitable. It is of first importance to abide by the rules of Heaven. And then one should act according to the heart of human beings. Do not respond to it if it is in disagreement with the people. Do not follow anything new if it has not been created out of the will of Heaven. Thus your words will not be recalled and your action will not result in failure.

The origin of things can be mastered by examining their reality and the roots of their origin. The shape of things can be mastered if only you have known their appearance. The reality of things can be mastered if only you have known their regular patterns. The name of things can be mastered if only you have known their origin. So, nothing else can contain as many things as Heaven and Earth; nothing else can nurture as many things as the sun and the moon; and nothing else can be more dangerous to the common people than catastrophes



【原文】

急，莫急于水火。然而天不为一物枉其时，明君圣人亦不为一人枉其法。天行其所行，而万物被其利。圣人亦行其所行，而百姓被其利。是故万物均，既夸众矣。是以圣人之治也，静身以待之。物至而名自治之。正名自治之，奇名自废。名正法备，则圣人无事。不可常居也，不可废舍也，随变断事也，知时以为度。大者宽，小者局，物有所余，有所不足。

兵之出，出于人；其人人，入于身。兵之胜，从于敌；德之来，从于身。故曰祥于鬼者义于人，兵不义不可。强而骄者损其强，弱而骄者亟

【今译】

袒某一个事物而改变四时的秩序。英明的君主和圣人也不会因为出于对某一个人的偏爱而枉法。上天只是做自己该做的事情，世上万物都会从中受益。圣人也只是做自己该做的事情，老百姓都会从中受益。因此，万物平等，百姓也能够和平地生活。所以，当圣明的君主统治世界的时候，总是静心地等待（而不采取行动）。一种事物一出现，就循名责实地去治理它。如果名称符合事实，它自然能被治理好；如果名称不符合事实，它自然会被淘汰。如果名称正确、法度完备，圣明的君主就安闲无事。事物不是固定不变的，但也不是完全不稳定的。要根据不断变化的形势来裁断事物，并相应地制定合适的法度。如果法律适用的面太广，就会太宽泛；如果适用的面太窄，就会有太多的局限。事物发展又是参差不齐的，有的有余，有的不足。

军队被派遣出去是为了进攻敌人；敌人闯进我们境内是为了攻击我们。军事胜利可以通过征服敌人赢得，德行可以通过修炼自身获得。所以说：行义的人会得到鬼神赐福，因而不可发动不义战争。强盛的



such as flood or fire. However, Heaven does not change the order of the four seasons for the sake of anything out of favoritism. And both sage sovereigns and sages do not pervert the law for the sake of anyone out of impartiality. Heaven behaves itself as it should do, and everything in the world can benefit from it. Sages do whatever they ought to do, and the common people can benefit from it. Thus, everything in the world is treated evenly and the common people are living in peace. So the way a sage sovereign administers the world is waiting patiently without taking any action. When something comes into being, it will be supervised according to its name and the reality. If the name and the reality can match each other, it can be well administered; if the name and the reality cannot match each other, it will be washed out. If all names are correct and the policy system is well established, a sage sovereign will be in leisure. Things are not unalterable, nor are they totally unstable. So, they should be judged according to the ever-changing situation and suitable regulations should be made correspondingly as well. If the law is cover-all, it will be too loose. If the law can only be applied to a narrow case, it will be too limited. And it is natural that things are not the same. Some are superabundant and others are inadequate.

Troops dispatched out of the state aim at attacking others. When others break into our border, they aim at invading us. Victory can be gained by conquering the enemy troops. Victory can also be gained by restraining oneself. So it is said those who are righteous can be blessed by deities and

【原文】

死亡。强而卑义信其强，弱而卑义免于罪。是故骄之余卑，卑之余骄。

道者，一人用之，不闻有余；天下行之，不闻不足。此谓道矣。小取焉则小得福，大取焉则大得福，尽行之而天下服。殊无取焉则民反，其身不免于贼。左者，出者也；右者，入者也。出者而不伤人，入者自伤也。不日不月，而事以从；不卜不筮，而谨知吉凶。是谓宽乎形，徒居而致名。云善之言，为善之事，事成而顾反无名。能者无名，从事无事。审量出入，而观物所载。

【今译】

国家如果骄傲自大就会损害它的强大；弱小的国家如果骄傲自大就会加速它的灭亡。强盛的国家如果谦卑就可以增进它的强大；弱小的国家如果谦卑就可以免遭祸患。因此，骄纵会导致卑陋，谦卑会导致强盛。

道这个东西，如果只有一个人使用它，也不会有余；天下人都遵循道，也不会不足。这就是道。从小处遵循它，就会得到小福；从大处遵循它，就会得到大福；完全按道行事，就会赢得天下人信服；丝毫不按道行事，人民就会反抗，自身也会遭殃。左边代表出生，右边代表死亡，新出生的不会伤人，垂死的会伤害自身。遵循道，不必选择良辰吉日，一切行事都可以随心愿；不用求神问卜，就可以知道吉凶。这叫保持身心闲适，也可以赢得好名声。即使说了好话，做了好事，事成之后还要回到无名的状态。有才能的人往往不注重名声，干实事的人往往显得悠闲。审察事物的出入来掌握它们的实质。



ghosts. Thus, unrighteous military action should not be taken at any rate. Power of strong states will be weakened if they behave arrogantly. Perdition of weak states will come soon if they behave arrogantly. Power of strong states can be enhanced if they behave humbly. And perdition of weak states will be removed if they behave humbly. So, arrogance will lead to flaccidity, and humbleness will lead to prosperity.

Tao is not superabundant even though there is only one person abiding by it, and it is not inadequate even though people all across the world abide it at the same time. That is Tao. If you abide by it a little bit, you will benefit from it a little bit. If you abide by it a lot, you will benefit from it a lot. If you abide by it totally, you will win over people all over the world. If you do not abide by it at all, the people will act against you, and your life will be endangered as well. The left side refers to life and the right side refers to death. Newly born babies will not hurt anyone, and the lives of those who are dying will be terminated. By abiding by Tao, everything will be in order even though you have not selected an auspicious day for taking action, and you can foresee good or bad fortune without referring to the result of augury. So, it is said that one can gain high reputation by living leisurely. Even though you say something good, even though you do something good, you should make sure that you will return to live unknown after you succeed. Talented people do not engage in gaining fame. Capable people usually appear to be at ease even when they are engaged in some great undertakings. Both of them examine the discrepancies of

【原文】

孰能法无法乎？始无始乎？终无终乎？弱无弱乎？故曰：美哉弗弗。故曰有中有中，孰能得夫中之衷乎？故曰：功成者隳，名成者亏。故曰孰能弃名与功，而还与众人同？孰能弃功与名，而还反无成？无成贵其有成也，有成贵其无成也。日极则仄，月满则亏。极之徒仄，满之徒亏，巨之徒灭，孰能己无己乎？效夫天地之纪。

人言善亦勿听，人言恶亦勿听。持而待之，空然勿两之，淑然自清。

【今译】

谁能做到不用遵循什么就遵循了一切？不用开创什么就开创了一切？不用完成什么就完成了一切？不用削弱什么就削弱了一切？这太美、太伟大了啊！所以说，不追求中正却能够保持中正，谁能领会中正的精髓？所以说，成功的人将会走下坡路，名声好的人将会有缺陷。所以说，谁能放弃功名而返回去做普通人呢？谁能做到放弃功名而回到尚无成就的本色中呢？对于没有成就的人来说，可贵的是取得成就；而对于有成就的人来说，可贵的是回到最初没有成就的状态之中。太阳到了最高点后，就会出现下斜；月亮到了最圆满的时候，就会走向亏缺。最高的要走向下斜，最满的要走向亏缺，最盛大的就将走向灭亡。谁能忘掉自身的存在？要效法天地的法则。

人们说好的东西，不要轻易听信；人们说不好的东西，也不要轻易听信。遵循道而等待着事物的发展，设法达到虚无的境界并忘掉所有



things to master their essentials.

Who can make it without anything to be abided by? Who can make it without anything to be started with? Who can manage to terminate it without doing anything to uproot it? Who can manage to weaken it without doing anything to endanger it? How great and beautiful it is! Hence, correctitude can be achieved by not pursuing it at all. Who can manage to know the essence of correctitude? So, it is said that those with great achievements will go down, and those with high reputation will have deficits. So, it is often asked: Who can leave all achievements and fame gained previously in oblivion and go back to lead ordinary life just like ordinary people do? And who can leave all achievements and fame gained previously in oblivion to return to the prime situation they experienced while they had no accomplishment at all? For people with no accomplishment, it is estimable for them to achieve success. For people with great achievements, it is estimable for them to return to their original situation they experienced while they had no accomplishment at all. The sun will move downward after it reaches the apogee. The moon will wane after it reaches its fullness. Inclination follows after the process of things reaches the apogee; decrease follows after it reaches fullness; and perdition follows after it reaches prosperity. Who can forget his own existence? Abide by the rules of both Heaven and Earth.

Do not believe it even though the others say something is good, and do not believe it even though the others say something is bad. Stick to Tao, wait for the development of



【原文】

无以旁言为事成，察而征之，无听辩。万物归之，美恶乃自见。

天或维之，地或载之。天莫之维，则天以坠矣。地莫之载，则地以沉矣。夫天不坠，地不沉，夫或维而载之也夫！又况于人？人有治之，辟之若夫雷鼓之动也。夫不能自摇者，夫或搯之，夫或者何？若然者也。视则不见，听则不闻，洒乎天下满，不见其塞。集于颜色，知于肌肤，责其往来，莫知其时。薄乎其方也，鞞乎其圜也。鞞鞞乎莫得其门。故口为声也，耳为听也，目有视也，手有指也，足有履也，事物有所比也。

【今译】

的一切，这样，任何事情终究会豁然明朗。不要把道听途说当成事实，要对形势进行审察，不听信任何花言巧语的辩说，根据道来考察一切。这样，事物的美、恶就自然显现出来了。

天似乎是有个什么东西在维系着，地似乎是有个东西在承载着。天如果没有东西维系着，就会坠下来；地如果没有东西承载着，就会沉下去。然而，天却不下坠，地也不下沉，或许正是有什么东西在维系着、承载着它们吧。何况人类呢？人也是有某种力量在支配着，如同鼓被敲击时就会发出声响一样。凡是自己不能推动自己的事物，就仿佛都有什么力量在推动着它们。这个力量到底是什么呢？它是这样一个东西——既看不见，又听不到，尽管它弥漫于天下，但却不能感觉它的实体。它能积聚在人的面部，停留在人的皮肤上，但没有人知道它什么时候来临，什么时候离去。遇到方的东西，它就是方的；遇到圆的东西它又是圆的，它是那么迷迷蒙蒙，没有人能够真实地把握它。因此，口因为它能发声，耳朵因为它能听声，眼睛因为它能看东西，手因为它能指示方向，脚因为它能行走，一切事物都是依靠它的。



things, and try to achieve emptiness of the heart and forget anything else, and subsequently, everything will be crystal-clear to you. Do not trust the opinions of others by regarding them as true to reality. Examine a situation yourself and overlook all blandishments. Inspect everything according to Tao, and you will know the truth.

It seems that Heaven is maintained by something and Earth is carried by something. If there is nothing maintaining Heaven, it will fall down. If there is nothing carrying Earth, it will descend. However, Heaven does not fall down, nor does Earth descend, possibly because there are really some things bolstering them there. Needless to say, what happens to human beings? Human beings are also supported by something, just like drums will roll when they are hit with the drumsticks. Possibly something is really there helping things not being able to move by themselves. What is the helpful thing then? It cannot be seen or heard, nor can it be touched even though it is prevailing in the universe. It can be accumulated on the countenance and can stay on the skin. However, no one knows when it comes or leaves. It is square when it is encountered by something square, and it is round when it is encountered by something round. It is so faint that no one can catch it firmly. Hence, the mouth can speak because of it; the ear can hear because of it; the eye can see because of it; the finger can point to things or directions because of it; and the foot can walk and run because of it. Thus, everything in the world is dependent upon it to perform their functions.

【原文】

“当生者生，当死者死”。言有西有东，各死其乡。置常立仪，能守贞乎？常事通道，能官人乎？故书其恶者，言其薄者，上圣之人，口无虚习也，手无虚指也，物至而命之耳。发于名声，凝于体色，此其可谕者也。不发于名声，不凝于体色，此其不可谕者也。及至于至者，教存可也，教亡可也。故曰：济于舟者和于水矣，义于人者祥其神矣。

事有适，而无适，若有适；觴解，不可解而后解。故善举事者，国人莫知其解。为善乎，毋提提；为不善乎，将陷于刑。善不善，取信而止

【今译】

“该生的就生，该死的就死”。这句话是说事物无论在哪个位置，都有自己所应该遵循的轨道。定立了规章，它们真的能够规正事物吗？按照规章制度办事，它们真的能管理好人民吗？所以，能用书面形式表达的东西是令人厌恶的，能够用口头表达的东西是令人鄙薄的。最高的圣人，他们的口不徒劳地说，手不徒劳地指，他们只是在事物出现以后，根据它们的本质赋予合适的名称。能够叫得上名字、可以表现在外貌上的事物是可以说明的；那些不能够叫得上名字、不可以表现在外貌上的事物是不可以说明的。如果达到了最高的境界，教化之类的东西就是可有可无的了。所以说：能渡船的，自然会熟悉水性；能行义的，自然会得到鬼神赐福。

有的事情是能够被合理正确地解决的。有时看起来没有找到合适的解决方法，但最终却证明是正确的。用骨锥解绳结，也是在开始的时候看起来解不开，但后来却可以解开。所以，善于举事的君主，国人往往在开始的时候也不理解他们的做法。做了善事，不要张扬；做了恶事，接受处罚。好与不好，关键在取信于人民。时而在左，时而在右，还



“Things destined to survive will survive and those doomed to die will die.” That means everything is on a fixed track even though they are located at different places. Regulations have been set up. Are they really capable of keeping things in order? Rules and regulations are abided by. Are they really capable of administering people successfully? So, things that can be written down are hateful, and words that can be spoken out are condemnable. Super sages do not speak any word in vain, nor do they point to anything with their hands in vain. They just denominate things all according to their natural characters. Things that can be addressed or reflected on the countenance are expressible. And those that cannot be addressed or reflected on the countenance are not expressible. When the perfect realm is reached, things like moral education will become dispensable. So, it is said that people who can cross a river with boats must know the conditions of the water, and people who behave righteously must be blessed by deities and ghosts.

Some things can be handled correctly. Sometimes it seems that things are not correctly handled at first but will turn out to be correct in the end. Take unfastening a snarl with a bone awl for example. It seems that it cannot be undone at first but it will be untied eventually. So, as for a sovereign who is good at taking action, the people of the state might not understand his ways of doing things at the beginning of the undertaking. If you have done something benevolent, do not show it off. If you have done something ferocious, you will be punished. Whether your conduct is

【原文】

矣。若左若右，正中而已矣。县乎日月无已也。愕愕者不以天下为忧，刺刺者不以万物为筭。孰能弃刺刺而为愕愕乎？

难言宪术，须同而出。无益言，无损言，近可以免。故曰：知何知乎？谋何谋乎？审而出者彼自来，自知曰稽，知人曰济。知苟适，可为天下君。内固之，一可为长久。论而用之，可以为天下王。

天之视而精，四璧而知请，壤土而与生。能若夫风与波乎？唯其所

【今译】

是正中是最好的。在正中，就像日月悬在空中，永无止息。心中没有牵挂的人对天下不感兴趣，不为任何事务忧虑；一味追求名利的人即便统率天下万物也不会感到满足。但谁能放弃对功名的狂热而做到心中了无牵挂呢？

确立政策法规是不容易的，它们必须符合人民的心愿才可以发布。不要增加什么话，也不要减少什么话，这样就可以避免一些问题。所以经常要问这样的问题：即使你是智慧的，有必要炫耀你的智慧吗？即使你善于谋划，有必要炫耀你的谋略吗？如果政策法规是根据民心制定的，人民自然会被吸引过来。能够很好地了解自己人，善于自省；能够很好地了解他人的人，能掌握现时的形势造福于整个世界。能够洞察一切，就可以成为天下的君主；把此事牢记在心，便可以经久不败；能够很好地了解别人并根据他们的才能加以使用，就可以成为全天下的王。

天的观察是精确的，把大地、四方万物所有的一切都看得清楚真



benevolent or not depends on whether it is convincing to the common people. Sometimes it is on the left side and sometimes it is on the right. However, it's better if it is directly in the middle. Thus it can stay at the right place for good just like the sun and the moon. Detached people are not interested in the authority over the whole world. Those who are wild about fame and advantages will not be satisfied even though they have taken control of everything of the world. Who can get rid of all ambitions for fame and advantages and become detached?

It is difficult to establish right policies and regulations. However, they can only be issued if they are in accordance with the will of the common people. Do not add any word to them or reduce any word from them, thus some problems might be avoided. So, it is often asked: Do you need to show off your intelligence even though you are intelligent? Do you need to show off your schemes even though you are good at planning? If regulations and policies are all made according to the will of the common people, people will be attracted to you naturally. Those who know themselves well are good at introspecting. Those who know others well can suit to the current situation and benefit the world. Those who know everything well can be the sovereign of the whole world. Keeping a sober heart all the time, you will not get into any trouble. If you can know others well and use them according to their abilities, you will become the sovereign of the whole world.

Heaven is surveying everything and everywhere of Earth

【原文】

欲适。故子而代其父，曰义也，臣而代其君，曰篡也。篡何能歌？武王是也。故曰：孰能去辩与巧，而还与众人同道？故曰：思索精者明益衰，德行修者王道狭。卧名利者写生危，知周于六合之内者，吾知生之有为阻也。持而满之，乃其殆也。名满于天下，不若其已也。名进而身退，天之道也。满盛之国，不可以仕任；满盛之家，不可以嫁子；骄傲暴之人，不可与交。

道之大如天，其广如地，其重如石，其轻如羽。民之所以，知者寡。故曰：何道之近而莫之与能服也？弃近而就远，何以费力也？故曰：欲

【今译】

实。但人们能够像大自然的风与浪一样随心所欲地行事吗？所以，儿子继承他的父亲坐天下，就被称为义；可是如果臣子继承他的君主坐天下，就叫篡位。篡位的人怎么能够被歌颂呢？但人们却都歌颂周武王。所以说，谁能屏弃所有的诡辩与巧诈，而返回到普通人的轨迹上来？所以说，思索越精细的人就越不明智；德行越有修养的君主，他们统治天下的路就越狭窄。耽于名利的人会威胁到自己的生命，遍知天下万物的人会压迫大脑并阻碍自己的精气。骄傲自满的人会有危险。名满天下的人应该及早罢手。名成身退，才合于天道。不要到极盛的国度去做官，不要同极盛的家族结亲，不要与骄傲暴虐的人交朋友。

道如同天地一样广大，如同石头一样沉重，又如同羽毛一样轻盈。人们与它共处，但对它却了解太少。所以说，为什么道离人很近，但是实行起来却很难？为什么它近在咫尺，而人们却要费力地到远处去追寻？所以说，要珍爱自身，就要首先了解自己的实际情况。要普遍观察



from above perspicaciously. Can you go everywhere as freely as the wind and wave do? So, when a son replaces the father, it is regarded as righteous. However, when an official replaces the sovereign, it is regarded as usurping the throne. How could those who have usurped the throne be praised then? Nevertheless, people all praise King Wu. So, it is asked: Who can get rid of all arguments and tricks to put himself on the same track with the ordinary people? So, it is said that those who think thoroughly will become less intelligent, and the path for sovereigns who are engaged in cultivating their virtue will become narrower and narrower. Those who are addicted to fame and profits will endanger their lives. Those who know everything in the universe will burden their minds too much and impair their vitality. Those who are self-complacent will get into trouble. Those who are famous all across the world should stop as soon as possible. Seek retirement after you have accomplished great fame. That is in accordance with the rules of Heaven. Do not accept any position in the most prosperous state. Do not get married with offsprings from the most powerful and wealthy families. And do not make friends with the most arrogant and tyrannical persons.

Tao is as huge as the sky, as broad as Earth, as heavy as the stone and as light as the feather. Human beings are living with it. However, very few can really know it. So, it is asked: Why is Tao so near to our human beings but is so difficult to be abided by? Why do people waste their energy to seek far and wide for what lies at hand? So, it is said that if



【原文】

爱吾身，先知吾情。周视六合，以考内身。以此知象，乃知行情。既知行情，乃知养生。左右前后，周而复所。执仪服象，敬迎来者。今夫来者，必道其道，无迁无衍，命乃长久。和以反中，形性相葆，一以无贰，是谓知道。将欲服之，必一其端，而固其所守。责其往来，莫知其时，索之于天，与之为期，不失其期，乃能得之。故曰：吾语若大明之极，大明之明非爱，人不予也。同则相从，反则相距也。吾察反相距，吾以故知古从之同也。

【今译】

宇宙事物，来验证自身。这样就可以知道自己下一步该怎么办。知道了该怎么办，就懂得了养生之道。然后就前后左右，一遍一遍地实行。然后再举行仪式，穿上礼服，恭敬地迎接道的来临。这个来者遵循着自己的轨道降临，既不能改变也不能拖延。这样，生命便可以延长。保持内心的平和与无争，形体与精气就能相保，而且能够做到心意专一，这就叫懂得了“道”。人们要养生，就必须保持内心的专一，然后坚持下去。探求道的轨迹，没有人知道它什么时候到来，没有人知道它什么时候离去。可以索之于天，与上天相约。只要不失约，就能得到它。所以说，我的话就像日月般明亮至极，照亮任何事物，却不出于私心偏袒任何人。与道相同的就相从，与道相反的就拒绝。我从考察相反就拒绝的道理中，了解到与道相同就相从的“同”字的涵义。



you want to take good care of your body, you should know the condition of yourself well at first. Examine things existing in the universe and then introspect yourself, so that you can both know the current situation you are in and know what kind of action you should take next. If you know what you should do, you will know how to keep yourself in good shape. Then you can practice it on all the four sides all over again and again. And then you can hold a ceremony and put on a suitable robe to welcome the arrival of Tao. Tao is approaching along its fixed track. This track cannot be changed, nor can it be delayed. Thus the lifespan can be prolonged. Make sure that you are even-tempered and detached, so that both the outlook and the nature of life can be preserved, your attention will be undivided and your heart will not be disturbed. Thus you can be regarded as a man who knows Tao. Those who are going to maintain good health should start with keeping the undivided attention and then stick it out. As for the course of Tao, no one knows when it comes or goes. Check it in Heaven and make an appointment with it. After that, wait for the date you two arranged and make sure that it will not be missed. Thus, you can get it. Hence, I can say that my words are as bright as the sun and the moon. They illustrate everything but do not irradiate anyone out of favoritism. Comply with it when it is in accordance with Tao, and reject it when it is against Tao. I understand the meaning of "complying with it when it is in accordance with Tao" by scrutinizing the meaning of "rejecting it when it is against Tao."

水地第三十九

【原文】

地者万物之本原，诸生之根菀也，美、恶、贤、不肖、愚、俊之所生也。水者，地之血气，如筋脉之通流者也。故曰：水，具材也。

何以知其然也？曰：夫水淖弱以清，而好洒人之恶，仁也。视之黑而白，精也。量之不可使概，至满而止，正也。唯无不流，至平而止，义也。人皆赴高，己独赴下，卑也。卑也者，道之室，王者之器也。而水以为都居。

准也者，五量之宗也。素也者，五色之质也。淡也者，五味之中也。是以水者，万物之准也，诸生之淡也，黠非得失之质也。是以无不满、无不居也。集于天地而藏于万物，产于金石，集于诸生。故曰水神。集于

【今译】

地是万物的本原，一切生命都植根其上，所有的人，无论美还是丑，贤还是不肖，愚蠢无知还是才华出众都在大地上生活。水是大地的血气，它如同人的血液在筋脉中流贯全身一样，在大地里流淌着。所以说，水养育着世上所有的东西。

我是怎么知道这个道理的呢？答案是：水柔弱、清澈，而且总是能洗涤人的污秽，这是它的仁。水的颜色虽然看起来是黑的，但实际上却是白的，这是它的诚实。水不能用概来计量，容器满了就自动变平，这是它的正。不管流到什么地方，它静止时表面都是平的，这是它的义。人人都往高处走，水却独自往低处流，这是它的谦卑。谦卑是“道”的所在，是君主最有力的武器，也是水最主要的品格。

准是五种量器的根本，素是五种颜色的基调，淡是五种味道的中心。所以，水是万物的标准，是生命的核心要素，是判断是非得失的尺度。所以，没有不可以被水充满的东西，也没有水不可以停留的地方。它聚集在天空和大地，包藏在万物之中，包含在金石内部，又集合于任



39. On Water and Earth

Earth is the foundation of everything in the world. Things are all dependent on it. All people, kind or devilish, sensible or unworthy, foolish or talented, are living on it. And water is both the flood and energy of the earth just like blood circulating through blood vessels all across the body. So it is said that water is nurturing everything of the world.

How can I know that? Well, water is soft and clear, and is always ready to get rid of the filth of human beings. That is the benevolence of it. It seems to be black but white in deed. That is the faithfulness of it. The *gai* is not necessary in measuring it, because it will be naturally level when the vessel is full. That is the uprightness of it. Wherever it flows, the surface will be even. That is the righteousness of it. Everyone wants to achieve a higher position, but water is the only thing that flows to lower-lying places spontaneously. That is the humbleness of it. Humbleness is the residence of Tao and is also the most powerful weapon of a sovereign. And that is the main character of water.

Level is the foundation of all the five measures. White is the foundation of all the five colors. Wateriness is the neutral taste of all the five kinds of savor. So, water is the standard of everything in the world. It is both the central factor of life and the criterion of telling right from wrong. So, it is prevailing everywhere. It is accumulated in the sky and earth and contained inside everything in the world. It is included in

【原文】

草木，根得其度，华得其数，实得其量。鸟兽得之，形体肥大，羽毛丰茂，文理明著。万物莫不尽其几，反其常者，水之内度适也。

夫玉之所贵者，九德出焉。夫玉温润以泽，仁也。邻以理者，知也。坚而不蹇，义也。廉而不刿，行也。鲜而不垢，洁也。折而不挠，勇也。瑕适皆见，精也。茂华光泽，并通而不相陵，容也；叩之，其音清搏彻远，纯而不杀，辞也。是以人主贵之，藏以为宝，剖以为符瑞，九德出焉。

人，水也。男女精气合，而水流形。三月如咀，咀者何？曰五味。

【今译】

何生命形式当中。所以水被神化了。水聚集在草木当中，根就能延伸到相当的深度，就能开出相当数目的花朵，结出相当数量的果实。水聚集在鸟兽体内，它们的形体就肥大，羽毛就丰满，毛色花纹就鲜明。万物都生机勃勃而且正常地生长发育，因为它们内部都包含着适度的水分。

玉之所以贵重，是因为它表现出的九种品德。玉温润而有光泽，这是它的仁。清澈而有纹理，这是它的智。坚硬而不收缩，这是它的义。清正而不危险，这是它的品格。鲜亮而清洁，这是它的纯洁。宁折不屈，这是它的勇敢。缺点与优点都表现在外面，这是它的诚实。华美与光泽共同展现但不互相侵犯，这是它的宽容。被敲击时发出的声音清扬悠远，纯粹而不杂乱，这是它的精诚。所以君主珍爱玉，把它作为宝贝收藏，并剖开制成符瑞。这样，玉的九种品德全都能够展现出来。

人也是水构成的。男女精气相合后，人最初的形体是以水的形式



stone and all kinds of life as well. As a result, it is consecrated. When water is accumulated in plants, their roots will stretch to the right depths in the soil, suitable quantity of flowers will be developed and reasonable amount of seeds will be produced. When water is accumulated in birds and animals, their bodies will develop well, their feathers and furs will be flourishing, and the patterns of the feathers or the furs will be clear and inviting. Every function of everything can develop fully and exactly in accordance with the nature of life, because the right amount of water is contained inside.

The reason why jade is valuable consists in the nine virtues it represents. It is gentle and glossy. That is the kindness of it. It is lucid and full of veins. That is the wisdom of it. It is tenacious and hard-bitten. That is the righteousness of it. It is decent and therefore causes no danger to other things. That is the moral character of it. It is bright and clean. That is the purity of it. It is unyielding. That is the prowess of it. It displays both the defects and the merits. That is the honesty of it. Both its magnificence and brilliance manifest together but do not interfere with each other. That is the tolerance of it. It gives out clear and sweet sounds when it is knocked. That is the good faith of it. So, sovereigns usually cherish it, regard it as treasure and often have it made into tallies. Thus its nine virtues can be presented in front of human beings.

Human body is built up with water. When the vitality of both the male and the female are combined together, the

【原文】

五味者何？曰五藏。酸主脾，咸主肺，辛主肾，苦主肝，甘主心，五藏已具而后生肉，脾生隔，肺生骨，肾生脑，肝生革，心生肉，五肉已具而后发为九窍。脾发为鼻，肝发为目，肾发为耳，肺发为窍。五月而成，十月而生。生而目视、耳听、心虑。目之所以视，非特山陵之见也，察于荒忽。耳之所听，非特雷鼓之闻也，察于淑湫。心之所虑，非特知于粗粗也，察于微眇。

故修要之精，是以水集于玉，而九德出焉。凝蹇而为人，而九窍五

【今译】

出现的。胎儿满三个月就能够品别味道。品别什么味道呢？品别五味。什么是五味？五味是与五脏相对应的五种味道。酸味的器官是脾，咸味的器官是肺，辣味的器官是肾，苦味的器官是肝，甜味的器官是心。五脏完全具备以后，然后才生出各种组织。脾生出隔膜，肺生出骨骼，肾生出大脑，肝生出皮肤，心生出肌肉。五种组织都已具备了，然后才生出九窍。脾生出鼻子，肝生出眼睛，肾生出耳朵，肺生出其他孔窍。婴儿身体的所有器官与组织可以用五个月的时间发育齐全，十个月后，婴孩就被生出来。一生出来，眼睛就能看东西，耳朵就能听声音，心就能进行思维。眼睛能看到的，不仅是山岳丘陵，也能看到细小模糊的东西。耳朵所能听到的，不仅是雷鸣鼓响，也能听到微弱的声音。心所能想到的，不仅是大事，也能想到精微的事情。

所以，自然界的精华所在就是——水聚集在玉中，从而生出玉的九



prime figure of human beings comes into being in the form of water first. The fetus can taste and differentiate savour when it is three months old. What kinds of savour can it taste and differentiate? Well, all the five kinds of savor. What are the five kinds of savor? They are savour related to the five internal organs. Sour is related to the spleen; salt is related to the lung; poignant is related to the kidney; bitter is related to the liver; and sweet is related to the heart. Flesh can be developed after all the five internal organs have been developed. Diaphragm is developed from the spleen; bones are developed from the lung; brain is developed from the kidney; skin is developed from the liver; and muscles are developed from the heart. After all these five kinds of tissue are developed, it comes to the generation of the nine apertures. The nose is developed from the spleen; the eye is developed from the liver; the ear is developed from the kidney; and the other apertures are developed from the lung. The development of all organs and parts of the body of a fetus lasts five months. And in the tenth month, it will be born. And immediately after birth, the eye can see things, the ear can hear and the brain can think. Things that can be seen with the eye are not only huge ones such as mountains and valleys, but also the subtle ones. Sounds that can be heard by the ear are not only thunder and drum, but also faint ones. And things that are pondered by the heart are not only big ones, but also nice ones.

So, the highest realm of vital energy of nature is that water accumulates inside the jade and generates and manifests

【原文】

虑出焉。此乃其精也。精粗浊蹇，能存而不能亡者也。

伏暗能存而能亡者，蓍龟与龙是也。龟生于水，发之于火，于是为万物先，为祸福正。龙生于水，被五色而游，故神。欲小则化如蚕蠋，欲大则藏于天下。欲尚则凌于云气，欲下则入于深泉。变化无日，上下无时，谓之神。龟与龙，伏暗能存而能亡者也。

或世见，或世不见者，生螭为庆忌。故涸泽数百岁，谷之不徙，水之不绝者，生庆忌。庆忌者，其状若人，其长四寸，衣黄衣，冠黄冠，戴黄

【今译】

种品德；水凝聚滞留在人体中，就生出九窍和五虑。这就是水的精华凝聚。玉和人都是水的精粗凝聚而成的，是只能存在而不会消亡的伟大结晶。

能隐伏在幽暗处不显身，又能适时显身的是神龟和龙。龟生在水里，可以用火烤灼龟甲，这样就能作万物的先知，根据龟甲的征兆来预知祸福。龙生在水里，它能够身披五色而泛游，所以成了神。想变小的时候它能变得跟蚕茧一样小；想变大的时候，就能变得像宇宙一般包涵天地；想向上，就能升入云气之中；想向下，就能潜入深渊里。它能够随时随地上下、变化，所以被视作神。龟和龙是既能隐伏在幽暗之处，又能随时显身的。

它们在某些时候出现，在某些时候不出现，而且生出了螭和庆忌。所以，一个干涸了数百年的湖泊，如果水道还没有移位，水源还没有枯竭，就会生出庆忌。庆忌的形状像人，身长只有四寸，穿着黄衣，戴着黄



the nine virtues. And water can also accumulate inside human beings to produce the nine apertures and the five thoughts. That is the vitality of water. So, the greatest and subtlest products of water, jade and human beings, always show the vitality of water, and it will never be covered up.

Things that hide themselves in secret and show up at certain times are intelligential turtles and dragons. Turtles live in water and their crusts can be roasted on fire. Thus, they can serve as prophets of everything else in the world and it is possible to tell fortunes according to the result of divination. Dragons live in water. They are born with five colors and these five colors can be reflected while dragons are swimming, so that they are consecrated. According to their own will, they can change themselves into things as small as silkworm cocoons and can also change into things as huge as the universe. They can ascend themselves to stay above the clouds and they can also descend themselves to stay at the bottom of an abyss. They can transfigure at any time and go anywhere they want. So, they are consecrated. Turtles and dragons are things that can hide themselves or show up as they wish.

Sometimes they can be seen in the world, sometimes they cannot. And they also give birth to Wei and Qingji. So, if a lake has dried up for several hundreds of years, but the watercourse has not changed and its headspring is still in existence, Qingji will be born there. Qingji is such a thing that looks like a human being with a length of about four inches. He wears yellow clothes and a yellow hat and also

【原文】

盖，乘小马，好疾驰，以其名呼之，可使千里外一日反报。此涸泽之精也。涸川之精者，生于螭。螭者，一头而两身，其形若蛇，其长八尺，以其名呼之，可以取鱼鳖。此涸川水之精也。

是以水之精粗浊蹇，能存而不能亡者，生人与玉。伏暗能存而亡者，蓍龟与龙。或世见或不见者，螭与庆忌。故人皆服之，而管子则之，人皆有之，而管子以之。

是故具者何也？水是也。万物莫不以生，唯知其托者，能为之正。具者，水是也。故曰：水者何也？万物之本原也，诸生之宗室也，美、恶、贤、不肖、愚、俊之所产也。

何以知其然也？夫齐之水遁躁而复，故其民贪粗而好勇。楚之水

【今译】

帽，撑着黄色的华盖，骑着小马，喜欢快跑。如果叫着它的名字，它可以跑到千里之遥的地方并且当天返回。这是干涸的湖泊中的精怪。干涸的河流中产生的精怪，是螭。螭有一个头，两个身子，形状像蛇，身长八尺，如果喊着它的名字，可以让它提取鱼鳖。这是干涸的河流中的一种水怪。

所以，水的精粗凝聚成为只能存在不能消亡的人和玉。能隐伏在幽暗中、又能随时显身的，是神龟和龙。在某些时候出现、而在某些时候不出现的，是螭和庆忌。所以，人人都习惯于喝水，但只有管子了解水的精髓；人人都有一些水，但只有管子能够掌握利用它。

所以，什么是世上最具有决定性的因素？那就是水。万物没有不依靠水生存的，只有真正了解了水的重要性才能掌握它的价值与仁德。什么东西是万能的？那就是水。所以说：水是什么？水是万物的本原，是一切生命的根基，而且，人的美与丑、贤与不肖、愚蠢无知与才华出众等个体差异，都是受水的影响而产生的。

我怎么知道水是这样的呢？齐国的水猛烈湍急，所以齐国人贪婪、



covers his cart with a yellow canopy. He rides a small horse and likes running very quickly. When it is addressed by name, it can be sent to a destination a thousand *li* away and return on the same day. That is the fairy of dry lakes. And the fairy of dry rivers is Wei. Wei is such a monster that has two bodies and one head. It looks like a snake and is about eight *chi* in length. When addressed by name, Wei can be used to catch fishes and turtles. That is the fairy of dry rivers.

So, both the subtlety and the turbidity of water agglomerate into two things. These things can only exist but cannot hide secretly, and they are jade and human beings. Those that can hide in secret places, can either appear or disappear according to their own will are intelligential turtles and dragons. And those that can be seen sometimes and cannot be seen at other times are Wei and Qingji. So, people all drink water, but only Guanzi knows the rules of water. People all keep some water at home, but only Guanzi is capable of making good use of it.

So, what is the decisive factor in the world? It is water. Everything in the world is dependent on it. However, only those who know the importance of it can really master its virtue and benevolence. What is versatile? Water is. So, what is water? Water is the foundation of everything in the world. All kinds of lives depend on it to survive. And the quality of all people, kind or devilish, sensible or unworthy, is affected by it.

How could I know that? Waters of the state of Qi are

【原文】

淖弱而清，故其民轻果而贼。越之水浊重而泊，故其民愚疾而垢。秦之水泔取而稽，淤滞而杂，故其民贪戾罔而好事。晋之水枯旱而运、淤滞而杂，故其民谄谀葆诈、巧佞而好利。燕之水萃下而弱、沉滞而杂，故其民愚戇而好贞、轻疾而易死。宋之水轻劲而清，故其民间易而好正。是以圣人之化世也，其解在水。故水一则人心正，水清则民心易，人心正则欲不污，民心易则行无邪。是以圣人之治于世也，不人告也，不户说也，其枢在水。

【今译】

粗暴而好勇。楚国的水柔弱清澈，所以楚国人轻捷而果断。越国的水浊重，所以越国人愚蠢、固执而污秽。秦国的水粘稠而迟滞，淤浊而混杂，所以秦国人贪婪、残暴、狡猾而且嗜好杀伐。晋国的水行将干枯而浑浊，淤滞而混杂，所以晋国人谄媚、狡诈而且贪财。燕国的水深而柔弱，沉滞而混杂，所以燕国人憨钝、坚贞，性急而且不怕死。宋国的水轻，强力而清澈，所以宋国人纯朴平易而公正。因此，圣人根据水的情况来教化人民。水被治理好了，人心就会纯正；水清澈，人心就会平易。人心纯正，就没有污浊的欲望；人心平易，就没有邪恶的行为。所以，圣人统治天下的时候，不是一个接一个、一户挨一户地去劝告人民，而是注重最为关键的因素——水。



turbulent, so people of that state are rapacious, impertinent and intrepid. Waters of the state of Chu are soft and clear, so people of that state are nimble and decisive. Waters of the state of Yue are turbid and heavy, so people of that state are foolish, stubborn and dirty. Waters of the state of Qin are dense, stagnant, thick and motley, so people of that state are greedy, cruel and bellicose. Waters of the state of Jin are almost dried up, turbid, silted and motley, so people of that state are all deceitful, shrewd and covetous. Waters of the state of Yan are deep, weak, stagnant and motley, so people of that state are foolish, chaste, hot-tempered and not afraid of death. Waters of the state of Song are light, but powerful and clear, so people of that state are simple, easy-going and disinterested. So, sages edify people of the world according to the conditions of the water. If the water is put in order, the people will be upright and honest. If the water is clear, the people will be peaceful and easy-going. If the people are upright and honest, they will not have any dirty lusts. If the people are peaceful and easy-going, they will not commit any corruption or other devilish deeds. So, when sages are governing the world, they will not persuade or edify people one by one, from door to door, while they will pay attention to the most crucial factor—water.



四时第四十

【原文】

管子曰：令有时。无时则必视顺天之所以来，五漫漫，六惛惛，孰知之哉？唯圣人知四时，不知四时乃失国之基。不知五谷之故，国家乃路。故天曰信明，地曰信圣，四时曰正。其王信明圣，其臣乃正。何以知其王之信明信圣也？曰：慎使能而善听信之。使能之谓明，听信之谓圣。信明圣者，皆受天赏。使不能为惛，惛而忘也者，皆受天祸。是故上见成事而贵功，则民事接劳而不谋。上见功而贱，则为人下者直，为

【今译】

管仲说：应该在适当的时候发布政令。不合乎时宜就会违背天道。然而天道只有通过悉心观察才能掌握。五行与阴阳、春夏秋冬都处于混乱迷蒙的状态，如何能够了解天道呢？只有圣人才了解四时。不了解四时，就会失掉立国的根本。不了解农作物生长的规律，国家就会衰落。所以，掌握天道的人是真正英明的，掌握地道的人是真正圣贤的，掌握四时的人才能正确行事。只要君主真正英明和圣贤，他的臣下就能正确行事。何以知道君主是否真正英明和圣贤呢？答案是：能够慎重地使用有才能的大臣并听取有益的建议。使用有才能的大臣叫聪明，听取有益的建议叫圣贤。真正英明而圣贤的人，都会得到上天的赏赐。一个使用无能的大臣的君主就是昏庸的，如果他既昏庸又虚妄，就会受到上天的惩罚。因此，君主看到人们的成就和功绩就给予尊重和



40. The Four Seasons

Guanzi said that policies should be made at the right time. Otherwise, if they are made at an unsuitable time, it will be against the rules of Heaven. However, the rules of Heaven can be abided by on the basis of scrupulous examination. If the five factors (Xing, Ri, Tu, Chen and Yue) and the six things (Yin, Yang, spring, summer, autumn and the winter) are confused in one's mind, how could he manage to master the rules of Heaven then? Only sages know the four seasons well. If the four seasons are not known, the foundation of a state will be lost. If the rules of a growth of all crops are not mastered, the strength of the state will decline. So, people who know the rules of Heaven are really wise, those who know the rules of Earth are really sensible, and those who know the rules of the four seasons are really able to act correctly. When the sovereign of a state is really wise and sensible, his officials will be upright. How can one tell whether a sovereign is really wise and sensible or not? The answer is that it depends on whether he uses talented people cautiously and takes useful advice or not. Using talented people can be regarded as being wise and taking useful advice can be regarded as being sensible. Sovereigns who are really wise and sensible will be rewarded and blessed by Heaven. A sovereign who uses the untalented is regarded as fatuous. And if he is both fatuous and delusive, he will be punished by Heaven. Hence, if a

【原文】

人上者骄。是故阴阳者，天地之大理也。四时者，阴阳之大经也。刑德者，四时之合也。刑德合于时则生福，诡则生祸。

然则春夏秋冬将何行？

东方曰星，其时曰春，其气曰风。风生木与骨，其德喜羸而发出时节。其事：号令修除神位，谨祷弊梗，宗正阳，治堤防，耕芸树艺，正津梁，修沟渎，斲屋行水，解怨赦罪，通四方。然则柔风甘雨乃至，百姓乃寿，百虫乃蕃，此谓星德。星者掌发，发为风。是故春行冬政则雕，行秋

【今译】

奖励，尽管臣民劳作异常辛苦也不会图谋不轨。君主轻视臣民的功绩，臣民就会懒惰，君主也将变得骄傲。因而，阴阳是天地的根本原则，四时运行是阴阳最重要的规则，刑罚和德政是配合四时的补充措施。刑罚、德政与四时相宜，就会有好运气；与四时违背，就会招致灾祸。

然而，春夏秋冬四时运行的规则是怎样的呢？

东方叫星，与它相配的时节称为春，它的气是风，风能产生木头和骨头。春的德性喜欢生长，因而所有动植物都会繁荣生长。这个时节要做的事情是：发布修理、清洁神位的命令，进行祈祷以消除弊端与坏事，尊崇正阳为宗主，修整堤防，耕田种树，修缮桥梁，疏通沟渠，修治屋顶以便排水，化解仇怨，赦免罪人，改善与四方邻近国家的关系。这样，和风、甘雨就会到来，人民就会长寿，动物就会顺利繁殖，这就叫“星



sovereign honors and rewards people when they have done something good or have accomplished some achievements, people of the state will not plan anything devilish even though they might work extremely hard. If a sovereign looks down on the achievements of others, then his subjects will be lazy and the sovereign himself will become arrogant. So, the thought of the Yin and Yang is the main principle of both Heaven and Earth. And the four seasons are the most important rule of the Yin and Yang. Penalty and benevolence are measures taken as a complement to the four seasons. If they are suitable to the four seasons, they will lead to good fortune. If not, they will lead to misfortune.

However, what are the rules of the spring, the summer, the autumn and the winter?

The east is addressed as Xing (stars) and the corresponding season is spring. The vital energy of it is wind. Under the influence of wind, woods and bones can be developed. The character of spring is the growth of things, so all plants are thriving and all creatures are growing well in this season. Some actions should be taken at that time, such as issuing an order to repair and clean spirit tablets, praying for getting rid of problems and other malpractices, respecting Master Zheng Yang, strengthening dikes, ploughing fields, planting trees, building up bridges and ferries, dredging conduits, repairing roofs to drain off the accumulated water, conciliating feuds, absolving criminals, and meliorating the relationship with neighboring states. Thus, merciful wind and proper rain will come, and the common people will lead long lives and animals will propagate well. That is addressed

【原文】

政则霜，行夏政则欲。是故春三月以甲乙之日发五政。一政曰：论幼孤，舍有罪。二政曰：赋爵列，授禄位。三政曰：冻解修沟渎，复亡人。四政曰：端险阻，修封疆，正千伯。五政曰：无杀魔夭，毋蹇华绝芋。五政苟时，春雨乃来。

南方曰日，其时曰夏，其气曰阳。阳生火与气，其德施舍修乐。其事：号令赏赐赋爵，受禄顺乡，谨修神祀，量功赏贤，以动阳气。九暑乃至，时雨乃降，五谷百果乃登，此谓日德。夏行春政则风，行秋政则水，

【今译】

德”。星掌管发生，发生属于风。所以，如果春天实行冬天当行的政令，草木就会凋零；实行秋天当行的政令，就会出现大霜；实行夏天当行的政令，人们就会困乏。因此，春季三个月中，选出天干为甲或者乙（五行属木）的一天来发布五项政令：第一项政令是，照顾幼儿和孤儿，赦免罪人；第二项政令是，颁授官爵与禄位；第三项政令是，在解冻时整修沟渠，加固死者的坟墓；第四项政令是，平整险阻的道路，修整田地，整理好地界与田间的小路；第五项政令是，不准捕杀幼鹿，禁止摘取花朵或者撕坏花萼。五项政令都能按时实行，春雨就会到来。

南方叫日，与它相配的时令称为夏，它的气是阳气，阳气产生火和气。夏的德性为布施以及享乐。这个时节要做的事情是：发布命令进行赏赐，授予爵位和俸禄，巡视各乡监督农事，谨慎举行对神灵的祭祀，根据功劳的大小奖赏贤良，以推动阳气。于是，大暑就会到来，时雨就会降落，五谷、百果也会丰收，这就叫“日德”。如果夏天实行春天当行



as the virtue of Xing. Xing is in charge of emerging. And emerging can be considered as an action of the wind. So, if policies of the winter are taken in spring, all plants will wither. If policies of the autumn are taken, there will be frosts. If policies of the summer are taken, the people will become exhausted. So, select one day either of Jia or of Yi to issue these five policies during the three months of the spring season as follows: First, take care of the young and the orphaned, and absolve the guilty. Second, confer ranks and salaries. Third, dredge conduits after it thaws and consolidate the tombs of the dead. Fourth, repair and maintain dangerous paths, prepare fields and build up ridges and small paths among the fields. Fifth, refrain from killing deer cubs, plunking flowers or breaking calyces. If all the five policies are taken on time, the spring rain will come.

The south is addressed as Ri (sun) and the corresponding season is summer. The vital energy of it is the Yang. Under the influence of the Yang, fire and gas can be developed. The virtue of the summer is to provide benefits to others and develop entertaining programs. Some actions should be taken at that time, such as issuing an order to reward people and conferring ranks to them, travelling through the countryside to supervise farm work, holding ceremonies to worship deities, and rewarding those with contributions to the state according to their achievements. These measures are taken to encourage and mobilize the Yang. And then the Great Heat will arrive and proper rains will come. And the harvest of all crops and fruit will be good.

【原文】

行冬政则落。是故夏三月以丙丁之日发五政。一政曰：求有功发劳力者而举之。二政曰：开久积，发故屋，辟故窳以假贷。三政曰：令禁扇去笠，毋扱免，除急漏田庐。四政曰：求有德赐布施于民者而赏之。五政曰：令禁置设禽兽，毋杀飞鸟。五政苟时，夏雨乃至也。

中央曰土，土德实辅，四时入出，以风雨节，土益力。土生皮肌肤。其德和平用均，中正无私，实辅四时。春羸育，夏养长，秋聚收，冬闭藏。大寒乃极，国家乃昌，四方乃服，此谓岁德。日掌赏，赏为暑。岁掌和，

【今译】

的政令，就会有大风；实行秋天当行的政令，就会有大水；实行冬天当行的政令，草木就会凋零。所以，夏季三个月中，选择天干属于丙或者丁（属火）的一天来发布五项政令：第一项政令是，选拔为国立功、出力的人们；第二项政令是，打开库房和粮仓，把储备了很久的粮食和其他物品贷给人民；第三项政令是，禁止敞开门窗，不准挽袖子、摘帽子，要清通地沟与田舍；第四项政令是，访求曾经对百姓布德施惠的人，对他们进行奖赏；第五项政令是，禁止设网捕捉禽兽，不准杀害飞鸟。这五项政令能够按时实行，夏雨就会到来。

中央叫土，土的德性是辅佐四时运行，从而使风雨适时、地力增长。土生长皮肤与肌肉。它的德行是和平而均匀，中正而无私，忠诚地辅助四时：春生，夏长，秋收，冬藏。最后大寒来到，国家昌盛，四方人民都会归附，这叫“岁德”。日掌管行赏，行赏为暑。岁掌管阴阳调和，阴阳调



That is addressed as the virtue of Ri. So, if policies of the spring are taken in summer, it will be very windy. If policies of the autumn are taken, there will be severe flood. If policies of the winter are taken, all plants will wither. So, select one day either of Bing or of Ding to issue these five policies during the three months of the summer season as follows: First, select and promote those who have accomplished contributions to the state. Second, open up depots to distribute grain and other things saved for a long time to help the common people. Third, forbid everyone to open up doors or window, to roll up sleeves, or take off the hat, and order the people to clean sewer tunnels, repair houses and maintain fields. Forth, look for those who have done favours and other benevolent deeds to the common people and reward them. Fifth, forbid anyone to net animals or shoot or kill birds. If all these five policies are taken on time, the summer rain will come.

The centre is addressed as Tu (earth). The virtue of Tu is to assist the four seasons so that wind and rain can come at the right time and the fertility of the soil can be enhanced. Under the influence of Tu, furs and skins can be developed. The character of Tu is peaceful, fair, upright and unselfish, so it can serve the four seasons loyally. During spring, things are generated. During summer, they are thriving. During autumn, crops are harvested. And during winter, they will be closed up. And then the Great Cold will come, the state will reach its prosperity and people of all the four directions will submit to your authority. That is addressed as the virtue

【原文】

和为雨。

西方曰辰，其时曰秋，其气曰阴。阴生金与甲，其德忧哀、静正、严顺。居不敢淫佚。其事：号令毋使民淫暴，顺旅聚收，量民资以畜聚。赏彼群干，聚彼群材，百物乃收，使民毋怠。所恶其察，所欲必得，我信则克，此谓辰德。辰掌收，收为阴。秋行春政则荣，行夏政则水，行冬政则耗。是故秋三月以庚辛之日发五政。一政曰：禁博塞，圉小辩，斗译蹠。二政曰：毋见五兵之刃。三政曰：慎旅农，趣聚收。四政曰：补缺塞

【今译】

和就是雨。

西方叫辰，与它相配的时节称为秋，它的气是阴气，阴气产生金属和武器。秋的德性是忧虑哀伤、平静公正而严肃谨慎，不许人们平时耽于淫逸。这个时节要做的事情是：发布命令不准人民有淫暴行为，督促农民进行秋收，计量民财进行征税，砍伐树木积聚木材，确保任何东西都能按时收获，使人民不敢怠惰。对人民所厌恶的事进行考察，并满足他们的要求，如果人人都守信义，就会取得成功，这叫“辰德”。辰掌管收敛，收敛就是阴。如果秋天实行春天当行的政令，草木就会茂盛地生长而且再度开花；实行夏天当行的政令，就会有水；实行冬天当行的政令，国家就会有损伤。所以，秋季三个月中选择天干为庚或者辛（属金）的一天发布五项政令：第一项政令是，禁止赌博，防止争吵和私斗；第二项政令是，不得动用兵器；第三项政令是，组织无业游民，全力以赴



of the year. Ri is in charge of rewarding, and rewarding can be considered as an action of the heat. The year is in charge of conciliating the Yin and the Yang. And the harmony between the two can be considered as an action of the rain.

The west is addressed as Chen (celestial bodies) and the corresponding season is autumn. The vital energy of it is the Yin. Under the influence of the Yin, metal and weapons can be developed. The characters of metal are melancholy, still, upright, strict and obedient, so no one dares to addict to libido. Some actions should be taken at that time, such as issuing an order to the common people to make sure that they will not be addicted to libidinous affairs or conduct ferocious activities, urging farmers to harvest crops, levying tax according to farmers' income and the harvest, lumbering trees to collect wood, making sure that everything is correctly harvested and that the common people dare not neglect their duties, examining things hated by the people to find out the right reasons and fulfill their wishes. If everyone is honest and reliable, success will be achieved. That is addressed as the virtue of Chen. Chen is in charge of harvesting. And harvesting can be considered as an action of the Yin. So, if policies of the spring are taken in autumn, all plants will thrive and develop flowers again. If policies of the summer are taken, there will be flood. If policies of the winter are taken, the strength of the state will be severely weakened. So, select one day either of Geng or of Xin to issue these five policies during the three months of the autumn season as follows: First, forbid gambling, quarreling or fighting among

【原文】

坼。五政曰：修墙垣，周门闾。五政苟时，五谷皆入。

北方曰月，其时曰冬，其气曰寒。寒生水与血，其德淳越、温恕、周密。其事：号令修禁徙民，令静止，地乃不泄。断刑致罚，无赦有罪，以符阴气。大寒乃至，甲兵乃强，五谷乃熟，国家乃昌，四方乃备，此谓月德。月掌罚，罚为寒。冬行春政则泄，行夏政则雷，行秋政则旱。是故冬三月以壬癸之日发五政。一政曰：论孤独，恤长老。二政曰：善顺阴，修神祀，赋爵禄，授备位。三政曰：效会计，毋发山川之藏。四政曰：捕

【今译】

进行秋收；第四项政令是，修补仓库、房舍的缺漏；第五项政令是，修理墙垣，加固门户。这五项政令能够按时实行，五谷就会丰收。

北方叫月，与它相配的时令称为冬，它的气是寒，寒产生水和血。冬的德性是淳厚清扬，宽恕而周密。这个时节要做的事情是：发布命令禁止迁居，确保人们安定，这样，地气才不会外泄。判罪定罚，不要宽赦罪人，以适应阴气。于是大寒来到，兵甲强大，五谷成熟，国家昌盛，四方边境都做好守备，这叫“月德”。月掌管刑罚，刑罚就是寒。如果冬天实行春天当行的政令，地气就会外泄；实行夏天当行的政令，就会经常打雷；实行秋天当行的政令，就会发生干旱。所以，冬季三个月当中，选择天干为壬或者癸（属水）的一天来发布五项政令：第一项政令是，照顾孤儿、鳏寡，抚恤老人；第二项政令是，小心适应阴气，祭祀神灵，颁赐爵禄和官位；第三项政令是，核对国家收支，不要开发山川的宝藏；第四



the people. Second, refrain from using any lethal weapons. Third, arrange vagabonds to concentrate on harvesting. Forth, repair depots and granaries. Fifth, repair walls and strengthen doors and gates. If all these five policies are taken successfully at the right time, there will be a good harvest.

The north is addressed as Yue (moon) and the corresponding season is winter. The vital energy of it is the cold. Under the influence of the cold, water and blood can be developed. The character of it is simple, tolerant and careful. Some actions should be taken at that time, such as issuing an order to stop people moving to other places, and making sure that they are appeased, thus the energy of the soil will not leak, handling lawsuits and refraining from absolving the guilty to acclimatise to the Yin. Thus, the Great Cold will arrive, the military strength of the state can be enhanced, crops can ripen on time, the state will be prosperous and border areas on all four sides can be well defended. That is addressed as the virtue of Yue. Yue is in charge of penalty. Hence, penalty can be considered as an action of the cold. So, if policies of the spring are taken in winter, the gas and energy of the soil will leak out. If policies of the summer are taken, there will be a lot of thunder. If policies of the autumn are taken, there will be droughts. So, select one day either of Ren or of Gui to issue these five policies during the three months of the winter season as follows: First, take care of the orphaned and help the old. Second, suit to the Yin to hold ceremonies in worship of ghosts and deities, and to confer salaries and ranks. Third, check the budget and forbid



【原文】

奸遁，得盗贼者有赏。五政曰：禁迁徙，止流民，圉分异。五政苟时，冬事不过，所求必得，所恶必伏。

是故春凋，秋荣，冬雷，夏有霜雪，此皆气之贼也。刑德易节失次，则贼气速至，贼气速至则国多菑殃。是故圣王务时而寄政焉，作教而寄武焉，作祀而寄德焉。此三者圣王所以合于天地之行也。日掌阳，月掌阴，星掌和。阳为德，阴为刑，和为事。是故日食则失德之国恶之，月食则失刑之国恶之，彗星见则失和之国恶之，风与日争明，则失生之国恶之。是故圣王日食则修德，月食则修刑，彗星见则修和，风与日争明则

【今译】

项政令是，拘捕逃犯，抓获盗贼的人有赏；第五项政令是，禁止移民，制止流民，限制分居。这五项政令能按时实行，冬天应做的事情没有失误，那么，你所要求的东西就一定可以得到，所厌恶的就一定可以制伏。

所以，春天草木凋零，秋天草木开花，冬天打雷，夏天下雪等，都是反常的“贼气”。如果刑罚和德政改变了常规，失去了次序，“贼气”就会迅速来到。“贼气”迅速到来，国家就会多灾多祸。所以，圣王总是按照时节推行政令，寓军令于教化推行军事训练，设置祭祀彰明德行。这三项都是圣王为配合天地的运行而采取的措施。日主阳，月主阴，星主和；阳代表德惠，阴代表刑罚，和代表政事。所以，遇到日食的时候，德惠失修的国家就会担忧；遇到月食的时候，刑罚不当的国家就会担忧；遇到彗星出现，君民失和的国家就会担忧；风与日争明，政策失误的国家就会担忧。所以，圣明君主遇到日食，就注意施德；遇到月食，就改进



exploitation of mines during this season. Forth, hunt the thieves at large and reward those who have caught the criminals. Fifth, forbid people moving to other places, and stop vagabonds and prohibit separation. If all these policies are taken on time and the actions that should be taken in the winter are not missed, you will get whatever you want and subdue whatever you hate.

Hence, phenomena such as plants withering during spring, flowers developing during autumn, thunder coming during winter or, frost and snow coming during summer, are all abnormal. If policies and penalties are not taken at the right time or in the right order, these abnormal phenomena will come soon. As a result, the state will encounter a lot of trouble. So a sage sovereign will suit to the right time and the corresponding situation to make suitable policy, suit to the moral education to popularize military training and also hold ceremonies to popularize his virtue. All these three measures are taken by the sage sovereign to suit to the rules of both Heaven and Earth. Ri is in charge of the Yang. Yue is in charge of the Yin. Xing is in charge of harmony. Yang refers to benevolence. Yin refers to penalty. And harmony refers to human affairs. So, in case a solar eclipse takes place, states not having taken benevolent policies will worry about it. In case that a lunar eclipse takes place, states having mistakes in penalties will worry about it. In case a comet appears in the sky, states not being harmonious with their people will worry about it. In case the wind and the sun competing for

【原文】

修生。此四者圣王所以免于天地之诛也。信能行之，五谷蕃息，六畜殖而甲兵强。治积则昌，暴虐积则亡。

道生天地，德出贤人。道生德，德生正，正生事。是以圣王治天下，穷则反，终则始。德始于春，长于夏。刑始于秋，流于冬。刑德不失，四时如一。刑德离乡，时乃逆行。作事不成，必有大殃。月有三政，王事

【今译】

刑罚；彗星出现，就注重协调与臣民之间的关系；遇到风与日争明的现象，就整顿政事。这是圣明的君主为避免天地诛罚而采取的四项措施。

真正能够实行这些措施，五谷就会繁茂，六畜就会繁殖，军备也能增强。

国家长治久安了，就能够昌盛；暴虐积累多了，国家就会灭亡。

“道”产生天地，“德”生出贤人。道产生德，德产生政令，政令产生事业。所以，当一个圣明的君主治理天下时，他知道物极必反、周而复始的道理。春天开始施德，夏天继续增长；秋天开始实施刑罚，持续到冬天。如果刑罚与德政都没有失误，四时就会正常运行。刑罚与德政有误，四时就会逆行，行事不成，而且要遭大祸。只要国家每月都实施



brightness, sovereigns whose powers are upset will worry about it. Hence, a sage sovereign will improve his virtue when a solar eclipse happens, will modify the penalties when a lunar collapse happens, will improve his relations with the people to reach the level of harmony when a comet appears in the sky, and will consolidate his authority when the wind and the sun compete for brightness. These four measures are taken by the sage sovereign to prevent being punished by both Heaven and Earth. If they are taken correctly, all the five kinds of crops will grow well and ripen on time, all the six kinds of livestock will propagate well and the military strength of the state will be enhanced. If the order and safety of the state can be maintained for a long time, the state will become prosperous. If corruption and ferocious activities have accumulated for a long time, the state will die out.

Tao gives birth to both Heaven and Earth. Virtue is cultivated with the help of sensible people. Tao produces virtue. Virtue leads to benevolent policies. Benevolent policies lead to achievements. So, when a sage sovereign is governing the world, he knows that extremes will meet and that things are moving in cycles. Benevolence originates during spring and will develop further during summer. Penalty originates during autumn and will continue during winter. If both benevolent policies and penalties are suitable and are taken at the right time, all the four seasons will come in order. If both benevolent policies and penalties are unsuitable and are taken at the wrong time, the order of the four seasons will be disarranged. As a result, not only all

【原文】

必理，以为久长。不中者死，失理者亡。国有四时，固执王事，四守有所，三政执辅。

【今译】

三种政事，所有重要国事都能妥善处理，国家就可以久长。不顺应这些规则的就会死灭，不能治理好国家的就会败亡。国家四时应该采取不同的政令，一定妥善处理好重要的政事，所以春夏秋冬四季的事宜都能安排得当，另外，还要同时执行上述“三政”作为辅助。





actions taken will result in failure, the state will also suffer from severe catastrophes. If only three suitable policies are taken during each month and all important affairs are handled correctly, safety of the state can be maintained for a long term. Sovereigns who act against these rules will lose their lives, and those who do not put their states in order will be toppled. Different policies should be taken according to the four different seasons, and the most important affairs must be handled correctly so that right actions will be taken at the right time during the four seasons. Moreover, the “Three Measures” should also be taken to support the policies and safeguard the state.



五行第四十一

【原文】

一者本也，二者器也，三者充也，治者四也，教者五也，守者六也，立者七也，前者八也，终者九也，十者然后具五官于六府也，五声于六律也。

六月日至，是故人有六多。六多所以街天地也。天道以九制，地理以八制，人道以六制，以天为父，以地为母，以开乎万物，以总一统。通

【今译】

最根本的东西是一（指“道”），阴阳为第二，天地间万物为第三，治理国家与天下的政策为第四，教化为第五，守备为第六，确立国家实力为第七，预先筹划准备为第八，得到结果为第九。然后把五个官署的官员安排到六府中，并确立五声、六律，这是第十。

每六个月有一个日至，因此，人的八卦有六爻。六爻可以与天地之间的事物相配。“九”是符合天道的数，地道的数是八，人道的数是六。天代表父，地代表母，天与地的结合生成万物，万物都在天地的监控之下。能通晓九数（指天道）、六府与三所代表的万物的人，就可以成为圣



41. The Five Main Elements

The thing of first importance is the Yi, or Tao. The Yin and Yang are the two utensils of Tao. Things of the world are all generated from the cooperation of these two kinds of vital energy. Policies used for governing a state or the world come to the fourth place. Moral education is the fifth. Defense mechanism is the sixth. Establishing national strength is the seventh. Planning in advance is the eighth. Obtaining results is the ninth. And what comes to the tenth place is to appoint officials of the five government departments, arrange them to work at the six offices, establish the five notes and the six pitches.

There is one solstice every six months. So, human beings should have six Yao. And the six Yao can match both things of Heaven and those of Earth. The number "nine" is in accordance with the inherent character of Heaven. The number "eight" is in accordance with the inherent character of Earth. And the number "six" is in accordance with the inherent character of the human beings. Heaven should be considered as the father of everything. Earth should be considered as the mother of everything. Everything in the world is created by the cooperation of the father and the mother, Heaven and Earth. Therefore, they should be the most powerful supervisors of the universe. He who knows the nine (which represents the rules of Heaven), the six (which presents the mechanism of a nation or, we could also

【原文】

乎九制、六府、三充而为明天子。修概水上，以待乎天。董反五藏，以视不亲。治祀之下，以观地位。货暉神庐，合于精气。已合而有常，有常而有经。审合其声，修十二钟，以律人情。人情已得，万物有极，然后有德。

故通乎阳气，所以事天也，经纬日月，用之于民。通乎阴气，所以事地也，经纬星历，以视其离。通若道然后有行，然则神筮不灵，神龟不卜，黄帝泽参，治之至也。昔者黄帝得蚩尤而明于天道，得大常而察于地利，得苍龙而辩于东方，得祝融而辩于南方，得大封而辩于西方，得后

【今译】

明的天子。修治水土防备天灾，发放粮食救济需要帮助的穷人，祭祀大地祈求土地财利，修养内心调和精气。能够长时间保持精气调和就能形成定式，从而发展成规范。审定五音，修订十二钟的音律，使它们正确反映人情。悟透了人情，万物都可以正确把握，然后君主的德行也可以确立了。

所以，通晓阳气，是为了按照天道行事，掌握日月运行规律，来治理人民；通晓阴气，是为了按照地道行事，掌握星历节气，来观察并掌握天气。通晓这些学问然后付诸实践，即使神筮不显灵，神龟不卜卦，国家也可以治理好。从前，黄帝得到蚩尤，并在他的帮助下明察天道，得到大常后能明察地利，得苍龙后能明察东方，得祝融后能明察南方，得大



say, the human society) and the three (which represents all other things in the world) can become a sensible wise Son of Heaven. Repair and maintain water conservancies and fields to prepare for natural disasters. Open up the savings of wealth and grain to help those in need. Hold sacrifice in worship of Earth to pray for favorable geographical conditions and natural resources. Cultivate the mind to harmonize the vital energy. It can be maintained for a long time if it is harmonized. And if it can be maintained for a long time, it will develop into a fixed rule. Check the notes and harmonize the pitches of the twelve bells to reflect the nature of human beings. If the nature of human beings is well mastered, everything can be handled correctly and the virtues of a sovereign can be established as well.

So, knowing the Yang well, one can act according to the rules of Heaven. Knowing the rules of the movement of both the sun and the moon, one can administer the people. Knowing the Yin well, one can act according to the rules of Earth. Knowing both the rules of the movement of the stars and the way to calculate time, one can observe and master the weather patterns. When all these rules are mastered and are complied with, perfect order of the world can be reached even though it is not forecast by the divination of intelligential turtles or other kinds of auguries. Once the Yellow Emperor mastered the rules of Heaven with the help of Chi You after gaining him, and mastered the rules of Earth with the help of Da Chang after gaining him. And he knew the east after he gained Cang Long, knew the south after he gained Zhu Rong,

【原文】

土而辩于北方。黄帝得六相而天地治，神明至。蚩尤明乎天道，故使为当时；大常察乎地利，故使为廩者；奢龙辩乎东方，故使为土师；祝融辨乎南方，故使为司徒；大封辨于西方，故使为司马；后土辨乎北方，故使为李。是故春者土师也，夏者司徒也，秋者司马也，冬者李也。

昔黄帝以其缓急作五声，以政五钟。令其五钟，一曰青钟大音，二曰赤钟重心，三曰黄钟洒光，四曰景钟昧其明，五曰黑钟隐其常。五声

【今译】

封后明察西方，得后土后明察北方。黄帝得六相后天下大治，而且得到了神明的赐福。蚩尤通晓天道，所以黄帝任命他为“掌时”；大常通晓地利，所以黄帝任命他为“廩者”，苍龙明察于东方，所以黄帝任命他为“土师”；祝融明察南方，所以黄帝任命他为“司徒”；大封明察西方，所以黄帝任命他为“司马”；后土明察北方，所以黄帝任命他为“李”。因此，春天的事宜由土师掌管，夏天的事宜由司徒掌管，秋天的由司马掌管，冬天的由李掌管。

从前，黄帝根据声音的缓急差别制定五声，并通过五声来规正五钟的音调。这五钟被命名为：第一叫青钟大音，第二叫赤钟重心，第三叫黄钟洒光，第四叫景钟昧其明，第五叫黑钟隐其常。五声调整好了，然



knew the west after he gained Da Feng and knew the north after he gained Hou Tu. With the help of these six assistants, not only was the world put into perfect order under his supervision, the blessing of all deities was also won over. Chi You was familiar with the rules of Heaven, so he was appointed to be Dang Shi in charge of taking suitable actions according to the will of Heaven. Da Chang was familiar with the rules of Earth, so he was appointed to be Lin Zhe in charge of taking advantage of the favorable geographical conditions of Earth. Cang Long was familiar with the east, so he was appointed to be Gong Shi (to take charge of the craftsmen). Zhu Rong was familiar with the south, so he was appointed to be Si Tu (minister of education and culture). Da Feng was familiar with the west, so he was appointed to be Si Ma (minister of war). Hou Tu was familiar with the north, so he was appointed to be Li (minister of justice). Hence, actions taken in spring are under the supervision of Gong Shi; those in summer are supervised by Si Tu; those in autumn are supervised by Si Ma; and those in winter are supervised by Li.

During the ancient time, the Yellow Emperor made the five notes according to their rates to rectify the five bells correspondingly. And the five bells were addressed as follows: the first one was called "Qing Zhong Da Yin" (literally "resonant green bell"). The second was called "Chi Zhong Zhong Xin" (literally "heavy red bell"). The third was called "Huang Zhong Sa Guang" (literally "bright yellow bell"). The fourth was called "Jing Zhong Wei Qi Ming"

【原文】

既调，然后作立五行以正天时，五官以正人位。人与天调，然后天地之美生。

日至睹甲子木行御，天子出令，命左右士师内御。总别列爵，论贤不肖士吏，赋秘，赐赏于四境之内。发故粟以田数。出国，衡顺山林，禁民斩木，所以爱草木也。然则冰解而冻释，草木区萌，蛰蛰虫卵菱，春辟勿时，苗足本，不疠雏鷃，不夭麇麇，毋傅速，亡伤襁裸。时则不凋，七十二日而毕。

【今译】

后确立五行的学说并用来规正天时，任命五官来规正人们的地位。人事与天道协调了，天地的美德就开始盛行。

从冬至后的第一个甲子日开始，要按照木的德性行事。天子发出命令，命左右工师到朝中辅佐朝政。按照功绩评估官吏、授予爵位，区分贤与不肖的官吏；把秘藏的物品发放到全国各地。按照田亩数贷放国家的陈粮。走出城市，巡视山林，禁止砍伐树木，确保草木生长良好。然后冰开始解冻，草木萌生。蛰虫开始从冬眠的洞穴中出来产卵繁殖。及时耕作，春苗的根部培土要充足，不杀雏鸟，不捕杀幼麋幼鹿。不要搏斗，不伤害幼小。按时节行事，草木就会繁茂。木德执事七十二天后结束。



(literally “huge dark bell”). And the fifth was called “Hei Zhong Yin Qi Chang” (literally “abnormal black bell”). After the five notes were rectified, he then established the thoughts of the Five Main Elements to adjust to the four seasons, and he also appointed five government departments to stipulate orders among different classes. Then human beings could be harmonious with Heaven. Thus benevolence of both Heaven and Earth started to prevail.

After the Winter Solstice, from the first day of Jia Zi on, the world should be governed according to the Element of Wood. The Son of Heaven issues an order to call on the Left Gong Shi and the Right Gong Shi to the court to help him handle affairs of the nation. All officials are evaluated and conferred with suitable ranks according to their achievements. Sensible intellectuals and sub-officials are differentiated from unworthy ones. Distribute the savings that have been kept secretly to people all across the nation. Distribute grain stored at government granaries to people according to sizes of the fields they own. Go out of the cities to check the conditions of the mountains and forests and stop lumbering to make sure that all plants can grow well. And then the ice will thaw; plants will start to grow; insects and dormant animals will come out from their holes and begin to propagate. Make sure that farm work is done on time and that young plants are earthed up. Do not kill young birds. Do not hurt deer cubs. Do not fight with one another or hurt children. If everything is done correctly, plants will thrive. The Element of Wood takes control for seventy-two days.

【原文】

睹丙子火行御，天子出令，命行人内御。令掘沟浚，津旧涂，发臧，任君赐赏。君子修游驰，以发地气。出皮币，命行人修春秋之礼于天下，诸侯通，天下遇者兼和。然则天无疾风，草木发奋，郁气息，民不疾而荣华蕃，七十二日而毕。

睹戊子土行御，天子出令，命左右司徒内御。不诛不贞，农事为敬，大扬惠言，宽刑死，缓罪人。出国，司徒令命，顺民之功力，以养五谷。君子之静居，而农夫修其功力极。然则天为粤宛，草木养长，五谷蕃实

【今译】

然后从接下来的第一个丙子日开始，按照火的德性行事。天子发出命令，命“行人”到朝中辅佐朝政。下令挖掘田间排水的沟渠、维修桥梁与旧道，发放国家积藏，作为国君赏赐用度。命令君子骑马游乐，以发泄地气。拿出皮毛、钱币，让使臣奉行春秋之礼于天下诸侯，发展与各国的友好关系。这样就没有暴风，草木能繁荣地生长，滞郁之气会停息，人们不生病，人口繁殖。火德执事七十二天后结束。

然后从接下来的第一个戊子日开始，按照土的德性行事。天子发出命令，命左右司徒到朝中辅佐朝政。不要杀戮，谨慎从事农事。宣扬德政，从宽处理死囚，从轻处理其他罪犯。官员们要在司徒监督下巡视农事情况，确保五谷蕃育。君子可以静居，农民尽力从事耕作。这样，



And then from the coming Bing Zi day on, the nation should be governed according to the Element of Fire. The Son of Heaven issues an order to ask Xing Ren (an official, possibly minister of foreign affairs) to serve him at the court and help him govern the nation. Orders are issued to dredge conduits, repair and maintain old bridges and paths, and savings of the nation are opened up so that the sovereign can use them to reward his people. Gentlemen are ordered to ride horses for pleasure so that the vital energy of soil can be let out. Then the Xing Ren is ordered to present fabric and money to sovereigns of other states to communicate and improve the relationship with them in the mean time. And then there will be no hurricane; plants will thrive; stuffiness will disappear; people will not suffer from any disease; and the population will multiply. The Element of Fire takes control for seventy-two days.

And then from the coming Wu Zi day on, the nation should be governed according to the Element of Earth. The Son of Heaven issues an order to ask the Left Si Tu and the Right Si Tu to serve him at the court and help him govern the nation. Do not punish or execute anyone but encourage the people to concentrate on farm work. Popularize benevolent policies, commute those who have been sentenced to death and relieve the sentences of other criminals as well. Under the supervision of Si Tu, court officials should leave the capital city for the countryside to inspect the farm work to make sure that all crops can grow well. Gentlemen can live in peace and leisure, and farmers should devote themselves to

【原文】

秀大，六畜牺牲具，民足财，国富，上下亲，诸侯和，七十二日而毕。

睹庚子金行御，天子出令，命祝宗选禽兽之禁，五谷之先熟者，而荐之祖庙与五祀，鬼神享其气焉，君子食其味焉。然则凉风至，白露下，天子出令，命左右司马组甲厉兵，合什为伍，以修于四境之内，谏然告民有事，所以待天地之杀敛也。然则昼炙阳，夕下露，地竞环，五谷邻熟，草木茂实，岁农丰，年大茂，七十二日而毕。

【今译】

天就成为巨大的园林，草木繁荣，五谷蕃实秀大，六畜牺牲之物也都齐备，百姓财物充足，国家富庶，君臣上下相亲，各国诸侯和睦。土德执事七十二天后结束。

然后从接下来的第一个庚子日开始，按照金的德性行事。天子发出命令，命令“祝宗”选择合适的圈养的禽兽和率先成熟的五谷，敬献于祖庙以及其他五种祭祀所敬奉的神灵，让鬼神享用它们的香气，然后让君子品尝。然后凉风刮起来，白露降下来。天子发布命令，让左右司马筹措铠甲兵器，整编军队，在全国各地加强备战，警告百姓严肃地等待天地的收敛闭合。然后白天还会炎热，夜间凉露已降，地气发泄，五谷依次成熟，草木结出丰美的果实与种子，农业丰收，年景大好。金德执事七十二天后结束。



growing crops. And then all lands under the sky can become a huge garden, plants will thrive and all crops will develop full big seeds. There will be enough livestock to use as offerings for various ceremonies. The common people will have plenty of wealth. The state will be enriched. The relations between the upper class and the lower class will be close. And rapprochement can be reached among sovereigns of all states. The Element of Earth takes control for seventy-two days.

And then from the coming Geng Zi day on, the nation should be governed according to the Element of Metal. The Son of Heaven issues an order to ask Zhu Zong (an official in charge of ceremonies) to select tamed birds and animals and crops ripening first and use them as offerings for both rites given at the ancestral temple and five other ceremonies held in worship of deities. Deities and ghosts enjoy the smell of the offerings and then gentlemen taste them later on. And then cold wind starts to blow. White dew shows up. The Son of Heaven orders the Left Si Ma and the Right Si Ma to make corselets, sharpen weapons and reorganize troops to get ready for possible military action. The common people are ordered to take the situation seriously to wait for the closure of both Heaven and Earth. Then it will be hot during the day, and dew will appear during the night. The vital energy of Earth will leak out. All kinds of crops will ripen in turns. Plants will develop a lot of seeds or fruit. The harvest will be good. And it will be considered to be a good year. The Element of Metal takes control for seventh-two days.



【原文】

睹壬子水行御，天子出令，命左右使人内御，其气足则发而止，其气不足则发拘渎盗贼。数剡竹箭，伐檀柘，令民出猎，禽兽不释巨少而杀之，所以贵天地之所闭藏也。然则羽卵者不段，毛胎者不牖，孕妇不销弃，草木根本美，七十二日而毕。

睹甲子木行御，天子不赋不赐赏，而大斩伐伤，君危，不杀，太子危；家人夫人死，不然则长子死，七十二日而毕。睹丙子火行御，天子敬行

【今译】

然后从接下来的第一个壬子日开始，按照水的德性行事。天子发出命令，命左右“使人”到朝中辅佐朝政。如果天气严寒，发奸捕盗之事就可以停止；天气不太寒冷，就捕捉贪官与盗贼。还要伐竹造箭，伐取檀柘制弓，命令百姓猎捕野生禽兽，无论大小一律捕杀，以适应天地的闭藏。还要确保不打碎鸟卵，不使胎生的兽类中途流产、怀孕妇女的胎儿夭折，草木的根也要保护完好。水德执事七十二天后结束。

从遇到甲子日开始，须按照木的德性行事，如果天子无所赋予、不行赏赐，而大事杀伐，他本人就会有危险；不然，太子就会有危险，或者是家人、夫人死亡；不然，长子就会死亡。木德执事七十二天结束。从接下来的丙子日开始，须按照火的德性行事，如果天子屡次实行



And then from the coming Ren Zi day on, the nation should be governed according to the Element of Water. The Son of Heaven issues an order to ask the Left Shi Ren and the Right Shi Ren (possibly minister of justice) to serve him at the court and help him govern the nation. Stop disclosing adultery or hunting criminals when it is too cold. Disclose the corruptive ones and those who are guilty of other crimes and bring them to justice if it is not too cold. Make bamboo arrows. Lumber sandalwood and mulberry trees to make bows. Ask people to go hunting and kill all animals encountered, big or small. That is aimed at helping the closure of the vital energy of both Heaven and Earth. However, make sure that birds' eggs will not be damaged, fetuses of animals will not be aborted and that pregnant women will not suffer from abortion, either. The roots of all plants should be safeguarded. The Element of Water takes control for seventy-two days.

From the first Jia Zi day of the year on, the Element of Wood is in charge, so suitable policies should be taken according to the Element of Wood. Thus, the Son of Heaven should not confer land, ranks or reward on others. If severe penalties are executed and a lot of people are damaged, the Son of Heaven himself will be endangered too. Otherwise, the crown prince will be in danger. Otherwise, either relatives or the queen will die. Otherwise, the eldest prince will die. The Element of Wood lasts seventy-two days and then it comes to an end. After that, from the coming Bing Zi day on, the Element of Fire is in charge, so suitable policies

【原文】

急政，早札苗死民厉，七十二日而毕。睹戊子土行御，天子修宫室，筑台榭，君危；外筑城郭，臣死，七十二日而毕。睹庚子金行御，天子攻山击石，有兵作战而败，士死，丧执政。七十二日而毕。睹壬子水行御，天子决塞动大水，王后夫人薨，不然则羽卵者段，毛胎者臄，孕妇销弃，草木根本不美，七十二日而毕也。

【今译】

急政，就会有旱灾，禾苗枯死、人民遭受瘟疫。火德执事七十二天结束。从接下来的戊子日开始，须按照土的德性行事，如果天子修筑宫室台榭，他就会有危险，如果在外修筑城郭，大臣就会死亡。土德执事七十二天结束。从接下来的庚子日开始，须按照金的德性行事，如果天子开山动石，军事行动就会失败，士人死亡，执政的大臣丧亡。金德执事七十二天结束。从接下来的壬子日开始，须按照水的德性行事，如果天子下令开决大河或者修筑大坝，王后、夫人就会死亡；不然，卵生的鸟类就不能孵化，胎生的兽类中途流产，怀孕的妇女胎儿夭折，草木的根也不能发育完好。水德执事七十二天结束。



should be taken according to the Element of Fire. If the Son of Heaven takes emergency policies frequently, there will be severe droughts and epidemic diseases. Crops will wither and people of the state will suffer a lot. The Element of Fire lasts seventy-two days and then it comes to an end. After that, from the coming Wu Zi day on, the Element of Earth is in charge, so suitable policies should be taken according to the Element of Earth. If the Son of Heaven takes action to repair the palace, build up kiosk or platform, his own safety will be endangered. If he orders to build or strengthen protective walls outside of the capital, some of the ministers will die. The Element of Earth lasts seventy-two days and then it comes to an end. After that, from the coming Geng Zi day on, the Element of Metal is in charge, so suitable policies should be taken according to the Element of Metal. If the Son of Heaven allows people excavating mountains to look for mines, all military actions followed will fail. Intellectuals of the nation will die. And the most powerful officials helping to govern the state will lose their lives, too. The Element of Metal lasts seventy-two days and then it comes to an end. And then, from the coming Ren Zi day on, the Element of Water is in charge, so suitable policies should be taken according to the Element of Water. If the Son of Heaven issues orders to dredge rivers or build up dikes, the queen will die. Otherwise, if she does not die, birds' eggs will not be hatched, animal embryos will be aborted halfway, fetuses of pregnant women will die antenatal and roots of all plants will not develop fully. The Element of Water lasts for seventy-two days and then it comes to an end for this year.

势第四十二

【原文】

战而惧水，此谓澹灭。小事不从，大事不吉。战而惧险，此谓迷中。分其师众，人既迷茫，必其将亡之道。

重静者比于死，重作者比于丑，重信者比于距，重拙者比于避。夫静与作，时以为主人，时以为客，贵得度。知静之修，居而自利；知作之从，每动有功。故曰：无为者帝，其此之谓矣。

逆节萌生，天地未形，先为之政，其事乃不成，缪受其刑。天因人，

【今译】

作战却害怕涉水，这叫胆怯。如果小事不能成功，大事也会失败。作战却害怕危险，这叫心中迷茫。军队就会混乱而不知所措，注定要被打败并走向灭亡。

军事上，在要求静止的时候，士兵应当像死尸般一动不动；在要求行动的时候，应当神出鬼没；在需要相持的时候，应当坚决应敌；在要求退兵的时候，应当立即撤退。按照战争的客观形式，有时候他们需要静止不动，有时候需要采取行动，静止或者行动，关键是要作出正确反应并做得恰到好处。懂得静止时所应遵循的法则，即使按兵不动也自然会有利；懂得及时采取行动，军队就会取得成功。所以说，无为而治的君主可以成就帝业，说的就是这个。

如果敌国的悖逆之事刚刚发生，在天地都没有什么反应之前，就提早进行征讨，事情就不会成功，反而还会受到惩罚。上天根据人的善恶



42. On the Situation

Being afraid of water during military action is addressed as timid. If a small action is not successful, a large-scale one will also fail. Being afraid of danger during military action is addressed as being lost in the heart. And the soldiers will be in chaos and out of their wits. Thus, they are doomed to be defeated and annihilated.

Tactically, soldiers should behave as still as the dead when they are required to be quiet; they should appear or disappear mysteriously when they are required to take action; they should fight fiercely when it comes to a deadlock; and they should retreat immediately when they are asked to withdraw. Sometimes they should be motionless and other times they should be ordered to take action according to the objective situation of the war. It is very important that they can react both suitably and to the right extent. Troops knowing the importance of motionlessness under certain circumstances will benefit themselves even though they are stationed and do not take any action. Troops knowing to take action at the right time will always succeed. So it is said that a sovereign who lets things take their own course will unify the world and become a Di. That is the case.

If you take action to correct it before Heaven and Earth react to it when the symptom of something wrong appearing in the enemy state, you will fail and will also be punished for your premature action. Heaven rewards or punishes human

【原文】

圣人因天。天时不作，勿为客；人事不起，勿为始。慕和其众，以修天地之从。人先生之，天地刑之，圣人成之，则与天同极。正静不争，动作不贰，素质不留，与地同极。未得天极，则隐於德；已得天极，则致其力。既成其功，顺守其从，人不能代。

成功之道，羸缩为宝，毋亡天极，究数而止。事若未成，毋改其形，毋失其始。静民观时，待令而起。故曰修阴阳之从，而道天地之常。羸

【今译】

予以祸福，圣人根据上天的意愿行事。在合适的时机没有到来之前，不可轻易进攻；在人为的灾祸没有出现之前，不要宣战。这时要调动、训练士兵和民众，以等待天时地利的出现。首先出现了人为的灾祸，然后天地表现出惩罚的征兆，圣人才可以出兵征伐来攻克他们，这就与天的准则一致。保持中正安宁而不事争夺，行为没有差错，保持内心纯洁、无辜而不事杀伐，就可以与地的准则相同。还没有掌握天的准则，就当隐退修德；已经掌握了天的准则，就发挥全力去实现它。一旦得到成功，就顺守着自己的功绩，这样，任何人都不能取代。

成功的关键在于能伸能屈，不忘按照天的准则行事，天数尽了就应停止。如果举事不成，不要沮丧，也不要改变自己的初衷。要休整民



beings exactly according to their conducts. And sages act according to the will of Heaven. When the right time has not come according to the will of Heaven, do not take military action in advance. When troubles caused by devilish people have not come into being, do not launch the war first. In this case, you should mobilize and train the masses to wait for the right time decided by Heaven and favorable geographical conditions provided by Earth. If misconducts have been committed by others first, and then both Heaven and Earth have shown some signs for warning and punishment, after that, sages can send troops to attack and conquer them. Thus, they will be in accordance with the will of Heaven. And if they behave uprightly and peacefully, do not compete with others for interests, do not commit misconducts, maintain their pure, innocent hearts and do not focus on killing, they will be in accordance with the will of Earth. If they still have not mastered the will of Heaven, they should be inactive and engaged in cultivating and improving their virtue. If they have already mastered the will of Heaven, they should try their best to fulfill it. After they have succeeded, they should maintain their achievements and thus, no one will be able to replace them.

The crucial factor of success lies in flexibility. Keep the rules of Heaven in mind all the time, act according to them and stop at the right time when it is necessary. If you have not succeeded, do not become dejected or change your mind but work as hard as before. You should appease the common people and wait for the right time cautiously and then take

【原文】

羸缩缩，因而为当，死死生生，因天地之形。天地之形，圣人成之，小取者小利，大取者大利，尽行之者有天下。

故贤者诚信以仁之，慈惠以爱之，端政象，不敢以先人。中静不留，裕德无求，形于女色。其所处者，柔安静乐，行德而不争，以待天下之溃作也。故贤者安徐正静，柔节先定，行于不敢，而立于不能，守弱节而坚

【今译】

力，等待时机，奉天命起事。所以说，要遵循阴阳，履行天地的常规。该伸则伸，该屈则屈，要根据形势掌握得当；有关生死的重大决定，要根据天地的征兆行事。天地显示征兆，圣人根据征兆完成征伐之事。这样，如果稍微按照这些征兆行事，就会取得小利；在很大程度上按照这些征兆行事，就会取得大利；完全按照它们行事，就会拥有天下。

所以，贤明的君主诚信而善良，慈惠而仁爱，根据天意民心制定政策，而不敢武断行事。他们内心安静、正直，没有保留，饶有德行而不索求于民，这样，他们的美德就反映在表情上。他们平时生活安静而悠闲，和谐而满足，注重修德，与人无争，这样等待天下动乱的到来。所以，贤明的君主都是平和、安静而且温柔、镇定的，他们立身处世的原则都是预先确立的。行事立足于不敢，建功立足于不能，他们始终坚守谦



action when you are ordered to do so out of the will of Heaven. So it is said that a sovereign should comply with the will of the Yin and Yang and abide by the rules of both Heaven and Earth. Stretch out or draw back according to the situation. Decisions on survival or death of others should be made in accordance with the symptoms of Heaven and Earth. Heaven and Earth show symptoms at first and then sages can follow them to achieve success. Thus, if they act according to these symptoms to a small extent, they will succeed to a small extent. If they act according to these symptoms to a large extent, they will succeed to a large extent. If they act according to these symptoms fully, they will succeed in obtaining the whole world.

So, not only sage sovereigns are honest, kind, benevolent, concerned with the common people, the policies they take are also based on the symptoms of Heaven; moreover, they dare not act arbitrarily. They are peaceful, upright and do not hold anything back. They are very virtuous and do not demand anything from others. Thus, their virtue will be reflected on the countenance. They normally lead a very peaceful, harmonious and satisfied life, are engaged in improving their virtue and avoiding competitions. And they are waiting for tumults of the world this way. Hence, sage sovereigns are peaceful, quite, gentle and composed. They establish these ways of doing things first. When they are going to take actions, they always consider themselves as not valorous enough to perform them; and when they are planning to accomplish some

【原文】

处之。故不犯天时，不乱民功，秉时养人，先德后刑，顺于天，微度人。

善周者，明不能见也；善明者，周不能蔽也。大明胜大周，则民无大周也。大周胜大明，则民无大明也。大周之先，可以奋信，大明之祖，可以代天。下索而不得，求之招摇之下。

【今译】

恭、柔顺的品格。所以能做到不违背天时，不扰乱农事，及时行动并采取德政养育人民，先用德政而后诉诸刑杀，既顺应天道，又合乎人心。

有的人善于保密，即使明察的人也不能发现他们的秘密；有的人善于明察，即使有人能够保守秘密也不能瞒过他们。如果高度明察的人的能力胜过高度保密的人，人们就不再有秘密；高度保密的人的能力胜过高度明察的人，人们就谈不上有高度的洞察力。第一个能够高度保密的人，可以迅速赢得军事胜利；第一个能够高度明察的人，可以完全按照上天的旨意行事。但是，上天的旨意不能往下求索，必须要向上——去到“招摇星”下面探索。



achievements, they always consider themselves to be incapable of realizing them. Thus, they can plan things thoroughly in advance to get rid of all mistakes that might happen. They stick to the principle of being gentle and humble so that they will not act at the wrong time to infringe the will of Heaven or disturb the farm work of the common people. They take right actions at the right time to support their people and take benevolent policies to edify the people first before they resort to penalties. Thus, their policies are in accordance with the rules of Heaven and suitable to the will of the people as well.

There are some people who are capable of keeping things secret, and therefore even the most discerning ones will not discover their secrets. There are some people who are capable of discerning things and therefore, they cannot be cheated at any rate even though some people know exactly how to keep things secret. If the ability of the most discerning people exceeds that of those who are good at concealing things, people will not have big secrets any more. If the ability of those who are good at concealing things exceeds the perspicacity of the most discerning people, people will lack perfect discerning ability. Those who can keep things secret to the highest extent can win a war rapidly. And those who can discern things to the highest extent can act exactly according to the will of Heaven. However, the will of Heaven cannot be reached by pursuing downwards. It must be pursued upwards, directly underneath the Zhao Yao (an old name of a star).

【原文】

兽厌走，而有伏网罟。一偃一侧，不然不得。大文三曾，而贵义与德；大武三曾，而偃武与力。

【今译】

野兽极力奔跑，可能碰上暗藏的网罟。为政用兵也必须根据形势合理进退，否则就不能成功。文治达到鼎盛，天下就会重视义与德；武功达到鼎盛，天下就能平息刀兵与暴力。



Even though some animals can run extremely rapidly, they might be caught with hidden nets. In the areas of political affairs and military action, advancing is as important as retreating, a right action should be taken according to a situation. Otherwise, it will not succeed. When civil policies of a nation are extremely successful, the people will stick to righteousness and virtue. When military policies of a nation are extremely successful, weapons will be put in disuse and all violent activities will stop.



正第四十三

【原文】

制断五刑，各当其名，罪人不怨，善人不惊，曰刑。正之、服之、胜之、饰之，必严其令，而民则之，曰政。如四时之不忒，如星辰之不变，如宵如昼，如阴如阳，如日月之明，曰法。爱之、生之、养之、成之，利民不德，天下亲之，曰德。无德无怨，无好无恶，万物崇一，阴阳同度，曰道。

刑以弊之，政以命之，法以遏之，德以养之，道以明之。刑以弊之，毋失民命。令之以终其欲，明之毋径。遏之以绝其志意，毋使民幸。养

【今译】

根据犯罪的实情施行五刑，确保罪犯无所抱怨，无辜的人不受惊扰，这叫“刑”。规正人民，赢得人民，控制人民，整饬人民，确保政令严格而且人民遵从，这叫“政”。如同四时运行一样有序，如同天上的星辰一样稳定，如同白昼与黑夜一样分明，如同阴阳一样重要，如同太阳与月亮一样光明，这叫“法”。爱护人民，保障人民生命安全，教养人民，帮助他们成就自己的目标，为人民谋利益而不自诩有德，使天下人都来亲近，这叫“德”。不施恩，不结怨，无所爱，也无所恶，对万物一视同仁，遵守阴阳的法则，这叫“道”。

应当用刑法裁断犯罪，用政策管理人民，用法律来控制他们，用美德来熏陶他们，用道来启发他们。用刑法裁断犯罪，所以不会错杀无辜；用政令杜绝私欲，所以人们不会走邪路；控制并杜绝他们的非分之



43. On Justice

All the five kinds of punishments are meted out according to the misdeeds committed by the criminals to make sure that they are judged justly and the innocent people will not be terrified. That is the criminal law. Correct the common people, win them over, take control of them and edify them to make sure that all orders are strict and therefore can be carried out. That is policy. As accurate as the sequence of the four seasons, as stable as the stars and other celestial bodies, as sharp-cut as the day and the night, as important as the Yin and Yang and as bright as the sun and the moon. That is the law. Take care of the people, safeguard their lives, rehabilitate them, help them to achieve their goals, and benefit them but not show off your benevolence toward them, then you can win over people all across the world. That is virtue. Do not benefit others or build personal enemies; do not favour anything or hate anything; treat everything as if they were all the same; and be in accordance with the Yin and the Yang. That is Tao.

Penalty is used to judge the misconducts committed by people. Policy is used to administer them. Law is used to take control of them. Virtue is used to edify and support them, and Tao is used to enlighten them. Punish people according to their misconducts, so the innocent will not be executed unjustly. Take suitable policy to remove their unreasonable wishes, so they will not be on the wrong track.

【原文】

之以化其恶，必自身始。明之以察其生，必修其理。致刑，其民庸心以蔽；致政，其民服信以听；致德，其民和平以静；致道，其民付而不争。罪人当名曰刑，出令时当曰政，当故不改曰法，爱民无私曰德，会民所聚曰道。

立常行政，能服信乎？中和慎敬，能日新乎？正衡一静，能守慎乎？废私立公，能举人乎？临政官民，能后其身乎？能服信政，此谓正纪；能

【今译】

想，所以人们不会心存侥幸。熏陶人们改掉邪恶的思想与行为，一定要从自身做起。启发人们省察人性的本质，所以他们不会违背人性行事。施加刑罚惩戒他们，人们就会做事用心而且负责。施行合适的政策管理他们，人们就会信服而且顺从。用美德熏染他们，人们就会和平而且安静。用道启迪他们，人们就会归附而不互相竞争。判罚合乎罪情叫“刑”，出令合乎时宜叫“政”，坚守成规而不改变叫“法”，爱民而无偏私叫“德”，与人民同心同德叫“道”。

谈到立法与执政，你能取信于民吗？谈到保持中正平和、谨慎、恭敬，你能每天都改进自己的德行吗？谈到执法公正、没有私心，你能保持谨慎吗？谈到屏除私心杂念、一心为国，你能荐举贤人吗？谈到处理政事、治理人民，你能做到先人后己吗？能取信于民，叫端正纲纪。能每天都改进自己的德行，叫履行正理。能保持谨慎、审定名分，虚伪奸



Take control of them to get rid of their inordinate desires, so they will not depend on fluke. In order to edify them to make them abandon devilish thoughts or conducts, you should earnestly practice it yourself first. Enlighten them to understand the nature of life, so they will not act against it. Use the criminal law to punish them, thus the people will become cautious and dutiful. Use the right policy to administer them, thus the people will be convinced and obedient. Use virtue to edify them, thus the people will be peaceful and quiet. Use Tao to enlighten them, thus the people will submit to your authority and not compete with others. Sentencing the criminals justly according to their misdeeds is addressed as penalty. Issuing suitable orders at the right time is addressed as policy. Sticking to regulations is addressed as law. Taking care of the common people unselfishly is addressed as virtue. Being of one heart and one mind with the common people is addressed as Tao.

Regarding establishing suitable regulations and handling government affairs, are you creditable in this case? Regarding keeping an even temper, being cautious and deferential, can you improve your virtue day by day? Regarding judging lawsuits justly and remaining disinterested, can you stick to your prudence? Regarding getting rid of selfishness and devoting yourself to the state, are you magnanimous enough to recommend others? And regarding handling political affairs and administering the common people, can you put others before yourself? Being capable of convincing the common people can be addressed as proper discipline. Improving your

【原文】

服日新，此谓行理；守慎正名，伪诈自止；举人无私，臣德咸道；能后其身，上佐天子。

【今译】

诈自然就会停止。能无私地举荐贤人，你的臣德就会被全国人民称道。能做到先人后己，就可以做天子的辅佐。



virtue day by day can be addressed as being in accordance with the correct principle. By being cautious and making sure that all titles match the reality, deceits and double-dealing will be stopped naturally. Recommending talented and sensible people unselfishly, you will be praised all over the nation for your virtue of being a court official. Putting others before yourself, you will be qualified for assisting the Son of Heaven.



九变第四十四

【原文】

凡民之所以守战至死而不德其上者，有数以至焉。曰：大者亲戚坟墓之所在也，田宅富厚足居也。不然，则州县乡党与宗族足怀乐也。不然，则上之教训、习俗、慈爱之于民也厚，无所往而得之。不然，则山林泽谷之利足生也。不然，则地形险阻、易守而难攻也。不然，则罚严而可畏也。不然，则赏明而足劝也。不然，则有深怨于敌人也。不然，则有厚功于上也。此民之所以守战至死而不德其上者也。

【今译】

凡是人民能拼死守战而不对君主自居有德，必然会有原因。可以说，最普遍的原因是因为他们父母的坟墓在这个地方，而且土地房屋丰足可以安居乐业。不是这个原因，就是由于跟州、县、乡的乡亲们以及宗族成员的情谊深厚，所以留恋不舍、不愿迁移别处。不是这个原因，就是君主在教训、习俗、仁德等方面，爱民深切，是其他任何地方都不能比拟的。不是这个原因，就是山林、湖泽、川谷能提供充足的财源，使人们生活无虞。不是这个原因，就是本国地形险阻，易守难攻。不是这个原因，就是国家刑罚严厉，所以人们都很畏惧。不是这个原因，就是赏赐合理，所以人们能够受到鼓舞。不是这个原因，就是人们对敌人有深仇大恨。不是这个原因，就是对国家有重大贡献。这就是人民为什么能拼死守战而不对君主自居有德的原因。



44. The Nine Reasons

When people can fight to the death to defend their nation but do not show off their benevolence to the sovereign, there must be some reasons for them to do so. Normally, people do this because the tombs of their parents are there. Moreover, they have enough fields and residential buildings, so they feel well settled. Or, the relationship between them and their countrymen or members of their clan is close enough so that they do not want to go anywhere else. Or, the moral education, customs and benevolence advocated by the sovereign are so inviting that they cannot be treated that well at any other places. Or, the mountains, forests, lakes and valleys in their hometown can provide enough advantages so that they can lead a comfortable life there. Or, the geographical conditions are very dangerous, thus it is easy to defend but difficult for others to attack them or occupy their lands. Or, the criminal law is extremely strict and therefore the people are terrified by it. Or, the awards are conferred reasonably so that they are all encouraged. Or, they are very hostile against their enemies. Or, they have contributed a lot to their sovereign. These are the reasons why the people can fight to the death to defend their nation but do not show off their benevolence to the sovereign.

Nowadays, undependable people are used to investigate the situation of the enemy with the hope of mastering their actual conditions; unreliable people are used to defend the

【原文】

今恃不信之人，而求以智；用不守之民，而欲以固；将不战之卒，而幸以胜；此兵之三暗也。

【今译】

现今，依赖不可靠的人，却想了解敌情；使用没有守卫能力的人，却想要巩固国防；指挥没有作战能力的军队，却想侥幸取胜。这是用兵的三种失策做法。



nation with the hope of safeguarding it successfully; and ineffective soldiers are used in military action with the hope of defeating the enemy by flukes. These are the three tactical missteps.



任法第四十五

【原文】

圣君任法而不任智，任数而不任说，任公而不任私，任大道而不任小物，然后身佚而天下治。失君则不然，舍法而任智，故民舍事而好誉；舍数而任说，故民舍实而好言；舍公而好私，故民离法而妄行；舍大道而任小物，故上劳烦，百姓迷惑，而国家不治。圣君则不然，守道要，处佚乐，驰骋弋猎，钟鼓竽瑟，宫中之乐，无禁圉也。不思不虑，不忧不图，利

【今译】

圣明的君主依靠法度而不依靠智谋，依靠政策而不依靠议论，依靠公正而不依靠私心，依靠大道而不依靠小事，所以他们自身安闲而且天下太平。丢了君位和国家的君主就不是这样的，他们抛开法律而依靠智谋，所以百姓也就丢开农事而追求虚名；他们抛开公正而依靠私心，所以百姓就背离法度而胡作非为；他们抛开大道而依靠小事，所以君主劳顿忙乱，人民迷惑，而国家不得安定。圣明的君主就不是这样，他们只掌握国家的主要原则，而过着闲适快乐的生活，跑马打猎，钟鼓竽瑟的音乐不绝于耳，享受宫中的所有娱乐，而没有什么能够拘束他们。他们不思索、不操心，不忧虑、不谋划，利于身体，适于形躯，所以能颐养天



45. On Acting All According to the Law

Sage sovereigns depend on the law instead of on resourcefulness, on policies instead of on discussions of others, on disinterestedness instead of on selfishness, on main principles instead of on meaningless things. Thus, they can enjoy their time leisurely and the world can be put in order. Sovereigns who lose the throne are not the same. They attach importance to resourcefulness and overlook the law, so the common people will give up farming to seek for inflated reputation. They attach importance to discussions of others and overlook taking suitable policies, so the common people will be indulged in exaggerations and overlook the reality. They attach importance to selfish purposes and overlook the principle of disinterestedness, so the common people will overlook the law and do whatever they want. They attach importance to meaningless things and overlook main principles, so they themselves are very busy with all kinds of affairs, the common people will be confused and the order of the nation will be disarranged. On the contrary, sage sovereigns are not the same. They stick to the most important principles, live in leisure, go for riding and hunting, entertain themselves with music played with all kinds of instruments such as the bell, the drum, the *yu* and the *se*. Thus, they can enjoy all kinds of pleasure provided inside the palace and nothing could stop them from doing so. They do not need to think over something, worry about

【原文】

身体，便形躯，养寿命，垂拱而天下治。是故人主有能用其道者，不事心，不劳意，不动力，而土地自辟，困仓自实，蓄积自多，甲兵自强。群臣无诈伪，百官无奸邪，奇术技艺之人，莫敢高言孟行以过其情，以遇其主矣。

昔者尧之治天下也，犹埴之在埏也，唯陶之所以为；犹金之在炉，恣冶之所以铸。其民引之而来，推之而往，使之而成，禁之而止。故尧之治也，善明法禁之令而已矣。黄帝之治天下也，其民不引而来，不推而

【今译】

年，只需垂衣拱手安坐，天下就能大治。所以，能够运用这些原则的君主，就可以不操心，不劳神，不费力，而土地自然就会开辟，仓廩自然就会充实，积蓄自然就会丰足，兵力自然就会强大。而且群臣没有诈伪，百官没有奸邪，有特殊技艺的人也都不敢用浮夸的语言、卤莽的行为来自我夸耀、欺骗君主。

从前尧治理天下的时候，人民就像是填放在模具里的黏土，陶工可以随意制成任何东西；又像烧炉里的金属，任凭冶工随意铸造。人民真是招之即来，挥之即去，他们能够用来完成任何任务，而且有禁必止。在尧的治理下，天下大治，因为他善于明确法律和禁令。在黄帝治理天下的时候，人民不用招引就自己来，不用推就自己去，不用役使就能成事，不用禁止就能自行停止。在黄帝的治理下，天下大治，那是因为他



something or plan to pursue something. Thus, it is good for their health, and their bodies are not bothered with anything, so they can enjoy longevity and their leisure time and put the world in order easily in the meantime. Hence, sovereigns who follow right principles do not need to bother their hearts and will or use his own strength and as a result, lands will be well cultivated, granaries will be full, savings will be accumulated and military strength will be enhanced. In addition, all ministers will not play double-dealing, all officials will not be corruptive, and those with extraordinary feats dare not cheat the sovereign with their bombastic talks or clumsy behavior.

During the time when Yao was administering the world, things were all well done according to his will just like a potter could make whatever he wished by simply putting the clay into the moulds, or like a blacksmith could make whatever he wished with molten iron. His people would all come to him when they were convened and all would leave when they were told to do so. They could be used for any kind of undertaking and would stop any time they were ordered to stop. So, under the supervision of Yao, the world was put in order because he was capable of clarifying and popularizing the regulations and injunctions. During the time when the Yellow Emperor was administering the world, people would come to him without being convened and would leave without being told to do so. They would perform their tasks and stop at the right time spontaneously even though they were not ordered to do so. So, under the supervision of

【原文】

往，不使而成，不禁而止。故黄帝之治也，置法而不变，使民安其法者也。

所谓仁义礼乐者，皆出于法，先圣之所以一民者也。《周书》曰：“国法。法不一，则有国者不祥；民不道法，则不祥；国更立法以典民，则不祥；群臣不用礼义教训，则不祥；百官服事者离法而治，则不祥。”故曰：法者不可不恒也，存亡治乱之所从出，圣君所以为天下大仪也。君臣上下贵贱皆发焉，故曰法。

古之法也，世无请谒任举之人，无闲识博学辩说之士，无伟服，无奇行，皆囊于法以事其主。故明王之所恒者二：一曰明法而固守之，二曰

【今译】

制定了法律就不再改变，人民习惯了依法行事。

所谓的仁、义、礼、乐，都是植根于法而产生的。法是古代圣明的君主用来统一人民的。《周书》上说：“法是国家的保障。如果法律不统一，君主会有不祥；人民不守法，不祥；国家擅自改变已经确立的法来管理人民，不祥；大臣们不用礼节和法来教育百姓，不祥；群臣百官脱离法办事，不祥。”所以说：法必须保持其稳定长久，因为它是国家治乱兴衰的根本，也是圣明的君主统一天下的仪轨。法是每一个人——无论他的职位是高还是低、权力是大还是小，都应该遵守的，所以才叫法。

古代的法治，社会上没有请托保举的人，没有博学多识、善辩的闲散士人，没有奇装异服，没有怪诞的行为，所有的人都服从法为君主服



the Yellow Emperor, the world was put in order because the established regulations were stuck to. Thus, the people would get used to these regulations and comply with them.

The so-called benevolence, righteousness, propriety and music are all based on the law, and these things were used by sage sovereigns of the ancient time to unify their people. It is said in *Zhou Shu*: "A nation is safeguarded by law. If the regulations are not uniform, it is ominous for the sovereign. If the people do not abide by the regulations, it is ominous. If a nation changes its regulations freely to administer its people, it is ominous. If the ministers do not behave according to principles of righteousness and rules of propriety, it is ominous. If the officials take action at odds with the regulations to govern the people, it is ominous." Hence, it is said that regulations should be well established and fixed because they are crucial to both the safety and the order of a nation. Therefore, sage sovereigns all consider regulations as the most important rules for governing the world. Regulations should be abided by everyone, whether sovereign or court officials, powerful people or powerless ones. So, they are addressed as "regulations".

According to regulations of the ancient time, no one should resort to recommendation by influential people to seek the opportunity of being used at the government, no erudite person should take advantage of their knowledge by talking sophisticatedly to persuade others, no one should be allowed to wear bizarre clothes, and no one should behave strangely. They should all comply with the regulations to serve the

【原文】

禁民私而收使之。此二者，主之所恒也。夫法者，上之所以一民使下也；私者，下之所以侵法乱主也。故圣君置仪设法而固守之，然故堪材习士闲识博学之人不可乱也，众强富贵私勇者不能侵也，信近亲爱者不能离也，珍怪奇物不能惑也，万物百事非在法之中者不能动也。故法者，天下之至道也，圣君之实用也。

今天下则不然，皆有善法而不能守也。然故堪材习士闲识博学之士能以其智乱法惑上，众强富贵私勇者能以其威犯法侵陵，邻国诸侯能

【今译】

务。所以，一个圣明的君主必须坚持两条：一是明确宣布法度而坚定地执行它，二是禁止人民行私并对他们严加管束。这两条是君主应当永远坚持的。法，是君主用来统一人民的行动并役使属下的；私，是属下用来侵犯法度并扰乱君主的。所以，圣明君主立下法度并坚定不移地执行，这样，那些有能力的、懂法的、多识博学的人就不能扰乱法度；那些强大的、富贵的、勇武的人就不能侵凌法度；君主的亲信、近臣、亲属和宠爱的人们，就不能违背法度；珍奇宝物就不能惑乱君主；对任何事物的处理，都要本着法度行事，否则就行不通。所以，法是天下的最高准则，圣明的君主一定要坚守。

现在天下的情况却并非如此，本来有良好的法度却不能坚持。因此，那些能干的、懂法的、多识博学的人就能够运用他们的智谋来扰乱法度，迷惑君主；那些强大的、富贵的、勇武的人就能够运用他们的威势来破坏法度，侵害君主；邻国诸侯就能够运用他们的权力来废置太子，



sovereign. Hence, a sage sovereign will adhere to two things: One is to clarify the regulations and stick them out. The second is to stop people doing things out of their own will and put them under firm control. The sovereign should stick to these two things at any rate. So, regulations are measures taken by the sovereign to unify the people so that they can be operated effectively. Selfishness explains why people are going to abuse the regulations and weaken the authority of the sovereign. So, a sage sovereign will establish rules and regulations and then stick them out. Thus, it is not possible for capable and erudite people who are familiar with the law to undo them, not possible for powerful, wealthy and valorous people to pervert them or for those who are close to the sovereign to break them. Thus, the sovereign himself will not be tempted by extraordinary things or treasures. Everything in the world should be handled exactly according to regulations. Otherwise, the situation will come to a deadlock. Hence, regulations are the most valuable principles of the world, so all sage sovereigns should adhere to them.

However, the current situation of the world is not the same. Regulations are not abided by even though they are suitable and justifiable. As a result, capable and erudite people who are familiar with the law can use their intelligence to harass the regulations and puzzle the sovereign; powerful, wealthy and valorous people can take advantage of their power to break the regulations and override the sovereign; sovereigns of neighboring states can manipulate their powers to dethrone the crown prince and replace the prime minister of

【原文】

以其权置子立相，大臣能以其私附百姓，翦公财以禄私士。凡如是而求法之行、国之治，不可得也。

圣君则不然，卿相不得翦其私，群臣不得辟其所亲爱，圣君亦明其法而固守之。君臣修通辐凑，以事其主，百姓辑睦，听令道法以从其事。故曰：有生法，有守法，有法于法。夫生法者，君也；守法者，臣也；法于法者，民也。君臣上下贵贱皆从法，此谓为大治。

故主有三术：夫爱人不私赏也，恶人不私罚也，置仪设法以度量断

【今译】

撤换宰相；大臣们就能够通过行私来拉拢百姓，用公家的钱财暗中豢养私党。在这种情况下，还妄想法度通行，国家太平，那是不可能的。

圣明的君主就不是这样，在他的统治下，宰相与大臣不得豢养私党，群臣不得搞裙带关系，君主自身也明确宣布法度并坚定执行它。这样，群臣协力同心地为君主服务，百姓也团结和睦，遵纪守法，做他们应做的事情。所以说，有创制法度的，有执行法度的，有遵照法度行事的。创制法度的是君主，执行法度的是大臣与官吏，遵照法度行事的是人民。君臣上下无论贵贱都遵守法度，就叫大治。

所以，君主有三种不同的做法：那些喜爱某人却不私自行赏，厌恶某人却不私自惩罚，确立仪法制度，并依法行事的，是上等的君主。喜



their own state; ministers are capable enough to win over the common people privately, and officials are engaged in drawing intellectuals to themselves with government money secretly. Under such circumstances, though the sovereign still hopes that the regulations can be carried out and the state can be put in order, it is not possible.

A sage sovereign is not the same. Under his supervision, the prime minister and other ministers of the regime will not build up cabals privately, and other officials will be disinterested and get rid of nepotism, because the sage sovereign has clarified the regulations and will also stick them out. Thus, all officials will focus on their sovereign and devote themselves to serving him; the common people will be harmonious with one another, obedient to the sovereign and do whatever they are ordered to do according to the edicts of the sovereign and regulations of the state. So, it is said that someone should be there to make the regulations, some people should enforce them, and the rest should all comply with them. The sovereign is the one who makes the regulations. Ministers and other officials are those who enforce them. The common people are the ones who abide by them. When all people of the state, the sovereign, ministers, ordinary officials, the powerful, and the powerless, can comply with the regulations uniformly, that can be addressed as perfect order.

So, normally, there are three kinds of measures taken by the sovereigns. Those who do not reward their beloved ones or punish whom they hate privately but focus on establishing

【原文】

者，上主也。爱人而私赏之，恶人而私罚之，倍大臣，离左右，专以其心断者，中主也。臣有所爱而为私赏之，有所恶而为私罚之，倍其公法，损其正心，专听其大臣者，危主也。故为人主者，不重爱人，不重恶人。重爱曰失德，重恶曰失威。威德皆失，则主危也。

故明王之所操者六：生之、杀之、富之、贫之、贵之、贱之。此六柄者，主之所操也。主之所处者四：一曰文、二曰武、三曰威、四曰德。此四位者，主之所处也。藉人以其所操，命曰夺柄；藉人以其所处，命曰失

【今译】

爱某人就私自行赏，厌恶某人就私自惩罚，既不听大臣忠言，又脱离属下，专凭个人意志行事的，是中等的君主。大臣喜爱某人就替他行赏，大臣憎恶某人就替他惩罚，违背公法，丧失正心，一味听任大臣的，是危亡的君主。所以，君主不可行私爱、不可行私恶，行私爱叫“失德”，行私恶叫“失威”。一个君主的威与德都失去了，君位就危险了。

因此，英明君主要牢牢掌握六条：使人活，使人死，使人富，使人贫，使人贵，使人贱。君主必须掌握这六种权柄。君主还要把握住四个方面：一是文治，二是武功，三是君主的权威，四是君主的德行。这四个方面，是君主所要占据的。把自己掌握的权力交给别人，叫“夺柄”，把自己占据的权威交给别人，叫“失位”。如果君主处在夺柄、失位的状态，



rules and regulations and then stick to them are sovereigns of the first rate. Those who reward their beloved ones, punish whom they hate privately, do not listen to their ministers, estrange court officials and do anything out of their own will are sovereigns of the second-rate. And those who reward the favorites of their ministers and punish persons hated by their ministers privately, override public regulations and righteous rules and listen to their ministers all the time are the most dangerous sovereigns. Hence, sovereigns should not take care of some people out of favoritism or punish others because of personal dislike. Taking care of others out of favoritism is regarded as losing virtues. And punishing others because of personal dislike is regarded as losing authority. If both the virtue and the authority of a sovereign are lost, the throne will be in danger.

Hence, a sage sovereign should take control of the six rights firmly: the right to allow his people to survive, the right to sentence them to death, the right to enrich them, the right to impoverish them, the right to honour them and the right to make them despicable. These are six handles a sovereign should grasp firmly. There are also four things that should be held forcefully by the sovereign too: the first is civil policy; the second is military policy; the third is power over the nation; and the fourth is virtue. These are the four things that should be held by a sovereign. Conferring others with power that should be controlled by the sovereign himself is called "being bereaved of handles". Conferring others with authority that should be held by him firmly is called

【原文】

位。夺柄失位而求令之行，不可得也。法不平，令不全，是亦夺柄失位之道也。故有为枉法，有为毁令，此圣君之所以自禁也。故贵不能威，富不能禄，贱不能事，近不能亲，美不能淫也。植固而不动，奇邪乃恐。奇革而邪化，令往而民移。故圣君设度量，置仪法，如天地之坚，如列星之固，如日月之明，如四时之信。然故令往而民从之。而失君则不然，法立而还废之，令出而后反之，枉法而从私，毁令而不全。是贵能威之，

【今译】

还希望所有政令能够推行，是不可能的。法度不公平，政令不完备，也是导致“夺柄”、“失位”的原因。所以圣明的君主不会歪曲法度、毁弃政令。因此，权贵不能威胁他，富人不能贿赂他，贫贱的人不能讨好他，近臣不能亲近他，美色不能诱惑他。君主坚决执法，乖异邪僻的人就会恐惧。乖异邪僻的人们都被改变了并纳入了正轨，政令就能推行，民众就会服从教化。所以，圣明的君主设立制度仪法，并使它们像天地那样坚定，像列星那样稳固，像日月那样光明，像四时运行那样准确无误，这样，政令一下达，人民自然就会听从。亡国的君主就不是这样，法度立下以后又废除，命令发出以后又收回，歪曲公法去迎合私意，毁坏政令使它们不能被执行。于是，权贵就能威胁他，富人就能贿赂他，贫贱的



“weakening the throne”. If the handles are bereaved, the throne will be weakened, and under such circumstances, it will not be possible for the sovereign to expect all his orders can be carried out. Unjust regulations and unsuitable orders are also causes for bereavement of the handles and weakening of the throne. So, a sage sovereign will do nothing to pervert the regulations or interrupt the enforcement of the orders issued by him. Thus, powerful ones cannot manage to threaten him; wealthy ones cannot manage to bribe him; powerless ones cannot manage to cater to him; close ones cannot manage to endear themselves to him; and beautiful ones cannot manage to tempt him. If he sticks to the established regulations and rules firmly, the devilish and corruptive ones will be terrified. When the devilish and corruptive ones are assimilated and put on the right track, all orders will be carried out and the people can be edified successfully. So, a sage sovereign sets up rules, establishes regulations and makes them as firm as Heaven and Earth, as stable as the stars, as bright as the sun and the moon and as creditable as the sequence of the four seasons. Thus, it is natural that all orders will be carried out and the people will submit to his authority. However, a fatuous sovereign is not the same. He will recall the regulations after they have been established, will retract the orders after they have been issued, will override the regulations to fulfill his own selfish wishes, and will interrupt the enforcement of the orders and make them incapable of being carried out. As a result, powerful ones can manage to threaten him; wealthy ones can

【原文】

富能禄之，贱能事之，近能亲之，美能淫之也。此五者不禁于身，是以群臣百姓，人挟其私而幸其主。彼幸而得之，则主日侵；彼幸而不得，则怨日产。夫日侵而产怨，此失君之所慎也。

凡为主而不得用其法，不能适其意，顾臣而行，离法而听贵臣，此所谓贵而威之也。富人用金玉事主而来焉，主离法而听之，此所谓富而禄之也。贱人以服约，卑敬悲色，告愬其主，主因离法而听之，所谓贱而事之也。近者以逼近亲爱有求其主，主因离法而听之，此谓近而亲之也。

【今译】

人就能讨好他，近臣就能亲近他，美色就能诱惑他。君主不能自行禁除这五个方面，那么群臣百姓都会怀着私意来讨好他。他们的讨好能达到目的，君主的权力就一天天受侵害；他们的讨好达不到目的，就一天天产生怨恨。君权一天天被侵害，人们的怨恨又一天天产生，这是亡国之君应该警戒的。

身为君主而不能依法行事，不能按照自己的意愿做事，而只是看着贵臣的颜色，离开法度而听从贵臣的摆布，这就叫贵臣能够威胁君主。富人把金银珠玉进献给君主而提出自己的要求，君主就背离法度满足他们的欲求，这就叫富人能够贿赂他。贫贱的人作出一副驯顺屈服、卑敬、可怜的样子哀求君主，君主就背离法度满足他们的欲求，这就叫贫贱的人能够讨好他。近臣利用与君主的亲密关系恳求他，君主就背离法度满足他们的欲求，这就叫近臣能够亲近他。美人用花言巧语和媚



manage to bribe him; powerless ones can manage to cater to him; close ones can manage to endear themselves to him; and beautiful ones can manage to tempt him. If these five cases are not removed, both the court officials and the common people will try to endear themselves to him on selfish purposes. If the sovereign can be won over by their endearments, his authority will be weakened day by day. If they cannot win him over by the intimate deeds they performed, they will turn hostile against him day by day. When the authority of the throne is weakened day by day and hostility against him is provoked, the unwise sovereign should be cautious to the situation.

As for a sovereign, if he cannot stick to regulations, does not handle things as he wants but acts all according to the will of the ministers, and overlooks the regulations to listen to the powerful ministers, that is the so-called being threatened by the powerful. If wealthy people try to use gold, jade or other treasures to bribe the sovereign, and the sovereign overlooks the regulations to listen to them and fulfils their wishes, that is the so-called taking salaries from the wealthy. If the powerless present to be subservient, humble and lamentable to implore the sovereign, and the sovereign overlooks the regulations to listen to them and fulfils their wishes, that is the so-called being catered to by the powerless. If people close to the sovereign try to endear themselves to him to make him do favours to them, and the sovereign overlooks the regulations to listen to them to fulfill their wishes, that is the so-called being endeared to by close

【原文】

美者以巧言令色请其主，主因离法而听之，此所谓美而淫之也。治世则不然，不知亲疏、远近、贵贱、美恶，以度量断之，其杀戮人者不怨也，其赏赐人者不德也，以法制行之，如天地之无私也。是以官无私论，士无私议，民无私说，皆虚其胸以听于上。上以公正论，以法制断，故任天下而不重也。今乱君则不然，有私视也，故有不见也；有私听也，故有不闻也；有私虑也，故有不知也。夫私者，壅蔽失位之道也。上舍公法而听私说，故群臣百姓皆设私立方以教于国，群党比周以立其私，请谒任举

【今译】

态请托于君主，君主就背离法度满足她们的欲求，这就叫美色能够诱惑他。国家大治的时候情况就不是这样，不分亲疏、远近、贵贱和美丑，一切依照法度来评判。君主定罪杀人，被诛杀的人也不怨恨；按功行赏，受赏的人也不必心存感激。全凭法制行事，如同天地一般对万物都没有私心。所以，官吏没有私人的政见，士人没有私人的讨论，民间没有私人的主张，大家都虚心听从君主的命令。如果君主用公正的原则考论政事，凭法制裁断是非，那么他担负着治理天下的大任也不会感到沉重。现世的昏君却并非如此，他们用私心来看事物，所以就有看不见的地方；用私心来听情况，所以就有听不到的地方；用私心来考虑问题，所以就有意识不到的地方。私心是导致君主遭受蒙蔽、丢失君位的原因。如果君主背离公法而听信私说，那么群臣百姓都将创立自己的学说和



ones. And if beautiful females using artful words and insinuating countenances to entreat the sovereign, and the sovereign overlooks the regulations to listen to them and fulfils their wishes, that is the so-called being tempted by beautiful ones. However, during the well-organized period, it is not the same. People are all judged according to fixed rules and established regulations, they don't care about whether they are close or distant to the sovereign and whether they are powerful or powerless, beautiful or ugly. Thus, when people are sentenced to death, they will not be hostile against the sovereign. And when they are rewarded, they need not be grateful to him, either. Everything is judged according to rules and regulations, as disinterestedly as Heaven and Earth does. So officials, intellectuals and common people will not discuss or evaluate things in private. They will all be modest and ready to take orders from the sovereign. If the sovereign evaluates a situation disinterestedly and judges others justly according to regulations, he will not feel burdened even though he is in charge of governing the whole world. However, fatuous sovereigns of the present time are not the same. They watch from a selfish point of view, so there are things they cannot see. They listen from a selfish point of view, so there are things they cannot hear. They ponder from a selfish point of view, so that there are things they cannot know. So, selfishness is the cause for obstructing or dethroning a sovereign. If the sovereign discards public regulations to listen to private arguments, both the officials and the common people will try to build up their private

**【原文】**

以乱公法。人用其心以幸于上，上无度量以禁之。是以私说日益，而公法日损，国之不治，从此产矣。

夫君臣者，天地之位也；民者，众物之象也。各立其所职，以待君令，群臣百姓安得各用其心而立私乎？故遵主令而行之，虽有伤败，无罚；非主令而行之，虽有功利，罪死。然故下之事上也，如响之应声也。臣之事主也，如影之从形也。故上令而下应，主行而臣从，此治之道也。

【今译】

主张来教训国内人民；还将勾结党徒，来扩充私人势力；还将请托保举，来扰乱国家公法；还将用尽心机，来骗取君主的宠信。如果君主不用强有力的法度来禁止这些现象，私说就会一天天增多，公法就会一天天被削弱，国家的混乱也就从此开始了。

君臣关系好比天与地，老百姓好比世上的万物，如果群臣百姓都被安置在各自的位置听候君主的命令，群臣百姓怎么能够谋取私利呢？所以，如果人们遵从君主的命令办事，虽然遭到挫折甚至失败，也不应该处罚他们；不遵从君主的命令办事，虽然取得成功、带来了利益，也要处以死罪。这样，下级就会像回响追随声音一样服务上级；群臣就会像影子跟随形体一样服务君主。所以，上面发令，下面就贯彻执行；君主走到哪里，臣民就跟到哪里。这样，天下就会大治。对不按君主命令行



schools and establish their own thoughts to educate people of the nation. And as a result, they will build up cliques to fulfill their selfish wishes and bribe the powerful and influential people to seek the opportunities of being recommended by them. Thus, the public regulations will be disarranged. They will do anything possible to please the sovereign. If the sovereign cannot stop it with the powerful rules and regulations, there will be more and more private opinions, public regulations will be weakened day by day, and the order of the state will be disarranged.

The relationship between a sovereign and his officials is like the relationship between Heaven and Earth. And the common people are like myriad things of the world. If both the officials and the common people are positioned to right places to wait for orders from the sovereign, how can they get the chance to take advantage of the sovereign or the state to benefit themselves? So, when they are doing things according to orders issued by the sovereign, they should not be punished even though there are frustrations or failures. When they are not doing things according to orders issued by the sovereign, they should be sentenced to death even though they have accomplished achievements or brought benefits to the state. Hence, the inferiors should serve the superiors like echoes following sounds, and the court officials should serve the sovereign like shadows following objects. Thus the inferiors will respond to the orders of their superiors immediately after they are issued, and the court officials will follow the sovereign wherever he goes. That is the good order

【原文】

夫非主令而行，有功利，因赏之，是教妄举也；遵主令而行之，有伤败，而罚之。是使民虑利害而离法也。群臣百姓人虑利害，而以其私心举措，则法制毁而令不行矣。

【今译】

事而取得成功、带来利益的人进行赏赐，这等于教人们妄自行事；对按照君主命令行事，遭到了挫折与失败的人加以处罚，这等于鼓励人们考虑个人的利害而背离法度。假如群臣百姓人人都考虑个人利害而按自己的意图行事，法制就会归于毁灭，命令也就不能推行。



of a state. If people who have not acted according to orders issued by the sovereign but have accomplished achievements or brought benefits to the state are rewarded, that is nothing but teaching the people to overlook the throne and take action out of their own will. If people who have acted according to orders issued by the sovereign but have experienced frustrations or failures are punished, that is nothing but encouraging the people to break the regulations to think for themselves only. When both the officials and the common people are all concerned with their own interests and do things out of selfish purposes, the regulations will be destructed and orders of the sovereign will not be carried out.



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【原文】

所谓治国者，主道明也。所谓乱国者，臣术胜也。夫尊君卑臣，非计亲也，以执胜也。百官识，非惠也，刑罚必也。故君臣共道则乱，专授则失。夫国有四亡：令求不出谓之灭，出而道留谓之拥，下情求不上通谓之塞，下情上而道止谓之侵。故夫灭、侵、塞、拥之所生，从法之不立也。是故先王之治国也，不淫意于法之外，不为惠于法之内也。动无非

【今译】

所谓治理得好的国家，是指有英明的君主；所谓混乱的国家，是指有以权谋私的大臣。君尊臣卑的关系不是出于大臣对君主的亲爱，而是用于巩固君权的。百官忠于职守不是出于君主对他们的恩惠，而是由于刑罚能坚决地执行。所以，君道、臣道混淆，国家就要出现混乱；把大权移交给别人，君主就会丢失君位。有四种情况可以导致国家的危亡：政令从一开始就推行不下去，叫“灭”；发布出去后中途被截留，叫“拥”；下情从一开始就不能上达，叫“塞”；下面汇报的情况中途被截留，叫“侵”。灭、侵、塞、拥四种现象的产生，都是由于法度没有确立而造成的。所以先王治国的方式是，不凌驾于法度之上按照一己的意愿行事，



46. On Clarifying the Law

The so-called well-organized states refer to those with sage sovereigns; and the so-called badly-organized states refer to those with powerful abusive court officials. The order between the superiority of the sovereign and the inferiority of the officials is not established to show the officials' endearment to the sovereign but to consolidate the authority of the sovereign. All officials perform their duties piously not because of the benevolence of the sovereign, but because of the firm enforcement of the penalty. If the order between the sovereign and his officials is mixed up, the state will be in chaos. If the sovereign confers his authority over the state on someone else, the throne will be lost. There are four reasons causing perdition of a state: If orders issued by the sovereign cannot be made known to the lower levels, it is considered as "Mie"; if orders issued by the sovereign are intercepted halfway after they have been issued, it is considered as "Yong"; if conditions of the lower levels are covered up and cannot be known by the sovereign, it is considered as "Sai". If reports to the sovereign from the lower levels are interrupted midway, it is considered as "Qin". So, cases such as Mie, Qin, Yong and Sai can take place because the regulations are not well established. Do not overstep regulations to do things they want or do small favours to others within the purview of the regulations. That's the way ancient sovereigns govern their state. They should do

【原文】

法者，所以禁过而外私也。威不两错，政不二门，以法治国，则举错而已。是故有法度之制者，不可巧以诈伪；有权衡之称者，不可欺以轻重；有寻丈之数者，不可差以长短。

今主释法以誉进能，则臣离上而下比周矣；以党举官，则民务交而不求用矣。是故官之失其治也，是主以誉为赏以毁为罚也。然则喜赏恶罚之人，离公道而行私术矣。比周以相为匿，是忘主死交以进其誉，故交众者誉多，外内朋党，虽有大奸，其蔽主多矣。是以忠臣死于非罪，

【今译】

也不在法度允许的范围内私自施行小恩小惠。任何行动都不违背法度，所以可以禁止过错、排除私心。君权不能跟另外的人平分，政令不能由两家制定，依法治国，一切按照法律行事。所以，在依法治理的国家，没有人敢于通过伪诈来取巧；有了权衡的称量，没有人敢于在物体轻重方面进行欺骗；有了尺寸的量数，没有人敢于在物件长短方面进行欺诈。

君主放弃法度，而按照虚名用人，群臣就会背离君主在下面结党营私；君主听信朋党的推誉任用群臣，人民就会专务结交而不踏踏实实地工作。因此，官吏不忠于职守，是因为君主按照虚名行赏，根据诽谤处罚的缘故。这样一来，那些热衷于赏赐而极力避免受罚的人就会背离公法而推行私术，就会朋比为奸并且互相掩饰。于是，他们就会把君主置之度外，拼命结交，推誉同党。结交的人越多，得到的推誉就越多，以



everything exactly according to regulations. Thus, all mistakes will be stopped and selfishness removed. The authority of the sovereign should not be divided into two parts and shared with another person. The right to make policies should not be shared by two people. The state should be governed exactly according to regulations. Thus, no one dares to play double-dealing under the supervision of the regulations; no one dares to regard light as heavy on purpose under the unified criterion of the weights; and no one dares to cheat others with regard to the lengths of things under the unified criterion of the measures.

Now, if a sovereign gives up the regulations but uses and promotes people according to their reputation, the officials will be aloof to him and build up cliques secretly. When officials are used according to the recommendation of the influential members of their clique, the common people will be engaged in consorting others and not concerned with concrete undertakings any more. If this is the case, the officials will not perform their duties piously because the sovereign rewards them according to praise and punishes them according to imputation. So people longing for awards and managing to avoid punishments will overlook public regulations to take action out of selfish purposes. They will build up cliques to help each other conceal their misconducts and they will thus, forget the sovereign but devote themselves to consorting others to seek the chance of promotion. The more acquaintances they can make, the more praise they will be likely to get. Therefore, a lot of cabals

【原文】

而邪臣起于非功。所死者非罪，所起者非功也。然则为人臣者，重私而轻公矣。十至私人之门，不一至于庭；百虑其家，不一图国。属数虽众，非以尊君也；百官虽具，非以任国也。此之谓国无人。国无人者，非朝臣之衰也，家与家务于相益，不务尊君也；大臣务相贵，而不任国；小臣持禄养交，不以官为事，故官失其能。

是故先王之治国也，使法择人，不自举也；使法量功，不自度也。故

【今译】

致于朝廷内外都结成朋党，即使有大的奸恶，在大多数情况下，君主也会被蒙在鼓中。因此忠臣往往无罪而被杀，奸臣往往无功而发迹。无罪的遭到杀害，无功的却能发迹。这样一来，群臣自然就会一心谋取私利而置公务于不顾。他们可以十次奔走于私人的家门，而一次也不到朝廷；百般考虑自家的利益，而一次也不为国事操心。朝廷的人员虽然很多，但都不是拥护君主的；百官虽然很齐备，但都不是治理国事的。这种情况就叫国内无人。所谓的“国中无人”，并不是说朝廷没有足够的大臣，而是大臣们互相为私家谋利，却不尊奉君主；他们互相保举，而不肯为国家效力；普通官员用俸禄拉拢结交，但不以公职为事，所以官吏的职能就丧失了。

因此，先王治国的方式是：依照法度录用人才，而禁止他们自行推



will be established. Accordingly, even though there are severe and corruptive activities, the sovereign will not be notified most of the time. So, loyal officials will be killed because of unwarranted imputations, and devilish ones will be promoted even though they have no contribution to claim for themselves. If those who are sentenced to death are not guilty, and those who are promoted have no achievements to their credit, officials will take advantage of this to benefit themselves and their duties will be overlooked. They will go to visit people whom they want to build up connections with ten times privately, but will not visit the court even once. They will plan for benefiting their families one hundred times, but will not ponder over national affairs even once. Even though there are so many people serving at the court, they are not there to honour the authority of the sovereign. Even though all kinds of officials are appointed, they are not there to administer the state. In this case, the state can be regarded as not having any people at all. And it happens not because that there are not enough officials. The problem is that they are all concerned with seeking interests for their own families but do not do anything to consolidate the authority of the sovereign. The powerful ministers are engaged in consorting one another for the sake of promotion, but they do not pay any attention to the state. The ordinary officials use their salaries to communicate and make friends with others but do not perform their duties piously, so that the function of the court officials is lost.

Hence, ancient sovereigns used to govern their states



【原文】

能匿而不可蔽，败而不可饰也。誉者不能进，而诽者不能退也。然则君臣之间明别，明别则易治也。主虽不身下为，而守法为之可也。

【今译】

荐保举；依照法度计量功劳，而不凭自己的意愿裁定。所以，贤能不会被埋没，败类也不可能伪装；夸誉无功的人，自己就不能得到晋升；诽谤无罪的人，就会堵塞自己的退路。这样，君臣之间的界限就分明了。君臣界限分明，国家就容易治理。尽管君主没有事必躬亲，然而依法行事，任何事情都能处理好。



this way; they would use people according to regulations but forbid them recommending themselves. They evaluated achievements of others all according to regulations but did not judge from their own viewpoints. Hence, talented people would not be neglected and devilish ones could not manage to cover up their misconducts. Those with no contribution would not be advanced even though they had been extolled by some people, and those with achievements would not be demoted even though they had been denigrated. Thus, the order between the sovereign and the officials would be crystal-clear. As a result, the state could be put in order easily. Even though the sovereign would not descend himself to do everything in person, all government affairs would be handled correctly according to regulations.



正世第四十七

【原文】

古之欲正世调天下者，必先观国政、料事务、察民俗，本治乱之所生，知得失之所在，然后从事。故法可立而治可行。

夫万民不和，国家不安，失非在上，则过在下。今使人君行逆不修道，诛杀不以理，重赋敛，竭民财，急使令，罢民力，财竭则不能毋侵夺，力罢则不能毋堕倪，民已侵夺、堕倪，因以法随而诛之，则是诛罚重而乱愈起。夫民劳苦困不足，则简禁而轻罪，如此则失在上。失在上而上不

【今译】

古代想匡正天下的人，一定要先考察国家的政情，调查国家的事务，了解人民的习俗，以掌握治乱的根源与得失所在，然后着手改进形势。这样，法制才能确立，国家才能大治。

但凡人民不团结，国家不安定，过失不是在君主，就是在臣民。假如君主倒行逆施，不修养自己的德行，无端进行杀戮，横征暴敛，将人民的钱财搜刮殆尽，安排人民从事紧急的徭役，使得人民筋疲力尽，这样一来，人民财力枯竭就不免发生侵夺，筋疲力尽就不免怠惰轻慢。人民因为侵夺、惰慢而受到刑法的惩罚，那样，刑罚越重，祸乱就会越多。人民陷入贫穷困苦，就会无视禁令和刑罚，这样过失就在于君主。如果君主有过失而不悔改，万民就无法依靠他安身立命。君主减轻刑罚、实行



47. On Reducing the World to Good Order

During the ancient time, those who wished to unify the world and reduce it to good order would make investigations to know state policies, national affairs, and folk customs to master the causes for order and disorder, success and failure, and then they would take suitable actions to improve the situation. So, the law could be established and good order of the state could be reached.

If the common people are not living harmoniously with one another and the state is not safe, the reason should lie either in the sovereign himself or on his inferiors. Given that the sovereign did not act correctly, overlooked cultivating his virtue, sentenced others to death unreasonably, levied heavy tax, deprived the common people of all their belongings, appointed them to emergency undertaking and made them exhausted, it would be impossible to prevent the people from plundering each other since they were destitute, moreover, they would also ignore their duties desperately since they were exhausted. In this case, if they were sentenced to death because of plundering others or ignoring their duties desperately, it would lead to extraordinarily severe penalties and that would be followed by big tumults. When people are impoverished or used exhaustedly, they will overlook all injunctions and punishments in desperation. If this is the case, the problem can only be accounted for by the sovereign's own mistakes. When the sovereign is wrong and

【原文】

变，则万民无所托其命。今人主轻刑政，宽百姓，薄赋敛，缓使令，然民淫躁行私而不从制，饰智任诈，负力而争，则是过在下。过在下，人君不廉而变，则暴人不胜，邪乱不止。暴人不胜，邪乱不止，则君人者势伤而威日衰矣。

故为人君者，莫贵于胜。所谓胜者，法立令行之谓胜。法立令行，故群臣奉法守职，百官有常。法不繁慝，万民敦悫，反本而俭力。故赏

【今译】

宽政、薄收赋税、缓征徭役，而人民却放纵而不听节制、取巧行诈、凭借气力互相争夺，那么过失就在下面。过失在下边，君主不能明察并加以纠正，那么暴乱分子就不能制止，邪乱的行为就不会停息。暴乱分子不能被制服，邪乱的行为不能停息，君主的权势就会受到伤害，他的权威就会一天天丧失。

所以，作为君主，最重要的就是牢牢掌握“胜”。所谓胜，就是指法度能够确立，政令能够贯彻执行，这就是胜。法度能够确立，政令能够贯彻执行，大臣就会忠于职守，百官也有法可依。腐败、滥用职权等坏人坏事能依法制止，万民就会敦厚朴实，安心农业，勤劳节俭。所以，确



refuses to change himself, then the common people will not count on him to safeguard their safety. Given that the sovereign does not adopt cruel punishments or adopt overly strict policies, is tolerant with the common people, reduces tax and does not force the people to take emergency orders, but the people are still licentious and perverse, do not comply with any regulation, play tricks and double-dealing and compete with each other for interests, then the problem can be accounted for by the mistakes of the inferiors of the sovereign. When the inferiors are wrong, but the sovereign does not realize it and therefore does not take action to stop it, as a result, not only devilish and ferocious persons cannot be brought to justice, misconducts and corruption will also not stop. And if devilish and ferocious people are not brought to justice and misconducts and corruption cannot be stopped, the authority of the sovereign will be damaged and his power will be weakened day by day.

So, the most important thing for a sovereign is to take firm control of the state. The so-called taking firm control of the state means that all policies are well established and all orders issued by him can be carried out. If all policies are well established and all orders issued by him are carried out, not only the ministers will stick to regulations and perform their duties piously, but all other officials will also act according to law. And if corruption and abusiveness can be stopped by regulations, people all over the state will be simple, frugal, concerned with farming and work assiduously. So, make sure that awards are proper enough to encourage people so that

【原文】

必足以使，威必足以胜，然后下从。

故古之所谓明君者，非一君也。其设赏有薄有厚，其立禁有轻有重，迹行不必同，非故相反也。皆随时而变，因俗而动。夫民躁而行僻，则赏不可以不厚，禁不可以不重。故圣人设厚赏，非侈也；立重禁，非戾也。赏薄则民不利，禁轻则邪人不畏。设人之所不利，欲以使，则民不尽力；立人之所不畏，欲以禁，则邪人不止。是故陈法出令而民不从。故赏不足劝，则士民不为用；刑罚不足畏，则暴人轻犯禁。民者，服于威

【今译】

保赏赐能足以鼓励人民，使他们服从调遣，刑罚能足以制止坏人坏事，然后臣民就能服从统治。

古代所谓的英明的君主，并非仅仅只有一个。他们行赏有薄有厚，禁令有轻有重，做法不一定相同，但并非故意求异，而是随着时势的发展而变化，并依据民间的风俗而行动。如果人民急躁、行为邪僻，就必须实行重赏与重禁。所以，圣人设了厚赏，不能算作奢侈；行了重禁，不能算作暴戾。赏赐太薄，人们就会不为所动；禁令的威力太轻，就无法震慑恶人。赏赐太轻，不足以给人们带来真正的利益，役使人们做事的时候他们就不肯尽力；如果禁令威力太轻，而不足以威慑人们，即使禁止人们作恶，恶人也将禁而不止。于是，即使颁布法律、政令，人民也不会听从。所以，如果赏赐不足以鼓舞人心，士人与百姓就不会为君主



they can be easily operated and that punishments are heavy enough so that misconducts will be stopped. Thus, the common people will be obedient to the sovereign.

Regarding the so-called sage sovereigns, there must be many a sovereign of this kind during the ancient time. However, they did not take similar actions compared with one another, some of them used to bestow significant awards while others only presented insignificant ones. Some used severe penalties while others used clement ones. It was not that they took different measures on purpose. They just acted according to the objective situation of various epochs and took the customs into consideration as well. If the people are restless and behave crankily, then awards should not be insignificant and penalties should not be clement. Hence, when sages set up extremely generous awards, it is not out of extravagance; when they set up extremely strict injunctions, it is not out of tyranny. If the awards are insignificant, the people will not benefit much from them. If the injunctions are not strict, devilish people will not be threatened. If awards set up are not generous enough to benefit the people, they will not do their best to serve the state even though they are called upon to do so. And if the injunctions are not strict enough to intimidate the people, devilish people will not stop committing misconducts even though they are forbidden to do so. Thus, the people will not comply with them even though regulations are established and orders are issued. Hence, if awards conferred are not generous enough to encourage the people, neither intellectuals nor the common people can be

【原文】

杀然后从，见利然后用，被治然后正，得所安然后静者也。夫盗贼不胜，邪乱不止，强劫弱，众暴寡，此天下之所忧，万民之所患也。忧患不除，则民不安其居。民不安其居，则民望绝于上矣。

夫利莫大于治，害莫大于乱。夫五帝三王所以成功立名，显于后世者，以为天下致利除害也。事行不必同，所务一也。夫民贪行躁，而诛罚轻，罪过不发，则是长淫乱而使邪僻也。有爱人之心，而实合于伤民。

【今译】

出力；刑罚不足以使人畏惧，坏人就会轻易违法犯禁。对人民而言，他们只有被刑杀所威慑，然后才能服从；只有得到切实的好处，然后才能被使用；只有被治理好，然后才能走正路；只有安居乐业，然后才会平静而不生事。盗贼不能镇压，邪乱不能禁止，强者劫持弱者，多数欺侮少数，这是天下最忧虑、百姓最担心的。忧患不除，人民就不安居；人民不能安居，他们就会对君主感到绝望。

国家最大的利益莫过于安定，最大的危险莫过于动乱。三王、五帝之所以成功、扬名并被后世的人们所敬仰，正是因为他们能为天下兴利除害。他们的所作所为不一定相同，但目标却是一致的。人民的本性是贪利的而且性情急躁，如果刑罚太轻，罪过不加揭发，就只会助长淫



used effectively. And if penalties are not strict enough to intimidate the people, ferocious persons will breach the injunctions easily. As for the common people, they can be subdued and made obedient if only they have been firmly controlled with the help of formidable penalties. They can be used if only they have been provided with some benefits. They can be put in correctitude if only they have been well governed. And thus, they can settle down and live in peace. If thieves and bandits cannot be brought to justice, devils and corruption cannot be stopped, the powerful will plunder the powerless and the majority will override the minority. That is a biggest problem of the world and the common people are worrying about it. If these troubles are not removed, the people will not feel settled. If they cannot settle down anywhere, they will lose hope on the sovereign.

And, nothing can be more benevolent to the world than putting it in order. Nothing can be worse to the world than making it disarranged. The reason why the Three King Ancestors and the Five Emperor (Di) Ancestors had accomplished great achievements, gained great fame and been respected by people of the later ages lies in the fact that they had benefited people of the world and removed all damages threatening them. It was not necessary for them to take similar actions, but they all focused on the same purpose. According to the nature of the common people, they are covetous and behave crankily. Thus, if the penalties used to punish them are clement and the misdeeds are not disclosed, that will be nothing but encouraging lusts and leading the



【原文】

此二者不可不察也。

夫盗贼不胜则良民危，法禁不立则奸邪繁。故事莫急于当务，治莫贵于得齐。制民急则民迫，民迫则窘，窘则民失其所葆。缓则纵，纵则淫，淫则行私，行私则离公，离公则难用。故治之所以不立者，齐不得也。齐不得，则治难行。故治民之齐，不可不察也。圣人者，明于治乱之道，习于人事之终始者也。其治人民也，期于利民而止。故其位齐

【今译】

乱并导致邪僻。尽管君主有爱民之心，实际上却是伤害人民。这两者是必须要认真考虑的。

盗贼不被镇压，良民就会受到威胁；法禁不能建立，奸邪之事就会大量出现。所以，行事最要紧的是解决当前的急务，治理国家最可贵的是实行缓急适中的措施。管理得过于苛刻，人民就会窘迫；人民窘迫，就会感到无所适从；感到无所适从，就会失去生活的保障。管理得过于宽松，人民就会放纵；人民放纵，就会滋生淫邪；滋生淫邪，人们就会行私；行私就会违背公道；违背公道就难以被使用。所以，一个国家的政治措施立不住脚，就是因为没有推行“适中”的政策，这一点是必须要认真体察的。所谓圣人，就是指懂得治乱规律，深悉人事终始的人。他们治理人民，只求最大限度地为人们谋利益。所以，他们的政策是“适中”



people to behave evilly. In this case, even though the sovereign intends to be benevolent to his people, he is damaging them in deed. These two factors should be taken into serious consideration.

If thieves and bandits are not brought to justice, innocent people will be endangered. If penalties and injunctions are not well established, there will be a lot of double-dealing and corruption. Hence, nothing is more important than settling the most urgent problem of the current time, and nothing is more valuable than taking the most suitable and moderate measures in governing a state. When the people are administered overly strictly, they will become frustrated. When they are frustrated, they will be at loose ends. And when they are at loose ends, they will not be able to support themselves any more. When the people are administered overly loosely, they will be spoiled. When they are spoiled, they will be addicted to libido. When they are addicted to libido, they will behave selfishly. If they behave selfishly, they will act against fixed rules. If they act against fixed rules, it will be very difficult to operate them. So, a state will not be in order because the most suitable and moderate measures have not been taken yet. If the most suitable and moderate measures are not taken, it will be very difficult to put the state in order. Hence, the most suitable and moderate measures for administering the people should be examined scrupulously. The so-called sages are people who know well the principles leading to order or disorder and master the ways of myriad things of the world. And the way they govern

【原文】

也，不慕古，不留今，与时变，与俗化。

夫君人之道，莫贵于胜。胜，故君道立。君道立，然后下从。下从，故教可立，而化可成也。夫民不心服体从，则不可以礼义之文教也。君人者，不可以不察也。

【今译】

的，既不迷信古代，也不拘泥于当今的做法，而是随着时势的变化和风俗的变迁调整并实行合适的政策。

统治人民的方法，没有比“胜”更重要的了。只有牢牢控制着国家，君主的权威才能确立；君主的权威确立了，然后臣民才会服从；臣民服从了，教化才能够开展并取得成效。如果人民不是在内心里完全服从，就不可能用礼与义的规则来教化他们。这个原则是统治人民的君主必须要掌握的。





their people is nothing but benefiting them as much as possible. So their policies are suitable and moderate. They do not admire the old measures, nor do they stick to the current ones uncritically. They will adjust their policies according to the ever-changing situation of both the world and the customs.

So, the most important factor of being a sovereign and administering the people is to take a firm control of the state. When the state is put under firm control, the authority of the sovereign can be consolidated. When the authority is consolidated, the subjects will submit to his authority. When the subjects submit to his authority, moral education will succeed and the people will be successfully edified. If the people are not obedient heart and soul, they cannot be edified with either the rules of propriety or the principle of righteousness. All sovereigns administering others should know that well.



治国第四十八

【原文】

凡治国之道，必先富民，民富则易治也，民贫则难治也。奚以知其然也？民富则安乡重家；安乡重家，则敬上畏罪；敬上畏罪，则易治也。民贫则危乡轻家；危乡轻家，则敢陵上犯禁；陵上犯禁，则难治也。故治国常富而乱国常贫。是以善为国者，必先富民，然后治之。

昔者七十九代之君，法制不一，号令不同，然俱王天下者，何也？必

【今译】

大凡治国，最重要的是要先使人民富裕起来。人民富裕了，就容易治理；人民贫穷，就难以治理。我怎么知道是这样的呢？人民富裕，就会安于家乡而且珍惜家园；人们安乡重家，就会恭敬君主并畏惧刑罪；人们恭敬君主并畏惧刑罪，就容易治理。人民贫穷，就不安于家乡而且轻视家园；不安于家乡并轻视家园就敢于对抗君主并违犯禁令；对抗君主并违犯禁令，就难以治理。所以，治理得好的国家往往富庶，混乱的国家往往贫穷。因此，善于治理国家的君主，一定要首先使人民富裕起来，然后再加以管理。

从前一共有七十九代君主，他们的法度、号令都不相同，然而都能统一天下，这是什么原因？一定是国家富庶而且粮食丰足的缘故。国

48. On Governing a State

Regarding governing a state, the most important thing is to enrich the common people. If the people are wealthy, they can be easily administered. If they are destitute, it will be very difficult to administer them. How could I know that? If the common people are wealthy, they will feel settled in their hometown and attach much importance to their families. If they feel settled in their hometown and attach much importance to their families, they will respect the sovereign and be afraid of being punished. If they respect the sovereign and are afraid of being punished, they will be easily administered. When the people are destitute, they will not feel settled in their hometown or attach much importance to their families. When they do not feel settled at their hometown and do not attach much importance to their families, they will be disobedient to the sovereign and therefore will breach the injunctions. If they are disobedient to the sovereign and breach the injunctions, it will be difficult to administer them. Hence, states in order are usually rich and those in disorder are normally destitute. So, a sovereign good at governing the state should enrich his people first, and then he can manage to administer them and put them in order.

There have been seventy-nine sovereigns in history and they all had established different polices and issued various orders. Nonetheless, they had all unified the world. Why?

【原文】

国富而粟多也。夫富国多粟，生于农，故先王贵之。凡为国之急者，必先禁末作文巧。末作文巧禁，则民无所游食；民无所游食，则必农。民事农则田垦，田垦则粟多，粟多则国富，国富者兵强，兵强者战胜，战胜者地广。是以先王知众民、强兵、广地、富国之必生于粟也。故禁末作，止奇巧，而利农事。今为末作奇巧者，一日作而五日食，农夫终岁之作，不足以自食也，然则民舍本事而事末作。舍本事而事末作，则田荒而国

【今译】

家富庶、粮食丰足来源于农业生产，所以古代圣明的君主都很重视农业。凡是关心治理国家的当务之急的君主，一定要先禁止商业和手工业。禁止了这些，人们就不能游荡谋生；人们无法游荡求生，就只好从事农业。人民从事农业，土地就能得到开垦；土地开垦了，粮食就会丰足；粮食丰足了，国家就会富裕；国家富裕了，兵力就会强大；兵力强大了，就可以在战争中取胜；能在战争中取胜，国土就会广阔。因此，古代圣明的君主懂得人口多、兵力强、国土广和国家富归根结底都依赖于粮食生产。因此，他们都禁止商业和手工业，而倡导并促进农业生产。现今从事商业和手工业的人们，干一天就可以挣够五天吃的粮食。而农民终年辛勤劳动，却不能维持自家的温饱。这样，人民就放弃本业（农



Because their states were rich and full of food supplies. Wealth and food supply of a state are produced by the agricultural industry. So ancient sovereigns attached much importance to agricultural industry. A sovereign who is concerned with the most important thing in governing the state should stop such details as commerce and handicraft industry. If these details, commerce and handicraft industry, are stopped, people cannot support themselves by loafing about and doing things randomly. If they cannot support themselves by loafing about and doing things randomly, they will be forced back to farming. When the common people are engaged in farming, the lands will be cultivated. When the lands are cultivated, there will be a lot of food supply. When there is a lot of food supply, the state will be enriched. When the state is enriched, the military strength will be enhanced. When the military strength is enhanced, all military actions will be won. If they can win all military actions can be won, the territory will be enlarged. So, ancient kings knew that a huge population, a formidable army, a vast territory and a wealthy nation were all dependent upon grain production. Hence, they would stop commerce and handicraft industry, but take actions to advocate and facilitate farming. However, nowadays those who are engaged in commerce and handicraft industry are capable of earning in one day enough food supply that might last for five days. On the other hand, if the farmers work hard all year round but cannot earn enough to support themselves, the people will all give up the essential, (farming) and take up the details (commerce and handicraft

【原文】

贫矣。

凡农者，月不足而岁有余者也，而上征暴急无时，则民倍贷以给上之征矣。耕耨者有进，而泽不必足，则民倍贷以取庸矣。秋籴以五，春粿以束，是又倍贷也。故以上之征而倍取于民者四。关市之租、府库之征、粟什一、厮舆之事，此四时亦当一倍贷矣。夫以一民养四主，故逃徙者刑，而上不能止者，粟少而民无积也。

常山之东，河汝之间，蚤生而晚杀，五谷之所蕃孰也。四种而五获，

【今译】

业)而从事末业(商业与手工业)。弃农而从事工商业，土地就会荒芜，国家就会贫穷。

农民的收入按月计算往往不足，按年计算还会有余。然而，君主随时都会横征暴敛，农民只好通过借“一还二”的高利贷来应付征课。耕田、锄草都有季节性的限制，而雨水却不一定充足，农民又只好通过借“一还二”的高利贷雇人浇地。商人秋天从农民手中买粮时出的价是“五”，春天农民从商人手里买粮时，他们要价却是“十”，这实际又是一项“一还二”的高利贷。所以，把上面的征敛核算起来，成倍(一取二)索取农民的地方就达到四项，因为他们要付关税、国库的征收、十分之一的田赋以及其他的各种劳役。这样，一个农民要养四个债主。所以，即使对于外逃者处以刑罚，国君也不能制止农民外流，这是粮食不足而农民又没有任何积蓄的缘故。

常山以东，在黄河和汝水之间，作物生长得早，凋落得晚，能够很好



industry). If they all give up the essential and take up the details, the fields will become deserted and the state will be impoverished.

For the farmers, they might not have enough income monthly, but will have some surplus at the end of the year. However, the sovereign will levy heavy taxes upon them at any time. Thus, they have to pay taxes collected by the state with dear money at an interest rate of one hundred percent. The fields should be ploughed and weeded at the right time. However, there might not be enough rainfall, thus, farmers need to hire people with dear money at an interest rate of one hundred percent to irrigate the fields for them. In autumn, grain is purchased from them at half price and then it will be sold back to them during the spring at full price. That is somewhat the same with another share of dear money at an interest rate of one hundred percent again. Therefore, double taxes are levied upon the farmers four times while they should also pay tariffs, a fixed amount to the exchequer, offer one tenth of their harvest to the nation and pay ransom for other forced labour as well, and these four items amount to another share of dear money at an interest rate of one hundred percent, too. Thus, one farmer should support four usurers at the same time. As a result, even though vagrants will be punished, the sovereign cannot manage to stop the people from escaping to other places, because they are lack of grain and have no savings.

East to Mountain Chang, in the area between the Yellow River and the Ru River, crops start to grow very early and

【原文】

中年亩二石，一夫为粟二百石。今也仓廩虚而民无积，农夫以粥子者，上无术以均之也。故先王使农士商工四民，交能易作，终岁之利，无道相过也。是以民作一而得均。民作一，则田垦，奸巧不生。田垦则粟多，粟多则国富，奸巧不生则民治。富而治，此王之道也。

不生粟之国亡，粟生而死者霸，粟生而不死者王。粟也者，民之所

【今译】

地生长与成熟。四季都可以播种，五谷都能够丰收。中等年成亩产两石粮食，一个劳力可以收二百石。然而现在国家粮仓空虚，百姓没有积存，农民被迫卖儿卖女，原因就是君主不能均衡人们的收入。所以古代圣明的君主让农民、士人、商人、手工业者互换各自的行业、轮番在这四个领域工作，所以在每年年终，他们的收入没有什么差距，不能超出别人。这样，人民可以均等就业，他们的收入也会均衡。人民能均等就业，田野就会得到开垦，奸伪、巧诈就不会发生。田野开垦了，粮食就会丰足；粮食丰足了，国家就会富裕。没有奸伪、巧诈，人民就能被很好地管理。国家富裕而人民治理得好，是成就王业的道路。

一个国家不生产粮食，就会灭亡；能生产粮食但当年就吃光用尽的



wither till very late of the year, so they can grow and ripen well. Crops can be inseminated at any time during all the four seasons and will grow well. The average output of one *mu* is two *dan* of grain (*dan* is an old Chinese unit of dry measure, one *dan* amounting to sixty kilograms). And thus, one farmer can produce two hundred *dan* of grain. Nowadays the granaries are empty, the common people do not have any savings and some farmers are forced to sell their children for survival because the sovereign is incapable of distributing the wealth of the nation equally among his people. However, ancient kings used to ask all the four kinds of people, farmers, intellectuals, businessmen and hand workers, to take turns to exchange their careers to work in all these four areas. Thus, there would be no gap in income between people at the end of the year and no one could surpass the others in wealth. Hence, if all people are employed uniformly, wealth will be evenly distributed among them. And if all people are employed uniformly, the fields will be well cultivated and there will be no double-dealing or trick. When the fields are well cultivated, a huge amount of grain will be produced. When a great amount of grain is produced, the state will be rich. And when there is no double-dealing or trick, the people can be successfully administered. Hence, enriching the state and putting it in order should be the right path for unifying the world.

If a nation cannot produce any grain, it will die out. If a state can produce enough grain and then use it up during the same year, it can become one of the most powerful states in



【原文】

归也；粟也者，财之所归也；粟也者，地之所归也。粟多则天下之物尽至矣。故舜一徙成邑，二徙成都，参徙成国。舜非严刑罚、重禁令而民归之矣，去者必害，从者必利也。先王者，善为民除害兴利，故天下之民归之。所谓兴利者，利农事也。所谓除害者，禁害农事也。农事胜则人粟多，人粟多则国富，国富则安乡重家，安乡重家则虽变俗易习，殴众移民

【今译】

国家仅能称霸；生产粮食但却食用不尽的国家能成就王业。粮食能吸引人民，粮食能招引财富，粮食还能拓展疆域。一个国家的粮食多了，天下所有的物产都会被吸引过来。所以，舜第一次迁徙建成一个“邑”。第二次迁徙建成一个“都”，第三次迁徙建成一个“国”。舜并没有采用严苛的刑罚和禁令，但人民都跟定了他，因为离开他，人们就会受害；而跟随他，人们就会受益。古代圣明的君主善于为人民兴利除害，所以天下人都归附他们。所谓兴利，就是采取行动以促进农业生产。所谓除害，就是禁止妨害农事。农业发展了，粮食就会丰足；粮食丰足，国家就会富庶；国家富庶，人民就会安居乐业并且珍惜自己的家园；人民安居乐业、珍惜自己的家园，即使改变他们的风俗习惯，对他们进行役使，甚



the world. If a state can produce enough grain and some of it can also be stored after the needs for consumption are met, it can unify the whole world. Grain can attract people; grain can draw wealth; and grain can also enlarge the territory. When a state is full of grain, then all in the world will be drawn there. So, people followed Shun when he moved for the first time, and a town came into being around him. After his second move (more people followed him), a very big city came into being. And after his third move (even more followed him), a state was built up. It was not that Shun had used severe penalties and strict injunctions to confine the people to stay with him. That happened because those who left him would hurt their own interests, and those who followed him would benefit from it. As for ancient kings, they were good at removing disadvantages and providing advantages for their people, so people all across the world would submit to their authority. Providing advantages for the people means to take action to facilitate farming. And removing disadvantages for the people means to stop things impeding farming. If farm work is well done, a lot of grain will be produced. When a lot of grain is produced, the state will be enriched. When the state is rich, the people will feel settled in their hometown and will attach much importance to their families. When they feel settled in their hometown and attach much importance to their families, they will not turn hostile against the sovereign; even though the prevailing habits and customs of their hometown have changed, they will be called in for some big and tough undertakings, or

【原文】

至于杀之，而民不恶也，此务粟之功也。上不利农则粟少，粟少则人贫，人贫则轻家，轻家则易去，易去则上令不能必行，上令不能必行则禁不能必止，禁不能必止则战不必胜，守不必固矣。夫令不必行，禁不必止，战不必胜，守不必固，命之曰寄生之君。此由不利农少粟之害也。

粟者，王之本事也，人主之大务。有人之涂，治国之道也。

【今译】

至有所杀戮，他们都不会对君主心存怨恨。这都是致力于粮食生产的功效。君主不采取措施促进农业生产的发展，粮食必然会少；粮食少了，人民就会贫困；人民贫困，他们就会轻视家园；轻视家园，就容易外逃；人民外逃，所有的命令就不能完全被执行；命令不能完全执行，禁律也不能完全制止；禁律不能完全制止，战争就不一定必胜，防守也不一定必固。命令不能必行，禁律不能必止，出战不能必胜，防守不能必固，这种情况下，国君就叫“寄生的君主”。这都是不促进农业生产导致缺少粮食而造成的危害。

所以粮食是成就王业的根本，粮食生产是君主的重大任务，还是吸引民众的途径和治理国家的道路。





some of them might be executed. That is the contribution accomplished by being concerned with farming. If the sovereign does not take measures to facilitate farming, the state will be short of grain. When the state is short of grain, the people will be destitute. When the people are destitute, they will not attach importance to their families. When they do not attach importance to their families, they will give up their homes easily. If they give up their homes easily, orders issued by the sovereign will not always be carried out. If orders issued by the sovereign cannot always be carried out, the injunctions might not always be followed, either. If the people cannot always follow the injunctions, they might not always win all attacks launched by the state or always be capable of defending their nation. If orders might not always be carried out, injunctions might not always be followed as expected, the people might not always win battles launched against others or always be capable of defending their own state, then the sovereign should be regarded as inquilinous. That happens because he has not taken action to facilitate farming and as a result, the state is short of grain.

Grain is the foundation for unifying the world. So it is of first importance for the sovereign to be committed to grain production. And grain is also the most efficient measure for winning over the people and putting the state in perfect order.

鄧
子
論
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内业第四十九

【原文】

凡物之精，此则为生。下生五谷，上为列星。流于天地之间，谓之鬼神；藏于胸中，谓之圣人。是故民气，杲乎如登于天，杳乎如入于渊，淖乎如在于海，卒乎如在于己。是故此气也，不可止以力，而可安以德；不可呼以声，而可迎以意。敬守勿失，是谓成德。德成而智出，万物毕得。

凡心之刑，自充自盈，自生自成。其所以失之，必以忧乐喜怒欲利。能去忧乐喜怒欲利，心乃反济。彼心之情，利安以宁，勿烦勿乱，和乃自成。折折乎如在于侧，忽忽乎如将不得，渺渺乎如穷无极。此稽不远，

【今译】

世上万物都是因为精气的凝聚而生成。精气在下就产生五谷，在上就生成各种天体，流动在天地之间就形成鬼神，藏在人的心里就成为圣人。因此，这种气如同天空般光亮，深渊般深邃，海洋般广阔，附于己身般切近。因而，不可以用强力留住它，却可以用德性来安顿它；不可以用声音呼唤它，却可以用心意去领会它。恭敬地守住确保它不会失掉，这就叫“成德”。德行有成，就会产生出智慧，然后就可以掌握万事万物的真谛。

按照心的特性，它能自然充实，自然生成。它之所以有所损伤，必然是由于忧、乐、喜、怒、嗜欲和贪心。能除掉忧、乐、喜、怒、嗜欲和贪心，心又可以回到原初的状态。根据心的本性，它最需要安定和宁静，能保持不烦不乱，心的和谐就可以自行生成。达到心的和谐的途径有时很清楚，似乎就在身边；有时又恍恍惚惚地好像寻找不到；有时又显



49. The Innermost Undertaking

Everything in the world is generated by the accumulation of vital energy. Downwardly, it produces all the five kinds of crops. And upwardly, it produces all celestial bodies. Deities and ghosts are developed from it when it flows between Heaven and Earth. And when it comes into the heart of a human being, the host will become a sage. So, vital energy is as brilliant as the sky, as deep as an abyss, as broad as an ocean, and as near as at hand. Hence, this kind of vital energy cannot be stopped by force, but can be kept with virtue. It cannot be called in by name, but can be apprehended with will. Keeping it deferentially and making sure that it will not be lost can be addressed as the realization of virtue. If virtue is realized, wisdom will be developed, and then the truth of everything in the world will be well mastered.

According to the character of the heart, it can enrich itself and develop itself. The reason why it might be damaged consists in sorrow, joy, pleasure, anger, lust and cupidity. If these six damages, sorrow, joy, pleasure, anger, lust and cupidity, can be removed, the heart will be restored to its original condition. According the nature of the heart, it should be appeased and kept serene without being troubled or disturbed by anything else, thus it will reach the state of harmony. And it seems that the way to reach that harmonious state is right at hand, however, sometimes it appears so

【原文】

日用其德。

夫道者所以充形也，而人不能固。其往不复，其来不舍。谋乎莫闻其音，卒乎乃在于心；冥冥乎不见其形，淫淫乎与我俱生。不见其形，不闻其声，而序其成，谓之道。

凡道无所，善心安爱，心静气理，道乃可止。彼道不远，民得以产；彼道不离，民因以知。是故卒乎其如可与索，眇眇乎其如穷无所。彼道之情，恶音与声，修心静意，道乃可得。道也者，口之所不能言也，目之所不能视也，耳之所不能听也，所以修心而正形也。人之所失以死、所

【今译】

得那么渺茫，似乎追寻不到尽头。这种考察距离它的实际并不遥远，因为世上万物天天都在享用着它的德惠。

道，是用来充实形体的，但人们往往不能固守它。它走开就不再回来，来了又不肯停留不走。道无声无息，没有人能听出它的声音，却又高大地显现在人的心里；它模模糊糊，没有人能看见它的形状，却又弥漫在我们中间。看不到它的形体，听不到它的声音，但它却能使万物有序地生长，这就是道。

道都没有固定的居所，碰到善心就停留在里面。如果心静、气畅，道就能停下来住在这里。道并不遥远，人的生命有了它才能产生；道并不离开人们，这样人们才能得到知识。所以，道是高大的，似乎可以寻找得到；它又是渺茫的，似乎追寻不到它固定的所在。道的本性，讨厌声音与语言，只有修养心性、保持安静，才能得道。道这个东西，口不能言传，眼睛不能察看，耳朵也听不到，它是用来修养内心和端正形貌的。人失掉了它，就会死亡；得到了它，就能生长。事业失掉了它，就将失



blurred and unreachable, but at other times it appears so vague and omnipresent. This kind of understanding of it is not far away from its reality, because everything is blessed with its virtue every day.

Tao is the right thing that maintains everything. However, no one can manage to confine it. It will leave and never come back again, and when it comes, it will not sojourn. It is so soundless that no one can hear its voice, but it is looming in the heart. It is so dim that no one can see its shape, but it is prevailing among us. Its shape is invisible, its voice is inaudible, but it makes everything develop orderly. That is Tao.

Tao has no fixed residence, and it only stays inside the benevolent heart of human beings. If the heart is tranquil and the vitality is in order, Tao will stop and stay there. Tao is not far away from us, and life of human beings can be generated if it has inherited it. If it does not leave, cognition will be developed from it. So, Tao appears so huge and it also seems that it might be found with exertion. It is also so dim as if it were omnipresent but with no fixed place. According to the nature of Tao, it hates sound and voice. Thus, if one cultivates his mind and remains serene, Tao could be reached. Tao cannot be expressed with the mouth, cannot be seen with the eye, nor can it be heard with the ear. So the only way to obtain it is to cultivate the mind and maintain the right shape of the body. Regarding human beings, they will die if they lose Tao. And they can survive if they maintain it. Regarding the undertaking, it will result in failure if Tao is

【原文】

得以生也；事之所失以败、所以成也。凡道无根、无茎、无叶、无荣，万物以生，万物以成，命之曰道。

天主正，地主平，人主安静。春夏秋冬，天之时也；山陵川谷，地之材也；喜怒取予，人之谋也。是故圣人与时变而不化，从物而不移。能正能静，然后能定。定心在中，耳目聪明，四枝坚固，可以为精舍。精也者，气之精者也。气，道乃生，生乃思，思乃知，知乃止矣。凡心之形，过知失生。

一物能化谓之神，一事能变谓之智。化不易气，变不易智，惟执一

【今译】

败；得到了它，就能成功。道这个东西，没有根，没有茎，没有叶，也没有花。但万物因为得到它才产生，由于得到它才成长，所以把它称为“道”。

天的本性是正，地的本性是平，人的本性在于安静。春、秋、冬、夏是上天的时令，山陵、川谷是大地的物材，喜、怒、取、予是人的谋虑。所以圣人顺应时节变化而自己却不受影响，适应事物变迁而自己却不改变。能保持内心的正与安静，然后才能够平和。内部有一颗平和的心，就会耳聪目明，四肢健壮，就可以为“精”提供驻留的场所。所谓的“精”，是气中精之又精的东西。气通畅就能产生精，有精就有思想，有思想就有知识，有知识就达到了极致。对于心的形体而言，求知过多就会伤及生命的本性。

能适应外物并掌握它们的变化叫“神”，能顺应千变万化的形式并掌握它们的变化叫“智”。适应外物的变化而自己的气不变，顺应形势



lost. And it will be successful if Tao is there. So, Tao has no root, stem, leaf or flower, but things are all originated from it and developed because of it. That is addressed as Tao.

The main character of Heaven should be upright. The main character of Earth should be even. And the main character of human beings should be tranquil. Spring, autumn, winter and summer are the four seasons of Heaven. Mountains, hills, rivers and valleys are the materials of Earth. Joy and anger, giving and taking, are schemes of human beings. So, sages will acclimatise to the changes of the seasons but they themselves will not be affected by them. They will suit to the external things but will not change themselves. Be upright and be tranquil, and one can reach an even temper. If the heart is even-tempered, the ears and eyes will work better and the arms and legs will become sinewy. Thus, it can provide the right residence for the spirit. Spirit is the subtlest vitality. It can be produced when the vital energy can circulate smoothly in the body. When it is produced, the subject will be capable of thinking. When it is capable of thinking, it will have cognition. And when it has cognition, it will approach the extremity. However, regarding the heart, if it has overly used to pursue cognition, it will hurt the nature of life.

Those who are capable of acclimatising to external things and mastering their changes can be consecrated as deity. Those who are capable of suiting to the ever-changing situation of things and mastering their changes can be addressed as wisdom. Acclimatise to the external things

【原文】

之君子能为此乎？执一不失，能君万物。君子使物，不为物使，得一之理。治心在于中，治言出于口，治事加于人，然则天下治矣。一言得而天下服，一言定而天下听，此之谓也。

形不正，德不来，中不静，心不治。正形摄德，天仁地义，则淫然而自至神明之极。照乎知万物，中义守不忒，不以物乱官，不以官乱心，是谓中得。

有神自在身，一往一来，莫之能思。失之必乱，得之必治。敬除其

【今译】

的变化而自己的智不变，这只有内心专一的君子才能达到这个境界吧。能做到内心专一并坚守它，就能够统帅世间万物。君子能支配万物，而不受外物支配，就是因为掌握并坚持专一的原则。体内有一颗治理好了的心，口里说的就会是治理好了的话，加于民众的就将是治理好的措施，这样，天下也会被治理好。所谓“一言得而天下服，一言定而天下听”，就是这个意思。

外形不端正的人，是因为德行没有养成；内心不静的人，是因为心没有治好。如果外形端正，内德修备，就能像上天一样仁，像大地一样义，然后就将在不知不觉中渐渐到达神明的最高境界。明彻地认识万物，内心专一不受打扰，不让外物扰乱五官，不让五官扰乱内心，这就叫“心中得道”。

有一个“神”附在人的身体，它时来时往，难以猜度。心中失去了



without causing any change to the vital energy and suit to the ever-changing situation without causing any change to the wisdom. Possibly only the gentlemen with undivided attention can reach that. Those who are capable of keeping the undivided attention and maintaining it all the time can be leaders of everything in the world. Gentlemen can make good use of the external things but will not be used by these things, because they know how to stick to the rule of maintaining undivided attention. If the sovereign can keep a well-organized heart inside the body, express well-organized opinions out of the mouth and take well-organized measures for governing the people, the whole world will be put in order. That is the so-called “mastering one word to subdue people all across the world, maintaining one word to make people all across the world obedient.”

The shape of a person is not upright, because the virtue has not been well cultivated. A person is not even-tempered inside, because the heart is not well administered. When the shape is upright and the virtue is well cultivated, one can be as benevolent as Heaven, as righteous as Earth, and then the greatest holy realm will be reached gradually without being noticed. Knowing everything of the world well, maintaining undivided attention and preventing it from being upset, not disturbing the organs with external things or disturbing the heart with wishes of the organs can be regarded as mastering Tao in the heart.

There is a holy spirit attached to the body. Sometimes it goes and sometimes it comes. No one can manage to figure it



【原文】

舍，精将自来。精想思之，宁念治之，严容畏敬，精将至定。得之而勿舍，耳目不淫，心无他图。正心在中，万物得度。道满天下，普在民所，民不能知也。一言之解，上察于天，下极于地，蟠满九州。何谓解之？在于心安。我心治，官乃治；我心安，官乃安。治之者心也，安之者心也。

心以藏心，心之中又有心焉。彼心之心，意以先言。意然后形，形然后言，言然后使，使然后治。不治必乱，乱乃死。

精存自生，其外安荣。内藏以为泉原，浩然和平，以为气渊。渊之

【今译】

神，就会心神纷乱；得到了神，就能安定。恭敬地把内心的嗜欲、杂念清除干净，“精”自然就会到来。专注地思索它，静心梳理它，抱着严肃、畏敬的态度，“精”就会达到最为安定的境界。得到“精”并固守它，使耳目等器官不被嗜欲迷惑，屏除心中所有的私心杂念。保持一颗平正的心，万物都会得到正确的对待。道布满天下，并且普遍存在于人们之中，但普通人却意识不到。只要了解了这一个字，就能够上通于天，下晓于地，而且通晓九州。怎样才能掌握它？关键是在于内心平定。如果我的心被治理好了，五官就能治理好了；如果我的心安静，五官就能安静。人治在于心治，安静在于心静。

心中包藏着心，心里面又有颗心。那个心里面的心，先产生意识，意识产生在语言之前。有了意识，然后能形成意识形体；有了意识形体，然后可以用语言表达出来；当意识形体用语言表达出来以后，就成为政令；如果政令合适，国家就能治理好。如果不能治理好，就会出现混乱，混乱就会导致灭亡。

精存在于心中，生命就会继续，人就会体态安闲且颜色光润。藏在



out. When it is lost, the heart will become flustered. And when it comes, the heart will become composed. When all lusts and wishes are removed from the heart, the vital energy will come. Concentrate on it and ponder it, appease the heart to organize it, behave seriously and deferentially, and then the vital energy will be perfectly stabilized. Maintain it and make sure that it will not be lost, do not addict to lusts enjoyed by the ear and eye and do not think about anything else in the heart. Keep an upright heart, thus everything can be handled correctly. Tao is omnipresent all across the world and prevails among human beings. However, the common people do not realize that. Mastering this single word, one can know Heaven, Earth and all of the nine sub-continent. How could it be mastered then? It depends on the tranquility of the heart. When my heart is in order, all my organs will be in order. When my heart is tranquil, all my organs will be tranquil. Good order can be reached if only the heart is in order. Tranquility can be reached if only the heart is tranquil.

The heart is used to contain the vital energy, so there is another heart inside the heart, too. The vital energy of the heart can develop into consciousness, and consciousness comes into being first before it can be expressed with words. Ideology develops from consciousness. And then the ideology can be expressed with words. When the ideology is expressed with words, it becomes edict. When the right edict is issued, the state can be put in order. There will be chaos if it cannot be put in order, and chaos will lead to perdition.

If the vital energy exists in the heart, life will continue



【原文】

不涸，四体乃固。泉之不竭，九窍遂通。乃能穷天地，被四海。中无惑意，外无邪菑。心全于中，形全于外，不逢天菑，不遇人害，谓之圣人。

人能正静，皮肤裕宽，耳目聪明，筋信而骨强。乃能戴大圜而履大方，鉴于大清，视于大明。敬慎无忒，日新其德，遍知天下，穷于四极。敬发其充，是谓内得。然而不反，此生之忒。

凡道，必周必密，必宽必舒，必坚必固。守善勿舍，逐淫泽薄，既知

【今译】

内部，就是一个不竭的源泉，它浩大和平，形成气的渊源。渊源不枯竭，四肢才能强健；源泉不淤塞，九窍才能畅通。这样就能认识天地，明察四海之内的事物。心中没有迷惑，体外就没有邪恶的行径。内部保持一颗健全的心，外部的形体就会健全，而且不逢天灾，不遇人害，这样的人就叫圣人。

人如果能达到正、静的境界，在形体上就表现为皮肤丰满、耳聪目明、筋骨舒展而强健。而且，他能够顶天，能够立地、眼睛如同晴天般明察，洞察力如同日月。他将严肃谨慎且没有差错，德行将与日俱新，遍知天下事物，甚至四方极远的地域。恭敬地发展内部的精气，内心就会有所得。然而，有些人不能回到这样的境界，那是因为他们生活上的失误造成的。

道，一定是周到而慎密、宽舒而开阔、坚实而稳固的。固守善的原则而不放弃，驱逐淫邪的嗜欲，充分领会它最精妙的方面，就可以返回



and the person will look composed and brilliant. The vital energy kept inside the body is the springhead of life. It is so broad and peaceful and can build up an abyss of vital energy. If the abyss is not dried up, the arms and the legs will be stout. If the springhead is not dried up, all the nine apertures will be open. Thus, one is capable of knowing Heaven, Earth and all things living in areas surrounded by the four oceans as well. When there is no puzzlement inside the heart, there will be no devilish conducts. If the heart can be maintained well inside the body and the figure can be maintained well outside, there will be no catastrophe from Heaven or damages caused by human beings, and a person of that kind can be addressed as a sage.

When one is upright and tranquil, his skin will be fine and smooth, his eyesight and audition will be sharp and his muscles and bones will be stout. Moreover, he will be capable of shouldering Heaven and stand firmly on Earth, can be perspicacious as the blue sky and as discerning as the sun and the moon. He will be extremely cautious and therefore will commit nothing wrong, so that he can improve his virtue day by day, can know everything under the sky, even things located at the remotest poles of Earth. Nurturing the vital energy deferentially, and one can really obtain something inside. However, some people do not know how to reach that, because there are some mistakes in their ways of living.

Tao is destined to be thorough, meticulous, smooth, commodious, firm and stable. Stick to the principle of benevolence and never give it up, remove all lusts and

【原文】

其极，反于道德。全心在中，不可蔽匿，和于形容，见于肤色。善气迎人，亲于弟兄；恶气迎人，害于戎兵。不言之声，疾于雷鼓；心气之形，明于日月，察于父母。赏不足以劝善，刑不足以惩过，气意得而天下服，心意定而天下听。

转气如神，万物备存。能转乎？能一乎？能无卜筮而知吉凶乎？能止乎？能已乎？能勿求诸人而之己乎？思之，思之，又重思之。思之

【今译】

到道的境界。一颗健全的心在内部，外表是不能隐蔽的，自然会表现在形体容貌上，也显露在肌肤颜色上。善气迎人，别人就会与你相亲如同兄弟；恶气迎人，就会如同刀兵般伤害感情。这种不用语言表达的声音，比打雷、击鼓还响亮。能有一颗健全的心的形体，比太阳和月亮还要光明，这样的人体察事物比父母对亲生子女的了解还要透彻。赏赐不一定能够劝善，刑罚不一定能够惩恶。如果气的意向对头，天下人就会归附；如果心的意向坚定，天下人都会听从。

能够专一凝神，就会像神明一样把握万物。你能专心吗？能一心一意吗？能不用占卜预知凶吉吗？能该止就止吗？能该停就停吗？能不求别人而靠自己解决问题吗？思考吧！思考吧！再继续思考下去



flippancy, master the subtlest aspect of it, and then one can return to the realm of Tao. A well-cultivated heart cannot be kept secretly inside the body and therefore it will be reflected on the countenance and then can be told by the complexion. When you encounter others with benevolent emotion, they will treat you like brothers. When you encounter others with resentment, it will damage the relationship like weapons do. Words without being expressed can be as sonorous as thunder and drum. The outlook reflected with a well-cultivated heart can be as bright as the sun and the moon, and a person with a well-cultivated heart can master the actual state of things better than parents who know their own children. So, awards are not enough to encourage people or lead them to behave benevolently, and penalties are not enough to punish or correct guilty persons. If you are capable of knowing and maintaining Tao, people all across the world will submit to your authority; if you are very decisive in the heart, people of the whole world will be obedient to you.

If you can maintain undivided attention and focus on vital energy, you will know everything well like a deity. Can you maintain undivided attention? Can you focus on vital energy? Can you tell whether some signs are auspicious or ominous without any help of divination? Can you stop at places where you should stop? Can you halt at places where you should halt? Can you manage to know everything and settle all problems without asking for instruction from anyone else? So, ponder it, ponder it, and then ponder it all over again. If you still cannot manage to get it even though you have

【原文】

而不通，鬼神将通之。非鬼神之力也，精气之极也。

四体既正，血气既静，一意抟心，耳目不淫，虽远若近。思索生知，慢易生忧，暴傲生怨，忧郁生疾，疾困乃死。思之而不舍，内困外薄，不蚤为图，生将巽舍。食莫若无饱，思莫若勿致，节适之齐，彼将自至。

凡人之生也，天出其精，地出其形，合此以为人。和乃生，不和不生。察和之道，其精不见，其征不丑。平正擅匈，论治在心，此以长寿。忿怒之失度，乃为之图。节其五欲，去其二凶，不喜不怒，平正擅匈。凡

【今译】

吧！如果还是思考不通，鬼神将帮你想通。其实这不是鬼神的力量，而是精气结合的最高境界。

如果四体都能端正，血气都能平静，心意专一，耳目不受外物的迷惑，这样就可以了解处于遥远地方的事物，似乎它们就在近旁一样。思索导致智慧，疏忽怠惰导致忧患，暴虐骄傲导致怨恨，忧郁导致疾病，疾病恶化就会导致死亡。思虑过度而不停息，心理上和生理上都会极为倦怠，如果不及早想办法对付，生命就离开它的居所——躯体，吃东西不要太饱，心思不要用得太多，把饮食、思虑调节得当，自然就会有生机。

人的生命，是上天赋予他精气，大地赋予他形体，两者相结合而成为人。两者调和，就有生命；不调和，就没有生命。考察“和”的规律，它的真实情况不能看得见，它表现的征象也不能加以类比。但如果内心保持平和中正，就可以长寿。愤怒会伤害生命，应该设法消除。节制五种情欲（耳、目、口、鼻、心），铲除两个凶手（喜、怒），做到不喜不怒，内心



thought so deeply about it, deities and ghosts will bring it to you secretly. But that cannot be attributed to the help of deities and ghosts, it occurs because of the perfect combination of undivided attention and vital energy.

If the arms and the legs are in perfect condition, the blood and the breath are smooth, the attention of the mind is undivided and the lusts enjoyed by both the ear and the eye are removed, you will know things located in remote areas as if they were at hand. Pondering leads to wisdom. Negligence leads to trouble. Arrogance leads to hostility. Sadness leads to ailment. When one kind of ailment is deteriorated to the worst extent, one will die of it. If you ponder it overly and clingingly, you will be exhausted both psychologically and physiologically. And if you do not deal with it early enough, life will leave its residence(your body). You'd better not eat too much or ponder excessively but rather keep your diet and thoughts moderate, thus the vitality will come naturally.

As for the life of human beings, it has got the vital energy from Heaven and got the figure from Earth. So, life is a product of the cooperation of both Heaven and Earth. If only they cooperate with each other, life can be generated. Otherwise, if they do not cooperate, life cannot be generated at all. Regarding this cooperation, the essentials of it cannot be witnessed, nor can the symptom of it be analogized. Maintaining an even temper and an upright tranquil heart, you can enjoy longevity. Anger is harmful to life, so serious attention must be paid to removing it. Constrain the five lusts, remove the two murderers and get rid of joy and anger

【原文】

人之生也，必以平正。所以失之，必以喜怒忧患。是故止怒莫若诗，去忧莫若乐，节乐莫若礼，守礼莫若敬，守敬莫若静。内静外敬，能反其性，性将大定。

凡食之道：大充，伤而形不臧；大摄，骨枯而血涸。充摄之间，此谓和我。精之所舍，而知之所生。饥饱之失度，乃为之图。饱则疾动，饥则广思，老则长虑。饱不疾动，气不通于四末；饥不广思，饱而不废；老

【今译】

就可以保持平和中正。人的生命，一定要依靠平和中正。生命有什么闪失，一定是由喜、怒、忧、患引起的。所以说，制止愤怒最好是诗歌，消除忧闷最好是音乐，控制享乐最好是守礼，遵守礼仪最好是保持恭敬，保持恭敬最好是虚静。如果内心虚静，外表恭敬，就能返回人的本性，精气也会得到安定。

关于饮食的规律，吃得太多，就会伤胃，而且身体不好；吃得太少，骨头就会干枯，而且血液也会凝滞。吃得适中，身体才会感到舒适，精气才会有所寄托，智慧才能够生长。如果饥饱失度，那就要设法解决。吃得太饱了，就要赶快活动；太饿的时候，就要放松身心；老年人要珍惜用脑。吃饱了不赶快活动，血气就供应不到四肢末端；饥饿的时候不放松身心，饱食以后也不能恢复精气；老人不珍惜用脑，衰老的躯体就会



to maintain an even temper and tranquility. Life of human beings must depend on an even temper and a peaceful heart. When there are some damages imposed upon life, they must be caused by joy, anger, sorrow or worry. Hence, it is said that nothing could be better than poems in appeasing anger; nothing could be better than music in removing sorrow; nothing could be better than reverence in acting in accordance with the rules of propriety; and nothing could be better than tranquility in maintaining reverence. If you behave reverently outside and keep even-tempered inside, you will return to the nature of life and the vital energy can be well safeguarded.

Regarding the way of eating, if too much is eaten, the stomach will be damaged. Thus, it will not be possible to keep a good shape. If too little is eaten, the bones will dry up and the blood will become stagnant. Between these two extremities, eating too much or eating too little, take a suitable amount of food, and the body can be comforted. And then the vital energy can be provided with a residence and the intelligence can have a foothold to develop itself. Problems like hunger or satiety should be taken seriously. When one has eaten too much, he should exercise immediately. When one is hungry, he should relax. When one is old, he should use his cerebra moderately. If one has eaten too much but does not exercise immediately, blood and oxygen cannot circulate to the ends of the arms and legs. If one does not relax when he is hungry, the vitality will not recover even though he will take enough food. If an old person does not use his cerebra moderately, his life will soon come to an end.

【原文】

不长虑，困乃速竭。大心而敢，宽气而广，其形安而不移，能守一而弃万苛，见利不诱，见害不惧，宽舍而仁，独乐其身。是谓云气，意行似天。

凡人之生也，必以其欢。忧则失纪，怒则失端。忧悲喜怒，道乃无处。爱欲静之，遇乱正之。勿引勿推，福将自归。彼道自来，可藉与谋。静则得之，躁则失之。灵气在心，一来一逝，其细无内，其大无外。所以失之，以躁为害。心能执静，道将自定。得道之人，理丞而毛泄，匈中无败。节欲之道，万物不害。

【今译】

加快死亡。保持心胸宽广而敞亮，心气平和而开阔，形体就会安定，心意就能专一，而且可以摆脱各种骚扰。这样，利益不能引诱他，祸害不能威慑他，所以就会心情宽舒而仁慈，并能自得其乐，这就叫“云气”，意念的运行也好像升腾在天空一样自由自在。

人的生命，一定要依靠欢畅。忧愁与恼怒都会使生命失去正常的秩序。心里有忧、悲、喜、怒，“道”就没有容身之地。要控制嗜欲、杂念，排除任何祸乱的烦扰。这样，即使不用人为地追求，幸福也将自然降临。道自然到来的时候，人可以借助它进行谋虑。保持虚静，就能得道；心性急躁，就会失去道。灵气在人的心中，往来倏忽，它很小，小得可以说其小无内；它又很大，大得可以说其大无外。人之所以失掉它，是由于急躁。要是能够保持内心平静，道自然会安顿下来。得道的人，邪气能从肌理毛孔中蒸发排泄出来，胸中没有郁积败坏的东西。懂得如何节欲，就可以不受任何事物的危害。



Be broad-minded and remain even-tempered, and the body will be comforted, the virtue will be maintained, the attention will remain undivided, and all problems will be removed. Accordingly, he will not be lured with profits or be terrified with disadvantages, so that he can be tolerant, benevolent and enjoy his own life. That is regarded as manipulating the circulation of the vital energy. Under such circumstances, the will can move freely as if it were travelling in the sky.

Life of human beings is dependent on the pleasure of life. Sorrow can make the track of life abnormal, and anger can disarrange the order of life. If the heart is full with such emotions like melancholy, sorrow, joy or anger, Tao will not stay there. Quiet down the lusts, rectify the imbroglios and do not let yourself be disturbed by trouble, and good fortune will come naturally even though it is not sought with exertion. When Tao arrives, you can plan things with its help. If you are tranquil, you can keep it. If you are impetuous, you will lose it. This intelligential vitality will remain inside your heart, however, it comes and goes swiftly. It is extremely small so nothing can be contained inside it; it is also extremely huge, so everything can be contained inside it, and therefore nothing else can exist outside of it. The reason that it can be lost lies in impetuosity. If the heart is capable of maintaining tranquillity, Tao will settle down there. For those who have got it, the evil energy can evaporate through the textures of the skin so that there will be no dirt or obstacle in the heart. For people who know how to constrain wishes, nothing of the world can cause any damage to them.

封禅第五十

【原文】

桓公既霸，会诸侯于葵丘，而欲封禅。管仲曰：“古者封泰山、禅梁父者，七十二家，而夷吾所记者，十有二焉。昔无怀氏封泰山、禅云云，虑羲封泰山、禅云云；神农封泰山、禅云云；炎帝封泰山、禅云云；黄帝封

【今译】

桓公成就霸业以后，在葵丘举行诸侯会盟，还想举行祭祀天地的封禅大典。管仲说：“古代封泰山祭天、禅梁父山祭地的君主共有七十二位，而我所能记得的只不过十二位。那就是：无怀氏封泰山祭天，禅云云山祭地；伏羲封泰山祭天，禅云云山祭地；神农氏封泰山祭天，禅云云山祭地；炎帝封泰山祭天，禅云云山祭地；黄帝封泰山祭天，禅亭亭山祭



50. The Grandest Ceremonies Held in Worship of Heaven and Earth

After Duke Huan had established one of the most powerful states, he arranged a meeting at Kiu Qiu in which all sovereigns of all states participated and wished to hold a grand ceremony to worship Heaven and Earth. Guan Zhong said, "Throughout history there have been seventy-two sovereigns altogether who built an altar on top of Mount Tai to hold a ceremony to worship Heaven and levelled a piece of ground on Mount Liang Fu to hold a ceremony to worship the Earth. However, I know of only twelve among them. During the ancient time Wuhuai Shi built an altar on top of Mount Tai to hold a ceremony to worship Heaven and level a piece of ground on Mount Yun Yun to hold a ceremony to worship the Earth. Fu Xi built an altar on top of Mount Tai to hold a ceremony to worship Heaven and level a piece of ground on Mount Yun Yun to hold a ceremony to worship the Earth. Shen Nong built an altar on top of Mount Tai to hold a ceremony to worship Heaven and level a piece of ground on Mount Yun Yun to hold a ceremony to worship the Earth. Di Yan built up an altar on top of Mount Tai to hold a ceremony to worship Heaven and level a piece of ground on Mount Yun Yun to hold a ceremony to worship the Earth. The Yellow King built an altar on top of Mount Tai to hold a ceremony to worship Heaven and level a piece of ground on Mount Yun Yun to hold a ceremony to worship the Earth. Zhuan Xu built

【原文】

泰山、禅亭亭；颛顼封泰山、禅云云；帝喾封泰山、禅云云；尧封泰山、禅云云；舜封泰山、禅云云；禹封泰山、禅会稽；汤封泰山、禅云云；周成王封泰山、禅社首，皆受命然后得封禅。”桓公曰：“寡人北伐山戎，过孤竹；西伐大夏，涉流沙，束马悬车，上卑耳之山；南伐至召陵，登熊耳山以望

【今译】

地；颛顼封泰山祭天，禅云云山祭地；帝喾封泰山祭天，禅云云山祭地；尧封泰山祭天，禅云云山祭地；舜封泰山祭天，禅云云山祭地；禹封泰山祭天，禅会稽山祭地；汤封泰山祭天，禅云云山祭地；周成王封泰山祭天，禅社首山祭地。他们都是功成名就然后才举行封禅大典的。”桓公说：“我向北攻打山戎，远涉孤竹国；向西攻打大夏，涉过流沙河，攀住战马的缰绳、把战车束缚在马背上翻越卑耳山；向南一直攻打到了召陵，登上熊耳山眺望长江与汉水。安排了三次由各国诸侯参加的兵车之



an altar on top of Mount Tai to hold a ceremony to worship Heaven and level a piece of ground on Mount Yun Yun to hold a ceremony to worship the Earth. Di Ku built an altar on top of Mount Tai to hold a ceremony to worship Heaven and level a piece of ground on Mount Yun Yun to hold a ceremony to worship the Earth. Yao built an altar on top of Mount Tai to hold a ceremony to worship Heaven and level a piece of ground on Mount Yun Yun to hold a ceremony to worship the Earth. Shun built an altar on top of Mount Tai to hold a ceremony to worship Heaven and level a piece of ground on Mount Yun Yun to hold a ceremony to worship the Earth. Yu built an altar on top of Mount Tai to hold a ceremony to worship Heaven and level a piece of ground on Mount Kuai Ji to hold a ceremony to worship the Earth. Tang built an altar on top of Mount Tai to hold a ceremony to worship Heaven and level a piece of ground on Mount Yun Yun to hold a ceremony to worship the Earth. King Cheng of the Zhou Dynasty built an altar on top of Mount Tai to hold a ceremony to worship Heaven and level a piece of ground on Mount She Shou to hold a ceremony to worship the Earth. They had all taken order from Heaven and then held these grand ceremonies in worship of Heaven and Earth." Duke Huan said, "I have attacked Shan Rong in the north via Gu Zhu, attacked Da Xia, crossed the Liu Sha River, led the army horses and carried the chariots in tramping over Mount Bei Er in the west, occupied Zhao Ling and climbed to the top of Mountain Xiong Er to view the Yangzi River and the Han River to the south. Moreover, I have arranged three meetings

【原文】

江汉。兵车之会三，而乘车之会六，九合诸侯，一匡天下，诸侯莫违我。昔三代受命，亦何以异乎？”于是管仲睹桓公不可穷以辞，因设之以事，曰：“古之封禅，鄗上之黍，北里之禾，所以为盛；江淮之间，一茅三脊，所以为藉也。东海致比目之鱼，四海致比翼之鸟，然后物有不召而自至者，十有五焉。今凤凰麒麟不来，嘉谷不生，而蓬蒿藜莠茂，鸱枭数至，而欲封禅，毋乃不可乎？”于是桓公乃止。

【今译】

会，六次乘车之会，做到九次会盟诸侯，匡正天下，各国诸侯没有敢违抗我的。夏、商、周三代禀承天命一统天下，与我的所作所为有什么不同呢？”管仲意识到不能用道理说服桓公，只好列举古代的事例，他说：“古时候的君主举行的封禅大典，祭器里盛的是鄗山上产的黍和北里产的禾；铺在地上的垫席是江淮之间特产的三脊茅草做的。（用作贡品的还有）东海的比目鱼，西海的比翼鸟，此外还有十五种不召而自行到来的东西。我们现在的情况是，凤凰、麒麟不来，象征祥瑞的嘉谷不生，然而，田间蓬蒿藜莠等杂草却异常繁茂，鸱枭之类的凶禽恶鸟还不断出现，然而您还想举行封禅大典，恐怕不应该这么做吧？”于是，桓公便放弃了举行封禅大典的想法。



attended by sovereigns of all states; during these meetings parades of chariots were held and there were six other meetings during which parades of carriages were held. So I have arranged nine meetings attended by sovereigns of the world altogether. Moreover, I have unified the world and reduced it to good order. And no single sovereign of the other states dares to act against my will. During the ancient time, the Three King Ancestors had taken order from Heaven to unify the world. Do you think there is any difference between their achievements and those of mine?" And then Guan Zhong realized that Duke Huan could not be persuaded only with words. So he gave a detailed example to convince him and said, "Regarding this kind of grand ceremonies held during the ancient time, millet produced in Hao Shang and grain produced in Bei *li* were offered as staple food. Mats used for the rites were made of the three-ridged thatch grass produced in the area between the Yangzi River and the Huai River. Flounder from the East Sea and inseparable king birds from the area of the West Sea were offered as ambrosia. Moreover, there used to be fifteen offerings coming on their own. Now that the phoenix and the Qi Lin have not come, the oracle-crop has not appeared. Indeed the fields are full of weeds, crows have appeared several times, and yet under such circumstances you still intend to hold the grand ceremony in worship of Heaven and Earth. Are you not afraid to do so?" Duke Huan then gave it up.

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小问第五十一

【原文】

桓公问管子曰：“治而不乱，明而不蔽，若何？”管子对曰：“明分任职，则治而不乱，明而不蔽矣。”公曰：“请问富国奈何？”管子对曰：“力地而动于时，则国必富矣。”公又问曰：“吾欲行广仁大义，以利天下，奚为而可？”管子对曰：“诛暴禁非，存亡继绝，而赦无罪，则仁广而义大矣。”公曰：“吾闻之也，夫诛暴禁非、而赦无罪者，必有战胜之器，攻取之数，而后能诛暴禁非而赦无罪。”公曰：“请问战胜之器？”管子对曰：“选天下

【今译】

桓公问管仲说：“如何能够做到国家大治而不混乱，明察是非而不受蒙蔽呢？”管仲回答说：“明确每一个职位的职责，就可以做到国家大治而不混乱、明察是非而不受蒙蔽了。”桓公说：“请问怎样才能使国家富裕起来？”管仲回答说：“致力于农业生产，把握时机及时采取行动，就一定能使国家富裕起来。”桓公又问：“我想推行大仁大义的政策来为天下人谋利益，您认为我该怎样做才行？”管仲回答说：“惩罚残暴的人，禁止邪恶的行径，重建覆亡的国家，延续绝后的宗族，并赦免无辜的罪人，那就可以称得上是大仁大义了。”桓公说：“谈到惩罚残暴、禁止邪恶、赦免无罪的人，我听说一定要有战胜敌人的武器，攻取敌人的策略，而后才能做到惩罚残暴、禁止邪恶并赦免无罪。请给我讲讲胜敌的武器问题。”管仲回答说：“选拔任用天下豪杰，收集天下的质地最好的材料，聘



51. A Few Insignificant Questions

Duke Huan asked Guanzi, "How can I put the state in order so that it will not be disarranged, and how can I be perspicacious enough so that I will not be beclouded by others?" Guanzi replied, "Clarify the duty of every position, so that you can put the state in order and it will not be disarranged, and you will be perspicuous and not be beclouded by anyone else." The duke asked, "Will you please tell me how to enrich the state?" Guanzi replied, "Focus on farming and take right actions at the right time. And then the state will definitely be enriched." The duke asked further, "I am going to taking extremely benevolent and righteous policies to benefit people of the world. What do you think I should do then?" Guanzi replied, "Execute the warlike, stop misconduct, re-establish the ruined states, uphold the uprooted clans and absolve the innocent, and then your benevolence will be great and your righteousness will prevail." The duke said, "Regarding executing the warlike, stopping misconduct and absolving the innocent, I heard that we must have weapons formidable enough to win all battles and also use the right tactics, and then the warlike can be executed, misconduct stopped and innocent people absolved. Will you please tell me something about weapons powerful enough to win all battles?" Guanzi replied, "Select and use outstanding people from throughout the world, collect the best materials and win over the dexterous craftsmen of the

【原文】

之豪杰，致天下之精材，来天下之良工，则有战胜之器矣。”公曰：“攻取之数何如？”管子对曰：“毁其备，散其积，夺之食，则无固城矣。”公曰：“然则取之若何？”管子对曰：“假而礼之，厚而勿欺，则天下之士至矣。”公曰：“致天下之精材若何？”管子对曰：“五而六之，九而十之，不可为数。”公曰：“来工若何？”管子对曰：“三倍，不远千里。”桓公曰：“吾已知战胜之器、攻取之数矣，请问行军袭邑，举错而知先后，不失地利若何？”管子对曰：“用货察图。”公曰：“野战必胜若何？”管子对曰：“以奇。”公曰：“吾欲遍知天下，若何？”管子对曰：“小以吾不识，则天下不足识也。”

【今译】

请天下的良工巧匠，就有胜敌的武器了。”桓公说：“攻取敌人的策略如何？”管仲回答说：“摧毁他们的防御工事，消散他们的积蓄，夺取他们的粮食，就没有什么固若金汤的城池可守了。”桓公说：“那如何选拔任用天下的豪杰之士呢？”管仲回答说：“尊重并礼待他们，给予优厚的待遇而不欺骗他们，天下的豪杰之士就会被吸引过来。”桓公说：“如何收集天下质地最好的材料呢？”管仲回答说：“别处卖价是五的，我们出价为六；别处卖价是九的，我们出价为十。那样，质量上乘的材料就会被大量地吸引过来。”桓公说：“如何聘用良工巧匠？”管仲回答说：“出三倍的工钱，他们就会不远千里而来。”桓公说：“我已经知道关于胜敌的武器和攻取敌人的策略了。请问在出兵袭击敌人城邑方面，如何做到能够合理恰当地安排军事行动的先后顺序，并很好地运用有利的地理条件呢？”管仲回答说：“要花钱收买耳目，让他们侦察摸清敌国的地理形势。”桓公说：“怎样才能保证夺取野战的胜利？”管仲回答说：“运用奇兵。”桓公说：“我想普遍掌握天下的情报，该怎么办？”管仲回答说：“如



world, and then you will have weapons powerful enough to win all battles." The duke asked, "How can I use the right tactics?" Guanzi replied, "Destroy their fortifications, disperse their savings and seize their food supply. Thus no city is capable of defending itself." The duke asked, "I see. How could I select and use outstanding people then?" Guanzi replied, "Attach importance to them and treat them with respect, be generous to them and do not play tricks with them; thus intellectuals of the world will be drawn to you." The duke asked, "How could I collect the best materials of the world then?" Guanzi replied, "Offer six (units of money) if they are sold at five in other states. Offer ten if they are sold at nine in other states, and then uncountable materials of the best quality will be attracted to you." The duke asked, "How could I win over the craftsmen then?" Guanzi replied, "Increase their salaries three times, and then they will go to the trouble of travelling long distances to come here." Duke Huan said, "Now that I have learnt of both the formidable weapons powerful enough to win all battles and the right tactics for attacking and occupying enemy states, in regard to dispatching troops and attacking the enemy towns, how should I arrange the order of all military actions to make good use of favourable geographical conditions?" Guanzi replied, "Hire messengers with high payments and ask them to investigate the geographical conditions of the enemy states." The duke asked, "How can I win field operations then?" Guanzi said, "Take the enemy by surprise." The duke asked, "I want to know the situation all across the world. How do

【原文】

公曰：“守、战、远见，有患。夫民不必死，则不可与出乎守战之难；不必信，则不可恃而外知。夫恃不死之民儿求以守战，恃不信之人而求以外知，此兵之三暗也。使民必死必信若何？”管子对曰：“明三本。”公曰：“何谓三本？”管子对曰：“三本者，一曰固，二曰尊，三曰质。”公曰：“何谓也？”管子对曰：“故国父母坟墓之所在，固也；田宅爵禄，尊也；妻子，质也。三者备然后大其威，厉其意，则民必死而不我欺也。”

桓公问治民于管子。管子对曰：“凡牧民者，必知其疾，而忧之以

【今译】

果忽略了细小的方面，就不能全面了解天下的情况。”桓公说：“我们在防守、攻占和侦察三方面都有令人担忧的地方。人民如果没有必死的决心，就不能用他们成功地进行守战；人民如果不坚守信用，就不能依靠他们从事对外侦察。依靠不肯死难的人民来发动攻击或者守卫，或依靠不守信的人民从事对外侦察，这是军事上的三种愚昧的举措。那么，如何使人民有必死的精神并且坚决守信呢？”管仲回答说：“要掌握三个根本条件。”桓公说：“什么是三个根本条件？”管仲回答说：“所谓三个根本，第一是固，第二是尊，第三是质。”桓公说：“这怎么讲？”管仲回答说：“故国、父母和祖坟的所在，是固；田地、房产和爵禄，是尊；妻子、儿女，是质。有了这三个方面，然后再提高他们的声威，激励他们的意志，人民就能有必死精神而不会欺骗您了。”

桓公问管仲如何治理百姓，管仲回答说：“举凡治理人民，必须要知



you think I could do that?" Guanzi replied, "If you overlook detailed information, you will never know the situation of the whole world." The duke said, "Regarding defending, launching attacks and reconnaissance, there are problems in all these three areas. If the people cannot make up their minds to devote their lives to the state and fight to the death, they cannot be used for attacking others or defending ourselves when we are in need. If they are not honest enough, they cannot be counted on to reconnoitre the conditions of enemy states. And tactically, depending on people who will not fight to the death for the sake of the state in launching attacks against other states or defending our own territory, and counting on dishonest people to collect information on the enemy are regarded as three fatuous strategies. How could I make the people both fight to death for me and be extremely honest to me?" Guanzi replied, "You should know the three essentials." The duke asked, "What are the three essentials?" Guanzi replied, "Regarding the three essentials: the first is stabilization, the second is honour, and the third is keeping hostages." The duke asked, "What do you mean?" Guanzi replied, "Stabilization refers to one's motherland, parents and the tombs of ancestors. Honour refers to private fields, residences, rank and salary. And hostages are wives and children. If only all these three essentials are possessed, you can enhance your prestige and encourage the morale of the people. Accordingly, they will devote their lives to you and will never cheat you at all."

Duke Huan asked Guanzi how to govern the common

【原文】

德，勿惧以罪，勿止以力。慎此四者，足以治民也。”桓公曰：“寡人睹其善也，何为其寡也？”管仲对曰：“夫寡非有国者之患也。昔者天子中立，地方千里，四言者该焉，何为其寡也？夫牧民不知其疾则民疾，不忧以德则民多怨，惧之以罪则民多诈，止之以力则往者不反，来者鸷距。故圣王之牧民也，不在其多也。”桓公曰：“善，勿已，如是又何以行之？”管仲对曰：“质信极仁，严以有礼。慎此四者，所以行之也。”桓公曰：“请闻其说。”管仲对曰：“信也者，民信之；仁也者，民怀之；严也者，民畏之；礼

【今译】

道人民的疾苦，要厚施德惠，不要用刑罚恐吓人民，不用强力禁止他们外流。能注意到这四点，人民就可以治理好。”桓公说：“我知道这四条都是很好的措施。但是为什么我的人民这么少呢？”管仲回答说：“国君不应该担心他们所管辖的人民数量少。从前，天子处在中央，管辖方圆千里的地方。他们都实施了上述四条措施。您为什么担心自己的人民少呢？治理人民，如果不了解人民的疾苦，他们就会憎恨你；不能实行德政厚待人民，他们就会怨恨你；用刑罚恐吓人民，他们就会多行欺诈；强行禁止他们迁移到别处，那么已经离开的就不肯再回来，打算前来的人也会放弃了。所以，圣明的君主治理人民，不会尽可能争取更多的人口。”桓公说：“好。既然如此，我该怎么办呢？”管仲回答说：“要诚信、仁慈、严肃而且有礼，认真注意这四条，就可以了。”桓公说：“请详细解释给我听听好吗？”管仲回答说：“（君主）诚信，人民就会守信；行仁政，人



people. Guanzi replied, "As a sovereign administering the people, you should know their problems, take care of them with benevolent policies, do not threaten them with penalties or stop them emigrating to other places by force. If you take these four pieces of advice into serious consideration, it is enough for you to govern the people successfully." Duke Huan said, "I know that these are very valuable measures. But why do I not have many people in my state?" Guan Zhong replied, "Sovereigns should not worry about how many people they govern. Previously, the Sons of Heaven would stay right in the middle of China and their territories covered one thousand square *li*. And they all took these four measures. Why are you worrying about not having enough people? Regarding governing the common people, if you do not understand their problems, they will hate you. If they are not taken care of with benevolent policies, they will be hostile towards you. If they are threatened with penalties, they will often use tricks. And if you stop them moving to other places by force, those who have left will never come back again and those who are thinking of coming here will hesitate and then give it up. So when a sage sovereign is in power, he is not engaged in putting as many people under his supervision as possible." Duke Huan said, "Fine. I see. What shall I do to realize it then?" Guan Zhong replied, "Be extremely honest, benevolent, strict and courteous. If you can manage to take all these four pieces of advice, you will achieve it." Duke Huan said, "Please explain it to me in detail." Guan Zhong replied, "If you are honest with people, they will be honest

【原文】

也者，民美之。语曰：泽命不渝，信也；非其所欲，勿施于人，仁也；坚中外正，严也；质信以让，礼也。”桓公曰：“善哉！牧民何先？”管子对曰：“有时先事，有时先政，有时先德，有时先恕。飘风暴雨不为人害，涸旱不为民患，百川道，年谷熟，余贷贱，禽兽与人聚食民食，民不疾疫。当此时也，民富且骄。牧民者厚收善岁以充仓廩，禁藪泽，此谓先之以事。随之以刑，敬之以礼乐，以振其淫，此谓先之以政。飘风暴雨为民害，涸

【今译】

民就会怀德；严肃，人民就会敬畏；有礼，就会受到人民赞美。常言道：宁肯舍掉性命也不肯食言，这就是信；己所不欲，勿施于人，这就是仁；内心坚定而仪表端正，这就是严；诚信而谦让，这就是礼。”桓公说：“好！那么治理人民应当首先采取的第一步是什么呢？”管仲回答说：“有时要先办实事，有时要先实行合适的政策，有时要先施以恩德，有时要先施以宽恕。在没有狂风暴雨等自然灾害的年景，没有旱灾的时候，所有河流水道通畅，五谷丰登，粮食价格低，禽兽与人分吃粮食，人们也不遭受疾病和瘟疫。这种情况下，人民会变得富有而且骄傲。这时君主应该大量收购丰年的农产品，以充实国家仓廩，禁止在山林、湖泽进行采伐捕鱼，这叫做先办实事。然后用刑法并结合礼乐来劝戒人民以消除淫邪的风气，这个就叫先实行合适的政策。如果遇上狂风暴雨为害的年



with you. If you are benevolent to them, they will be grateful to you. If you are strict with them, they will treat you with reverence. And if you are courteous to them, they will admire you. There is a saying which goes like this: Keep your word even at the cost of your life. That is honesty. Do as you wish to be done by. That is benevolence. Be firm in heart and forthright in countenance. That is strictness. Be reliable and behave modestly. That is courtesy.” Duke Huan said, “Excellent! Which step do you think should be taken first in governing people?” Guanzi replied, “It depends. Sometimes you should take concrete actions first. Sometimes you should take suitable policy first. Sometimes you should lean towards benevolence. And sometimes you should favour mercy. When there have been no harmful storms or severe droughts causing damage to the people during the year, and all rivers are dredged, when crops can ripen on time, the price of grain is cheap, livestock can share food supplies along with the people and there is no threat of any kind of disease, under such circumstances, the people will become wealthy and arrogant. The sovereign should collect more grain from them while the harvest is good to supplement the national granaries, and he should also close up the lakes to stop fishing. That approach is known as concrete action. If this measure is followed by penalties and the people are edified by both the rules of propriety and music at the same time to prevent them from becoming addicted to lascivious living, it can be considered as favouring suitable policy. When there have been harmful storms and severe droughts causing damage to the people

【原文】

旱为民患，年谷不熟，岁饥余货贵，民疾疫，当此时也。民贫且罢，牧民者发仓廩、山林、藪泽，以共其财，后之以事，先之以恕，以振其罢，此谓先之以德。其收之也，不夺民财；其施之也，不失有德。富上而足下，此圣王之至事也。”桓公曰：“善。”

桓公问管仲曰：“寡人欲霸，以二三子之功既得霸矣，今吾有欲王，其可乎？”管仲对曰：“公当召叔牙而问焉。”鲍叔至，公又问焉。鲍叔对曰：“公当召宾胥无而问焉。”宾胥无趋而进，公又问焉。宾胥无对曰：“古之王者，其君丰，其臣杀。今君之臣丰。”公遵遁，繆然远，二三子遂

【今译】

景，同时遇到旱灾，而且五谷不能成熟，年景不好，粮食价格高，人民还遭受疾病和瘟疫。这种情况下，人民就会穷困而且疲惫不堪。这时君主就应该开放仓廩、山林和藪泽，供应人民财物，把具体的事情放在后面，而采取宽厚的措施消除人民的困顿，这就叫先施以恩德。丰年从百姓那里收敛农产品，不掠夺民财；荒年又把这些财物施舍给人民，又不失有德；这样，君主就会富裕，而且人民也有足够维持生活的粮食物资，这是圣明的君主所做的最大的善举。”桓公说：“好。”

桓公问管仲说：“我原来想成就霸业，依靠诸位的帮助，我已经实现了这个目标。现在我又想成就王业，还可以吗？”管仲回答说：“您可以召见鲍叔牙，问一问他。”鲍叔到了，桓公又问了这个问题。鲍叔回答说：“您可以召见宾胥无，问一问他。”宾胥无快步走进来，桓公又问了这个问题。宾胥无回答说：“古代成就王业的君主，都是他们自己的德望



during the year, and crops cannot ripen on time, the annual harvest is bad, the grain is expensive, the interest rates for money and grain are high and there are threats of disease, under such circumstances the common people will be destitute and exhausted. The sovereign should open up the national granaries to distribute food to support the people and also open up the mountain forests and lakes for them to use. By doing so, he does not take concrete actions first but uses merciful measures to relieve his people from the ills they are suffering. That can be referred to as preferring benevolence. When he collects things from the people, he does not deprive them of all their wealth. When the harvest is not good, these things will be bestowed upon them again, therefore he does not lack benevolence. Thus, the sovereign can become rich and the common people can have enough to support themselves. And that is the perfect conduct of a sage sovereign." Duke Huan said, "Wonderful!"

Duke Huan asked Guan Zhong, "I had the goal of establishing one of the most powerful states and have accomplished that with your help. Now I wish to unify the world. Do you think it is possible?" Guan Zhong replied, "You should call on Bao Shuya and ask him this question." When Bao Shu arrived, the duke asked him the same question. Bao Shu replied, "You should call on Bin Xuwu and ask him this question." Bin Xuwu walked into the duke's place quickly and the duke asked him the same question. Bin Xuwu replied, "Sovereigns who unified the world and became Sons of Heaven themselves in the old time used to be very

【原文】

徐行而进。公曰：“昔者大王贤，王季贤，文王贤，武王贤。武王伐殷，克之，七年而崩。周公旦辅成王而治天下，仅能制於四海之内矣。今寡人之子不若寡人，寡人不若二三子，以此观之，则吾不王必矣。”

桓公曰：“我欲胜民，为之奈何？”管仲对曰：“此非人君之言也。胜民为易。夫胜民之为道，非天下之大道也。君欲胜民，则使有司疏狱，而谒有罪者偿，数省而严诛。若此则民胜矣。虽然，胜民之为道，非天

【今译】

高，大臣的德望低。而我们现在的情况是，您的大臣的德望高。”桓公逡巡后退几步，肃然离开座位。三人慢慢走上前去。桓公说：“先前，周朝的大王贤明，王季贤明，文王贤明，武王也贤明；武王攻克了殷朝，七年后去世，周公旦辅佐成王治理天下，这才仅仅能控制四海之内的地域。现在，我的儿子不如我，我又比不上诸位。由此看来，我注定是不能成就王业了。”

桓公说：“我想制服人民，该怎么办？”管仲回答说：“这不是一个君主应该说的话。制服人民是容易的。但制服人民的这个办法，并不是统治天下的正当做法。您想要制服人民，可以命令法官分条写好刑律，再奖赏揭发别人罪行的人，不断严格审查所有诉讼并且严加诛杀罪犯。这样，人民就会被制服了。然而，这个制服人民的办法，始终不是统治



virtuous themselves, but their officials were much less virtuous compared with them. However, the officials of His Majesty are very virtuous at the present time.” The duke left the seat and walked a few steps back. These three people came up to him slowly. The duke said, “During the old time, Dai Wang (the Senior King) was wise, King Ji was wise, King Wen was wise, and King Wu was wise as well. King Wu overthrew the Shang Dynasty and occupied its territory. And then he died seven years later. Duke Zhou Dan helped King Cheng attempt to take control over the world and they could only manage the areas surrounded by the four oceans. Now, my son is not as wise as I am, and I am not as wise as you people. From this point of view, I know that my desire is doomed, that I cannot unify the world and become a Son of Heaven myself.”

Duke Huan said, “I wish to take firm control over my people. What shall I do to realize that goal?” Guan Zhong replied, “As a sovereign, you should not have said that. It is easy to take firm control over the people. However, the method for taking firm control over the people should never be your guiding principle. If you are going to command your people, you can order the officials in charge of justice to put down all provisions of the criminal law, take action to reward those who impeach the misdeeds of others, and then examine all lawsuits scrupulously using severe penalties to punish the guilty. Thus, the people can be firmly controlled. Nevertheless, the measure of commanding the people should not be your guiding principle. If people are all afraid of you

【原文】

下之大道也。使民畏公而不见亲，祸亟及于身。虽能不久，则人持莫之弑也。危哉！君之国岌乎？”

桓公观于厩，问厩吏曰：“厩何事最难？”厩吏未对，管仲对曰：“夷吾尝为圉人矣。傅马栈最难。先傅曲木，曲木又求曲本，曲木已傅，直木无所施矣。先傅直木，直木又求直木，直木已傅，曲木亦无所施矣。”

桓公谓管仲曰：“吾欲伐大国之不服者，奈何？”管仲对曰：“先爱四封之内，然后可以恶意外之不善者。先定卿大夫之家，然后可以危邻之敌国。是故先王必有置也，然后有废也；必有利也，然后有害也。”

桓公践位，令衅社塞祷。祝鳧已疵献胙，祝曰：“除君苛疾，与若之

【今译】

天下的正当做法。如果人民都怕您而不与您亲近，灾祸很快就会降临到您自己头上。尽管您可能会在大臣们的帮助下免遭杀身之祸，但那也是很危险的。您的国家也会很不安全了。”

桓公视察马厩，问管马厩的官吏道：“马厩里什么工作最难做？”管马厩的官吏还没来得及回答，管仲就说：“我曾经当过养马的官，最困难的事就是并排竖立木头构筑马栏。如果先竖起一根弯曲的木头，接下来就还要用弯曲的木头，等到弯曲的木头都排列好了，直的就无法使用了。如果先用直的，接下来就还要用直的，等直的都排列好了，弯曲的也就无法排进去了。”

桓公对管仲说：“我想征伐不服从命令的大国，怎么样？”管仲回答说：“先爱国内的人民，然后才可以征伐国外不善的人；先保全宰相、大夫的家，然后才可以加兵相邻的敌国。因此，古代圣明的君主一定要先有所树立，然后才有所废止；一定先为人民谋利益，然后才去除害。”

桓公即位的时候，他命令血祭社神并进行祈祷。掌管祭祀的官员



and do not feel close to you, your own safety will soon be endangered. Even though, with the support of loyal officials, you might not be murdered, it is still a dangerous course. And your state is in danger, too!”

Duke Huan paid a visit to see the stable and asked the sub-official in charge of it, “Talking about your job, which kind of work do you think is most difficult?” Before the sub-official could answer, Guan Zhong replied to the duke and said, “I used to be an official in charge of raising horses, so that I know the most difficult work is building the fence. If you set up a crooked stake first, you need another crooked one next. And after all the crooked ones have been erected, it is not possible to arrange the straight ones any more. And if you use a straight one first, you need another straight one next. And after all the straight ones have been erected, you do not know how to use the crooked ones, either.”

Duke Huan told Guan Zhong, “I am going to attack the larger states which resist my rule. What do you think of such a plan?” Guan Zhong replied, “Take care of the people living on your own territory first, and then you can think of attacking those who are disobedient abroad. Safeguard families of ministers and high-ranking court officials, and then you can encroach upon the territory of hostile neighbouring states. Hence, ancient kings would build before they destroyed. And they would take action to provide benefits to their people before they removed what endangered them.”

At the time Duke Huan was enthroned, he held a ceremony to worship the God of the Land, during which

【原文】

多虚而少实。”桓公不说，瞋目而视祝鳧已疵。祝鳧已疵授酒而祭之曰：“又与君之若贤。”桓公怒，将诛之，而未也。以复管仲。管仲于是知桓公之可以霸也。

桓公乘马，虎望见之而伏。桓公问管仲曰：“今者，寡人乘马，虎望见寡人而不敢行，其故何也？”管仲对曰：“意者，君乘駁马而盘桓，迎日而驰乎？”公曰：“然。”管仲对曰：“此駁象也。駁食虎豹，故虎疑焉。”

楚伐莒，莒君使人求救于齐，桓公将救之。管仲曰：“君勿救也。”公

【今译】

——鳧已疵献上祭肉后，祈祷说：“请除掉国君苛刻的毛病和国君不脚踏实地的作风。”桓公很不高兴，愤怒地盯着鳧已疵。鳧已疵又斟满酒祷告道：“还请除掉国君貌似贤良实际并不贤良的毛病。”桓公发怒了，打算杀掉鳧已疵，但却最终容忍了这件事。他把这个故事告诉了管仲。管仲从这一点看出桓公能够成就霸业。

桓公骑马的时候，老虎看见他而躲藏起来，桓公问管仲说：“今天我骑马的时候，老虎看见了都不敢往前走，这是怎么回事？”管仲回答说：“您一定是骑着杂色的马在路上盘旋，并且迎着太阳奔跑的吧？”桓公说：“是的。”管仲回答说：“这是駁的形象，駁是捕食虎豹的，所以老虎就会起疑心。”

楚国攻打莒国，莒国君主派人到齐国向桓公求救。桓公想去援救，管仲说：“您不要救他。”桓公问：“为什么？”管仲回答说：“我同莒国的使



blood sacrifice was given. After that he ordered his people to pray. Fu Yici, the official in charge of rites offered the dried meat and prayed, "Please remove the acrimony of His Majesty and his shortcoming of being impractical." Duke Huan was not happy and stared at Fu Yici angrily. And then Fu Yici offered the wine and prayed again, "Please remove his shortcoming of appearing wise but being fatuous in deed." Duke Huan was so angry that he was about to sentence him to death. But in the end he put up with it. He then told that story to Guan Zhong and Guan Zhong realized from it that Duke Huan was capable of establishing one of the most powerful states.

Once Duke Huan was riding a horse. A tiger circumvented him when it saw him. Duke Huan asked Guan Zhong, "Today, while I was riding, I saw a tiger. And it did not dare to go forward when it saw me. Do you know why?" Guan Zhong said, "I guess that you must have ridden a mottled horse, have lingered on the way and then advanced towards the sun" The duke said, "Correct." Guan Zhong replied, "That was a symbol of Bo. And Bo is a formidable animal which preys on tigers and leopards, so that the tiger was wary of it."

The state of Chu was attacking the state of Ju and the sovereign of Ju sent a messenger to the state of Qi to ask for help. Duke Huan was about to rescue Ju. Guan Zhong said, "Please do not rescue them." The duke asked, "Why?" Guan Zhong replied, "I have talked with the messenger and disparaged his sovereign three times during the conversation.

【原文】

曰：“其故何也？”管仲对曰：“臣与其使者言，三辱其君，颜色不变。臣使官无满其礼，三强其使者，争之以死。莒君，小人也，君勿救。”桓公果不救而莒亡。

桓公放春，三月观于野。桓公曰：“何物可比于君子之德乎？”隰朋对曰：“夫粟，内甲以处，中有卷城，外有兵刃，未敢自恃，自命曰粟。此其可比于君子之德乎？”管仲曰：“苗，始其少也，眇眇乎何其孺子也！至其壮也，庄庄乎何其士也！至其成也，由由乎兹免，何其君子也！天下得之则安，不得则危，故命之曰禾。此其可比于君子之德矣。”桓公曰：“善”。

桓公北伐孤竹，未至卑耳之溪十里，阡然止，瞠然视，援弓将射，引

【今译】

臣谈话的时候，三次侮辱他的国君，他都不恼怒。我叫官员把送给他的赠礼扣减了三串钱，这使臣就拼死相争。（能派这样的使臣来）看来莒国的君主必定是个小人，您不要去救他。”桓公果然没有派兵营救，莒国随之就灭亡了。

桓公春游，三月里到田野视察。桓公说：“什么东西可以与君子的德行相匹配？”隰朋回答说：“粟粒，它身在甲冑之内，中间有城墙维护，外面还有尖锐的兵刃。但它不敢自恃强大，谦虚地自称为粟（微粒）。这也许可以与君子的德行相匹配吧！”管仲说：“禾苗，最初生长的时候，柔顺得像个孺子；到它长成的时候，庄重得像一个士人；等到成熟的时候，和悦而谦恭，多么像个君子。有了它，天下就安定；没有它，就会危险。所以叫禾（和）。这可以同君子的德行相匹配。”桓公说：“好。”

桓公向北挺进攻打孤竹国的时候，在离卑耳溪十里的地方，突然停止前进，吃惊地注视着前方，他拿起弓，准备射箭，但却引而未发。他对



However, he did not become angry. After I told our official in charge of receiving guests to reduce the amount of the monetary gifts to him, he disputed it with the official many times and would not desist. So, the sovereign of Ju must be a base person. You should not rescue him." Duke Huan listened to him and did not send out troops for their rescue, and Ju was ruined.

Once Duke Huan made a spring outing to inspect the fields during the third month of the year. Duke Huan asked, "Which natural thing do you think has the same virtue as a gentleman?" Xi Peng replied, "Millet. It stays inside the corselet (like the cuticle of the seed), a protective walls covers it outside and its surface is protected under sharp weapons (as the arista does). Moreover, it dares not to be proud of itself so that it prefers to be addressed as millet (a very small grain). Possibly that is similar to the virtue of a gentlemen?" Guan Zhong said, "As for the crop, when it is young, it is so gentle and agreeable, as if it were a child! When it grows up, it becomes so sober as if it were an intellectual. And when it ripens, it seems so humble and pleasant, as if it were a gentleman. The world will be safe when there is enough grain. But it will be in danger if there is not. So, it is addressed as a crop. And that is similar to the virtue of a gentleman." Duke Huan said, "Wonderful!"

At the time when Duke Huan was attacking Gu Zhu in the north, he stopped suddenly at a place ten *li* from Mount Bei Er and gaped. He took up his bow and was about to shoot. Although he drew the bow he did not dare to launch

【原文】

而未敢发也。谓左右曰：“见是前人乎？”左右对曰：“不见也。”公曰：“事其不济乎？寡人大惑。今者寡人见人长尺而人物具焉：冠，右祛衣，走马前疾，事其不济乎？寡人大惑，岂有人若此者乎？”管仲对曰：“臣闻登山之神有俞儿者，长尺而人物具焉。霸王之君兴，而登山神见。且走马前疾，道也。祛衣，示前有水也。右祛衣，示从右方涉也。”至卑耳之溪，有赞水者曰：“从左方涉，其深及冠，从右方涉，其深至膝。若右涉，其大济。”桓公立拜管仲于马前，曰：“仲父之圣至若此，寡人之抵罪也久矣。”管仲对曰：“夷吾闻之，圣人先知无形。今已有形，而后知之，臣非圣也，

【今译】

左右的随从说：“你们看到前面的人了吗？”随从回答说：“没看见。”桓公说：“事情怕是不成吧？我太迷惑不解了。我看见一个人，身高一尺，但是具备人的五官相貌：他戴着帽子，右手撩起衣服，在马前跑得飞快。事情怕是不成吧？我太迷惑不解了。怎么会有这样的人呢？”管仲回答说：“我听说有个叫俞儿的登山之神，身高一尺，但具备人的五官相貌。当成就霸王之业的君主兴起时，这种登山之神就出现。他在马前快跑，给您指引前方道路；撩起衣服，表示前面有水；用右手撩起衣服，表示可以从右边渡水。到了卑耳溪，引渡水的向导说：“如果从左边渡河，水能淹没了头顶；从右边过河，水深刚及膝盖。从右边过河，就能成功。”桓公立刻在管仲马前行礼，并说道：“不知道仲父如此圣明，我实在是久当有罪了。”管仲回答说：“我听说，圣人在事物还没有出现之前就能知



the arrow. Then he asked people around him, "Did you see the person in front of us?" They all said, "No, we did not." The duke said, "Possibly I will not succeed? I am very confused. Just now I saw a person who was about one *chi* tall, but with all the facial features of a human being; it wore a hat, raised up its clothes on the right side and ran very quickly in front of my horse. Perhaps it means my campaign will fail. I am very confused. Is there really a person who looks like that?" Guan Zhong replied, "I have heard that there is a deity who is capable of climbing the mountain named Yu Er. It is about one *chi* tall and has all the facial features of a human being. When a sovereign capable of establishing one of the most powerful states or of unifying the world is rising, it will appear. It ran quickly in front of the horse to show the right path for you. It held up its clothes to show you that there was water ahead of you. And it held up the clothes on the right side to mean that you might cross on the right side of the water." And then they reached the river of Bei Er. The man guiding them crossing the water said, "If we cross the river from the left side, the water is deep enough to submerge us. If we cross from the right side, it can only reach our knees. If we cross from the right side, we will make it." Duke Huan bowed to Guan Zhong in front of his horse immediately and said, "What a sage Zhong Fu is! You have helped me for such a long time but I am really not worthy of it." Guan Zhong replied, "I heard that a sage can foresee things before they take place. Just now a deity appeared and I only knew of it afterward. So I am no sage at

【原文】

善承教也。”

桓公使管仲求宁戚。宁戚应之曰：“浩浩乎。”管仲不知，至中食而虑之。婢子曰：“公何虑？”管仲曰：“非婢子之所知也。”婢子曰：“公其毋少少，毋贱贱。昔者吴干战，未龿不得入军门。国子挝其齿，遂入，为干国多；百里奚，秦国之饭牛者也，穆公举而相之，遂霸诸侯。由是观之，贱岂可贱，少岂可少哉？”管仲曰：“然，公使我求宁戚，宁戚应我曰‘浩浩乎’，吾不识。”婢子曰：“诗有之，浩浩者水，育育者鱼，未有室家，而安召我居？宁子其欲室乎？”

桓公与管仲阖门而谋伐莒，未发也，而已闻于国矣。桓公怒谓管仲

【今译】

晓。现在，事情已经发生了，我才知道。我不算什么圣人，只不过是善于接受圣人的教导而已。”

桓公派管仲邀请宁戚到朝廷做事，宁戚只答复说：“浩浩乎。”管仲想来想去不明白这是什么意思，直到吃午饭时还在思考。婢女问道：“您在想什么心事吗？”管仲说：“不是你一个丫环所能懂得的。”婢女说：“您不要小看年轻人，也不要鄙视卑贱者。从前吴国同邾国打仗，规定没有脱落乳齿的少年不得参军作战，国子拔掉自己的牙齿参了军，为邾国立了很多功。百里奚本在秦国养牛，秦穆公提拔他做了宰相，然后就称霸诸侯。由此看来，怎能鄙视卑贱者、小看少年！”管仲说：“好。桓公派我去邀请宁戚，宁戚答复说：‘浩浩乎’，我不明白这是什么意思。”婢女说：“有一首诗是这么说的：‘浩浩荡荡的大水，鱼儿自由自在地游；没家没室，何处安居？’宁戚大概是想娶妻成家吧。”

桓公与管仲关上门谋划攻打莒，还没有采取军事行动，这个消息就



all. I am only good at accepting the teachings of the sages.”

Duke Huan asked Guan Zhong to go to invite Ning Qi to work for his administration. Ning Qi replied to him by saying “hao-hao-hu (literally meaning how vast and mighty the water is!)” Guan Zhong could not figure out what he meant. He thought about it over and over till lunchtime. The waiting maid asked him, “What are you pondering over?” Guan Zhong said, “A waiting maid like you would not know anything about it.” The waiting maid said, “Please do not look down on the young or the menial. Previously when the state of Wu and the state of Han were involved in warfare with each other, it was stipulated that no one with their first teeth was allowed to join the army. However, Guozi pulled out his teeth. Thus, he was enrolled. And he accomplished numerous achievements on the battleground for the state of Han. Baili Xi used to feed cows while he was in the state of Qin. Duke Mu used him and appointed him to be the prime minister of his state and then Qin became one of the most powerful states. From that point of view, should you look down on the menial or the young?” Guan Zhong said, “Very well. His Majesty asked me to invite Ning Qi and Ning Qi replied me with ‘hao-hao-hu.’ I do not know what that means.” The waiting maid said, “It is said in a poem: ‘How vast and mighty the water is! How free and easy the fishes are. I do not have a family, where do you want me to settle down?’ Possibly Ning Qi wishes to build up a family?”

Duke Huan and Guan Zhong, in a closed room, made a secret plan to attack Ju. However, news of this was spread

【原文】

曰：“寡人与仲父阖门而谋伐莒，未发也，而已闻于国，其故何也？”管仲曰：“国必有圣人。”桓公曰：“然，夫之役者，有执席食以视上者，必彼是邪？”于是乃令之复役，毋复相代。少焉，东郭邮至。桓公令侯者延而上，与之分级而立，问焉，曰：“子言伐莒者乎？”东郭邮曰：“然，臣也。”桓公曰：“寡人不言伐莒而子言伐莒，其故何也？”东郭邮对曰：“臣闻之，君子善谋而小人善意，臣意之也。”桓公曰：“子奚以意之？”东郭邮曰：“夫欣然喜乐者，钟鼓之色也。夫渊然清静者，缙经之色也。溲然丰满，而手足拇动者，兵甲之色也。日者，臣视二君之在台上也，口开而不阖，是言莒也；举手而指，势当莒也。且臣观小国诸侯之不服者，唯莒于是。”

【今译】

已经传开了。桓公愤怒地对管仲说：“我同仲父关上门谋划攻打莒，还没有行动，外面就已经传开了，这是怎么回事？”管仲说：“国内必定有圣人。”桓公说：“我想起来了。那天服役的人中有一个在拿着席子吃饭的时候往上看，一定是他了？”于是便召来那天服役的人继续干活，任何人不得顶替。不久，那个东郭邮来了。桓公让礼宾的官吏请他上来，让他站在前面的台阶上，询问道：“是你说出我要攻打莒国吗？”东郭邮说：“是的，是我。”桓公说：“我未曾说出攻打莒，你却说是莒，怎么回事？”东郭邮回答道：“我听说，君子擅长谋划，小人善于猜测。小人我是猜的。”桓公问：“那你是怎么猜测出来的呢？”东郭邮回答说：“欣然喜乐，是欣赏鸣钟击鼓奏乐的神情；沉静悲哀，是居丧的神情；看上去情绪激昂而且手脚比划不停，是发动战争的神情。那天，我看您二位在台上的情况：口开而不合，是说的‘莒’字；举手指划的方向对着莒国。而且我观



even before the military action began. Duke Huan blamed Guan Zhong and he said, "I planned with you to attack Ju and the door was closed. But news about this has been spread even before we take action. What's the reason for that?" Guan Zhong said, "There must be a sage in our state." Duke Huan said, "Well, I remember among the menservants, there was someone carrying out a mat during the meal and he looked upwards frequently. Could it be that one?" He then asked all the menservants of that day to come back for work again, and no one was to take the place of any other. After a while, Dongguo You arrived. Duke Huan asked the official in charge of receptions to lead Dongguo You up to see him. He told Dongguo You to stand on the step in front of him and asked, "Did you say that I am going to attack Ju?" "Yes", said Dongguo You, "I have said that". The duke said, "But I did not say I was about to attack Ju. How could you know that it was Ju?" Dongguo You replied, "Well, I know that gentlemen are good at planning things, and petty men are good at guessing. I just guessed it." The duke asked, "How could you guess then?" Dongguo You said, "One looks pleased when one appreciates harmonious music played by the drum and other instruments. One looks sad when one is in mourning. Those who plan to attack others look in high spirits and weave their thumbs. The other day, I saw you two on the platform, and your mouths were open but did not close up, that meant you were pronouncing Ju. And from the direction your hands pointed to you must be referring to Ju. Moreover, I realized that among all the small states, the only

【原文】

臣故曰伐莒。”桓公曰：“善哉，以微射明，此之谓乎？子其坐，寡人与子同之。”

客或欲见于齐桓公，请仕上官，授禄千钟。公以告，管仲曰：“君子之。”客闻之，曰：“臣不仕矣。”公曰：“何故？”对曰：“臣闻取人以人者，其去人也，亦用人，吾不仕矣。”

【今译】

察小国诸侯里面不肯服从的，只有莒国。所以，我猜测是伐莒。”桓公说：“好啊，通过细微动作来判断大事，说的就是这种情况吧。您请坐下来，我想和您共同谋事。”

有一个人求见齐桓公，并请求给他安排很高的职位以及一千钟粮食的俸禄。桓公告诉了管仲，管仲说：“按他的要求给他就是。”这人听到后说：“我不干了。”桓公问：“为什么？”他回答说：“我听说，听取他人的意见用人，以后也会听取他人的意见辞退。所以，我不想干了。”



sovereign who is not obedient to you is that of Ju. So that I knew you were planning to attack Ju.” Duke Huan said, “Excellent! You detected important information from small signs. Please sit down, sir. I am going to talk with you.”

There was a guest who called on Duke Huan in person to ask to be appointed to a high position with a large salary of one thousand *zhong* of grain. The duke told Guan Zhong about it. Guan Zhong said, “Confer on him the position, together with the salary he wishes.” When the guest heard that, he said, “I do not want to work for your government any more.” The duke asked, “Why?” He replied, “As far as I know, if you listen to others and use me now, you will also listen to them and dismiss me later on, so I will not work for you.”





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【原文】

或以平虚请论七主之道，得六过一是，以还自镜，以知得失；以绳七臣，得六过一是。呜呼，美哉！成事矣。

申主：任势守数以为常，周听近远以续明。皆要审则法令固，赏罚必则下服度。不备待而得和，则民反素也。故主虞而安，吏肃而严，民朴而亲，官无邪吏，朝无奸臣，下无侵争，世无刑民。

【今译】

有的国君平心静气地评价了七类君主的为君之道，归纳为“六过一是”，作为自我鉴戒，并据此总结自己的得失。又依此衡量七种类型的大臣，也归纳为“六过一是”。这种做法好啊！可以说是一件很有意义的事。

申(信)主：他们顺应大势遵循事理与常规，普遍了解远近情况以加深洞察力。明察大局、掌握国事要领，因而法令也能够确立；赏罚合理而坚决，臣民便遵守法度。不高度戒备，百姓就会和睦相处，这样人民也就会朴实。所以，君主欢娱而安闲，法官敬肃而严谨，人民敦厚淳朴，各级政府的官员没有奸邪，朝廷里没有奸臣，下级不侵夺上级，社会上也没有犯人。



52. On Seven Kinds of Sovereigns and Seven Kinds of Court Officials

Some sovereigns have evaluated the ways of governing of all the seven kinds of sovereigns dispassionately and found out that six kinds of sovereigns are wrong and only one kind of them can be considered right. And then they use that result as a reference point to reflect upon their own successes and failures. They also have used that criterion to judge court officials and found out that six kinds of officials are wrong and only one kind of them can be considered right. Oh, excellent! It was a wise course of action.

Shen Zhu (referring to honest sovereigns): They suit the situation and stick to the fixed rules and regulations. They know the conditions of both the nearby areas and the remote areas so that they can become wiser and more perspicacious. They examine the whole situation and master national affairs scrupulously. Thus the regulations and rules can be well established. They reward and punish others correctly and decisively so that inferiors are obedient to them and comply with the law. They do not need to keep on high alert and can get along with their people harmoniously. And their people will be very simple. Hence (the best condition is that), the sovereign is leisurely and secure, the officials in charge of justice are sober and strict, the people are simple and amiable and there is no evil sub-official in local government, no wicked official at the court, the inferiors do not overstep their

【原文】

惠主：丰赏厚赐以竭藏，赦奸纵过以伤法。藏竭则主权衰，法伤则奸门闾。故曰：“泰则反败矣。”

侵主：好恶反法以自伤，喜决难知以塞明，从狙而好小察。事无常而法令申。不忤则国失势。

芒主：目伸五色，耳常五声，四邻不计，司声不听，则臣下恣行，而国权大倾，不忤则所恶及身。

劳主：不明分职，上下相干，臣主同则。刑振以丰，丰振以刻，去之

【今译】

惠主：他们赏赐过多以致国库枯竭，赦免奸人、放纵犯罪以致损害国法。如果国库枯竭，君权就会被削弱；损害国法，奸邪之门就会大开。所以说：“事物发展到了极点就会走向失败。”

侵主：他们专行恶事违反法纪以至于自食其果，妄自评断复杂的事以至于脱离现实，喜欢暗中窥伺别人，行事乖戾无常，以至于法令疲沓无效。如果不觉悟，就会失掉国家大权。

芒(荒)主：眼睛迷恋五色，耳朵耽于五声，不采纳四位辅助大臣的意见，不听取谏官的诤言。这样一来，臣下就会恣意妄行，国家大权就会被严重削弱。如果不觉悟，就会自食恶果。

劳主：君臣职责不明确，以至于二者互相干扰，君主与臣子们之间





powers to interfere with their superiors, and there are no criminals anywhere.

Hui Zhu (referring to generous sovereigns): They use up all the national savings to bestow extremely generous awards to others. They absolve the wicked and forgive the misconducts. As a result, the rule of law is weakened. When the national savings are used up, the authority of the throne will be weakened. And when the law is weakened, evil conduct and corruption will be out of control. So, it is said "it will end in failure if you have reached the zenith."

Qin Zhu (referring to sovereigns overriding the law): They are addicted to misconducts against the law and therefore will have to eat their own bitter fruit. They judge the complex situation arbitrarily and therefore they will be out of touch with reality. They pry into affairs of others and act capriciously and therefore regulations will become invalid. If they do not wake up to reality, their authority over the state will be lost.

Mang Zhu (referring to lascivious sovereigns): Their eyes are addicted to the five colours and their ears are addicted to the five notes. They overlook the opinions of the four most important assistants and do not listen to officials who advise them. Thus, ministers and other officials will do whatever they wish and as a result, the authority of the throne will be severely weakened. If they do not wake up to reality, they will endanger themselves.

Lao Zhu (referring to sovereigns working in vain): They do not clarify their duties and those of the other court officials

【原文】

而乱，临之而殆，则后世何得？

振主：喜怒无度，严诛无赦，臣下振怒，不知所错，则人反其故。不忤则法数日衰，而国失固。

亡主：不通人情以质疑，故臣下无信，尽自治其事，则事多，多则昏，昏则缓急俱植，不忤则见所不善，余力自失而罚。

故一人之治乱而其心，一国之存亡在其主。天下得失，道一人出。

【今译】

的界限被抹杀。他们还实行严刑来加重赋敛，加重赋敛后又使刑罚更加严苛。这样一来，如果改变现状，国家将陷于混乱；如果维持现状，君权也会出现危机，他们的子孙后代难道还能得到什么好处吗？

振主：他们喜怒无常，严行杀戮而不宽赦，臣下被激怒，但却不知所措，这样一来，人们就只好采用巧谋、伪诈。如果不觉悟，法律就将日益衰弱，国家也不稳定。

亡主：他们不近人情地怀疑臣下，以至于不信任臣下。事事都自己处理，所以事务繁多。事务繁多，就会变得昏聩；昏聩就不论事情缓急，全都置之不理了。如果不觉悟，就会精疲力竭，见到不善的举动，只有施加刑罚而已。

因此，一个人的治乱决定于他的内心，一个国家的存亡决定于君主。天下得失，都是取决于君主一个人。如果君主注重农业，人民就开



so that they are interfering with each other, thus the order between the sovereign and officials will be blurred. They count on cruel torture to levy heavy taxes and after the taxes are increased, they will exacerbate the penalties as well. If they change the current situation, their states will get into disorder; if they stick it out, the throne will be endangered. Under such circumstances, can their offspring benefit from them?

Zhen Zhu (referring to tyrannical sovereigns): They are very capricious and always execute people without mercy. The officials are irritated but do not know what they should do. Thus, their people will resort to tricks and double-dealing. If they do not wake up to reality, the laws will be weakened day by day and their states will be no longer stable.

Wang Zhu (referring to sovereigns of destroyed states): They suspect their court officials so unkindly that they would rather not believe them but handle everything themselves. Thus, they will have more than enough things to deal with and as a result, they will be befuddled. Accordingly, they will wave aside all affairs even though some of them are of importance and urgency. If they do not wake up to reality, they will be exhausted. Under such circumstances, when they witness something wrong, they cannot do anything but resort to the criminal law to punish it.

So, whether a person is in order or disorder is dependent on the heart; whether a state can survive or will die out is dependent on the sovereign, and success or failure of the world lies on one person (the sovereign). If the sovereign

【原文】

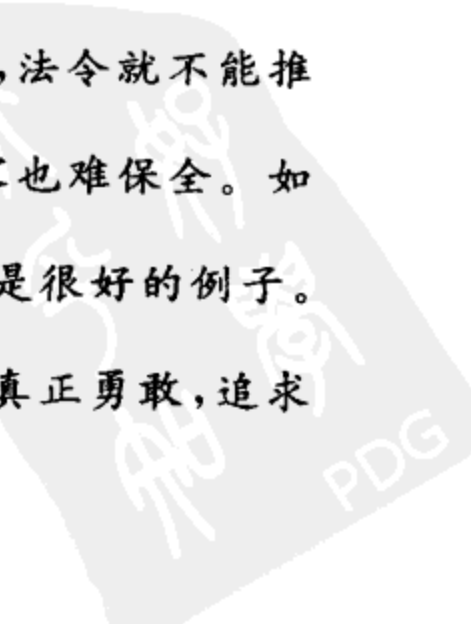
主好本，则民好垦草莱；主好货，则人贾市；主好宫室，则工匠巧；主好文采，则女工靡。夫楚王好小腰而美人省食，吴王好剑而国士轻死。死与不食者，天下之所共恶也，然而为之者何也，从主之所欲也，而况愉乐音声之化乎？

夫男不田，女不缁，工技力于无用，而欲土地之毛，仓库满实，不可得也。土地不毛则人不足，人不足则逆气生，逆气生则令不行。然强敌发而起，虽善者不能存。何以效其然也？曰：昔者桀纣是也。诛贤忠，近谗贼之士而贵妇人，好杀而不勇，好富而忘贫，驰猎无穷，鼓乐无厌，

【今译】

垦荒地；君主好财货，人们就去做生意；君主好宫室，工匠就会很灵巧；君主好装饰，女工就讲求靡丽。楚王好细腰，美人就节食；吴王好击剑比武，士人就不怕死。死与忍受饥饿，是天下人都厌恶的，为什么人们还愿意这样做呢？是为了迎合君主的爱好。他们又怎能不受靡靡之音的影响呢？

如果男人不耕田，女人不织布，工匠致力于生产无用的东西，还想使土地生长庄稼，仓库堆满粮食，那是不可能的。土地不长庄稼，人民就会穷困；人民穷困，就会滋生反抗情绪；有了反抗情绪，法令就不能推行下去。一旦强敌动兵起事，即便国内有能干的人，国家也难保全。如何证明这种历史的必然结局？我们说，从前的桀和纣就是很好的例子。他诛杀忠良，亲近奸邪而且宠幸女人，喜欢杀戮但不是真正勇敢，追求





attaches importance to farming, the people will be engaged in reclaiming the wastelands. If the sovereign likes valuable goods, the people will be engaged in the commerce industry. If the sovereign likes luxurious palace buildings, carpenters of the state will be dexterous. If the sovereign likes adornments, the female workers will be concerned with making beautiful things. So, while the king of the state of Chu was inclined to slight waists, the pretty women were all eating very little. And when the sovereign of the state of Wu was addicted to swordplay, the brave people of the state did not fear for death. Death and starvation are things hated by people all over the world. However, they would still behave that way. Why? Because they aim at catering to the wishes of their sovereign. Thus, will not they also be influenced by pleasant music?

If the men do not grow crops on the fields, the women do not weave fabric, and the craftsmen do not make useful things, it is impossible to have any crops growing on the fields or enough grain stored in the national granaries. When the fields are barren, the people will be destitute. When the people are destitute, they will be recalcitrant. When they are recalcitrant, orders issued by the sovereign will not be carried out. And if formidable enemies take military action at this time, the state cannot be safeguarded any more even though there might be some talented people. How can that be proved then? Well, Jie and Zhou of the old time can serve as good examples. They used to kill sensible and loyal people, be intimate with slanderers and cherish pretty women. They

【原文】

瑶台玉圃不足处，驰车千驷不足乘，材女乐三千人，钟石丝竹之音不绝。百姓罢乏，君子无死，卒莫有人，人有反心，遇周武王遂为周氏之禽。此营于物而失其情者也，愉于淫乐而忘后患者也。故设用无度国家踣，举事不时必受其菑。夫仓库非虚空也，商宦非虚坏也，法令非虚乱也，国家非虚亡也。彼时有春秋，岁有败凶，政有急缓。政有急缓，故物有轻

【今译】

财富却不体恤穷人，无休止地游猎、奏乐，豪华的楼台庭院还不够住，上千辆游车还不够他坐，建立了三千人的庞大乐队，钟磬丝竹之声不绝于耳。百姓疲敝，百官不理政事，最终无人拥护，人人都想反叛，到了周武王的时候，便成为周朝的俘虏。这是耽于物质享受而失去人情，沉溺于淫乐而忘记后患的结果。所以，如果君主耗费无度，国家必然覆亡；举事不合时宜，必然遭受祸害。国家仓库并不是无缘无故就会空虚，商贾官宦并不是无缘无故就能败坏，法度并不是无缘无故就被违犯，国家也不是无缘无故就会覆亡。时节有春秋，年景有丰歉，政令也有缓急。政令有缓急，所以物价有高低；年景有丰歉，所以人们有时有余、有时不



loved killing but were not really brave. They pursued unlimited wealth for themselves but overlooked their impoverished people. They were addicted to hunting and could not have enough music and other kinds of pleasure. A platform and garden made of precious jade were not enough for them to stay, a cavalcade of one thousand pleasure carts was not enough for them to use and therefore they built up a band with three thousand dancers, and music played with all kinds of instruments was performed day and night. The common people were exhausted to death and the sensible people did not serve them, thus they lost the support of their people totally. People were all rebellious against them. When it came to King Wu of the Zhou Dynasty, Zhou was held captive. They failed while they were concerned with material wealth, acted against the nature of life, were addicted to lascivious activities and pleasure but forgot future troubles. Hence, when the sovereign is overly addicted to extravagance, his state will be ruined. If he does not take action at the right time, he will suffer from problems occurring as a consequence. So the granaries are not empty without cause, the merchants and court officials are not degenerate without cause, the regulations are not breached without cause, and states are not ruined without cause, either. There are spring and autumn among the four seasons of the year; sometimes the harvest is good but at other times it is bad, so that suitable policies of greater or less urgency should be taken correspondingly. Since some policies are urgent and some are not, accordingly, some things are

【原文】

重；岁有败凶，故民有羨不足，时有春秋，故谷有贵贱。而上不调淫，故游商得以什伯其本也。百姓之不田，贫富之不訾，皆用此作。城郭不守，兵士不用，皆道此始。夫亡国踏家者，非无壤土也，其所事者非其功也。夫凶岁雷旱，非无雨露也，其燥湿非其时也。乱世烦政，非无法令也，其所诛赏者，非其人也。暴主迷君，非无心腹也，其所取舍非其术也。

故明主有六务四禁。六务者何也？一曰节用，二曰贤佐，三曰法

【今译】

足；时节有春秋，所以谷价时贵时贱。如果国家不注意调节物品的价格，精明的商人可以把价格哄抬到十倍，甚至百倍来赚取巨大的利润。百姓不肯从事耕作，贫富之间的差别不能克服，城郭不能固守，战士不肯听命，都是这样引起的。大凡亡国败家的君主，并不是他们没有土地，而是他们没有采取行动促进农业生产；大凡凶年的水旱灾害，并不是没有雨露，而是干旱与降雨不合时宜。乱世的繁苛政治，并不是没有法令，而是赏功与罚罪与人们的实际行为不符。残暴昏庸的君主并不是没有心腹大臣，而是他们没有正确地用人。

所以，英明的君主要坚持“六务”和“四禁”。什么是六务？一是节约用财，二是任用贤良的辅佐大臣，三是坚守法度，四是杀戮严格，五是



expensive but others are cheap. The harvest can be either good or bad, so that sometimes the food supply of the common people is adequate but at other times it is inadequate. There are various seasons like spring and autumn, so that grain might be expensive during some seasons but cheap during other seasons. And if the sovereign does not take action to regulate the prices of things, shrewd merchants will take great advantages of it by driving up prices to ten times or even a hundred times higher. As a result, the common people will not be engaged in farming and the huge disparity between the rich and the poor will not be overcome. Moreover, it will also result in an incapacity to defend our towns and cities, and the soldiers will be powerless. Thus, it is not that those sovereigns whose states have been ruined and whose families have been destroyed did not have enough lands, but that they did not take any action to facilitate farming. It is not that it does not rain at all during the time when the harvest is bad, but that both the dry weather and the wet weather do not come properly. It is not that there is no law during the troubled tyrannical time, but that people who are rewarded are not deserving and those who are punished have not committed anything wrong. And it is not that tyrannical and fatuous sovereigns do not have their trusted officials, but that they do not use the right ones.

So sage sovereigns should stick to the six most important things and grasp the four interdicts firmly. What are the six most important things? The first is prudence. The second is using sensible, wise people as assistants. The third is

【原文】

度，四曰必诛，五曰天时，六曰地宜。四禁者何也？春无杀伐，无割大陵，保大衍，伐大木，斩大山，行大火，诛大臣，收谷赋。夏无遏水达名川，塞大谷，动土功，射鸟兽。秋毋赦过、释罪、缓刑。冬无赋爵赏禄，伤伐五藏。故春政不禁，则百长不生。夏政不禁，则五谷不成。秋政不禁，则奸邪不胜。冬政不禁，则地气不藏。四者俱犯，则阴阳不和，风雨不时，大水漂州流邑，大风漂屋折树，火暴焚地焦草。天冬雷，地冬霆，

【今译】

注重天时，六是注重地利。什么是四禁？春天不要杀伐，不开掘大的丘陵，不焚烧大的沼泽，不砍伐大树，不开凿大山，不放大火，不杀大臣，不征收田赋。夏天不要拦截河流汇入大川，不填塞大的山谷，不大兴土木，不射杀飞鸟。秋天不要赦免罪人，不要释放罪犯，也不要给犯人减刑。冬天不要封官赐禄，以伤害五谷的储藏。所以，如果春天的禁政不实行，所有植物都不能生长；夏天的禁政不实行，五谷就不能成熟；秋天的禁政不实行，奸邪就不能被制止；冬天的禁政不实行，地气就不能储藏。如果四者都违犯了，就会阴阳不和，风雨不调，大水淹没州邑，大风吹倒房屋、折断树木，大火炙烤土地、烧焦野草；天上冬天打雷，地上冬



adhering to the law. The fourth is executing the rebellious without mercy. The fifth is making good use of the opportunities provided by the four seasons. And the sixth is making good use of favourable geographical conditions. And what are the four interdicts? Do not execute criminals, excavate big hills, burn grasses in swampy areas, fell big trees, open hillsides, set up big fires, execute high-ranking officials or collect taxes in grain during the spring season. Do not block waters from pouring into big rivers, dam huge valleys, make large-scale constructions or shoot birds or animals during the summer season. Do not absolve the guilty, set free criminals or commute the sentences of prisoners during the autumn season. Do not confer honours or awards to reduce the store of grain during the winter season. So, if the interdict of the spring season is not carried out, plants will not grow. If the interdict of the summer season is not carried out, the five kinds of crops will not ripen. If the interdict of the autumn season is not carried out, corruption and other wicked activities will not be stopped. And if the interdict of the winter season is not carried out, the vital energy of the Earth will not be closed off correctly. If all these four interdicts are breached, Yin and Yang will not cooperate with each other, winds and rains will not come properly, and there will be floods severe enough to sweep away towns and cities, windstorms fierce enough to float away houses and break trees, and fire accidents formidable enough to scorch lands and grasses. Thunder will come in winter and there will be earthquakes. Plants will wither

【原文】

草木夏落而秋荣，蛰虫不藏，宜死者生，宜蛰者鸣。苴多螾蟞，山多虫螟，六畜不蕃，民多夭死。国贫法乱，逆气下生。故曰：台榭相望者，亡国之庑也。驰车充国者，追寇之马也。羽剑珠饰者，斩生之斧也。文采纂组者，燔功之窑也。明王知其然，故远而不近也。能去此取彼，则人主道备矣。

夫法者，所以兴功惧暴也；律者，所以定分止争也；令者，所以令人知事也。法律政令者，吏民规矩、绳墨也。夫矩不正，不可以求方；绳不信，不可以求直。法令者，君臣之所共立也。权势者，人主之所独守也。

【今译】

天震动，草木夏天枯萎而秋天繁茂；蛰虫不藏在土里，应当死的还活着，应当蛰伏的却鸣叫起来；草泽里有很多蛇与蛤蟆，山林里有很多虫子、蚊子；六畜不繁殖，人民多夭折，国家贫困，法度混乱，反抗的潮流会从基层开始升起。所以说，楼台亭榭相望，是败亡的国家的建筑；游车充斥国内，是招引敌寇的车马；用宝珠装饰的箭和剑，是夺命的刀斧；华丽的衣饰，是焚烧功业的窑炉。英明的君主懂得这些道理，所以他们远离这些东西。能够采取这些措施并避免差错的君主就能真正掌握治国的正确方法。

法是用来鼓励人们立功并威慑行暴的，律是用来明确本分并制止争端的，令是用来命令人民并处理事务的。法律政令，是治理人民的规矩绳墨。矩不正，不能取方；绳不正，不能取直。法令是由君臣共同建立的，君权是应该由君主独揽的。如果君主失其所守，国家就会危险；



during the summer but thrive during the winter. Dormant animals and insects will not hibernate any more. Things subjected to die will survive and insects subjected to live in hibernation will sing. There will be a lot of snakes, toads in the grasses, and a lot of mosquitoes in mountains. All the six kinds of livestock will not propagate and many people will die at an early age. The state will be destitute, and regulations and rules will be disarranged. And the rebellious stream will take emerge from grass roots too. So, it is said: When buildings and pavilions are facing each other, they are houses of the ruined state. When pleasure carts are everywhere in the state, they are lures to invaders. Arrows decorated with feathers and swords adorned with jade are executioner's axes. Magnificent clothes are stoves burning previous achievements and contributions. Sage sovereigns realize it so they keep themselves far away from these things. Those who can take these measures to avoid missteps are able to direct the right way for governing their states.

The law is used to encourage people to accomplish achievements and stop atrocities. Rules are used to clarify duties and stop disputes. Orders are used to govern the people and handle affairs. So, the law, rules, policies and orders are principles and regulations for governing the people. When the carpenter's square is not accurate, it cannot be used to make rectangles. When the carpenter's line marker is not accurate, it cannot be used to make horizontal lines. The sovereign and his officials should make the law of the state cooperatively. However, the authority of the throne

【原文】

故人主失守则危，臣吏失守则乱。罪决于吏则治，权断于主则威，民信其法则亲。是故明王审法慎权，下上有分。夫凡私之所起，必生于主。夫上好本则端正之士在前，上好利则毁誉之士在侧。上多喜善赏，不随其功，则士不为用；数出重法，而不克其罪，则奸不为止。明王知其然，故见必然之政，立必胜之罚。故民知所必就，而知所必去，推则往，召则来，如坠重于高，如渎水于地。故法不烦而吏不劳，民无犯禁，故百姓无

【今译】

官吏失其所守，国家就会混乱。刑罚由执法的官吏裁决，国家就会大治；君权由君主控制，君主就会威严；法令能得人民拥护，人民对君主就会感到亲近。因此，英明的君主总是严肃对待法度，谨慎行使权威，使君臣上下各守本分。大凡私弊的兴起，一定是从君主自身的腐败行为开始的。如果君主注重自己的德行，品行端正的人就在眼前；君主好私利，诽谤吹捧的人就伴随在左右；君主宠幸很多人而且经常对他（她）们行赏，但赏赐却与他们的功绩不符，士人就不肯效力；君主多用苛重的刑法，但不量罪定刑，恶人就不能制止。英明的君主懂得这个道理，所以颁布合适的政令并坚决贯彻到底，并且运用坚定而强有力的刑罚。因此，人们知道哪些是该做的，哪些是不该做的，挥之则去，招之即来，如同重物会从高处跌落，又像水会沿着地上开的渠前行。这样一来，法



should be taken firmly by the sovereign himself. So, if a sovereign loses control over things under his supervision, the state will be in danger. And if officials lose control over things under their supervision, the state will be in disorder. If officials in charge of justice handle lawsuits correctly, the state will be in order. When authority over the regime is firmly controlled by the sovereign, he will be powerful enough. And when people support the edicts issued by the sovereign, they will feel intimate with him. Hence a sage sovereign will take the law very seriously, use his authority scrupulously and make sure that both the upper class and the lower class will perform their duties assiduously. The reason for misdemeanour of people in a state is the corrupt actions of the sovereign himself. If the sovereign pays attention to his virtues, there will be uptight people in front of him. If he is engaged in private gains, there will be flattering sycophants beside him. If the sovereign has a lot of favoured ones and rewards them frequently but not reasonably compared with their contributions, intellectuals will not devote themselves to serve him. If the sovereign uses cruel penalties but does not examine the misdeeds of criminals and therefore cannot sentence them justifiably, evildoers will not be stopped. Sage sovereigns know this so they will establish suitable policies and then stick to them, and they will also use forceful, well-understood penalties. Thus, the common people will know what they should do and what they should avoid. They will leave if they are told to do so and come if they are called as naturally as heavy things falling from high above or water

【原文】

怨于上。

上亦法臣：法断名决，无诽谤。故君法则主位安，臣法则货赂止而民无奸。呜呼，美哉！名断言泽。

饰臣：克亲贵以为名，恬爵禄以为高。好名则无实，为高则不御。

《故记》曰：“无实则无势，失辔则马焉制？”

侵臣：事小察以折法令，好佞友而行私请。故私道行则法度侵，刑

【今译】

令无需繁杂，官吏无需劳顿，人民也没有违犯禁令的，因而百姓也都不会抱怨君主。

法臣：他们依法行事，合理断案，不诽谤别人也不阿谀君主。所以，君主守法，君位就会安全；大臣守法，国内就没有收受贿赂的行为，人民也不搞奸邪之事。这样做真是太好了！量罪定刑，狱讼自然会停止。

饰臣：他们利用压制自己的亲人来猎取虚名，装出漠视爵禄的姿态来显示清高。追求虚名而不务实，显示清高而不服从驾驭。正如《故记》里所说的：“大臣好名无实，君主的权威就会丧失；大臣不服从驾驭，那就如同骑马而不用辔头，那还怎么控制它呢？”

侵臣：他们暗中窥察国事来毁坏国家法令，专门结交朋党来发展关系背景。所以，私道通行，法度受到侵害，即使刑律繁多坏人也不能制



following the conduits dredged in the ground. If this is the case, regulations do not need to be complicated, officials do not need to drudge, and people will not breach interdictions. Thus the common people will not be hostile towards the sovereign.

Fa Chen (referring to the compliant officials): They judge things all according to the regulations, handle lawsuits justly and do not slander others or flatter the sovereign on purpose. So, if the sovereign complies with the law, the throne can be safeguarded. If the officials abide by the law, there will be no bribes, and the people will not play double-dealing. Oh, how nice it is to judge all cases according to the law! And thus lawsuits will stop spontaneously.

Shi Chen (referring to hypocritical officials): They pursue good reputations by suppressing their relatives and pretend to be high-minded by not paying any attention to rank and salary. They are engaged either in inflating their reputations or in appearing noble to avoid being closely directed by the sovereign. It is said in "Gu Ji" (referring to old records): "When court officials are engaged in inflating their reputations and overlook practicalities, the authority of the sovereign will be lost. When officials cannot be directed, that is somewhat like driving a horse without using the bridle, how could it be managed then?"

Qin Chen (referring to officials who breach the law): They pry into national affairs secretly to destroy the law and are concerned with consorting with others to consolidate their personal position. As a result, selfishness will prevail,

【原文】

法繁则奸不禁。主严诛则失民心。

谄臣：多造钟鼓，众饰妇女以僭上，故上僭则四邻不计，而司声直禄。是以谄臣贵而法臣贱，此之谓微孤。

愚臣：深罪厚罚以为行，重赋敛、多兑道以为上，使身见憎而主受其谤，《故记》称之曰“愚忠谗贼”，此之谓也。

奸臣：痛言人情以惊主，开罪党以为讎除。讎除则罪不辜，罪不辜

【今译】

止。如果君主严行诛杀，就会失去民心。

谄臣：他们制造很多钟鼓乐器并为许多美女装扮来迷惑君主。这样一来，君主受迷惑而不肯听四位辅助大臣的劝告，谏官也空拿俸禄而不肯说话。于是，谄臣得志而法臣受到疏远，这就叫暗中孤立君主。

愚臣：他们把对百姓的重罪厚罚看作自己的成绩，把加重征收赋税视为对君主的贡献，结果因为自己的愚蠢行径而被人憎恨，同时也使得君主受人诽谤。《故记》上说“愚忠实际上等于谗贼”，就是这个意思。

奸臣：他们痛切陈述人情来打动君主，妄开罪党之狱来为同党开路。为同党开路就会把莫须有的罪名强加给无辜的人，无辜的人受到迫害后他们便可以与自己的同党安然相处。所以，这种人善于在君主



regulations will be weakened and evil conduct cannot be stopped even though there are numerous penalties. And if the sovereign executes rebels strictly, he will lose the support of his people.

Chan Chen (referring to slanderers around the sovereign): They build up many musical instruments such as bells and drums, and they also decorate many women to enthrall the sovereign. Thus, the sovereign will be captivated, he will not listen to the four assistants any more and as a result his chief advisor will hold down the job but not do a stroke of work. If this is the case, slanderers will be honoured but those who comply with the law will be estranged and condemned. That is addressed as isolating the sovereign secretly.

Yu Chen (referring to stupid officials): They consider the cruel punishments they used against the common people their achievements and regard levying heavy taxes and collecting a huge amount of money as their contributions to the sovereign. As a result, they themselves will be hated and the sovereign will be attacked because of their stupid conduct. "Gu Ji" juxtaposes this kind of stupid officials with the slanderers, that is true.

Jian Chen (referring to treacherous officials): They are cynical about human nature in their advice to the sovereign, and they throw people of opposing factions into prison to clear the way for members of their own clique. Clearing the way for their colleagues will lead to unjust charges imposed upon innocent people. If innocent people are punished, they and



【原文】

则与讎居，故善言可恶以自信，而主失亲。

乱臣：自为辞功禄，明为下请厚赏。居为非母，动为善栋。以非买名，以是伤上，而众人不知，此之谓微攻。

【今译】

面前说别人坏话来谋求自己的晋升发展。这样，君主会失掉曾经支持他的臣民。

乱臣：他们虚伪地推辞爵位俸禄，却公开为自己的下属请求丰厚的赏赐。他们暗地里是非议朝政的祸首，表面上是歌功颂德的干将。靠非议别人来猎取声名，用迎合君主来削弱君权，而众人却不能察觉真相。这就叫暗中攻击君主。



members of their colleagues can enjoy their lives safely. So, they are good at speaking ill of others in front of the sovereign to seek promotion for themselves. Thus, the sovereign will lose the people supporting him.

Luan Chen (referring to treacherous officials who are engaged in brewing discord): They refuse honours and awards conferred on them disingenuously but openly ask for the sovereign to reward their sub-officials significantly. They are chief criminals guilty of attacking the government privately and they also play the role of successful supporter in heaping praises and eulogies on the sovereign in public. They gain fame by slandering others and weaken the sovereign by catering to his unreasonable wishes. And no one realizes what is happening. This is known as attacking the sovereign secretly.



禁藏第五十三

【原文】

禁藏于胸胁之内，而祸避于万里之外，能以此制彼者，唯能以己知人者也。夫冬日之不滥，非爱冰也；夏日之不炆，非爱火也。为不适于身、便于体也。夫明王不美宫室，非喜小也；不听钟鼓，非恶乐也，为其伤于本事而妨于教也。故先慎于己而后彼，官亦慎内而后外，民亦务本而去末。

居民于其所乐，事之于其所利，赏之于其所善，罚之于其所恶，信之于其所余财，功之于其所无诛。于下无诛者，必诛者也；有诛者，不必诛

【今译】

把“禁”字牢记在心，可以避祸于万里之外。能做到以“禁”防“祸”的，只有那些能通过深刻的反省把握自己并从而理解别人的人。冬天不用冰水洗涮，并不是因为吝惜冰；夏天不烤火，也不是因为吝惜火。而是因为这样做不但不方便而且有害于身体健康。英明的君主不建造华丽的宫殿，不是因为他们喜欢简陋的房屋；不听钟鼓之音，也不是因为他们讨厌音乐。而是因为这样做会妨碍农业生产以及教化的推行。所以，君主应该首先严格要求自己，然后再去严格要求别人；官吏也只有首先管好内部事务，然后管好外部事务；这样，百姓也才能放弃工商业而专心从事农业生产。

确保百姓能住在他们乐于居住的地方，能从事有利于他们自身的工作，奖励他们所赞成的事情，惩罚他们所厌恶的行为，保障他们的积蓄的钱财不被剥夺，并努力保证不对百姓进行杀戮。不对百姓进行杀



53. On Prohibitions and Storage

Remember restraint, and then you can get rid of all kinds of troubles even those located ten thousand *li* away from you. Those capable of preventing troubles by restraining themselves are people who can know others by examining their inner selves. So people do not put ice into washing water during the winter, and it is not because they wish to save ice. Nor do they build fires to warm themselves during summer, and it is not because they wish to save fire. The reason is that these actions are not only inconvenient but also harmful to health. Hence a sage sovereign refrains from building luxurious buildings for himself, but not out of love of small ones, nor does he refuse to appreciate tunes played with the bell or drum out of hatred towards music. He behaves that way while these actions are detrimental to farming and can also impede the spread of good morals. Hence, a sovereign should be very strict with himself first before he takes action to treat others strictly. And if officials are able to put the state's internal affairs in order cautiously, then they can handle its external affairs. Thus common people can give up commerce and handicraft industry to focus on farming.

Make sure that common people can settle down in places preferred by them and that they can take up profitable careers as well. Encourage things appreciated by them with awards, and punish those who have committed misdemeanours. Safeguard their wealth and make certain that the innocent are

【原文】

者也。以有刑至无刑者，其法易而民全；以无刑至有刑者，其刑烦而奸多。夫先易者后难，先难而后易，万物尽然。明王知其然，故必诛而不赦，必赏而不迁者，非喜予而乐其杀也，所以为人致利除害也。于以养老长弱，完活万民，莫明焉。

夫法法则治，法者天下之仪也，所以决疑而明是非也，百姓所县命也。故明王慎之，不为亲戚故贵易其法，吏不敢以长官威严危其命，民

【今译】

戮，是坚持有罪必罚的结果；百姓有受刑现象，是由于有人犯了必死的罪但却没有受到处罚。如果一个君主能做到从实施刑罚到完全不用刑罚，他的法律一定是简易的，而且人民的生命安全能够得到保障。如果从开始不实行刑罚发展到使用刑罚，他的法律就一定是繁琐的，而且恶人反而会增多。事情开始容易，发展到后来就会难；开始难的，发展到后来就会容易，任何事情都是如此。英明的君主懂得这个道理，所以，该罚的人，他们绝不赦免；该赏的人，他们也绝不拖延。这不是因为君主喜欢赏赐或者乐于杀人，而是出于为百姓兴利除害的缘故。对于赡养老人、呵护幼小、保全万民来说，没有比这样做更为可贵的了。

依法行事才能管理好国家。法，是天下的仪表，是用来解除疑难、明辨是非的，并且与老百姓生死攸关。所以，英明的君主对于法非常慎重，绝不为了自己的近亲而改变法律，官员们也就不敢滥用职权破坏法



not executed unjustly. The reason that the innocent can avoid execution depends on executing those who definitely deserve it. The reason that the innocent are executed is because those who deserve execution are still at large. Sovereigns who are able to use penalties successfully, and therefore can govern their states without using excessive punishment, use simple laws and the lives of their people are safeguarded. If a sovereign starts without penalties and then begins to resort to punishment, the regulations of his state must be numerous and he must deal with a lot of corrupt, evil people. If things are easy at the beginning, they will become complicated and difficult at the end; if things are difficult at the beginning, they will become easy at the end. In this regard, everywhere is the same. Sage sovereigns realize it, so they punish without mercy those who deserve it, and they confer rewards without delay on those who deserve them. It is not that they like bestowing gifts on others or are pleased with killing. The reason is that they intend to benefit the common people and remove things threatening them. With regard to helping the old, supporting the young and safeguarding the common people, nothing could be better than acting in this way.

So, if the law is well complied with, the state will be put in order. The law is the measure of the world so that it is used to settle affairs that are in doubt and to tell right from wrong; the lives of the common people are dependent upon it too. Hence, a sage sovereign is very cautious with the law so that he will not change it for the sake of his relatives, friends or other beloved ones; his officials dare not abuse their

【原文】

不以珠玉重宝犯其禁。故主上视法严于亲戚，吏之举令敬于师长，民之承教重于神宝。故法立而不用，刑设而不行也。夫施功而不钧，位虽高为用者少；赦罪而不一，德虽厚不誉者多；举事而不时，力虽尽其功不成；刑赏不当，断斩虽多，其暴不禁。夫公之所加，罪虽重下无怨气；私之所加，赏虽多士不为欢。行法不道，众民不能顺；举措不当，众民不能成。不攻不备，当今为愚人。

【今译】

令，百姓也不敢用珠宝行贿来触犯禁律。这样，君主把法律看得比近亲还尊严，官吏把执行命令看得比尊敬师长还严肃，百姓也会把接受教化看得比敬重祖先还要重要。这样，法度虽然确立了，但实际上并不需要动用；刑罚虽然设立了，但实际上并不需要执行。如果君主不按照公平的标准合理地实行赏赐，赏给的官位再高，也没有多少人肯效力；不按照公平划一的原则进行赦罪，施予的恩德再大，反对的人也会很多；行事不合时宜，即使把力量用尽，也不会成功地实现自己的目标；判刑不合法度，即使杀的人再多，暴乱也不能制止。依法行事，即使刑罚很重，下边的人也没有怨气；行事出于私心，即使赏赐得很多，士人也不会受到鼓励。执行法令不合理，民众就不会顺从；举措不得当，民众就不能完成安排给他们的的事情。如果一个君主不研习法度并加以完善，就应当被称为“愚人”。



powers to breach it and the common people will not dare to break the injunctions by bribing officials in charge of justice. Thus, the sovereign will prefer the law to his personal relations with his relatives, the officials will carry out orders more seriously than they treat their own mentors and patriarchies, and the common people will treat the moral code more genuinely than they worship their deceased ancestors. As a result the punishment of crime will fall into disuse, and torture will not be needed any more. If the sovereign does not reward people reasonably according to a common standard, there will not be many people serving government wholeheartedly even though high rank may have been conferred upon them. If the sovereign does not absolve criminals according to a common standard, there will be a lot of people against him even though he has provided many benefits to others. If the sovereign does not take action at the right time, he will not reach his goal even though he has exerted so much to realize it. If lawsuits are not justly handled, criminals will not be stopped even though many a person has been executed. So, when the law is executed impartially, inferiors will not be hostile against the sovereign even though severe penalties are used. When the sovereign acts all according to his private will, the gifted will not be encouraged even though lots of awards have been bestowed on them. If the law is not executed justly, the common people will not be obedient. If the wrong action is taken, the common people will not finish the tasks allotted to them. If the sovereign does not study the law and modify it to make it as faultless as possible, he

【原文】

故圣人之制事也，能节宫室，适车舆以实藏，则国必富，位必尊。能适衣服，去玩好以奉本，而用必贍，身必安矣。能移无益之事，无补之费，通币行礼，而党必多，交必亲矣。夫众人者，多营于物而苦其力，劳其心，故困而不贍，大者以失其国，小者以危其身。凡人之情，得所欲则乐，逢所恶则忧，此贵贱之所同有也，近之不能勿欲，远之不能勿忘，人情皆然。而好恶不同，各行所欲，而安危异焉。然后贤不肖之形见也。

【今译】

因此，圣明的君主行事，能够勤俭修治宫室，使用朴素的车驾以节约国库的钱财来丰富国家的储备，这样，国家必定富强而且君主自身必然尊贵；能够简约衣服、抛弃玩好之物来加强农业生产，这样一来，国家财用必然充足而君主的地位也必然能够巩固；能够摆脱无益的活动、无意义的开支，把这些钱财用于结交盟国，这样，盟国一定很多而且关系必然亲近和睦。至于普通的君主，他们多迷恋于物质享受，并为此费心操心，所以困顿不堪而且国家财用不足，严重的可以导致亡国，程度轻微的也至少会危害自身。按照人之常情：他们的要求能够得到满足就会高兴，碰上厌恶的事就会烦忧，不论地位高低，人们都是如此。他们对身边的东西不能不追求，对远处的东西不能不遗忘，人情莫不如此。然而，每个人的好恶不同，各自按照自己的意愿行事，所以他们的安危结局也不一样，这样，贤还是不肖就区别出来了。物产有的多、有的少，



should be addressed as a fool.

So the way sage sovereigns conduct their affairs is to reduce expenditure on their palaces and use moderately decorated carts to save money for the treasury. Thus their states will be wealthy and they themselves will be powerful. They can wear moderate clothes, get rid of precious things they cherish and focus on farming; thus they will have enough money and goods, and their safety is guaranteed. They can stop taking useless actions, save the amount that might be wasted on meaningless projects and on gifts or money to ingratiate themselves with other states, and consequently will win over many people and have a lot of supporters. As for ordinary sovereigns, they usually engage themselves in pursuit of material pleasures and use their energy and ingenuity to fulfill their desires, so their states will be impoverished and short of supplies. They will lose their states if the situation is worse enough, or at least endanger their own safety. According to the nature of human beings, they are happy when their wishes are fulfilled, and they are worried if they encounter the things they dislike. In this regard people are all the same, no matter whether they are powerful or powerless. They cannot stop seeking inviting things nearby, nor can they tolerate things contrary to their wishes. That is natural to human beings too. People all have different likes and dislikes and they will do whatever they want to do; as a result, some people are safe and others are in danger. Thus the sensible ones can differentiate themselves from the unworthy. Some things are adequate and other

【原文】

夫物有多寡，而情不能等；事有成败，而意不能同；行有进退，而力不能两也。故立身于中，养有节。宫室足以避燥湿，饮食足以和血气，衣服足以适寒温，礼仪足以别贵贱，游虞足以发欢欣，棺槨足以朽骨，衣衾足以朽肉，坟墓足以道记。不作无补之功，不为无益之事，故意定而不营气情。气情不营则耳目毅，衣食足；耳目毅、衣食足，则侵争不生，怨怒无有，上下相亲，兵刃不用矣。故适身行义，俭约恭敬，其唯无福，祸亦

【今译】

但却不能与人们的要求相吻合；事情有的会成功、有的会失败，但却不能与人的意愿保持一致；行动有时该进、有时该退，但人们却不能同时做到既进又退。所以为人行事要保持适中，生活享受要有节制，确保宫室足以躲避燥湿、饮食足以调和血气、衣服足以抵御寒热、礼仪足以区别贵贱、游乐足以激发欢情、棺槨足以收殓朽骨、葬服足以包裹尸体、坟墓足以作为标记就行了。不要搞没有意义的工作，不要做无益的事情，这样意气就能安定，思想感情就会不受任何事情的迷惑。思想感情不受迷惑，耳目就会聪明、衣食就会丰足；耳聪目明、衣食丰足，就不会彼此争夺，不会互相怨怒，上下可以相亲，刀兵也会弃置不用了。所以，进行自我克制，遵循仪法，再加上节约谨慎，即使得不到幸福，也不至于灾



things are inadequate, however, the quantities of various things are not in accordance with the wishes of human beings. Some actions will succeed and others will fail, and that is beyond the will of human beings as well. Sometimes it is necessary to advance and other times it is necessary to retreat, however, no one can manage to take these two opposite actions at the same time. Hence sovereigns should behave moderately and enjoy pleasures provided to them modestly; make sure that their palace buildings are only big enough to protect them from the dry and wet weather, their food and drink are only enough to keep their blood and breath healthy, their clothes are only enough to keep them warm, their rules of propriety are only enough to differentiate between the powerful and the powerless, their means of entertainment are only enough to cheer them up, their coffins are only enough to keep the corpses, their shrouds are only enough to cover the corpses, and their tombs are only enough to mark the places where they are buried. They should get rid of all useless actions and meaningless things so they can remain even-tempered and will not be frustrated or puzzled by anything. If they are not frustrated or puzzled by anything, their hearing and eyesight will work well and they will not possess more than enough food or clothes. If their hearing and eyesight work well and their food and clothes are only enough to meet their needs, there will be no plunder and no animosity, the upper class and lower class will get along well with each other, and weapons will fall into disuse. So if they behave righteously, frugally and humbly, even though they

【原文】

不来矣。骄傲侈泰，离度绝理，其唯无祸，福亦不至矣。是故君子上观绝理者以自恐也，下观不及者以自隐也。故曰：誉不虚出，而患不独生；福不择家，祸不索人，此之谓也。能以所闻瞻察，则事必明矣。

故凡治乱之情，皆道上始。故善者圉之以害，牵之以利。能利害者，财多而过寡矣。夫凡人之情，见利莫能勿就，见害莫能勿避。其商人通贾，倍道兼行，夜以续日，千里而不远者，利在前也。渔人之入海，

【今译】

祸临头。骄傲奢侈，背离法度，违反常理，即使没有祸害，幸福也不会来临。因此，君子一方面要从违背常理的人身上汲取教训，自我警戒；另一方面要从不够努力的人身上取得借鉴，自我反省。所以说，荣誉不是凭空出现的，忧患不是无缘无故发生的，幸福不会自行挑选人家，灾祸也不会自动找到人的头上，说的就是这个意思。能用自己的亲身见闻探察反省，任何事情都会一清二楚。

一切治乱的根源，都是从君主开始的。所以，善于治理国家的君主要用“害”来约束人们，用“利”来引导人们，能掌握人们利害的，他们的国家的财富就会增长而自己的过错就会减少。根据人之常情，人们见到利益没有不追求的，见到祸害没有不想躲避的。商人做买卖，一天赶两天的路，夜以继日，千里迢迢而不以为远，是因为利益摆在前面。渔民逆流冒险前行几百里路到万仞深海里捕鱼，一连几个昼夜都呆在那里，是因为可以从水中获得利益。所以，利益所在，即使是千仞的高山，



might not experience happiness, they will definitely not get into trouble. If they behave arrogantly, lead extravagant lives, breach the law and act arbitrarily, even though they might not get into trouble, good fortune will never come to them. Therefore, on one side, the nobility will draw lessons from those acting against common sense as a warning and on the other hand, they will also use these examples to reflect on their conduct. So, it is said that a good reputation cannot be earned without cause and troubles do not come out of nothing. Good fortune does not come to any family blindly, and misfortunes do not fall on people spontaneously. That is the case. Using what you have heard or witnessed to look within yourself, everything will become crystal-clear.

Hence the roots of order or disorder in a state depend on the behaviour of the sovereign. Therefore those who are good at governing their states restrain their people with disadvantages and encourage them with advantages. Where sovereigns can master giving advantages and disadvantages to their people, their states will be enriched and they themselves will make fewer mistakes. So, because of the nature of human beings, no one can resist advantages or will embrace disadvantages voluntarily. Merchants would travel long distances at double speed day and night while they can seek profits this way. Fishermen would take the high risk of travelling a hundred *li* from port to go fishing in extremely deep areas of the sea and stay there several days and nights while they can benefit from some products of the sea. Hence, if profits were there, people would pursue them whether they

【原文】

海深万仞，就彼逆流，乘危百里，宿夜不出者，利在水也。故利之所在，虽千仞之山无所不上，深源之下无所不入焉。故善者势利之在，而民自美安。不推而往，不引而来，不烦不扰，而民自富。如鸟之覆卵，无形无声而唯见其成。

夫为国之本，得天之时而为经，得人心之心而为纪。法令为维纲，吏为网罟，什伍以为行列，赏诛为文武，缮农具当器械，耕农当攻战，推引铍耨以当剑戟，被蓑以当铠襦，菹笠以当盾櫓。故耕器具则战器备，农事习则功战巧矣。当春三月，菽室煨造，钻燧易火，杼井易水，所以去兹毒也。举春祭，塞久祷，以鱼为牲，以麴为酒，相召，所以属亲戚也。毋

【今译】

人们也要上；即使是深渊底下，人们也愿意下。所以，善于治理国家的君主会掌握住利益之所在，人民自然就生活美满而且安定；即使无需推动，他们也会前进；无需招引，他们也会前来；人民没有什么忧愁与烦恼，而且生活富足。这如同鸟儿孵卵一样，不见其形，不闻其声，小鸟自会破壳而出。

治国的根本，掌握天时叫“经”，赢得民心叫“纪”。法令好比网罟的大纲，官吏好比网罟，居民的什伍编制好比军队的行列，赏罚好比文治与武功。把农具当作武器，把耕作当作军事行动，把锄当作剑、戟，把披蓑当作铠甲，把斗笠当作盾牌。这样农具完备，武器也就完备了；农事熟习了，攻战也就精巧了。在季春时节，要点燃灶火熏烤房屋，更换钻燧取火的木柴，淘洗水井，这些做法是进行消毒。举行春祭，祈祷不生



were on top of mountains one thousand *ren* high or at the bottom of extremely deep abysses. So sovereigns who are good at governing their states take control of the advantages, and their people will live comfortably and peacefully. They will advance without being driven, they will come without being commanded, and they will not worry about anything or be disturbed by anything. Thus, they will become wealthy. That is somewhat like birds hatching from eggs: the chicks will break their shells and come out unbidden.

Concerning the basis for governing a state: mastering the opportunities provided by Heaven is addressed as “Jing”, and winning over the common people is addressed as “Ji”. The law can be regarded as the rein, and the court officials can be regarded as the net. *Shi* (a military unit containing ten people) and *wu* (a military unit contain five people) can be regarded as the organization of the army, and awards and punishments can be regarded as civil and military policies respectively. Farming tools can be used as weapons. Farming activities can be performed as military actions. Hoes can be used as swords and halberds. Coir raincoats can be used as corselets. And bamboo hats can be used as shields. Thus, when farming tools are prepared, weapons are well prepared too; when farming activities are well done, military actions are well done too. Build up a fire in the kitchen to fumigate the house, replace the firewood and wash the well to get clear water during the third month of the spring season; these methods are taken for cleanliness. Hold the spring ceremony, pray for good health, offer fish and invite relatives to drink

【原文】

杀畜生，毋拊卵，毋伐木，毋夭英，毋拊竿，所以息百长也。赐鰥寡，振孤独，贷无种，与无赋，所以劝弱民。发五正，赦薄罪，出拘民，解仇讎，所以建时功，施生谷也。夏赏五德，满爵禄，迁官位，礼孝弟，复贤力，所以劝功也。秋行五刑，诛大罪，所以禁淫邪、止盗贼。冬收五藏，聚万物，所以内作民也。四时事备，而民功百倍矣。故春仁、夏忠、秋急、冬闭，顺天之时，约地之宜，忠人之和，故风雨时，五谷实，草木美多，六蓄蕃

【今译】

病，用鱼作供品，宴请亲朋喝用麴做的米酒，这些做法是为了密切亲戚之间的关系。不屠杀禽兽，不打碎鸟卵，不砍伐树木，不采摘花朵，不损伤竹笋，这些做法是为了促进万物的生长。帮助鰥夫、寡妇，赈济孤儿以及没有子嗣的老人，贷放种子给无种的农户，救助无力纳税的人家，这些措施是为了劝勉贫弱的人们。颁发适宜的政令，赦免罪行轻微的人，释放拘押的人，并调解纠纷，这些做法是为了及时完成农事，使庄稼能够良好地生长。在夏季，奖赏各种有德的行为，加升爵禄，晋升官职，礼敬具有孝悌美德的人，免除贤良的人的徭役，这些做法是为了鼓励人们努力工作。在秋天，执行各种刑罚，处死罪大恶极的人，这些做法是为了取缔淫邪之事以及制止盗贼。在冬天，做好五谷以及其他各类产品的收藏工作，为的是向人民征收赋税。一年四季的事情安排齐备了，人民的劳动就能有百倍的功效。所以，春天是仁慈的，夏天是忠厚的，秋天是严峻的，而冬天是一年的收闭。顺应天时，把握并很好地运用地利，再做到人和，就会风调雨顺，五谷丰登，草木繁茂，六畜兴旺，国家富



wine brewed with yeast; these actions are taken to foster intimate relationships within the family. Do not kill animals, shoot birds, shatter birds' eggs, hack trees, pick flowers or damage bamboo sprouts; following these steps facilitates the growth of things. Aid widows and widowers, support orphans and old people without offspring, lend seeds to those who are short of means and relieve those who do not have enough money to pay taxes; these actions are taken to encourage the weak and the poor. Licence suitable police, parole criminals not guilty of bad crimes, set free those held in custody and reconcile dissensions among people; these actions facilitate farming so that crops can grow well. Reward people who behave virtuously, enhance their salaries, promote them in rank, honour and respect people who show filial piety and remove forced labour of innocent people during summer. These actions are taken to encourage people to work hard. Enforce the criminal law and execute violent criminals during the autumn season. These actions are taken to stop corruption, misconduct and theft. Store grain and keep other things correctly during the winter season. These actions are taken to levy taxes upon the people. Make sure that right actions will be taken at the right time of the year, thus peoples' efforts will become one hundred times more efficient. So, spring is merciful, summer is honest, autumn is rigid, and winter is regarded as the closure of the year. Acclimatise to the weather of the four seasons, make good use of favourable geographical conditions and harmonize relations among people; thus winds and rains will come

【原文】

息，国富兵强，民材而令行，内无烦扰之政，外无强敌之患也。

夫动静顺然后和也，不失其时然后富，不失其法然后治。故国不虚富，民不虚治。不治而昌，不乱而亡者，自古至今未尝有也。故国多私勇者其兵弱，吏多私智者其法乱，民多私利者其国贫。故德莫若博厚，使民死之；赏罚莫若必成，使民信之。

夫善牧民者非以城郭也，辅之以什，司之以伍。伍无非其人，人无

【今译】

庶，兵力强大，人民富裕，法令通行，国内没有烦民扰民的政治，国外也没有强敌入侵之类的祸患。

政策合适、举措得宜，国事才能协调；不误农时，国家才能富裕；遵循法度，国家才能治理好。所以，一个国家不可能无缘无故地富裕起来，人民也不可能无缘无故地被治理好。不首先被治理好而国家就能昌盛，不首先发生动乱而国家就会灭亡的事情，自古以来都不曾有过。所以，如果一个国家里勇于私斗的人多，它的兵力一定会被削弱；官吏炫耀个人智慧的多，法度就一定会混乱；人民图谋私利的多，国家一定会陷于贫穷。因此，确保君主施德广博而且丰厚，所以人民才会拼死报效；赏罚必须信实坚决，所以人民才能坚信不疑。

善于统治人民的君主，不是依靠城郭，而是依靠什、伍的居民组织



properly, all five kinds of crops will have bumper harvests, plants will thrive, livestock will propagate in large quantities, the state will be enriched, military strength will be enhanced, common people will be wealthy, all orders issued by the sovereign will be carried out, and there will be no unsuitable policy disturbing people at home or any threat of aggression from abroad.

If all policies taken by the state are suitable and all actions are reasonable, national affairs can become harmonious. If all kinds of farm work are not disturbed during the busy seasons, the state can be enriched. If the law is well abided by, the state can be put in order. So, a state cannot be enriched unless there is a cause for it and the common people cannot be well organized without purpose. So far, no single state has reached prosperity without being put in order first, and no single state has been ruined without getting into disorder first. So when there are a lot of valorous people engaged in fighting each other privately, the military strength of the state must be weak. When there are many officials showing off their own intelligence, the law will be in disorder. And when there are a lot of people taking advantage of the state, the state will be impoverished. Hence, make sure that both benevolence and favours performed by the sovereign are generous enough to encourage the people, so that they can devote their lives to the state. And make sure that all awards and punishments are dispensed reasonably and justifiably, so that the people can be convinced.

Hence sovereigns who are good at governing their people

【原文】

非其里，里无非其家。故奔亡者无所匿，迁徙者无所容，不求而约，不召而来。故民无流亡之意，吏无备追之忧。故主政可往于民，民心可系于主。夫法之制民也，犹陶之于埴，冶之于金也。故审利害之所在，民之去就，如火之于燥湿，水之于高下。夫民之所生，衣与食也。食之所生，水与土也。所以富民有要，食民有率，率三十亩而足于卒岁。岁兼美恶，亩取一石，则人有三十石，果瓜素食当十石，糠秕六畜当十石，则人

【今译】

来管理人民。保证每一个伍中没有不属于本伍的人，人们没有不住在本里的，里内没有不属于本里的人家。这样，逃亡者将无处隐藏，迁徙者也无处容身，不使用强力人们就受到约束，不需要召唤人们也会前来。这样，人民不会心存逃亡的意图，官吏也无需因为戒备、追捕而担忧。因此，君主的政令可以贯彻于民间，民心就和君主紧密相连。用法制管理人民，就如同制陶的工匠了解黏土的特性，冶金的工匠了解金属的特点一样。只要判明并掌握了利害所在，人民的去就就像火避湿就燥、像水避高就低一样明确。人民赖以生活的东西，不外乎衣服与食物。衣服与食物赖以产生的，不外乎水土。所以使人民富裕起来有一个要领，满足人民对粮食的需求也有一个标准。这个标准是，平均三十亩地生产的粮食就可以满足一个人一年的生活需要。年景有好有坏，平均起来计算，亩产一石粮食，那么，每个人就有三十石。每人种植的



do not depend on fortifications but rather count on the system of *shi* and *wu* to organize and administer their people. Make sure that no *wu* contains anyone not belonging to families of that *wu* and that both people and families living in every *li* all belong to that *li*. Thus those who escape will not have any place to hide themselves, and migrants will not have any place to settle down; as a result common people will be well restricted without using force and they will be drawn here without being summoned. Thus common people will not think of leaving for other places and officials will not be burdened with chasing them. So policies and orders issued by the sovereign can be circulated among common people, and they and the sovereign can be of one mind. Hence administering the common people by law is somewhat the same as potters knowing the inherent characteristics of clay and blacksmiths knowing those of metal. So, when the characteristics of human beings are well examined and mastered, the direction of the movement of the common people will be as clear as fire leaving wet places for dry ones or water moving from high places to lower-lying ones. The common people count on clothes and food for survival. And the production of clothes and food is dependent upon water and soil. So there is an important point in enriching the common people and there is a standard that can be applied for meeting their needs for food. This standard is: grain produced by thirty *mu* of land is enough to support one person for one year. Sometimes the harvest is good and other times it is bad, but on average one *mu* can produce one *dan* of grain.

【原文】

有五十石。布帛麻丝，旁人奇利未在其中也。故国有余藏，民有余食。夫叙钧者，所以多寡也。权衡者，所以视重轻也。户籍田结者，所以知贫富之不訾也。故善者必先知其田，乃知其人，田备然后民可足也。

凡有天下者，以情伐者帝，以事伐者王，以政伐者霸。而谋有功者五：一曰视其所爱，以分其威，一人两心，其内必衰也。臣不用，其国可危。二曰视其阴所憎，厚其货赂，得情可深，身内情外，其国可知。三曰

【今译】

瓜果、蔬菜相当于十石粮食，糠麸、瘪谷与畜产也相当于十石粮食，这样，每人共有五十石，而布帛、麻丝和其他副业杂项的收入还没有计算在内。这样，国家就有积蓄，人民也有余粮。如同叙和钧可以用来计算量的多少、权和衡可以用来计量轻重一样，可以根据户籍和田册的统计了解贫富之间的差别。所以，善于治理国家的君主，一定要先了解土地的情况，然后就能掌握人民的情况。有足够的土地，人民就会有足够的粮食物品来满足自己的生活。

凡是据有天下的君主，靠赢得人心取得天下的能成就帝业，靠事业取得天下的能成就王业，靠征战取得天下的能成就霸业。至于依靠计谋进攻敌国的手段有五条。第一，查明敌国君主的心腹大臣，设法削减他们的权力，如果他们怀有二心，对君主的亲近程度必然会减退。大臣不为君主效力了，国家就会岌岌可危。第二，查明敌国君主暗中憎恶的



Thus, every one will have thirty *dan*. In addition, the fruits, melons and vegetables that each person plants are equivalent to ten *dan* of grain, and the chaff, spoiled grain and livestock each person possesses is also equivalent to ten *dan*; thus everyone will have fifty *dan*. The income from cotton, silk, hemp fabric and other by-products is not included. Hence the nation will have some savings and the common people will have some surplus of grain. Like *xu* and *jun* can be used in measuring quantity, *quan* and *heng* can be used in judging weight; the statistics on household and fields can be used to assess the gap between the poor and the rich. So sovereigns who are good at administering their people will look after the conditions of the fields first and therefore they can look after the conditions of the common people. If there are enough fields, the common people will have enough to support themselves.

For sovereigns throughout the world, those who depend on winning over the hearts of the common people can become Di, those who count on achievements can unify the world and become King, and those who rely on military actions can build up the most powerful states in the world. There are five methods for attacking the enemy state successfully: The first is: make an investigation to know the beloved ones of their sovereign and manage to weaken them. If they are not loyal to their sovereign any more, the intimate relationship between them and the sovereign will be severely damaged. The second is: make an investigation to know those who are hated by their sovereign secretly and bestow them with huge amounts

【原文】

听其淫乐，以广其心。遗以竽瑟美人，以塞其内；遗以谄臣文马，以蔽其外。外内蔽塞，可以成败。四曰必深亲之，如与之同生。阴内辩士，使图其计；内勇士，使高其气；内人他国，使倍其约，绝其使，拂其意，是必士斗，两国相敌，必承其弊。五曰深察其谋，谨其忠臣，揆其所使，令内不信，使有离意。离气不能令，必内自贼。忠臣已死，故政可夺。此五者，谋功之道也。

【今译】

大臣，设法贿赂他们，这样可以深入地了解敌情。他们身居国内，里通外国，敌国的真实情况就能够掌握了。第三，如果知道敌国的君主耽于淫乐，就设法消磨他的意志。送给他乐队、美人，在宫廷内部蒙蔽他；送给他谄媚的侍臣和盛妆的宝马，蒙蔽他宫廷以外的事情。内外蒙蔽，就可以打败他的国家。第四，尽量同敌国表示亲密，做到与他们形同兄弟。再暗中派智慧而善辩的士人去帮助敌国的君主图谋第三个国家，并派勇士投奔他使之骄傲自大。再派人到第三个国家，唆使它同敌国背约、断交、反目，这样必然会引起他们两个国家之间的战争。两国敌对，我们就必然能够从中得利。第五，深入了解敌国君主的谋划，礼敬他的忠臣，挑拨他的属下，使他们内部互不信任，离心离德。如果君臣上下之间的隔阂不能消除，一定会自相残杀。忠臣死掉了，就可以推翻他的政权。这五条是依靠计谋进攻敌国的办法。



of money and treasure. Thus the situation of their state can be known thoroughly. These people stay inside their state and offer information about it to others, so that the real conditions can be understood. The third is: if the enemy sovereign is known to be addicted to pleasure, then take steps to wear down his will. Present him with musical instruments and beautiful women to block him off from affairs occurring inside the palace, and send flattering people and swift horses to him to block him off from information on the situation outside of the palace. If he is blocked both inside and outside the palace, the state can be defeated. The fourth is: build up intimate relations with the enemy state as if the two states were close brothers. Send wise people who have persuasive tongues in their heads there secretly to suggest to the sovereign that he should attack a third state, and prepare his plan for him. Send valorous warriors to him on purpose to make him feel overconfident. And then send some people to the third state to turn them into enemies, make it break its promises, send back their diplomats and act aggressively. Thus these two states will fight each other and you can take advantage from it. The fifth is: examine the intentions of the sovereign of the enemy state, respect the loyal high-ranked officials around him but alienate his inferiors, so that the sovereign and his officials can no longer be of one mind and heart, and become hostile towards each other. If the alienation between them cannot be lessened, they will attack each other. When the loyal officials are dead, the regime can be toppled. These are the five methods for attacking an enemy state with conspiracy.

入国第五十四

【原文】

入国四旬，五行九惠之教。一曰老老，二曰慈幼，三曰恤孤，四曰养疾，五曰合独，六曰问疾，七曰通穷，八曰振困，九曰接绝。

所谓老老者，凡国、都皆有掌老，年七十已上，一子无征，三月有馈肉；八十已上，二子无征，月有馈肉；九十已上，尽家无征，日有酒肉。死，上共棺槨。劝子弟，精膳食，问所欲，求所嗜。此之谓老老。

所谓慈幼者，凡国、都皆有掌幼，士民有子，子有幼弱不胜养为累

【今译】

君主即位刚刚四十天，就应该五次督行九种惠民的政策。第一叫“老老”，第二叫“慈幼”，第三叫“恤孤”，第四叫“养疾”，第五叫“合独”，第六叫“问疾”，第七叫“通穷”，第八叫“振困”，第九叫“接绝”。

所谓的“老老”，就是在城邑和国都设立名为“掌老”的官，年龄在七十岁以上的老人，可以免除一个儿子的徭役，每隔三个月官府就派人送一次肉给他们；八十以上的，可以免除两个儿子的徭役，每个月都送肉给他们；九十以上的，可以免除全家人的徭役，每天都供应给他们酒肉。这些老人死了，由君主供给棺槨。还要劝勉他们的子弟，精心照顾他们的饮食，询问老人的要求，满足老人的嗜好。这就叫“老老”。

所谓的“慈幼”，就是在城邑和国都设立名为“掌幼”的官，凡是士人



54. Actions Taken After Taking over the Throne

After a sovereign has taken over the throne for forty days, he should supervise and urge the enforcement of the nine benevolent policies five times. The first among them is called "Lao Lao", the second is called "Ci You", the third is called "Xu Gu", the fourth is called "Ying Ji", the fifth is called "He Du", the sixth is called "Wen Ji", the seven is called "Tong Qiong", the eighth is called "Zhen Kun", and the ninth is called "Jie Jue".

Regarding "Lao Lao", "Zhang Lao", officials in charge of the affairs of old people are to be set up in every city, town and the capital. For old people above seventy, forced labour of one of their sons can be exempted and meat is offered to them once in every three months by the local government. For those above eighty, forced labour of two of their sons can be exempted and meat is offered to them every month. For those above ninety, forced labour of all their sons can be exempted, and both meat and wine are offered to them every day. After they die, the sovereign will offer coffins to them. Moreover, actions are also taken to encourage their offspring, their diet is taken good care of, their wishes are inquired after and their hobbies are taken into serious consideration as well. That is the so-called "Lao Lao".

Regarding "Ci You", "Zhang You", officials in charge of the affairs of children are to be set up in every city, town and the capital. For intellectuals and the common people who

**【原文】**

者，有三幼者，无妇征，四幼者，尽家无征，五幼又予之葆，受二人之食，能事而后止。此之谓慈幼。

所谓恤孤者，凡国、都皆有掌孤，士人死，子孤幼，无父母所养，不能自生者，属之其乡党、知识、故人。养一孤者，一子无征；养二孤者，二子无征；养三孤者，尽家无征。掌孤数行问之，必知其食饮饥寒、身之瘠胜而哀怜之。此之谓恤孤。

所谓养疾者，凡国、都皆有掌疾，聋、盲、喑哑、跛蹙、偏枯、握递，不

【今译】

和普通百姓有幼弱的子女，无力供养而成为拖累的，规定有三个孩子的，可以免除一个妇女的征役；养四个孩子的，全家的妇女都可以免除征役；养五个孩子的，国家还给他们配备保姆，并发给足够养活两个人的粮食，直到孩子长大生活能够自理为止。这就叫“慈幼”。

所谓的“恤孤”，就是在城邑和国都设立名为“掌孤”的官，规定士人或者百姓死后，他们的子女孤独、幼小，没有父母抚养，而且不能独立生活，就安排同乡、熟人或故旧抚养这些孤儿。代养一个孤儿的人，可以免除一个儿子的徭役；代养两个的，可以免除两个儿子的徭役；代养三个的，可以免除全家人的徭役。“掌孤”要经常了解孤儿的情况，看他们是否有足够的食物、衣服以及身体是否瘦弱并根据情况进行救助。这就叫“恤孤”。

所谓的“养疾”，就是在城邑和国都设立名为“掌疾”的官，对于聋的、盲的、哑的、瘸腿的、半身不遂的、两手相拱而不能伸开的人以及其



have offspring but are incapable of supporting them, when they have three children, forced labour of one of the adult female members of the family can be exempted. When they have four, forced labour of all the adult female members can be exempted. When they have five, the state will send a baby-sitter there for help. Moreover, families of this kind are all conferred provisions enough for two people till the children being aided are grown up and able to support themselves. That is the so-called "Ci You."

Regarding "Xu Gu", "Zhang Gu", officials in charge of the affairs of the old are to be set up in every city, town and the capital. If intellectuals die and their children are too young to make a living by themselves and can no longer be fostered by their remaining parent, they will be brought up by the local people, acquaintances or old friends of their families. For people helping foster these children, if they foster one orphan at home, forced labour of one of their own sons will be exempted. If they foster two, forced labour of two of their own sons can be exempted. And if they foster three, forced labour of all family members can be exempted. Zhang Gu take investigations frequently to know the conditions of these orphans, such as whether they have enough to eat, to wear, whether they are in good health and then they will offer help to those who are in need. That is the so-called "Xu Gu".

Regarding "Yang Ji", "Zhang Ji", officials in charge of the affairs of the handicapped are to be set up in every city, town and the capital. For the handicapped who can not

【原文】

耐自生者，上收而养之疾官，而衣食之，殊身而后止。此之谓养疾。

所谓合独者，凡国、都皆有掌媒。丈夫无妻曰鰥，妇人无夫曰寡，取鰥寡而合和之，予田宅而家室之，三年然后事之。此之谓合独。

所谓问疾者，凡国、都皆有掌病，士人有病者，掌病以上令问之，九十以上，日一问；八十以上，二日一问；七十以上，三日一问；众庶，五日一问。疾甚者，以告，上身问之。掌病行于国中，以问病为事。此之谓问病。

所谓通穷者，凡国、都皆有通穷，若有穷夫妇无居处，穷宾客绝粮

【今译】

他生活不能自理的人们，官府就安排他们生活在“疾馆”里并供给他们饮食，一直到死。这就叫“养疾”。

所谓的“合独”，就是城邑和国都设立名为“掌媒”的官，成年男子没有妻室的叫做鰥夫，妇人没有丈夫的叫寡妇，安排鰥夫与寡妇成婚，并给予他们田宅，帮助他们安家，三年后他们要给国家做事。这就叫“合独”。

所谓的“问疾”，就是在城邑和国都设立名为“掌病”的官，士人与百姓中有病的人，“掌病”按照君主的旨意对他们进行慰问：对于九十岁以上的病人，要每天问候一次；八十以上的，两天问候一次；七十以上的，三天问候一次；对于一般病人，五天问候一次。病情极为严重的人，要向君主汇报，然后君主就亲自前去慰问。“掌病”巡行国内，以慰问病人为专职。这就叫“问病”。

所谓的“通穷”，就是在城邑和国都设立名为“通穷”的官，如果有贫



support themselves, such as the deaf, the blind, the mute, the lame, the partly paralysed and those with deformed inseparable hands, they will be sent to the Ji Guan (a national well-being centre for the handicapped) and nursed there at the cost of the state until the end of their lives. That is the so-called “Yang Ji”.

Regarding “He Du”, “Zhang Mei”, officials in charge of marital affairs are to be set up in every city, town and the capital. Wifeless adult males are called widowers, and husbandless adult females are called widows. Zhang Mei will arrange marriages among the widowers and widows, confer upon them fields and residences so that they can build up families and they will be appointed to work for the state for three years. That is the so-called “He Du”.

Regarding “Wen Ji”, “Zhang Bing”, officials in charge of the affairs of the sick are to be set up in every city, town and the capital. According to the direction of the sovereign, Zhang Bing are to visit intellectuals who are suffering from chronic diseases. If patients are above ninety years old, they will be visited every day. If they are above eighty, they will be visited every two days. If they are above seventy, they will be visited every three days. For ordinary people who are sick, they will be visited every five days. And those who are seriously ill will be reported to the sovereign and then the sovereign will visit them in person. Zhang Bing travel all across the state to visit the sick. That is the so-called “Wen Bing”.

Regarding “Tong Qiong”, “Tong Qiong”, officials in

【原文】

食，居其乡党以闻者有赏；不以闻者，有罚。此之谓通穷。

所谓振困者，岁凶，庸人警厉，多死丧，弛刑罚，赦有罪，散仓粟以食之。此之谓振困。

所谓接绝者，士民死上事，死战事，使其知识、故人受资于上而祠之。此之谓接绝也。

【今译】

穷而没有居处的夫妇，贫穷而没有粮食的宾客，他们所在的乡里的地方官能及时报告的，就给予赏赐；不报告的，就予以惩罚。这就叫“通穷”。

所谓的“振困”，就是指在凶年饥谨的时候，被雇佣干活的人往往会生病甚至死亡，于是就宽缓刑罚，宽赦罪人，发放国家仓库的余粮来赈济他们。这就叫“振困”。

所谓的“接绝”，就是对死于国事或死于战争的士人或百姓，君主给他们生前的友好或者故旧一些钱，让他们负责祭祀这些死者。这就叫“接绝”。



charge of the affairs of the poor are to be set up in every city, town and the capital. If there are some couples too destitute to have a place to live and some homeless people too poor to support themselves, and if the local officials report them and their situation to the higher government officials accordingly, they will be rewarded. And if they do not notify the conditions of these poor people, they will be punished. That is the so-called “Tong Qiong”.

Regarding “Zhen Kun”: if the annual harvest fails, hired labourers are likely to suffer from disease and die. If so, punishments are reduced, prisoners are absolved and the national store of grain is distributed to help them. That is the so-called “Zhen Kun”.

Regarding “Jie Jue”: for intellectuals and common people who died for the sake of the state or during military service, the sovereign will confer money upon their former acquaintances or friends to help them hold ceremonies in worship of these dead ones. That is the so-called “Jie Jue”.



九守第五十五

【原文】

安徐而静，柔节先定，虚心平意以待须。

右主位

目贵明，耳贵聪，心贵智。以天下之目视则无不见也，以天下之耳听则无不闻也，以天下之心虑则无不知也。辐凑并进，则明不塞矣。

右主明

听之术，曰：勿望而距，勿望而许。许之则失守，距之则闭塞。高山，仰之不可极也；深渊，度之不可测也。神明之德，正静其极也。

【今译】

安定、沉着、保持静默，和顺、谦恭、克制并保持镇定，虚心静气地准备着应付随时可能出现的情况。

以上是“主位”。

眼睛贵在明亮，耳朵贵在聪敏，心贵在智慧。利用天下人的眼睛看，就没有看不到的事情；利用天下人的耳朵听，就没有听不到的消息；利用天下人的心思考，就没有理解不了的问题。集中大家的力量与智慧，你就会明察而不会被蒙蔽。

以上是“主明”。

听取别人意见的方法是：不要一下子就拒绝，也不要一下子就肯定。肯定就可能导致失误，拒绝就可能导致闭塞。要像高山一样，仰视不见顶；像深渊一样，深不可测。神明的德性是端正、冷静到了极致。



55. Nine Principles of a Sovereign

Keep composed, even-tempered and tranquil. Be gentle, humble and self-controlled. Maintain an open mind and get ready to react to all kinds of situation.

That is Zhu Wei (Zhu Wei refers to the principle for the sovereign to safeguard the throne).

The importance of the eye is that it is bright and with good eyesight. The importance of the ear is that it is sharp and with good audition. And the importance of the heart is that it is intelligent. Seeing with the eyes of people all over the world, nothing will be overlooked. Listening with the ears of people all over the world, no information will be missed. And pondering with the hearts of people all over the world, no problem will be left unsettled. Pool the wisdom and efforts of everyone, you will be perspicacious and cannot be blocked off at any rate.

That is Zhu Ming (Zhu Ming refers to the principle that should be mastered by the sovereign in order to know the situation).

The art of listening to others is; do not reject others immediately or agree with them right away. Agreeing with them might result in mistakes and rejecting them might result in being out of touch with reality. Behave yourself like a high mountain—the top is out of sight to everyone. Behave yourself like a deep abysm—the bottom is unfathomable. The virtues of the holy beings are of the most uprightness and

【原文】

右主听

用赏者贵诚，用刑者贵必，刑赏信必于耳目之所见，则其所不见，莫不暗化矣。诚，畅乎天地，通于神明，见奸伪也。

右主赏

一曰天之，二曰地之，三曰人之。四方上下左右前后，荧惑其处安在？

右主问

心不为九窍，九窍治；君不为五官，五官治。为善者，君子之赏；为

【今译】

以上是“主听”。

行赏贵在信实，处罚贵在坚决。如果赏赐和处罚能在亲自耳闻目睹的人身上信实而坚决地兑现了，那些在你视野范围外的人也都会被潜移默化了。“信实”有着畅行天地、通于神明的力量，不用讲也会对于奸邪的人产生影响。

以上是“主赏”。

一是天上的，二是地上的，三是人间的。四方上下，左右前后，都有什么疑惑吗？

以上是“主问”。

心不干预九窍的事务，九窍会治理得很好；君主不干预大臣的事



tranquility.

That is Zhu Ting (Zhu Ting refers to the principle that should be mastered by the sovereign while listening to others).

The effect of awards can reach the highest level if people are rewarded honestly. The effect of punishments can reach the highest level if people are executed forcefully and justly. If you reward and punish people honestly and reasonably according to their conducts you witnessed in person, those out of your eyesight will be edified unknowingly. Honesty can travel freely both in Heaven and on Earth, can communicate with the holy beings and needless to say, what kind of influence it can impose upon the evil and deceitful people?

That is Zhu Shang (Zhu Shang refers to the principle that should be mastered by the sovereign while rewarding or punishing others).

Firstly, ask questions on Heaven; secondly, ask questions on Earth; thirdly, ask questions on human being, and then ask questions regarding all the four directions and all the spatial dimensions: Is there anything that is not crystal-clear?

That is Zhu Wen (Zhu Wen refers to the principle that should be mastered by the sovereign while investigating situation of things).

If the heart does not intervene with affairs under control of the nine apertures, the nine apertures will be put in order. If the sovereign does not intervene with affairs under control

【原文】

非者，君予之罚。君因其所以来，因而予之，则不劳矣。圣人因之，故能掌之，因之循理，故能长久。

右主因

人主不可不周，人主不周则群臣下乱。寂乎其无端也。外内不通，安知所怨？关闭不开，善否无原。

右主周

一曰长目，二曰飞耳，三曰树明。明知千里之外，隐微之中，曰动

【今译】

务，大臣会治理得很好。对于做好事的人，君主给予赏赐；对于犯错误的人，君主给予刑罚。君主只需按照人们行为的结果给予赏赐或者惩罚就可以了，这样就不至于被政务烦劳。圣人就是能做到“因势利导”，所以就能控制大局。因而，合理地因势利导，国运就会长久。

以上是“主因”。

君主必须要注意保守秘密，不保守秘密，臣下就会发生混乱。如果君主静默而不露声色，使宫廷内外的人不能互相串通消息，这样，人们怎么能对他产生不满呢？传话的途径被切断，谣言的源泉就会枯竭。

以上是“主周”。

第一是能够看得远，第二是能够听得远，第三是能做到明察。能明



of the ministers, the ministers will be put in order. Those who have done something good are rewarded according to the intention of the sovereign. Those who have done something wrong are punished according to it as well. The only thing that can be done by the sovereign is to reward and punish people according to the results of their conducts. Thus, he himself is not burdened with concrete affairs. The sage sovereigns can guide actions adroitly according to the circumstances, so that they can take control of the whole situation. Hence, if they can do that reasonably and correctly, the state can be safeguarded.

That is Zhu Yin (Zhu Yin refers to principle that should be mastered by the sovereign to make best use of the situation).

The sovereign should never be indiscreet. If the sovereign is indiscreet, the officials will be rough-and-tumble. If the sovereign remains silent and does not divulge any clue, people inside the palace and those outside of it cannot exchange information with each other, and under such circumstances, how can they become antagonistic against the sovereign? Cut off the path of gossips, thus the headspring of rumors will dry up.

That is Zhu Zhou (Zhu Zhou refers to the discreetness of the sovereign).

Firstly, be capable of discerning things in distant places. Secondly, be capable of hearing things in distant places. Thirdly, improve your perspicacity. Be able to master both the situation of places located thousand *li* away from you and

【原文】

奸。奸动则变更矣。

右主参

循名而督实，按实而定名，名实相生，反相为情。名实当则治，不当则乱。名生于实，实生于德，德生于理，理生于智，智生于当。

右督名

【今译】

察千里之外的情况以及隐微的迹象，便可以洞察奸邪；奸邪被洞察了，祸乱就可以被制止。

以上是“主参”。

依照名考察实，根据实确定名。名与实既互相促进，又互为说明。如果名与实相符，国家就会大治；名与实不符，国家就会混乱。名产生于实，实产生于德，德产生于理，理产生于智，智产生于当。

以上是“督名”。





the subtlest signs, so that the evil people can be seen through. When the evil people are seen through, troubles and wicked conducts can be stopped.

That is Zhu Can (Zhu Can refers to principle that should be mastered by the sovereign while judging people and the situation).

Check the reality according to the titles. Confer titles according to reality. Titles and reality can facilitate each other and rectify each other. When the titles and reality match each other, the state is in order. Otherwise, the state will be in chaos. Titles are originated from reality. Reality is originated from virtue. Virtue is originated from reason. Reason is originated from wisdom. And wisdom is originated from rightness.

That is Du Ming (Du Ming refers to checking the titles to see whether they are true to reality or not).



桓公问第五十六

【原文】

齐桓公问管子曰：“吾念有而勿失，得而勿忘，为之有道乎？”对曰：“勿创勿作，时至而随，毋以私好恶害公正。察民所恶，以自为戒。黄帝立明台之议者，上观于贤也；尧有衢室之问者，下听于人也；舜有告善之旌，而主不蔽也；禹立谏鼓于朝，而备讯唉；汤有总街之庭，以观人非也；武王有灵台之复，而贤者进也：此古圣帝明王所以有而勿失，得而勿忘者也。”桓公曰：“吾欲效而为之，其名云何？”对曰：“名曰喷室之议。曰：

【今译】

桓公问管仲：“我想占有天下而不失去它，拥有天下而不使它败亡，能有什么方法达到这一目标吗？”（管仲）回答说：“不要急于开创新的东西，等到条件成熟后再采取行动。不要凭个人的好恶来损害公正的原则。要调查了解人民所憎恶的东西，并引以为戒。黄帝曾经建立了明台的咨议制度，就是为了搜集贤良人士的建议；尧实行衢室的询问制度，也是为了听取下面的人民群众的意见；舜使用过鼓励人们进谏的旌旗，所以他就不会受到蒙蔽；禹在朝廷设立了一面谏鼓，以备人们随时上告；汤在街口设置厅堂，广泛搜集人们的非议；周武王有灵台的报告制度，贤人都得到进用。这就是古代圣明的帝王能够常有天下而不失、常得天下而不亡的原因。”桓公说：“我也想效法他们实行这项制度，应该取个什么名字呢？”（管仲）回答说：“名字可以叫‘喷室之议’。也就是





56. Questions Asked by Duke Huan

Duke Huan of the state of Qi asked Guan Zhong, “I am thinking of expanding my kingdom greatly and want to make sure that it will neither be lost nor ruined. Is there a way to accomplish that?” Guan Zhong replied, “Do not be too anxious to initiate something new nor take any action prematurely. React only when the right time comes. Do not override worthy public rules out of your private likes or dislikes. Examine things hated by the common people and take warning from them. The Yellow King built up the Ming Tai to interview those with grievances and collect opinions of sensible, informed people. Yao set up consultation offices on the street to listen to the advice of the common people. Shun used the banner for remonstrance to give a signal to encourage people to speak their minds to him, so that he was not misled. Yu set up a drum at the court to encourage people to admonish him at any time. Tang erected halls at the crossroads to collect the complaints of his people. King Wu set up the Ling Tai and allowed people to report to him there, so that those who were sensible and wise could be used at his court. These methods were taken by the sage sovereigns in ancient times to safeguard their authority over their kingdoms so that they would not be toppled.” Duke Huan said, “I want to imitate them and set up this kind of system as well. How should it be addressed then?” Guanzi replied, “Name it Ze Shi Zhi Yi (meaning a room where everyone can express opinions

【原文】

法简而易行，刑审而不犯，事约而易从，求寡而易足。人有非上之所过，谓之正士，内于喷室之议。有司执事者咸以厥侍奉职，而不忘为，此喷室之事也。请以东郭牙为之，此人能以正事争于君前者也。”桓公曰：“善。”

【今译】

说：国家法度要简单易行；实施刑罚要审慎，而且不逾法度；政事要简约，而且易于处理；赋税要轻，而且容易缴纳。老百姓有能指出君主过失的，就把他们称为‘正直的士人’，他们的意见都交给‘喷室之议’来收集、处理。负责办事的人员要做好记录并妥善处理，而不许有所遗漏。这就是‘喷室之议’的职责。请派东郭牙做主管，他是敢于为了政事在君主面前力争的人。”桓公说：“好。”



freely). That means: the law of the state is simple and therefore easily enforced. Penalties should be carried out scrupulously so no one will commit misdeeds. Government affairs should be reduced and easy to handle. Taxes should be light and easy to pay. People who attack mistakes made by the sovereign should be addressed as upright intellectuals and their opinions collected and studied by officials of the Ze Yi Zhi Shi. These officials should do their job dutifully to register and deal with these opinions to make sure that no single opinion is neglected. That should be the function of Ze Yi Zhi Shi. Please appoint Dongguo Ya to take charge of it; he is the one who can discuss issues with you directly to defend the principle of righteousness.” Duke Huan said, “Good.”



度地第五十七

【原文】

昔者，桓公问管仲曰：“寡人请问度地形而为国者，其何如而可？”管仲对曰：“夷吾之所闻，能为霸王者，盖天子圣人也。故圣人之处国者，必于不倾之地，而择地形之肥饶者，乡山左右，经水若泽，内为落渠之写，因大川而注焉。乃以其天材、地之所生，利养其人，以育六畜。天下之人皆归其德而惠其义。乃别制断之，不满州者谓之术，不满术者谓之里。故百家为里，里十为术，术十为州，州十为都，都十为霸国。不如霸国者，国也，以奉天子，天子有万诸侯也。其中有公、侯、伯、子、男焉。”

【今译】

从前，桓公曾问管仲说：“请给我说说该如何勘察地势建立都城好吗？”管仲回答说：“据我所知，能成就王霸大业的，都是天下的圣人。圣人建设都城，一定选在稳固的地方，而且土地必须肥沃，左右两面环山，中间还有河流或者湖泽经过，城内要修砌完备的沟渠排水，让水汇入大河。然后就可以利用自然资源和农业产品来供养国内人民，并促进六畜的繁育。这样，普天之下的人们都可以受到他们的德惠。他们还用与朝廷不同的制度来组织管理人民。比‘州’小的地方叫‘术’，比‘术’小的地方叫‘里’。所以，一百家为一里，十里为一术，十术为一州，十州为一都，十都为一霸国。不到霸国规模的，就是一般的诸侯国。霸国和普通的诸侯国都要拥戴、侍奉天子，天子可以拥有上万个诸侯国。诸侯



57. On Examining the Geographical Conditions

Once Duke Huan asked Guan Zhong, “Would you please tell me how to survey geographical conditions in order to erect the capital according to them?” Guan Zhong replied, “As far as I know, those who are capable of unifying nations or establishing the most powerful states must all be worldly sages. And sages always choose to set up their capitals at secure places. Moreover, the fields there must be fertile, there must be mountains on both the right side and the left, and there should also be waters flowing across these places as well. They build canals inside the capital and lead into them the waters running in big rivers nearby. And then they can use the natural resources and grain produced on the land to support and benefit their people, and to help increase their livestock. Thus, people all over the world will admire their virtue and righteousness. They also organize their people with a system which is different from that of the court of the Zhou Dynasty. Areas smaller than *zhou* are named *shu*, and those smaller than *shu* are named *li*. So one hundred families build up one *li*, ten *li* build up one *shu*, ten *shu* build up one *zhou*, ten *zhou* build up one *du*, and ten *du* build up one *ba guo* (referring to the most powerful states). States not as big and strong as *ba guo* are ordinary states, and both *ba guo* and the ordinary states should be at the service of the Son of Heaven. The Son of Heaven can have tens of thousands of states under his supervision. And sovereigns of these states



【原文】

天子中而处，此谓因天之固，归地之利，内为之城，城外为之郭，郭外为之土阡。地高则沟之，下则堤之，命之曰金城。树以荆棘，上相穡著者，所以为固也。岁修增而毋已，时修增而毋已，福及孙子，此谓人命万世无穷之利，人君之葆守也。臣服之以尽忠于君，君体有之以临天下，故能为天下之民先也。此宰之任，则臣之义也。故善为国者，必先除其五害，人乃终身无患害而孝慈焉。”

桓公曰：“愿闻五害之说。”管仲对曰：“水，一害也；旱，一害也；风雾

【今译】

国的君主被分别授予公、侯、伯、子、男五等爵位。天子居于中央，因为这样可以充分利用上天的稳固与土地的财利。都城的建设，应当是先修建内城，内城外面修筑城郭，再在城郭外面修筑护城壕。地势高的地方就挖沟，地势低的地方就筑堤。这样的都城才可以称作“金城”。在城墙上种植荆棘，使它们交错纠结，来加固城墙。每年都不断地增修，每时每刻不停地增修，让它造福于子孙后代，这就叫关系着人民生命万世无穷的利益，也是对君权的保障。大臣们都管理好都城来效忠天子，天子凭借着都城来统治天下，所以能成为天下百姓的表率。建设都城既是宰相的职责，也是所有大臣的义务。善于治理国家的君主还必须首先除掉‘五害’，人民就可以终身没有祸患并且做到父慈子孝。”

桓公说：“请给我讲讲五害，好吗？”管仲回答说：“水灾是一害，旱灾



have conferred on them the titles of duke, marquis, count, viscount or baron respectively. The Son of Heaven stays right at the centre of China. Thus he can take advantage of both the stability of Heaven and the favourable geographical conditions of Earth. Regarding the process for setting up the capital; an inner city is built up first, and then a surrounding rampart is erected outside it. After that, a moat is dug outside the rampart. Conduits should be dug at high places and dikes built up at low-lying ones. Thus, the capital can be addressed as Jin Cheng (literally meaning 'the golden city'; the term refers to the extreme stability of the capital). Thorns are to be planted crisscrossing the rampart so that it can be consolidated. And then this needs to be constantly maintained and enhanced at all times every year so that succeeding generations will benefit from it. This is showing benevolence to people of all ages, and it can also safeguard the throne. Officials should take good care of the capital to serve the Son of Heaven loyally, and the Son of Heaven should maintain it to supervise the empire, so that he can act as the pioneer of people all everywhere. Constructing the capital is a task for both the prime minister and all the other court officials. Hence a sovereign who is good at governing the state will get rid of the five great natural disasters first. Thus trouble and ill-fortune can be avoided during the lifetime of people all over the state; moreover, all fathers will be kind and all children will be dutiful."

Duke Huan said, "Would you please tell me something about the five natural disasters?" Guan Zhong replied, "Flood

【原文】

雹霜，一害也；厉，一害也；虫，一害也。此谓五害。五害之属，水最为大。五害已除，人乃可治。”桓公曰：“愿闻水害。”管仲对曰：“水有大小，又有远近。水之出于山而流入于海者，命曰经水。水别于他水，入于大水及海者，命曰枝水。山之沟，一有水一毋水者，命曰谷水。水之出于地水，沟流于大水及海者，命曰川水。出地而不流者，命曰渊水。此五水者，因其利而往之可也，因而扼之可也，而不久常有危殆矣。”桓公曰：“水可扼而使东西南北及高乎？”管仲对曰：“可。夫水之性，以高走下则

【今译】

是一害，风、雾、雹、霜带来的损害是一害，瘟疫是一害，虫灾是一害。这叫‘五害’。五害之中，水害最为严重。清除了这五害，人民就可以治理好。”桓公说：“那就请您先给我讲讲水害，好吗？”管仲回答说：“水有的大、有的小，有的远、有的近。从山里发源，流入大海的，叫‘经水’；从其它河流中分流出来，流入大河或大海的，叫‘枝水’；在山谷中，时有时无的水，叫‘谷水’；从地下发源，流入大河或大海的，叫‘川水’；从地下涌出而不外流的，叫‘渊水’。这五种水，都可以顺着地势来引导，也可以拦截控制，但时隔不久就会发生灾害。”桓公说：“谈到水，可以拦截控制并使它往东、西、南、北四个方向，甚至往高处流吗？”管仲回答说：“可以。按照水的本性，如果从高处往下流，就流得飞快，以至于能把石头



is one among them. Drought is another. Damage caused by wind, fog, hail and frost is another. Epidemic disease is another. And damage caused by harmful insects is the last. These are the so-called five disasters. And among all these five disasters, flood is the most severe. If only the five disasters can be avoided, the people of the state can be well managed." Duke Huan said, "Please tell me something about the damage caused by flood." Guan Zhong replied, "Some waters are big and others are small. Some are nearby and others are far away from us. Waters originating from mountains and pouring into the sea are addressed as Jing Shui. Those originating from other rivers and pouring either into big ones or into the sea are addressed as Zhi Shui. In the valleys among mountains, some parts have water but other parts do not and this kind of waters is addressed as Gu Shui. Waters originating from underground and pouring into big rivers or seas are addressed as Chuan Shui. Those originating from the underground and becoming stagnant are addressed as Yuan Shui. As for these five kinds of waters, they can be guided according to geographical conditions and can also be intercepted or blocked as well. Nevertheless, you cannot prevent them from bringing about disasters from time to time." Duke Huan asked, "Talking about waters, can they be blocked and led to flow in all four directions and even into high places?" Guan Zhong replied, "Yes, they can. Following its nature, when water comes from high up and heads for lower-lying places, it flows so rapidly that it can sweep away stones on the way. And when it comes from a

【原文】

疾，至于漂石，而下向高，即留而不行。故高其上，领瓴之，尺有十分之三，里满四十九者，水可走也，乃迂其道而远之，以势行之。水之性，行至曲，必留退，满则后推前，地下则平行，地高即控，杜曲则捣毁，杜曲激则跃，跃则倚，倚则环，环则中，中则涵，涵则塞，塞则移，移则控，控则水妄行，水妄行则伤人，伤人则困，困则轻法，轻法则难治，难治则不孝，不孝则不臣矣。故五害之属，伤杀之类，祸福同矣。知备此五者，人君天

【今译】

冲走；而从下面往上流，就停止不前。所以，如果把上游接近水源地区的水位提高，用瓦器引导下来，使瓦器每尺有十分之三的部分向下倾斜，水就可以急行四十九里。然后使水迂回流到更远的地方，顺应流势使它往高处流。根据水的本性，流经曲折的地方时，就停下来而且会后退；一个地方的水满了，后面的水就会向前推进，然后将蜿蜒前进；流经低地时，就会流得很平稳；遇到高地时，就发生激荡；在地势曲折的地方，就会冲毁土地；如果地势过于曲折，水流就会跳跃；跳跃就会溢出；溢出就形成漩涡；形成漩涡，水就会集中在那里；如果水集中在某些地方，水中携带的泥沙就会沉淀下来；泥沙沉淀后，河道就会淤积；河道淤积了，河流就会改道；如果河流改道，水流就会激荡；水流激荡，河水就会妄行；妄行就会伤人；伤人就会导致贫困；人们贫困了，就将轻慢法度；如果人民轻慢法度，就难于治理；难于治理，他们的行为就会不善；如果行为不善，就会不服从统治。所以，这五种灾害与杀人、伤人所带



lower-lying place and heads for a higher one, it will be held up. So, if the water level near a fountain is raised, and it is led with joined ceramic channels linked up with one third of each *chi* leading downward, it can flow forty-nine *li* extremely swiftly. And then it can be led to distant places circuitously and can also be led to higher places as well. According to the nature of water, it will stop flowing and recede when it reaches extremely steep places. If a place is full of water, the water behind will drive the water in front of it and advance meanderingly. It will progress smoothly when it encounters lower-lying places. And it will splash about when a higher place is encountered. If the surface of the ground is winding, it will cause a landslide. And if the surface is too rough, it will skip over some places. When it skips over some places, it will swirl. When it swirls, there will be whirlpools. Where there are whirlpools, it will accumulate at some places. Where it accumulates, mud and sand it carried will deposit. When mud and sand deposits, the watercourse will be silted. Where it is silted, it will change its original course. When it changes course, it will surge. When it surges, it will flow unrestrained. When it is unrestrained, it will harm people. When the people are harmed by flood, they will be impoverished. When they are impoverished, they will not attach importance to the law. If they do not attach importance to the law, it will be difficult to govern them. If they cannot be governed there will be no filial piety. If they have no filial piety, they will not obey the sovereign. Hence these five disasters are as harmful as

【原文】

地矣。”

桓公曰：“请问备五害之道？”管子对曰：“请除五害之说，以水为始。请为置水官，令习水者为吏：大夫、大夫佐各一人，率部校长、官佐，各财足。乃取水左右各一人，使为都匠水工。令之行水道、城郭、堤川、沟池、官府、寺舍及州中，当缮治者，给卒财足。令曰：常以秋岁末之时，阅其民，案家人比地，定什伍口数，别男女大小，其不为用者辄免之，有锢病不可作者疾之，可省作者半事之。并行以定甲士，当被兵之数，上其

【今译】

来的祸患是相同的。懂得防备五害，就可以主宰天地了。”

桓公说：“请给我讲讲如何防备五害。”管仲回答说：“消除五害，要首先从水害开始。请设置水官，委派熟悉治水的人负责。任命大夫和大夫佐各一人，以及率部校长和官佐，使他们的俸禄丰厚。然后从水官的属下中挑选出左右助手各一人，作为工头。派他们巡视水道、城郭、堤坝、河川、官府、官署和各个州，凡是应当修缮的地方，就拨给士卒、奴隶进行修缮。发布命令，规定每年秋后岁末的时候，要对民间进行普查，检查每家每户人口和土地的数量，核实人口总数，并分别统计男女的人数和年龄。没有劳动能力的，就免除他们的徭役；久病而不能服役的，按病人对待；可以劳动但不能完成安排给他们的全部任务的，作为半劳力进行登记。选定并统计好各地符合当兵条件的甲士，根据统计



hurting or murdering people. Knowing how to prevent these disasters, you will be capable of governing both Heaven and Earth.”

Duke Huan asked, “Would you please tell me how to take precautions against the five natural disasters?” Guanzi replied, “Well in regard to taking precautions against the five disasters, start with regulating the rivers and watercourses. Set up a government department taking charge of water, and appoint people who are good at regulating rivers and watercourses to the following positions. Appoint one Da Fu (that is, a high-ranked official), one Da Fu Zuo (the assistant to the Da Fu), one Shuai Bu Jiao Zhang and one Guan Zuo, and then send some government servants to do the work and provide them with generous salary. Then select two subordinates of the chief official in charge of water and appoint them to be taskmasters; they are required to go around to inspect watercourses, ramparts, dikes, conduits, ponds, the buildings of all local governments, official mansions and the situation inside of every *zhou*. When any of them need to be maintained and repaired, allot soldiers and servant workers there to do the required work. Issue orders to gather statistics at the end of each year to record how many people there are and how much land each family has, to check the population of each *shi* and *wu*, register all males and females and keep records on their ages respectively. Relieve those who are incapable of working; those who have been ill for a long time are noted and treated as patients, and those who can work but cannot finish all the tasks allotted to them are registered as half

【原文】

都。都以临下，视有余不足之处，辄下水官。水官亦以甲士当被兵之数，与三老、里有司、伍长行里，因父母案行。阅具备水之器，以冬无事之时，笼、缶、板、筑，各什六，土车什一，雨伞什二。食器雨具，人有之，锢藏里中，以给丧器。后常令水官吏与都匠，因三老、里有司、伍长案行之。常以朔日始，出具阅之，取完坚，补弊久，去苦恶。常以冬少事之时，令甲士以更次益薪，积之水，旁州大夫将之，唯毋后时。其积薪也，以事之已；其作土也，以事未起。天地和调，日有长久。以此观之，其利

【今译】

的结果确定每年服兵役的总人数，并将这个数目上报给‘都水官’。然后都水官依照这个数据下去视察，如果发现实际人数与统计数字不符，就通知下级的水官。下级水官就会同三老、里有司、伍长等到里中具体调查，还要协同被征者的父母一起核实情况，确定可以应征入伍的甲士的确切人数。至于治水的工具，要在冬闲时节准备完毕。土筐、锹、夹板、木夯等工具，每什要准备六套，此外每什还要准备一辆运土的车，两件防雨车篷。每人要准备两套食器，由每里保管，以免损坏遗失。以后还要命令治水官吏与工头经常会同三老、里有司、伍长等按规定进行检查。通常于每月初一日开始查看所准备的工具，保留完好坚实的，修补残破老旧的，淘汰质量粗劣的。冬闲的时候要经常派士兵轮流采集木柴，堆放在水旁。各州的大夫率领完成这项工作，千万不可耽误。收集木柴，是在农事完结以后；修筑堤坝，在春耕开始以前。这时天气晴和，白昼较长，是进行这类工作的有利条件。所以经常在没有水害时就准



manpower. Those who are qualified for military service are chosen and registered; the number of the recruits for each year is decided according to the statistics and then the result should be reported to the chief official in charge of regulating rivers and watercourses. The chief official will check these figures, if there are some discrepancies, he will notify the sub-officials. The sub-officials will then check together with the San Lao and the You Si in charge of *li* and leaders of *wu*, along with the parents of these registered people, to make sure of the actual number of people qualified for military service. Prepare equipment used for regulating water during the winter season when the farm work is finished. Every *shi* should offer six baskets, six shovels, six pieces of plywood, six rammers, one vehicle used for carrying earth and two sets of rain-awnings. Everyone should prepare two sets of equipment to be stored by each *li* as standby in case some tools might be broken. After that, the chief official is ordered to inspect the work regularly, along with the San Lao and the You Si in charge of *li* and leaders of *wu*. Normally all these tools are checked on the first day of each month. Those in good conditions are kept, the broken ones are repaired and those of bad quality are discarded. During the winter season when there are not so many things to do, the soldiers are ordered to take regular turns to collect firewood and heap them along the riversides. This task is led by the chief official of each *zhou* and it should be done without delay. Firewood is collected after the farm work is finished. Dikes are built before the start of the spring ploughing while the weather is

【原文】

百倍。故常以毋事具器，有事用之，水常可制，而使毋败，此谓素有备而豫具者也。”

桓公曰：“当何时作之？”管子曰：“春三月，天地干燥，水纠列之时也。山川涸落，天气下，地气上，万物交通。故事已，新事未起，草木萸生可食。寒暑调，日夜分，分之后，夜日益短，昼日益长。利以作土功之事，土乃益刚。令甲士作堤，大水之旁，大其下，小其上，随水而行。地有不生草者，必为之囊；大者为之堤，小者为之防。夹水四道，禾稼不伤。岁埤增之，树以荆棘以固其地。杂之以柏杨，以备决水。民得其饶，是谓流膏。令下贫守之，往往而为界，可以毋败。当夏三月，天地气

【今译】

备好各类器材，有事的时候就可以随时使用，水就能被控制，不会发生灾害。这就叫平时就作好准备，防患于未然。”

桓公说：“应该在什么时候动工？”管仲回答说：“在春季三个月当中，天气干燥，是河流的枯水期。此时山川干涸缺水，天气逐渐温暖，寒气逐渐消退，万物开始生长。过去的一年的农事已经做完，新的一年的农事尚未开始，草木的幼芽已经可以食用。天气寒热逐渐调和，昼夜长短基本相同。春分那天起，夜一天天变短，白昼一天天变长。这时有利于动土，因为土会一天比一天坚实。可以派士兵沿河修筑堤坝，堤的基础要宽，顶部要窄，使长堤沿河而行。在附近的不毛之地，一定要挖掘水库。大水旁边修筑堤坝，小水旁边修筑堤防，使堤防围绕在四周，避免伤害庄稼。大堤要每年进行修补，在堤身上种植荆棘灌木，以便加固堤土。还要在灌木之间种植柏、杨等高大的树木，防止洪水冲决堤坝。在这些地方，人民还可以从中得到好处，简直可以被称为流动的脂膏。守护大堤的工作派贫困的人去做，划定每一个人护理的地段，确保河堤



mild and the day is relatively long. From this point of view, it is a very suitable time to do this kind of construction work. So, get all the equipment ready before flood occurs so it can be used when disasters come. Thus the water can be regulated and there will be no catastrophe. This is being prepared and nipping the problem in the bud."

Duke Huan asked, "When should I take action?" Guanzi replied, "During the three months of the spring season the weather is dry and all rivers are low. At that time all mountains and rivers are short of water, the vital energy of Heaven descends, that of Earth ascends and everything in the world starts growing. The farm work of the preceding year has been finished and that of the forthcoming year has not started. The new sprouts of plants are edible. The weather is becoming mild. The day and the night are almost of the same length. After the spring solstice, the nights become shorter day by day, and the days lengthen. So it is suitable to undertake earthworks while the earth is getting harder and harder. Soldiers should be ordered to build dikes along the big rivers. Make the groundwork big and the top small. And erect them along the watercourses. Dig reservoirs at barren places where no plants can grow. Erect big dikes along the big rivers and small ones along the rivulets so that crops on all the four sides of the water will be safely protected. Repair these dikes every year. Plant thorns around them to consolidate their groundwork and grow aspens among the thorns to prevent water bursting through. The common people can benefit from these actions. Thus such areas can be

【原文】

壮，大暑至，万物荣华，利以疾薅杀草蕨，使令不欲扰，命曰不长。不利作土功之事，放农焉，利皆耗十分之五，土功不成。当秋三月，山川百泉踊，降雨下，山水出，海路距，雨露属，天地凑汐。利以疾作，收敛毋留。一日把，百日铺。民毋男女，皆行于野。不利作土功之事，濡湿日生，土弱难成。利耗什分之六，土工之事亦不立。当冬三月，天地闭藏，暑雨止，大寒起，万物实熟。利以填塞空郛，缮边城，涂郭术，平度量，正权

【今译】

不会毁坏。在夏季三个月里，自然界变化剧烈，大暑来到，万物茂盛，应做好农田的除草工作，确保政令不干扰农事，征发徭役的时间不应该过长。这时不利于动土，因为这样会妨碍农事，即便白白花费一半的费用，土工也不会有成就。在秋季三个月里，山川百泉汇涌，大雨来临，山洪暴发，而且它们入海的路途遥远，秋雨连绵，天地呈凝合状态。此时应抓紧秋收，确保颗粒归仓。所谓“收割一天的粮食，足够食用百日”，就是这个意思。人民不分男女，都要到田间劳动。此时不利动土，因为潮湿一天天加剧，土质松软难以成事。即使白白花费十分之六的费用，土工也不会有成就。在冬季三个月里，天地闭合起来，雨季结束，大寒到来，万物的种子、果实都完全成熟。此时应补修屋舍，修缮边防的城寨，



regarded as mobile fertilizer. Order poor people of the lower classes to maintain the dikes and arrange for each person to take care of a fixed part so that they will be well maintained. In this way the threat of a breach can be avoided. During the three months of the summer season the vital energy of both Heaven and Earth is strong, and the Great Heat comes, all plants are thriving and it is the right time for weeding. Make sure that all policies issued will not disturb farm work and that all kinds of forced labour should not last for a long time. It is not suitable to undertake large-scale earthworks if farm work might be impeded. Otherwise, even though fifty percent of the budget is invested, there will be no result from the projects initiated. During the three months of the autumn season all springs among mountains and valleys spout, the rainy season comes, mountain torrents burst out and they will not stop till they finally pour into the sea; it rains uninterruptedly and Heaven and Earth appear to be joined. At that time crops should be reaped rapidly and grain should be stored as well. It is claimed in one saying that grain harvested during one day can last a hundred days. That is true. The common people, whether male or female, should all work in the fields. It is not suitable to undertake earthworks at that time while the humidity is increasing day by day, and earth is becoming softer and softer. Otherwise, even though sixty percent of the budget is invested, there will be no result from the projects initiated. During the three months of the winter season, both Heaven and Earth are closed up. The rainy season comes to an end. The Great Cold



【原文】

衡，虚牢狱，实廩仓，君修乐，与神明相望。凡一年之事毕矣。举有功，赏贤，罚有罪，迁有司之吏而第之。不利作土工之事，利耗什分之七。土刚不立。昼日益短，而夜日益长，利以作室，不利以作堂。四时以得，四害皆服。”

桓公曰：“寡人悖，不知四害之服奈何？”管仲对曰：“冬作土功，发地藏，则夏多暴雨，秋霖不止。春不收枯骨朽脊，伐枯木而去之，则夏旱至矣。夏有大露原烟，噎下百草，人采食之伤人。人多疾病而不止，民乃

【今译】

修理城墙，调正度量衡，处罚罪犯清空监狱，填充仓廩蓄积粮食，君主还要举行娱乐活动并祭祀神灵。由于一年之中的事情全部完成，还应当表彰有功的人，奖赏贤良，惩治罪人，为官吏们升官晋爵。此时不利于动土，即使白白花费十分之七的费用，因为土地封冻，也难以成事。这时，白昼越来越短，而夜越来越长，天气寒冷适宜在室内劳动，甚至在外堂干活都太冷。这样，把一年四季的事情安排妥当了，其他四害也都可以制服。”

桓公说：“寡人愚笨，还不知道该如何制服其他四害。”管仲回答说：“如果冬天动土工，地气就会散发，夏天就会多有暴雨，秋天还会霖雨不止。如果春天不把枯骨朽尸埋好，不砍伐枯木，夏天就会出现大旱。而且，大露和瘴气还会凝聚在植物上，吃了就会中毒甚至死亡。人民多病



comes. Fruits of all plants are full-grown. It is suitable to carry out maintenance on houses, restore forts in the border region, repair ramparts, check measures and weights, clear the prisons and replenish the granaries. The sovereign conducts entertainments and ceremonies to worship the deities. All affairs of the year are finished. It is time then to recommend people who have made contributions to the state, reward the wise ones, punish people who have committed misdeeds and promote dutiful officials. It is not suitable to take earthworks at that time. Otherwise, even though seventy percent of the budget is invested, there will be no result from construction projects undertaken while the earth is frozen and cannot be effectively worked. The nights become longer and longer, and the days become shorter and shorter. It is time to work inside while it is too cold to work in the outer halls. In this way plans to take action throughout all the four seasons can be well made and therefore all the other four disasters can be controlled as well.”

Duke Huan asked, “I am unwise and do not know how to overcome the other four disasters. Would you please tell me something about them?” Guan Zhong replied, “If large-scale earthworks are undertaken during the winter, the closure of Earth will be broken, there will be a lot of storms during the summer and it will not stop raining during the autumn. If uncovered skeletons and bones are not collected and buried, and dead tree trunks are not lopped during the spring, there will be droughts during the summer. Moreover heavy dew and other severe problems will attach themselves to all

【原文】

恐殆。君令五官之吏，与三老、里有司、伍长行里顺之，令之家起火为温，其田及宫中皆盖井，毋令毒下及食器，将饮伤人。有下虫伤禾稼。凡天菑害之下也，君子谨避之，故不八九死也。大寒、大暑、大风、大雨，其至不时者，此谓四刑。或遇以死，或遇以生，君子避之，是亦伤人。故吏者所以教顺也，三老、里有司、伍长者所以为率也。五者已具，民无愿者，愿其毕也。故常以冬日顺三老、里有司、伍长，以冬赏罚，使各应其赏，而服其罚。五者不可害，则君之法犯矣。此示民而易见，故民不比也。”

【今译】

而不止，国内会恐慌不安。君主要派出各部门的官吏协同三老、里有司、伍长等到各里训话，命令百姓各家各户生火熏蒸消毒；地里、院子里的井都要覆盖起来，使毒气不能污染食物及其他器皿，防止饮水伤人。防止虫灾毁伤庄稼。大凡发生天灾，君子都要谨慎避免受害，这样十之八九不会死人。至于不和时令出现的大冷、大热、大风、大雨，叫‘四刑’。有人遇上就死亡，也有人能幸存。尽管君主谨慎采取措施避免遭受灾害，但损害总是难免的。所以，官吏应当做好教导人民的工作，三老、里有司、伍长等人要给人民做好示范。五害都能防止，人民就没有更多要求了，因为他们的要求已经满足了。所以要经常利用冬天训练三老、里有司和伍长们，并定出对他们进行赏罚的标准，使有功的受赏，有过的受罚。如果五害不能为祸，君主制定的法令就无人违犯了。因为这项政绩显而易见，人们就不会结党营私。”



plants; if people collect and eat these plants, they will be poisoned and die. The common people will suffer from diseases continually and therefore will become frightened. If this is the case, the sovereign should order officials of all the five government departments to travel around along with the San Lao, the You Si in charge of *li* and leaders of *wu* to give instructions to them. They should be told to build up fires at home to sterilize things with heat, and to cover up all the wells both in the fields and at home so that food, water and tableware will not be contaminated by poisonous things that pose danger to people's lives. Also there could be harmful insects damaging the crops. When natural disasters come, a sage sovereign will avoid them scrupulously; thus eight or nine times out of ten people will not lose their lives. Severe cold, great heat, strong wind and heavy rain not coming at the proper time are referred to as Si Xing. When these disasters take place, some might die and others might survive. Even though the sovereign takes action to protect his people, some damage is inevitable. So officials are sent to instruct the common people and the San Lao, the You Si in charge of *li* and leaders of *wu* are sent there to lead the way for them as well. If all these precautions for preventing the five disasters are taken, the common people will no longer have more desires because all their wishes are fulfilled. So the San Lao, the You Si in charge of *li* and leaders of *wu* are often trained during the winter, and they are rewarded or punished according to their merits so that all those rewarded deserve it and punishments are reasonable for those who are

【原文】

桓公曰：“凡一年之中十二月，作土功，有时则为之，非其时而败，将何以待之？”管仲对曰：“常令水官之吏，冬时行堤防，可治者章而上之都，都以春少事作之。已作之后，常案行。堤有毁作，大雨，各葆其所。可治者趣治，以徒隶给。大雨，堤防可衣者衣之；冲水，可据者据之。终岁以毋败为固。此谓备之常时，祸何从来？所以然者，独水蒙壤，自塞而行者，江河之谓也。岁高其堤，所以不没也。春冬取土于中，秋夏取

【今译】

桓公说：“在一年十二个月中，施工动土，只有合乎时节才能做，不合时节就不能成事，该如何作好准备呢？”管仲回答说：“要经常派治水官吏在冬天视查堤防，发现需要修治的地方就及时向都水官汇报。然后都水官一般在春季农活不忙的时候安排修缮堤防。河堤修缮后，要经常进行检查。如果有的地段发生毁坏，遇到大雨天气时，就要派人分段保护，需要修补的地方就抓紧修补，拨给官家奴隶完成此事。下大雨的时候，堤防需要覆盖的就及时覆盖；河水冲决堤坝的时候，堤防需要塞堵的就组织力量塞堵。保持堤防巩固，一年到头不会毁坏。这样，平时就作好了准备，怎么还会发生水灾呢？之所以发生水灾，是因为浊水经常夹带着泥沙，泥沙沉淀下来就经常淤塞河道，长江、黄河都有这样的问题。所以要常年加高堤坝，使它们不被淹没。春冬两季从河床中



given them. When all these five disasters cannot do any harm to the people, the laws made by the sovereign will not be resented. And that achievement will be obvious to everyone, so that the people will not build up cliques or act against the law.”

Duke Huan said, “There are twelve months in a year; regarding earthworks, if they are undertaken at the right time, we can complete them. However, if they are undertaken at the wrong time we cannot. How can I get prepared then?” Guan Zhong replied, “Order the sub-officials of the chief official in charge of regulating rivers and watercourses to inspect the dikes and dams during the winter. If they find that some places need to be repaired, they should notify the chief official immediately. And then the chief official will arrange people to remedy them during the spring when farm work is not too pressing. After these places are repaired, they should be inspected frequently. When some parts of the dikes are damaged, send people to protect them in time of heavy rain. Send servant workers to repair these places immediately. At times of heavy rain cover the dikes and dams if possible. When water bursts from the dikes, block it if it can be blocked. Make sure that the dikes and dams are safeguarded all year round. Thus if you are well prepared all the time, how can the flood cause any damage? If there damage, it must be caused by mud and sand carried by water that have accumulated and silted up the watercourses. The Yangzi River and the Yellow River often have this kind of problem. So improve the dikes and make sure that they

【原文】

土于外，浊水人之不能为败。”桓公曰：“善，仲父之语，寡人毕矣。然则寡人何事乎哉？亟为寡人教侧臣。”

【今译】

取土加高，秋天与夏天从堤外取土加高，这样即使浊水汇入，也不会成灾。”桓公说：“好啊！仲父给我讲的已经够全面了，但是我该怎么做呢？赶快把这些道理讲给我的大臣们听听吧。”



will not be overflowed. Dig up earth inside the watercourses to increase the dikes during spring and winter, and use earth outside of the dikes to enhance them during summer and autumn. Thus there will be no damage even though surging water might pour into the rivers." Duke Huan said, "Fine. Zhong Fu, you have told me everything about it. But, what shall I do then? Please give instructions to all my court officials immediately."



地员第五十八

【原文】

夫管仲之匡天下也，其施七尺。

浚田息徒，五种无不宜。其立后而手实，其木宜蚘、苍与杜、松，其草宜楚棘。见是土也，命之曰五施。五七三十五尺而至于泉，呼音中角。其水仓，其民强。

赤垆，历强肥，五种无不宜。其麻白，其布黄，其草宜白茅与藿，其木宜赤棠。见是土也，命之曰四施，四七二十八尺而至于泉，呼音中商。其水白而甘，其民寿。

黄唐，无宜也。唯宜黍稷也。宜县泽。行墙落，地润数毁，难以立

【今译】

管仲治理天下的时候，规定地深七尺为一施。

河川两旁的肥沃的土地，适宜于种植五谷。这里的谷粒肥厚、谷穗充实饱满。这里适合种的树是杞、苍、杜梨和松树，适合生长的草是牡荆和商棘。见到这种土壤，就称之为“五施”，是指地表以下三十五尺就到了地下水。这里的呼音相当于“角”。这里水是青色的，居民的体格强壮。

赤垆土，干爽、坚硬而且肥沃，适宜于种植五谷。这里种的麻颜色洁白，织出来的布，颜色黄而鲜润。这里适宜生长的草是茅与芦苇，适宜生长的树是赤棠。见到这种土壤，称它为“四施”，是指地表以下二十八尺就到了地下水。这里的呼音相当于“商”。这里水颜色白、味道甜，人民长寿。

黄唐土，不适合种植什么作物，只能种黍和高粱。这种土地应当及



58. Categories of Land

When Guan Zhong was governing the state of Qi, seven *chi* were stipulated to be one *shi*.

Fertile lands along riversides are suitable to grow all kinds of crops. Crops growing at such places will develop big seeds and heavy ears. Trees suitable to grow there are Yuan, Cang, birch-leaf pears and pines. Thorns can grow well there as well. This kind of soil is addressed as Five *Shi*. Five times seven, so, the groundwater is thirty-five *chi* beneath the ground surface. When people shout at the top of their voices, it sounds somewhat the same as the note of Jue. Water there is dark green. People living there are robust.

The Chi Lu soil is dry, loose, hard and fertile, and it is suitable for all kinds of crops. Hemp produced there is white and the fabric made of it is yellow. Grasses growing well there are cogon and reeds. Trees growing well there are Chi Tang. This kind of soil is addressed as Four *Shi*. Four times seven, so the groundwater is twenty-eight *chi* beneath the ground surface. When people shout at the top of their voices, it sounds somewhat the same as the note of Shang. Water there is white and sweet. People living there have long lifespans.

Normally, the Huang Tang soil is not suitable for growing crops. Only millet and broomcorn can grow well there. Water should be drained from this kind of soil. When walls are built with this kind of earth, they often collapse

【原文】

邑置墙。其草宜黍稷与茅，其木宜樵、扰、桑。见是土也，命之曰三施。三七二十一尺而至于泉，呼音中宫。其泉黄而糗，流徙。

斥埴，宜大菽与麦，其草宜蕒、藿，其木宜杞。见是土也，命之曰再施，二七十四尺而至于泉，呼音中羽，其泉咸，水流徙。

黑埴，宜稻麦，其草宜苹、蓍。其木宜白棠。见是土也，命之曰一施，七尺而至于泉，呼音中徵。其水黑而苦。

凡听徵，如负猪豕觉而骇。凡听羽，如鸣马在野。凡听宫，如牛鸣

【今译】

时排水。如果修造围墙，因为土潮湿，容易毁坏，难以筑城砌墙。这里适宜生长的草是山蓍和白茅，适宜生长的树是椿树、楸树以及桑树。见到这种土壤，称之为“三施”，是指地表以下二十一尺就到了地下水。这里的呼音相当于“宫”。这里泉水是黄色的，而且有臭味，易于流失。

斥埴土，适宜种植大豆和小麦。这里适合生长的草是蕒和藿，适合生长的树是杞柳。见到这种土壤，称之为“再施”，是指地表以下一十四尺就到了地下水。这里的呼音相当于“羽”。这里的泉水味道咸，而且易于流失。

黑埴土，适合种植水稻与小麦。这里适合生长的草是赖蒿和蓍，适合生长的树是白棠。见到这种土壤，称之为“一施”，是指地表以下七尺就到了地下水。这里的呼音相当于“徵”。这里水颜色是黑的，而且味道苦。

凡是听“徵”声，就好像老母猪看到自己的小猪被背走时的惊叫声。凡是听“羽”声，就好像荒野的马叫。凡是听“宫”声，就好像地窖里的牛



while the earth is moist. Accordingly, it is very difficult to erect towns and walls there. Grasses growing well there are thistles and thatch grass. Trees growing well there are the long-living trees, all-age trees and mulberry trees. This kind of soil is addressed as Three *Shi*. Three times seven, so the groundwater is twenty-one *chi* beneath the ground surface. When people shout at the top of their voices, it sounds somewhat the same as the note of Gong. Water there is yellow, stinky and runs off easily.

The Chi Zhi soil is suitable to grow beans and barley. Grasses growing well in that area are Fu and Guan. Chinese wolfberries can grow well there. This kind of soil is addressed as Zai (two) *Shi*. Two times seven, so the groundwater is fourteen *chi* beneath the ground surface. When people shout at the top of their voices, it sounds somewhat the same with the note of Yu. Water there is salty and runs off quickly.

The Hei Zhi soil is suitable to grow rice and barley. Grasses growing well on that kind of soil are wormwood and the "sheep-hoof grass". Birch-leaf trees can grow well there. This kind of soil is addressed as One *Shi*. The groundwater is seven *chi* beneath the ground surface. When people shout at the top of their voices, it sounds somewhat the same with the note of Zhi. Water there is black and bitter.

The note of Zhi sounds like a sow roaring when it witnesses her piglet being carried away. The note of Yu sounds like a horse neighing in the wild. The note of Gong sounds like a cow bellowing in the cellar. The note of Shang

【原文】

窅中。凡听商，如离群羊。凡听角，如雉登木以鸣，音疾以清。凡将起五音凡首，先立一而三之，四开以合九九，以是生黄钟小素之首，以成宫。三分而益之以一，为百有八，为徵。不无有三分而去其乘，适足，以是生商。有三分，而复于其所，以是成羽。有三分，去其乘，适足，以是成角。

坟延者，六施，六七四十二尺而至于泉。陝之芳，七施，七七四十九尺而至于泉。祀陝八施，七八五十六尺而至于泉。杜陵九施，七九六十

【今译】

叫。凡是听“商”声，就好像失群的孤羊的哀叫。凡是听“角”声，就好像山鸡在树上鸣唱，声音快而且清脆。凡是要起奏五音风调，先确立一条固定长度的弦，并把它分为三等份，经过四次三等分就得到九九八十一份，由此产生出黄钟小素的音调，这便是“宫”。把固定的弦长的三等份再加上相同长度的一份，然后把这四等份分别用三除三次，便得到一百零八份，这就是“徵”。把上面的结果（一百零八）减去三分之一，得到七十二，由此而产生出“商”。再用三除以七十二，并用得到的商加上原数，由此产生“羽”。再用三除以上面的结果，用原数减去商，得到六十四，由此而产生“角”。

地势较高的坡地，土深六施，是指地表以下四十二尺能见到地下水。狭谷旁边的土地，土深七施，是指地表以下四十九尺能见到地下水。狭谷周围的土地，土深八施，是指地表以下五十六尺能见到地下水。丘陵是九施，是指地表以下六十三尺能见到地下水。丘陵的延伸



sounds like a sheep crying when it is separated from the herd. The note of Jue sounds rapid and clear, just like a pheasant singing in the woods. The five notes should be established in this way: set up a string of fixed length and divide it into three parts equally. And then divide each part into three smaller parts and repeat that two times again, the result would be eighty-one parts. This pitch would be regarded as Huang Zhong Xiao Su. This is how Gong is determined. Add one third of the fixed length to the string and then divide it into four parts equally; after that divide each of these four parts three times by three, and the result should be one hundred and eight parts. This is how Zhi is determined. Divide the above-mentioned result by three and then subtract the remainder; the result is regarded as Shang. Divide the above-mentioned result by three and then add the remainder; in this way Yu is determined. Divide the above-mentioned result by three and then subtract the remainder; in this way Jue is determined.

Fen Yan (referring to sloping fields which are relative high) is six *Shi*. Six times seven, so the groundwater is forty-two *chi* beneath the ground surface. Shan Zhi Fang (referring to the land along both sides of narrow valleys) is seven *Shi*. Seven times seven, so the groundwater is forty-nine *chi* beneath the ground surface. Si Shan (referring to the land around valleys) is eight *Shi*. Eight times seven, so the groundwater is fifty-six *chi* beneath the ground surface. Du Ling (referring to the hills) is nine *Shi*. Nine times seven, so, the groundwater is sixty-three *chi* beneath the ground

【原文】

三尺而至于泉。延陵十施，七十尺而至于泉。环陵十一施，七十七尺而至于泉。蔓山十二施，八十四尺而至于泉。付山十三施，九十一尺而至于泉。付山白徒十四施，九十八尺而至于泉。中陵十五施，百五尺而至于泉。青山十六施，百一十二尺而至于泉。青龙之所居，庚泥不可得泉。赤壤劈山十七施，百一十九尺而至于泉。其下清商，不可得泉。陞山白壤十八施，百二十六尺而至于泉。其下骈石，不可得泉。徙山十九

【今译】

地带是十施，七十尺以下见到地下水。环陵是十一施，指地表以下七十七尺能见到地下水。山岗的延伸地带是十二施，八十四尺以下见到地下水。山岗的附属地带是十三施，九十一尺见到地下水。山岗附属地带的白土区是十四施，九十八尺见到地下水。丘陵正中的地区是十五施，一百零五尺见到地下水。青山是十六施，一百一十二尺见到地下水，在青龙的居处，那里的泥土比较坚硬，而且没有地下泉水。红土而多小石的山是十七施，一百一十九尺见到地下水，但在下面清商的居处，没有泉水。多石山的白土区是十八施，一百二十六尺见到地下水，下面坚石并列的地方也没有泉水。陡山是十九施，一百三十三尺见到地下



surface. Yan Ling (referring to areas around the hills) is ten *Shi*. The groundwater is seventy *chi* beneath the ground surface. Huan Ling (referring to areas around mountains) is eleven *Shi*. The groundwater is seventy-seven *chi* beneath the ground surface. Man Shan (referring to mountain ranges) is twelve *Shi*. The groundwater is eighty-four *chi* beneath the ground surface. Fu Shan (referring to areas around mountains) is thirteen *Shi*. The groundwater is ninety-one *chi* beneath the ground surface. Fu Shan Bai Tu (referring to areas around mountains, where the earth is white) is fourteen *Shi*. The groundwater is ninety-eight *chi* beneath the ground surface. Zhong Ling (referring to the centers of hills) is fifteen *Shi*. The groundwater is one hundred and five *chi* beneath the ground surface. Qing Shan (referring to green mountains) is sixteen *Shi*. The groundwater is one hundred and twelve *chi* beneath the ground surface. At the place where the black dragon lives, the soil is rigid and there are no underground springs. Chi Rang Ao Shan (referring to small mountains with red earth) is seventeen *Shi*. The groundwater is one hundred and nineteen *chi* beneath the ground surface. Qing Shang stays beneath there, and there are no underground springs. Cuo Shan Bai Rang (referring to mountainous areas with white earth) is eighteen *Shi*. The groundwater is one hundred and twenty six *chi* beneath the ground surface. A lot of stones are beneath it, but there are no underground springs. Dou Shan (referring to steep mountains) is nineteen *Shi*. The groundwater is one hundred and thirty three *chi* beneath the ground surface. The soil

【原文】

施，百三十三尺而至于泉。其下有灰壤，不可得泉。高陵土山二十施，百四十尺而至于泉。

山之上，命之曰县泉，其地不干，其草如茅与莞，其木乃楠，凿之二尺乃至于泉。山之上，命曰复吕。其草鱼肠与菰，其木乃柳，凿之三尺而至于泉。山之上，命之曰泉英，其草蕲、白昌，其木乃杨，凿之五尺而至于泉。山之材，其草兢与蒿，其木乃格，凿之二七十四尺而至于泉。山之侧，其草菑与菱，其木乃品榆，凿之三七二十一尺而至于泉。

凡草土之道，各有谷造。或高或下，各有草土。叶下于攀，攀下于

【今译】

水，下面灰土的部分也没有泉水。高陵土山是二十施，一百四十尺见到地下泉水。

山顶上，有一种叫“悬泉”的地方，那里的土不干燥，生长的草是菑草和茅草，树是松心木，凿地二尺就可见到地下水。山顶上，有一种名叫“复吕”的地方，那里生长的草是鱼肠竹和菰草，树是柳树，凿地三尺就可以见到地下水。山顶上，有一种名为“泉英”的地方，那里生长的草是当归和蒿蒲，树是杨树，凿地五尺能见到地下水。山侧面，生长的草是稀荃和蒿薇，树是檟树，凿地一十四尺可以见到地下水。山侧面，所生的草是菑草和菱蒿，树是刺榆，凿地二十一尺可以见到地下水。

不同的草类适合生长在各自特定的土地，各有自己的搭配。无论地势高还是低，到处都生长着不同的草类。只有叶的海生植物比菱生长的地域低，菱比水葱生长的地域低，水葱比蒲生长的地域低，蒲比芦



beneath it is gray, and there are no underground springs. Gao Ling Tu Shan (referring to earth mountains located on lands of high altitude) is twenty *Shi*. The groundwater is one hundred and forty *chi* beneath the ground surface.

On tops of mountains can be places known as Xuan Quan. Soil there will never dry up. Grasses growing there are Indian madder and thatch. Trees growing there are Man. Digging two *chi* deep in the soil can reach underground water. On tops of mountains can be places known as Fu Lu. Grasses growing there are "fish-gut grass" and bluebeards. Willows grow there as well. Digging three *chi* deep in the soil can reach underground water. On tops of mountains can be places known as Quan Ying. Grasses growing there are Chinese angelicas and sweet flags. Aspen trees grow there too. Digging five *chi* deep in the soil can reach underground water. On mountainsides grasses such as Saint Paul's wort and confervoides grow. Chinese catalpa trees grow there too. Two times seven, so digging fourteen *chi* deep in the soil can reach underground water. On mountainsides grasses such as Bi and beach wormwoods grow. Bristle elms grow there too. Digging twenty-one *chi* deep in the soil can reach underground water.

Certain kinds of plants should grow on certain kinds of soil. There are grasses growing everywhere, no matter whether it is high or low-lying. Seaweed only with leaves grows at a height lower than water chestnut. Water chestnut grows at a height lower than three-coloured amaranth. Three-coloured amaranth grows at a height lower than sweet flag.

【原文】

芎，芎下于蒲，蒲下于苇，苇下于藿，藿下于萋，萋下于莽，莽下于萧，萧下于薜，薜下于萑，萑下于茅。凡彼草物，有十二衰，各有所归。

九州之土为九十物，每州有常，而物有次。

群土之长，是唯五粟。五粟之物，或赤，或青，或白，或黑，或黄，五粟五章。五粟之状，淖而不韧，刚而不殫，不泞车轮，不污手足。其种，大重、细重、白茎、白秀无不宜也。五粟之土，若在陵在山，在隕在衍，其阴其阳，尽宜桐柞，莫不秀长。其榆其柳，其檿其桑，其柘其栎，其槐其

【今译】

芎生长的地域低，芦苇比藿生长的地域低，藿比艾蒿生长的地域低，艾蒿比莽生长的地域低，莽比萧生长的地域低，萧比薜荔生长的地域低，薜荔比益母草生长的地域低，益母草比白茅生长的地域低。草共有十二类，它们各自有不同的生长地域。

九州的土壤，共有九十种。每种土壤都有它固定的特征，适宜种植不同种类的作物。

各类土壤中最上等的是五种粟土。五种粟土的颜色分别为红、青、白、黑、黄，这五种颜色也分别为五种粟的标记。五种粟土的性状是湿润但不黏，干燥但不瘠薄，不粘附车轮，也不附着在手脚上。种植谷物，播种得可稀可密，白茎的、白穗的庄稼，都适合在这样的土壤里生长。五种粟土，无论在丘陵还是山地，在水边还是平原，在阴面还是阳面都可种桐树和柞树，而且都会长得高大秀美。这里的榆、柳、檿、桑、柘、栎、槐、杨等种类繁多的树木生长得快而且良好，树冠硕大，树干笔直高



Sweet flag grows at a height lower than reed. Reed grows at a height lower than the Guan. Guan grows at a height lower than beach wormwood. Beach wormwood grows at a height lower than Bing. Bing grows at a height lower than wormwood. Wormwood grows at a height lower than creeping fig. Creeping fig grows at a height lower than motherwort. Motherwort grows at a height lower than thatch grass. There are twelve kinds of grasses, and they all grow in certain areas.

There are ninety kinds of soil among all the nine *zhou*. And the kinds of soil in each *zhou* have inherent characteristics that make them suitable for specific corresponding plants.

The five kinds of Su Tu are of the highest quality. Regarding the colours of these five Su Tu: some are red, some are green, some are white, some are black, and some are yellow. These five colours are the five signs of Su Tu which have inherent characteristics: some are moist but not sticky, some are dry but not sterile and both do not adhere to wheels or cling to hands and feet. Crops can grow well in them, whether they are inseminated sparsely or densely, if they are have white stems and white ears. These five kinds of soil, whether they occur in hilly or mountainous areas, near waters or on plains, north facing or south facing, are all suitable for phoenix trees and oaks that can grow very tall. Other trees such as elms, willows, Yan, mulberries, silkworm thorns, saw-tooth oaks, Japanese pagoda trees and aspens can all grow well and fast, their crowns are huge and

【原文】

杨，群木蕃滋，数大条直以长。其泽则多鱼，牧则宜牛羊。其地其樊，俱宜竹、箭、藻、龟、楸、檀。五臭生之，薜荔、白芷、麝茛、椒、连。五臭所校，寡疾难老，士女皆好，其民工巧。其泉黄白，其人夷姤。五粟之土，干而不格，湛而不泽，无高下，葆泽以处，是谓粟土。

粟土之次曰五沃。五沃之物，或赤，或青，或黄，或白，或黑。五沃五物，各有异则。五沃之状，剽恣橐土，虫易全处，恣剽不白，下乃以泽，其种，大苗细苗，触茎黑秀箭长。五沃之土，若在丘、在山、在陵、在冈，若在阨、陵之阳，其左其右，宜彼群木，桐、柞、扶、櫛，及彼白梓。其梅其

【今译】

大。这里的池塘、湖泽里有很多鱼，这里的牧场适宜于放牧牛与羊。这里的土地、山侧都适合生长竹、箭、枣、龟、楸、和檀木。这里还生长五种芬芳的植物：薜荔、白芷、麝茛、椒树和兰花。五种芬芳植物能使人不生病而且延缓衰老，使男人、女人都出落得潇洒、美丽，人们都心灵手巧。那里的泉水呈黄白色，人的容颜娇嫩。五种粟土干燥而不坚硬，湿润而不散脱，无论所处的地势高还是低，都能保墒。这就是所谓的粟土。

比粟土次一等的土壤，是五种沃土。五种沃土的颜色分别为红、青、黄、白、黑。五种土有五种颜色，各自能够区别开来。五种沃土的性状是，疏松而带有孔窍，通常有很多虫子住在里面，土质坚实但表面却不会因为干燥而发白，地表以下能够保持湿润。谷物的种植可稀可密，它们将会长出红茎、黑穗，还有长长的芒刺。这五种沃土，无论是在丘、山、陵、冈，无论是边角地还是在丘陵阳面，或者左右两侧，都适宜于种



their trunks are straight and tall. There are a lot fish in the waters. And these kinds of soil also provide excellent meadow for cows and sheep. The fields and mountainsides with these kinds of soil are suitable for bamboos, China-canes, Chinese dates, teaks, sandalwoods etc. Five fragrant plants grow there: creeping figs, angelicas, confervoides, Bunge prickly ashes and eupatorium. They can make people healthy and stay youthful. They can make men handsome, make women pretty, and make everyone clever and deft. The water there is yellow white. The countenances of people living there are fine and smooth. These five kinds of Su Tu are dry but not hard, moist but not loose. They can keep soil moisture no matter whether they are high or low-lying. These kinds of soil are called Su Tu.

Soils inferior to Su Tu are the five kinds of Wo Tu. Regarding these five kinds of Wo Tu: some are red, some are green, some are white, some are black and some are yellow. They have five different colours, so they can be differentiated from one another. They also have their own inherent characteristics: they are loose and full of pores, so that many insects and worms live there. They are hard but do not look white on the surface when they are dry, and they hold moisture beneath the surface. Crops can grow well whether they are inseeded sparsely or densely, and they will develop red stems and black ears with long awns. As for these five Wo Tu, whether they are located among hills, mountains, mounds or ridges, or whether they are just narrow margins or on the southern side of mounds, they are

【原文】

杏，其桃其李，其秀生茎起。其棘其棠，其槐其杨，其榆其桑，其杞其枋，群木数大，条直以长。其阴则生之楂藜，其阳则安树之五麻，若高若下，不择畴所。其麻大者如箭，如苇，大长以美；其细者如藿，如蒸，欲有与各。大者不类，小者则治，揣而藏之，若众练丝。五臭畴生，莲与麋芜，藁本白芷。其泽则多鱼，牧则宜牛羊。其泉白青，其人坚劲，寡有疥骚，终无痼醒。五沃之土，干而不斥，湛而不泽，无高下，葆泽以处。是谓沃土。

沃土之次曰五位。五位之物，五色杂英，各有异章。五位之状，不

【今译】

植桐、柞、扶桑、椿树以及白梓等树木。至于这里生长的梅、杏、桃、李，也都是花朵繁茂、枝干挺拔。这里的棘、棠、槐、杨、榆、桑、杞树和檀树，都长得很快而且高大，枝条笔直而且树干修长。这些地方的阴面生长山楂和梨树，阳面则无论地势高低，到处都可以种植麻。这里产的麻，大的像箭竹或芦苇，又大又美；细的如同小芦苇或细薪，又顺又多，行列分明。大麻没有疵节，小麻易于梳理。把它们缠绕成团贮藏起来，就像漂白了的丝一样。这里还生长五种带香味的植物：兰花、揭车、麋芜、藁本和白芷。这里的池塘、湖泽里有很多鱼，牧场适宜放牧牛羊。这里的泉水白里带青，人民体格强壮，很少得疥疾、头痛、眩晕之类的疾病。五种沃土，干燥但不会因为干旱而开裂，湿润但不脱散，无论地势高低，都能保墒。这就是所谓的“沃土”。

比沃土次一等的土壤，是五种位土。五种位土颜色斑驳，五色相



suitable to plant phoenix trees, oaks, red hibiscuses, long-living trees and Chinese catalpas. Japanese apricots, almonds, peaches and plums can grow tall and develop a lot of flowers. Thorns, birch-leaf pear trees, Japanese pagoda trees, aspens, elms, mulberry trees, Chinese wolfberry trees and sandalwoods all grow quickly with long, straight branches and high trunks. Hawthorns and pears can grow in places not exposed to the sun in these areas. And all kinds of hemp plants can be planted everywhere at places exposed to the sun, no matter whether these places are high or low-lying. Big hemp plants like China-canes and reeds grow tall and are of good quality. Small ones like slight reeds and firewood are numerous and should be planted in orderly lines and rows. The big ones do not have gnarls and the small ones are easy to cut. When they are rolled into balls and kept for later use, they become very white, like bleached silk. Five fragrant plants grow there: orchids, Asiatic plantains, confervoides, angelicas etc. There are a lot of fish in the waters. And these kinds of soil also provide excellent meadows for cows and sheep. The water there is light green. People living there are robust and seldom suffer from diseases such as scabies, headache or vertigo. These five kinds of Wo Tu are dry but not desiccated, moist but not loose. They can keep soil moisture no matter whether they are high or low-lying. These kinds of soil are called Wo Tu.

Soils inferior to Wo Tu are the five kinds of Wei Tu. Regarding the colours of these five kinds of Wei Tu: they are motley with all the five colours mixed together in various

【原文】

埴不灰。青恣以落。及其种，大苇无，细苇无，触茎白秀，五位之土，若在冈在陵，在隕在衍，在丘在山，皆宜竹、箭、求、龟、榑檀。其山之浅，有茏与斥。群木安逐，条长数大。其桑其松，其杞其茸。种木胥容，榆桃柳楝。群药安生，姜与桔梗，小辛大蒙。其山之泉，多桔符榆；其山之末，有箭与苑；其山之旁，有彼黄蚩，及彼白昌，山藜苇芒。群药安聚，以圉民殃。其林其漉，其槐其楝，其柞其谷，群木安逐，鸟兽安施。既有麋麋，又且多鹿。其泉青黑，其人轻直，省事少食。无高下，葆泽以处。是谓位土。

【今译】

杂，各有不同的特点。五种位土的性状是既不坚硬成块，也不散软如灰，看似青色，疏松而且表面生长着青苔。它适宜于种植红茎、白穗的大苇无和细苇无。五种位土，无论在土岗、丘陵、水边、平原、小丘还是高山，都适合生长竹、箭、枣、榑树和檀树。在山的低处，还有水荭和芹菜。多种树木，例如桑、松、杞树和柞树都能在这里繁茂地生长，枝条长而且发育快、长得高大。各种树，例如榆、桃、柳树和桐树都可在这种土地生长。此外，这里还生长着各种各样的药材，例如姜、桔梗、细辛以及大蒙等。这里的山顶通常生长着桔树、鬼目草和榆树；这里的山脚下出产竹箭和紫苑；这里的山旁出产有黄蚩、白昌、山藜、苇和芒。许许多多的药材丛生，能治愈人们的各种疾病。这里的山林、山麓生长着槐树林和苦楝林，这里的柞林和楮桑林，树木繁多而且茂盛，栖息在林中的鸟兽的种类也很多，既有麋、麋，又有鹿。这里的泉水青里带黑，这里的人性子直爽，生活简朴而且吃得很少。这里的土壤，无论地势高低，都能保埴。这就是所谓的“位土”。



patterns. Regarding the inherent character of the Wei Tu, they are not lumpish or too soft like ash. They are loose and green, with moss on the surface. These kinds of soil are suitable to grow large Wei Wu and small Wei Wu with red stems and white ears. As for these five kinds of Wei Tu, whether they are on mounds or hills, near waters or on plains, on hummocks or high mountains, they are all suitable for bamboos, China-canes, Chinese dates, teaks and sandalwoods. On the lower parts of mountains, there are prince's feather and celery. A lot of trees such as mulberry trees, pines, Chinese wolfberries and Rong can develop long branches and grow rapidly. Many kinds of trees such as elms, peach trees, willows and phoenix trees can grow there as well. Moreover, there are also medicinal herbs like ginger, balloonflowers, asarum and dodders. On the tops of mountains of these areas, there are orange trees, Fu and elms. At the foot of mountains, there are China-canes and asters. Near the mountains there are Huang Meng, sweet flags, Shan Li, reeds and Chinese silvergrass. All kinds of medicinal herbs grow thickly there and they can be used to cure diseases suffered by the local people. In forests and at the foot of mountains, trees such as pagoda trees, chinaberry trees, oaks and paper mulberry trees thrive; numerous birds and animals can breed and live happily in these woods. There are also many elks, deer etc. Water there is dark green. People living there are straightforward, lead simple lives and do not eat much. These kinds of soil can keep moisture no matter whether they are high or low-lying. These kinds of

【原文】

位土之次曰五隐。五隐之状，黑土黑落，青怵以肥，芬然若灰。其种橐葛，触茎黄秀恚目，其叶若苑。以蓄殖果木，不若三土以十分之二，是谓隐土。

隐土之次曰五壤。五壤之状，芬然若泽若屯土。其种大水肠，细水肠，触茎黄秀以慈。忍水旱，无不宜也。蓄殖果木，不若三土以十分之二，是谓壤土。

壤土之次曰五浮。五浮之状，捍然如米。以葆泽，不离不坼，其种忍隐。忍叶如藿叶，以长狐茸。黄茎、黑茎、黑秀，其粟大，无不宜也。蓄殖果木，不如三土以十分之二。

【今译】

比位土次一等的土壤，是五种隐土。五种隐土的性状是，黑土的表面长有黑色的苔藓，土质疏松而且肥沃，呈粉状，如同草木灰一般。它适宜种植橐葛，赤茎、黄穗、谷粒大而饱满，叶子有如紫苑。就畜牧、农业、果树、林木的收成而言，它要比上述三类土壤（粟土、沃土与位土）差十分之二，这就是所谓的“隐土”。

比隐土次一等土壤，是五种壤土。五种壤土的性状是呈粉状，有如草木的脱落的叶子，又如堆积的粪土。它适合种植大水肠和细水肠，这些作物红茎、黄穗而且高产。耐水旱，能够适应各种气候。就畜牧、农业、果树、林木的收成而言，它要比上述三类土壤（粟土、沃土与位土）差十分之二。这就是所谓的“壤土”。

比壤土次一等的土壤，是五种浮土。五种浮土的性状是坚硬，呈颗粒状，如同米粒。由于保有水分，不松散也不干裂。它适合种植忍隐。忍隐的叶子像藿叶，长着狐狸毛一般的茸毛。有黄茎的、黑茎的，穗子是黑色的，粟粒都比较大，能适应各种气候。就畜牧、农业、果树、林木的收成而言，它比上述三类土壤（粟土、沃土与位土）差十分之二。



soil are called Wei Tu.

Soils inferior to Wei Tu are the five Yin Tu. Regarding the character of these five Yin Tu; they are black and with black moss growing on the surface of the soil. And they are loose, fertile, pulverous and look like ash. Crops suitable to grow there are arrowroots with red stems, yellow ears, big round seeds and aster-like leaves. Regarding the output of animal products, fruit and wood of these five kinds of soil, it is two tenths less than that of the above-mentioned three kinds of soil. These kinds of soil are called Yin Tu.

Soils inferior to Yin Tu are the five kinds of Rang Tu. These five kinds of Rang Tu are powdery like decomposed leaves or cumulated dung. Crops suitable to grow on these fields are big Shui Chang and small Shui Chang with red stems and yellow ears. They are of high yield, able to withstand drought and waterlogging, and can acclimatise to all kinds of weather patterns. Regarding the output of animal products, fruit and wood of these five kinds of soil, it is two tenths less than that of the above-mentioned three kinds of soil. These kinds of soil are called Rang Tu.

Soils inferior to Rang Tu are the five kinds of Fu Tu. These five kinds of Fu Tu are hard and granulated like rice. They do not become loose or desiccate while the soil moisture is well maintained. Crops suitable to grow there are Ren Yin. Leaves of Ren Yin are similar to those of Guan and are covered with fox-fur-like floss. They have either red or black stems and black ears, can bear big seeds and acclimatise to all kinds of weathers. Regarding the output of animal products,

【原文】

凡上土三十物，种十二物。

中土曰五态，五态之状，廩焉如璫，润湿以处。其种，大稷细稷，赭茎黄秀慈。忍水旱，细粟如麻。蓄殖果木，不若三土以十分之三。

态土之次曰五纻。五纻之状，强力刚坚。其种大邯鄲，细邯鄲。茎叶如扶櫛，其粟大。蓄殖果木，不若三土以十分之三。

纻土之次曰五璫。五璫之状，芬焉若糠以脆，其种大荔、细荔，青茎黄秀。蓄殖果木不若三土以十分之三。

璫土之次曰五剽。五剽之状，华然如芬以脆，其种大柜、细柜，黑茎

【今译】

总之，上等的土壤共有三十种，适合种植十二类谷物。

中等土壤里的第一种是五种态土。五种态土的性状细碎如盐粒，能够保墒。适宜种植大稷、细稷，红茎、黄穗而且高产，耐水旱。细粟繁美如麻。就畜牧、农业、果树、林木的收成而言，它比上述三类土壤差十分之三。

比态土次一等的土壤，是五种纻土。五种纻土的性状是结实而坚硬。适合种植大邯鄲和细邯鄲，这种作物的茎叶如扶桑和椿树，粟粒较大。就畜牧、农业、果树、林木的收成而言，它比上述三类土壤差十分之三。

比纻土次一等的土壤，是五种璫土。五种璫土的性状是呈粉粒状，看上去像米糠而且比较肥沃。适合种植大荔和细荔，这些作物青茎、黄穗。就畜牧、农业、果树、林木的收成而言，它比上述三类土壤差十分之三。

比璫土次一等的土壤，是五种剽土。五种剽土的性状是状如白粉



fruit and wood of these five kinds of soil, it is two tenths less than that of the above-mentioned three kinds of soil.

Altogether, there are thirty kinds of soil of high quality, and they are suitable for twelve kinds of crops.

Soils of secondary quality are the five kinds of Shu Tu. These five kinds of Shu Tu look like salt granules and are moist. Crops suitable to grow there are big and small millet. They have red stems, yellow ears, high yield and able to bear drought and waterlogging. The small ones flourish as well as hemp plants. Regarding the output of animal products, fruit and wood of these five kinds of soil, it is three tenths less than that of the above-mentioned three kinds of soil.

Soil inferior to Shu Tu are the five kinds of Lu Tu. These five kinds of Lu Tu are hard and tough. Crops suitable to grow on these fields are big and small Han Dan. Their stems and leaves are similar to those of red hibiscus and long-living trees, and they can develop big seeds. Regarding the output of animal products, fruit and wood of these five kinds of soil, it is three tenths less than that of the above-mentioned three kinds of soil.

Soil inferior to Lu Tu are the five kinds of Han Tu. These five kinds of Han Tu are pulverous and fertile. Crops suitable to grow on these fields are big *li* and small *li* with green stems and yellow ears. Regarding the output of animal products, fruit and wood of these five kinds of soil, it is three tenths less than that of the above-mentioned three kinds of soil.

Soil inferior to Han Tu are the five kinds of Piao Tu.



【原文】

青秀。蓄殖果木不若三土以十分之四。

剽土之次曰五沙。五沙之状，粟焉如屑尘厉。其种大萑、细萑，白茎青秀以蔓。蓄殖果木不如三土以十分之四。

沙土之次曰五塌。五塌之状，累然如仆累。不忍水旱，其种大穆杞、细穆杞，黑茎黑秀。蓄殖果木，不若三土以十分之四。

凡中土三十物，种十二物。

下土曰五犹。五犹之状如粪。其种大华、细华。白茎黑秀。蓄殖果木不如三土以十分之五。

犹土之次曰五壮。五壮之状如鼠肝。其种青梁，黑茎黑秀。蓄殖果木不如三土以十分之五。

【今译】

而且土质较脆。适合种植大柎和细柎，这些作物黑茎、青穗。就畜牧、农业、果树、林木的收成而言，它比上述三类土壤差十分之四。

剽土的下一等土壤，是五种沙土。五种沙土的性状是细碎如飞扬的粉尘。适合种植大萑和细萑，这些作物有蔓生的白茎、青穗。就畜牧、农业、果树、林木的收成而言，它比上述三类土壤差十分之四。

比沙土次一等的土壤，是五种塌土。五种塌土的性状是团粒堆积，有如蜗牛。适合种植大穆杞和细穆杞，这些作物黑茎、黑穗，不耐水旱。就畜牧、农业、果树、林木的收成而言，它比上述三类土壤差十分之四。

总之，中等土壤共有三十种，可以种植十二类谷物。

下等土壤第一种是五种犹土。五种犹土的性状像粪一样。适合种植谷物大华、细华，这些作物白茎、黑穗。就畜牧、农业、果树、林木的收成而言，它比上述三类土壤差十分之五。

比犹土次一等的土壤，是五种壮土。五种壮土的性状有如鼠肝。适合种植青梁，这种作物黑茎、黑穗。就畜牧、农业、果树、林木的收成而言，它比上述三类土壤差十分之五。





These five kinds of Piao Tu are as white as whiting and pulverous. Crops suitable to grow on these fields are big Ju and small Ju with black stems and green ears. Regarding the output of animal products, fruit and wood of these five kinds of soil, it is four tenths less than that of the above-mentioned three kinds of soil.

Soil inferior to Piao Tu are the five kinds of Sha Tu. These five kinds of Sha Tu look just like dirt flowing in the air. Crops suitable to grow on these fields are big Fu and small Fu of rampant white stems and green ears. Regarding the output of animal products, fruit and wood of these five kinds of soil, it is four tenths less than that of the above-mentioned three kinds of soil.

Soil inferior to Sha Tu are the five kinds of Ge Tu. These five kinds of Ge Tu look like spirals accumulated by granules of earth and are not able to bear drought or waterlogging. Crops suitable to grow on these fields are big Lu Qi and small Lu Qi with black stems and black ears. Regarding the output of animal products, fruit and wood of these five kinds of soil, it is four tenths less than that of the above-mentioned three kinds of soil.

Altogether, there are thirty kinds of soil of the secondary quality and they are suitable for twelve kinds of crops.

The five kinds of You Tu belong to third-rate soil. These five kinds of You Tu look like dung. Crops suitable to grow on these fields are big Hua and small Hua with white stems and black ears. Regarding the output of animal products, fruit and wood of these five kinds of soil, it is five tenths less



【原文】

壮土之次曰五殖。五殖之状，甚泽以疏，离坼以臞瘠。其种雁膳黑实，朱跗黄实。蓄殖果木，不如三土以十分之六。

五殖之次，曰五穀。五穀之状萎萎然，不忍水旱。其种大菽、细菽，多白实。蓄殖果木不如三土以十分之六。

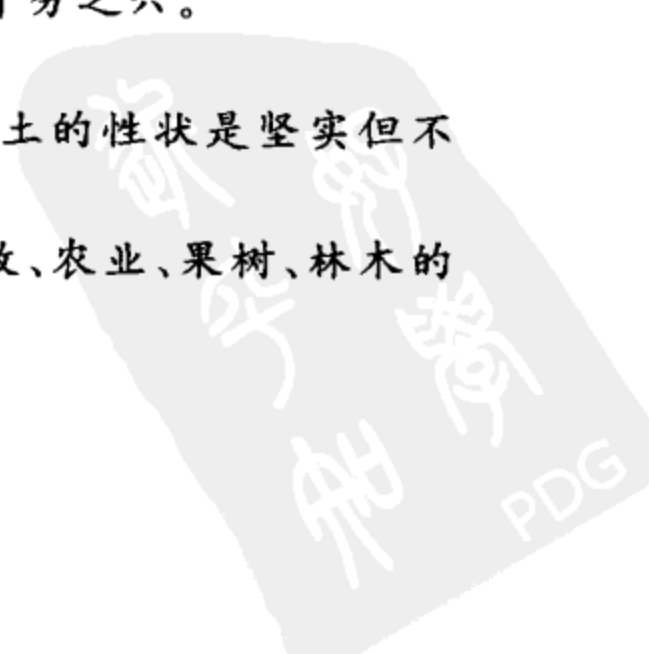
穀土之次曰五鳧。五鳧之状，坚而不骹。其种陵稻，黑鹅马夫。蓄殖果木，不如三土以十分之七。

【今译】

比壮土次一等的土壤，是五种植土。五种植土的性状是非常散落而疏松，有裂隙而且贫瘠。适合种植黑粒的雁膳和黄粒的朱跗。就畜牧、农业、果树、林木的收成而言，它比上述三类土壤差十分之六。

比五种植土次一等的土壤，是五种穀土，五种穀土的性状是十分疏松，不耐水旱。适合种植大菽（豆）和细菽，豆粒多为白色。就畜牧、农业、果树、林木的收成而言，它比上述三类土壤差十分之六。

比穀土次一等的土壤，是五种鳧土。五种鳧土的性状是坚实但不过于坚硬。适合种植陵稻、黑鹅、马夫等。就畜牧、农业、果树、林木的收成而言，它比上述三类土壤差十分之七。





than that of the above-mentioned three kinds of soil.

Soil inferior to You Tu are the five kinds of Zhuang Tu. These five Zhuang Tu look like rat livers. The crop suitable to grow on these fields is Qing Liang with black stems and black ears. Regarding the output of animal products, fruit and wood of these five kinds of soil, it is five tenths less than that of the above-mentioned three kinds of soil.

Soil inferior to Zhuang Tu are the five kinds of Zhi Tu. Regarding the character of these five Zhi Tu, they are incompact, full of fissures and sterile. Crops suitable to grow on these fields are Yan Shan with black seeds and Zhu Fu with yellow seeds. Regarding the output of animal products, fruit and wood of these five kinds of soil, it is five tenths less than that of the above-mentioned three kinds of soil.

Soil inferior to Zhi Tu are the five kinds of Hu Tu. These five kinds of Hu Tu are very loose and not able to bear drought or waterlogging. Crops suitable to grow on these fields are big and small Shu, and they normally bear white seeds. Regarding the output of animal products, fruit and wood of these five kinds of soil, it is seven tenths less than that of the above-mentioned three kinds of soil.

Soil inferior to Hu Tu are the five kinds of Xi Tu. These five kinds of Xi Tu are tough but not too rigid. Crops suitable to grow on these fields are Ling Dao, Hei E and Ma Fu. Regarding the output of animal products, fruit and wood of these five kinds of soil, it is seven tenths less than that of the above-mentioned three kinds of soil.

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【原文】

鳧土之次曰五桀。五桀之状，甚咸以苦，其物为下。其种白稻、长狭。蓄殖果木，不如三土以十分之七。

凡下土三十物，其种十二物。

凡土物九十，其种三十六。

【今译】

比鳧土次一等的土壤，是五种桀土。五种桀土的性状是又咸又苦。它是最下等的土壤。适合种植白稻，这种作物的米粒细长。就畜牧、农业、果树、林木的收成而言，它比上述三类土壤差十分之七。

总之，下等的土壤共有三十种，可以种植十二种农作物。

总之，全部土壤可以分为九十类，能种植三十六种作物。



Soil inferior to Xi Tu are the five kinds of Jie Tu. These five kinds of Jie Tu are salty and bitter, and they are soils of the worst quality. The crops suitable to grow on these fields are white rice with long thin seeds. Regarding the output of animal products, fruit and wood of these five kinds of soil, it is seven tenths less than that of the above-mentioned three kinds of soil.

Altogether, there are thirty kinds of soil of the third-rate and they are suitable for twelve kinds of crops.

So, altogether there are ninety kinds of soil, and they are suitable for thirty-six kinds of crops.



弟子职第五十九

【原文】

先生施教，弟子是则。温恭自虚，所受是极。见善从之，闻义则服。温柔孝悌，毋骄恃力。志毋虚邪，行必正直。游居有常，必就有德。颜色整齐，中心必式。夙兴夜寐，衣带必饰。朝益暮习，小心翼翼。一此不解，是谓学则。

少者之事，夜寐蚤作。既拼盥漱，执事有恪。摄衣共盥，先生乃作。沃盥彻盥，汛拼正席，先生乃坐。出入恭敬，如见宾客。危坐乡师，颜色毋作。

【今译】

先生施教，弟子学习。谦恭虚心，就能彻底掌握先生的教导。从善如流，行止有义。性情温柔孝悌，不要骄横或者自恃勇力。心志不可虚假、邪恶，行为必须正直。无论出门在外还是呆在家中都要遵守规则，只与有德之士结交。神色要端正，内心要合于规范。晚睡早起，衣带服饰必须整齐；从早到晚，时时刻刻都要小心翼翼地学习。遵守这些规定而不懈怠，这就是学生守则。

少年学子的本分，要晚睡早起。早晨起床后首先清扫席前，然后洗漱，做事要恭敬谨慎。轻轻提起衣襟为先生摆设盥洗器具并准备好洗脸水，先生此时起床。服侍先生洗漱完毕后撤下盥器，再洒扫室屋，摆好讲席，先生便坐下来。弟子出入都要保持恭敬，如同接待宾客一般。要端正地面向老师坐着，神情要保持和悦。



59. Rules and Discipline for Pupils

The teacher instructs and pupils should learn. Pupils should be deferential and humble, so that what is taught can be mastered thoroughly. Accept good advice and behave righteously. Be well-behaved and dutiful. Do not be arrogant or bully others. Make sure that the pupils' will is not deceitful or evil and that their behaviour is upright and decent. Respect rules both inside the home and outside it, and consort only with virtuous people. Their appearance should be decent and their heart well regulated. They should get up early in the morning and go to bed late at night. Keep their clothes and belts in order. Learn from dawn till twilight and be alert all the time. Stick to these rules without deviating. These rules are known as the basis of learning.

As for the duty of young pupils, they should go to sleep late and get up early. When they get up they should clean the place first and then wash their faces and brush their teeth. They should behave decently. They should carry the front of their robes by hand cautiously to prepare the washbasin and wash water for their teacher. The teacher gets up at that time. They help the teacher wash. Then they take the washstand away. After that they clean the classroom and neaten the teacher's desk and the chairs. Then the teacher sits down. The pupils should behave properly all the time as if they were welcoming guests. They should sit upright facing the teacher and maintain amiable countenances all the time.



【原文】

受业之纪，必由长始。一周则然，其余则否。始诵必作，其次则已。凡言与行，思中以为纪。古之将兴者，必由此始。后至就席，狭坐则起。若有宾客，弟子骏作。对客无让，应且遂行，趋进受命。所求虽不在，必以反命，反坐复业。若有所疑，捧手问之。师出皆起。

至于食时，先生将食，弟子饌饋。摄衽盥漱，跪坐而饋。置酱错食，陈膳毋悖。凡置彼食，鸟兽鱼鳖，必先菜羹。羹馘中别，馘在酱前，其设

【今译】

先生授课的次序，一定要从年长的学生开始。第一轮过后，这个规则就可以忽略。首次诵读必须站起身来，以后也无需如此。要努力做到一切言语、行止都符合中和之道。古代成大事的人，都是从遵守这些规则开始的。后到的同学入席就坐的时候，坐在旁边的人要及时站起来让路。如果有客人来访，弟子要迅速起立。对客人要有礼，边应边走，赶快去向先生汇报并请求先生指示。即使客人所找的人不在，也必须回来告知，然后回到原位继续学习。学习中如果遇到疑难，便拱手提出问题。先生下课以后离开教室的时候，弟子们要全体起立。

用餐的时候，先生准备进餐，弟子把饭菜送上。挽起衣袖漱口之后，跪着为先生摆放饭菜。摆放酱和饭菜，不可杂乱无章。一般上菜的程序是：首先上蔬菜和汤，然后上肉食。汤与肉相间排列，并把肉放在



Regarding the order of instructions, the teacher should start with teaching the eldest pupil. After the first round is finished, this rule can be overlooked. Every time when a new text is taught, he should stand up to read it. After the first time, this rule can be overlooked. All words and deeds should be exactly in accordance with the rules of correctness and harmony. During ancient time those who accomplished great achievements had all adhered to these rules. When some pupils come late and look for their seats, those who have come earlier and sit in the way should stand up to make room for them. If guests come for a visit, all pupils should stand up immediately. Guests should be treated courteously; pupils should walk quickly while taking them to report to the teacher and ask him for instructions. If the one looked for by the guest is not there, they should go back to the guest to inform him. Then they should come back and sit down to study. If they have a question, they should cup one hand in the other in front of their chest and ask the teacher. When the teacher leaves after the class is over, they should all stand up to see him go.

When it is time for dinner and the teacher begins to eat, the pupils should serve the meal for him. They should roll up their sleeves, wash their hands, rinse out their mouths and then bow when they serve the food to the teacher. Lay the sauce and the meal, and make sure to arrange them in an orderly way. Regarding the sequence of serving the meal, vegetables and soup should be served before meat. Put the meat beside the soup and in front of the sauce. Make sure

【原文】

要方。饭是为卒，左酒右酱，告具而退，奉手而立。三饭二斗，左执虚豆，右执挟匕。周还而贰，唯嗛之视。同嗛以齿，周则有始。柄尺不跪，是谓贰纪。先生已食，弟子乃彻。趋走进漱，拼前敛祭。先生有命，弟子乃食。以齿相要，坐必尽席。饭必奉擎，羹不以手。亦有据膝，毋有隐肘。既食乃饱，循呶覆手。振衽扫席，已食者作，抠衣而降。旋而乡席，各彻其馈。如于宾客，既彻并器，乃还而立。

【今译】

酱的前方，席面要摆成正方形。主食在最后才上，左右两边分别摆放酒和漱口水。饭菜上完后，学生退下，拱手站在一旁。一般每次吃三碗饭、喝两斗酒，弟子左手拿着空碗，右手拿着筷子与勺子，将酒与饭轮流添上，注意力始终不离开先生。如果不止一个老师在一起用餐，要按他们的年龄顺序分别伺候，周而复始。如果用长勺就无需跪着添饭菜，这符合添饭的规章。待先生吃完，弟子便撤下食器。赶紧为先生送来漱器，再清扫席前并把祭品收起。先生允许之后，弟子才开始进餐。他们要按年龄顺序坐好，要尽量靠近饭桌。饭必须用手捧着吃，汤不能用手抓着吃。可以把手放在膝盖上，但不能把肘撑在桌上。吃完以后，用手拭净嘴边。然后整理好衣襟移开坐席，站起来，提起衣襟离开饭桌。过一会儿又回到席前，恭敬地撤下各自的食器，如同替宾客撤席一般。撤席后就把食器收起来，然后再回去垂手站立。



that all things served are arranged into a square. The staple food comes last. Wine and liquid for rinsing out his mouth are put on the left side and the right side of the table respectively. After everything is done, they should take a few steps back and wait there humbly. Normally each person eats three bowls of rice and drinks two cups of wine. The pupils should hold vessels in their left hands and chopsticks in the right to refill the cup and the bowl of the teacher in turn. And their attention should never be distracted from the teacher. If there are a number of teachers sitting at the table for dinner, they should be served according to their ages. They should be served the same way from the beginning till end. If the handle of the spoon used for refilling is too long, pupils do not need to bow while serving the food. That is in accordance with the rules of serving meals. When the teacher is finished, the dishes should be removed. Pupils bring the utensils for rinsing for him quickly and then clean the place around the table and take away the remains. The pupils start to eat after they get permission from the teacher. They sit according to their ages and make sure that they are as close as possible to the table. They should hold the food in both hands and should not eat the soup by hand. They can put their hands on their knees but should not lean their elbows on the table. When they finish eating, they should wipe the corners of their mouths with their hands. They then tidy their clothes, stand up and leave. After a while they should come back again to tidy up the dishes they used, doing so deferentially as if they were doing it for a guest. After all the dishes and other

【原文】

凡拼之道，实水于盘，攘臂袂及肘，堂上则播洒，室中握手。执箕膺楪，厥中有帚。入户而立，其仪不忒，执帚下箕，倚于户侧。凡拼之纪，必由奥始。俯仰磬折，拼毋有彻。拼前而退，聚于户内。坐板排之，以叶适己，实帚于箕。先生若作，乃兴而辞。坐执而立，遂出弃之。既拼反立，是协是稽。暮食复礼。

昏将举火，执烛隅坐。错总之法，横于坐所。栉之远近，乃承厥火。

【今译】

关于洒扫的做法是：把净水盛到盆里，挽起衣袖直到肘部，堂屋宽广可以扬手洒水，内室狭窄应当掬手就近轻轻泼洒。手拿簸箕，使箕舌对着自己，同时把扫帚放进簸箕里。然后到屋里站立一会儿，确保仪态、行止没有差错。拿起扫帚的同时，放下簸箕，一般是把它靠在门旁。按照洒扫的规矩，必须从屋子的西南角开始清扫。在屋里俯仰躬身进退洒扫，不要碰到其他东西。从前往后倒退着洒扫，最后把垃圾聚在门口。蹲下身来用木板把垃圾收进簸箕里，注意使箕舌对着自己，然后把扫帚放进簸箕。如果先生这时出来做事，便站起来走上前去请他稍微等待片刻。再蹲下取簸箕，然后站起身来，出门倒掉垃圾。洒扫完毕仍然回来站立，这样就合乎规矩。晚饭时仍然要遵守上述的礼仪。

黄昏时要准备好火把，弟子手执火炬坐在屋子里的一个角落。要



utensils are taken out and the table is removed, the pupils walk back and stand humbly again.

Regarding the right way to clean up: pour some fresh water into a basin, roll your sleeves up to the elbow, splash water with your hand freely if you are in a hall where it is spacious or cup some water in your palm and sprinkle it cautiously around in a small room. Carry the dustpan by hand with the tongue of it facing yourself and put the broom in the dustpan. Then stand for a short while after coming into the room to make sure that both your appearance and behaviour are proper. When the broom is picked up, the dustpan should be put down immediately. Normally it should be put near the door. According to the rules of cleaning, you should start from the southwest corner of the room. Bend and lift your head in turns to advance and retreat in the house while cleaning, and make certain that nothing will be bumped. Move backwards during the work and then heap up the dust near the door. After that, bend down to tidy away the rubbish and put it into the dustpan with a wooden board. Make sure that the tongue of the dustpan faces you. After that, put the broom into the dustpan again. If the teacher goes out to do something at that time, stand up and come up to him to tell him to wait for a while. Bend down to fetch the broom, stand up again and then go out to empty the dustpan. After the cleaning is finished, come back and stand humbly. Thus, it is done in accordance with the rule. During dinner, these same rules should be followed again.

When it is getting dark, a torch should be prepared.

【原文】

居句如矩，蒸间容蒸。然者处下，捧椀以为绪。右手执烛，左手正栉。有堕代烛，交坐毋倍尊者。乃取厥栉，遂出是去。

先生将息，弟子皆起，敬奉枕席，问所何趾，俶衽则请，有常有否。

先生既息，各就其友。相切相磋，各长其仪。

周则复始，是谓弟子之纪。

【今译】

注意摆放柴禾的方法，把它横放在弟子们坐的地方前面。要注意“烛烬”的长短，及时接续火把，正确地安放上去。柴束之间要留有一段柴禾那么长的距离。火把燃烧的灰烬落下后，要捧碗把它收起来。用右手拿着火炬，左手修剪“烛烬”。一个人疲倦了，另一个人要及时接替，轮番交替地坐着，不能背对着先生。最后把余烬收拾起来，到外边倾倒掉。

先生将要休息的时候，弟子都要来服侍。恭敬地摆放好枕席，问先生的脚朝向何处。第一次铺床要问清楚，以后就知道该怎么做了。

先生休息以后，弟子还要与同窗一起学习。互相切磋琢磨，共同加深理解所学的义理。

上述做法要周而复始地坚持下去，这就是弟子的规矩。



Pupils should hold the torch and sit at one corner of the room. Firewood should be stored correctly. It should be put horizontally in front of the place where you sit. Observe the fire and make sure that the firewood is replaced in time and correctly. Keep a fixed distance of about the length of a piece of wood among the bundles of them. When the ash falls down, hold a bowl to collect it. Hold the torch in your right hand and arrange the fire with the left. If one pupil is tired, another one should replace him to do that work right away. The pupils take turns to sit there, and they should not turn their backs toward the teacher. At the end of the day, collect the ash and empty it outside the room.

When the teacher is going to bed, pupils should all come to help him. They should arrange the mat and pillow for him humbly and ask him in which direction he would like to put his feet. When the bed is made for the first time, they should ask for instructions scrupulously; after that, the way to make it should be maintained.

After the teacher has gone to bed, the pupils should join their fellow students to study. They should try to learn from each other by exchanging their views and thereby benefit the class as a whole. These rules should be adhered to again and again. These are the procedures for pupils.



言昭第六十(佚)





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60. On Official Announcements (lost)



修身第六十一（佚）

大中华文库



1172





61. On Cultivating the Mind (lost)



问霸第六十二(佚)

大中华文库



1174



**62. Questions on How to Establish One of the Most
Powerful States (lost)**



牧民解第六十三(佚)

■管子 牧民解第六十三(佚)

大中华文库



1176

管子解
卷六十三
佚
PDG



63. Comments on Administering the People (lost)



形势解第六十四

【原文】

山者，物之高者也；惠者，主之高行也；慈者，父母之高行也；忠者，臣之高行也；孝者，子妇之高行也。故山高而不崩则祈羊至，主惠而不解则民奉养，父母慈而不解则子妇顺，臣下忠而不解则爵禄至，子妇孝而不解则美名附。故节高而不解，则所欲得矣。解，则不得。故曰：“山高而不崩，则祈羊至矣。”

渊者，众物之所生也。能深而不涸，则沉玉至。主者，人之所仰而

【今译】

山，是万物中最为崇高的东西。施惠于民，是君主最崇高的行为。慈爱，是父母最崇高的行为。忠诚，是臣子最崇高的行为。孝顺，是儿子、媳妇最崇高的行为。所以，如果一座山非常高大而且没有崩塌的危险，人们就会在那里烹羊设祭；君主施惠而不懈，就会得到人民拥戴；父母慈爱而不懈，儿子、媳妇就会孝顺；臣子忠君而不懈，就会得到爵位与俸禄；儿子、媳妇孝顺父母而不懈，就会博得美名。所以，固守高风亮节而不懈，就能达到所追求的目的。而如果懈怠，就不能达到目的。所以说：“山高而不崩，则祈羊至矣。”

渊，是众物生长的地方。如果渊很深而且水不会枯竭，人们就会来投玉祭神。君主是人民所仰望并赖以生存的，能做到宽大纯厚而不苛



64. Comments on the Situation

Mountains are the highest entities among tens of thousands of things of the world. Benevolence is the subtlest behaviour of a sovereign. Loving-kindness is the subtlest behaviour of parents. Loyalty is the subtlest behaviour of court officials. And filial piety is the subtlest behaviour of sons and daughters-in-law. Hence, if a mountain is huge and without any threat of landslide, people will hold ceremonies to offer lambs there. If a sovereign provides benefits to his people constantly, he will win over his people. If parents are kind to their children constantly, the sons and daughters-in-law of the family will be obedient to them. If court officials are loyal to their sovereign constantly, they will be conferred with high ranks and substantial salaries. If sons and daughters-in-law behave ... according to the rules of filial piety, they will be held in high repute. So, adhere to the rule of integrity and never give up, thus every wish can be fulfilled. Otherwise, if you are slack and lazy, you will never realize your goal. So, it is said, "If a mountain is huge and without any threat of landslide, people will hold ceremonies to offer lambs there."

An abyss is a place where a lot of things live. If an abyss is deep and without any threat of drying up, people will hold ceremonies and offer jade there. For a sovereign, the people all look up to him and their lives are dependent on him. If he is tolerant, pure, honest and not too demanding, people will



【原文】

生也，能宽裕纯厚而不苛伎，则民人附。父母者，子妇之所受教也，能慈仁教训而不失理，则子妇孝。臣下者，主之所用也，能尽力事上，则当于主。子妇者，亲之所以安也，能孝弟顺亲，则当于亲。故渊涸而无水，则沉玉不至；主苛而无厚，则万民不附；父母暴而无恩，则子妇不亲；臣下惰而不忠，则卑辱困穷；子妇不安亲，则祸忧至。故渊不涸则所欲者至，涸则不至。故曰：“渊深而不涸，则沉玉极。”

天覆万物，制寒暑，行日月，次星辰，天之常也。治之以理，终而复始。主牧万民，治天下，莅百官，主之常也。治之以法，终而复始。和子

【今译】

刻，人民就会归附。父母是对儿子、媳妇进行施教的，能做到慈爱教训而不违背正理，儿子、媳妇就会孝顺。臣子是为君主服务的，能尽力侍奉君主，就会合乎君主的心意。儿子、媳妇是安养父母的，能孝悌、顺从父母，就会合乎父母的心意。所以，如果渊枯竭无水，人们就不会到那里投玉祭神；君主苛刻而不宽厚，百姓就不肯归附；父母残暴而无恩德，儿子、媳妇就不会亲近他们；臣子怠惰而不忠，就会遭受屈辱与困难；儿子、媳妇不安养父母，祸患就要来临。所以，如果渊水不枯竭，它所要求的就可以实现；如果水枯竭了，愿望就不会实现。所以说：“渊深而不涸，则沉玉极。”

对天而言，覆盖万物，控制寒暑，使日月运行，群星有序，是天的职责。天应该依照自己的规则行事，周而复始。对君主而言，统治万民，治理天下，统率百官，是君主的职责。君主依法治理，终而复始。使子



submit to his authority. For parents, they are there to educate their sons and daughters-in-law. If they are kind and edify them dutifully, their sons and daughters-in-law will treat them with filial piety. For court officials, they are people being used by a sovereign. When they try their best to serve the sovereign, the sovereign will be satisfied with them. For sons and daughters-in-law, they are the ones supporting their parents. If they are obedient and treat their parents with filial piety, their parents will be satisfied with them. So, if an abyss dries up, people will not hold ceremonies or offer jade there. If a sovereign is too demanding and intolerant, the people will not submit to his authority. If parents are cruel and unmerciful, their sons and daughters-in-law will not feel close to them. If court officials are sluggish and disloyal, they will be frustrated and get into trouble. If sons and daughters-in-law do not treat their parents well, that will lead to troubles or even disasters. Therefore, if an abyss will not dry up, it will get whatever it wanted. Otherwise, when it dries up, no wishes can be fulfilled. So, it is said, "If an abyss is deep and without any threat of drying up, people will hold ceremonies and offer jade there."

Covering everything in the world, controlling both cold and heat, making the sun and moon move and arranging the order of the stars and other celestial bodies is role of Heaven. Heaven should perform its role all according to its rules and that should go round and round. Administrating tens of thousands of people, governing the world and supervising all officials is the role of a sovereign. The sovereign should

【原文】

孙，属亲戚，父母之常也。治之以义，终而复始。敦敬忠信，臣下之常也。以事其主，终而复始。爱亲善养，思敬奉教，子妇之常也。以事其亲，终而复始。故天不失其常，则寒暑得其时，日月星辰得其序。主不失其常，则群臣得其义，百官守其事。父母不失其常，则子孙和顺，亲戚相欢。臣下不失其常，则事无过失，而官职政治。子妇不失其常，则长幼理而亲疏和。故用常者治，失常者乱，天未尝变，其所以治也。故曰：“天不变其常。”

【今译】

孙和睦、亲戚团结，是父母的职责。父母依照义的原则行事，终而复始。敦厚、恭敬而且忠信，是臣子的职责。臣子应当如此侍奉君主，终而复始。亲善并赡养父母，尊敬并接受他们的教导，是儿子、媳妇的职责。儿子、媳妇应当如此侍奉双亲，终而复始。所以，如果天不失其职责，寒来暑往就及时恰当，日月星辰就会正常有序。君主不失其职责，群臣就能够行义，百官就会尽职尽责。父母不失其职责，子孙就会顺从，亲戚也会和睦。臣子不失其职责，行事就没有过失，而且官吏称职，国事能被正确地处理。儿子、媳妇不失其职责，就能做到长幼有序，关系亲近的以及疏远的亲戚都能和睦。所以，如果按常规办事，就能治理好；不按常规办事，就会出现混乱。天从来不曾改变它的常规，因而总是处于“治”的状态。所以说：“天不变其常。”



perform his role all according to the law and that should go round and round. Building up harmonious relationships among all offspring and holding together all relatives is the role of parents. Parents should perform their role all according to the principle of righteousness and that should go round and round. Being humble, deferential, loyal and honest to the sovereign is the role of the officials. They should serve the sovereign this way and that should go round and round. Treating the parents with filial piety, making them lead comfortable lives, respecting them and accepting their instructions is the role of sons and daughters-in-law. They should serve their parents this way and that should go round and round. So, when Heaven does not misplay its role, the cold and the heat will come at right time, and the sun, the moon, the stars and other celestial bodies will be in order. When the sovereign does not misplay his role, all ministers will behave according to the principle of righteousness and all officials will perform their duties assiduously. When parents do not misplay their role, their offspring will be obedient and the relatives will be harmonious. When officials do not misplay their role, they will be dutiful, making no mistakes, and national affairs can be handled correctly. When sons and daughters-in-law do not misplay their role, order between the young and the old will be respected, and the close ones and the distant will be harmonious with each other. Hence, if these fixed roles are adhered to, it will be in order. And contrarily, if they are overlooked, there will be disorder. The fixed role of Heaven will never change, thus, it is always in

【原文】

地生养万物，地之则也；治安百姓，主之则也；教护家事，父母之则也；正谏死节，臣下之则也；尽力共养，子妇之则也。地不易其则，故万物生焉；主不易其则，故百姓安焉；父母不易其则，故家事办焉；臣下不易其则，故主无过失；子妇不易其则，故亲养备具。故用“则”者安，不用“则”者危。地未尝易，其所以安也。故曰：“地不易其则。”

春者，阳气始上，故万物生。夏者，阳气毕上，故万物长。秋者，阴

【今译】

地，生养万物，这是地的法则。治理百姓并确保他们的安全，是君主的法则。教育家庭成员和处理家庭大事，这是父母的法则。对君主直言直谏并誓死捍卫节操，这是臣子的法则。尽力供养父母，这是儿子与媳妇的法则。大地不改变它的法则，所以万物能够生长。君主不改变他的法则，所以百姓能够安宁。父母不改变他们的法则，所以家事能够得到妥善处理。臣子不改变他们的法则，所以君主就没有过失。儿子与媳妇不改变他（她）们的法则，所以双亲就能得到周到的赡养。因此，如果遵照法则办事，就会平安；不遵照法则办事，就有危险。大地从来不曾改变它的法则，因而总是处于安定的状态。所以说：“地不易其则。”

春天，阳气开始上升，所以万物开始萌生。夏天，阳气完全上升，所以万物茁壮成长。秋天，阴气开始降临，所以万物收敛。冬天，阴气完



order. So, it is said, "Heaven will not leave its track."

The principle of the Earth is to create and nurture everything of the world. To govern the common people, safeguard their lives and "put them in order" is the principle task of a sovereign. To educate family members and deal with affairs of the family is the principle task of the parents. To remonstrate with the sovereign righteously and devote their lives for the sake of integrity is the principle task of court officials. To do their best to support their parents is the principle of sons and daughters-in-law. The Earth maintains its principle, so tens of thousands things can grow there. A sovereign adheres to his principle, so the safety of the people can be guaranteed. Parents adhere to their principle, so family affairs can be well handled. Court officials adhere to their principle, so that the sovereign will not make any mistakes. Sons and daughters-in-law adhere to their principle, so that their parents will be supported thoughtfully. Therefore, those who comply with their corresponding "principles" will be safe. And those who overlook their corresponding "principles" will be in danger. The Earth will never change its principle, so that it is in order. So, it is said, "Earth will not change its routine."

During the spring season, Yang starts to ascend, so that everything is generated. During the summer season, Yang has ascended totally, so that everything is thriving. During the autumn season, Yin starts to descend, so that everything is becoming lesser and lesser energetic. During the winter season, Yin has descended totally, so that everything closes

【原文】

气始下，故万物收。冬者，阴气毕下，故万物藏。故春夏生长，秋冬收藏，四时之节也。赏赐刑罚，主之节也。四时未尝不生杀也，主未尝不赏罚也。故曰：“春秋冬夏不更其节也。”

天，覆万物而制之；地，载万物而养之；四时，生长万物而收藏之。古以至今不更其道。故曰：“古今一也。”

蛟龙，水虫之神者也。乘于水则神立，失于水则神废。人主，天下之有威者也。得民则威立，失民则威废。蛟龙待得水而后立其神，人主待得民而后成其威。故曰：“蛟龙得水而神可立也。”

【今译】

全降临，所以万物闭藏。因此，春天与夏天，是万物生长的时节；秋天与冬天，是万物收敛闭藏的时节，这就是四时的做法。赏赐与刑罚，是君主的做法。四时从来不会不进行生杀，君主从来不会不施行赏罚。所以说：“春秋冬夏不更其节也。”

天，覆育并控制万物；地，承载并生养万物；四时，使万物生长并对它们进行闭藏。自古以来，这个常规都不曾改变。所以说：“古今一也。”

蛟龙，是水生物中的神灵。有水，神威就存在；没有水，就会失去神威。君主，是天下最有权威的人。能得到人民的拥护，就有权威；失去人民的拥护，权威就消失。蛟龙得水后才有神灵，君主得到人民拥护后才有权威。所以说：“蛟龙得水而神可立也。”

虎豹，是最凶猛的动物。它们居住在幽深的森林之中，人们就害怕



up. So, things grow during spring and summer, and they wither or close themselves up during autumn and winter. That is the way the four seasons perform their role. Awarding and punishing people should be the way a sovereign performs his role. The four seasons will never stop generating or “killing” things and a sovereign will never stop rewarding or punishing his people. So, it is said, “The four seasons will not breach their principles.”

Heaven covers everything and takes control of a myriad things, Earth carries everything and nurtures a myriad things, and the four seasons make everything grow and then store a myriad things up. So far, that has not been changed from the beginning of the history of human beings. So, it is said, “These factors have not changed since the beginning of the world.”

The dragon is the most intelligent and holy being among all aquatic creatures. It is infinitely resourceful when it is in water. But it will lose its magical powers when there is no water at all. A sovereign is the most powerful person in the world. His power can be consolidated if he can win over his people. But his power will be lost when he loses the support of his people. The magical power of the dragon can be established if it gains the support of water. The authority of the sovereign can be established if he gains the support of the common people. So, it is said, “The invincible might of the dragon can only be realized with the support of water.”

Tigers and leopards are the most formidable animals of all. They live in remote mountain forests, so that people are

【原文】

虎豹，兽之猛者也。居深林广泽之中，则人畏其威而载之。人主，天下之有势者也，深居则人畏其势。故虎豹去其幽而近于人，则人得之而易其威。人主去其门而迫于民，则民轻之而傲其势。故曰：“虎豹托幽而威可载也。”

风，漂物者也。风之所漂，不避贵贱美恶。雨，濡物者也。雨之所堕，不避小大强弱。风雨至公而无私，所行无常乡，人虽遇漂濡而莫之怨也。故曰：“风雨无乡而怨怒不及也。”

人主之所以令则行、禁则止者，必令于民之所好而禁于民之所恶也。民之情莫不欲生而恶死，莫不欲利而恶害。故上令于生、利人，则

【今译】

其威力而看重它们。君主，是天下最有权势的人。他深居简出，人们就害怕他的权势。假如虎豹离开深山幽谷而与人们接近，人们就会将它们捕捉起来并无视它的威力。假如君主离开宫廷，来到人民中间，人们就会轻视他而且无视他的权威。所以说：“虎豹托幽而威可载也。”

风，吹拂万物。风对万物的吹拂都是一样的，无论吹的对象是贵还是贱，是美还是丑。雨，淋湿万物。雨公平地洒落到万物上，不管它们是大还是小、强还是弱。风雨至为公正而没有任何私心，刮风下雨，没有既定方向，人们虽然遇到风吹雨打也没有怨言。所以说：“风雨无乡而怨怒不及也。”

君主之所以能做到令行禁止，一定是因为下达的命令符合人民的利益，发布的禁令旨在制止人民所憎恶的东西。按照人之常情，人们没有不贪生怕死的，也没有不趋利避害的。所以，如果君主下达的命令是保证人民的生命安全并为人民谋利益，命令就能推行；君主发布的禁令



afraid of them and pay much attention to them. A sovereign is the most formidable person in the world. He lives in his palace complex and seldom goes out, so that people are afraid of his power. So, if tigers and leopards leave remote mountain forests to approach human beings, they will be caught and their power will be overcome, and if a sovereign leaves his palace to approach the common people, they will not take him seriously and will also deny his authority. So, it is said, "The overwhelming power of tigers and leopards can only be brought into play when they are staying in the mountains and valleys."

The wind can blow things. And everything, powerful or powerless, beautiful or ugly, is equally blown by the wind. The rain can saturate things. And it rains equally upon everything, big or small, strong or weak. The wind and the rain are equal and fair and selfless. They do not show any partiality, so that people do not complain about them even though they might be disturbed or soaked by them. So, it is said, "Winds and rains do not give unjustified protection to anything in the world, so that no one will resent them."

The reason that orders issued by a sovereign are carried out and prohibitions are enforced is that things advocated by these orders are in accordance with the interests of the people, and those prohibited by injunctions are against their will. According to the nature of human beings, they all wish to survive and hate death, and they all long for advantages and hate disadvantages. So, when orders issued by the sovereign can secure their safety and provide benefits to them, these

【原文】

令行；禁于杀、害人，则禁止。令之所以行者，必民乐其政也，而令乃行。

故曰：“贵有以行令也。”

人主之所以使下尽力而亲上者，必为天下致利除害也。故德泽加于天下，惠施厚于万物，父子得以安，群生得以育，故万民欢尽其力，而乐为上用。入则务本，疾作以实仓廩；出则尽节，死敌以安社稷。虽劳苦卑辱，而不敢告也。此贱人之所以亡其卑也。故曰：“贱有以亡卑。”

起居时，饮食节，寒暑适，则身利而寿命益；起居不时，饮食不节，寒

【今译】

是禁止杀戮人民并保护他们免遭祸害，施禁就能制止。命令之所以能够推行，必须是人民对君主实行的政策满意，才能够推行下去。所以说：“贵有以行令也。”

君主之所以使百姓尽力效忠并亲近自己，一定是能够为天下兴利除害。所以，要把德泽加于天下，恩惠施于万物，使父子得以安居，群生得以养育。这样，人民就会竭尽全力为君主效劳。他们在家里努力耕作以充实国家的仓廩，在战场拼死杀敌以捍卫节操、保卫国家，即使劳苦、卑贱甚至屈辱，他们也不会抱怨。所以说：“贱有以亡卑。”

起居有定时，饮食有定量，寒热适度，身体就会健康而且寿命也会



orders will be carried out. And when injunctions prohibit executing them and protect them from other disadvantages, they can be effectively enforced as well. The reason that orders can be carried out is that the common people are happy with the policies taken by the sovereign, so that the orders can be carried out. So, it is said, "Powerful people have the right reason to issue orders."

The reason that a sovereign can make all his inferiors serve him heart and soul lies in the fact that he can provide advantages to people of the world and prevent disadvantages for them. Thus, people of the world can be benefited by his virtues, things of the world can benefit from his benevolence, sons and fathers can live in peace and every living thing can be supported, so that tens of thousands of people will do their best to serve him. They will be engaged in farming and therefore will finish farm work on time to replenish the national granaries. And they will devote their lives for the sake of integrity to fight to the death to defend the state on the battleground. Even though they are assiduous, exhausted or humiliated, they dare not complain about it. Thus, these powerless people will also have some reasons to forget their menial status. So, it is said, "Powerless people have the right reason to overlook their lowliness."

Get up and go to bed on time, eat moderately, protect yourself from both cold and heat, thus, it is good for health and one's lifespan can be prolonged. Otherwise, if you do not get up or go to bed on time, eat immoderately and are not protected from both the cold and heat, the body will be

【原文】

暑不适，则形体累而寿命损。人惰而侈则贫，力而俭则富。夫物莫虚至，必有以也。故曰：“寿夭贫富，无徒归也。”

法立而民乐之，令出而民衔之。法令之合于民心，如符节之相得也，则主尊显。故曰：“衔令者，君之尊也。”

人主出言顺于理，合于民情，则民受其辞。民受其辞，则名声章。故曰：“受辞者，名之运也。”

明主之治天下也，静其民而不扰，佚其民而不劳。不扰，则民自循；不劳，则民自试。故曰：“上无事而民自试。”

【今译】

延长。如果起居无定时，饮食无定量，寒热调配不当，身体就会虚弱而且寿命短。人如果懒惰而且奢侈，就会贫穷；勤劳而节俭，就能致富。任何事情都不会凭空产生，一定有它的原因。所以说：“寿夭贫富，无徒归也。”

确保人民乐于遵从法律，并且能执行君主发布的命令，那么法令合乎民心，就像符节那样一致，君主就能够尊显。所以说：“衔令者，君之尊也。”

如果君主的言论合理，并且符合民情，臣民就接受他的意见。臣民接受意见，君主就会名声显赫。所以说：“受辞者，名之运也。”

英明的君主治理天下，使人们安定而不干扰他们，使人们安逸而不劳顿他们。人民不受干扰，就会自动守法；不劳顿，就会自动工作。所以说：“上无事而民自试。”



burdened and the lifespan will be reduced. Those who are lazy and engaged in extravagance will become poor, and those who are frugal and work assiduously will become wealthy. Things do not take place without any reason. There must be some causes for the current situation. So, it is said, "Things like longevity, dying at a young age, poverty or affluence are fated and must have a reason."

Make sure that all regulations are welcomed, supported by the common people and all orders can be carried out. If all policies taken and orders issued are in accordance with the will of the common people, just like the two parts of the tally can be joined to each other perfectly, the sovereign will be honourable and powerful. So, it is said, "Orders issued are carried out because of the authority of the sovereign."

When expressions of a sovereign are reasonable and in accordance with the will of the common people, they will accept his opinions. When the common people accept his opinions, he will be honoured and held in high repute. So, it is said, "Opinions of the sovereign can be accepted because of his good reputation."

The way a sage sovereign governs the world is: he lets his people live in peace and does not disturb them, and he let his people enjoy their leisure and does not trouble them. When the common people are not disturbed, they will abide by the law themselves. When the common people are not troubled, they will spontaneously work assiduously. So, it is said, "If the sovereign lets things take their own course, people will perform their duty spontaneously."

【原文】

人主立其度量，陈其分职，明其法式，以莅其民，而不以言先之，则民循正。所谓抱蜀者，祠器也。故曰：“抱蜀不言而庙堂既修。”

将将鸿鹄，貌之美者也。貌美，故民歌之。德义者，行之美者也。德义美，故民乐之。民之所歌乐者，美行德义也，而明主鸿鹄有之。故曰：“鸿鹄将将，维民歌之。”

济济者，诚庄事断也；多士者，多长者也。周文王诚庄事断，故国治。其群臣明理以佐主，故主明。主明而国治，境内被其利泽，殷民举首而望文王，愿为文王臣。故曰：“济济多士，殷民化之。”

【今译】

君主确立法律，公布各个职位的责任，明确各种规范来统治他的臣民，而不是先口头指挥，臣民就正道直行了。所谓的抱“蜀”，是指祭器。所以说：“抱蜀不言而庙堂既修。”

锵锵鸣叫的鸿鹄，是非常美丽的鸟。因为美丽，所以受到人们的歌颂。德与义，是行为上的美。如果君主的德义完美，人们就感到喜悦。人们所歌颂所感到喜悦的，是美好的举止以及德和义，圣明的君主和鸿鹄恰好具有这些特质。所以说：“鸿鹄将将，维民歌之。”

“济济”，是指诚实、庄重而果断；“多士”，是指有许多德才兼备的人。周文王诚实、庄重而且果敢，所以他的国家安定。他的群臣深明事理并衷心佐助君主，所以君主就英明。君主英明，国家安定，国内人民都得到他的好处和恩泽，所以殷朝的遗民也拥戴文王，愿意作他的臣民。所以说：“济济多士，殷民化之。”



If a sovereign establishes the law and other rules, clarifies the duty of every position and makes clear the regulations for governing his officials and the common people instead of giving oral instructions to them in advance, both officials and common people will perform their duties assiduously and behave uprightly. The so-called “carrying the utensils” refers to utensils used for rites. So, it is said, “Holding fete utensils in silence, the ceremony will held piously and everything will be in order.”

Wild swans will sing euphoniously and they are the most beautiful of every kind of bird. They are beautiful, so that they are extolled by people. Virtue and righteousness represent admirable behaviour. If the virtue and righteousness of a sovereign is immaculate, people will be happy with him. Things admired and extolled by common people are good deeds, virtues and righteousness. Both a sage sovereign and the wild swans have this kind of character. So, it is said, “Wild swans sing euphoniously and they are praised by common people.”

“Ji Ji” means being honest, decent and decisive. “Duo Shi” means having a lot of virtuous and talented people. King Wen of the Zhou Dynasty used to be honest, decent and decisive, so that his state was safe. His officials were familiar with the rules and served him loyally, so that he himself must be wise. Thus, the sovereign was wise, the state was in order, everyone living on his territory benefited from his benevolence and people of the Shang Dynasty looked forward to him and desired to serve under his regime. So, it is said,

【原文】

纣之为主也，劳民力，夺民财，危民死。冤暴之令加于百姓，惨毒之使施于天下。故大臣不亲，小民疾怨，天下叛之，而愿为文王臣者，纣自取之也。故曰：“纣之失也。”

无仪法程式，蜚摇而无所定，谓之蜚蓬之问。蜚蓬之问，明主不听也。无度之言，明主不许也。故曰：“蜚蓬之问，不在所宾。”

道行则君臣亲，父子安，诸生育。故明主之务，务在行道，不顾小物。燕爵，物之小者也，故曰：“燕爵之集，道行不顾。”

明主之动静得理义，号令顺民心，诛杀当其罪，赏赐当其功，故虽不

【今译】

纣王在位的时候，用尽民力，夺尽民财，危害人民性命，而且把残暴的法令强加于百姓，又派残暴歹毒的使臣到各地监视人民。所以大臣不亲近他，小民对他充满怨恨，天下人都背叛他而渴望归附文王，纣王这是咎由自取。所以说：“纣之失也。”

不合乎法度规范、摇摆而没有定见的议论，就叫“蜚蓬之问”。这种议论，英明的君主是不会听的，如同他不接受不合乎法度的言论一样。所以说：“蜚蓬之问，不在所宾。”

能够遵照道来行事，君臣就会亲近，父子就会和睦，生命就能繁育。所以英明的君主的首要任务是行“道”，而不是关注细小的事物。燕雀，是微不足道的小东西。所以说：“燕爵之集，道行不顾。”

明主的行动合乎理义，号令顺应民心，被杀戮的人与他们所犯的罪



“The regime is full of sensible and capable persons so that even people of the deceased Shang Dynasty are deeply moved by the benevolent policy.”

While King Zhou was in power and governing the people, he exhausted the people, deprived them of their wealth and threatened their lives. He imposed cruel policies and edicts upon his people and also sent ferocious messengers all over his territory to monitor the people. As a result, high-ranking officials were not close to him, powerless people were hostile towards him, people all over the world turned against him and wished to submit to the authority of King Wen. And Zhou had only himself to blame. So, it is said, “That was the mistake of King Zhou himself.”

Discussions vacillating, tentative and at odds with all rules or regulations are addressed as “Fei Peng Zhi Wen”. A sage sovereign will not listen to this kind of opinions. Nor will he accept unreasonable expressions. So, it is said, “No one will pay attention to rumours.”

If right principles are complied with, the relation between a sovereign and his officials will be close, sons and fathers will be harmonious with each other and everything with life will grow and propagate well. Hence, the most important thing a sage sovereign should do is to comply with right principles and overlook details. Swallows and sparrows are insignificant among all things, so that it is said, “When swallows and sparrows get together, no passer-by will pay any attention to them.”

Not only will a sage sovereign act always according to the

【原文】

用牺牲珪璧祷于鬼神，鬼神助之，天地与之，举事而有福。乱主之动作失义理，号令逆民心，诛杀不当其罪，赏赐不当其功，故虽用牺牲珪璧祷于鬼神，鬼神不助，天地不与，举事而有祸。故曰：“牺牲珪璧不足以享鬼神。”

主之所以为功者，富强也。故国富兵强，则诸侯服其政，邻敌畏其威，虽不用宝币事诸侯，诸侯不敢犯也。主之所以为罪者，贫弱也。故国贫兵弱，战则不胜，守则不固，虽出名器重宝以事邻敌，不免于死亡

【今译】

行相符，受赏赐的人与他们所建树的功绩相称，所以即使不用牛羊、玉器祈祷神鬼，鬼神也会保佑，天地也会支持，任何举动都能得福。昏君却并非如此，他们行动不合理义，号令悖逆民心，被杀戮的人与他们所犯的罪行不相当，受赏赐的人与他们所建树的功绩不相称，所以，即使用牛羊、玉器祈祷鬼神，鬼神也不会保佑，天地也不会支持，任何举动都终将以祸患告终。所以说：“牺牲珪璧不足以享鬼神。”

君主的功绩，就是使国家富强。所以，国富兵强，诸侯就服从他的政令，邻邦也惧怕他的威力，虽然不用珍贵的宝币交结诸侯，诸侯也不敢侵犯他。君主的罪过，就是使国家贫弱。所以，国贫兵弱，战则不胜，



right principles, but also policies and orders he issues are in accordance with the will of his people, moreover, people being executed are sentenced justly, and those being rewarded deserve it. So, even though things such as livestock, jade and treasures are not offered, he will be blessed by deities, ghosts and supported both by Heaven and by Earth, and every action he takes will bring good fortune. However, fatuous sovereigns do not act according to the right principles, their policies and orders are against the will of the common people, those being executed are sentenced unjustly and those being rewarded do not deserve it. Thus, even though things such as livestock, jade and other treasures are offered, deities and ghosts will not bless them, neither Heaven nor Earth will support them and moreover, every action they take will result in disaster. So, it is said, "Livestock, jade and other treasures offered to deities and ghosts are not enough to win them over."

Things that can be considered as great achievements of a sovereign are an affluent state and a formidable military force. So, if a state is wealthy and its military force is formidable, sovereigns of other states will obey its policies and the adjacent enemy states will be afraid of its power. Even though it does not present sovereigns of other states with money or treasures, they dare not offend or invade it. What should be considered as severe misdeeds of a sovereign is poverty and weakness of the state. So, if a state is poor and its military strength is weak, it cannot win any military action against other states, nor is it capable of defending its own

【原文】

之患。故曰：“主功有素，宝币奚为？”

羿，古之善射者也。调和其弓矢而坚守之，其操弓也，审其高下，有必中之道，故能多发而多中。明主，犹羿也。平和其法，审其废置而坚守之，有必治之道，故能多举而多当。道者，羿之所以必中也，主之所以必治也。射者，弓弦发矢也。故曰：“羿之道，非射也。”

造父，善驭马者也。善视其马，节其饮食，度量马力，审其足走，故能取远道而马不罢。明主，犹造父也。善治其民，度量其力，审其技能，

【今译】

守则不固，虽然用名器重宝来交结邻国，也不免于灭亡的祸患。所以说：“主功有素，宝币奚为？”

后羿，是古代最优秀的射手。他调好弓箭，并牢牢地掌握着。他操弓时，审明位置的高下，掌握着百发百中的规律，所以每次都能射中目标。英明的君主就像后羿一样，调和治国的法度，该抛弃的抛弃，该坚持的坚持，掌握着治理国家的正确方法，所以能做到任何举动都能得宜。道，后羿依赖它命中目标，君主依赖它治理国家。射箭的表面动作，不过是引弓射箭而已。所以说：“羿之道，非射也。”

造父，是古代驭马的高手。他爱护自己的马，调节它的食量，判断马的体力并正确估计它的速度，所以即使跑很远的路，马也不会倦怠。英明的君主也跟造父一样，善于治理他的民众，度量民力，了解他们的



territory. Even though it presents precious things and famous treasures to neighbouring enemy states, the mishap of perdition is inevitable. So, it is said, "Given that the contributions of a sovereign are great and magnificent, does money or treasures presented to other states really play a role in safeguarding the state?"

Yi was the most skilful archer of ancient times. He would adjust his bow and hold it firmly. He examined the target, held the bow at the right height and mastered the rule of hitting all targets accurately, so that he would not miss them no matter how many times he shot. A sage sovereign is somewhat the same as Yi. He will adjust the law and examine the regulations to differentiate those he should keep from those he should reject. He knows the right way, Tao for administering the state, so that all actions taken by him are suitable no matter how many times he acts. Tao is the decisive factor, Yi relied on it to hit the targets and a sage sovereign relies on it to put his state in order. But on the surface, shooting is nothing but launching the arrow from the string of the bow. So, it is said, "Yi's talent for archery is not limited to archery."

Zao Fu was the most skilful driver of ancient times. He was good at examining the condition of his horse, feeding it moderately, checking its strength, hoofs and evaluating its speed, so that the horse could run a long distance without becoming exhausted. A sage sovereign is somewhat like Zao Fu. He is good at governing his people, checking their strength and examining their skills, so that he can use them

【原文】

故立功而民不困伤。故术者，造父之所以取远道也，主之所以立功名也。馭者，操辔也。故曰：“造父之术，非馭也。”

奚仲之为车器也，方圆曲直皆中规矩钩绳，故机旋相得，用之牢利，成器坚固。明主，犹奚仲也。言辞动作皆中术数。故众理相当，上下相亲。巧者，奚仲之所以为器也。主之所以为治也。斫削者，斤刀也。故曰：“奚仲之巧，非斫削也。”

民，利之则来，害之则去。民之从利也，如水之走下，于四方无择也。故欲来民者，先起其利，虽不召而民自至。设其所恶，虽召之而民

【今译】

技能，所以能运用他们建立功业而人民不会感到疲惫。术，造父依赖它行很远的路，君主依赖它建立功名。至于驾馭马的表面动作，不过是掌握马的缰绳而已。所以说：“造父之术，非馭也。”

奚仲制造车辆、器械，使方圆、曲直都合乎规矩钩绳，所以机轴等部件都很合适，造成的车辆器械坚固耐用。英明的君主跟奚仲一样，言谈举止都合乎方法策略，所以各项事务都能处理得当，君臣上下互相亲近。巧，奚仲依赖它制成车器，君主依赖它治理好国家。至于砍削木材，不过是刀斧的动作而已。所以说：“奚仲之巧，非斫削也。”

人民是这样的，有利益，他们就被吸引过来；有害处，他们就会离去。人民趋利，就像水往低处流一样，不管东西南北。所以，要招徕民



to accomplish great achievements but does not make them exhausted at the same time. Shu (it refers to the right tactics) is a decisive factor, Zao Fu relied on it to reach destinations located in remote areas and a sage sovereign relies on it to accomplish achievements and gain fame. But on the surface, driving is nothing but pulling the reins. So, it is said, "Zao Fu's art of driving is not limited to driving."

The way Xi Zhong made carriages and other utensils was that he would make sure that everything, whether a circle, a square, a crooked surface or a horizontal one, was made exactly according to the dividers, the square, the compass or the horizontal line, so that all components of the carriages, parts and crankshafts could fit each other perfectly. Thus, they were firm and could last for a long time. A sage sovereign is somewhat the same as Xi Zhong. Both his words and his behaviour will be suitable and immaculate, so that all policies will be reasonable and he will be sincerely supported. Dexterity is a decisive factor, Xi Zhong relied on it to make articles, and sovereigns rely on it to put their states in order. But on the surface, hacking is nothing but operating an axe or knife. So, it is said, "Xi Zhong's dexterity for sculpting is not limited to sculpting."

As for the common people, they will be drawn to you if you can provide them with some advantages, and they will leave if there are some disadvantages. The way common people pursue advantages is just like water pouring down to lower-lying areas, no matter in which direction these places are. So, if you want to draw people to yourself, you should

【原文】

不来也。故曰：“召远者，使无为焉。”

莅民如父母，则民亲爱之。道之纯厚，遇之有实，虽不言曰吾亲民，而民亲矣。莅民如仇讎，则民疏之。道之不厚，遇之无实，诈伪并起，虽言曰吾亲民，民不亲也。故曰：“亲近者，言无事焉。”

明主之使远者来而近者亲也，为之在心。所谓夜行者，心行也。能心行德，则天下莫能与之争矣。故曰：“唯夜行者独有之乎。”

为主而贼，为父母而暴，为臣下而不忠，为子妇而不孝，四者人之大

【今译】

众，首先要创造对他们有利的条件，那样，即使不用招引，人们也会自行前来。如果设置了对他们有害的东西，即使招引他们也不会来。所以说：“召远者，使无为焉。”

君主统治人民像父母对子女一样，人民自然会亲近和爱戴。真诚地对待他们，给他们提供切实的利益，这样，即使不亲口声称关切人民，人民也会来亲近他。如果把人民当作仇敌一般地统治，他们自然就会疏远。不能诚信地对待他们，不给他们提供切实的利益，而是运用虚伪、狡诈的手段，即使口口声声说我关爱人民，人民也不会亲近他。所以说：“亲近者，言无事焉。”

英明的君主能吸引来远方的人们，并使近处的人们亲近自己，因为他能发自内心地去做。所谓“夜行”意思就是“心行”。能做到内心真诚地修炼德行，天下就没有人能够与他抗衡。所以说：“唯夜行者独有之乎。”

作为君主而害人，作为父母而残暴，作为臣子而不忠，作为儿子、媳妇而不孝，这四项是人的大过失。如果自身有大的过失，即使有小小不



provide some benefits to them at first. Thus, they will come to you spontaneously even though they are not organised. But if you create some disadvantages there, they will not come even though they are summoned. So, it is said, "Messengers are of no use in attracting people of remote areas."

Govern common people as if you were their parents. Thus, they can be won over. Treat them honestly and benefit them substantially, thus the people will be close to you even though you do not maintain that you are taking good care of them openly. If you treat them like enemies, they will be aloof from you. And if you do not treat them honestly or benefit them substantially but resort to corruption and double-dealing, they will not be close to you even though you claim that you are taking good care of them. So, it is said, "Empty words are not useful in winning over the people."

A sage sovereign can draw people from remote areas to him and make those around him feel close to him. He does that sincerely from the bottom of his heart. The so-called "travelling in the dark" is nothing but cultivating his heart. If he can popularize his virtues heart and soul, no one in the world can compete with him for power. So, it is said, "Only sovereigns cultivating their virtues from the bottom of their hearts can draw sensible and capable people to them."

If a sovereign is engaged in slaughtering his people, parents are cruel to their children, officials are disloyal, and sons and daughters-in-law do not treat their parents with filial piety, these four cases are considered to be the worst mistakes of human beings. If people make severe mistakes,

【原文】

失也。大失在身，虽有小善不得为贤。所谓平原者，下泽也。虽有小封，不得为高。故曰：“平原之隰，奚有于高？”

为主而惠，为父母而慈，为臣下而忠，为子妇而孝，四者人之高行也。高行在身，虽有小过不为不肖。所谓大山者，山之高者也。虽有小限，不以为深。故曰：“大山之隈，奚有于深？”

毁誉贤者之谓誉，推誉不肖之谓讦。誉讦之人得用，则人主之明蔽，而毁誉之言起。任之大事，则事不成而祸患至。故曰：“誉讦之人，勿与任大。”

明主之虑事也，为天下计者，谓之谏臣，谏臣则海内被其泽，泽布于

【今译】

的优点，也不能称为贤。所谓的平原，是指地势低洼的地区，哪怕上面有小的土堆，也不能算作高。所以说：“平原之隰，奚有于高？”

作为君主而惠民，作为父母而慈爱，作为臣子而忠君，作为儿子、媳妇而孝敬双亲，这四项是人的美德。如果有大德在身，即使有小的过失，也不算不肖。所谓的大山，就是山中最为高耸的，哪怕有小的沟壑，也算不上深。所以说：“大山之隈，奚有于深？”

诽谤诋毁贤者叫“誉”，吹捧不肖之徒叫“讦”。如果“誉”、“讦”之类的人被起用，君主就会被蒙蔽，诽谤、谣言就会四起。如果任用这种人掌管大的事业，就会把事情办坏，导致祸患临头。所以说：“誉讦之人，勿与任大。”

圣明的君主考虑事情，总是以天下大局为重，这叫谋虑远大。谋虑



they will not be regarded as sensible even though they might have conducted some minor benevolent deeds. The so-called plains refer to low-lying areas. And they should not be regarded as high even though there might be some small hills on them. So, it is said, "Small hills on plains do not have any advantage in height."

If a sovereign is benevolent to his people, parents are kind to the children, officials are loyal, and sons and daughters-in-law treat their parents with filial piety, these four cases are considered the virtuous behaviour of human beings. If people behave virtuously, they will not be regarded as unworthy even though they might have some flaws. The so-called big mountains refer to the high ones among all mountains. And they should not be regarded as low-lying even though there might be some small gullies in them. So, it is said, "Small valleys in huge mountains do not have any advantage in depth."

Slandering sensible people is regarded as Zi and glorifying the unworthy is regarded as Cheng. If the Zi people and the Cheng people are used by the state, the wisdom of the sovereign will be blocked, and rumour and slander will prevail. If these people are appointed for some great undertaking, the undertaking will result in failure and that will be followed by disasters as well. So, it is said, "Those who are capricious and used to speaking ill of others should not be appointed to powerful positions."

When a sage sovereign makes plans, he should take the whole world into consideration. That is the so-called

【原文】

天下，后世享其功久远而利愈多。故曰：“讜臣者，可与远举。”

圣人择可言而后言，择可行而后行。偷得利而后有害，偷得乐而后有忧者，圣人不为也。故圣人择言必顾其累，择行必顾其忧。故曰：“顾忧者，可与致道。”

小人者，枉道而取容，适主意而偷说，备利而偷得。如此者，其得之虽速，祸患之至亦急。故圣人去而不用也。故曰：“其计也速，而忧在近者，往而勿召也。”

【今译】

远大，四海之内都能受到他的恩泽，恩泽遍施于天下，后世也能享受他的功业，而且时间越久，带来的利益就越多。所以说：“讜臣者，可与远举。”

圣人权衡好该说的话，然后才发表自己的意见，权衡好该做的事，然后才采取行动。如果贪图眼前利益而带来后患，耽于一时享乐而带来后顾之忧，圣人是不会做这种事情的。所以圣明的君主“择言”而说的时候，一定考虑到了可能出现的后果，“择行”做事的时候，一定顾及了后顾之忧。所以说：“顾忧者，可与致道。”

小人用邪道来取悦别人，迎合君主的意愿来讨好他，不惜一切地谋求私利。这样的人，虽然能很快追逐到利益，但祸患也会很快降临。所以圣明的君主总是远离而不使用他们。所以说：“其计也速，而忧在近者，往而勿召也。”



foresight. If a sovereign is farseeing, people all over the world will be benefited from it. When people all over the world benefit from his benevolence, his good deeds will affect people of the following generations and as a result, these benefits can accumulate and become more and more beneficial. So, it is said, "Discuss your plans with ambitious people with outstanding ideals."

A sage will weigh what he should say and then expresses his opinions, and he will also weigh what he should do and then take action. If he takes advantage out of expedience, it will be followed by future troubles. If he pleases himself out of expedience, it will be followed by future sadness. And a sage will never do that. Hence, when a sage sovereign weighs and expresses his points of view, he always takes the consequences into consideration, and when he weighs the situation to make decisions on the actions he is going to take, he always takes the aftermath into consideration. So, it is said, "Do it with excellent people who are worrying about the problems of the world."

As for petty men, they please others with wicked methods, cater to the wishes of their sovereign and are concerned with taking advantage for themselves at any cost. Thus, they will benefit themselves quickly, however, troubles and disasters will follow soon. So, a sage sovereign will not use this kind of people. So, it is said, "As for those near-sighted people who are only concerned with short-term self-interest, let them go at any time if they want to leave and do not ever call them back."

【原文】

举一而为天下长利者，谓之举长。举长则被其利者众，而德义之所见远。故曰：“举长者可远见也。”

天之裁大，故能兼覆万物；地之裁大，故能兼载万物；人主之裁大，故容物多，而众人得比焉。故曰：“裁大者，众之所比也。”

贵富尊显，民归乐之，人主莫不欲也。故欲民之怀乐己者，必服道德而勿厌也，而民怀乐之。故曰：“欲人之怀，定服而勿厌也。”

圣人之求事也，先论其理义，计其可否。故义则求之，不义则止；可则求之，不可则止。故其所得事者，常为身宝。小人之求事也，不论其

【今译】

办一件事就能为天下谋取长远利益的，叫“举长”。能够做到举长的君主，受益的人就多，他的德与义就会影响到遥远的地方。所以说：“举长者可远见也。”

天的材器大，所以能覆盖万物；地的材器大，所以能承载万物；君主的材器大，所以能容纳各种事物并赢得众人的信赖。所以说：“裁大者，众之所比也。”

没有任何一个君主不希望贵富尊显，并赢得人民的拥戴。所以，要人民感怀自己，一定要坚持不懈地修养自己的德行，这样才能赢得人民。所以说：“欲人之怀，定服而勿厌也。”

一个圣明的君主要干一件事，一定首先衡量它是否合于理义，并预估它的可行性。如果合于义，就去做；不合于义，就不做。如果可行，就去做；不可行，就不做。所以他所做的事情，常常都是很可贵的。小人将要做事的时候，不衡量它是否合乎理义，也不预估它是否可行。不义



To take one action to benefit people of the world for a long time is addressed as “Ju Chang”. If a sovereign is capable of doing that, a lot of people will benefit from it, and his virtues and righteousness will be popularized even among people of remote areas. So, it is said, “People with foresight can foresee the development of the situation.”

Heaven is extremely powerful, so that it can cover everything. Earth is extremely powerful, so that it can carry everything. A sovereign is extremely powerful, so that he can put up with a lot of things and win over the trust of the common people. So, it is said, “People of great power can be trusted.”

Every sovereign longs for wealth, honour, power and the support of the people. So, if he wishes the common people to be grateful to him, he should cultivate his virtues and take benevolent policies constantly. Thus, the people can be won over. So, it is said, “The only way to make others submit to your authority is to improve your virtues ceaselessly.”

When a sage sovereign is going to take an action, he will always weigh it according to the principles of justice and righteousness to make clear whether it is justifiable or not. So, if it is righteous, he will take action. If not, he will give up. If it is feasible, he will take it. If not, he will give up. Thus, actions he takes are normally valuable. And when petty men are going to take an action, they will never weigh it according to the principles of justice or righteousness to make clear whether it is justifiable or not. And they will take action

【原文】

理义，不计其可否，不义亦求之，不可亦求之，故其所得事者，未尝为赖也。故曰：“必得之事，不足赖也。”

圣人之诺已也，先论其理义，计其可否。义则诺，不义则已；可则诺，不可则已。故其诺未尝不信也。小人不义亦诺，不可亦诺，言而必诺，故其诺未必信也。故曰：“必诺之言，不足信也。”

谨于一家，则立于一家；谨于一乡，则立于一乡；谨于一国，则立于一国；谨于天下，则立于天下。是故其所谨者小，则其所立亦小；其所谨者大，则其所立亦大。故曰：“小谨者不大立。”

海不辞水，故能成其大；山不辞土石，故能成其高；明主不厌人，故

【今译】

的做，不可行的也做。所以他们所做的事情，是靠不住的。所以说：“必得之事，不足赖也。”

一个圣明的君主在对一件事情作出承诺之前，首先衡量它是否合于理义，并预计它的可能性。如果合于义，就承诺；不合于义，就不承诺。有可能实现的，就承诺；没有可能的，就放弃。所以他的诺言没有不兑现的。小人却是不合乎义的也承诺，不可能履行的也承诺，一开口就承诺。所以他们很可能会食言。所以说：“必诺之言，不足信也。”

慎重处理一个家庭的事情，就可以在一个家庭里有所建树；慎重处理一个乡的事情，就可以在一个乡里有所建树；慎重处理一个国家的事情，就可以在一个国家里有所建树；慎重处理天下的事情，就可以在全天下的范围内有所建树。因此，慎重对待小的目标，建树就小；慎重对待大的目标，建树就大。所以说：“小谨者不大立。”

海不排斥水，所以能够成就自己的大；山不排斥土石，所以能够成



even though it is unrighteous and infeasible. Thus, the results of their actions are normally unreliable. So, it is said, “Accomplishments achieved through importunity are not reliable.”

When a sage sovereign is going to promise something, he will always weigh it according to the principles of justice and righteousness to make sure that it can be fulfilled. So, if it is righteous, he will make the promise. If not, he will give up. If it is feasible, he will make the promise. If not, he will give up. Thus, he will always keep his word. As for base people, they will promise even though it is not righteous or feasible. They will make facile promise at any time. So, they might not keep their words. So, it is said, “Words kept by demanding too much are incredible.”

Governing one family scrupulously, you can do some meaningful things to the family, governing one *xiang* scrupulously, you can do some meaningful things to the *xiang*, governing one state scrupulously, you can do some meaningful things to the state, and governing the world scrupulously, you can do some meaningful things to the whole world. So, if insignificant goals are focused on cautiously, the achievement will be insignificant as well; if significant goals are focused on cautiously, the achievement will be significant too. So, it is said, “Those who are too timid will not accomplish great achievements.”

Oceans do not reject any water, so that they can become extremely large. Mountains do not reject any earth or stone, so that they can become extremely high. Sage sovereigns do



【原文】

能成其众；士不厌学，故能成其圣。饜者，多所恶也；谏者，所以安主也；食者，所以肥体也。主恶谏则不安，人饜食则不肥。故曰：“饜食者不肥体也。”

言而语道德忠信孝弟者，此言无弃者。天公平而无私，故美恶莫不覆；地公平而无私，故小大莫不载。无弃之言，公平而无私，故贤不肖莫不用。故无弃之言者，参伍于天地之无私也。故曰：“有无弃之言者，必参之于天地矣。”

明主之官物也，任其所长，不任其所短。故事无不成，而功无不立。

【今译】

就自己的高；英明的君主不排斥人民，所以能拥有众多的人口；士人不厌学，所以能成为圣人。有的人严重挑食，就是因为他们厌恶吃多种东西。直言进谏的人，是为了巩固君位。吃东西的目的是为了保持强壮的体格。如果君主害怕人们进谏，君位就不安定；人们挑食太严重，身体就不肥壮。所以说：“饜食者不肥体也。”

一开口就讲道德、忠信、孝悌的人，他们的观点是不能废弃的。天公平而无私，所以事物无论美的、恶的，它都覆盖；地公平而无私，所以事物无论小的、大的，它都承载。不能废弃的话，也是公平无私的，所以贤与不肖的人都可以运用它。所以，持不能废弃的言论的人，是跟天地一样无私的。所以说：“有无弃之言者，必参之于天地也。”

英明的君主授人官职并任用他们做事的时候，会用其所长，避其所短，所以事无不成、功无不立。昏君不懂得事物都各有所长又各有所短



not reject any person, so that there will be a huge population supporting him. Some intellectuals do not stop learning, so that they can become sages. There are some people who are fastidious about food while there are so many things they do not want to eat. People arguing with their sovereign aim at consolidating the throne. And eating is aimed at keeping good health. If a sovereign hates others remonstrating with him, the throne will not be safeguarded. If a person is too fastidious with his food, he cannot maintain a good figure. So, it is said, "Those who are too fussy with food will never gain weight (even though they aim at doing so)."

Those always talking about virtue, loyalty, honesty and filial piety are people of indispensably valuable opinions. Heaven is disinterested and unselfish, so it covers everything no matter whether it is good or bad. Earth is disinterested and unselfish, so it carries everything no matter whether it is big or small. As for those with indispensably valuable opinions, they are disinterested and unselfish, so they are useful to both outstandingly sensible people and the unworthy. So, those people of indispensably valuable opinions are as unselfish as Heaven and Earth. So, it is said, "Whoever knows indispensably valuable opinions well will be unparalleled and outstanding just like Heaven and Earth."

When sage sovereigns appoint officials and allocate tasks to them, they always make sure that both the strong points of these people and the favourable conditions of the situation can be carried forward, and the disadvantages and weak points of both of them can be avoided. Thus, every action will result in



【原文】

乱主不知物之各有所长所短也，而责必备。夫虑事定物，辨明礼义，人之所长而猿猴之所短也。缘高出险，猿猴之所长，而人之所短也。以猿猴之所长责人，故其令废而责不塞。故曰：“坠岸三仞，人之所大难也，而猿猴饮焉。”

明主之举事也，任圣人之虑，用众人之力而不自与焉。故事成而福生。乱主自智也，而不因圣人之虑，矜奋自功而不因众人之力，专用己而不听正谏。故事败而祸生。故曰：“伐矜好专，举事之祸也。”

【今译】

的道理，所以往往求全责备。论考虑事情、制定计划、辨明礼义，这是人之所长，而猿猴没有这方面的能力；而论爬高走险，这是猿猴之所长，而人类却没有这种能力。如果君主用猿猴的长项来要求人，他的政令就会失效而且安排给人们的任务也不能完成。所以说：“坠岸三仞，人之所大难也，而猿猴饮焉。”

英明的君主做事，博采圣人的智慧，使用众人的力量，而不用亲自去做。所以事情会成功，而他们自己也会得福。昏君自恃聪明，而不运用圣人的智慧；自己逞能，而不依靠众人的力量；一意孤行，而无视直言直谏，所以事情往往会失败，而且带来祸患。所以说：“伐矜好专，举事之祸也。”



success and every goal will be achieved. However, superficial sovereigns do not know that everything has both strong points and weak points, so that they demand everything to be perfect. So, regarding the abilities of pondering over a situation, making plans, clarifying the rules of propriety and the principle of righteousness, these are the strong points of human beings, and monkeys are lacking in these abilities. On the other hand, regarding the capability of climbing to high places or traversing dangerous ones, monkeys are superior in these aspects and compared with them, human beings are inferior. If human beings are commanded according to the strong points of the monkeys, orders issued to them will be cancelled and tasks appointed to them will result in failure. So, it is said, "No one among human beings dares to jump into a *three-*ren** deep abyss, however, monkeys enjoy quenching their thirst there."

The way a sage sovereign does things is that he will make good use of the wisdom of the sages and the strength of the masses instead of handling everything in person, so that all actions will result in success and good fortune will follow as well. As for facile sovereigns, they always show off their own intelligence but do not use the wisdom of sages, and they always show off their own abilities but do not make good use of the strength of the masses. Moreover, they are too perverse to pay any attention to reasonable remonstrations, so that all actions taken by them will result in failure and disasters will occur. So, it is said, "Being perverse, arrogant and showing off your own abilities will lead to big trouble."

【原文】

马者，所乘以行野也。故虽不行于野，其养食马也，未尝解惰也。民者，所以守战也。故虽不守战，其治养民也，未尝解惰也。故曰：“不行其野，不违其马。”

天生四时，地生万财，以养万物而无取焉。明主配天地者也。教民以时，劝之以耕织，以厚民养，而不伐其功，不私其利。故曰：“能予而无取者，天地之配也。”

解惰简慢，以之事主则不忠，以之事父母则不孝，以之起事则不成。故曰：“怠倦者不及也”。

以规矩为方圆则成，以尺寸量长短则得，以法数治民则安。故事不

【今译】

马，是用来骑着在野外行路的。所以，即使不在野外赶路，在养马、喂马方面，也不能懈怠。人民，是用来攻击敌人、捍卫国家的。所以，即使没有守战之类的军事行动，在治民、养民方面，也不能懈怠。所以说：“不行其野，不违其马。”

天产生四季，地产生成千上万种财利，它们养育万物，却不收取任何报酬。英明的君主的德行是可以与天地相匹配的。他教育人民按时生产，鼓励人们从事耕织，以改善他们的生活，但却不肯自居有功，不为自己谋私利。所以说：“能予而无取者，天地之配也。”

懒惰简慢，如果臣子用这样的方式侍奉君主，那就是不忠；子女用这样的方式对待父母，那就是不孝；人们用这样的方式办事，就不会成功。所以说：“怠倦者不及也。”

用规矩划方圆就能划好，用尺寸量长短就能量好，用法度、政策来



Horses are things used to traverse long distances. So, even though there is no need to travel in the wild, horses should be raised without any nonfeasance. The common people are used to attack other states or defend their own territory. So, even though there is no threat of war, they should be governed and supported without any nonfeasance. So, it is said, "Do not cast away the horse even though it is not being ridden for the time being."

Heaven produces the four seasons and Earth produces tens of thousands of treasures to support everything in the world, but they do not demand anything from them in return. Sage sovereigns are as virtuous as Heaven and Earth. They tell people to do farm work on time and encourage them to focus on farming and weaving to improve their living conditions. And they do not show off their achievements or take advantage for themselves. So, it is said, "Whoever bestows others (with what they need) but does not demand anything in return, his virtue can match that of Heaven and Earth."

Regarding behaving sluggishly and neglectfully, if officials serve their sovereign this way, they will be considered disloyal; if children treat their parents this way, they will be considered undutiful; if people act this way, no action will be successful. So, it is said, "Those who are too languid will drop behind."

Circles and squares can be made with the dividers and the square, the length of things can be measured with the ruler, and common people can be put in order if they are governed

【原文】

广于理者，其成若神。故曰：“无广者疑神。”

事主而不尽力则有刑，事父母而不尽力则不亲，受业问学而不加务则不成。故朝不勉力务进，夕无见功。故曰：“朝忘其事，夕失其功。”

中情信诚则名誉美矣，修行谨敬则尊显附矣。中无情实则名声恶矣，修行慢易则污辱生矣。故曰：“邪气袭内，正色乃衰也。”

为人君而不明君臣之义以正其臣，则臣不知于为臣之理以事其主矣。故曰：“君不君则臣不臣。”

为人父而不明父子之义，以教其子而整齐之，则子不知为人子之道以事其父矣。故曰：“父不父则子不子。”

【今译】

治理民众，人民就能得安定。所以，如果做事情不违背规范，就会收到神奇的成效。所以说：“无广者疑神。”

臣子不尽力侍奉君主就该受刑。子女不尽力侍奉父母就没有人与他们亲近。学生不努力学习，就会学无所成。所以，早上不努力进取，晚上就没有收获。所以说：“朝忘其事，夕失其功。”

内心诚信，就会赢得美名；修身严肃认真，就会尊显。如果内心不诚实，就会臭名昭著；修身简慢松懈，就会招致污辱。所以说：“邪气袭内，正色乃衰也。”

君主不懂得用君臣之间的道义来规正臣子，臣子就不会懂得按照作为臣子该遵循的道理来侍奉君主。所以说：“君不君则臣不臣。”

父亲不懂得用父子之间的道理来管教子女，子女也就不会懂得按照作为子女该遵循的道理来侍奉父亲。所以说：“父不父则子不子。”



with suitable policies and rules. So, if actions taken by the state are not against common sense, they will result in magical success. So, it is said, "Those who are not against common sense will obtain success magically as if they were helped by deities."

Officials not serving their sovereign heart and soul should be punished, children not serving their parents heart and soul will be estranged, and pupils not studying hard will not be successful in learning. So, if people do not work hard in the morning, they will have no progress in the evening. So, it is said, "Those who forget their tasks in the morning will have no achievement in the evening."

Be honest, and then you will earn a high reputation. Cultivate your mind with deference and diligently, and then you will become powerful and honourable. If you are not honest, you will become notorious. If you do not pay any attention to cultivating your mind, you will get into trouble. So, it is said, "If evil vitality invades the heart, a decent countenance will wane."

If a sovereign does not know how to admonish court officials by clarifying the order between them, the officials will not know how to serve him according to principles they should follow. So, it is said, "If the sovereign does not behave like a sovereign, officials will not behave like officials."

If fathers do not know how to educate their sons by clarifying the order between them, sons will not know how to serve their fathers according to the principles they should

【原文】

君臣亲，上下和，万民辑，故主有令则民行之，上有禁则民不犯。君臣不亲，上下不和，万民不辑，故令则不行，禁则不止。故曰：“上下不和，令乃不行。”

言辞信，动作庄，衣冠正，则臣下肃。言辞慢，动作亏，衣冠惰，则臣下轻之。故曰：“衣冠不正，则宾者不肃。”

仪者，万物之程式也。法度者，万民之仪表也。礼义者，尊卑之仪表也。故动有仪则令行，无仪则令不行。故曰：“进退无仪，则政令不行。”

【今译】

君臣相亲，上下协调，万民和睦，所以君主发布命令，人民就会执行；君主制定了禁律，人民就不会触犯。如果君臣不亲，上下不协调，万民不和睦，命令就不能推行，禁令也不能制止人们作恶。所以说：“上下不和，令乃不行。”

君主说话讲信用，举止庄重，衣冠端正，臣子们就会严肃。如果君主言谈轻率，行止无礼，衣冠不整，臣子就会轻慢。所以说：“衣冠不正，则宾者不肃。”

仪法，是万物的准则法式；法度，是万民的仪表；礼仪，是规定尊卑等级之间秩序的仪表。君主的举止合乎仪法，政令就能推行；不合乎仪法，政令就不能推行。所以说：“进退无仪，则政令不行。”



follow. So, it is said, "If fathers do not behave like fathers, sons will not behave like sons."

If the relation between the sovereign and his officials is close, the powerful and the powerless are in unison with each other, and the people are living in harmony, people will carry out all orders and follow all injunctions issued by the sovereign. Otherwise, if the relation between the sovereign and his officials is distant, the upper class and the lower class are not in unison with each other, and the common people are not living in harmony, orders issued by the sovereign cannot be carried out, and the evil ones cannot be stopped by injunctions. So, it is said, "If the powerful people and the powerless ones are not in unison orders issued by the sovereign will not be carried out."

If a sovereign is honest in what he says, behaves decently and dresses himself formally, court officials will be solemn. If a sovereign always expresses himself hastily, behaves without decency and dresses himself informally, court officials will not treat him with respect. So, it is said, "If a host does not dress up, the guests will not treat him with respect."

Manners form the ground rules for everything in the world. Law is the main kind of manner that should be abided by everyone. Etiquette is the manner that shows the order between the powerful people and the powerless ones. So, if a sovereign acts according to the right manner, his orders will be carried out. If not, his orders will not be carried out. So, it is said, "If the sovereign does not act according to the law,

【原文】

人主者，温良宽厚则民爱之，整齐严庄则民畏之。故民爱之则亲，畏之则用。夫民亲而为用，主之所急也。故曰：“且怀且威，则君道备矣。”

人主能安其民，则事其主如事其父母。故主有忧则忧之，有难则死之。主视民如土，则民不为用，主有忧则不忧，有难则不死。故曰：“莫乐之则莫哀之，莫生之则莫死之。”

民之所以守战至死而不衰者，上之所以加施于民者厚也。故上施

【今译】

作为君主，如果他温良宽厚，就能得到人民爱戴；端庄整齐，人民就会敬畏他。人民爱戴他，就会与他亲近；人民敬畏他，就会服从调遣。人民亲近君主而又为他所用，这对君主来说正是最重要的。所以说：“且怀且威，则君道备矣。”

君主能够保证人民的生命安全与生活安定，人民就会像侍奉父母一样侍奉君主。这样，君主有忧，人民就会为他分忧；国家有难，人民就会为国捐躯。如果君主视人民如粪土，人民就不会为他所用。这样，君主有忧，人民也不肯为他分忧；国家有难，人民也不会拼死捍卫。所以说：“莫乐之则莫哀之，莫生之则莫死之。”

人民之所以肯拼死杀敌、捍卫国家而不退却，是因为君主给他们提供了很大的恩惠。所以，君主施加的恩惠优厚，人民就会尽力报答他；



the orders he issues will be ignored too.”

As for a sovereign, if he is gentle and kind-hearted, the people will support him. And if he is decent and solemn, people will revere him. Hence, when the common people support him, they will feel close to him. And when they revere him, he can use them effectively. Being supported by the common people and capable of using them is of prime importance to a sovereign. So, it is said, “Taking good care of the people and making them revere you, thus, you are qualified for being a sovereign.”

If a sovereign can safeguard the people and make them live in peace, the people will serve him in return as if he were their parent. They will share the problems with their sovereign when he is worrying about something, and they will devote their lives to defend the state when it is in trouble. If a sovereign regards the people as dirt, he is not capable of using them. Thus, when he has some problems, the people will not worry about them, and when the state is in trouble, they will not devote their lives to defend it. So, it is said, “If the sovereign does not make his people happy, they will not sympathize him in return when he himself is in trouble. If the sovereign does not guarantee the safety of his people, they will not devote their lives in return when he himself is in trouble.”

The reason that the common people will fight to the death either in attacking or in defending during a war instead of falling back lies in the fact that their sovereign has provided them with a lot of benefits. Hence, if a sovereign offers a lot

【原文】

厚，则民之报上亦厚；上施薄，则民之报上亦薄。故薄施而厚责，君不能得之于臣，父不能得之于子。故曰：“往者不至，来者不极。”

道者，扶持众物，使得生育，而各终其性命者也。故或以治乡，或以治国，或以治天下。故曰：“道之所言者，一也，而用之者异。”

闻道而以治一乡，亲其父子，顺其兄弟，正其习俗，使民乐其上，安其土，为一乡主干者，乡之人也。故曰：“有闻道而好为乡者，一乡之人也。”

民之从有道也，如饥之先食也，如寒之先衣也，如暑之先阴也。故

【今译】

君主施加的恩惠微薄，人民报答他的也微薄。如果施惠少而索取多，做君主的不能从臣子那里得到他所希望的东西，做父亲的也不能从儿子那里得到他所要求的一切。所以说：“往者不至，来者不极。”

道，是扶持万物，使它们生长发展，从而使它们完成全部生命历程的东西。所以它可以用来治乡，可以用来治国，也可以用来治理天下。所以说：“道之所言者，一也，而用之者异。”

掌握了“道”，并用它来治理一个乡，使一乡之中父子相亲、兄弟和睦、习俗匡正，并且使人民感怀君主、安居乐业，因而成为一乡骨干的，就是治乡的人才。所以说：“有闻道而好为乡者，一乡之人也。”

人民归附有道的君主，如同饥饿的人重视食品、寒冷的人重视衣



of benefits to his people, they will pay him back gratefully in return. If a sovereign offers no benefits to his people, very little will be paid back to him in return. So, rendering too little to others and demanding too much in return, sovereigns cannot get whatever they want from their officials, nor can fathers get whatever they wish from their own sons if this is also the case. So, it is said, "Those who have left will never come back again, and those who are thinking of coming will give up that idea."

Tao is such a thing—it supports everything of the world, produces it and facilitates its growth so that all things can enjoy the lifespan conferred to them. So, it can be used to govern a *xiang*, can be used to govern a state and can also be used to govern the whole world. So, it is said, "Tao always maintains the same point of view. However, different people use different aspects of it."

People knowing Tao and using it to govern one *xiang*, to make the relations between fathers and sons close, the order between elder brothers and younger brothers correct, the customs authentic and the common people satisfied with the sovereign and feel well settled in their hometown will become the backbone of this *xiang*, and they are the right people for governing the *xiang*. So, it is said, "If people know (the) Tao and can govern a *xiang* according to it, they are the right people to govern the *xiang*."

The way the common people submit to the authority of a sage sovereign is just like hungry people paying attention to food, cold people paying attention to warm clothes, or like

【原文】

有道则民归之，无道则民去之。故曰：“道往者，其人莫来；道来者，其人莫往。”

道者，所以变化身而之正理者也。故道在身则言自顺，行自正，事君自忠，事父自孝，遇人自理。故曰：“道之所设，身之化也。”

天之道，满而不溢，盛而不衰。明主法象天道，故贵而不骄，富而不奢，行理而不惰，故能长守贵富，久有天下而不失也。故曰：“持满者与天。”

明主救天下之祸，安天下之危者也。夫救祸安危者，必待万民之为用也，而后能为之。故曰：“安危者与人。”

【今译】

服、酷暑时节人们寻求阴凉一样。所以，君主有道，民众就会归附；君主无道，民众就会弃之而去。所以说：“道往者，其人莫来；道来者，其人莫往。”

道，是用来改造人们并使他们走上正轨的。所以，有道的人们的言语自然会合乎情理，行为自然会端正，事君自然会忠诚，事父自然会孝顺，也自然能与他人和睦相处。所以说：“道之所设，身之化也。”

天道满，但不会外溢；盛，但不会衰竭。英明的君主效法天道行事，所以即使尊贵也不骄纵，富有也不奢侈，他们依照正确的原则行事而不懈怠，所以能长久地保持富贵，恒久地拥有天下而不会丧失君权。所以说：“持满者与天。”

英明的君主就是能够解救天下的祸患，使天下转危为安的人。但是解救祸患、使天下转危为安，一定要以能够有效使用广大人民为先决条件，然后才能办到。所以说：“安危者与人。”



people seeking for shade when it is hot. So, if a sovereign is sensible and wise, people will be drawn to him. But if he is without sense, they will leave him. So, it is said, "If the sovereign pays no attention to Tao, no one will come to join him. If he keeps to Tao, no one will leave him."

Tao is such a thing, it is used to modify people and put them on the right track. So, if people have known Tao, it will be natural that their words are reasonable, their behaviour is decent, and they will serve their sovereign loyally, treat their parents with filial piety and get on well with others. So, it is said, "People who are concerned with mastering Tao will be assimilated by it."

According to the principle of Heaven, it is full but will never overflow, and it is prosperous but will never decline. Sage sovereigns stick to the principle of Heaven, so that they are not arrogant despite their power, nor do they lead luxurious lives despite their wealth. And they all act constantly according to the right principles. Thus, they can maintain their power and wealth for a long time and even take control over the world without being deprived of their authority. So, it is said, "Whoever can maintain the prosperity of a state all the time must have acted according to the principle of Heaven."

Sage sovereigns are those who can rescue the world from all kinds of disasters and safeguard the lives of all those who are in danger. And regarding rescuing the world from disasters or safeguarding those who are threatened, it is a prerequisite that tens of thousands of people can be used by

【原文】

地大国富，民众兵强，此盛满之国也。虽已盛满，无德厚以安之，无度数以治之，则国非其国，而民无其民也。故曰：“失天之度，虽满必涸。”

臣不亲其主，百姓不信其吏，上下离而不和，故虽自安，必且危之。故曰：“上下不和，虽安必危。”

主有天道以御其民，则民一心而奉其上，故能贵富而久王天下。失天之道则民离叛而不听从，故主危而不得久王天下。故曰：“欲王天下而失天之道，天下不可得而王也。”

【今译】

领土广阔、国家富庶，人口众多、兵力强大，这样的国家是繁荣昌盛的。即便国家繁荣昌盛，但如果没有优厚的德惠来安定它，没有适宜的法度策略来治理它，国家就将不是他的国家，人民也将不是他的人民。所以说：“失天之度，虽满必涸。”

如果臣子不亲近的君主，百姓不信任掌管他们的官吏，君臣上下离心离德而不和睦，国家虽然看起来安定，必将陷入危急。所以说：“上下不和，虽安必危。”

君主掌握了天道，并遵循它来统治百姓，百姓就会全心全意为他效忠，所以能够保持富贵并长久地统治天下。如果违背天道，百姓就会背叛而不服从，所以君位就有危险，而且不能长久统治天下。所以说：“欲王天下而失天之道，天下不可得而王也。”



them effectively, and then they can manage to do that. So, it is said, "Whoever can prevent a state from being ruined must have acted exactly according to the nature of human beings."

If a state is vast, wealthy, with a huge population and formidable military strength, it is of perfect prosperity. Nevertheless, if there is no benevolent virtue to safeguard it and no suitable law, rules to govern it, the state will no longer belong to the sovereign, nor will the people stay there even though it is of perfect prosperity. So, it is said, "If the rule of Heaven is overlooked, a state will be ruined at any rate, even though it seems to be prosperous for the time-being."

If court officials do not want to be close to their sovereign, the common people do not trust officials supervising them, powerful people and the powerless are aloof from each other and relations between them are not harmonious, the state will be in danger even though it seems to be safe now. So, it is said, "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."

If a sovereign masters the principle of Heaven and governs his people according to it, people will serve him heart and soul in unanimity, so that he can maintain both his wealth and the authority over the world forever. If he mistakes the principle of Heaven, the people will be hostile towards him and therefore not listen to him, so that the throne is in danger and he cannot manage to maintain his authority over the world for a lengthy time. So, it is said, "Whoever wishes to unify



【原文】

人主务学术数，务行正理，则化变日进，至于大功。而愚人不知也。乱主淫佚邪枉，日为无道，至于灭亡，而不自知也。故曰：“莫知其为之，其功既成；莫知其舍之也，藏之而无形。”

古者三王五伯皆人主之利天下者也，故身贵显而子孙被其泽。桀、纣、幽、厉皆人主之害天下者也，故身困伤而子孙蒙其祸。故曰：“疑今者，察之古；不知来者，视之往。”

神农教耕生谷，以致民利。禹身决渎，斩高桥下，以致民利。汤武

【今译】

如果君主努力积累学识韬略，遵行正理，每天都会发展进步，就能够成就伟大的事业。但是，愚蠢的人不理解这个道理。昏君淫逸邪枉，每天都干违背情理的事情以至于最终走向灭亡，但他们自己却意识不到。所以说：“莫知其为之，其功既成；莫知其舍之也，藏之而无形。”

古代三王、五霸都是为天下人谋利益的君王，所以，自身贵显而且子孙后代也能接受他们的德泽。而夏桀、殷纣、周幽王、周厉王都是祸害天下人的君主，所以自身受到伤害而且子孙后代都受连累。所以说：“疑今者，察之古；不知来者，视之往。”

神农氏教人们耕作、生产粮食来为人民谋利益。大禹亲身疏浚河



the world but overlooks the rules of Heaven will never realize that goal.”

It is of extreme importance for sovereigns to be concerned with learning right tactics and act according to right principles, so that they can make progress day by day and accomplish great success step by step. However, foolish people do not know that. Superficial sovereigns are addicted to sex and corruption, act unreasonably every day and bring destruction to themselves this way. But they will not realize it. So, it is said, “No one knows what it (it refers to Tao) has done, but success is achieved. And no one knows when it leaves for it just disappears and becomes shapeless.”

All the Three King Ancestors and the Five Lords-Protector of ancient times were sovereigns who used to provide great benefits to people all over the world, so they could not only gain honour, power and fame for themselves, but also their offspring benefited from this as well. In the opposite case, Jie, Zhou, King You of the Zhou Dynasty and King Li of the Zhou Dynasty were sovereigns who used to cause severe damage to people all over the world, so they had endangered themselves, threatened their own safety and their offspring suffered because of their misconduct as well. So, it is said, “Questions of the contemporary period can be explained by examining similar questions of past times. And the future can be foreseen by doing research on history.”

Shen Nong used to teach his people how to cultivate the land and grow crops to benefit his people. Yu used to dredge rivers, level high places and replenish low-lying areas to

【原文】

征伐无道、诛杀暴乱以致民利。故明王之动作虽异，其利民同也。故曰：“万事之任也，异起而同归，古今一也。”

栋生桡不胜任则屋覆，而人不怨者，其理然也。弱子，慈母之所爱也。不以其理动者，下瓦则慈母笞之。故以其理动者，虽覆屋不为怨；不以其理动者，下瓦必笞。故曰：“生栋覆屋，怨怒不及；弱子下瓦，慈母操箠。”

行天道，出公理，则远者自亲；废天道，行私为，则子母相怨。故曰：“天道之极，远者自亲。人事之起，近亲造怨。”

【今译】

道，铲平高地、填平低地来为人民谋利益。商汤王和周武王征伐无道的人，诛杀暴君，来为人民谋利益。他们采取的具体行动虽然有所不同，但是为人民谋利益的目标却是一致的。所以说：“万事之任也，异起而同归，古今一也。”

如果用最近采伐的木头做成栋梁建造新的房屋，它就会不堪负荷而致使房屋倒塌，但人们并不埋怨木材，因为这么做本身就是违背常理的。小孩子，是慈母所钟爱的对象，但是如果他无缘无故地拆下屋顶上的瓦片，即使慈母也要拿棍子打他。所以，如果理该如此，即使房屋倒塌也不埋怨；而按常理不该如此做的，拆掉屋顶上的瓦片就一定要挨棍子。所以说：“生栋覆屋，怨怒不及；弱子下瓦，慈母操箠。”

君主行事合乎天道，顺应公理。那么，远方的人都会来亲近；不遵循天道，而按私心行事，即使母亲与亲生儿子也会互相怨恨。所以说：“天道之极，远者自亲。人事之起，近亲造怨。”



benefit his people. Tang and King Wu used to attack weak sovereigns of their time and kill ferocious, corrupt people to benefit the common people. Hence, even though sage sovereigns have taken different actions, they are all aimed at providing benefits to their people. So, it is said, "The nature of everything is the same even though things all appear different from each other. This is true of reality from the very beginning till the end of human history."

If newly felled trees are used as ridgepoles to build a new house, it will collapse. However, people will not condemn the trees, while it is common sense that they should not be used before they dry out completely. And every mother loves her children. However, if a child breaks a roof tile because of a prank, his mother will beat him even though she is kind and good to him. So, to be reasonable, trees are not condemned even though they lead to the collapse of the house. And, if an action is not reasonable, the kid must be beaten when he breaks a tile. So, it is said, "When using a newly felled tree as ridgepole of a house, no one will blame the tree if the house collapses. However, if a boy breaks a roof tile, even the kindest mother will beat him for it."

If a sovereign accords with the principle of Heaven and acts according to public rules, then people from remote areas will be drawn to him. If the principle of Heaven is put in disuse and everyone acts out of selfish purposes, even mothers and sons will be hostile towards each other. So, it is said, "If all actions taken by the sovereign are in accordance with the principle of Heaven, people from remote areas will

【原文】

古者，武王地方不过百里，战卒之众不过万人，然能战胜攻取，立为天子，而世谓之圣王者，知为之之术也。桀纣贵为天子，富有海内，地方甚大，战卒甚众，而身死国亡，为天下僂者，不知为之之术也。故能为之则小可为大，贱可为贵；不能为之，则虽为天子，人犹夺之也。故曰：“巧者有余，而拙者不足也。”

明主上不逆天，下不圯地，故天予之时，地生之财。乱主上逆天道，

【今译】

古时候，周武王地方不过百里，士卒不超过一万人，但是战能胜、攻能取，武王被立为天子，后世称他为圣王，是因为他懂得治国为君的方法。桀、纣贵为天子，富有海内，有广阔的土地，众多的士卒，但是身死国亡，被天下人所杀戮，就是因为不懂治国为君的方法。所以善于治理国家的君主，小国就可以变成大国，卑贱的就能变为尊贵的。不善于治理国家的，即使做了天子，君位也会被篡夺。所以说：“巧者有余，而拙者不足也。”

英明的君主上不违背天，下不悖逆地，所以天给他提供有利的天时，地为他生产诸多的财富。昏君上违背天，下悖逆地，所以天不给他



submit to his authority. If all actions are taken by dint of his own will, even his close friends and relatives will not be satisfied with him.”

During ancient times, the territory of King Wu was no more than one hundred square *li* and the number of his soldiers was no more than ten thousand. However, he and his people could manage to win all military actions. King Wu became the Son of Heaven himself and he was regarded as a sage sovereign by people all over the world, because he knew the right method of doing things. Contrarily, Jie and Zhou used to be the Sons of Heaven and had controlled all the areas surrounded by the four seas. Their lands were extremely vast, and their soldiers were numerous. However, they both lost their lives, their kingdoms were ruined and they were condemned by the world, because they did not know the right method to maintaining their power. So, if a sovereign knows the right method to govern his state and people, his state will become big even though it might be small at the beginning, and he himself will become powerful even though he might be powerless for the time being. If he does not know it, he will be dethroned even though he might be as powerful as the Son of Heaven now. So, it is said, “Things are abundant for skilful people but inadequate for the clumsy.”

A sage sovereign will not act against the principle of Heaven, nor will he fail to live up to the will of the Earth, so that Heaven will confer him with proper weather and the Earth will provide him with all kinds of treasure. An unworthy sovereign will not only act against the principle of

【原文】

下绝地理，故天不予时，地不生财。故曰：“其功顺天者，天助之；其功逆天者，天违之。”

古者，武王，天之所助也，故虽地小而民少，犹之为天子也。桀纣，天之所违也，故虽地大民众，犹之困辱而死亡也。故曰：“天之所助，虽小必大；天之所违，虽大必削。”

与人交，多诈伪无情实，偷取一切，谓之乌集之交。乌集之交初虽相欢，后必相啮。故曰：“乌集之交，虽善不亲。”

圣人之与人约结也，上观其事君也，内观其事亲也，必有可知之理，然后约结。约结而不袭于理，后必相倍。故曰：“不重之结，虽固必解。道之用也，贵其重也。”

【今译】

提供有利的天时，地也不给他生产财富。所以说：“其功顺天者，天助之；其功逆天者，天违之。”

古时候，周武王是得到上天相助的君主。所以虽然他土地小、人口少，仍然做了天子。桀与纣，是上天所抵制的君主。所以，尽管他们的领土广大、人口众多，仍然困顿、灭亡。所以说：“天之所助，虽小必大；天之所违，虽大必削。”

如果与人交往，虚伪狡诈而没有真情，苟且为自己谋取一切利益，就叫乌鸦般的友谊。乌鸦般的友谊，最初虽然显得亲密，但到后来一定反目。所以说：“乌集之交，虽善不亲。”

圣明的人跟别人结交要看他在朝廷里如何事君，在家里如何侍奉父母，确保他是真正可交的人，然后才与他交往。结交不可靠的人，以后肯定会受到背叛。所以说：“不重之结，虽固必解。道之用也，贵其重也。”



Heaven, he will also fail to live up to the will of the Earth, so that Heaven will not confer him with proper weather, nor will the Earth provide him with any treasure. So, it is said, "Whoever knows how to act according to the main principle of Heaven can get the help of Heaven. Whoever acts against the main principle of Heaven, Heaven will act against him too."

During ancient times, King Wu was supported by Heaven, so he became the Son of Heaven even he started with a small territory and a limited population. Jie and Zhou were resisted by Heaven, so they had no way out and died even they used to have vast lands and a lot of people. So, it is said, "Whoever wins over the support of Heaven will enlarge his territory even though it is small now, and those who act against the will of Heaven will be severely weakened even though they seem to be powerful and strong."

Regarding consorting with others, if people are only engaged in playing tricks to take every possible advantage of their friends, they can be addressed as "a gathering of crows". If this is the case, they will attack each other later on even though it seems that they are happy to be together at the beginning. So, it is said, "The relationship among crows looks close, but it is not close in deeds."

When a sensible, wise person is going to make friends with others, he will examine the ways they serve their sovereign at the court and treat their parents at home. When he is sure that they are the right people, he will make friends with them. If the wrong ones are consorted with, they will become perfidious towards each other. So, it is said, "If a tie



【原文】

明主与圣人谋，故其谋得；与之举事，故其事成。乱主与不肖者谋，故其计失；与之举事，故其事败。夫计失而事败，此与不可之罪。故曰：“毋与不可。”

明主度量人力之所能为，而后使焉。故令于人之所能为，则令行；使于人之所能为，则事成。乱主不量人力，令于人之所不能为，故其令废；使于人之所不能为，故其事败。夫令出而废，举事而败，此强不能之罪也。故曰：“毋强不能。”

【今译】

英明的君主总是与圣人共同谋事，所以他的谋划得宜；他还与圣人共同举事，所以会事业有成。昏君却与不肖者共同谋事，所以他的计谋会有失误；他们还与不肖者共同举事，所以事业就会失败。计谋失误与事业失败，往往都是因为交了不可成事的人引起的。所以说：“毋与不可。”

英明的君主用人，总是先衡量他们的能力，确保他们能够胜任，然后才加以任用。所以，命令人们做力所能及的事情，命令就能推行；役使人们做力所能及的事，事业就能成功。昏君用人却不衡量人们的能力，命令人们做力所不及的事情，所以命令不能推行；役使人们做力所不及的事，所以事业就会失败。君令不能推行，举事失败，都是强迫人们做力所不及的事情的缘故。所以说：“毋强不能。”



is not knotted several times seriously, it will be untied. The importance of Tao lies in its seriousness.”

A sage sovereign will plan things with sages, so that his goals can be fulfilled. And he will also act along with sages, so that every action can result in success. On the other hand, a foolish sovereign will plan things with unworthy people, so that his plans will never be fulfilled. And he will also act along with them, so that every action will fail. Hence, normally, false steps and failure occur because the wrong people are consorted with. So, it is said, “Do not make friends with those who are not capable.”

When a sage sovereign uses his people, he will make sure that people whom he is going to use are qualified for undertaking the tasks, and then he will allot these tasks to them. Accordingly, the people are ordered to do things within the limit of their abilities, so that all orders can be carried out. The people are used to performing feasible undertakings, so that all kinds of undertaking can be well performed. In the opposite case, the way a foolish sovereign uses his people is that he does not make investigations to make sure that those whom he is going to use are qualified for the tasks. Therefore, people are ordered to do things beyond the limit of their abilities, so his orders will become invalid. And people are used to performing impossible undertakings, so all kinds of undertakings will result in failure. Hence, the invalidity of orders issued by the sovereign and the failure of actions taken by him are all consist in forcing people to do things beyond their limits. So, it is said, “Do not force others



【原文】

狂惑之人，告之以君臣之义，父子之理，贵贱之分，不信圣人之言也，而反伤害之。故圣人不告也。故曰：“毋告不知。”

与不肖者举事，则事败；使于人之所不能为，则令废；告狂惑之人，则身害。故曰：“与不可，强不能，告不知，谓之劳而无功。”

常以言翹明其与人也，其爱人也，其有德于人也，以此为友则不亲，

【今译】

对于狂惑的人，即使告诉他们君臣之义、父子之理、贵贱之分，他非但不相信圣人的话，反而会对这些观点进行攻击。所以，圣人不肯给他们讲这些事理。所以说：“毋告不知。”

与不肖的人共同举事，事情就会失败；让人们做力所不及的事情，命令就会失效；给狂惑的人讲事理，反而会身受其害。所以说：“与不可，强不能，告不知，谓之劳而无功。”

常常公开宣扬对人友好、关切而且有恩德，这样与别人交友就不会真正亲密，这样结下的交情就不稳固，这样施德于人，就不会得到报答。





to do things beyond their limits.”

As for benighted people, even though they are told the right relationship between a sovereign and court officials, the rule between fathers and sons and the order between the powerful people and the powerless ones, they will not believe these words of the sages, they will even attack these viewpoints, so that sages will not tell them anything about this. So, it is said, “Do not teach those benighted ones who are incapable of understanding it.”

Taking action along with the unworthy will fail. If one uses people by getting them to do things beyond their limits, the order will become invalid. By trying to illustrate useful principles to benighted, mad ones, you might endanger yourself. So, it is said, “If the sovereign consorts with the wrong people, forces others to do things beyond their limits and tries to illustrate principles to the benighted, mad ones, it can be called fruitless exertion.”

Regarding people always advocating that they are kind to others, taking good care of others and doing favours to benefit others, if they make friends with others this way, they will not really feel close to them; if they consort with others this way, the relationship they build up will not be stable; if they do favours to others this way, they will not be paid back in return. So, it is said, “Friends who express intimate relationships with calculation are not really close to one another. Those who show off their fellowship with calculation are not really loyal-hearted at all. Those who are waiting for reciprocation for favours they did to others are not



【原文】

以此为交则不结，以此有德于人则不报。故曰：“见与之友，几于不亲；见爱之交，几于不结；见施之德，几于不报。四方之所归，心行者也。”

明主不用其智，而任圣人之智；不用其力，而任众人之力。故以圣人之智思虑者，无不知也。以众人之力起事者，无不成也。能自去而因天下之智力起，则身逸而福多。乱主独用其智而不任圣人之智，独用其力而不任众人之力，故其身劳而祸多。故曰：“独任之国，劳而多祸。”

明主内行其法度，外行其理义，故邻国亲之，与国信之。有患则邻

【今译】

所以说：“见与之友，几于不亲；见爱之交，几于不结；见施之德，几于不报。四方之所归，心行者也。”

英明的君主不用自己的智慧，而依靠圣人的智慧；不用自己的力量，而依靠众人的力量。依靠圣人的智慧思考问题，就没有不了解的问题；依靠众人的力量做事，就没有不成功的事业。君主能够不事必躬亲而是调动并充分利用天下人的智慧与力量，自身就会安逸享福。昏君却只用一己的智慧，而不依靠圣人的智慧；只凭个人的力量，而不依靠众人的力量，所以他自身劳顿而且多有祸患。所以说：“独任之国，劳而多祸。”

圣明的君主在国内实行法度，对外推广理义，所以能赢得邻国的亲近和盟国的信任。他有祸患，邻国会替他分忧；他有危难，邻国就会营



really generous. People from all directions will submit to your authority only if you cultivate your mind and improve your virtues ceaselessly from the bottom of your heart.”

A sage sovereign does not use his own wisdom but makes good use of the wisdom of the sages instead, and he does not use his own strength but makes good use of the strength of the masses instead. Pondering things with the wisdom of sages, so he will know everything in the world. Taking action with the strength of the masses, so he will succeed every time. He can not manage to handle affairs in person but mobilize and make good use of both the wisdom and strength of people all over the world, so that he himself can enjoy his leisure time and as a result, he will experience a lot of good fortune. In the opposite case, a foolish sovereign uses his own wisdom, but puts the wisdom of sages in disuse. He also uses his own strength, but puts the strength of the masses in disuse. Therefore, he will trouble himself to handle a lot of affairs in person and there will be many misfortunes waiting for him. So, it is said, “Sovereigns who take every action in person will burden themselves very much and experience a lot of problems and troubles.”

A sage sovereign not only makes the right regulations at home, but also popularizes the rules of propriety and the principle of righteousness abroad, so that the neighbouring states are close to him and the allied states trust him. Thus, when he has some problems, the neighbouring states will worry about him, and when he gets into trouble, the neighbouring states will come to rescue him. On the other



【原文】

国忧之，有难则邻国救之。乱主内失其百姓，外不信于邻国，故有患则莫之忧也，有难则莫之救也。外内皆失，孤特而无党，故国弱而主辱。故曰：“独国之君，卑而不威。”

明主之治天下也，必用圣人而后天下治。妇人之求夫家也，必用媒而后家事成。故治天下而不用圣人，则天下乖乱而民不亲也。求夫家而不用媒，则丑耻而人不信也。故曰：“自媒之女，丑而不信。”

明主者，人未之见而有亲心焉者，有使民亲之之道也。故其位安而民往之。故曰：“未之见而亲焉，可以往矣。”

【今译】

救。昏君对内脱离人民，对外不能取信于邻国。国家有祸患，就没有人替他分忧；国家危难，也没有人进行营救。国内的人民与国外的联盟都失去了，孤立无援，所以国家会被削弱，自身也会遭受屈辱。所以说：“独国之君，卑而不威。”

圣明的君主治理天下，一定任用圣贤的人，然后天下才能大治；女人嫁夫，必须通过媒人，然后才能成家。因此，如果治理天下而不任用圣贤，天下就会混乱，而且人民也不会亲近；姑娘嫁夫而不通过媒人，就会被认为是可耻的，而且没有人会尊重她。所以说：“自媒之女，丑而不信。”

对于圣明的君主，人们还没有见到他就已经有了亲近之心，那是因为他知道如何赢得民心。所以，君位安定而且人民都来归附。所以说：“未之见而亲焉，可以往矣。”



hand, a foolish sovereign will lose not only the support of the common people at home but also the trust of the neighbouring states abroad. Thus, when he has some problems, no one will worry about him, and when he gets into trouble, no one will come to rescue him. Therefore, he will lose both at home and abroad. As a result, he is isolated and no one will join him, so that his state will be weakened and he himself will be humiliated. So, it is said, "The sovereign of an isolated state is powerless and not formidable."

Talking about the way a sage sovereign governs the world, he must use sagacious and talented people, thus the world can be put in order. Regarding the way a girl looks for a husband, she must get married with the help of a matchmaker and then she can build a family. Hence, when sagacious and talented people are not used for governing the world, the world will get into chaos and the sovereign cannot win over the common people. And when a girl looks for a husband herself without the help of a matchmaker, it will be regarded as shameful and she will not be respected. So, it is said, "Girls who get married by their own will without seeking the permission of their parents will be derided and condemned."

A sage sovereign can make people feel close to him in their hearts even before they see him in person while he knows how to win over others. Thus, the throne can be safeguarded and the people will be drawn to him. So, it is said, "Submit to the authority of the sovereign you admire and love even though you have not seen him in person."

【原文】

尧舜，古之明主也，天下推之而不倦，誉之而不厌，久远而不忘者，有使民不忘之道也。故其位安而民来之。故曰：“久而不忘焉，可以来矣。”

日月，昭察万物者也，天多云气，蔽盖者众，则日月不明。人主，犹日月也。群臣多奸立私，以拥蔽主，则主不得昭察其臣下，臣下之情不得上通。故奸邪日多，而人主愈蔽。故曰：“日月不明，天不易也。”

山，物之高者也，地险秽不平易，则山不得见。人主，犹山也。左右多党比周，以雍其主，则主不得见。故曰：“山高而不见，地不易也。”

人主出言不逆于民心，不悖于理义，其所言足以安天下者也。人唯

【今译】

尧和舜是古代的英明的君主，天下人不断地推崇他们、赞誉他们，而且历时久远也不会忘记他们，是因为他们有令人难忘的治世之道。所以，君位安定而且人民都来归附。所以说：“久而不忘焉，可以来矣。”

日月，照亮万物。如果天空中有很多云气，日月被掩盖在众多的云层之下，就不那么明亮了。君主如同日月一般。如果群臣中的大多数奸邪自私，蒙蔽君主，君主就不能明察臣下的情况，下情也不得上达。所以奸邪的大臣越多，君主受的蒙蔽就越严重。所以说：“日月不明，天不易也。”

山，是物体中最高的。但是，如果山周围的地势险恶不平，也就看不见山了。君主如同山一般，如果身边的宠臣结党营私，蒙蔽君主，君主也就看不见实情。所以说：“山高而不见，地不易也。”

君主讲话不违背民心，不悖逆理义，他的话便足以安定天下，人们



Yao and Shun were sage sovereigns of ancient times. They have been admired by the world endlessly, extolled constantly and remembered forever because they used to know the right immortal way to govern the world. Hence, if the throne is secured, people will submit to your authority. So, it is said, "Go to serve the sovereign whom you cannot forget."

The sun and the moon are things illuminating the world. When it is very cloudy in the sky, they will be covered up and lose their brightness. A sovereign is somewhat the same as the sun and the Earth. If most of the officials are selfish and corrupt, the sovereign will be "beclouded", thus, he cannot manage to know what his court officials are really like, and he cannot be informed about the real situation about them either. So that there will be more and more corrupt activities and misconduct, and the sovereign will be deceived more and more. So, it is said, "Sometimes the sun and the Earth are not bright. However, Heaven itself does not change."

Mountains are the highest things among all other things. However, if the surrounding areas are dangerous, the mountains will be invisible. A sovereign is somewhat the same as a mountain. If people around him are engaged in building up cliques to becloud him, he will not manage to know reality. So, it is said, "Sometimes the peaks of mountains can be concealed by things around them. However, the Earth itself does not change."

If a sovereign never delivers speeches against the will of the common people or acts against the fixed rules and

【原文】

恐其不复言也。出言而离父子之亲，疏君臣之道，害天下之众，此言之不可复者也。故明主不言也。故曰：“言而不可复者，君不言也。”

人主身行方正，使人有理，遇人有礼，行发于身而为天下法式者，人唯恐其不复行也。身行不正，使人暴虐，遇人不信，行发于身而为天下笑者，此不可复之行。故明主不行也。故曰：“行而不可再者，君不行也。”

言之不可复者，其言不信也；行之不可再者，其行贼暴也。故言而不信，则民不附；行而贼暴，则天下怨。民不附，天下怨，此灭亡之所从生也。故明主禁之。故曰：“凡言之不可复，行之不可再者，有国者之大禁也。”

【今译】

唯恐他不再重复自己的话。如果讲出来的话会离间父亲与儿子之间的亲情，疏远君臣之间的关系，并伤害天下的民众，这便是不应再说的错话，这样的话，英明的君主是不会说的。所以说：“言而不可复者，君不言也。”

君主行止端正，对待臣下有礼，与人相处诚信，这样，他的举止可作为天下人的表率，人们唯恐他不重复一些行为。如果君主自身行事不正，对待臣下暴虐，与人相处没有信用，举止受到天下人耻笑，这是不可再做的错事，这样的事，英明的君主是不会做的。所以说：“行而不可再者，君不行也。”

不应该再说的错话，是指不正确的言论；不应该再做的错事，是指残暴害人的坏事。因此，如果君主出言不当，人民就不肯归附；行事残暴，天下人就会怨恨。人们不归附、天下人怨恨，就会导致国家的灭亡，所以，也是圣明的君主要全力禁绝的。所以说：“凡言之不可复，行之不可再者，有国者之大禁也。”



principles, his opinions can be used to safeguard the order of the world. Therefore, people will worry that he might not repeat his words again. Expressions leading to alienation between fathers and sons, estrangement between the sovereign and his officials and harm to people all over the world should not be repeated any more. So, a sage sovereign will never say anything like that. So, it is said, "A sovereign should not repeat fallacious expressions."

If a sovereign behaves uprightly and decently, treats others courteously and gets along with them honestly, thus, his behaviour can set up a good example for people all over the world. Therefore, people will worry that he might stop doing this. On the other hand, if he does not behave uprightly, treats his officials atrociously and is dishonest with others, thus, he will be derided all over the world. And these actions should not be repeated again at all. Therefore, a sage sovereign will never act that way. So, it is said, "A sovereign should not repeat misbehaviour."

Expressions should not be repeated which refer to untrue opinions. Actions should not be repeated which refer to violent behaviour. Hence, if expressions of a sovereign are untrue, people will not submit to his authority. If the actions of a sovereign are violent, people all over the world will be hostile towards him. If the people do not submit to his authority and the whole world is hostile towards him, it will lead to the state dying out, so that a sage sovereign will prevent that at any cost. So, it is said, "Both untrue expressions which should not be repeated and misconduct which should not be committed again are taboo for all sovereigns."

立政九败解第六十五

【原文】

人君唯毋听寝兵，则群臣宾客莫敢言兵。然则内之不知国之治乱，外之不知诸侯强弱。如是则城郭毁坏，莫之筑补；甲弊兵凋，莫之修缮。如是则守圉之备毁矣。辽远之地谋，边竟之士修，百姓无圉敌之心。故曰：“寝兵之说胜，则险阻不守。”

人君唯毋听兼爱之说，则视天下之民如其民，视国如吾国，如是则无并兼攘夺之心，无覆军败将之事。然则射御勇力之士不厚禄，覆军杀将之臣不贵爵，如是则射御勇力之士出在外矣。我能毋攻人可也，不能

【今译】

君主只要听信废止军备的议论，群臣宾客便不敢谈论军事，那样，他既不知道国内的情况是安定还是混乱，也不知道国外的诸侯是强大还是虚弱。这样，城郭毁坏了，也没有人修缮；盔甲、兵器破坏了，也没有人修理。如此一来，国防设施就会毁掉了。远方的国土就会陷落，边境的战士就会放松警惕，百姓也会丧失抵御敌人的斗志。所以说：“寝兵之说胜，则险阻不守。”

君主只要听信泛爱的议论，就会把天下的民众都看成自己的人民，把别的国家都看成自己的国家。这样，他就没有兼并他国的心机，也没有击退敌军战败敌将的事情。这样一来，英勇善战的猛士就不会得到优厚的俸禄，消灭敌军敌将的功臣也得不到尊贵的爵位，如果这样，英勇善战的猛士就会投奔外国。自己不攻打别人，还是可以做得到的，但



65. Comments on the Nine False Steps in Establishing Policies

If the sovereign follows the argument on abolishing armaments, then no one among the officials or guests of the state dares to talk about military action or tactics. As a result, the sovereign will not know whether the state is in order or in disorder at home, nor will he know whether other states are formidable or weak abroad. If this is the case, no one will maintain the walls and they became dilapidated. Also when the weapons and armours are broken, no one will repair them. Thus, the national defence will be weakened, other state will plot to occupy our territory, the soldiers stationed on the border will become slack, and the common people will not willingly withstand our enemies. So, it is said, "If the argument on abolishing armaments prevails, it is impossible to defend precarious places."

If the sovereign follows the argument on fraternity, he will regard people all over the world as his own people, regard others states like his own state, and as a result, he will not think of annexing or plundering other states any more. There will be no such thing as massacring enemy troops and defeating their generals. Then the brave and bold ones will not be awarded high salaries, and generals who have defeated the enemy army and killed their counterparts will not be conferred with a high rank. If this is the case, the brave and bold ones will leave for other states. It is good if you do



【原文】

令人毋攻我。彼求地而予之，非吾所欲也，不予而与哉，必不胜也。彼以教士，我以驱众，彼以良将，我以无能，其败必覆军杀将。故曰：“兼爱之说胜，则士卒不战。”

人君唯无好全生，则群臣皆全其生，而生又养。生养何也？曰滋味也，声色也，然后为养生。然则从欲妄行，男女无别，反于禽兽。然则礼义廉耻不立，人君无以自守也。故曰：“全生之说胜，则廉耻不立。”

人君唯无听私议自贵，则民退静隐伏，窟穴就山，非世间上，轻爵禄

【今译】

不能制止别国攻打自己。如果敌国要求割地给他们，自然不是我们所情愿的；不给而与他们开战，又一定打不胜。因为人家用经过训练的士兵，我们用的是临时征集的乌合之众；人家用的是良将，我们用的是无能之辈，结果注定要失败，军士覆亡而且将领被杀。所以说：“兼爱之说胜，则士卒不战。”

君主只要专门关注全生保命，群臣就会都来全生保命，并大讲养生之道。如何养生？就是说：饮食、滋味、声色、享受等可以被看作养生之道。因而，如果纵欲无度，男女没有分别，那就跟禽兽没有什么两样了。如果那样的话，礼义廉耻就不能确立，君主也不能保全君位。所以说：“全生之说胜，则廉耻不立。”

君主只要听信私下议论并尊重自命清高的人，人们就会到僻静的地方隐逸起来，过起山居穴处的生活，反对世俗，而且对抗君主，轻视爵



not attack other states. However, you cannot prevent them from attacking you. If their wish of gaining some land from you is fulfilled, that is against your own will. And if you do not agree to their demands and launch an attack to fight them, you will definitely not succeed, because they are using well-trained soldiers, but you command an undisciplined rabble. They are using outstanding generals, but yours are weak. As a result, you will face a debacle, your army will be devastated and your generals will be killed. So, it is said, "If the argument on fraternity prevails, soldiers cannot be used effectively for military activities."

If the sovereign is concerned with survival, then all officials will be engaged in safeguarding their own lives. They will also manage to keep in good health. How can they survive and keep in good health? There should be pleasures provided like delicious food, music and pretty women. These things are regarded as regimen. Then they will be obsessed with sex and all kinds of lust. Thus, the relationship between males and females is confused, and people behave like animals. Therefore, rules of propriety and sense of honour cannot be established and as a result, the sovereign cannot manage to consolidate the throne. So, it is said, "If the argument on survival prevails, rules of propriety and sense of honour cannot be established."

If the sovereign listens to heresies and honours puritanical people, his people will prefer to live in seclusion in caves or mountains. They will attack common customs, be antagonistic towards the sovereign, look down upon ranks,

【原文】

而贱有司，然则令不行禁不止。故曰：“私议自贵之说胜，则上令不行。”

人君唯无好金玉货财，必欲得其所好，然则必有以易之。所以易之者何也？大官尊位。不然，则尊爵重禄也。如是则不肖者在上位矣。然则贤者不为下，智者不为谋，信者不为约，勇者不为死，如是则驱国而捐之也。故曰：“金玉货财之说胜，则爵服下流。”

人君唯毋听群徒比周，则群臣朋党蔽美扬恶，然则国之情伪不见于上。如是则朋党者处前，寡党者处后。夫朋党者处前，贤、不肖不分，则

【今译】

禄而且目无官长。这样一来，就会出现令不能行、禁不能止的局面。所以说：“私议自贵之说胜，则上令不行。”

君主只要喜好金玉财宝，而且千方百计得到它们，那么就必须用东西来交换这些自己珍爱的财宝。用什么进行交换呢？高官，不然就是尊贵的爵位以及优厚的俸禄。这样一来，不肖的人就会身居高位。那样，贤者不甘作属下，智者将不肯出谋献策，诚信的人将不肯承诺，勇敢的人也不会献身。这样就等于把整个国家都抛弃了，所以说：“金玉货财之说胜，则爵服下流。”

君主只要听信结交朋党的议论，群臣就会朋党比周，诽谤贤人、赞誉邪恶之徒。这样一来，君主就无法了解国家的真实情况。结果是，有朋党支持的人就把持高位，党羽少的人就被排挤得无权无势。如果有朋党的人占据高位，贤人与不肖者就被混淆起来，这样就会因为彼此争



salaries and won't pay any attention to officials. Thus, orders issued by the sovereign will not be carried out and injunctions won't stop evil people committing misconduct. So, it is said, "If heresies prevail and puritanical people are honoured by the sovereign, orders issued by him will not be carried out."

If the sovereign lusts for gold, jade, money and other treasures, he will do whatever he can to obtain whatever he wants. Thus, he must trade something for the things he desires. What kind of things will he use to trade for these treasures? Things like giving out high ranks and powerful positions. Also, he may pay extremely high salaries. As a result, unworthy ones will hold powerful high positions. Sensible people will not serve him, wise people will not plan for him, honest people will not make promises to him, and brave people will not devote their lives to him. In this case, it is somewhat the same as giving up the whole state. So, it is said, "If the argument on pursuing gold, jade and other treasures prevails, high ranks and big salaries will be conferred on unworthy people."

If the sovereign listens to arguments members of cliques, then other officials will build up cliques to slander virtuous people and extol the evil ones. Thus, the true condition of the state will not be known to the sovereign. As a result, people with the support of big powerful cabals will be appointed to higher positions and those from small cabals will become less and less powerful. And when people with the support of big powerful cabals are appointed to higher positions, sensible



【原文】

争夺之乱起，而君在危殆之中矣。故曰：“群徒比周之说胜，则贤、不肖不分。”

人君唯毋听观乐玩好，则败。凡观乐者，宫室、台池、珠玉、声乐也。此皆费财尽力伤国之道也。而以此事君者，皆奸人也。而人君听之，焉得毋败？然则府仓虚、蓄积竭，且奸人在上，则壅遏贤者而不进也。然则国适有患，则优倡侏儒起，而议国事矣。是驱国而捐之也。故曰：“观乐玩好之说胜，则奸人在上位。”

人君唯毋听请谒任誉，则群臣皆相为请。然则请谒得于上，党与成

【今译】

权夺势而发生祸乱，君主的处境就会危险。所以说：“群徒比周之说胜，则贤、不肖不分。”

君主只要听信游乐、玩好的议论，就会失败。能够借以游乐的，无非是宫室、台榭、池塘、珠玉、音乐之类。而这些东西都会浪费钱财、消耗民力、伤害国家。用这些东西侍奉君主的都是奸臣。如果君主听信他们，怎么能够不败亡？这样一来，国库就会空虚，积蓄就会枯竭，而且奸臣掌权，贤者受阻而不得进用。这样，一旦国家有难，优伶、侏儒就会把持朝政、主宰国事。这也就等于把整个国家给抛弃了。所以说：“观乐玩好之说胜，则奸人在上位。”

君主只要听信请托保举的议论，群臣就会互相拉拢请托。这样一来，请托之风在朝廷蔓延，朋党也会在朝廷外面形成。这样，贿赂的风



people and unworthy people will be mixed together. Thus, disorder will ensue because of incompetence among them, and the throne will be endangered. So, it is said, "If the argument on building up cliques prevails, one cannot differentiate between sensible people and unworthy people."

If the sovereign listens to arguments on enjoying entertainment and pleasure, government affairs will result in failure. Things used for entertaining and pleasing him such as palace buildings, platforms, ponds, jade, pearls, music or pretty women are things that will all cost a lot of money and input and will also lead to the detriment of the state. Those who accommodate the sovereign in these ways are all wicked ones. And if the sovereign listens to them, he will surely fail. As a result, the treasury and the national granary will be empty, all savings will be used up and evil ones will hold powerful high positions. At the same time, careers of sensible officials will be impeded. They will neither be appointed to important positions, nor can they have a chance to be promoted. Should the state happen to have some problems, entertainers and gnomes will take charge of the regime. If this is the case, it is somewhat the same as giving up the whole state. So, it is said, "If the argument on enjoying entertainment and pleasure prevails, wicked ones will hold powerful positions at the court."

If the sovereign listens to the recommendation of those entrusted by others out of selfish purposes, then the officials will be engaged in recommending one another to benefit themselves. Therefore, those who have been recommended

【原文】

于乡，如是则货财行于国，法制毁于官，群臣务佞而求用。然则无爵而贵，无禄而富。故曰：“请谒任誉之说胜，则绳墨不正。”

人君唯无听谄谀饰过之言，则败。奚以知其然也？夫谄臣者，常使其主不悔其过，不更其失者也。故主惑而不自知也。如是则谋臣死而谄臣尊矣。故曰：“谄谀饰过之说胜，则巧佞者用。”

【今译】

气就会在国内盛行，法律制度也会在官府遭到破坏。群臣都致力于发展私交以求被举荐、提升。结果是没有爵位的人也可以有权有势，没有俸禄的人也可以发财致富。所以说：“请谒任誉之说胜，则绳墨不正。”

君主只要听信阿谀奉承、文过饰非的议论，就会失败，为什么呢？谄媚的大臣常常能使君主不知悔过又不改过自新，所以君主就会受到迷惑而自己不能觉察。这样，谋臣就会丧生，谄臣却会高升。所以说：“谄谀饰过之说胜，则巧佞者用。”



will be used at the court and consequently, cliques will be built up outside. Thus, bribery will become the norm in the state, law will be abused and officials will focus on consorting with others to seek the chance of being recommended and promoted. As a result, people without position can become powerful and those without salaries can be enriched. So, it is said, "If the argument on entrusting others to recommend oneself prevails, the law is not just."

If the sovereign listens to the opinions of flatterers who are aim at covering up errors, he will fail. How do I know that? Flatterers are those who often do not make a sovereign regret his misconduct or rectify his mistakes. So the sovereign is confused and kept in ignorance. Thus, the advisers of the government will lose their lives, but flattering evil officials will be honoured and become powerful. So, it is said, "If the argument on flattering and covering up errors prevails, wicked double-dealing people will be appointed to powerful positions."

