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总 序

杨牧之

《大中华文库》终于出版了。我们为之高兴，为之鼓舞，但也倍感压力。

当此之际，我们愿将郁积在我们心底的话，向读者倾诉。

—

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



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

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

二

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

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

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



解自己周边的世界。公元前 138 年，汉武帝派张骞出使西域。他带着一万头牛羊，总值一万万钱的金帛货物，作为礼物，开始西行，最远到过“安息”（即波斯）。公元 73 年，班超又率 36 人出使西域。36 个人按今天的话说，也只有一个排，显然是为了拜访未曾见过面的邻居，是去交朋友。到了西域，班超派遣甘英作为使者继续西行，往更远处的大秦国（即罗马）去访问，“乃抵条支而历安息，临西海以望大秦”（《后汉书·西域传》）。“条支”在“安息”以西，即今天的伊拉克、叙利亚一带，“西海”应是今天的地中海。也就是说甘英已经到达地中海边上，与罗马帝国隔海相望，“临大海欲渡”，却被人劝阻而未成行，这在历史上留下了遗憾。可以想见班超、甘英沟通友谊的无比勇气和强烈愿望。接下来是唐代的玄奘，历经千难万险，到“西天”印度取经，带回了南亚国家的古老文化。归国后，他把带回的佛教经典组织人翻译，到后来很多经典印度失传了，但中国却保存完好，以至于今天，没有玄奘的《大唐西域记》，印度人很难编写印度古代史。明代郑和“七下西洋”，把中华文化传到东南亚一带。鸦片战争以后，一代又一代先进的中国人，为了振兴中华，又前赴后继，向西方国家学习先进的科学思想和文明成果。这中间有我们的领导人朱德、周恩来、邓小平；有许许多多大科学家、文学家、艺术家，如郭沫若、李四光、钱学森、冼星海、徐悲鸿等。他们的追求、奋斗，他们的博大胸怀，兼收并蓄的精神，为人类社会增添了光彩。

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



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

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

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

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



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

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

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

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

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



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

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

从16世纪末开始，由于航海技术的发展，东西方航路的开通，随着一批批传教士来华，中国与西方开始了直接的交流。沟通中西的使命在意大利传教士利玛窦那里有了充分的体现。利玛窦于1582年来华，1610年病逝于北京，在华二十余年。除了传教以外，做了两件具有历史象征意义的事，一是1594年前后在韶州用拉丁文翻译《四书》，并作了注释；二是与明代学者徐光启合作，用中文翻译了《几何原本》。

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



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

三

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

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

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



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

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

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

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PREFACE TO THE *LIBRARY OF CHINESE CLASSICS*

Yang Muzhi

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

1

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



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

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

2

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

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

After generations of internecine strife, China was unified by Emperor



Qin Shi Huang (the First Emperor of the Qin Dynasty) in 221 B.C. The Han Dynasty, which succeeded that of the short-lived Qin, waxed powerful, and for the first time brought China into contact with the outside world. In 138 B.C., Emperor Wu dispatched Zhang Qian to the western regions, i.e. Central Asia. Zhang, who traveled as far as what is now Iran, took with him as presents for the rulers he visited on the way 10,000 head of sheep and cattle, as well as gold and silks worth a fabulous amount. In 73 D.C., Ban Chao headed a 36-man legation to the western regions. These were missions of friendship to visit neighbours the Chinese people had never met before and to learn from them. Ban Chao sent Gan Ying to explore further toward the west. According to the "Western Regions Section" in the *Book of Later Han*, Gan Ying traveled across the territories of present-day Iraq and Syria, and reached the Mediterranean Sea, an expedition which brought him within the confines of the Roman Empire. Later, during the Tang Dynasty, the monk Xuan Zang made a journey fraught with danger to reach India and seek the knowledge of that land. Upon his return, he organized a team of scholars to translate the Buddhist scriptures, which he had brought back with him. As a result, many of these scriptural classics which were later lost in India have been preserved in China. In fact, it would have been difficult for the people of India to reconstruct their own ancient history if it had not been for Xuan Zang's *A Record of a Journey to the West in the Time of the Great Tang Dynasty*. In the Ming Dynasty, Zheng He transmitted Chinese culture to Southeast Asia during his seven voyages. Following the Opium Wars in the mid-19th century, progressive Chinese, generation after generation, went to study the advanced scientific thought and cultural achievements of the Western countries. Their aim was to revive the fortunes of their own country. Among them were people who were later to become leaders of China, including Zhu De, Zhou Enlai and Deng Xiaoping. In addition, there were people who were to become leading scientists, literary figures and artists, such as Guo Moruo, Li Siguang, Qian Xuesen, Xian Xinghai and Xu Beihong. Their spirit of ambition, their struggles and their breadth of vision were an inspiration not only to the Chinese people but to people all over the world.

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



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

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

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

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



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

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

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

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

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



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

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

3

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



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

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

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

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



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

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

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前 言

《淮南子》原名《鸿烈》。《要略》说：“此《鸿烈》之《泰族》也。”东汉高诱《叙目》曰：“其大较之于道，号曰《鸿烈》。”又名《淮南》、《淮南内》、《淮南子》，是淮南王刘安与其门客所撰的书，其主要作者，据高诱《叙目》所记：刘安与“苏飞、李尚、左吴、田由、雷被、毛被、伍被、晋昌等八人，及诸儒大山、小山之徒，共讲论道德，总统仁义，而著此书”。关于刘安与大山、小山之外的八位主要作者，文献的记载略有出入：谢朓《和王著作八公山》作苏飞、李上、左吴、陈由、伍被、雷被、毛被、晋昌，司马贞《史记索隐》援引《叙目》，为苏飞、李尚、左吴、陈由、雷被、毛周、伍被、晋昌。唐明清时期的学者都普遍认为苏飞等“八公”就是《淮南子》的作者。至于作者姓名文字上的出入，不属我们的研究重点，在此不予考究。

关于《淮南子》的思想宗旨，撰写者自己的意思，表现在《要略》中：“夫作为书论者，所以纪纲道德，经纬人事，上考之天，下揆之地，中通诸理。”“凡属书者，所以窥道开塞，庶后世使知举错取舍之宜适，外与物接而不眩，内有以处神养气，宴炀至和，而已自乐所受乎天地者也。”“故著书二十篇，则天地之理究矣，人间之事接矣，帝王之道备矣。”

《要略》说：“夫道论至深，故多为之辞，以抒其情；万物至众，故博为之说，以通其意。”《淮南子》博大精深，有人慕其精深，归之于道家；有人识其博大，归之于杂家。高诱《淮南叙目》中说，“其旨近《老子》，淡泊无为，蹈虚守静，出入经道……然其大较归之于道，号曰《鸿烈》”。又说：“故夫学者不论《淮



南》，则不知大道之深也。”近代如梁启超、胡适之等人皆持这种观点。梁启超对《淮南子》在道家思想中的地位给予了高度评价，他说：“《淮南鸿烈》为西汉道家言之渊府，其书博大而有条贯，汉人著述中第一流也。”^①胡适也说：“道家集古代思想的大成，而淮南书又集道家的大成。”^②也有学者糅合杂家与道家，如近人刘文典在其《淮南鸿烈集解自序》中引申发挥高诱的观点，说：“《淮南王书》博极古今，总统仁义，牢笼天地，弹压山川，诚眇义之渊丛，嘉言之林府，太史公所谓‘因阴阳之大顺，采儒、墨之善，撮名、法之要’者也。”^③刘文典强调了“总统仁义”，但没有再说其旨为“老子淡泊无为，蹈虚守静”，又引司马谈之说，强调“采儒、墨之善，撮名法之要”。我们赞同前者。

第一，“究”“天地之理”离不开道。《淮南子》主要是一部论道的书，对道展开了各个层面的论述：

首先，道是隐秘而不可言说的本原。《俶真训》引《庄子》的一段话：“有始者，有未始有有始者，有未始有夫未始有有始者；有有者，有无者，有未始有有无者，有未始有夫未始有有无者。”道是本原、原因，在天地创始之前就是万有的最初的形态。这最初的本原又是无形无声无息的，因而也是不能通过语言的描述而加以把握的。《原道训》中有“是故视之不见其形，听之不闻其声，循之不得其身”；《道应训》中说：“道不可闻，闻而非也；道不可见，见而非也；道不可言，言而非也。”有关道的描绘，《淮南子》中还有：“忽兮恍兮，不可为象兮；恍兮忽兮，用不屈兮；幽兮冥兮，应无形兮；遂兮洞兮，不虚动兮”（《原道训》）；“太一之精，通于天道，天道玄默，无容无则，大不

①梁启超. 梁启超论清学史二种[M]. 369页, 上海: 复旦大学出版社, 1985

②胡适. 胡适文集[M]. 卷六, 463页, 北京: 北京大学出版社, 1998

③刘文典. 淮南鸿烈集解[M]. 北京: 中华书局, 1997



可极，深不可测，尚与人化，知不能得”（《主术训》）；“视之无形，听之无声，谓之幽冥。幽冥者，所以喻道，而非道也”（《说山训》）等说法。所有这些观点，无疑都来自老子。老子概括道的特点：“道之为物，惟恍惟忽。忽兮恍兮，其中有象；恍兮忽兮，其中有物。窈兮冥兮，其中有精。”（《老子》第21章）道是幽冥、恍惚、寂寥的，它绵绵不绝，没有具体的形状，没有可以识别的物象，难以用语言表述清楚，所以说“道可道，非常道；名可名，非常名”（《老子》第1章），但它却是天地万物之根源。《淮南子》继老子之后对天地万物起源进行了深入的追寻与探索。

其次，作为本原的道是无限与永恒的。老子这样描述道：“有物混成，先天地生。寂漠！独立不改，周行不殆，可以为天下母。”（《老子》第25章）在《老子》其他章节中，道也被称为“谷神”、“玄牝”、“天地根”，它周而复始地运行，自身没有任何消减。《原道训》中说：“收聚畜积而不加富，布施禀授而不益贫，旋县而不可究，纤微而不可勤，累之而不高，堕之而不下，益之而不众，损之而不寡，斫之而不薄，杀之而不残，凿之而不深，填之而不浅”，篇中对道还做如此记载：“有未始有有无者，包裹天地，陶冶万物，大通混冥，深閔广大，不可为外，析毫剖芒，不可为内，无环堵之宇而生有无之根。”卷九《主术训》曰：“太一之精，通于天道，天道玄默，无容无则，大不可极，深不可测，尚与人化，知不能得。”卷十《缪称训》中有：“道至高无上，至深无下，平乎准，直乎绳，圆乎规，方乎矩，包裹宇宙而无表里，洞同覆载而无所碍。”这些记载表明，道囊括天地万物，上通天上，下达地下，因而至高无上，至深无下。并且，道是至大的，在它外面再也没有任何别的东西；同时，道又是至小的，在它里面再也不能包容任何别的东西。因为道无限大又无限



小,它必定弥漫于天地四方;而且,它不但在最初存在,现在存在,将来也永远存在,所以它还遍布于古往今来。道是无限的,也是永恒的,因其无限而永恒,又因其永恒而无限。

再次,道生成万物。“天下万物生于有,有生于无”(《老子》第40章),众所周知,老子认为天下万物都由道生成。《道德经》中说:“大道泛兮,其可左右。万物恃之以生而不辞,功成而不有。爱养万物而不为主……万物归焉而不为主。”《原道训》中有:“夫道者,覆天载地,廓四方,栝八极,高不可际,深不可测,包裹天地,禀授无形……山以之高,渊以之深,兽以之走,鸟以之飞,日月以之明,星历以之行,麟以之游,凤以之翔。”《诠言训》中有:“洞同天地,浑沌为朴,未造而成物,谓之太一。同出于一,所为各异,有鸟、有鱼、有兽,谓之分物。方以类别,物以群分,性命不同,皆形于有。隔而不通,分而为万物,莫能及宗,故动而谓之生,死而谓之穷。皆为物矣,非不物而物物者也,物物者亡乎万物之中。”道深不可测,高不可及,负载天地,贯穿无穷,他把自己赋予万物,因此而产生了各种存在。不仅生成了鸟兽鱼虫、高山大川,还生成了日月星辰、凤凰麒麟,生成了天与地,以及天地中的一切。但是,道本身却不是任何一种物,不是任何一种形式的存在,它是“物物者”,生有万物,统领万物,自己却不被局限在某一种具体的物或者存在中。

万物生成又遵循一定程序。老子所谓“道生一,一生二,二生三,三生万物”(《老子》第42章),是中国古代最经典的万物创始理论。又,根据《淮南子》卷三《天文训》的记载,在天地尚未形成时是一种混混沌沌、浑然一体的状态,那是道的原初态,也叫做“太昭”。道发端于虚廓,虚廓产生宇宙,宇宙产生气。气有一定的质量和形态,清而轻的上扬而形成天,重而浊



的凝滞而形成地。清妙的气的凝聚容易，重浊的气的凝结困难，所以首先形成天而后地才稳固下来。天与地所承接下来的最纯粹的精气生成阴阳，阴阳最纯粹的精气生成四时，四时之精气发散开来生成万物。阳积聚的热气生成火，最精纯的火气是太阳；阴积聚的寒气形成水，最精纯的水气是月亮；日月多余的精气生成星辰，天容纳着日、月、星辰，地承载着川、泽、尘埃。《精神训》中也记载：“古未有天地之时，惟像无形，窈窈冥冥……有二神混生，经天营地，孔乎莫知其所终极，滔乎莫知其所止息，于是乃别为阴阳，离为八极，刚柔相成，万物乃形，烦气为虫，精气为人。”这样，我们可以层层剥开上述记载分析天地万物的生成的梯阶：老子认为，道首先生出“一”，由“一”生成阴阳二气，由阴阳派生出三，由三生成万物。按照《天文训》的记载，太初首先是虚廓的浑沌状态，然后产生了宇宙，由宇宙产生气，由气产生天与地、阴与阳，由阴阳产生四时，由四时产生万物。根据《精神训》，太初也是一种幽冥混沌的状态，然后产生阴阳与八极，而后生成万物。

《论言训》中说“(道)分而为万物，莫能及宗”，而且“物物者亡乎万物之中”。道生成万物，即被万物分有，道因而撒布于万物之中。对于道的创造——万物而言，它们的产生与存在是因为分有了道，它们死亡或消灭后又回归于道。但是道本身却不会因为这种分有或者回归而减少或改变。《精神训》曰：“故形有摩而神未尝化者，以不化应化，千变万化，而未始有极。化者，复归于无形也；不化者，与天地俱生也。夫木之死也，青青去之也。夫使木生者岂木也？犹充形者之非形也。故生生者未尝死也，其所生则死矣；化物者未尝化也，其所化则化矣。”道是始终如一的，所以才是本原。如果道随时随地变化，就不能成其为本原了。



第二，“备”“帝王之事”离不开道。《淮南子》编纂的主要目的之一就是探讨治天下之道，为刘氏王朝统治天下提供一套全方位的方法论。如何依据道来治理天下呢？

首先，第一章《原道训》中就提出了治理天下的方略：“是故至人之治也，掩其聪明，灭其文章，依道废智，与民同出于公。约其所守，寡其所求，去其诱慕，除其嗜欲，损其思虑。约其所守则察，寡其所求则得。”《览冥训》曰：“逮至当今之时，天子在上位，持以道德，辅以仁义，近者献其智，远者怀其德，拱揖指麾而四海宾服，春夏秋冬夏皆献其贡职，天下混而为一，子孙相代，此五帝之所以迎天德也。夫圣人者，不能生时，时至而弗失也。辅佐有能，黜谗佞之端，息巧辩之说，除刻削之法，去烦苛之事，屏流言之迹，塞朋党之门，消知能，修太常，隳肢体，绌聪明，大通混冥，解意释神，漠然若无魂魄。”

与上述治国宗旨相适应，《淮南子》中表现出一定的民本思想与人文关怀。《泰族训》中提出这样的观点：治理国家的根本，在于使人民得到安宁；使人民得到安宁的根本，在于用度丰足；用度丰足的根本，在于不侵夺农时；不侵夺农时的根本，在于减少事务；减少事务的根本，在于节约财用；节约财用的根本，在于返归本性。没有能摇动树根而让树梢保持静止不动的，没有把水的源头弄得混浊却让它的支流保持清澈的。所以了解天性的本真的，不做对本性没有用的事情；了解命运的实情的，不担忧生命中无可奈何的事情。所以君主不修建高大的宫室，并非爱惜木材；不制造巨大的钟、鼎，并非爱惜金属，而是依照天性、命运的本真行事。所以他们的法度可以成为万民的典范。与民本思想相统一，一方面，《淮南子》主张仁政，《泰族训》曰：“故仁义者，治之本也。今不知事修其本，而务沼其末，是释其根而灌其枝也。且法之生也，以辅仁义，今



重法而弃义，是贵其冠履而忘其头足也。故仁义者，为厚基者也。不益其厚而张其广者毁，不广其基而增其高者覆。”另一方面，《淮南子》反对暴虐政治。《原道训》中说“峭法刻诛者，非霸王之业也；箠策繁用者，非致远之术也”。同时，作者十分敏锐地看出，治理国家不能只凭借个人智慧，《原道训》中紧接着指出：离朱的视力，能看清百步之外的针尖，而不能看见深渊里的鱼；师旷的听力，能够分辨八方的风声，而不能听到十里之外的声音。所以凭借一个人的才能，不足以治理好三亩大的宅院。所以，圣明的君主治理天下，依靠的是众人的力量与智慧。因此，君主要善于用人。关于用人，《主术训》中作了如此论述：君主身居高位，如同日月般明亮，天下人都对他刮目相看，侧耳倾听，伸长脖子踮着脚跟张望他。因此如果不保持淡泊就不能发扬光大自己的德行，不保持宁静就不能实现长远的目标，不宽宏大量就不能兼容并包，不仁慈厚道就不能使众人归附，不公正平允就不能作出裁判。因此贤明的君主用人，如同灵巧的木匠使用木材一样：大的用于制作船只、栋梁，小的用于制作船桨、楔子，长的用来做屋檐、椽子，短的用来做立柱和垫木，无论大的、小的、长的、短的，都能得到合理的利用。不论方的圆的，都能发挥自己的用途。天下万物中，没有比鸡毒毒性更大的了，然而医术精良的医生会把它用袋子装着收藏起来，因为它能派上用场。因此林子里的木材，都没有可以被抛弃的，更何况人呢？如果君主能够知人善用，就能够轻而易举地治理好天下，如《主术训》所言：“君人者不下庙堂之上，而知四海之外者，因物以识物，因人以知人也。故积力之所举，则无不胜也；众智之所为，则无不成也。”又曰，“清静无为，则天与之时；廉俭守节，则地生之财；处愚称德，则圣人为之谋。是故下者万物归之，虚者天下遗之。夫人主之



听治也，清明而不暗，虚心而弱志。是故群臣辐凑并进，无愚智贤不肖，莫不尽其能。于是乃始陈其礼，建以为基。是乘众势以为车，御众智以为马。虽幽野险途，则无由惑矣”，而且能够轻而易举地做到“不出户而知天下，不窥牖而知天道”。又曰：“人主深居隐处以避燥湿，闔门重袭以避奸贼，内不知闾里之情，外不知山泽之形，帷幕之外，目不能见十里之前，耳不能闻百步之外；天下之物，无不通者，其灌输之者大，而斟酌之者众也。是故……乘众人之智，则天下之不足有也。”

尽管《淮南子》也强调仁政，但是《俶真训》中有这样一段话：“是故以道为竿，以德为纶，礼乐为钩，仁义为饵，投之于江，浮之于海，万物纷纷孰非其有。”《本经训》说：仁、义、礼、乐，可以弥补一些过失，但是并非实现大治的最佳途径。仁是用来挽救纷争的，义是用来挽救过失的，礼是用来挽救淫荡的，乐是用来挽救忧伤的。道作为一种准则在天下被确定下来，人心就会返回到最初的本真状态，人心返回到最初的本真状态百姓就会性善，百姓性善天地阴阳就会顺从而且佑护他们，那样就会财用充足而且人民生活安定，贪婪、卑鄙和纷争就不会发生。由此看来，仁义就派不上用场了。道德作为一种准则在天下被确定下来百姓就会淳朴，那样眼睛就不会专注于美色，耳朵就不会沉迷于靡靡之音，或坐或行随意歌唱，披散着头发自由自在地游走，即便有毛嫱、西施那样的美色也不懂得欣赏，有《掉羽》、《武象》那样的曲子也不知道快乐，荒淫放荡、男女无别的情形就不会发生了。由此看来，礼乐就派不上用场了。因此道德衰微了然后才产生仁，行为遭到挫败然后才产生义，和谐丧失然后才用音乐来调节，礼防被逾越然后才加以规整。因此，知道了道然后就知道德不值得遵守，知道了德然后就会知道仁义不值得行施，知道了仁义然后就知



道礼乐不值得从事。如今舍本而逐末,放弃了最重要的东西而关注细枝末节,这种人是不可以跟他讨论大道的。

由上可见,推行仁政、实现仁义,还是以道为统率和主导的,只有如此,才能成为纷纭万物的主宰。《淮南子》中有些章节论及仁义,但是纵观全文、全书,道的统领地位还是显而易见、不容置疑的。所以,《原道训》持这样的论调:天下神器,不能人为加工改造。人为加工改造的会破坏它,秉持着它的会失去它。许由看轻天下因而不拿自己跟尧交换,因为心里把天下忘却了。他之所以会这样,为什么?因为要顺应天下时势而治理天下。天下是否重要,不在于天下本身而在于我如何看待它,不在于别人对于拥有天下的态度而在于我自身,自身修养得当万物就具备了!洞彻心术的,嗜欲好憎就成为身外之物了!没有喜怒,没有快乐与痛苦,把万物等同起来。没有是,也没有非,随着道转化形态,生与死没有差别。天下是我所拥有的,我也是天下所拥有的,天下与我,没有什么间隙。拥有天下,无需仰仗权势、掌握生杀大权,从而发号施令。所谓的拥有天下,并非这个意思,而是能做到自得而已。能做到自得,天下也得到我了。我与天下相得,就能永远互相拥有,自己又怎能不被容纳在其间呢?所谓的自得,是保全自身。保全自身,就与道合而为一了。因而“圣人内修其本,而不外饰其末,保其精神,偃其智故。漠然无为,而无不为也;澹然无治也,而无不治也。所谓无为者,不先物为也;所谓无不为者,因物之所为。所谓无治者,不易自然也;所谓无不治者,因物之相然也”。得道之人,顺应自然,无为而治,与道为一,与天下互相拥有,所以不会失天下。换言之,恒久拥有天下,还在于得道。

第三,“接”“天下之事”离不开道。



首先,《淮南子》继承并发展了道家乐天知命的生命态度,处处闪耀着洞彻而豁达的智慧之光。《精神训》认为人之所以不能尽享天年而半路遭受刑戮失掉性命,是为什么呢?因为他们的嗜欲太多。只有不贪求私利、屏除嗜欲,才能够长生。天地运行而且相通,万物统一于道。能知道一,就没有任何一样东西不知道了;不能知道一,就不能知道任何一个事物。比方说我处在天下,也是一个事物,不知道天下因为有了我万物才得以全备呢?如果没有我的话,万物就不全备吗?然而我也是物,物也是物,物与物之间,又怎能把对方看作是物呢?尽管如此,我生下来,会有什么补益呢?我死了,会有什么损害呢?造化既然把我安排成为一个人,我将坦然接受这个安排。我怎么知道那些试图通过针灸挽回生命的人不糊涂呢?又怎么知道那些接受绞刑求死的人这么做不是福分呢?或者说活着是一种徭役,死后才得到休息吧?天下茫茫,谁知道真谛呢?要把我生下来,我不强求死;要杀死我,我不强求活。想活下去却不为此付出任何人为努力,讨厌死亡在死亡来临时也不推辞,处于贫贱也不怨恨,享受富贵也不喜悦,安然接受时命而不汲汲改变什么。我活着的时候拥有七尺身躯,死后拥有一副棺材所盛的泥土。我活着存在于有形的物体中,跟死后沦于无形之中是一样的。既然我活着事物也不因此而增多,我死了土也不因此而加厚,我又怎能知道我的好与恶、利与害对于天下万物有什么关系呢?

这种等生死、齐万物的态度,通达得无与伦比。把人放在宇宙之中,在无限的时空中认识人,认识个体本身。无独有偶,《淮南子》这种人生态度,与两千多年后英国哲人罗素在《论幸福》中所持的个体在无限浩渺的宇宙中应该如何为自己



定位的论调，不谋而合，如出一辙。

人是渺小的。《缪称训》认为：人不能创造什么，但能做些事情；能做些事情，但是不能保证一定成功。人们做事，天意决定他们能否成功。终身行善，不是天意安排就行不通；终身作恶，不是天意安排也不会灭亡。所以，善与不善，取决于我；祸与福，不是我所能决定的。所以君子不过是顺应自己的天性行事罢了。本性，是天意所安排的；命运，是现时的遭际。有才然而生不逢时，是天意。太公有什么功劳？比干有什么罪过？遵循自己的本性行事，有的受到伤害、有的得到好处。人通过一些办法追求好的境况，能否获得却取决于命运的安排。所以君子能够行善，但是不能保证一定会得到福分；不忍心作恶，但是却未必能避免灾祸。所以，人生在世，不要过分追求名，名毕竟是虚的，越是逐名，越远离道。如《诠言训》所言：“名与道不两明，人受名则道不用，道胜人则名息矣。道与人竞长。章人者，息道者也；人章道息，则危不远矣。故世有盛名，则衰之日至矣。欲尸名者必为善，欲为善者必生事，事生则释公而就私，背数而任己。欲见誉于为善，而立名于为质，则治不修故，而事不须时。治不修故，则多责；事不须时，则无功。责多功鲜，无以塞之，则妄发而邀当，妄为而邀中。功之成也，不足以更责；事之败也，不足以敝身。故重为善若重为非，而几于道矣。”

《淮南子》强调顺应形势的重要性。《泰族训》认为：天地四时，并非化生万物，神明相接，阴阳合和，万物就产生了。圣人治理天下，并非要改变人们的天性，而是因循他们固有的天性而加以涤荡，所以能够因循就会功效显著，人为改变效果就很细微了。禹开凿龙门，开辟伊阙山，疏通长江、黄河，使得它

们向东注入大海,这是顺应了水的流势。后稷开垦荒地,为土地施肥种植庄稼,使得五谷各得其宜,这是顺应了土壤地形的客观条件。汤、周武王率领兵车三百辆,武装的士卒三千人,讨伐暴乱,制服夏朝、商朝,这是顺应了百姓的愿望。所以能够因循客观条件,就能无敌于天下了。事物有自然的本性,然后人们根据它们的本性进行治理。所以优秀的木工不能斫削金属器具,灵巧的铁匠不能熔铸木器;金属的本性不能斫削,而木头的本性不能熔铸。调和黏土制作陶器,凿空木料做成船只,冶炼铁块制造刀剑,熔铸金属制成金钟,都是顺应了它们的本性。驾驭马、牛拉车,让公鸡打鸣司夜,让狗看守家门,都是顺应了它们的天性。人们有好色的天性,所以制定婚姻的礼节;有喜欢美食的本性,所以规定宴饮的礼节;有喜欢娱乐的天性,所以制作钟、鼓、管、弦等乐器;有悲哀的本性,所以规定服丧的礼节。所以先王的法律制度,都是顺应百姓的喜好来节制他们表达喜好的形式。因循他们好色的本性而制定婚姻的礼节,所以男女有别;因循他们喜欢音乐的本性而调正《雅》、《颂》的音律,所以风俗不会变得下流;因循他们喜欢家庭和睦、与妻子儿女一起享受天伦之乐的本性,教导他们孝顺,所以父子之间有亲情;因循他们喜欢结交朋友而教导他们友爱,所以长幼之间有次序。又说所以本性中没有的东西,不可能通过教育训导拥有;本性中拥有的东西,不进行熏陶培养,就不能走上正道。茧的天性能够加工成丝,然而除非女工把它们放在热水里煮然后抽出丝头,就不能加工成丝;卵可以孵化成雏鸟,然而除非慈爱的雌鸟天长日久将它温暖孵育,就不能成为雏鸟;人性中有仁义的天赋,然而除非圣人为他们订立法度并且进行教导,就不能使他们遵行正道。所以先王教

化百姓,根据他们所喜爱的来劝他们行善,根据他们所厌恶的来禁止他们作恶。因而不必动用刑罚,威势就能推行开来;政令简约,就能神奇地感化照耀百姓。所以因循人的本性天下人就会听从,拂逆人的本性即便制定了法度也不被遵从。勿违逆人与物的本性,天下易治。

《淮南子》把道应用于生活的各个方面。用兵离不开道。《兵略训》曰:“兵失道而弱,得道而强;将失道而拙,得道而工;国得道而存,失道而亡。所谓道者,体圆而法方,背阴而抱阳,左柔而右刚,履幽而戴明。变化无常,得一之原,以应无方,是谓神明。”“静而法天地,动而顺日月,喜怒而合四时,叫呼而比雷霆,音气不戾八风,诘伸不获五度。下至介鳞,上及毛羽,条修叶贯,万物百族,由本至末,莫不有序。是故人小而不逼,处大而不窕,浸乎金石,润乎草木,宇中六合,振豪之末,莫不顺比。道之浸洽,溥淖纤微,无所不在,是以胜权多也。”只有将道贯穿于用兵,才能取胜权多。“唯无形者,无可奈也。是故圣人藏于无原,故其情不可得而观;运于无形,故其陈不可得而经。无法无仪,来而为之宜;无名无状,变而为之象。深哉周周,远哉悠悠,且冬且夏,且春且秋,上穷至高之末,下测至深之底,变化消息,无所凝滞,建心乎窈冥之野,而藏志乎九旋之渊,虽有明目,孰能窥其情!”

学习离不开道。旨在劝学的《修务训》中说:弓倚仗繁才能调正,剑倚仗砥才能锋利。玉石坚硬无比,刻镂成兽的形状,使得首尾都惟妙惟肖,是礪诸的功劳。笔直的木材,经过燥制做成车轮,圆的如同用圆规画出来的,这是礪括的力量。唐碧坚韧,还可以刻镂,雕琢成器具,更何况人的心意呢!精神柔和细腻,变化迅速,与外物相推移,如同云气蒸腾疾风奔



驰,无处不在。君子有能精心进取反复磨炼,砥砺自己的才能,精诚专一,博览万物,疏通事物的疑难障碍,看清事情的始终,看到极其遥远的地方,自由自在地逍遥在尘世之外,超凡脱俗,离世独立,这是圣人的精神自由遨游。所以说“生木之长,莫见其益,有时而修;砥砺靡坚,莫见其损,有时而薄。藜藿之生,蠕蠕然日加数寸,不可以为栢栋;榱桷豫章之生也,七年而后知,故可以为棺舟。夫事有易成者名小,难成者功大。君子修美,虽未有利,福将在后至”。强调学习应该持之以恒,日积月累。而学习的最高成就,作者认为,就是达到超凡脱俗、遗世独立,精神自由遨游。这种状态,显然是道家追求的最高境界。道家的思想,终究还是《淮南子》劝学的中心。

修身离不开道。《繆称训》中举例说明,羽毛累积得多了,也能让船沉没,轻的物品载得太多,也会折断车轴。所以君子谨小慎微。图一时快意做一件好事不足以成就善行,多做好事就能成就美德;发泄一时恨意做一件坏事不足以酿成大过,积累起来就能结成深怨。所以三代的善政,千百年来都受到称赞;桀纣的罪名,千百年来还受到非议。所以说:“君子不谓小善不足为也而舍之,小善积而为大善;不谓小不善为无伤也而为之,小不善积而为大不善。”而归根结底,《繆称训》认为“素修正者,弗离道也”。

养生离不开道。《原道训》中说:人有喜怒,就偏离了道;有悲忧,就丧失了德;好憎,是心的过失;嗜欲,是天性的负累。人大怒就会损害体内的阴气,大喜就会挫伤体内的阳气,阴阳二气相持会引发喑哑,惊慌恐惧就会发狂。忧悲愤懑,天长日久就会生病;好憎繁多,祸患就会随之而来。所以心中没有忧乐,是德的最高境界;通达而不变化,是静的最高境界;嗜欲不

存,是虚的最高境界;没有好憎,是平和的最高境界;不与外物混杂,是纯粹的最高境界。能做到这五项,就能跟神明相通;跟神明相通的,是内心修养得当的人。因此用中心控制外形,百事都不会荒废;内心修养得当,外形就能保养得好。而这里所谓的“静”与“虚”的最高境界,实际上还是与道合一的境界。所以《精神训》曰:“人大怒破阴,大喜坠阳,大忧内崩,大怖生狂。除秽去累,莫若未始出其宗,乃为大通。清目而不以视,静耳而不以听,钳口而不以言,委心而不以虑。弃聪明而反太素,休精神而弃知故,觉而若昧,以生而若死,终则反本未生之时,而与化为一体。死之与生,一体也。”所谓的“弃聪明”、“反太素”、“休精神”、“弃知故”,“觉而若昧,生而若死”、“与化为一体”的“大通”状态,也是返回道中,与道合一的状态。与道合一,才是养生的最佳境界。

总之,道家思想是贯穿《淮南子》的轴心。《淮南子》一书,洋洋洒洒,引《要略》的话说:“夫道论至深,故多为之辞以抒其情;万物至众,故博为之说以通其意。”高诱总结说“其义也著”,“其文也富”,“然其大较归之于道”是十分有道理的。这部著作对道的阐述透彻而深入,是对老子与庄子思想的继承与发扬光大,论述比老庄更系统、更深刻,而且所论遍及社会生活的方方面面,所以高诱说:“故夫学者不论《淮南》,则不知大道之深也。”《淮南子》“总统仁义”的一面,也是统一在其“淡泊无为,蹈虚守静”的主旨中的。

《淮南子》中英文对译即将出版之际,我要对分别审读今译、英译稿的专家沈锡麟先生、温晋根先生及杨牧之先生表示衷心的感谢。感谢他们在百忙之中阅读拙稿,并提出宝贵的修改意见。由于译者才疏学浅,不当之处多多,恳请大方之家



批评赐正。这里，我还要特别感谢 Adrian Parsons 先生。Parsons 先生，一个热爱中国文化的英裔澳籍学者，我的良师，也是挚友，相识多年，我们结下了深厚的友谊。英文初稿完成以后，他的眼睛视网膜脱落，多次手术之后，在一只眼睛视力几乎为零的情况下，审读我的初稿。这部译著的完成，凝结着他太多的心血，带着对中国传统文化的热爱，他履行着我们之间的承诺。没有他，这部译著的出版也许不可能。在此，我深深地感谢他，祝福他，也祝愿我与他一家人的友情像这部译作，传递下去。

翟江月

2009年11月11日



Introduction

Huai Nan Zi, originally was called *Honglie*. It is mentioned in *Yaolue*, "This is *Taizu* of *Honglie*." "It mostly focuses on Tao, and is called *Honglie*," so argued Gao You, a scholar of the East Han period in his *Xumu*. *Huai Nan Zi*, also known as *Huai Nan* or *Huai Nan Nei*, was written by Liu An, the King of Huainan, together with his guests. According to Gao You's *Xumu*, Liu An and "Su Fei, Li Shang, Zuo Wu, Tian You, Lei Bei, Mao Bei, Wu Bei, and Jin Chang, as well as other scholars such as Dashan and Xiaoshan discussed Tao and De, criticized the rules of benevolence and righteousness, and as a result, wrote this book." With regard to the other eight main authors besides Liu An, Dashan and Xiaoshan, there are some discrepancies in the records kept in different ancient documents: according to Xie Tiao's *In Response to Mr. Wang's Poem on the Eight Scholars' Hill*, Li Shang's given name had a different Chinese character, and Tian You was recorded as Chen You. Sima Zhen's *The Index of Shiji* mainly quoted *Xumu*, but he believed the fourth of them should be Chen You instead of Tian You. However, we overlook these discrepancies and focus on those main issues.

According to the authors themselves, their purpose of writing this huge book was recorded in *Yaolue* as follows: "The purpose for writing words is to straighten principles and rules, extend Tao and De, put human affairs in order, study Tao of Heaven above, observe geographical conditions

beneath and try to understand all senses in between.” Moreover, “When it comes to writing books, the purpose is always to study the closing and opening of Tao in the hope of helping generations to come to know how to take proper action and make correct choices. Then they will not feel puzzled when encountering external things, and also develop something that can bring peace and stability to the soul as well as preserve the inner vitality. Thus they will feel warm and reach the most harmonious state, and moreover, willingly accept the inborn gifts bestowed upon them by Heaven and Earth.” “So we have written twenty chapters, and in them, the rules of both Heaven and Earth are explained, all kinds of human relationships are studied, and all the ways of Dis (Emperors) and Wangs (Kings) are mentioned.”

Yaolue has it, “The theories on Tao are very profound, so we have gone to quite a length describing Tao; the myriad things are numerous, so we have explained them thoroughly and in detail to elucidate their general characters.” *Huai Nan Zi* is erudite and profound, so some people admire its profundity and ascribe it to Taoism; some recognize its erudition and ascribe it to the Eclectics. In *Huainan Xumu*, Gao You argued, “By indicating not to seek fame and wealth, letting things take their own course and remaining empty and still, *Huai Nan Zi* is not beyond the scope of scripture and Tao, and the main purpose of it is very much like that of *Laozi*. It mostly focuses on Tao and is called *Honglie*.” He then declared, “Whoever doesn’t study *Huainan* won’t know the profundity of the Great Tao.” Modern scholars

such as Liang Qichao and Hu Shi all took Gao's argument. Liang Qichao highly appreciated *Huai Nan Zi's* value amongst Taoist documents, and said, "Being so broad and deep, *Huainan Honglie* is the source of Taoism and remains the best work finished during the Han Dynasty."^① Hu Shi said, "Taoism is the deepest amongst ancient thoughts, and *Huai Nan Zi* represents the deepest work on Taoism."^② Some scholars argue that it combines Taoism and the Eclectics, for instance, in *The Author's Preface of the Collective Comments on Huainan Honglie*, contemporary scholar Liu Wendian carried forward Gao You's argument and announced, "The King of Huainan's book relates to everything ancient and modern, criticizes the rules of benevolence and righteousness, and covers Heaven and Earth, as well as mountains and valleys. It can really be regarded as the source of profound thoughts and literary talents, and that's why Sima Qian, the great historian evaluated it as 'complying with the trends of Yin and Yang, adopting the strong points of Confucianism and Maoism, and assuming the essentials of the Schools of Logicians and Legalists.'"^③ Liu emphasized *Huai Nan Zi's* criticizing the rules of benevolence and righteousness, but did not mention that it assumed *Laozi's* tradition of not seeking fame and wealth, and letting things take their own course, and remaining empty and still. At the same time Liu also quoted Sima Qian's argument, "Adopting the strong points of

①Liang ,Qichao, *On Scholarship of the Qing Dynasty*, Shanghai,1985. p. 369

②Hu, Shi, *The Corpus of Hu Shi*, Beijing,1998. vol. 6, p. 463

③Liu Wendian, *The collective Comments on Huainan Honglie*, Beijing, 1997

Confucianism and Maoism, and assuming the essentials of the Schools of Logicians and Legalists." Here we agree with the former.

First, without Tao, man cannot probe the truth of Heaven and Earth. *Huai Nan Zi* mainly focuses on studying Tao and therefore explores it on various levels and aspects.

In the first place, Tao is the dark and unarticulated origin. *Chuzhen* quoted an argument in *Zhuangzi* as follows: "The creating of the universe had a beginning, but there was another period that existed before this beginning took place; before this period that existed before the beginning took place, there was also another period of time; there was a period of 'being'; before this period of 'being', there was another period of 'not-being'; and before this period of 'not-being', there was another period that existed before the period of 'not-being' took place; and before this period, another period also existed." As the only reason and origin, Tao existed even before Heaven and Earth as well as the myriad things came into being. This origin is shapeless and soundless, so being described in words, it cannot be understood. "Hence, man cannot see its shape, hear its sound or feel its body", so it is stated in *Yuandao*. It is said in *Daoying*, "Tao cannot be heard, what can be heard is not Tao; Tao cannot be seen, what can be seen is not Tao; and Tao cannot be articulated, and what can be articulated is not Tao." *Yuandao* also states, "Being faraway, man cannot force it to accept a shape; being misty, it is unexhausted; being deep and dark, it reacts to external things with its shapelessness; being profound and empty, it does not act



without any reason." *Zhushu* argues, "The spirit of *Tai Yi* is interlinked with the principle of Heaven. The principle of Heaven remains obscure and silent. It is shapeless and of no fixed rule. It is extremely large and without limits, and it is extremely deep and bottomless. However, it participates in worldly development, but is beyond the limits of human intelligence." And "While observing it I find no shape, while listening to it I hear no sound, so I address it *You Ming*. *You Ming* is a metaphor for Tao, but it is not Tao itself", affirms *Shuoshan*. Undoubtedly, these arguments are adopted from *Laozi*. *Laozi* describes Tao as follows: "For Tao is a thing impalpable, incommensurable. Incommensurable and impalpable, yet latent in it are forms. Impalpable and incommensurable, yet within it are entities. Shadowy and dim as it is, yet within it there is a force. A force that though rarefied, is nonetheless efficacious." (see Chapter 21) Without any shape or discriminating image, Tao is dark, impalpable, desolate and endless, and cannot be articulated with words. So it is said, "Tao that can be spoken of is not an unvarying Tao; the name that can be named is not an unvarying name." (see Chapter 1 of *Laozi*) Nevertheless, Tao is the root of Heaven, Earth and the myriad things. *Huai Nan Zi* deeply explores the genesis of Heaven, Earth and the myriad things after *Laozi*.

In the second place, as the origin, Tao is both endless and timeless. "There was something formless yet complete, and that existed before Heaven and Earth. Without sound, without substance, dependent on nothing, unchanging, all pervading, unailing, one may think of it as the mother of all

things under heaven”, so described Tao in Chapter 25 of *Laozi*. Tao is also known as “the Valley Spirit”, “the Mysterious Female”, and “the Root of Heaven and Earth” in other chapters in *Laozi*. It goes round and round without whittling itself. It is said in *Yuandao*, “Tao collects and accumulates but does not become richer; distributes and gives but does not become poorer. It is very thin and tiny but cannot be exhausted; is very slim and weak but does not have an end. When piled up, it does not become higher. When descending it does not become lower. When being increased it does not become more, and when being diminished it does not become less. When being hacked it does not become rare; being killed it does not cause any damage to it. When being dug it does not become deeper, and when being filled it does not become shallower.” This chapter also states, “Before this period of ‘not-being’, there was another period that existed even before ‘not-being’ came into being. It covered both Heaven and Earth, nurtured the myriad things, and was so deep and dark that even the deepest and vastest thing could not contain it from the outside. It was also so tiny that even if an awn were dissected, no single part could be put into it. Having no limit such as walls on all four sides, it derived the roots of ‘being’ and ‘not-being.’” In Chapter 9, *Zhushu* says, “The spirit of *Tai Yi* is interlinked with the principle of Heaven. The principle of Heaven remains obscure and silent. It is shapeless and of no fixed rule. It is extremely large and without limits, is extremely deep and bottomless. However, it participates in worldly development and beyond the limits of human intelligence.” And *Miucheng* states in Chapter 10

that "Tao is extremely supernal with no zenith, at the same time, it is also extremely abstruse and with no nadir. Tao is more even than *zhun* (an ancient instrument used by carpenters to make horizontal utensils), straighter than *sheng* (a kind of string used by carpenters to make vertical lines), better than circles made by compasses and rectangles made by squares. Without any outside or inside, Tao covers the whole universe. Without any obstacles, it carries the myriad things of the world smoothly and unknowingly." These observations show that Tao covers Heaven, Earth and the myriad things, reaches the highest point of heaven and the lowest point of earth, so it is without zenith and nadir. Moreover, Tao is also the hugest thing, and nothing exists outside of it; it is also the tiniest, and nothing is contained within it. Because Tao is limitless and limitlessly tiny at the same time, it suffuses everywhere in all directions. Besides, not only does it exist at the very beginning, at present, it also will exist in the everlasting future, and will suffuse all ages. Tao is endless and timeless. It is timeless because of its endlessness, and it is endless due to its timelessness.

In the third place, the myriad things are derived from Tao. "For though all creatures under heaven are the produces of Being, Being itself is the produce of not-being," as in Chapter 40 in *Laozi*. And *Daodejing* states, "Great Tao is like a boat that drifts, it can go this way; it can go that way. The ten thousand creatures owe their existence to it and it does not disown them. Yet having produced them, it does not take possession of them. Tao, though it covers the ten thousand things like a garment, makes no claim to be master



over them... The ten thousand creatures obey it, though they know not that they have a master." It is said in *Yuandao*, "Tao supports Heaven, carries the Earth, extends into the four directions, and to the Eight Poles. It is too high to be reached, too deep to be measured, and it generates the myriad things shapelessly... Due to Tao, mountains are lofty; abysses are deep; wild animals can run rapidly; birds can fly; the sun and the moon are bright; the stars can move; Qilin can roam; and the phoenix can soar." *Quanyan* has it, "Before Heaven and Earth came into existence, the world was as simple as an uncarved Block, and there were no creatures and such a state is addressed as *Tai Yi*. Derived from the One, the myriad things can be divided into a variety of categories, such as birds, animals, fish, etc., and they are all known as creatures. Things belonging to the same category can be classified according to their grades, and those not belonging to the same category can be organized into groups. The inherent nature and fate of the myriad things are different from one another, but they were all generated from Being. Things belonging to different categories are independent, and they do not share common qualities, but differ in thousands of ways, and none among them can return to the original state. Hence, things that can move are called living, and their death is called the termination of life. They are all creatures, and not the thing that creates them, for the creator itself has mingled into the myriad things." Tao is too deep to be measured, too high to be reached, and it carries Heaven and Earth, suffuses endlessly, confers itself on the myriad things, and therefore various entities come into being.

INTRODUCTION



It not only gives birth to all sorts of birds, animals, fish, insects, mountains and valleys, but also generates the sun, the moon, stars, the phoenix, the Qilin, heaven, earth and everything between them. Nonetheless, Tao itself should not be regarded as anything among all these creatures, nor any kind of entity. It is the Creator that creates the myriad things, but it itself cannot be included in any creatures or entities created.

The way Tao created the myriad things follows a certain order. "Tao gave birth to the One; the One gave birth successively to two things, three things, up to ten thousand", so argued in Chapter 42 of *Laozi*. This is regarded as the most typical theory on genesis in ancient China. According to *Tianwen*, Chapter 3 of *Huai Nan Zi*, "Before Heaven and Earth took shape, they were in a state of Chaos, and was addressed as Da Zhao. Tao derives from Xu Kuo (referring to the state of not-being), Xu Kuo produces the universe, and the universe generates *Qi*. *Qi* is of some quality and shape. The clear and light part forms Heaven, and the turbid and heavy part forms Earth. It is easy for the clear and light part to cohere together, but difficult for the turbid and heavy part to agglomerate, so, Heaven took shape first before the Earth. The inherited spirit of Heaven and Earth turns into *Yin* and *Yang*, the pure spirit of *Yin* and *Yang* forms the Four Seasons, and the scattered spirit of the Four Seasons became the myriad things. The hot vitality of *Yang* accumulated, and as a result, generated fire, and the purest spirit of fire is the Sun; the cold vitality of *Yin* accumulated, and as a result, generated water, and the



purest spirit of water was the Moon. The excessive spirit of the Sun and the Moon turns into stars and other celestial bodies. Heaven contains the Sun, the Moon, stars and other celestial bodies, and Earth carries rivers and dust." In *Jingshen* it states, "In primitive times, even before Heaven and Earth took shape, there was only a shapeless substance in existence... From this, two gods were created and ever since, they have taken control of Heaven and Earth. They are so fathomless that no one knows where they stop, and they are so huge that no one knows where they rest. These two gods are differentiated as *Yin* and *Yang*, and they also dissect themselves and thus form the Eight Poles. By coupling the hardness of *Yang* and the softness of *Yin*, tens of thousands of things come into being. The inferior *Qi* become animals and insects, and the superior form human beings." We can analyze the steps of the creating of the myriad things: according to *Laozi*, Tao firstly gave birth to the One; the One gave birth to *Yin* and *Yang*; then *Yin* and *Yang* gave birth to Three. Then the Three gave birth to the myriad things. According to *Tianwen*, at the very beginning, from this chaos derived the universe; from the universe derived *Qi*; from *Qi* derived heaven and earth, as well as *Yin* and *Yang*; from *Yin* and *Yang* derived the Four Seasons; and from the Four Seasons derived the myriad things. But *Jingshen* argues that at the very beginning it was also dark and chaotic, thereafter *Yin*, *Yang* and the Eight Poles were generated, and then followed by the myriad things.

It is said in *Quanyan* that Tao divides and confers itself on the myriad things, but none of the myriad things can be

traced back to the origin. However, the Creator remains unknown among the myriad things. That Tao generates the myriad things means it is divided and shared by the myriad things, and as a result, Tao remains in the myriad things. When it comes to Tao's creating the myriad things, the latter take shape and exist because they take their share of Tao. After they die or disappear they return back to Tao. Nonetheless, Tao itself experiences no increase or decrease due to such procedures. *Jingshen* states, "The body will disappear but the spirit will remain unchanged. Reacting to the changeable based on the unchangeable, man can encounter tens of thousands of changes without finding himself powerless. The changed body will return to its original shapeless state, and the unchangeable spirit exists along with Heaven and Earth. When a tree is dead, its green will fade away. But is it the wood that ensures the life of a tree? Similarly, the thing that substantiates a subject is not the subject itself. Hence, the one that gives life to the myriad things has not died itself, but the things it generates have lost their lives. The one that fosters the myriad things has not changed itself, but the things it fosters have changed." Tao is always the same, therefore it is the origin. If it changed anywhere at any moment, it could not be the origin.

Secondly, without Tao it is impossible to rule the world to become Di or Wang. Liu An's main purpose of writing this book was to explore the right way to rule the world, thus to provide the Lius a thorough methodology of governing the world.

Strategies and general plans are suggested in the first



chapter—*Yuandao* as follows: “Hence, the way a Perfect Man governs the world is by covering up his eyes and ears, removing all kinds of decorations, complying with Tao, discarding his own wisdom, and practicing morality and justice among ordinary people. He will also simplify the duties of court officials, reduce demands, rid temptations, exterminate desires and lust, and cast off thoughts. By simplifying duties, he can become incisive, and by reducing demands, everything he needs can be supplied.” “In contemporary times, the Son of Heaven holds the most powerful position, ministers assist him under the guidelines of virtue, benevolence and righteousness. People close to him serve with wisdom and strategy, and those far away recall his beneficent activities with gratitude. So, by simply making a few gestures, people within the Four Seas have submitted to him and presented him tributes produced during all four seasons. The world will have been unified, and the throne will be passed onto his descendents generation after generation. This is the same as the Five King Ancestors’ complying with the virtue of Heaven. A sage sovereign cannot induce opportunities according to his own will, but just grasps any opportunities he encounters and makes sure that he does not miss them. His assisting ministers are talented, and with their help, he is able to remove the flattering and wicked immediately they show such signs. Such people stop sophisticated arguments, abolish rigid regulations, ignore trivial and complicated affairs, and eradicate slanders. They block the path of people building up cliques to extinguish wisdom and capabilities. They comply

with important principles of propriety and fixed rules, neglect their body, discard their intelligence, communicate with Tao absent-mindedly, free their intention and give up their wit. They were indifferent to everything as if they were of no soul," it is stated in *Lanming*.

In accordance with the above mentioned purpose on ruling the state, to a certain extent, *Huai Nan Zi* also shows some concerns for the people. *Taizu* argues: "Hence, the root for governing a state lies in bringing peace and stability to the people. The root for bringing peace and stability to the people lies in ensuring them some affluence. The root for ensuring enough affluence for the people lies in not using them for forced labour during busy farming seasons. The root for not using the people for forced labour during busy farming seasons lies in reducing undertakings. The root for reducing undertakings lies in frugality; the root for frugality lies in returning to the inherent nature. No one can wave the root of a tree and at the same time have the treetop remain still. And no one can make the headspring turbid and at the same time ensure that its tributaries remain crystal clear. Hence, people who know the true nature of men will not do anything that is of no use for their inherent nature. People who know the truth of fate will not worry about things beyond the limits in their lives. Hence, a sage sovereign will never have lofty palace buildings built, but it is not out of cherishing timber; a sage sovereign will never have huge bells and cauldrons made, but it is not out of cherishing metal. He only acts according to the reality of inherent nature and fate, and the legal system he makes can become an example for tens of



thousands of people." In the spirit of the welfare of the people, on one hand *Huai Nan Zi* advocates benevolent policies as *Taizu* announces: "Hence, benevolence and righteousness are the roots for governing a state. Nowadays sovereigns do not know that they should be committed to improve the roots but focus on the details. This is merely discarding the roots of a tree to irrigate its leaves and branches. Laws and regulations are established to assist benevolence and righteousness. In contemporary times, importance is attached to laws and regulations but justice is discarded. This is like cherishing hats and shoes and at the same time forgetting that these things are used to protect one's head and feet. Hence, benevolence and righteousness are the roots for strengthening a state. When building a wall, if a man only focuses on extending the surface but does not enhance its thickness, the wall will break; and if a man only focuses on improving its height but does not strengthen the foundation, the wall will collapse"; on the other hand, *Huai Nan Zi* is against tyrannies as stated in *Yuandao*: "A sovereign who resorts to rigid penalties to execute people cannot unify the whole world or even establish one of the most powerful of states. Whipping horses frequently is not the right way to reach distant destinations. Li Zhu's sight is good enough to discern the tip of a needle a hundred *bu* away, but not able to see the fish in deep abysses; Master Kuang's hearing is good enough to differentiate the sounds of the winds blowing from all the eight directions, but not able to hear sounds given off ten *li* away. Hence, by dint of the talent of one person, it is not enough to administer a



residence as big as three-*mu*." So, a sage sovereign resorts to the force and wisdom of the mass to govern his state. Therefore, he is well versed in employing the right people. With regard to employing the right people, *Zhushu* suggests: "A sovereign holds the highest position and is as bright as the Sun and the Moon. Therefore, people of the world observe him and listen to him with respect, and they also raise their heads and feet to look up to him. Hence, if a sovereign persists in seeking fame and wealth, he cannot extend his virtue; if he does not remain quiet, he cannot achieve great goals; if he is not large-hearted, he cannot tolerate differing people and the myriad things; if he is not benevolent and faithful, he can not win over the people; and if he is not even-handed and righteous, he cannot make fair decisions or act as a supreme judge. Hence, the way a worthy sovereign employs people is the same as a skillful carpenter uses his wood: large pieces are used to build boats and girders, the small to make oars and chocks. The long are to make eaves and rafters, and the short are cut into small posts and wedges. Everything is of some use, no matter big or small, long or short, round or square. Amongst the myriad things under heaven, nothing could be more poisonous than the *Ji Du*. However, an excellent doctor would wrap it up and keep it for future use because it can cure some diseases. Hence, among every type of wood in a forest, none of them should be abandoned because each one is of some use, the same as with human beings." If a sovereign is talented in employing people, he can easily put the state in order, "Without going out of his court hall, a sovereign administering the people can



know the whole world, even matters taking place outside the Four Seas. He can understand the myriad things simply by studying one thing, as well as knowing other people simply by researching one person. So, by using the strength of the masses, every undertaking will result in success. By using the wisdom of the masses, everything can be done", states *Zhushu*. This chapter also indicates, "By remaining tranquil, silent, taking no action himself, and letting things take their own course, Heaven will grant him opportunities. By being clean-fingered, provident, and adhering to fixed rules and principles, the Earth will provide him with rich resources. By pretending to be stupid and committed to extend his virtue, sages will make great plans for him. Hence, the myriad things will accumulate at low-lying places, and people of the world will support the humble." The way a sovereign governs his state is to remain sober rather than muddle-headed, be humble and not appear ambitious. Thus court officials will try their best to serve him. Everyone, stupid or wise, worthy or unworthy, will all serve him diligently. Then he could start to emphasize the role of propriety, and thus establish the foundation for his regime. Thus, by using the strength and wisdom of the masses, the sovereign will never become confused and therefore be able to overcome various difficulties. According to *Zhushu*, sovereign lives comfortably and deep inside his palace to shelter from dry or humid weather, and stays behind solid gates to avoid evil and dangerous people. As a result, he will not know things taking place in the streets and lanes in the capital city, nor can he obtain an understanding of remote mountains and



rivers outside. Remaining inside these veils, he cannot see things ten *li* away from him, nor can he hear sounds a hundred *bu* away. However, amongst the myriad things of the world, there is nothing he does not know, because he has a large source of people helping him understand the situation. Hence, he knows everything in the world without going out of the palace, and masters the rule of Heaven without taking a look out of the window. By using the wisdom of the masses, he is more than able to administer the whole world.

Huai Nan Zi advocates benevolent policies, as *Chuzhen* states: by regarding Tao as the fishing rod, De as the fishing line, the rules of propriety and music as the fishhook, benevolence and righteousness as the bait. By throwing them in big rivers or vast seas and oceans, although the myriad things are numerous, whatever does not belong to him? *Benjing* argues that regarding benevolence, righteousness, rules of propriety and music, they can remedy some mistakes, but are not the best ways to put a state in order. Hence, benevolence is applied to stop wars and competition; righteousness is applied to remedy mistakes; the rules of propriety are applied to restrain libidinous activities; and music is applied to remove sorrow. If Tao is well established across the world, then hearts will return to the original state. If hearts return to the original state, then people will maintain their kind inherent nature. If the people maintain their kind inherent nature, then Heaven, Earth, as well as *Yin* and *Yang* will comply with and bless them. As a result, people will have enough money to support themselves and be able to live settled lives. Thus cupidity, pettiness and



disputes will not occur. By the same token, if this were the case, benevolence and righteousness would be of no use. If virtues are well established across the world, then people will become simple, their eyes will refuse to look at beautiful women, and their ears will reject indecent but inviting tunes. They will sing freely whenever sitting or walking, and wear unbraided long hair, and go anywhere according to their will. Although they might encounter beautiful women as pretty as Mao Qiang and Xi Shi were, they would not know how to enjoy such beauties; although they might hear wonderful tunes such as *Diao Yu* and *Wu Xiang*, they would not know how to entertain themselves with them. As a result, they would be free from libidinous activities and never overlook the differences between males and females. If this were the case, the rules of propriety and music would be of no use. Hence, those who have mastered Tao will know that it is not enough to simply adhere to De. Those who have mastered De will know that it is not enough to simply comply with the rules of benevolence and righteousness. Those who have mastered the rules of benevolence and righteousness will know that it is not enough to simply focus on the rules of propriety and the function of music. When people attend to trifles and neglect the essentials, and overlook the most important things while paying too much attention to trivia, we cannot discuss Tao with such people.

From the above mentioned arguments, we can draw a conclusion that Tao must be resorted to pushing benevolent policies and realizing the rules of benevolence and righteousness. Only by doing so can a sovereign really

become the ruler of everything. In *Huai Nan Zi*, although some chapters also discuss the rules of benevolence and righteousness, undoubtedly Tao still remains the greatest value. *Yuandan* argues: Holy wares of the world cannot be processed artificially. Those who artificially process them will damage them, and those who hold them will lose them. Xu You paid no attention to the world, so that he did not replace Yao to be the Son of Heaven, for he left the world in oblivion in his heart. Why did he act this way? The world should be governed according to the situation. Whether the world is important or not does not lie in the world itself but in how one regard it. Nor does it lie in other people's attitude towards authority over the world but in one's own. If one has correctly cultivated one's mind, one can possess everything in the world. For those well versed in the strategies of the heart, lust, desire, likes and dislikes are nothing but external things. Being free from joy and anger, happiness and pain, one can put the myriad things on a par. Without right or wrong, one just changes himself along with Tao, thus to him, there is no difference between life and death. The world is possessed by me, and one is possessed by the world. Is there any distance between the world and one? In terms of owning the world, must man resort to power to control the life and death of others and thus to issue orders to them? According to one's point of view, owning the world does not mean the same. It means nothing but to gain one's own self. If one can gain one's own self, the world gains one too. If the world and one gain each other, then they can maintain each other for good, and if this is the case, why is one not



accepted by the world? The so-called gaining one's own self refers to preserving oneself. By preserving oneself, one can combine with Tao. Therefore, a sage clearly understands the essence and does not beautify the external details. He maintains his spirit, and discards wisdom and trickery. By remaining indifferent and passive, man can do anything; by keeping calm and not interfering, man can put everything in order. So-called passivity refers to not setting the course of development and changes of the myriad things in advance. The so-called doing anything means to conform to the development and changes of the myriad things. The so-called not interfering means not trying to change the inherent nature of the myriad things; and the so-called putting everything in order means to act according to the natural conditions of the myriad things. Complying with natural circumstances and letting things take their own course, a man in the possession of Tao combines himself with Tao, and thus he and the world own each other. Therefore he will never lose his control over the world. In another word, in order to possess the world perpetually, man must possess Tao.

Thirdly, without Tao it is impossible to handle secular affairs.

Being contented with fate, an attitude inherited from Taoism, *Huai Nan Zi* is very sensitive and sensible. *Jingshen* believes that some people are executed and cannot enjoy their lifespan, because they try their best to satisfy every desire of their bodies. "Only those who do not care to satisfy carnal desires can master how to enjoy the bestowed lifespan. Heaven and Earth are on the move and also

communicate with each other, and tens of thousands of things are unified under Tao. Whoever knows Tao can also know everything in the world, and whoever does not know Tao will know nothing. As an inhabitant of the world, one is also among the myriad things. One does not know whether the species of the world are complete because of one's existence. Or is the world incomplete if one did not exist? However, one is also a "substance", and the myriad things are also substances. In this case, both the myriad things and one are "substances". How should we address each other as "substances"? Although what one said might be correct, can the world benefit from one's existence? Or will it be damaged due to one's death? For, the Creator has created one as one is. What one can and should do is just to accept this fact. How can one know that those taking needle therapy in order to survive are not muddle-headed? Similarly, how can one know that those seeking to be executed on the gallows are not lucky? Isn't living a kind of corvee? Isn't death a way of resting? Things of the world are so recondite, and who knows the truth? If one is fated to be born into this world, one would not seek to stop the process. If one is doomed to give up one's life, one would not try to survive. Although one wants to live, one would not do anything to prolong one's lifespan. Although one hates death, one would choose to give up one's life if necessary. One would not hate being poor and powerless, nor would one feels happy when bestowed with power and honour. One would just accept one's fate as it is and would not seek to improve it impetuously. When one lives, one only owns a seven-*chi* body; after death, one will



become nothing but a coffin of dust. One's existence among the variety of life does not make any difference compared with one's body disappearing after one's death. So, when one is alive, one cannot enrich the variety of the species of the world, and when one die, the earth will not become thicker after assimilating one's body. Then how can one know whether one's personal likes, dislikes, advantages or disadvantages matter or not?

By putting individuals in the timeless and endless universe and thus to understand human being, this attitude of equating death with life and regarding everything as of no difference appears unparalleled. More than two thousand years later, Bertrand Russell, a famous British thinker also holds the same argument.

Individuals are insignificant. According to *Muicheng*, human beings cannot create things like Heaven does, but they can act to do something. Although they can do something, it is not guaranteed that their actions will result in success. Whether or not human undertakings will succeed is up to the will of Heaven. Although a person might perform kind deeds during his lifetime, he could not do so if he were not backed by Heaven. Although a person might commit evil acts during his lifetime, he would not meet his Nemesis if he were not punished according to the will of Heaven. Hence, it is up to one to decide whether one is going to pursue kindness or follow the path towards evil. However, whether one will encounter happiness or mishap is beyond one's limits. Hence, gentlemen follow their inherent nature. The inherent nature is conferred on man through the will of Heaven, and

fate is what man encounters during a lifetime. Although some people might be of great talents, they cannot exhibit these talents to accomplish great achievements due to the will of Heaven. What kind of contributions did Duke Tai make? And did Bi Gan really commit any wrong? People just follow their inherent nature. However, some might enjoy good luck, and others might suffer misfortune. There are some ways to pursue good luck, however, whether or not it can be acquired is up to the will of Heaven. So, gentlemen can perform some kind deeds, but it is not guaranteed by doing so that they will experience happiness later. They cannot put up with doing anything wrong on purpose, but it is not guaranteed that they will be exempted from future misfortunes. *Quanyan* also has it; Tao and fame are not in co-existence. If a man accepts fame, then Tao will be of no use to him; and if Tao takes control of a man, his fame will disappear. If Tao and fame vie with each other in the heart of a person, and fame becomes supreme, Tao will disappear; and if this is the case—fame becomes obvious and then Tao disappears, then the man is not far away from danger. Hence, in the world, everyone or anything enjoying high repute is facing the days of decline. Those who want to gain fame will certainly perform some kind deeds, and if they want to perform some kind deeds, they will definitely engender some problems. And when problems take place, they will definitely neglect justice to seek self-interest, and as a result they will part from the right way of doing things to cater for their selfish intentions. A sovereign who wants to win praise with kind deeds and gain fame through manifesting his capabilities will not handle

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HUAI NAN ZI





government affairs according to common sense or wait for the right time to take action. Not handling government affairs according to common sense will cause many reprehensions; and not waiting for the right time to take action will not make any contribution. Reprehensions are numerous and contributions few, there is no remedy, so he will take some preposterous actions to improve his image. If he succeeds in doing so, his success is not enough for remedying those reprehends; and if he fails, he will not be able to find a foothold. Hence, whoever is as cautious with his conducting kind deeds as with his committing sins is near Tao.

Huai Nan Zi attaches importance to complying with the circumstances. *Taizu* believes that it is not that Heaven, Earth and the Four Seasons give birth to the myriad things. As long as spirits communicate with each other and *Yin* and *Yang* are in harmony, the myriad things can be generated. The way a sage sovereign governs the world is not to change the inherent nature of the people, but to conform to their inherent nature to purify and improve them. So, great achievements can be accomplished if he can conform to people's inherent nature. Otherwise, if he tries to change it according to his own will, the result will be insignificant. Yu excavated Mount Long Men and Mount Yi Que, dredged the Yangtze River and Yellow River and made them flow towards the east and flow into the sea. By so doing, he conformed to the geographical conditions as well as the nature of water. King Tang of the Shang Dynasty and King Wu of the Zhou Dynasty commanded three hundred chariots and three thousand armed soldiers to attack tyrannical sovereigns and



defeated the Xia Dynasty and Shang Dynasty respectively. By so doing, they conformed to the will of the people in the world. Hence, if man can conform to external conditions, he will become invincible in the world. Things have their own inherent nature, so men handle them according to their inherent nature. Therefore, an excellent squareman cannot carpenter metal wares, and a skillful blacksmith cannot cast wooden wares, for according to the inherent nature of metal, it cannot be carpentered, and according to the inherent nature of wood, it cannot be cast. By concocting clay to make pottery, making a wooden trunk hollow to build boats, melting iron to cast knives and swords, melting metal to make bells, way conforms to the inherent nature of these raw materials. By harnessing horses and cows to carriages and carts, letting roosters crow to tell the time at night and dogs guard homes, the inherent nature of these animals are also conformed to. Men bear an inherent nature of loving beautiful women, so proprieties regarding marriage were established; they bear the inherent nature of enjoying delicious food, so proprieties regarding table manners were established; they bear the inherent nature of being fond of entertaining themselves, so musical instruments such as the bells, drums, and pipes as well as stringed instruments were produced; they bear the inherent nature of feeling sad at the loss of their loved ones, so proprieties regarding funeral ceremonies and mourning were established. Hence, laws and regulations of ancient kings were established according to the inclinations of the people and to regulate their ways of expressing their inclinations. Conforming to men's inherent

nature of loving beautiful women to stipulate the proprieties on marriage, so that the differences between men and women can be differentiated; conforming to men's inherent nature of being fond of music to adjust the tunes and pitches of *ya* and *song*, so that customs will not become indecent; conforming to men's inherent nature of enjoying harmonious relationship in their families along with their wives and children to teach them filial piety, so that fathers and sons can be very close; conforming to men's inherent nature of liking making friends to teach them brotherliness, so that the order between the young and the old can be clarified. After that, clarifying the proprieties on how to pay homage to the Son of Heaven or receive sovereigns of other states to differentiate the order between the powerful and the powerless. Define the manners on how to behave at banquets as well as the regulations on learning and practicing shooting to differentiate the order between the young and the old. Inspect chariots war horses and consolidate the troops to learn how to maneuver the army, and enter schools to enhance knowledge as well as learn ethics. These features are included in the inherent nature of men, therefore sages influence and edify them to make them perfect. Hence, features not included in the inherent nature cannot be obtained through education or training; and features included in the inherent nature cannot follow the right paths if they are not correctly influenced and edified. According to the nature of cocoons, they can be processed into silk, however, they cannot be made into silk until they are boiled in hot water by working women to draw out the ends of the silk threads. Birds' eggs can be hatched,

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however, a nestling cannot be born until the kind female birds have hatched the eggs with their body warmth for a long period of time. Benevolence and righteousness are inherited in the nature of human beings, however, such features will not follow the right paths on their own until sages stipulate regulations to condition and instruct them. Hence, the way ancient kings edified the people is to comply with things they liked to encourage them to pursue kindness, and to use features they hated to stop them committing evil deeds. Therefore, their power can be pursued without dispensing punishments; using simple and easy policies, they can reform and enlighten the people supernaturally. So if a sovereign conforms to the inherent nature of human beings, the people will carry out his orders, and if he acts against the inherent nature, they will not be followed even though he might have stipulated regulations. He can easily put the world in order so long as he doesn't act against things' inherent nature.

Tao is applied to all aspects in life. Taking military action cannot do without Tao. *Binglue* states: An army deviating from Tao will weaken, and the army in possession of Tao will become formidable. A general deviating from Tao will become clumsy, and the general in the possession of Tao will become dexterous; a state in the possession of Tao can survive, and the state deviating from Tao will die out. The so-called Tao is based on the "round" and follows the "square", back against *Yin* and in the face of *Yang*, soft on the left side and rigid on the right. Its feet steps on the dark and its head wears brightness, and it endlessly transforms, and clings to the root—"One" and copes with limitless



changes. *Binglue* argues that in times immemorial, people in possession of Tao followed the principles of Heaven and Earth, staying quietly at home and imitated the movement of the Sun and the Moon when taking action. Their joy and anger were in accordance with the Four Seasons. Their shooting in harmony with thunder, their sounds and Qi were not against the winds blowing from all the eight directions, and their bending and stretching did not disturb the Five Main Elements. All kinds of creatures, no matter whether living in low-lying areas and bearing crust or squama, or living on the ground or in the sky having furs and feathers, or those plants with long branches and orderly leaves, the myriad things belong to up to a hundred species. From their roots to their details, (due to Tao) everything is in perfect order. Hence, when Tao enters a tiny place, it will not feel confined, and when it stays in a vast space, it will not leave any crevice. Tao can soak into metal and stone, and make plants exuberant, and because of Tao, the myriad things in the universe or within the Six Combinations, even those as tiny as the tip of a down, are in order. Tao moistens tens of thousands of things. It is pleasant, subtle, and omnipresent, therefore, it has many strategies for gaining victory. *Binglue* also states that sages would hide themselves at the headspring of nothingness, so that their truth cannot be pried into; they act in the shapeless state, so that their ranks cannot be detected. Abiding by no laws and bearing no fixed image, they can find the right way to settle problems only after they take place; having no name and having no shape, they just assume corresponding images according to the ever-changing

situation. They are deep and long and will become deeper and longer. Not only can they acclimatise to winter, they can also acclimatise to summer, and not only can they acclimatise to spring, they can also acclimatise to autumn. They can reach the zenith of the highest place as well as the nadir of the lowest area, and keeping on changing, decreasing and increasing, they will never become immobile. They entrust their hearts to the darkest wild, and conceal their ideals in the most tortuous abyss although men might have sharp eyes, which could penetrate to their inner being.

Learning cannot do without Tao. *Xiuru* avers that with regard to the growth of trees, no one notices that they are growing right at this moment, however, they become taller over time; when a whetstone is sharpening a knife or a sword, no one witnesses that it is wearing down, however, after some time it becomes thinner. Lamb's-quarters grow slowly, but they can increase by several *cun* every day. Nonetheless, they cannot be used as girders. The growth of Pian Mu, Nan Mu and Yu Zhang isn't noticeable until after seven years, therefore they can be made into inner and outer confines and boats. Some undertakings are easy to finish but can only gain a little fame by doing so, and other tasks are difficult but can make great contributions. Gentlemen cultivate their wonderful virtue, although they might not benefit from doing so immediately, but good luck will come in future. At the same time, *Xiuru* also realizes that a bow must depend on the *qing* to be calibrated, and a sword must rely on the whetstone to be sharpened. Jade is incomparably hard, and when it comes to carving it into the figure of wild

THE HISTORY OF CHINA
Introduction





animals it is the contribution of Jian Zhu that makes both the heads and tails absolutely lifelike. When it comes to bending a straight wood trunk over fire to make it into a wheel as round as if it were drawn by a carpenter's dividers, it is the strength of the Yin Kuo. Although Tang Bi (a kind of jade-like stone) is rigid, it still can be carved, but what of the mind of human beings! The spirit of man is soft and fine, changes quickly and is amenable to external things. It moves like clouds rising and strong winds blowing and is everywhere. Among gentlemen, if some of them can concentrate on learning and tempering their capabilities relentlessly with absolute sincerity and study the myriad things, remove obstacles in understanding them, discern the truth of them, penetrate affairs in extremely distant areas, and soar freely in the universe and remain detached to the earthly world, this is the unrestricted travel of the spirit of sages.

Cultivating one's mind cannot do without Tao. *Miucheng* argues: A boat might sink if too many feathers are loaded on board, and the central axle of a cart might break if too many light things are loaded. So, gentlemen are cautious with insignificant affairs. Conducting a kind deed is not enough to establish kindness. However, by doing many kind things, man can establish virtue. Committing an evil act only once might not cause severe damage. However, by conducting many evil deeds, man might engender rancour. Hence, the sovereigns of the Three Great Epos have been praised by the people for thousands of years. On the other hand, King Jie and King Zhou have been attacked for

thousands of years. That's why gentlemen will never refuse to perform kind deeds, no matter how insignificant their actions might be. By performing insignificant kind deeds, great kindness can be reached this way. On the other hand, they will never perform evil deeds, no matter how harmless such evil conduct might be. By accumulating insignificant evil acts, a man can eventually become extremely evil. *Miucheng* declares that if a person always cultivates his virtue according to the rules of justice and morality, he will never be astray from Tao.

Preserving one's health cannot do without Tao. *Yuandao* insists that if a man feels joy and anger, he will be apart from Tao; if a man feels sad, he will lose De; likes and dislikes are errors committed by the heart; desire and lust are burdens of the inherent nature. When a man becomes extremely angry, it will damage the *Yin* in him; when a man is extremely joyful, it will hurt the *Yang* in him. When *Yin* and *Yang* confront each other, it will lead to muteness; and when man is in great fear he will become maniacal. If a man remains sad and resentful, he will become ill after a considerable period of time; if a man has numerous likes and dislikes, disaster and trouble will occur subsequently. Hence, bearing no sadness or joy in the heart is the highest state of De; understanding common sense and remaining unchangeable is the highest state of tranquility; resisting all kinds of desires and lust is the highest state of emptiness; feeling no likes or dislikes is the highest state of placidity; not mingling with external things is the highest state of purity. Whoever can live up to these five aspects is able to

communicate with supernatural beings; whoever can communicate with supernatural beings has cultivated his mind properly. By manipulating the body with the heart, most undertakings will not be ruined; by cultivating the mind properly the body can be maintained in good shape. *Yuandao* also believes that when a man becomes extremely angry, it will damage the *Yin* in him; when a man is extremely joyful, it will hurt the *Yang* in him. When *Yin* and *Yang* confront each other, it will lead to muteness; and when a man is in great fear he will become maniacal. *Jingshen* argues that fury devastates the *yin*; exultancy breaks the *yang*; extreme worry damages the inner organs; great fear makes man manic. Nothing can more thoroughly remove all the dirty thoughts and superfluous worries than adhering to Tao and never departing from it. That can be addressed as Omniscience. Keep the eyes clean and do not use them to watch, and keep the ears tranquil and do not use them to hear. Shut the mouth and do not use it to talk. Discard all kinds of thoughts in the heart and do not use it to weigh and judge anything. Only by doing so, a man can abandon smartness and return to the simplest state, cast away trickery and let the spirit relax. Under such circumstances, he appears asleep although he is awake; seems dead although alive. At the end of his life, he will return to the original state—the same state as before he was born to this world, and then he will combine with Tao. To him, living and death are the same. The so-called “Omniscience” means to “abandon smartness”, “return to the simplest state”, “relax the spirit”, “cast away trickery”, “appear asleep although

awake, and seem dead although alive” and thus returns to the original state—Tao and unifies with it. This is the highest state in preserving one’s health.

In conclusion, Taoism is the red thread running through *Huai Nan Zi*. *Huai Nan Zi* is so voluminous that *Yaolue* states: “The theories in Tao are very profound, so we have gone to quite a length describing Tao; the myriad things are numerous, so we have explained them thoroughly and in detail to elucidate their general characters.” According to Gao You, this work explores profound reasons and is of great literary grace. Nonetheless, Gao’s classifying it to Taoism is very reasonable. Compared to *Laozi* and *Zhuangzi*, *Huai Nan Zi* inherits and carries forward Taoism thoughts of the former, and explores Tao much more deeply and thoroughly and applies it to all aspects of society. That’s why Gao You declared that “who doesn’t study *Huainan* doesn’t know the profundity of the Great Tao.” Although *Huai Nan Zi* also discusses the rules of benevolence and righteousness, its arguments in this regard are still in accordance with its motif of not seeking fame and wealth, letting things take their own course and always remaining empty and still.

My translation of *Huai Nan Zi* will soon be printed, I want to express my sincere thanks to Mr. Muzhi Yang, Mr. Xilin Shen and Mr. Jingen Wen for proofreading my Chinese and English version respectively. I thank them for taking their extremely valuable time to read and correct it and give me useful suggestions. As a young scholar interested in culture exchange, I am not well versed in every aspect in ancient language and culture, so, there must be some

mistakes in my translation, I sincerely wish that experts in this field will not hesitate to criticize and correct my work whenever they read it. My special thanks go to Adrian Parsons. Mr. Parsons, a British Australian scholar very much fond of Chinese culture, is my mentor and good friend; we have known each other for many years and built up deep friendship. When I finished the first version of my English translation, he was suffering from a detached retina and had many operations but still failed to regain the sight of one eye. Under such hardship, he proof-read my translation. Bearing his deep love to Chinese culture, he fulfilled his promise between us. Without him, the publishing of this translation would be impossible. Here, I want to send him my deepest thanks and best wishes, and I anticipate that our friendship will come down, just like this translation.

Dr. Zhai Jiangyue

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淮南子



卷一 原道训

【原文】

夫道者，覆天载地，廓四方，柝八极，高不可际，深不可测，包裹天地，稟授无形；原流泉淙，冲而徐盈；混混滑滑，浊而徐清。故植之而塞于天地，横之而弥于四海；施之无穷，而无所朝夕。舒之悞冥于六合，卷之不盈于一握。约而能张，幽而能明，弱而能强，柔而能刚，横四维而含阴阳，统宇宙而章三光。甚淖而澒，甚纤而微。山以之高，渊以之深，兽以之走，鸟以之飞，日月以之明，星历以之行，麟以之游，凤以之翔。

泰古二皇，得道之柄，立于中央。神与化游，以抚四方。是故能天

【今译】

道，覆盖着天，承载着地，扩张到四方，拓展到八极，高不可及，深不可测，囊括天地，在无形中孕育万物。它如泉水般从源头喷涌出来，开始时虚冲，而后逐渐充盈，汨汨滔滔，由浑浊慢慢变得澄清。所以道立起来能弥漫于天地之间，横下来能充斥四海之际，运用起来无穷无尽而永远不会枯竭。它扩展开来弥漫于六合之间，卷缩起来却不满一握。它细小但能扩充出去，幽昧但能变得明了，弱但能变强，柔但能变刚。它横贯四方而且包含阴阳，统领天地而且让日月星辰焕发光亮。它非常柔弱，非常细微。山因为有了它而高，渊因为有了它而深，野兽因为有了它而能奔跑，鸟儿因为有了它而能飞翔，日月因为有了它而明亮，星辰因为有了它而运行，麒麟因为有了它而遨游，凤凰因为有了它而翱翔。

远古时期的伏羲与神农两位帝王，掌握了道的真谛，立于天地中

Book 1

Searching out Tao

Tao supports Heaven, carries Earth, extends into all the four directions, and extends to the remotest areas in all eight directions. It is too high to be reached, too deep to be measured, and generates the myriad things shapelessly. It spurts from its headspring like a fountain; at first it is weak and then becomes abundant and strong, flowing torrentially and turning clear from turbid. Hence, standing up, Tao can fill the space between Heaven and Earth; lying down, Tao can suffuse everywhere within the Four Seas; being used, Tao becomes unlimited and will never exhaust itself. When it extends, it pervades everywhere within the Six Directions, and when it shrinks, it becomes less than a handful. It is tiny but can expand, dark but can become bright, weak but can turn strong, soft but can harden. It traverses the four directions and contains Yin and Yang, commands Heaven and Earth and makes the sun, the moon, and stars give off light. Tao is extremely soft and gentle, very slim and tiny. Due to Tao, mountains are lofty, abysses are deep, wild animals can run, birds can fly, the sun and the moon are bright, the stars can move, Qilin (Chinese mythological animal akin to a deer, regarded in the ancient as a mascot) can roam, and phoenix can soar.

In immemorial times, two sovereigns—Fuxi and Shennong

【原文】

运地滞，轮转而无废，水流而不止，与万物终始。风与云蒸，事无不应；雷声雨降，并应无穷。鬼出电入，龙兴鸾集，钧旋毂转，周而复匝，已雕已琢，还反于朴，无为为之而合于道，无为言之而通乎德，恬愉无矜而得于和，有万不同而便于性，神托于秋豪之末，而大宇宙之总，其德优天地而和阴阳，节四时而调五行，响谕覆育，万物群生，润于草木，浸于金石，禽兽硕大，豪毛润泽，羽翼奋也，角觫生也。兽胎不辍，鸟卵不辍，父无

【今译】

央，精神与道交融，来安抚四方。因此能使得上天运转、大地停滞，日月星辰不停地运转，河水不停地奔流，跟万物相始终。风起云涌，事物无不响应；雷震雨降，无穷无尽的事物都会产生反应。像鬼神一般出没，像闪电一般导入，像龙一样升腾，像凤一样栖息；像陶钧、车轮般旋转，周而复始。已经雕琢以后，又返璞归真。不需要有意去做就能合乎道，不需要有意去说就能达到德，恬淡愉悦无须骄矜就能做到和，万物不同却符合天性。道寄托在秋毫末端，却比宇宙的总和还要广大。它的德超越天地而且调和阴阳，节制四时而且调节五行。在它温暖地抚恤养育下，万物都能茁壮成长。它使得草木丰润，并沉浸到金石之中。禽兽因为它而体格硕大，毫毛润泽，羽翼奋起，兽角生长。野兽的胚胎不会



(some argue that they should be Fuxi and Huang Di) possessed the essence of Tao, so that they could stand at the center of Heaven and Earth. Their spirit could mingle with Tao, and thus they appeased people on all four directions. As a result, Tao made Heaven rotate, Earth stable, the sun, the moon and the stars move endlessly, rivers flow continuously, and remain forever along with the myriad things. It is like a rising wind and scudding clouds, everything responds to it; it is like thunder crashing and rain pouring, all the myriad things will react to it. It appears and disappears like ghosts and deities, enters into things like lightning, ascends like a dragon, and perches like a phoenix; it rotates like a potter's wheel and a carriage wheel, going round and round. After being sculpted, it returns to its original purity and simplicity. Man does not need to do something on purpose to accord with Tao, does not need to say something on purpose to De; can remain quiet and joyful and does not need to be arrogant to obtain harmony. The myriad things are different from one another, but each of them is in accordance with its inherent nature. Tao resides at the tip of a newly developed autumn down, but it is even larger than the universe plus everything in it. Tao's De surpasses Heaven and Earth and moderates Yin and Yang, controls the four seasons and regulates the Five Main Elements. Under Tao's warm care and fostering, the myriad things thrive robustly. Tao makes the plants luxuriant, and also soaks into metal and stone. Due to Tao, birds and animals develop fine bodies, their fur shines, their wings can fly, and some also develop horns. Due to Tao, animals will





【原文】

丧子之忧，兄无哭弟之哀，童子不孤，妇人不孀，虹霓不出，贼星不行，含德之所致也。

夫太上之道，生万物而不有，成化像而弗宰，跂行喙息，蠃飞蠕动，待而后生，莫之知德，待之后死，莫之能怨。得以利者不能誉，用而败者不能非，收聚畜积而不加富，布施稟授而不益贫，旋县而不可究，纤微而不可勤，累之而不高，堕之而不下，益之而不众，损之而不寡，斲之而不薄，杀之而不残，凿之而不深，填之而不浅。忽兮恍兮，不可为象兮；恍兮忽兮，用不屈兮；幽兮冥兮，应无形兮；遂兮洞兮，不虚动兮；与刚柔卷

【今译】

夭折，鸟卵不会不能孵化；父亲没有失掉儿子的忧伤，兄长没有哀悼幼弟的悲伤，少年不会成为孤儿，妇女不会成为寡妇；虹霓不会在空中出现，妖星不会在天际运行。这是因为二位帝王怀德所导致的。

那最为原始的道，生育万物而不据为己有，促成万象而不加以主宰。凡是有腿行走的，有口呼吸的，能够飞行的，能够蠕动的，都须依赖道而后才能生成，但没有什么知道感激它；也都须遵循道而后死亡，但没有什么能够怨恨它。因为道而获利的不能赞誉它，由于道的效用而败坏的不能非议它。道收集积蓄却不会变得更加富有，布施分发却不会愈加贫困。它绵薄渺小却不可穷尽，纤细微弱却没有尽头。将它堆积起来却不会增高，将它垂落却不会降下，增益它却不会变多，损减它却不会变少，砍伐它却不会变得稀薄，斩杀它却不能造成伤害，挖凿它却不能让它加深，填塞它却不能让它变浅。恍恍惚惚，不可强加给它一个形象；惚惚恍恍，取之不尽；幽幽冥冥，用它的无形与外物相应；深邃

not suffer miscarriages, birds eggs will not fail to hatch. Due to Tao, fathers will not experience the sadness of losing their sons, elder brothers will not need to mourn for their younger brothers, children will not become orphans, women will not become widows, rainbow will not appear in the sky, and ominous stars will not move near the horizon. Such a realm accounts for bearing De.

The most primary Tao gave birth to and fostered the myriad things but did not keep them to itself. It facilitated tens of thousands of things but did not put them under its own control. Everything, whether it has legs to walk, or has a mouth to breathe, or whatever that can fly or crawl, depends on Tao to obtain life. But nothing realizes that it should be grateful to Tao. Complying with Tao, things die, but nothing can blame Tao for it. Those that benefit from Tao cannot praise it, and those that devastated due to the efficiency of Tao cannot slander it. Tao collects and accumulates but does not become richer; distributes and gives but does not become poorer. It is very thin and tiny but cannot be exhausted; very slim and weak but does not have an end. Being piled up, it does not become higher; being casted down it does not become lower; being increased it does not become more; being diminished it does not become less; being hacked it does not become rare; being killed it does not cause any damage to it; being dug it does not become deeper, and being filled it does not become shallower. Being faraway, man cannot force it to accept a shape; being moony, it is unexhausted; being deep and dark, it reacts to external

【原文】

舒兮，与阴阳俯仰兮。

昔者冯夷、大丙之御也，乘云车，入云霓，游微雾，骛恍忽，历远弥高以极往。经霜雪而无迹，照日光而无景。扶摇挾抱羊角而上，经纪山川，蹈腾昆仑，排阊阖，沦天门。末世之御，虽有轻车良马，劲策利镞，不能与之争先。是故大丈夫恬然无思，澹然无虑，以天为盖，以地为舆，四时为马，阴阳为御，乘云陵霄，与造化者俱。纵志舒节，以驰大区。可以步而步，可以骤而骤。令雨师洒道，使风伯扫尘；电以为鞭策，雷以为车轮。上游于霄霓之野，下出于无垠之门，刘览偏照，复守以全。经营四

【今译】

空洞，不无缘无故而动。它与刚柔相舒卷，与阴阳相升降。

从前冯夷、大丙驾车，乘坐云车，驶入云霓，游历于微茫雾霭之中，驰骋于恍惚无象之际，到达极其高远的地方，行经霜雪而不留任何痕迹，在日光照射下却没有影子，乘着旋风升腾起来，经历山川，翻越昆仑，打开天门，进入帝宫。末世的人驾车，即便有轻便的车子和上好的马匹，强劲的鞭子和锋利的马刺，也不能抢到他们前面。因此得道的人处世恬淡而没有任何思虑，把天当做车盖，把地当做车子，把四时当做马匹，把阴阳当做车夫，乘着云气，凌驾雾霭，跟造化相一致；肆意驰骋于天宇之间；可以慢步的时候就慢步，可以疾驰的时候就疾驰；命雨师洒扫道路，让风伯扫除尘埃；用闪电作鞭子，拿雷霆作车轮；向上遨游于虚无寂漠之野，向下出于无形无际之门。游览完毕，还保全自己的本

things with its shapelessness; being profound and empty, it does not act without any reason. It extends and crumples along with the soft and the rigid, and ascends and descends along with Yin and Yang.

Long time ago, Ping Yi and Da Bing drove their cloud carriage up into the sky. They travelled through the dim fog and brume, galloped at the shapeless areas, and reached extremely high and remote places. When passing over the ground covered with frost and snow, they did not leave a trace, and when marching directly under the sun, they did not cast any shadows. They could ascend along with whirlwinds, pass by Mount Li, cross over Mount Kunlun, open up the door to Heaven, and enter the Palace of God. In the last phase of an age, although men had light carriages, top quality horses, powerful whips and sharp spurs, they still could not outdo Ping Yi and Da Bing. Hence, a man in possession of Tao lives a simple but happy life and does not have any botheration. He regards Heaven as his carriage cover, Earth as his carriage, the four seasons as his horses, and Yin-Yang as his driver. So he can take clouds, ride over fog and brume, and be in accord with the Creator and freely gallops in the sky. He roams when he wants to roam, and gallops when he wants to gallop. He orders the God of Rain to clean his road, the God of Wind to clear the dust, and uses lightning as his whip, thunder as his wheels. Above, he soars into the silent and empty areas, and beneath, he freely passes the shapeless and boundless door. After finishing his journey, he retains his true self again. After visiting all



【原文】

隅，还反于枢。故以天为盖，则无不覆也；以地为舆，则无不载也；四时为马，则无不使也；阴阳为御，则无不备也。是故疾而不摇，远而不劳，四支不动，聪明不损，而知八紘九野之形埒者，何也？执道要之柄，而游于无穷之地。

是故天下之事，不可为也，因其自然而推之；万物之变，不可究也，乘其要归之趣。夫镜水之与形接也，不设智故，而方圆曲直弗能逃也。是故响不肆应，而景不一设，呼叫仿佛，默然自得。

人生而静，天之性也；感而后动，性之害也；物至而神应，知而动也；

【今译】

真。游历四方，还返回道的本源。所以把天当做车盖，就没有什么不能被覆盖的；把地当做车子，就没有什么不能被装载的；把四时当做马匹，就没有什么不能被役使的；把阴阳当做车夫，就没有什么不具备的。因此，疾驰也不会摇摆，路途遥远也不会劳顿；四肢无须操劳，视力和听力无须受到损伤，就能知道八方、九野的情形，为什么呢？因为掌握了道的要领，从而能在无穷的宇宙中遨游。

所以天下的事不能强行，要借助它们天然的本性而推动它们。万物的变化不可穷尽，掌握它的根本就行了。用镜子和水照鉴外物，因为没有任何巧诈，从而事物的方圆、曲直都能被如实反映出来。所以回声不特意回应声源，影子不特意回映物体，而回声与影子都在不知不觉中回应着声源与物体。

人生下来就是静的，这是天性。有感于外物而后动，这是对天性的伤害。外物出现了精神就会感应，这是神智的活动。神智与外物相接，



around the world, he returns to the origin of Tao. So by regarding Heaven as carriage cover, there is nothing that cannot be covered; by taking Earth as a carriage, there is nothing that cannot be carried; by using the four seasons as horses, there is nothing that cannot be manipulated; by considering Yin-Yang as driver, there is nothing that is missed. Hence, he will not sway while galloping, will not feel exhausted even though the journey is very long, and will not overtire his limbs, or cause any harm to his sight and hearing. He will know things in all the four directions as well as the nine parts of China. Why? As he has mastered the essence of Tao, he can soar in the unlimited universe.

Things in the world cannot be achieved by force, therefore man should resort to their inherent nature to facilitate them. The changes of the myriad things are endless, so it is good if man masters their roots. There is no trick in reflecting objects with mirror and water, as a result, whether the objects are round or square, crooked or straight, they can be truly manifested. Hence, an echo does not respond to the original sound on purpose, shadow does not reflect the original object on purpose, both echo and shadow react to the original sound and object unconsciously.

Men are born quiet, which is their inherent nature. Their being forced to act due to the influence of external things does harm to the inherent nature. Whenever external things appear, the spirit feels them. This is the reaction of the spirit. Once the spirit comes into contact with external things, likes and dislikes will occur. After likes and dislikes

【原文】

知与物接，而好憎生焉。好憎成形，而知诱于外，不能反己，而天理灭矣。故达于道者，不以人易天，外与物化，而内不失其情，至无而供其求，时骋而要其宿。小大修短，各有其具，万物之至腾踊肴乱，而不失其数。是以处上而民弗重，居前而众弗害，天下归之，奸邪畏之，以其无争于万物也，故莫敢与之争。

夫临江而钓，旷日而不能盈罗，虽有钩箴芒距、微纶芳饵，加之以詹何、娟嬛之数，犹不能与网罟争得也。射者扞乌号之弓，弯棊卫之箭，重之羿、逢蒙子之巧，以要飞鸟，犹不能与罗者竞多。何则？以所持之小

【今译】

就产生出好憎。好憎形成后，神智就会被外物所诱惑，不能返回自己的本真，从而天然的本性就被埋没了。所以得道的人，不会因为人事改变自己的天性，与外物相推移，但不失掉内心的真性情。奉行最高状态的无为，而自己的欲求却能得到满足；道时时驰骋却能要求万物停留下来。大小长短，都有各自的规定，万物出现在眼前，腾涌混乱但符合各自的法度。因此得道的人处在尊贵的位置，百姓也不觉得他掌握重权；处在人前众人也不会加害于他。天下人都会归附他，奸邪的人害怕他。因为他不跟万物相争，所以没有人敢于跟他相争。

在长江上垂钓，一天所钓的鱼也不能装满一箩筐。即便有尖利的钓钩、锋利的倒钩，纤细的钓绳、芬芳的诱饵，再加上詹何、娟嬛精良的钓术，还是不能跟用网罟捕的鱼相比。射手张开乌号之弓，拉开棊卫之箭，再加上后羿、逢蒙的技巧来射击飞鸟，还是比不上张开罗网捕鸟的人所猎获的鸟多。为什么呢？因为他们所操的工具小的缘故。把天下



occur, the spirit will be tempted by external things, and therefore cannot return to its original state. As a result, the inherent nature will be neglected. Hence, a man in possession of Tao will not change his inherent nature due to anybody or anything. He just reacts to external things, and keep his innermost true feelings. Persuing the supreme state of governing by non-interference, man's desires and wishes can be satisfied. Nonetheless, Tao marches rapidly from time to time, but demands itself to stop and stay. No matter how big or small, long or short, everything has its own rule. When the myriad things appear before man, they are twisting, wiggling, and chaotic, but each of them complies with its own regulations. Hence, when a man in possession of Tao holds an honourable and powerful position, people do not feel that he controls significant power; when he stands before the masses, they will not hurt him. People of the world submit to him, and the evil are in fear of him. He does not vie with tens of thousands of things, so, no one dares to vie with him.

Fishing along the Yangtze River, the fisherman's daily catch cannot fill a basket. Although he might have a fishhook with a sharp barb, slim fishing line, and delicious bait, as well as excellent fishing skills like Zhan He's and Juan Xuan's, he still cannot catch as much fish as that caught with a net. Stretching Wu Hao's bow, launching Qi Wei's arrows, plus Lord Yi and Pangmeng's skills to shoot at flying birds, a man still cannot shoot as many birds as someone who sets up a trammelnet to catch birds. Why?



【原文】

也。张天下以为之笼，因江海以为罟，又何亡鱼失鸟之有乎？故矢不若缴，缴不若无形之像。夫释大道而任小数，无以异于使蟹捕鼠，蟾蜍捕蚤，不足以禁奸塞邪，乱乃逾滋。

昔者夏鯀作三仞之城，诸侯背之，海外有狡心。禹知天下之叛也，乃坏城平池，散财物，焚甲兵，施之以德，海外宾伏，四夷纳职，合诸侯于涂山，执玉帛者万国。故机械之心藏于胸中，则纯白不粹，神德不全。

【今译】

当做张开的笼子，把江海作为网罟，又怎么会有漏网的鱼、鸟呢！所以普通的箭不如用丝绳拴系着的箭，用丝绳拴系的箭不如普通的网，普通的网不如无形的大网。放弃了大道而使用雕虫小技，跟让螃蟹捕捉老鼠、让蟾蜍捕捉跳蚤没有什么区别，这么做不仅不足以禁止奸邪行径，社会反而会更加混乱。

从前夏鯀修筑了三仞高的城墙，结果诸侯背叛了他，国外的人产生了狡诈的心理。禹知道天下人将要发动叛乱，于是销毁了城墙，填平了护城河，分发掉财物，焚烧了铠甲与兵器，施行德政，海外的人都恭敬地服从，四方少数民族交纳贡赋，他在涂山会盟诸侯，奉送玉帛等礼品的有上万个国家。所以，如果胸中包藏着巧诈之心，即便纯白也算不上纯粹，精神专一也算不上全备。近在身边的人都不了解，怎能让远方的人

Because the tools the former uses are small. If a man regards the whole world as a stretched cage, rivers and seas as a net, how can he miss any birds or fish? Hence, ordinary arrows are not as good as arrows attached to silk threads; arrows attached to silk threads are not as good as an ordinary net, and an ordinary net is not as good as a huge, shapeless net. If a man gives up the Great Tao and resorts to insignificant skills, it makes no difference as if using crabs to catch rats, or asking toads to catch fleas. By so doing, not only is it insufficient in stopping wicked conduct, and society will also descend into more severe chaos.

Previously, Xia Gun built three-*ren* (ancient measure of length equal to seven or eight *chi*) high protective walls, as a result, sovereigns of other states turned against him, and people of other states became crafty. Yu realized that people in the world were about to stir up rebellions, so he destroyed the protective walls, filled the moat, distributed all the money and property to the people, burnt armour and weapons, and adopted benevolent policies. As a result, people of other states submitted to his authority with respect, and minority peoples on all the four sides. When Yu held a meeting attended by sovereigns of all the states in Mount Tu, more than ten thousand states presented him jade, silk and other gifts. Hence, if a sovereign bears evil and trickery in his heart, although he is white, he still cannot be regarded as pure; although his spirit is wholehearted, he still cannot be considered perfect. If people close to him do not understand him, how can he make people from remote areas submit to

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【原文】

在身者不知，何远之所能怀？是故革坚则兵利，城成则冲生。若以汤沃沸，乱乃逾甚。是故鞭噬狗，策蹄马，而欲教之，虽伊尹、造父弗能化。欲害之心亡于中，则饥虎可尾，何况狗马之类乎？故体道者逸而不穷，任数者劳而无功。

夫峭法刻诛者，非霸王之业也；箠策繁用者，非致远之术也。离朱之明，察箴末于百步之外，不能见渊中之鱼；师旷之聪，合八风之调，而不能听十里之外。故任一人之能，不足以治三亩之宅也。修道理之数，因天地之自然，则六合不足均也。是故禹之决渎也，因水以为师；神农

【今译】

归附！所以铠甲坚固兵器就会锋利，城墙建成就会导致战争。犹如用热水浇在滚开的水上面，反而会更加混乱。鞭打咬人的狗，猛抽扬蹄的马，而想驯服它们，即便伊尹、造父也不能将它们驯服。因此，如果没有想吃肉的心思，即便是饿虎也可以尾随，何况狗马之类的牲畜呢！所以得道的人终身安逸而不会陷入困顿，一味玩弄巧诈的人劳而无功。

采用严苛的刑法进行杀戮，不能成就霸王大业；频繁鞭打马，并非到达远方的正确办法。离朱的视力，能看清百步之外的针尖，而不能看见深渊里的鱼；师旷的听力，能够分辨八方的风声，而不能听到十里之外的声音。所以凭借一个人的才能，不足以治理好三亩大的宅院。研修道的奥妙，顺应天地自然，全天下也不够他治理的。因此禹疏通河





him? Therefore, when armour is firm, weapons are sharp; and if protective walls set up, it will lead to warfare. This is somewhat the same as pouring hot water onto the surface of boiling water. It will make things more chaotic. So, if a man whips dogs which are biting people, and beats horses which are raising hooves in order to tame them, people like Yi Yin and Zao Fu would not succeed by so doing. Hence, if a man could bear the thought of eating the flesh of their prey, even hungry tigers could be tempted, let alone such livestock as dogs and horses! So a man in possession of Tao will lead a leisurely and comfortable life and never get into trouble while a man focuses on playing trickery, all his endeavour will result in vain.

A sovereign who resorts to rigid penalties to execute people cannot unify the whole world or even establish one of the most powerful of states. Whipping horses frequently is not the right way to reach distant destinations. Li Zhu's sight is good enough to discern the tip of a needle a hundred *bu* (step) away, but not able to see the fish in deep abysses; Master Kuang's hearing is good enough to differentiate the sounds of the winds blowing from all the eight directions, but not able to hear sounds given off ten *li* away. Hence, by dint of only the talent of one person, it is not enough to manage a residence as big as three-*mu* (a traditional unit of area equaling to 0.0667 hectare or $\frac{1}{6}$ acre). If a man studies the profoundness of Tao, complies with Heaven, Earth and nature, even the whole world is not enough for him to administer. Therefore, Yu dredged watercourses, complied



【原文】

之播谷也，因苗以为教。夫萍树根于水，木树根于土，鸟排虚而飞，兽蹠实而走，蛟龙水居，虎豹山处，天地之性也。两木相摩而然，金火相守而流，员者常转，窾者主浮，自然之势也。是故春风至则甘雨降，生育万物，羽者姬伏，毛者孕育，草木荣华，鸟兽卵胎；莫见其为者，而功既成矣。秋风下霜，倒生挫伤，鹰雕搏鸢，昆虫蛰藏，草木注根，鱼鳖湊渊；莫见其为者，灭而无形。木处榛巢，水居窟穴，禽兽有芄，人民有室，陆处宜牛马，舟行宜多水，匈奴出秽裘，于越生葛絺。各生所急，以备燥湿；

【今译】

道，顺应水势从中学习治水经验；神农种植五谷，顺应禾苗生长的规律以此教导百姓耕种庄稼。浮萍的根扎在水里，树木的根扎在土中，鸟凌空飞翔，野兽脚踏实地奔跑，蛟龙生活在水中，虎豹居住在山里，这是它们各自的天性。两块木头互相摩擦就会燃烧，金与火相守在一起金属就会被熔化，圆的东西不停地旋转，中空的东西会漂浮，这是自然形成的。因此春风吹拂甘雨就会降落，生育万物，生有羽毛的鸟类通过卵孵化出来，生有皮毛的兽类通过胚胎孕育，草木开花，鸟产卵野兽孕育胚胎；没有人看见这些是怎么形成的，就已经发生了。秋风吹来霜露降落，草木凋谢连根拔出，老鹰搏击猎物，昆虫蛰藏起来，草木的生机集中在根部，鱼鳖湊集在深渊里，没有人看见它们是怎么做的，就已经消失不见形迹了。生活在树上的筑巢，生活在水中的打洞，禽兽的窝里垫有野草，百姓居住在房屋里，在陆地上居住的人们适合使用牛马，靠船只交通的适合居住在水多的地方，匈奴人身穿肮脏的皮裘，吴越地区的人

with the nature of water and by so doing, got the experience of water-control; Shennong planted all kinds of crops, complied with the rule of the development of crops and was thus able to teach people how to grow them. Duckweeds take root in water, trees take root in soil, birds fly high in the sky, wild animals run on the ground, dragons live in water, tigers and leopards inhabit mountains. This is their inherent nature. When two blocks chafe each other, they will burn. When metal and fire stick together, the metal will melt. Round things rotate continuously, and things that are hollow inside float, this is natural. Therefore, when spring winds blow, sweet rains will pour down to moisten and foster the myriad things. Birds with feathers are hatched with eggs, while animals with furs are gestated in embryos. Plants blossom, birds lay eggs, and animals develop embryos. However, no one witnesses in person how they come into being, it happens naturally. When the autumn winds blow, fog and dew will descend, plants wither and are uprooted, hawks prey, insects hibernate, the vitality of plants recedes to their roots, and fish and soft-shelled turtles gather in abysses. However, no one witnesses in person how they do so, they just disappear without leaving any trace. Creatures, who perching in trees build nest, who dwelling in water dig holes; wild animals fill their dens with grass, and people live in houses. It is suitable for those living on land to use cows and horses, and those using boats for transportation to reside nearby rivers. The Xiong Nu People wear dirty fur coats, while people of the states of Wu and Yue wear fine arrowroot



【原文】

各因所处，以御寒暑；并得其宜，物便其所。由此观之，万物固以自然，圣人又何事焉？

九疑之南，陆事寡而水事众，于是民人被发文身，以像鳞虫；短卷不袴，以便涉游；短袂攘卷，以便刺舟；因之也。雁门之北，狄不谷食，贱长贵壮，俗尚气力；人不弛弓，马不解勒；便之也。故禹之裸国，解衣而入，衣带而出；因之也。今夫徙树者，失其阴阳之性，则莫不枯槁。故橘树

【今译】

们穿细葛布衣服。各自生产他们所急需的东西来防备燥湿；各自凭借自己的住处来抵御寒暑；各得所宜，万物都派上适合的用场。由此看来，万物按照各自的天性生存发展，圣人何必干预呢？

九疑山以南，在陆地上做的事少而在水中做的事多，于是人们披头散发并在身体上纹各种图案，像有鳞片的虫类；身着挟鼻褌不穿裤子，为的是便于涉水游泳；袖子挽得短短的，为的是便于划船；这都是为了顺应自然条件。雁门山以北，北方的狄人不吃五谷杂粮，轻视老人而尊重壮年人，那里的风俗崇尚力气；人不放下弓，马不解下笼头，这样比较方便迅速行动。所以禹到了裸体国，进去的时候脱掉自己的衣服，出来时穿好衣服系好腰带，这是顺应当地的风俗。假如移植树木，违背了它们对于气候寒暖的适应性，就没有不枯槁的。所以橘子树栽种在长江以

clothes. They all produce whatever they need the most to protect themselves from dry and wet weather; they all treat to their residences to shelter themselves from cold and heat. Each of them obtains what is suitable for themselves, and the myriad things are put to right use. By this token, the myriad things exist and develop according to their own inherent nature. Is it necessary for sages to interfere with them?

South to Mount Jiuyi, few activities need to be conducted on land, and many things need to be done in water. So, people there wear long hair, and tattoo various patterns on their bodies to make themselves look like animals with squama. Instead of wearing trousers, they just put on cow-nose-shaped pants, for by so doing, it is convenient for crossing water and swimming; they roll their sleeves up high, for it is more convenient to row a boat. In all these cases, people comply with the natural conditions. North to Mount Yanmen, the Di People living in the north do not eat any kinds of grain, look down upon the old, and respect robust adults. For the customs there honour physical strength. The men do not lay down their bows, and the halters of their horses remain unharnessed. They are ready to take action by so doing. Hence, when Yu traveled to the state of the naked people, he took off all his clothes when he entered their territory, and put on his clothes, fastened his belt when he left; this is conforming to local customs. When it comes to transplanting trees, if men act against their resistance to the cold and hot weather, not a single tree will remain unwithered. Hence, when mandarin orange trees are





【原文】

之江北，则化而为枳；鸕鶿不过济；貉渡汶而死；形性不可易，势居不可移也。是故达于道者，反于清静；究于物者，终于无为。以恬养性，以漠处神，则入于天门。所谓天者，纯粹朴素，质直皓白，未始有与杂糅者也。所谓人者，偶睽智故，曲巧伪诈，所以俯仰于世人而与俗交者也。故牛歧蹄而戴角，马被毛而全足者，天也；络马之口，穿牛之鼻者，人也。循天者，与道游者也；随人者，与俗交者也。夫井鱼不可与语大，拘于隘也；夏虫不可与语寒，笃于时也；曲士不可与语至道，拘于俗、束于教也。

【今译】

北，就转化为枳；鸕鶿不能在济水沿岸以外的地区生存；貉子过了汶水就会死去；它们的本性不可以更改，天然栖居地不可以改变。因此得道的人，返归于清静；彻底了解万物的人，最终奉行无为。恬静地颐养心性，淡漠地处置精神，就能进入天门。所谓的天性，是纯粹朴素的，质地洁白的，还没有任何不纯洁的东西掺杂进去。所谓的人为，是指邪曲权术，巧诈虚伪，这是用来跟世人周旋、与世俗打交道的。所以牛蹄子分岔而且头上长角，马生有鬃毛而且蹄子完整，这是它们的天性；给马戴上笼头，用缰绳穿过牛鼻子，这是人为的。遵循事物天性的，是与道逍遥的；随从人为的，是与世俗打交道的。对于井里的鱼，不可以跟它谈论大海，因为它拘泥于狭隘的生活空间；对于活不过夏天的虫子，不可以跟它谈论冬天的寒冷，因为它只知道一个季节；孤陋寡闻的士人不可以跟他谈论最高妙的道，因为他受到世俗和所受的教育拘束。因此

planted in north of the Yangtze River, they will become trifoliate orange; mynahs cannot survive outside of the areas along the banks of the Ji Shui River; raccoon dogs will die after having crossed the Wen Shui River; for, their inherent nature cannot be altered, and their natural habitats cannot be changed. Therefore, a man in possession of Tao will return to a quiet lifestyle; and a man having a thorough understanding of the myriad things will pursue non-interference. By tranquilly cultivating the mind and indifferently treating the spirit, man can enter the Door of Heaven. The so-called inherent nature is pure and simple, its texture is white, and there is nothing unclean mixed into it. The so-called factitiousness refers to evil trickery, deceit and double-dealing, and are used to socialize with earthy things and worldliness. Hence, cows have splits in the hoof and bulls bear horns on the head, horses have bristles and their hoofs are intact, this is their inherent nature. Putting halters on horses and piercing reins through the noses of cows is factitiousness. People complying with the inherent nature of the myriad things are those who can wander about at leisure along with Tao; those who resort to factitiousness are those in contact with the earthly world. Man cannot discuss about seas and oceans with fish in a well, for they are confined to a very small and narrow living space; man cannot discuss about the cold of the winter with insects that cannot survive after the summer is over, for they only know one season; man cannot discuss about the subtlest Tao with ignorant and ill-informed scholars, for they are confined by customs and the





【原文】

故圣人不以人滑天，不以欲乱情，不谋而当，不言而信，不虑而得，不为之而成，精通于灵府，与造化者为人。

夫善游者溺，善骑者堕，各以其所好，反自为祸。是故好事者未尝不中，争利者未尝不穷也。昔共工之力，触不周之山，使地东南倾。与高辛争为帝，遂潜于渊，宗族残灭，继嗣绝祀。越王翳逃山穴，越人熏而出之，遂不得已。由此观之，得在时，不在争；治在道，不在圣。土处下，

【今译】

圣人不因为人为的东西扰乱天性，不因为欲望搅乱心情，不用谋划所做的事就很得体，不用口头许诺就能取信，不用思虑就能得到自己想要的东西，不用做事就能取得成功，他的精神与心相通，造化把他安排成人。

善于游泳的人会溺水而死，擅长骑马的会从马背上摔下来，各自所爱好的事情，却反而制造祸端。因此放纵情欲的人没有不损伤身体的，争夺利益的人没有不最终山穷水尽的。从前共工凭借自己的力气撞倒不周山，使大地向东南倾斜。他与高辛争做天帝，最终失败潜藏在深渊中，宗族遭到灭绝，没有后嗣供奉祖宗祭祀。越王翳逃到山中的岩穴里，越国人点起大火把他熏出来，于是不得已作了越国的君主。由此看来，得到自己想要的权位在于时机合适，而不在于争夺；治理好国家在于合乎道，而不在于君主圣明。土处在下位，不在高处，所以安稳而没

education they received. Hence, a sage will not let the factitious disturb his inherent nature, or let desires disturb his feelings. Without needing to plan and design, everything he does is decent, without needing to make promises he can win over the trust of others, without needing to think about it he can obtain whatever he wants, and without needing to take any concrete action he will succeed. His spirit conform to his heart, and the Creator endowed him with the figure of a human being.

People good at swimming might drown, and people good at riding might fall from the back of the horse. Their favourite activities may bring about trouble for them. Hence, the leching cannot avoid damaging their bodies, and those vying with one another for benefit will finally find themselves at their wits' end. In immemorial times, Gong Gong ran down Mount Buzhou by dint of his own physical strength. As a result, Earth inclines towards the southeast. He vied with Gao Xin for the throne of the God of Heaven. Finally he was defeated and hid himself in an abysm, his clan was exterminated, and there was no descendent holding ceremonies to worship his ancestors. Yi, the then Crown Prince of the state of Yue escaped into a cave. People of the state of Yue set the cave on fire in order to drive him out with the smoke, and he was forced to become the sovereign of Yue. By this token, obtaining the power that man wishes lies in encountering the right time, but not in competing; putting a state in perfect order lies in according with Tao, but not in the wisdom of the sovereign. Instead of remaining in high



【原文】

不在高，故安而不危；水下流，不争先，故疾而不迟。昔舜耕于历山，期年而田者争处饶塿，以封壤肥饶相让；钓于河滨，期年而渔者争处湍濑，以曲隈深潭相予。当此之时，口不设言，手不指麾，执玄德于心，而化驰若神。使舜无其志，虽口辩而户说之，不能化一人。是故不道之道，莽乎大哉！夫能理三苗，朝羽民，徙裸国，纳肃慎，未发号施令而移风易俗者，其唯心行者乎？法度刑罚，何足以致之也！是故圣人内修其本，而不外饰其末，保其精神，偃其智故。漠然无为而无不为也；澹然无治也

【今译】

有危险；水往低处流，不争第一，所以行动迅速而不迟缓。从前舜在历山耕种，一年后种田的人争相耕种贫瘠的土地，把土壤肥沃的地方让给别人；他在黄河岸边钓鱼，一年后打鱼的人争相在水流湍急的地方捕鱼，把水湾和深潭让给别人。正当这时，嘴里不用说什么话，手无须指挥，内心怀藏着玄德，教化就能传播开来达到神奇的效果。假使舜没有这样的志向，即便他挨家挨户辩论游说，也不能感化一个人。因此不能用言语表达的道，浩大无边啊！舜能够平定三苗的叛乱，让羽民国前来朝拜，改变裸国的陋习，让肃慎国归附，没有发号施令就移风易俗，大概是因为他内心遵行道的缘故吧？单纯依靠法度刑罚，怎能达到这样的境界呢！因此圣人从内心修明根本，而不在外部文饰末节，保持自己的精神，放弃智谋巧诈。淡漠而无为，就无所不为；淡然而无治，就无所不

places, soil lies in low areas, so, it is safe and free of danger; water flows to low-lying areas, and does not vie to become the first, so, it moves rapidly instead of slowly. Previously, Shun farmed in Mount Li, a year later, farmers vied with one another for sterile fields and left fertile land to others; Shun angled along the Yellow River, a year later, fishermen vied with one another to go fishing at torrid places, and left placid water areas and ponds to others. At that time, Shun did not need to say anything verbally or make any gesture with his hands to direct the people. He just bore the Profound and Dark Virtue in the heart, the moral education he advocated grew and obtained supernatural results. Suppose Shun did not bear such ideals, although he had advised people from door to door, he could not influence even one person. Hence, the Tao that cannot be articulated with words is vast and boundless. Shun was able to suppress the rebellion stirred up by the Three Miaos, make the state of Yu Min to pay homage to him, change the indecent customs of the state of the naked people, let the state of Su Shen submit to his authority, and transform social traditions without having issued any orders to do so. Probably because he complied with Tao in his heart. By exclusively resorting to laws and penalties, how could he reach such a state! Hence, a sage just clearly understands the essence and does not beautify the external details. He maintains his spirit, and discards wisdom and trickery. By remaining indifferent and non-interfering, man can do anything; by keeping calm and doing nothing interfering, man can put everything in order. So-called non-interference

【原文】

而无不治也。所谓无为者，不先物为也；所谓无不为者，因物之所为。所谓无治者，不易自然也；所谓无不治者，因物之相然也。

万物有所生，而独知守其根；百事有所出，而独知守其门。故穷无穷，极无极，照物而不眩，响应而不乏。此之谓天解。故得道者志弱而事强，心虚而应当。所谓志弱而事强者，柔毳安静，藏于不敢，行于不能，恬然无虑，动不失时，与万物回周旋转，不为先唱，感而应之。是故

【今译】

治。所谓的无为，是不预先设定事物的发展变化；所谓的无所不为，是指顺应事物的发展变化。所谓的无治，是指不改变事物的天性；所谓的无所不治，是指顺应事物的自然形势行事。

万物有赖以生存的东西，唯有得道的人知道把守它们的根本；所有的事情都有由来，唯有得道的人知道把守它们的门户。所以道能穷尽无穷的事物，遍布无边无际的空间，照耀万物而不感到眩目，响应万物而不匮乏。这就叫“天解”。因此得道的人志向柔弱但是做的事强大，内心虚无但是能做出恰当反应。所谓的志向柔弱是指柔弱安静但是做的事强大，隐藏自己的胆识才干表现得似乎不敢做什么事，不能成什么事，恬淡没有任何思虑，行动不失去时机，与万物周旋，从不率先倡导什么，事情发生后才做出反应。因此地位尊贵的人必定用卑贱的称号称



refers to not setting the course of development and changes of the myriad things in advance; and the so-called "doing anything" means to conform to the development and changes of the myriad things. The so-called "not interfering" means not trying to change the inherent nature of the myriad things; and the so-called "putting everything in order" means to act according to the natural conditions of the myriad things.

There is something that the myriad things resort to in order to survive, and only men in possession of Tao know how to hold their essence; all of the myriad things have a reason, and only men in possession of Tao know how to ward their entries. Hence, Tao can enter into infinite things, spread boundless space, illuminate the myriad things but not make them dazzling, respond to tens of thousands of things but not to exhaust. This is called "Heaven's Answer." Therefore, a man in possession of Tao, his will might appear soft and weak, but his deeds are strong and powerful; he remains empty in the heart but can react correctly to the situation. The so-called will appear soft and weak but strong and powerful deeds indicate that he remains gentle, fragile, and quiet, hiding his courage, insight and talent and looking as if he did not dare do anything, and could not succeed in doing anything, too tranquil to have any thoughts. Nonetheless, he will never miss the right opportunity to take action, and thus to contact with the myriad things. He never takes the lead to act, but only reacts to things that have happened already. Therefore, people holding honourable and powerful positions will definitely address themselves with



【原文】

贵者必以贱为号，而高者必以下为基。托小以包大，在中以制外，行柔而刚，用弱而强，转化推移，得一之道，而以少正多。所谓其事强者，遭变应卒，排患扞难，力无不胜，敌无不凌，应化揆时，莫能害之。是故欲刚者，必以柔守之；欲强者，必以弱保之。积于柔则刚，积于弱则强；观其所积，以知祸福之乡。强胜不若己者，至于若己者而同；柔胜出于己者，其力不可量。故兵强则灭，木强则折，革固则裂，齿坚于舌而先之敝。是故柔弱者，生之干也；而坚强者，死之徒也；先唱者，穷之路也；后

【今译】

呼自己，高大的东西下面必定有根基。托身于小的来包容大的，处在中央来牵制外围，举止看似柔弱实则刚强，把弱小的变得强大，转化推移，掌握了道，就能凭借少数匡正多数。所谓的做的事强大，是指遭遇变故应付突发事件，排除祸患抵御灾难，没有他不能战胜的势力，没有他不能攻克敌人，应对变化的时势，没有人能危害他。因此想要刚的，必须用柔持守；想要强的，必须用弱持守。柔积累起来就是刚，弱积累起来就是强；观察它们的积累，就知道祸福的由来。强的能胜过不如自己的，至于跟自己旗鼓相当的就不能分出胜负了；柔的能胜过超出自己的，它的力量不可限量。所以军队强大了就会覆灭，树木坚挺了就会折断，皮革坚硬了就会断裂，牙齿比舌头坚硬却先于舌头被磨坏。因此柔弱，是生的支柱；而坚强，是死的同类；率先倡导，会走上末路；后发行

humble titles, and huge and lofty things must have foundations beneath them. To contain something big by entrusting himself to something small, manipulate the peripheral areas by remaining at the centre. Act as if he were gentle and weak but firm and rigid in deed, turn the small and weak into the big and strong, alter along with the ever-changing situation. As long as a man possesses Tao, he can resort to the minority to rectify the majority. The so-called deeds strong and powerful indicate that he can cope with unexpected affairs whenever accidents take place, and remove disasters and withstand catastrophes. There is no force he cannot conquer; no enemy he cannot defeat. Thus he can deal with the ever-changing situation, and no one can do any damage to him. Hence, whoever wants to be rigid must remain soft; whoever wants to be strong must remain weak. Rigidity can be reached by accumulating the soft, and strong can be reached by accumulating the weak; by observing their accumulation, man can know the causes for good and bad luck. The strong can defeat those not as strong as they themselves are, but when encountering adversaries as strong as they are, it is difficult to gain victory; the soft can outdo those over and above them, and their strength is unlimited. Hence, if an army is very strong, it will be annihilated; if a tree is hard, it will be broken, and if a piece of leather is stiff, it will break. Although teeth are more rigid than the tongue, they become worn first. Therefore, remaining soft and weak is the backbone of life while the hard and strong belong to the same category as death; those taking the lead to

【原文】

动者，达之原也。何以知其然也？凡人中寿七十岁，然而趋舍指凑，日以月悔也，以至于死。故蘧伯玉年五十而有四十九年非。何者？先者难为知，而后者易为攻也。先者上高，则后者攀之；先者踰下，则后者蹶之；先者隙陷，则后者以谋；先者败绩，则后者违之。由此观之，先者则后者之弓矢质的也。犹镦之与刃，刃犯难而镦无患者，何也？以其托于后位也。此俗世庸民之所公见也，而贤知者弗能避也。所谓后者，非谓其底滞而不发，凝结而不流，贵其周于数而合于时也。夫执道理以耦

【今译】

动，是通达的本原。怎么知道是这样的呢？普通人的平均寿命是七十岁，然而人们对于自己的行为取舍，每天每月都会后悔，一直到死。所以蘧伯玉活到五十岁，而有四十九年时间所做的事情都是错误的。为什么？因为先行者难以了解所有情况，而后来者容易在前人基础上成功。先行者登上高处，后来者就顺着他的足迹攀登；先行者下到低处，后来者就沿着他的路径行进；先行者摔倒，后来者就会防备；先行者失败，后来者就会避开做同样的事情。由此看来，先行者是后来者的弓矢的靶子。他们的关系犹如戈矛柄末端的金属箍与锋刃，锋刃因为进攻受损而柄端的金属箍没有任何损伤，为什么？因为它处在后部的缘故。这是世间平民百姓都能认识到的，然而贤能智慧的人却不能避免。所谓的后来者，并非是说它停滞不动，凝结而不流通，它的可贵在于符合定数而且合乎时宜。执守着道理来应对变化，先行者也能制约后来者，

advocate something will find themselves at a dead end; not taking action until the adversaries have done so is the foundation stone for reaching whatever goals man sets for himself. How do I know this? The average lifespan of ordinary people is seventy years. Nonetheless, everyone regrets daily some of his deeds and choices until the end of his life. Therefore, Ju Boyu lived for fifty years, and the deeds he performed in forty-nine years of his life were wrong. Why? It is very difficult for the innovator to understand everything, but it is easy for his successors to succeed based on his experience. If the innovator climbs to a high place, successors will follow in his footsteps to advance; if the innovator goes to a deep place, successors will take the same path he chooses; if the innovator tumbles, successors will be prepared; if the innovator fails, successors will avoid doing the same thing. By this token, the innovator is the target of the bows and arrows of the successors. The relationship between them is just like that between the metal hoop adorning the end of the handle of a dagger or a spear and the blade. The blade will be damaged due to fighting, but the metal hoop remains intact, because it stays at the end. This can be realized by every ordinary person in the world, however, wise and worthy people cannot avoid being hurt like the blade. The so-called successor does not mean that it is motionless, stagnant, and does not circulate. Its attraction lies in its accordance with the fixed destiny and suitability to the occasion. Adhering to Tao to cope with the ever-changing situation, the innovator can influence the successors, and the

【原文】

变，先亦制后，后亦制先。是何则？不失其所以制人，人不能制也。时之反侧，间不容息，先之则太过，后之则不逮。夫日回而月周，时不与人游。故圣人不贵尺之璧，而重寸之阴，时难得而易失也。禹之趋时也，履遗而弗取，冠挂而弗顾，非争其先也，而争其得时也。是故圣人守清道而抱雌节，因循应变，常后而不先。柔弱以静，舒安以定，攻大礲坚，莫能与之争。

天下之物，莫柔弱于水，然而大不可极，深不可测，修极于无穷，远沦于无涯，息耗减益，通于不訾。上天则为雨露，下地则为润泽；万物弗

【今译】

后来者也能制约先行者。这是怎么回事？不失掉自己用来制约他人的东西，就不会被他人所制约。时机的流转，刻不容缓，抢先一步就错过，落后一步就追不上。日子一天一月地流逝，时间不随着人的心愿停留。所以圣人不看重一尺长的璧，而重视每一寸光阴，时机难得而容易逝去。禹为了赶时间，鞋子掉了也不停下来捡，帽子被挂住也不回头，并非为了争先，而是争取抓住时机啊。因此圣人固守清静的道而奉行柔弱，顺应时势应对变化，常常处后而不争先，柔弱而安静，闲适而安宁，所以能进攻强大的摧毁坚实的，没有人能跟他抗衡。

天下所有的事物，没有比水更柔弱的了，然而水浩大不可穷极，深不可测，源远流长以至于无穷，浩浩渺渺没有边际，它的损耗增减，不可计量。上升到天空就成为雨露，降落到大地就滋润万物；万物没有它就



successors can also influence the innovator. What's the reason for this? If a man does not miss what he resorts to controlling others, then he will not be controlled by others. Opportunity is on the move and there is no time to delay. If a man is one step earlier, he will miss it; and if a man is one step later, he cannot catch it. Time goes by day after day and will not stop according to the will of a human being. Hence, instead of cherishing a piece of one-*chi* jade, a sage would rather value the shortest period of time, for opportunity is difficult to meet and easy to miss. In order to save some time, Yu did not stop to pick up his lost shoes, or turn around to take a look at his hat after it was caught on a tree branch. It was not that he wanted to be the first, but that he intended to grasp the opportunity. So, a sage adheres to the tranquil Tao and his pursuit remains soft and weak, adapts to the situation to cope with changes, and always remains behind and never vies to be the first. By remaining soft, weak, tranquil, leisurely and peaceful, he can attack the big and strong and defeat the firm and stable, and no one is able to defeat him.

Among the myriad things in the world, nothing is softer and weaker than water. Nonetheless, water is vast, mighty, inexhaustible, unfathomable, and it flows long courses and reaches boundless areas. It extends into the distance and remains limitless, and its increase and decrease are unmeasurable. When ascending into the sky, it becomes rain and dew, and when precipitating onto the ground, it moistens the myriad things. Without water, the myriad things cannot



【原文】

得不生，百事不得不成。大包群生而无好憎；泽及蚊虻而不求报；富贍天下而不既，德施百姓而不费；行而不可得穷极也，微而不可得把握也。击之无创，刺之不伤，斩之不断，焚之不然，淖溺流遁，错缪相纷而不可靡散。利贯金石，强济天下，动溶无形之域，而翱翔忽区之上；遭回川谷之间，而滔腾大荒之野。有余不足，与天地取与，授万物而无所前后。是故无所私而无所公，靡滥振荡，与天地鸿洞；无所左而无所右，蟠委错珍，与万物始终。是谓至德。夫水所以能成其至德于天下者，以其淖溺润滑也。故老聃之言曰：“天下至柔，驰骋天下之至坚，出于无有，入于无间。吾是以知无为之有益。”

【今译】

不能生存，百事没有它就不能成功。它包容芸芸众生，而没有好憎；恩泽遍及虫类，而不求回报；它的丰足贍养天下一切也不会竭尽，恩德遍及百姓也没有任何耗费；它的运行没有终极，细微得不能把握。打它不会出现任何创口，刺它不会受到任何伤害，砍它却不能斩断，烧它却不能点燃，它错综纷披地流淌，但是却不会散灭。它的锋利能穿透金石，它的强大能兼济天下。它在无形的境界流动，在恍恍惚惚中翱翔，在大川深谷之间徘徊，在大荒之野汹涌翻腾。水有余还是不足，根据天地自然情况进行取予，滋润万物而不分先后。因此无所谓私心，也无所谓公道，泛滥浩荡，跟天地浑然一体；无所谓左，也无所谓右，盘曲弯转，与万物相始终。这叫做“至德”。水之所以能把恩德施加给天下万物，因为它柔软润滑。所以老聃有句话说：“天下最柔弱的战胜天下最坚硬的，出于‘无’与‘有’之间而能进入没有间隙的东西中。我因此知道无为的益处。”

survive and the variety of undertakings cannot succeed. It tolerates all kinds of lives, and shows no inclination towards them; its favouring even spreads to insects, but it asks for nothing in return. It is so plentiful that it can support everything in the world and still remain inexhaustible; it can favour everyone without causing any decrease to itself. It moves endlessly and is too tiny to be mastered. Beating it will leave no wound in it; piercing it will not cause any damage to it; cutting cannot apart it, and burning cannot ignite it. It flows everywhere, but will not scatter and disappear. It is sharp enough to penetrate metal and stone and powerful enough to support everything and everyone in the world. It flows shapelessly and soars indistinctly; it wanders along big rivers and deep valleys and surges torrentially in the wild. Whether it is sufficient or deficient, it demands and gives according to natural conditions, moistening the myriad things without any favouritism. Hence, it cannot be considered as selfish or impartial, it flows everywhere and becomes a whole with Heaven and Earth; it cannot be regarded as to the left or to the right, it meanders and is together with the myriad things all the time. This can be addressed as the Perfect De. Water can favour the myriad things in the world because it is soft and lubricant. Therefore, Lao Dan said, "What is it of all things most yielding that can overwhelm which is of all things most hard. Being substanceless it can enter even where there is no space; that is how I know the value of non-interference."

The shapeless is the primogenitor of the myriad things;



【原文】

夫无形者，物之大祖也；无音者，声之大宗也。其子为光，其孙为水。皆生于无形乎！夫光可见而不可握，水可循而不可毁。故有像之类，莫尊于水。出生入死，自无趾有，自有趾无，而以衰贱矣！是故清静者，德之至也；而柔弱者，道之要也；虚无恬愉者，万物之用也。肃然应感，殷然反本，则沦于无形矣。

所谓无形者，一之谓也。所谓一者，无匹合于天下者也。卓然独立，块然独处，上通九天，下贯九野。员不中规，方不中矩。大浑而为一，叶累而无根。怀囊天地，为道关门。穆恣隐闵，纯德独存，布施而不既，用之而不勤。是故视之不见其形，听之不闻其声，循之不得其身；

【今译】

无形，是万物的始祖；无音，是声音的祖宗。他的儿子是光，孙子是水，都是从无形中产生的。光可以看见但是不能用手握，水可以抚摸但是不能毁坏。所以在有具体形象的东西中，没有比水更尊贵的了。其他事物都会经过从出生到死亡的历程；从无产生出有形的实体，再从有形的实体到衰退消失的过程，因而是卑贱的。因此清静，是德的最高体现；柔弱，是道的根本特征；虚无恬静而愉悦，万物都能被支配利用。肃然感应外物，依然返回根本，就会沦于无形了。

所谓的无形，是指“一”。所谓的“一”，是天下无双的。卓犖不群，孤单独处，上通九天，下达九野。它是圆的但是不合乎圆规画出的圆，它是方的但是不合乎矩尺画出的方。它浑然一体，累积不断而没有根；囊括天地，是道的门户；浑然无形，只有最精纯的德存在；布施万物却不会穷尽，不断使用却不会劳累。因此观察却看不见它的形状，倾听却听

the soundless is the progenitor of sounds. Their son is light, their grandson is water, and they both were derived from the shapeless! Light can be seen but cannot be grasped with hands. Water can be touched with hands but cannot be destroyed. Hence, among all things with concrete shapes, nothing is more honourable and valuable than water is. The rest of the myriad things will experience the journey from being born to dying. Beings with shapes are derived from not-being, then these beings with shapes will decline and disappear finally, therefore they are mean! Hence, remaining clear and tranquil is the highest embodiment of De; being soft and weak is the most essential character of Tao. By keeping empty, tranquil and delighted, the myriad things can be manipulated and put to good use. Soberly responding to external things, yet returning to the roots, man can belong in the same category with the shapeless.

The so-called shapeless refers to "one". The so-called "one" is unique in the world. Being unmatched, it stands alone above others, reaches the Nine-Sky above as well as the Nine-Parts of China beneath. It is round but does not accord with any circle drawn with a carpenter's dividers. It is square but does not accord with any square drawn with a carpenter's square. It is "one" integrated mass, accumulates itself continuously and does not have any root. It contains Heaven and Earth, and acts as the door of Tao. Remaining unified and shapeless, only the purest De exists in it. De favours the myriad things and will never become exhausted and is used continuously and will never feel tired. Hence, watching it,



【原文】

无形而有形生焉，无声而五音鸣焉，无味而五味形焉，无色而五色成焉。是故有生于无，实出于虚，天下为之圈，则名实同居。音之数不过五，而五音之变，不可胜听也；味之和不过五，而五味之化，不可胜尝也；色之数不过五，而五色之变，不可胜观也。故音者，宫立而五音形矣；味者，甘立而五味亭矣；色者，白立而五色成矣；道者，一立而万物生矣。

是故一之理，施四海；一之解，际天地。其全也，纯兮若朴；其散也，混兮若浊。浊而徐清，冲而徐盈。澹兮其若深渊，泛兮其若浮云；若无而有，若亡而存。万物之总，皆阅一孔；百事之根，皆出一门。其动无

【今译】

不见它的声音，抚摸却感觉不到它的身体。它是无形的然而有了它万物才能产生，它是无声的然而因为有了它五音才能奏鸣，它是无味的然而有了它五味才能调和，它是无色的然而有了它五色才能生成。因此“有”生于“无”，“实”出于“虚”，天下是它们的圈栏，名与实都住在那里。基本的音阶不过只有五个，然而五音的变化，听也听不过来；基本的味道不过只有五种，然而五味的变化，尝也尝不过来；基本颜色不过只有五种，然而五色的变化，看也看不过来。所以在音调上，宫声确立了五音就能调出了；在味道上，甜味确立了五味就能调和了；在颜色上，白色确立了五色就能形成了；道，一旦确立万物就能生成了。

因此“一”的原理，遍布四海；“一”的蕴涵，涵盖天地。它完整的时候，纯朴得像未经加工的素材；它散开的时候，似乎显得浑浊。由浑浊慢慢变得澄清，由空虚慢慢变得充盈。如同深渊般平静，犹如浮云般飘动；似乎没有而实际上还有，似乎消失了而实际上还存在。万物林林总



man cannot see its shape; listening to it, man cannot hear its sound; touching it, man cannot feel its body. It is shapeless, however, the myriad things are produced due to it; it is soundless, however, the Five Tones resonate due to it; it is flavourless, however, the Five Flavours can be concocted due to it; it is colourless, however, the Five Colours can be generated due to it. Hence, "being" derives from "not-being", "the real" derives from "the empty", the world is their stall, both titles and reality reside there. There are no more than five basic musical scales, but it is not possible to hear all the changes of them; there are no more than five basic flavours, but it is not possible to taste all the flavours derived from them; there are no more than five basic colours, but it is not possible to see all the colours produced by them mixed together. Hence, in terms of tones, once the Tone of Gong is established, all other tones can be attuned; in terms of flavour, once flavour sweet is established, all other flavours can be concocted; in terms of colours, once colour white is established, all other colours can come into being; and once Tao is established, the myriad things can be produced.

Therefore, the principle of "one" envelops everywhere within the Four Seas; the implication of "one" contains Heaven and Earth. When united, it is as unsophisticated as unprocessed raw materials; when scattered, it seems turbid. Slowly, it becomes clear from turbid, turns full from empty. It is as still as an abyss is and can float like clouds. It seems not there but actually is there, appears fades away but still



【原文】

形，变化若神；其行无迹，常后而先。是故至人之治也，掩其聪明，灭其文章，依道废智，与民同出于公。约其所守，寡其所求，去其诱慕，除其嗜欲，损其思虑。约其所守则察，寡其所求则得。夫任耳目以听视者，劳形而不明；以知虑为治者，苦心而无功。是故圣人一度循轨，不变其宜，不易其常，故准循绳，曲因其当。夫喜怒者，道之邪也；忧悲者，德之失也；好憎者，心之过也；嗜欲者，性之累也。人大怒破阴，大喜坠阳，薄

【今译】

总，都经过这一个孔产生；百事的根源，都出自同一个门。它的行动是无形的，变幻神奇；它的行进没有形迹，常常落在后面而实际上却率先达到。因此至人统治天下的做法是，遮蔽自己的耳目，消除一切文饰，遵循道而废弃自己的才智，与百姓一同履行公道。简约职守，减少需求，去掉诱惑，消除嗜欲，抛开思虑。简约职守就能明察，减少需求就能满足需要。放任耳目去追求声色享乐，形体劳累而没有效果；运用智虑治理国家的，心神劳苦而没有功劳。因此圣人统一制度遵循规矩，不改变既定的法则，不更改常规，依照准绳，费些周折也要沿袭恰当的做法。有喜怒，就偏离了道；有悲忧，就丧失了德；好憎，是心的过失；嗜欲，是天性的负累。人大怒就会损害体内的阴气，大喜就会挫伤体内的阳气，

exists. The myriad things are numerous, and all of them are born through this same hole; the reasons for all kinds of events are generated through this same door. Its movement is traceless, and its changes are supernatural. It leaves no trace while advancing, always remains behind others but eventually is the first one to reach any destination. Hence, the way a Perfect Man governs the world is covering up his eyes and ears, removing all kinds of decorations, complying with Tao and discarding his own wisdom, and practicing morality and justice along with ordinary people. He will also simplify duties of court officials, reduce demands, rid temptations, exterminate desires and lust, and cast off thoughts. By simplifying duties, he can become incisive; and by reducing demands, everything he needs can be supplied. If a man indulges his eyes and ears in addiction to wonderful tunes and beautiful colours, it will burden his body and result in inefficiency; if a sovereign applies his own intelligence in governing the state, it will burden his mind and soul and result in no achievement. Therefore, sages establish unified law systems and comply with regulations, do not change fixed rules or alter routines. They adhere to well-established principles and follow the right ways of doing things although they might encounter some inconvenience in doing so. If a man feels joy and anger, he will be apart from Tao; if a man feels sadness, he will lose De. Likes and dislikes are errors committed by the heart; desire and lust are burdens to the inherent nature. When a man becomes extremely angry, it will damage the Yin in him; when a man is extremely joyful,



【原文】

气发暗，惊怖为狂。忧悲多恚，病乃成积；好憎繁多，祸乃相随。故心不忧乐，德之至也；通而不变，静之至也；嗜欲不载，虚之至也；无所好憎，平之至也；不与物散，粹之至也。能此五者，则通于神明；通于神明者，得其内者也。是故以中制外，百事不废；中能得之，则外能收之。中之得则五藏宁，思虑平，筋力劲强，耳目聪明；疏达而不悖，坚强而不鞣，无所大过而无所不逮。处小而不逼，处大而不窅。其魂不躁，其神不烧，湫漻寂寞，为天下臬。

【今译】

阴阳二气相持会引发暗哑，惊慌恐惧就会发狂。忧悲愤懑，天长日久就会生病；好憎繁多，祸患就会随之而来。所以心中没有忧乐，是德的最高境界；通达而不变化，是静的最高境界；嗜欲不存，是虚的最高境界；没有好憎，是平和的最高境界；不与外物混杂，是纯粹的最高境界。能做到这五项，就能跟神明相通；跟神明相通的，是内心修养得当的人。因此用中心控制外形，百事都不会荒废；内心修养得当，外形就能保养得好。内心修养得当，五脏就会安宁，思虑平和，筋骨强健有力，耳聪目明；通达而不悖乱，坚强而不能折断，不会太多，也不会不够。处在狭小的空间里也不觉得局促，处在广大的空间里也没有缝隙。它的魂不焦躁，它的神不烦扰，清静寂寞，是天下的臬雄。



it will hurt the Yang in him. When Yin and Yang confront each other, it will lead to muteness; and when a man is in great fear he will become maniacal. If a man remains sad and resentful, he will become ill after a considerable period of time; if a man has numerous likes and dislikes, disaster and trouble will occur subsequently. Hence, bearing no sadness or joy in the heart is the highest state of De; understanding common sense and remaining unchangeable is the highest state of tranquility; resisting all kinds of desires and lust is the highest state of emptiness; feeling no likes or dislikes is the highest state of placidity; not mingling with external things is the highest state of purity. Whoever can live up to these five aspects is able to communicate with supernatural beings; whoever can communicate with supernatural beings has cultivated his mind properly. Hence, manipulating the body with the heart, all kinds of undertakings will not be ruined; cultivating the mind properly, the body can be maintained in good shape. If the mind has been cultivated properly, the five internal organs will enjoy peace and stability, the thoughts will remain placid, muscles and bones will become strong and powerful, both the sight and hearing will be excellent. Thus man will have a good understanding on common sense and never feel perplexed, remain strong and unable to be broken, not overly sufficient, nor deficient. Staying in a small and narrow space, he will not feel confined, and standing in a spacious place, he will not feel every crevice. His soul will never be restless, his spirit never fretful. By remaining tranquil and alone, he is the Fierce and

【原文】

大道坦坦，去身不远，求之近者，往而复反。迫则能应，感则能动，物穆无穷，变无形像，优游委纵，如响之与景。登高临下，无失所乘，履危行险，无忘玄伏，能存之此，其德不亏。万物纷糅，与之转化，以听天下，若背风而驰，是谓至德。至德则乐矣。古之人有居岩穴而神不遗者，末世有势为万乘而日忧悲者。由此观之，圣亡乎治人，而在于得道；乐亡乎富贵，而在于德和。知大己而小天下，则几于道矣。

【今译】

大道十分平坦，距离自己不远，所以要在近处寻求它，走得太远的还要再返回来。得道的人，受到胁迫能从容应对，感应事物能采取行动，深邃无穷，变化没有形迹，悠闲自得，柔和顺畅，如响应声，如影随形。登高临下，不会失去所秉持的道，经历危险，不会忘记默默守护道，能这样保存道的，他的德行不会亏损。万物纷纭，与它们一起运转变化来治理天下，犹如顺风飞驰，这叫做“至德”。到达“至德”的境界人就快乐了。古时候的人有居住在岩穴里依然精神饱满的，末世有贵为万乘大国的君主却天天感到悲忧的。由此看来，人是否圣贤不在于统治别人，而在于得道；人是否快乐无关乎富贵，而在于获得内心的平和。懂得自己比天下还重要的，就接近道了。

Powerful Person in the world.

The Great Tao is very even and not far away from you, so you should look for it nearby, and if you go too far you must come back again. A man in possession of Tao can cope with the situation without jittering when he is under threat. He can take action when he feels it is necessary to do so. He is very deep and limitless, does not leave any trace in making changes. He is leisurely and content with his lot, gentle, amicable, propitious, and as natural as echoes responding to sounds, and shadows following objects. When climbing to a high place to view the low-lying areas, he will not lose the Tao he cherishes, and when experiencing dangers, he will not forget to silently safeguard Tao. Whoever can maintain Tao this way, his virtue will not suffer any loss. The myriad things are numerous, and he moves and changes together with them, thus to govern the world is like running down the wind, and this is called the Perfect De. Whoever can reach the state of Perfect De will be happy. In ancient times, there were some people living in caves and still felt as fresh as paint, and in the last phase of an age, some people are as powerful and honourable as sovereigns of states of ten thousand chariots but feel melancholy every day. By this token, whether a person is worthy or not does not lie in having the power to control others, but in possessing Tao; whether a person is happy or not does not lie in wealth, but in gaining peace in the heart. Whoever knows that he himself is much more important than the world, is approaching Tao.

Should so-called happiness definitely refer to climbing

【原文】

所谓乐者，岂必处京台、章华，游云梦、沙丘，耳听《九韶》、《六莹》，口味煎熬芬芳。驰骋夷道，钓射鹪鹩之谓乐乎？吾所谓乐者，人得其得者也。夫得其得者，不以奢为荣，不以廉为悲，与阴俱闭，与阳俱开。故子夏心战而羸，得道而肥。圣人不以身役物，不以欲滑和，是故其为欢不忻忻，其为悲不憊憊。万方百变，消摇而无所定，吾独慷慨遗物而与道同出。是故有以自得之也，乔木之下，空穴之中，足以适情；无以自得也，虽以天下为家，万民为臣妾，不足以养生也。能至于无乐者，则无不乐；无不乐则至极乐矣！

夫建钟鼓，列管弦，席旃茵，傅旄象，耳听朝歌北鄙靡靡之乐，齐靡

【今译】

所谓快乐，难道一定要登临京台、章华台，游览云梦、沙丘，耳朵欣赏着《九韶》、《六莹》，嘴巴品尝着各种美味，驰骋在平坦大道上，猎射鹪鹩才称得上快乐吗？我所谓的快乐，是人人得到自己应该得到的。得到自己应该得到的，不把奢侈当做光荣，不把廉洁当做悲哀，跟阴一起关闭，与阳一起敞开。所以子夏心中进行着思想斗争时就消瘦，得道后就身宽体胖。圣人自身不会充当物质利益的奴隶，不会让欲望搅乱内心的平和，因此他欢乐时也不得意洋洋，悲伤时也不忧虑。世间万物百般变化，动摇不定，唯独我慷慨激昂，抛开外物而与道相伴。因此得道的人，栖身大树之下、岩穴之中，也足以调适性情；没有得道的人，即便把天下据为己有，把万民作为家臣侍妾，也不够保养生命。能做到泯灭了快乐的人，就没有什么能让他不快乐；没有什么能让他不快乐，就达到极乐的境界了！

陈设钟鼓，布置管弦乐器，铺着毡席，使用旄牛尾装饰的旌旗和象



the platforms of Jing and Zhang Hua to view the distance, traveling through Yun Meng and Sha Qiu, appreciating *Jiu Shao* and *Liu Ying*, tasting various delicious food, riding on big, wide and smooth roads or shooting Su Shuang? According to my opinion towards happiness, it means everyone obtains what he deserves. If man obtains what he deserves, he will not regard extravagance as honourable, probity as sorrowful. Thus he can close along with Yin and opens up together with Yang. Hence, when conflicts existed in Zixia's heart, he became thin, but after he possessed Tao, he gained weight. Sages will not let themselves act as slaves of material interest, or let desires disturb the placidity in their heart. Therefore, they will not appear elated when they are joyful, or seem worried when they are melancholy. The myriad things in the world change hundreds of times and are flexuous; they are the only ones who are impassioned enough to overlook external things to keep Tao company. Hence, a man in possession of Tao might rest under a big tree or in a cave, and it is enough to moderate his feelings; although a man might keep possession of the whole world to himself, and regard tens of thousands of people as his private slaves, it is not enough to preserve his life. For a man who reaches the state of clearing up all kinds of joyfulness, there is nothing that can make him unhappy; if there is nothing that can make him unhappy, he can reach the happiest state.

Setting the bells, drums, displaying wind and stringed musical instruments, spreading woollen mats; erecting flags decorated with yak tails, using ivory wares, listening to the



【原文】

曼之色，陈酒行觴，夜以继日，强弩弋高鸟，走犬逐狡兔，此其为乐也。炎炎赫赫，怵然若有所诱慕，解车休马，罢酒彻乐，而心忽然若有所丧，怅然若有所亡也。是何则？不以内乐外，而以外乐内。乐作而喜，曲终而悲。悲喜转而相生，精神乱营，不得须臾平。察其所以不得其形，而日以伤生，失其得者也。是故内不得于中，禀授于外而以自饰也。不浸于肌肤，不浹于骨髓，不留于心志，不滞于五藏。故从外人者，无主于中

【今译】

牙器具，耳朵听着朝歌北郊的靡靡之音，众多美色汇集一起，摆上美酒猜拳行令，夜以继日，用强劲的弓弩射高空中的飞鸟，用善于奔跑的猎犬追赶狡兔，这是令人快乐的，气势盛大，突然好像被什么东西诱惑了，卸下车让马休息，撤除酒席乐舞，心里忽然觉得好像缺失了什么，感到怅惘，似乎丢失了什么。这是怎么回事？因为不用内心的快乐带动体外的快乐，而用体外的快乐带动内心的快乐的缘故。音乐奏响的时候就感到高兴，一曲终结就觉得悲哀。悲喜转化互相激发，精神紊乱，得不到片刻的平静。探究这种现象，根源在于不能得到快乐的本原，却每天用乐舞伤害生命，失去了得到快乐的根本。因此内心不存在快乐的本原，接受外界制造的快乐来自我掩饰。这样的快乐不能渗透进肌肤，不能浸透到骨髓，不能留存在心间，不能滞留在五脏。所以从外界进入的快乐，如果内心没有快乐的本原，快乐就不能停留下来；从内心生发

decadent tunes prevailing in the northern suburbs of Chao Ge; gathering various beautiful women before oneself; being served with nice wine and playing finger-guessing games day and night; shooting birds flying high in the sky with powerful bows; ordering hounds good at running to chase sly hares are pleasant activities. Such scenes are magnificent, nonetheless, it appears that a man is tempted by something all of a sudden, so he unloads his horses to rest them, removes the banquet and stops the dancing and music. Suddenly he has the feeling as if he just missed something and becomes so listless as if he had lost something. Why does he react like this? Because he uses outer joyfulness to trigger inner happiness, instead of letting the inner happiness trigger outer joyfulness. Therefore, when music is played he feels pleasant, and after a tune is finished, he becomes sad again. Sadness and joy take turns to control his feelings and provoke each other, as a result, his mind becomes unstuck, and cannot be tranquil for a moment. By researching the causes of such phenomena, man will find that it accounts for not being able to gain the roots of joyfulness, but simply damaging life with dancing and music every day, and the essence of happiness is lost. Therefore, when the essence of happiness does not exist in the heart, a man simply resorts to superficial entertainment to cover himself up. Such entertainment cannot soak the skin and muscles or penetrate the marrow to stay in the heart as well as the five internal organs. Hence, when it comes to outer entertainment, if the roots of happiness do not exist in a man's heart, joy cannot stop and





【原文】

不止；从中出者，无应于外不行。故听善言便计，虽愚者知说之；称至德高行，虽不肖者知慕之。说之者众，而用之者鲜；慕之者多，而行之者寡。所以然者何也？不能反诸性也。夫内不开于中而强学问者，不入于耳而不著于心，此何以异于聋者之歌也！效人为之而无以自乐也。声出于口，则越而散矣。夫心者，五藏之主也，所以制使四支，流行血气，驰骋于是非之境，而出入于百事之门户者也。是故不得于心，而有经天下之气，是犹无耳而欲调钟鼓，无目而欲喜文章也。亦必不胜其任矣！

故天下神器，不可为也。为者败之，执者失之。夫许由小天下而不

【今译】

出的快乐，如果外面没有响应，也行不通。所以听到美好言论便利策略，即便愚蠢的人也觉得喜欢；称颂高尚德行，即便不肖的人也知道仰慕。喜欢的人多，然而真正采用的很少；仰慕的人多，然而真正执行的很少。为什么会这样呢？因为人们不能返回自己本性的缘故。内心的天性没有开启而勉强学习的人，所学的知识根本不入耳也不会停留在心里，这跟聋子唱歌有什么区别呢！跟着别人做事而自己却感觉不到任何快乐。声音从嘴里出来就消散了。心，是五脏的主宰，是用来支配四肢，让血气畅通的，是判断是非对错、探询诸多事物的根由。因此内心没有掌握道，却有经济天下的气概，这犹如没有耳朵却想调试钟鼓，没有眼睛却想欣赏纹彩一般，一定不能胜任了！

所以天下神器，不能人为加工改造。人为加工改造的会破坏它，秉持着它的会失去它。许由看轻天下因而不拿自己跟尧交换，因为心里

stay in him. Joy generated from the heart cannot be maintained if there is nothing joyful responding to it outside. So when hearing wonderful arguments and advantageous strategies, even foolish people will like them; when listening to someone telling sublime virtue, even unworthy people know how to admire it. Although there are many people that like wonderful arguments and advantageous strategies, few would apply them. Although many people admire sublime virtue, few would practice it. Why it is like this? Men are unable to return to their inherent nature. For those whose inherent nature is not enlightened but force themselves to study, the education they receive will not enter the ears and remain in the heart at all. Is there any difference between this and a deaf man's singing? He just follows others to do something but cannot feel any joy himself. Once the sound comes out of his mouth, it evaporates immediately. The heart is the master of the five inner organs, and it is used to manipulate the four limbs, to make the blood and Qi circulate smoothly, tell right from wrong, and study the causes of various affairs. Hence, if a man has not possessed Tao in the heart but still wants to govern the world, this is somewhat the same as a man not having ears but still trying to tune the bells and drums, not having eyes but still hoping to appreciate colourful patterns. Certainly he is not qualified to do so.

Holy wares of the world cannot be processed artificially. Those who artificially process them will damage them, and those who hold them will lose them. Xu You paid no



【原文】

以己易尧者，志遗于天下也。所以然者，何也？因天下而为天下也。天下之要，不在于彼而在于我，不在于人而在于我身，身得则万物备矣！彻于心术之论，则嗜欲好憎外矣！是故无所喜而无所怒，无所乐而无所苦，万物玄同也。无非无是，化育玄耀，生而如死。夫天下者亦吾有也，吾亦天下之有也，天下之与我，岂有间哉！夫有天下者，岂必摄权持势，操杀生之柄，而以行其号令邪？吾所谓有天下者，非此谓也，自得而已。自得则天下亦得我矣。吾与天下相得，则常相有己，又焉有不得容其间者乎？所谓自得者，全其身者也。全其身则与道为一矣。故虽游于江

【今译】

把天下忘却了。他之所以会这样，为什么？因为要顺应天下时势而治理天下。天下是否重要，不在于天下本身而在于我如何看待它，不在于别人对于拥有天下的态度而在于我自身，自身修养得当万物就具备了！洞彻心术的，嗜欲好憎就成为身外之物了！没有喜怒，没有快乐与痛苦，把万物等同起来。没有是，也没有非，随着道转化形态，生与死没有差别。天下是我所拥有的，我也是天下所拥有的，天下与我，难道有什么间隙吗！拥有天下，难道一定要仰仗权势，掌握生杀大权，从而发号施令吗？我所谓的拥有天下，并非这个意思，而是能做到自得而已。能做到自得，天下也得到我了。我与天下相得，就能永远互相拥有，自己又怎能不被容纳在其间呢？所谓的自得，是保全自身。保全自身，就与道合而为一了。所以即便在江边海滨游览，骑着骏马，张设着用翠鸟羽

attention to the world, so that he did not replace Yao to be the Son of Heaven, for he left the world in oblivion in his heart. Why did he act this way? Because the world should be governed according to the situation. Whether the world is important or not does not lie in the world itself but in how I regard it, nor does it lie in other people's attitude towards the authority over the world but in my own. If I have correctly cultivated my mind, I can possess everything in the world. For those well versed in the strategies of the heart, lust, desire, likes and dislikes are nothing but external things! Being free from joy and anger, happiness and pain, one can put the myriad things on a par. Without right or wrong, one just changes himself along with Tao, so to him, there is no difference between life and death. The world is possessed by me, and I am possessed by the world. Is there any distance between the world and me? In terms of owning the world, must man resort to power to control the life and death of others and thus to issue orders to them? According to my point of view, owning the world does not mean the same, it means nothing but to gain one's own self. If I can gain my own self, the world gains me too. If the world and I gain each other, then we can maintain each other for ever, and if this is the case, why am I not accepted by the world? The so-called gaining one's own self refers to preserving oneself. By preserving oneself, one can combine with Tao. Hence, when it comes to taking a pleasure trip along big rivers or coastal areas, riding swift horses, setting covers

【原文】

得海裔，驰要褻，建翠盖，目观《掉羽》、《武象》之乐，耳听滔朗奇丽激掺之音，扬郑、卫之浩乐，结激楚之遗风，射沼滨之高鸟，逐苑囿之走兽，此齐民之所以淫泆流湎。圣人处之，不足以营其精神，乱其气志，使心怵然失其情性。处穷僻之乡，侧溪谷之间，隐于榛薄之中，环堵之室，茨之以生茅，蓬户瓮牖，揉桑为枢，上漏下湿，润浸北房，雪霜浪瀟，浸潭菘蔣，逍遥于广泽之中，而仿洋于山峡之旁，此齐民之所为形植黎黑，忧悲而不得志也。圣人处之，不为愁悴怨怵，而不失其所以自乐也。是何也？则内有以通于天机，而不以贵贱、贫富、劳逸失其志德者也。故夫

【今译】

毛装饰的伞盖，眼睛观看《掉羽》、《武象》的乐舞，耳朵倾听激荡爽朗、奇丽婉转的音乐，高声演奏着郑、卫地区的悠扬清越的乐曲，伴随着《激楚》的遗风，沿着湖沼岸边猎射高空的飞鸟，追逐苑囿里奔跑的野兽，所有人都会沉湎流连于这样的快乐。这样的场景，不能干扰圣人的精神，搅乱他的心志，让心突然之间失去了本来的情性。处在贫穷偏僻的乡野，住在溪谷之间，隐身于丛林之中，房屋四周环绕着土墙，用生茅草覆盖房顶，柴草做的门户，破瓮支撑的窗户，用桑树枝做的门枢，上面漏雨下面潮湿，弄湿了北屋，霜雪飘零，菘蔣蔓延，在大泽中逍遥，在山谷旁徘徊，这样的情形所有人都会为之形容憔悴面色黧黑，感到悲忧而不得志。圣人处在这样的场合，不会为此感到忧愁怨艾从而失去内心的快乐。这是怎么回事？内心有种东西跟天机相通，因而不会因为贵贱、贫



decorated with kingfisher feathers, appreciating with the eye concerts and dancing such as *Diao Yu* and *Wu Xiang* and vehement, bright and clear, wonderful and melodious tunes with the ear. Also playing the sweet and agreeable tunes of the states of Zheng and Wei loudly, singing to the tune of *Ji Chu*, shooting birds flying high in the sky along the banks of big lakes, and chasing running animals in gardens, everyone becomes addicted to such kinds of pleasure. However, such scenes cannot disturb sages' souls or disarrange their minds to make their hearts suddenly lose inherent nature. When it comes to living in poor, remote rural areas, residing along streams and valleys, retreating to forests; setting up earthen walls on all the four sides of residences, covering the roofs with couch grass, using doors made of firewood and windows supported with broken urns, and doorposts made of mulberry tree branches; staying in such houses that the rainwater will leak through roofs and damp the floor and wet the northern rooms when it rains; wandering about at leisure in frost and snow or when the ground is covered with few-flower wildrice, and lingering along valleys, almost everyone will appear wan and sallow and dark, and feel sad and unsuccessful. However, when sages live in such circumstances, they will not feel melancholy and accordingly lose the inner happiness. Why? There is something in their hearts that can communicate with the secret rules of Heaven, so, they will never lose their ideals and virtue no matter whether they are powerful or powerless, rich or poor, arduous or leisurely.



【原文】

乌之哑哑，鹊之啾啾，岂尝为寒暑、燥湿变其声哉！

是故夫得道已定，而不待万物之推移也。非以一时之变化而定吾所以自得也。吾所谓得者，性命之情，处其所安也。夫性命者，与形俱出其宗。形备而性命成，性命成而好憎生矣。故士有一定之论，女有不易之行，规矩不能方圆，钩绳不能曲直。天地之永，登丘不可为修，居卑不可为短。是故得道者，穷而不惧，达而不乐，处高而不机，持盈而不倾，新而不朗，久而不渝，入火不焦，入水不濡。是故不待势而尊，不待

【今译】

富、劳逸丧失自己的志德。乌鸦哑哑地叫，喜鹊叽叽喳喳，它们难道会因为寒暑、燥湿而改变自己的叫声吗？

因此得道就会安定，不用依赖万物的推移变化。不因为一时的变化而决定我是否能做到自得。我所谓的自得，是让性命之情处于能够让它觉得安适的地方。性命，跟形体同时出自一个本原。形体具备了而性命就生成了，性命生成了而好憎就出现了。所以士人有固守的论调，女子有不能更改的节行，圆规矩尺不能改变，曲钩绳墨不能裁决。天地之大，登临小丘不能认为是高，地位卑微不能认为是矮。因此得道的人，困窘时不感到惊慌，显达时不觉得荣耀，在高处不会有危险，拿着盈满的东西不会倾洒，新的也不艳丽，时间久了也不会变质，进入火里不会被烧焦，进入水中不会被沾湿。因此无须依仗权势就能尊贵，无须

Crows sing hoarsely and magpies chirp. Do they change their ways of singing due to the alteration of cold and hot, or moist and dry weather?

Hence, if a man is in possession of Tao, he does not need to resort to the development and changes of myriad things. Nor will he decide whether or not he is content with himself due to a temporary change. In my opinion, being content with oneself means to let the nature of life be at the places where it feels safe and comfortable. Life derives from the same noumenon along with the body at the same time. When a man is provided with a body, his life is also generated, and when his life is generated, likes and dislikes will also occur. Hence, scholars have some fixed arguments, and women have some unchangeable high moral principles. These arguments and principles cannot be amended with carpenter's dividers or carpenter's square, nor can they be judged with carpenter's try square or carpenter's line marker. Heaven and Earth are vast, therefore a man cannot regard himself highly after climbing to the top of a small hill or consider himself lowly while holding a menial position. Hence, a man in possession of Tao will not become scared when he experiences hardships or feel honourable when he is famous and successful. He will not have any danger when he is at a high place or splash the things that are full and being held in his hand; will not appear gorgeous when he is young or deteriorate when he becomes old; will not be burnt when he enters into fire or become wet when he falls into water.

【原文】

财而富，不待力而强，平虚下流，与化翱翔。若然者，藏金于山，藏珠于渊，不利货财，不贪势名。是故不以康为乐，不以谦为悲，不以贵为安，不以贱为危，形神气志，各居其宜，以随天地之所为。

夫形者，生之舍也；气者，生之充也；神者，生之制也。一失位则三者伤矣。是故圣人使人各处其位，守其职，而不得相干也。故夫形者，非其所安也而处之，则废；气不当其所充而用之，则泄；神非其所宜而行之，则昧。此三者，不可不慎守也。夫举天下万物，蛟虯贞虫，蠕动蛟作，皆知其所喜憎利害者，何也？以其性之在焉而不离也。忽去之，则

【今译】

依仗钱财就能富有，无须依仗力气就能强大，平和虚静像水一般往低处流，与道翱翔。像这样的人，把金子藏在山里，把珍珠藏在深渊里，不贪恋财货，不贪图权势声名。因此不因为奢侈而觉得快乐，不因为节约而感到悲哀，不把尊贵当做安稳，不把卑贱当做危险，形、神、气、志，各自处在合适的位置，来顺应天地的所作所为。

形，是生命的居所；气，是生命的填充；神，是生命的主宰。一旦生命中有任何闪失，三者都会受到损伤。因此圣人使人人各处其位，履行各自职守，而不得互相干涉。因此，形如果处在不让自己觉得安适的地方就会萎缩，气如果不根据自己的实际所有而使用就会外泄，神如果做不适合自己的事就会昏聩。这三个方面，不能不谨慎持守。但凡天下万物，无论爬行的、蠕动的，都知道各自的好恶利害，为什么？因为它们的本性在那里而且不会离去的缘故。假如本性忽然离开了，那骨肉就

Therefore, he will become honourable and powerful without needing to resort to any kind of power or force, rich without needing to rely on wealth, and strong without needing to depend on physical strength. He is amicable, empty and tranquil just like water flowing to low-lying areas, and soars along with Tao. A man like this hides gold in mountains, keeps pearls in abysses, does not covet money, treasure or long for power and fame. Hence, he will not feel happy by leading a luxurious life or become melancholy leading an abstemious life. He will not regard holding honourable and powerful positions to be safe or consider holding lowly and powerless positions as dangerous. His figure, spirit, Qi and will are all at the right places, thus to comply with the activities taken by Heaven and Earth.

The body is the residence of life; Qi is the filling of life; and spirit is the master of life. Once there is some misconduct in life, all three of them will be damaged. Hence, a sage sovereign will appoint everyone to the right position, perform his own duties and not interfere with others. Therefore, if the body stays at a place that does not make it feel comfortable, it will wither; if Qi is not applied according to its reality, it will leak; if spirit does something unsuitable to itself, man will become muddle-headed. All these three conditions should be treated cautiously. The myriad things in the world, no matter it creeping or wriggling, knows its own likes and dislikes, advantages and disadvantages. Why? Their inherent nature is always there with them and will never leave



【原文】

骨肉无伦矣。今人之所以眊然能视，瞢然能听，形体能抗，而百节可屈伸，察能分白黑、视丑美，而知能别同异、明是非者，何也？气为之充，而神为之使也。何以知其然也？凡人之志，各有所在，而神有所系者，其行也，足躓越坎、头抵植木，而不自知也，招之而不能见也，呼之而不能闻也。耳目非去之也，然而不能应者，何也？神失其守也。故在于小则忘于大，在于中则忘于外，在于上则忘于下，在于左则忘于右；无所不充，则无所不在。是故贵虚者，以豪末为宅也。

今夫狂者之不能避水火之难，而越沟渎之险者，岂无形神气志哉？

【今译】

会消失了。人之所以能看，能听，形体能站立，关节能屈伸，眼睛能分辨黑白、美丑，而且才智能辨别同异、判断是非，为什么？因为有气充盈在他体内而且有神供他役使。怎么知道是这样的呢？如果人的心思和精神集中在某件事情上，他走路的时候，脚底下被绊倒、脑袋撞到树上自己也感觉不到，用手招呼他也不能看见，呼喊他也不能听到。并非失去眼睛耳朵了，然而不能回应，为什么？因为精神失守的缘故。所以心思集中在小事上就忘了大事，集中在内部就忘了外部，集中在上面就忘了下面，集中在左边就忘了右边；无所不充盈，就无所不在。因此崇尚虚无，把毫毛末端当做道的屋宇。

发狂的人不能躲避水火灾难，跨越沟渎险阻，难道他没有形、神、气、志？不是，然而他对它们的应用跟常人不同。失掉它们应该执守的

them alone. If the inherent nature is suddenly lost, then flesh and bones will disappear too. Human beings can see and hear, their bodies can stand, joints can stretch and bend, eyes can discern the white from the black and the pretty from the ugly, intelligence can differentiate similarities and differences, and tell the right from the wrong, why? There is Qi and spirit at their service. How do I know this is so? When the mind and spirit of a person are concentrated on something, he might be tripped over or bump his head against a tree while walking but does not feel it himself. Although someone might wave hands towards him, he does not realize it, and even though someone might shout his name, he does not hear it. It is not that he has lost his eyes and ears, so why doesn't he respond? His spirit is not on duty. Hence, if a man's mind is concentrated on trivial affairs, he will overlook important things; if the mind is concentrated on the inner, a man will forget the outer; if the mind is concentrated on something above, a man will neglect things beneath; and if the mind concentrates on the left, a man will miss the right; and if the mind covers everywhere, it will exist everywhere. Hence, a man should admire nothingness and emptiness, and therefore regard the tip of a down as the residence of Tao.

A maniac cannot circumvent flood and fire, jump over conduits, ditches and dangerous places. Doesn't he have body, spirit, Qi and will? Yes. Nonetheless, his ways of using them are different from that of normal people. They

【原文】

然而用之异也。失其所守之位，而离其外内之舍，是故举错不能当，动静不能中，终身运枯形于连嶮列埒之门，而蹶蹈于污壑阱陷之中。虽生俱与人钧，然而不免为人戮笑者，何也？形神相失也。故以神为主者，形从而利；以形为制者，神从而害。贪饕多欲之人，漠矚于势利，诱慕于名位，冀以过人之智植于高世，则精神日以耗而弥远，久淫而不还，形闭中距，则神无由入矣。是以天下时有盲妄自失之患。此膏烛之类也，火逾然而消逾亟。夫精神气志者，静而日充者以壮，躁而日耗者以老。是

【今译】

位子，离开内外应该居守的屋宇，因此举措不能得当，动静不能恰当，终身拖着枯槁的身子在崎岖不平的地方游走，因而跌落在肮脏的沟壑以及陷阱之中。虽然具有跟常人一样的生命，然而不免受人侮辱耻笑，为什么？因为他的形与神脱离了。因此以精神为主宰的，形体跟随精神就会有利；以形体为主宰的，精神跟随形体就会有害。贪婪多嗜欲的人，被权势利益吸引，被声名爵位诱惑，希望通过过人的才智超出世人，精神日益损耗因而越来越远离形体，长时间在外游荡而不返回，形体就会关闭内心就会拒绝它，那精神就不能进入形体了。因此天下时常有盲目狂妄迷失自我的祸患。这种情形如同油脂、蜡烛一般，火燃烧得越旺消失得就越快。精神气志保持安静并且天天补充就会越来越壮大，

have lost the right places where they should adhere to and left the inner and outer residences where they should stay. As a result, his behaviour will not be appropriate, his activities will not be suitable. Therefore he drags his withered body to dawdle at bumpy places during his lifetime, accordingly he will fall into filthy ditches as well as be caught in traps. Although he has life just like other ordinary people, nonetheless, it is inevitable that he is humiliated and derided by others. Why? His body and spirit deviate from each other. Hence, for those who are under the control of the spirit, their bodies will follow their spirit, and this is advantageous to them; for those who are under the control of the body, their spirit will follow their body, and this is disadvantageous to them. As for people who are greedy and have various desires and lust, they are tempted by power, material interest, fame and ranks. Therefore they hope to outdo others with their superior intelligence. As a result, their spirit will wear down day by day and thus becomes more and more distant from their bodies. The spirit will dawdle outside of their bodies for a long time and won't return. So their bodies will close up their hearts and refuse the spirit, and if this is the case, the spirit can no longer enter the body. Therefore, disasters caused by blindness, crankiness and losing one's bearings often take place in the world. In such cases, it is like grease and candle, the more conflagrant their tongues of flame are, the more quickly they will disappear. Regarding the spirit, Qi and will, if a man remains tranquil



【原文】

故圣人将养其神，和弱其气，平夷其形，而与道沉浮俯仰。恬然则纵之，迫则用之。其纵之也若委衣，其用之也若发机。如是，则万物之化无不遇，而百事之变无不应。

【今译】

焦躁并且每天消耗就会老化。因此圣人要保养自己的精神，让自己的气保持平和柔弱，让身体保持舒坦，跟道一起浮沉俯仰。安然无事的时候就放松它们，急迫的时候就利用它们。放松它们如同脱掉衣服一般随意，利用它们犹如发动机弩一样迅捷。能做到这样，万物的变化就没有不能适应的，百事的突变就没有不能应付的。

and reinforces them, they will become stronger and stronger, and if a man is anxious, they will wane day by day and grow old. Hence, a sage would preserve his spirit, keep his Qi amicable and soft, his body comfortable. So he can drift along with Tao. When it is safe and sound, he would let them relax; and when he is in an emergency, he will apply them. In letting them relax, he does so as freely as taking off his clothes; and in applying them, he does so as rapidly as launching the crossbar. If a man can manage to do so, there are no changes of the myriad things he cannot adapt to, and no unexpected accidents or events he cannot cope with.

卷二 俶真训

【原文】

有始者，有未始有有始者，有未始有夫未始有有始者；有有者，有无者，有未始有有无者，有未始有夫未始有有无者。

所谓有始者，繁愤未发，萌兆牙蘖，未有形埒垠堦，无无蠕蠕，将欲生兴而未成物类。有未始有有始者，天气始下，地气始上，阴阳错合，相与优游竞畅于宇宙之间，被德含和，缤纷茏苁，欲与物接而未成兆朕。

【今译】

宇宙的生成有一个开始，在这个开始之前有个还没有开始的时期，在这个还没有开始的时期之前还经历过一个时期；有“有”，“有”之前有一个“无”的时期，在“无”之前有个还没有出现“无”的时期，在这个还没有出现“无”的时期之前还有一个时期。

所谓的有一个开始，是指万物蓄势还没有散发，都处在萌芽状态，还没有明确的形状与界限，迷迷糊糊地蠕动，即将生成但还没有形成物类。在这个开始之前有个还没有开始的时期，是指天上的阳气开始下降，地上的阴气开始上升，阴阳交融，互相优游不迫地在宇宙间追逐流通，蒙受着恩德包含着和气，互相杂糅着聚合在一起，即将跟万物相接但是还没有形成征兆。在这个还没有开始的时期之前还经历过一个时



Book 2

Beginning of Reality

The creating of the universe had a start, but there was another period that existed before this start took place; before this period that existed before the start took place, there was another period of time as well; there was a period of "being"; before this period of "being", there was another period of "not-being"; and before this period of "not-being", there was another period that existed before the period of "not-being" took place; and before this period, another period also existed.

The so-called start alludes to the period during which the myriad things were accumulating vitality, ready to germinate but still not sprouting. Therefore, they did not have any certain shapes, nor were there any limits among them. They just wriggled indistinctly, almost took shape but still did not become specific species. Before this starting point, there existed another period. It refers to the time when the Yang of Heaven began to descend, and the Yin of Earth began to ascend. Yin and Yang mingled together and chased each other and circulated leisurely in the universe, received and enjoyed favours and blessing and contained the harmonious Qi. Mixed together, they were ready to approach the myriad things but still did not give any certain signs. Before this period that existed before the starting point, there was also another



【原文】

有未始有夫未始有有始者，天含和而未降，地怀气而未扬，虚无寂寞，萧条霄霏，无有仿佛气遂，而大通冥冥者也。

有有者，言万物参落，根茎枝叶，青葱芴茏，萑蘆炫煌，蠖飞蠕动，蚊行吮息，可切循把握而有数量。有无者，视之不见其形，听之不闻其声，扪之不可得也，望之不可极也，储与扈冶，浩浩瀚瀚，不可隐仪揆度而通光耀者。有未始有有无者，包裹天地，陶冶万物，大通混冥，深閔广大，不可为外，析豪剖芒，不可为内，无环堵之宇，而生有无之根。有未始有夫未始有有无者。天地未剖，阴阳未判，四时未分，万物未生，汪然平

【今译】

期，上天含着阳气但是还没有降落，大地怀着阴气但是还没有上扬，虚无寂寞，萧条幽深，没有任何模糊的形象，气形成后在幽深昏暗中流通。

有“有”，是说万物参差错落，根茎枝叶青葱繁茂，鲜花明艳，昆虫飞舞蠕动，用脚走路的、用嘴呼吸的，可以摸索把握而且可以计算数量。有“无”的时期，看上去没有形状，听起来没有声音，摸上去什么也抓不到，远望它没有边际，广阔无垠，浩浩瀚瀚，不能凭借仪器测度而通往无形的境界。在“无”之前有个还没有出现“无”的时期，包裹天地，陶冶万物，幽暗深邃，最幽深广大的东西也不可以从外面将它包围，把毫芒剖析开来也不可以容纳在它之内，没有四壁的界限却产生出“有”与“无”的根。在这个还没有出现“无”的时期之前还有一个时期，是指天与地还没有分开，阴与阳还没有分离，四季还不分明，万物还没有形成，一切

period, during which time, Heaven contained Yang but the Yang did not begin to descend. Earth bore Yin but the Yin did not begin to ascend. It was empty, silent, stagnant, deep and dark, and there was not even blurred signs of anything. Nonetheless Qi came into being and was circulating in that deep and dark state.

The period of "being" indicates that the myriad things are irregular and strewn at random. Plants' roots, stems, branches and leaves are verdant and exuberant, their flowers are of bright colours. Insects fly and wriggle, and those using legs to walk and depend on the mouth to breathe can be touched and their number can be counted or measured. There was a period of "not-being", during that period, there was no shape, no sound, and nothing concrete could be touched. There was no boundary, unlimited, and too immense to be measured with any kind of apparatus, and thus reached the shapeless state. Before this period of "not-being", there was another period that existed even before "not-being" came into being. It covered both Heaven and Earth, nurtured the myriad things, and was so deep and dark that even the deepest and vastest thing could not contain it from outer. It was also so tiny that even if an awn were dissected, no single part could be put into it. Though having no limit such as walls on all four sides, from it derived the roots of "being" and "not-being". Previous to this period, there was another period that existed even before the time previous to the period of "not-being" existed. During that time, Heaven and Earth did not separate from each other, Yin and Yang still mingled

【原文】

静，寂然清澄，莫见其形，若光耀之间于无有，退而自失也。曰：予能有无，而未能无无也。及其为无无，至妙何从及此哉。

夫大块载我以形，劳我以生，逸我以老，休我以死。善我生者，乃所以善我死也。夫藏舟于壑，藏山于泽，人谓之固矣。虽然，夜半有力者负而趋，寐者不知，犹有所遁。若藏天下于天下，则无所遁其形矣。物岂可谓无大扬擢乎？一范人之形而犹喜，若人者，千变万化而未始有极也。弊而复新，其为乐也，可胜计邪！譬若梦为鸟而飞于天，梦为鱼而没于渊。方其梦也，不知其梦也；觉而后知其梦也。今将有大觉，然后

【今译】

静止不动，寂寞澄澈，没有显现任何形状。像光耀向无有请教，回去后却还弄不明白，说：“我能理解到‘无’，却不能理解‘无无’。说到‘无无’，怎能达到如此高妙的境界呢？”

大自然让我承载着自己的形体，让我承受活着的辛苦，让我老去享受安逸，让我死去得到休息。让我觉得活着美好，也让我觉得死去美好。把船藏在山谷里，把山藏在大泽中，人人都说很安全了。即便如此，半夜里有力气的人背起熟睡的人快跑，睡着的人没有任何知觉，把小东西藏在大地方里还是会丢失。假如把万物藏在天下，就不会丢失了。难道事物没有大致相同的情形吗？一旦被赋予人形就感到欣喜，至于人，如果可以千变万化而没有终极，旧了又重新变成新的，这样的欢乐，怎能计量呢？好比梦见自己变成鸟而飞在天上，梦见自己变成鱼而沉没在深渊里。正当做梦时，不知道这是个梦；睡醒后才知道那是个

together, the four seasons were not clear, the myriad things did not come into being. Everything was still, silent and crystal-clear, but did not appear to bear any shape. Just like Guang Yao's asking for instructions from Wu You, after he came back to his home, he still could not understand what Wu You meant, so he said, "I can understand 'not-being', but cannot understand 'no not-being'. Talking about 'no not-being', how could men reach such a subtle state?"

Nature lets me carry my own body, bear the hardship of being alive, enjoy the leisure of old age, and rest after death. It makes me feel the goodliness of living and the nicety of death. Everyone would believe it is very safe to hide boats in mountain valleys and conceal mountains in vast swamps. However, if a man of physical strength carried another person in deep sleep running quickly at midnight, the latter would not feel it at all. Similarly, if a man hides small items in big places, he still could lose them. Should he hide the myriad things in the world, he will not lose anything. Do the myriad things encounter similar occasions? Once a man is bestowed with the body of a human being, he would feel very happy. As for human beings, if they could transform themselves tens of thousands of times endlessly and become brand-new again after growing old, how nice it would be should this be the case! It is just like a man dreaming of himself turning into a bird and flying high in the sky or becoming a fish and sinking into an abysm. When he is dreaming, he does not know that it is simply a dream; after waking up, he realizes that it is nothing but a dream.



【原文】

知今此之为大梦也。始吾未生之时，焉知生之乐也？今吾未死，又焉知死之不乐也。昔公牛哀转病也，七日化为虎。其兄掩户而入覘之，则虎搏而杀之。是故文章成兽，爪牙移易，志与心变，神与形化。方其为虎也，不知其尝为人；方其为人，不知其且为虎也。二者代谢舛驰，各乐其成形。狡猾钝懵，是非无端，孰知其所萌？夫水向冬则凝而为冰，冰迎春则泮而为水；冰水移易于前后，若周员而趋，孰暇知其所苦乐乎！

是故形伤于寒暑燥湿之虐者，形苑而神壮；神伤乎喜怒思虑之患者，神尽而形有余。故罢马之死也，剥之若稿；狡狗之死也，割之犹濡。

【今译】

梦。假如现在有彻底觉醒的人，然后才知道人生就是一场大梦。在我还没有被赋予生命的时候，怎能知道活着的快乐？我没有死，又怎么知道死去后是不快乐的呢？从前公牛哀患了转世病，七天后变成一只老虎。他哥哥进屋后关上门看他，老虎搏击他哥哥并且把他杀了。因此当变成皮毛带有花纹的野兽，生出了爪牙时，心志也随之发生变化，精神与思维伴随形体而改变。当他成为老虎的时候，不知道他曾经是一个人；当他还是个人的时候，不知道自己即将变成老虎。人与老虎二者转化，各自都乐于接受自己被赋予的形体。狡猾与愚蠢，是与非没有端倪，谁知道它们是如何萌生的？水到了冬天就凝结成冰，冰到了春天就融化为水；冰与水先后的转变，如同圆环周而复始运转，谁有时间去了解它们被赋予不同形体后的苦乐呢！

因此，因为寒暑燥湿肆虐而损伤身体的，形容枯槁但是精神矍铄；因为喜怒思虑等伤神的，精神枯竭但是形体依然良好。所以疲惫的马死的时候，它的皮可以像枯木一样被剥下来；少壮的狗死的时候，割它



Suppose a man was totally conscious, then he would realize that life is nothing but a long dream. Before I was bestowed with life, how could I know the happiness of remaining alive? I am not dead, then how could I know that it is not happy after death? Once, Gongniu Ai was reincarnated. Seven days later he turned into a tiger. His elder brother went to visit him, and closed the door after entering his room. The tiger fought his elder brother and killed him. Hence, after he became a wild animal with furs and patterns, he developed claws, and accordingly his mind changed. As a result, his spirit and ways of thinking changed due to the alteration in his body. When he was a tiger, he knew nothing about his existence as a human being; and when he was a human being, he did not know that he would soon turn into a tiger. Regarding his transformation between a human being and a tiger, either of them was ready to take the body bestowed. There are no signs of duplicity or stupidity, right or wrong, who knows how they came into being? Water freezes into ice during the winter, and ice thaws into water during the spring; the alterations between water and ice are just like a ring that goes round and round. Who has time to study their sadness and joy when they are changed into different shapes?

People whose bodies suffer due to cold, hot, dry or wet weather, their appearance might be withered, but their spirit is hale and hearty. For people whose minds were disturbed with joy, anger or concerns, their spirit might be exhausted but their bodies are still healthy. Therefore, when an exhausted horse dies, its skin can be peeled off just like that



【原文】

是故伤死者其鬼烧，时既者其神漠，是皆不得形神俱没也。夫圣人用心杖性，依神相扶而得终始。是故其寐不梦，其觉不忧。

古之人有处混冥之中，神气不荡于外，万物恬漠以愉静，欃枪衡杓之气莫不弥靡，而不能为害。当此之时，万民猖狂，不知东西，含哺而游，鼓腹而熙，交被天和，食于地德，不以曲故是非相尤，茫茫沉沉，是谓大治。于是在上位者，左右而使之，毋淫其性；镇抚而有之，毋迁其德。是故仁义不布而万物蕃殖，赏罚不施而天下宾服。其道可以大美兴，而

【今译】

的肉还是湿漉漉的。因此因为伤害致死的人的鬼魂容易作祟害人，自然老死的人的灵魂就会静漠，这两种情况都不能够做到形与神一起消失。圣人运用心思，依仗天性与精神，互相扶助直到最终，因此他们睡着的时候不做梦，醒来也没有忧虑。

古时候有人处在混冥幽暗之中，神气不流溢到外面，万物恬淡静漠而欢愉，彗星妖气无不弥漫，但是不能伤害到他。正当这时，百姓无拘无束自由散漫，分不清东西，嘴里含着食物游荡，吃饱肚子嬉戏，都蒙受着上天的合和，受大地的德行哺育，不因为巧诈是非而互相怨恨，和和乐乐，这叫做大治。于是在上位的统治者，支配役使天下百姓，不要扰乱他们的本性；镇抚四方所有百姓，但是不改变他们的德行。因此不用布施仁义万物就能繁衍生殖，无须运用赏罚天下就能宾服。他们的道



of a withered tree; when a robust and adult dog dies, its flesh is still wet when being cut. Hence, the ghosts of those who died of injury are likely to haunt and torment others, and for people who died of old age, their ghosts are still and benign to others. In both cases, the body and the spirit cannot disappear at the same time. Sages resort to their minds, rely on their inherent nature and spirit to support one another till the end of their lives. Hence, when they sleep, they do not have any dreams, and after they wake up, they do not have any worries.

In immemorial times, there were people living in the dark, their spirit and Qi did not flow outside, the myriad things were peaceful, tranquil and pleasant. Although comets and demons were prevailing everywhere, nothing could hurt them. At that time, the people were unfettered, free and leisurely, and they could not tell east from west. Keeping something to eat in the mouth, they dawdled and played after eating their fill. Everyone was nurtured by the harmonious Qi of Heaven and the virtue of Earth. People did not hate one another because of trickery, or right or wrong, they were peaceful and pleasant, and this state is known as Perfect Governing. Therefore the ruler holding the highest position manipulates and employs the people of the world, but he should not disturb their inherent nature; he pacifies the people on all four sides, but does not change their virtue. Therefore, without needing to spread benevolence and righteousness, the myriad things would multiply and procreate; without dispensing rewards or punishments,



【原文】

难以算计举也。是故日计之不足，而岁计之有余。夫鱼相忘于江湖，人相忘于道术。古之真人，立于天地之本，中至优游，抱德炀和，而万物杂累焉，孰肯解构人间之事，以物烦其性命乎？

夫道有经纪条贯，得一之道，连千枝万叶。是故贵有以行令，贱有以忘卑，贫有以乐业，困有以处危。夫大寒至，霜雪降，然后知松柏之茂也。据难履危，利害陈于前，然后知圣人之不失道也。是故能戴大员者履大方，镜太清者视大明，立太平者处大堂。能游冥冥者与日月同光。

【今译】

只可以大致估算，而难以详细计数。所以一天之内看不出有什么功效，一年下来效果就非常显著了。鱼在江湖中可以互相遗忘，人有了道术可以互相遗忘。古时候的真人，位于天地的根本，中和优游，怀抱盛德处在和气的包围中，而万物都是负累，谁肯搭理人世间的的事务，因为外物烦扰自己的性命呢？

道有脉络条理，抓住“一”这个根本，就能连贯起千枝万叶。因此尊贵的得道后就能推行政令，卑贱的得道后就能忘记自己处境的卑微，贫穷的得道后就乐于从事自己的本业，陷入困境的得道后就能应付危险。大寒到来，霜雪降落，然后才知道松柏的繁茂，身处危难之中，利害摆在面前，然后才知道圣人不会违背道。因此能头戴苍穹的就能脚踩大地，能把天空作为镜子的才能看得透彻深远，能建立太平盛世的才能处在

people in the world would submit to his authority. For people like this, their Tao can only be roughly estimated, but cannot be enumerated exactly. Hence, man cannot see its efficiency within one day, however, its achievement is very obvious in a year's time. When living in rivers and lakes, fish can forget one another, and after possessing Tao men can also forget one another. The True Men of the immemorial times stayed at the roots of Heaven and Earth, and remained amicable, leisurely and carefree. Cherishing grand virtue and being covered by the harmonious Qi, the myriad things were nothing but burdens to them. Who would rather pay attention to worldly affairs and bother their lives with external things?

Tao has its own arteries, veins and methods, by grasping the root—"one", it can link up tens of thousands of branches and leaves. Hence, after possessing Tao, the powerful and honourable can initiate orders; the lowly and powerless can overlook their menial plight; the poor can enjoy their main businesses; and those at a dead end can cope with that dangerous situation. Until the Severe Cold arrives and frost and snow precipitate, then man can appreciate the luxuriance of pines and cypresses. When in danger and lured with material interest put before them, man will know that sages will never act against Tao. Hence, a man who wears the welkin with the head can also stand on the earth with his feet. Whoever regards Heaven as a mirror can see things thoroughly and deeply. Whoever is able to create a new millennium is qualified to stay at Ming Tang (referring to a





【原文】

是故以道为竿，以德为纶，礼乐为钩，仁义为饵，投之于江，浮之于海，万物纷纷，孰非其有。夫挟依于跂跃之术，提挈人间之际，撝挾挺捫世之风俗，以摸苏牵连物之微妙，犹得肆其志，充其欲，何况怀瓌玮之道，忘肝胆，遗耳目，独浮游无方之外，不与物相弊揉，中徙倚无形之域，而和以天地者乎！若然者，偃其聪明，而抱其太素，以利害为尘垢，以死生为昼夜。是故目观玉辂、琬象之状，耳听白雪、清角之声，不能以乱其神；登千仞之谷，临螻蛄之岸，不足以滑其和。譬若钟山之玉，炊以炉炭，三日三夜而色泽不变。则至德天地之精也。是故生不足以使之，利何足

【今译】

明堂，能在冥冥之中遨游的才能与日月同光。因此把道作为钓竿，把德作为丝绳，把礼乐作为钓钩，把仁义作为钓饵，投到大江里，漂浮在大海上，万物纷纷纭纭什么不属于他所有？凭借不正之道，攀拉人际关系，上下钻营与世俗同流合污，来揣摩事物之间的微妙关系，也能得遂自己的心愿，满足自己的欲望，何况是怀藏着珍奇美好的道，忘却肝胆，遗弃耳目，独自漂浮遨游在无边无际的地方，不与外物混杂，倚靠在无形之中，而与天地相和谐的人呢！像这样的人，抛开聪明，怀抱质朴，把利害当做尘垢，把死生当做昼夜。因此眼睛观赏着美玉象牙，耳朵欣赏着《白雪》、《清角》，不能扰乱他的精神；登上千仞的悬崖，登临猿猴都感觉到眩晕的崖岸，不足以扰乱他内心的平和。好比钟山出产的玉，把它放在炭火中，三天三夜色泽都不会改变，它包含的最精纯的德是天地之间的

huge high building used for rituals held to worship the deceased ancestors), and whoever is able to soar in the deep and dark state can be as bright as the sun and the moon. Hence, by regarding Tao as the fishing rod, De as the fishing line, the rules of propriety and music as the fishhook, benevolence and righteousness as the bait, and throwing them in big rivers or vast seas and oceans, although the myriad things are numerous, whatever does not belong to him? People resorting to improper methods to seek connections in high places, securing personal gain, associating with evil persons and catering to common customs, and trying to figure out the subtle relations among various things can also fulfill their wishes and realize their desires. Not to mention those who cherish the rare and wonderful Tao and thus neglect the liver and gall, ear and eye to drift in unlimited areas, refuse to mingle with external things, lean on the shapeless and obtain harmonious relations with Heaven and Earth! People like this discard their own intelligence, cherish their simplicity, and regard advantages and disadvantages as dust, and life and death as day and night. Hence, although his eyes might appreciate precious jade and ivory wares, his ears might listen to *Bai Xue* and *Qing Jiao*, it cannot disturb his mind; although he might climb to the top of a one-thousand-*ren* cliff, or scale an escarpment that even makes monkeys feel dizzy, it is not enough to disturb the harmony in his heart. He is just like the jade produced in Mount Zhong. Although it was put in a charcoal fire for three days and nights in a row, there would be no change in its colour and

【原文】

以动之？死不足以禁之，害何足以恐之？明于死生之分，达于利害之变，虽以天下之大，易舒之一毛，无所概于志也！

夫贵贱之于身也，犹条风之时丽也；毁誉之于己，犹蚊虻之一过也。夫秉皓白而不黑，行纯粹而不糅，处玄冥而不暗，休于天钧而不矜，孟门、终隆之山不能禁，唯体道能不败。湍濑旋渊，吕梁之深不能留也；太行石涧，飞狐、句望之险不能难也。是故身处江海之上，而神游魏阙之下。非得一原，孰能至于此哉！

【今译】

精华。因此给他生路不足以驱使他，利益怎能打动他？死亡不足以制止他按照自己的意志做事，伤害怎能恐吓他？明白生与死的命运，通达利与害的变化，即使用全天下，交换他腿上的一根毛发，他也无动于衷！

地位的贵贱对于人自身来说，犹如春天的风迅速吹过；诋毁与赞誉对于自己，犹如蚊子、牛虻一下子飞过。秉持洁白本性而不变黑，品行纯粹而不杂糅，处在玄冥中不会变得幽暗，顺应天意不会败坏，孟门山、终南山不能将他阻隔，湍急的溪流、打着漩涡的深渊、吕梁的深水不能将他拦住；太行山的深谷，飞狐岭、句望山的险阻不能将他难倒。因此身在江海之上，而精神遨游于魏阙之下。除非得到“一”这个本原，谁能达到这样的境界呢？



luster, for the purest De contained in it is the essence that exists between Heaven and Earth. Hence, the opportunity of surviving is not enough to manipulate him, how could he be moved with material interest? Even the threat of losing his own life could not stop him from doing whatever he wants to do, how can he be frightened by certain injury? Being versed in the fate of life and death and familiar with the alteration of advantages and disadvantages, he would still be impervious although he was offered to trade one of the hairs on his legs for the whole world.

For human beings, the honour and power of their positions are just like the spring winds that blow and pass by quickly; slander and praise are just like mosquitoes and flies that fly by. If a man maintains his white inherent nature and does not let it become contaminated and turn black, keeps his pure virtue and does not let it mingle with anything else, stays in the dark but does not become gloomy himself, complies with the will of Heaven so nothing will injure him, then even Mount Mengmen and Mount Zhongnan could not obstruct him. Torrential waters, whirling abysses as well as the deep water in Mount Lüliang could not block him; the deep valleys in Mount Taihang, the Hill of Flying Fox and the dangerous places in Mount Juwang won't stop him. Therefore, while drifting along big rivers and seas, his spirit can still soar beneath the high buildings outside the gates of palaces. Except for the one who has possessed the "one", who else could reach such a state?

Hence, being together with those who have cultivated



【原文】

是故与至人居，使家忘贫，使王公简其富贵而乐卑贱，勇者衰其气，贪者消其欲；坐而不教，立而不议，虚而往者实而归，故不言而能饮人以和。是故至道无为，一龙一蛇，盈缩卷舒，与时变化。外从其风，内守其性，耳目不耀，思虑不营。其所居神者，台简以游太清，引楯万物，群美萌生。

是故事其神者神去之，休其神者神居之。道出一原，通九门，散六衢，设于无垓站之宇，寂寞以虚无。非有为于物也，物以有为于己也。

【今译】

因此跟道德修养达到最高境界的人在一起，能让贫困的家庭忘记贫贱，让王公贵族看轻富贵而安于卑贱，让勇猛的人斗志衰退，让贪婪的人欲望削减；坐着而不进行任何教化，站着而不作任何议论，人们空手而来满载而归，所以不用说话就能让人心中充满平和。所以最精纯的道奉行无为，如龙蛇一般变化，或盈满，或萎缩，或卷曲，或舒展，跟随时势变化。外部随从风习，内部保守自己的本性，耳目不眩惑，没有任何思虑缠杂。他的精神，秉持着大道遨游宇宙，引导扶持万物，所有美好的事物萌生。

因此可以修饰自己精神的人精神就会离他而去，休弃精神的人精神就会留在他那里。道出自同一个本原，通往九天的门户，散布在六合通衢，无处不在，寂寞虚无。不用干涉任何事物，事物自然就能发展成

their virtue to the highest extent, it is possible to make poor families forget the poverty they are in, make kings, ministers and high-ranking court officials neglect power and wealth and be content with menial positions, and make the morale of the valorous declines, and the cupidity of the greedy wane. Sitting idly and not exerting himself to extend moral education, standing still and not making any comments, the ruler ensures that anyone coming here empty-handedly will go with fruitful results. Therefore, without saying a word, he can fill the heart of everyone with peace and harmony. Hence, the purest Tao advocates remaining actionless, and transforms itself like dragons and snakes do. Sometimes it becomes full, other times wanes; sometimes it stretches itself, and other times huddles up. By so doing, it changes along with the ever-changing situation. A man in possession of Tao complies with outer traditions and customs and adheres to his inherent nature inside. Thus his ears and eyes will not be diverted by anything else, and he is free from any kinds of thoughts. His spirit holds the great Tao to soar the universe, guides and facilitates tens of thousands of things, and as a result, all kinds of good things will germinate.

Therefore, for a man who is able to beautify his spirit, the spirit will deviate from him, and for a man who leaves his spirit in oblivion, the spirit will remain in him. Derived from the same noumenon, Tao reaches the door of Heaven, prevails in all the Six Directions as well as thoroughfares, so it is everywhere and keeps silent and empty. It does not interfere with anything else, the myriad things can develop

【原文】

是故举事而顺于道者，非道之所为也，道之所施也。

夫天之所覆，地之所载，六合所包，阴阳所响，雨露所濡，道德所扶，此皆生一父母而阅一和也。是故槐榆与橘柚合而为兄弟，有苗与三危通为一家。夫目视鸿鹄之飞，耳听琴瑟之声，而心在雁门之间。一身之中，神之分离剖判，六合之内，一举而千万里。是故自其异者视之，肝胆胡越；自其同者视之，万物一圈也。百家异说，各有所出。若夫墨、杨、申、商之于治道，犹盖之无一椽，而轮之无一辐。有之可以备数，无之未

【今译】

为它们自己。因此做事顺应道的，并非是道支使他这么做的，而是道的影响的结果。

天所覆盖的，地所负载的，六合所包含的，阴阳所吹拂的，雨露所沾湿的，道德所扶持的，这些都生于相同的父母而且贯通着同一种和气。因此槐树、榆树与橘柚都是树木，有苗与三危都是一家。眼睛看见鸿鹄飞翔，耳朵聆听琴瑟的乐声，而心却远在雁门关。在一个人之中，精神分离开来，在六合之内遨游，一下子就能飞跃千万里。因此从万物之间不同的方面来看，它们的差别如同肝与胆、胡人与越人；从它们之间相同的方面来看，万物都是一样的。百家的学说不同，各有自己的原由。像墨翟、杨朱、申不害、商鞅的学说对于治国之道，如同伞骨不止有一根支架，车轮不止有一根辐条。有了它们可以充数，没有它们也无妨；自



into themselves naturally. Therefore, for those who act in accordance with Tao, it is not that Tao manipulates them to act this way, but that they are influenced by Tao to do so.

Everything that is covered by Heaven, supported by Earth, contained in the Six Directions, blown by Yin and Yang, moistened by rains and dew, supported by Tao and De is born by the same parents and shares the same kind of harmonious Qi. Hence, pagoda trees, elm trees, and mandarin orange trees are all trees. The You Miao People and the San Wei People belong to the same family (of human beings). Although a man might watch swan geese flying with his eyes, appreciate tunes played by the Qin and Se with his ears, his heart could be still as distant as in the Pass of Yanmen. In a man, if the spirit deviates from the body to soar in the Six Directions, it can cover up to a thousand or even ten thousand *li* with one jump. Hence, judging the myriad things from their different aspects, the differences between them are as apparent as that between the liver and the gall, or between the Hu People and the Yue People; judging the myriad things from their similar aspects, tens of thousands of things are all the same. The doctrines of the Hundred Schools are different, but each of them has its own reason. When it comes to the relations between the doctrines of Mo Di, Yang Zhu, Shen Buhai and Shang Yang and the ways of governing a state, it is just like an umbrella having more than one rib, or a wheel having more than one spoke. Their doctrines can make up the number, and without them, it does not matter at all; nonetheless, they themselves

【原文】

有害于用也；己自以为独擅之，不通之于天地之情也。

今夫冶工之铸器，金踊跃于炉中，必有波溢而播弃者，其中地而凝滞，亦有以象于物者矣。其形虽有所小用哉，然未可以保于周室之九鼎也，又况比于规形者乎？其于道相去亦远矣！

今夫万物之疏跃枝举，百事之茎叶条蘖，皆本于一根，而条循千万也。若此，则有所受之矣，而非所授者。所受者，无授也，而无不受也。无不受也者，譬若周云之笼苾，辽巢鼓溲而为雨。沉溺万物，而不与为湿焉。

今夫善射者，有仪表之度，如工匠有规矩之数，此皆所以至于妙。然而奚仲不能为逢蒙，造父不能为伯乐者，是曰谕于一曲，而不通于万

【今译】

己却以为独自掌握了治国大道，这是不通晓天地之情的表现。

铁匠铸造器皿，金水在火炉中翻腾，必定有溢到外面或撒出来的，落到地上的就会凝滞，其中也有形状像某种器物的。尽管具备了某些形状但是它们的用途是很小的，这样就不能像周王朝的九鼎那样珍贵，更何况那些已经铸就模型的器物呢？它们跟道相距太远了！

万物如同枝条扶疏，百事犹如茎叶条蘖分布，它们都出自同一根本，而有千万种不同。像这种情况就在于它们对于道的接受，而不在于授予的道本身的旨意。接受者本身不授予什么，而无不接受被授予的一切。无不接受被授予的一切，好比阴云密布，形成降雨，万物都被打湿，但是阴云却不会跟万物一样被打湿。

善于射箭的人倚仗瞄准仪，有如工匠依靠圆规、矩尺，这都是到达高妙境地所需要的东西。然而奚仲不能成为逢蒙，造父不能成为伯乐，



believed that they had mastered the Great Ways of governing their states. This reflects that they knew nothing about the common sense of Heaven and Earth.

When a blacksmith casts metal wares, the liquid of the metal is boiling in the stove, it is inevitable that some of it might overflow and splash onto the ground and coagulate, and some might have the same forms as certain kinds of wares. Although it might bear forms that look like certain wares, it is of little use and therefore not as valuable as the nine cauldrons of the Zhou Dynasty, let alone what has already been cast into certain wares. They both are too far away from Tao.

The myriad things are as scattered as branches and twigs are; up to a hundred undertakings are as diverse as stems and leaves, all of them derive from the same root, nonetheless, there are thousands or even tens of thousands of differences existing among them. In such cases, the differences lie in how they received Tao, but not in the will of Tao. The receivers do not grant anything, or reject anything bestowed upon them. In terms of not rejecting anything bestowed, it is like dark clouds gathering together to form rainfall. As a result, the myriad things are wetted, nonetheless, the dark clouds themselves cannot be wetted like the myriad things.

A good archer replies on the collimator just like craftsmen's resorting to the carpenter's dividers and the carpenter's square. These tools are necessities for them to reach the subtlest and highest state of their career. Nonetheless, Xi Zhong could not become Pangmeng and Zao

【原文】

方之际也。

今以涅染缁，则黑于涅；以蓝染青，则青于蓝。涅非缁也，青非蓝也。兹虽遇其母，而无能复化已。是何则？以谕其转而益薄也。何况夫未始有涅、蓝造化之者乎？其为化也，虽镂金石，书竹帛，何足以举其数！由此观之，物莫不生于有也，小大优游矣！夫秋毫之末，沦于无间而复归于大矣；芦苻之厚，通于无整，而复反于敦庞。

若夫无秋毫之微，芦苻之厚，四达无境，通于无圻，而莫之要御夭遏者，其袭微重妙，挺洞万物，揣丸变化，天地之间，何足以论之。夫疾风

【今译】

这是说他们只知道一个方面的知识，而不通晓所有的一切。

把涅石制成黑色染料，染料的颜色比涅石还黑；从蓼蓝中提取靛青，靛青的颜色比蓼蓝还要深。涅石并非黑色染料，靛青不是蓼蓝。它们即便遇到各自的母体，也不能再转化回去。这是什么原因？因为经过转化后物质变得更加稀薄了。何况那些没有具备像涅石、蓼蓝这样的变化的事物呢？事物的变化，即便题刻在金石上，书写到竹简、帛简上，又怎能足以列举它们的全部！由此看来，万物没有不是从“有”中产生的，事物大大小小形式多变！

秋毫的尖端，细小得中间再也没有任何间隙但是却能归为大的；芦苇秆内的薄膜，薄到几乎没有厚度但是却能归为厚大的。至于比秋毫的末端还要微小，比芦苇秆内的薄膜还要稀薄的道，能达到无边无际的地方，而没有什么东西能够阻拦它，极其微小奥妙，支配万物，调剂变

Fu could not become Bo Le. This indicates that each of them only knew the knowledge within a certain field, but could not know everything.

Processing alunite to make black dye, the colour of the dye is even deeper than that of the alunite; processing indigo to make blue dye, the colour of the dye is even deeper than that of the indigoes. Alunite is not black dye, nor is indigo blue dye. Although the black dye and the blue dye might encounter the raw materials, they cannot turn back into the raw materials again. What is the reason for this? Well, after being processed, the material in them has attenuated. Let alone those things that have not experienced such changes as alunite and indigo have. Talking about the changes taking place in the myriad things, although men would inscribe them on metal sheets, stone plates, as well as bamboo slips or in silk books, how could they enumerate all the cases? By this token, none of the myriad things is not derived from "being", and the myriad things are of various sizes and numerous shapes.

The tip of a newly developed autumn down is so tiny that no crevice can exist inside it, nonetheless, it can be classified to the vast. The membrane of the inner side of a leek is so thin that it is almost of no thickness, nonetheless, it can be classified to the thick. As for Tao, it is even tinier than the tip of a newly developed autumn down and thinner than the membrane of the inner side of a leek, however, it reaches unlimited distances, and nothing can stop it. It is extremely tiny and subtle, but it manipulates the myriad things,





【原文】

敎木，而不能拔毛发；云台之高，墮者折脊碎脑，而蚊虻适足以翱翔。夫与蚊虻同乘天机，夫受形于一圈，飞轻微细者，犹足以脱其命，又况未有类也！由此观之，无形而生有形亦明矣。是故圣人托其神于灵府，而归于万物之初。视于冥冥，听于无声。冥冥之中，独见晓焉；寂漠之中，独有照焉。其用之也以不用，其不用也而后能用之；其知也乃不知，其不知也而后能知之也。

夫天不定，日月无所载；地不定，草木无所植；所立于身者不宁，是

【今译】

化，天地间有什么能够跟它相提并论。疾风能够拔起树木，但是不能拔起毛发；云台高耸，从上面摔下来的人会折断脊柱摔碎脑袋，然而蚊子、牛虻却能够在那里自由自在翱翔。跟飞舞蠕动的蚊虫一同兼受天机，都从“一”这个大圆中接受形体，能够轻盈飞舞的微小的生物就足以脱身逃命，又何况不具备任何物类的东西呢！由此看来，无形的产生有形的，也是显然的了。因此圣人把自己的精神寄托在空灵的府域，而复归于万物的最初状态。在幽深昏暗中观察，在无声中倾听。幽深昏暗中，唯独他能看见；寂寞无声之中，唯独他能听见。他运用视觉听觉的关键在于不用眼睛耳朵去观察倾听，不用耳朵眼睛去观察倾听然后能运用视觉听觉；他认知事物的关键在于不运用自己的智慧，不运用自己的智慧然后能认知事物。

上天如果不定，就不能承载日月；大地如果不定，草木就无从依附；

controls the changes in them. So is there anything between Heaven and Earth that can be mentioned in the same breath with it? Heavy wind can uproot trees but cannot uproot hairs; sky-scraping platforms are so high that if anyone falling from them will break his spine and smash his head, nonetheless, mosquitoes and gad flies can fly freely there. Taking Heaven's Mystery along with the flying or wriggling mosquitoes or insects, the myriad things receive their bodies from the huge round "one", and among them, the tiny creatures that can fly lightly are able to escape and survive, let alone those that do not bear any concrete character so as to be classified to any specific species! By this token, the shapeless gives birth to things with shape, and this is obvious. Hence, a sage would entrust his spirit to the flexible and unpredictable repository, and let it return to the myriad things' original state. He observes in the deep and dark, and listens to the soundless. In the deep and dark, he is the only one who can see; in the silent and soundless, he is the only one who can hear. His way of using his sight and hearing is not using the eye and ear to watch and listen, and only by not watching and listening with his own eyes and ears, is he able to apply his sight and hearing. His way of perceiving things is not resorting to his own intelligence, and only by not resorting to his own intelligence, can he recognize other things.

If Heaven were unstable, it would not be able to carry the sun and the moon; if Earth were unstable, plants would have nothing to cling to; and if the thing a man relied on in



【原文】

非无所形。是故有真人然后有真知。其所持者不明，庸讵知吾所谓知之非不知欤？

今夫积惠重厚，累爱袭恩，以声华呕苻姬掩万民百姓，使知之欣欣然，人乐其性者，仁也。举大功，立显名，体君臣，正上下，明亲疏，等贵贱，存危国，继绝世，决挈治烦，兴毁宗，立无后者，义也。闭九窍，藏心志，弃聪明，反无识，茫然仿佯于尘埃之外，而消摇于无事之业，含阴吐阳，而万物和同者，德也。是故道散而为德，德溢而为仁义，仁义立而道德废矣！

【今译】

人用来立身的东西如果不稳定，就不能形成正确的是非观。因此有了真人然后才有真知。所持的标准不明确，怎么知道自己所谓的明智其实是不明智呢？

现在积累大量的恩惠与仁德，用声誉荣耀抚慰万民百姓，让他们高高兴兴，人人安于各自的天性，这是仁。建立大功，博得尊显的声名，使得君臣之间和睦，匡正上下之间的关系，明确亲疏等次，区别贵贱等级，续存陷入危亡的国家，重立灭绝的世族，解决繁杂的政事，重建被摧毁的宗族，为没有后人的家庭立嗣，这是义。关闭九窍，隐藏心志，摒弃聪明，返回无知状态，茫然徜徉在尘世之外，在没有任何具体事务的大业中逍遥，吞吐阴阳，使得万物和睦统一，这是德。因此道散佚开来的就成为德，德外溢出来的就成为仁义，仁义确立了道德就崩坏了！

establishing himself were unstable, he would not be able to form the correct judgment on what is right and what is wrong. Therefore, True Knowledge cannot come into being until a True Man is born into the world. If the standard is not clear, how can man know that what I regard as wise is indeed unwise?

If a sovereign accumulates a lot of favours and virtue and applies high reputation and honour to pacify tens of thousands of people to make everyone happy and enjoy his own inherent nature now, this is benevolence. If a sovereign can make great contributions, gain fame and a high reputation, harmonize the relations between himself and his subjects, rectify the relationship between the superiors and the inferiors, clarify the hierarchy and order between the close and the distant, the powerful and the powerless, safeguard states that are in danger, reestablish exterminated families of officials for generations, settle complicated government affairs, rebuild ruined clans, and help families without descendents to adopt young relatives to continue their family trees, this is righteousness. If a sovereign can close all his nine apertures, conceal his will, discard his intelligence, return to the unintelligent state, absently roam out of the earthly world, wander about at leisure in the great undertaking that has nothing to do with any concrete affairs, swallow and split Yin and Yang, and thus make the myriad things harmonious and united, this is De. Hence, after Tao scattered, it became De; when De overflowed, the parts that poured out became benevolence and righteousness; and after

THE
CLASSICS



【原文】

百围之木，斩而为牺尊。镂之以剖剝，杂之以青黄，华藻铺鲜，龙蛇虎豹，曲成文章，然其断在沟中，壹比牺尊沟中之断，则丑美有间矣。然而失木性钩也。是故神越者其言华，德荡者其行伪，至精亡于中，而言行观于外，此不免以身役物矣。

夫趋舍行伪者，为精求于外也。精有湫尽，而行无穷极，则滑心浊神而惑乱其本矣。其所守者不定，而外淫于世俗之风，所断差跌者，而内以浊其清明，是故踟躇以终，而不得须臾恬澹矣。

【今译】

一百人合抱的大树，砍下来制作成牺樽，用弯曲的刻刀雕琢它，敷上青、黄等色彩，涂上明艳的金色，雕刻上龙蛇虎豹的图案，各种曲折的花纹，经过如此这般的加工后，拿牺樽跟丢弃在沟壑中的同一棵树的断木头相比，谁美谁丑就很分明了。然而二者都失去的树木的天性是一样的。因此精神散佚的人，言谈华而不实；德行放纵的人，行为虚伪，最精纯的东西从内心丧失了，在外部就能通过言行表现出来，这样的人就不免受到外物驱使了。

人的言行虚伪，是因为精神散佚在外的缘故。精神会耗尽，而行为没有终结，就会扰乱心神而且打乱他的本性。人所执守的精神不稳定，而且外部受到世俗风气的感染，就会出现失误差错，搅乱内心精神的清明，因此终身踟躇不决，得不到片刻的恬淡安静。



benevolence and righteousness were established, Tao and De deteriorated.

If a tree big enough to be embraced by a hundred people with outstretched arms is hacked down and used to make wine vessels, men would carve it with crooked knives, apply colour blue and colour yellow etc. to it, paint it with bright golden colour, sculpt the figures of dragon, snake, tiger and leopard on it, and decorate it with complicated patterns. After the process like this, comparing the magnificent wine vessel with the part of the trunk that is discarded in the ditch, which one is beautiful or ugly? It is obvious, although they both used to belong to the same tree. Nonetheless, in terms that they both have lost their inherent nature as a tree, they are the same. Hence, for a man whose spirit is scattered, his words are specious; for a man who is indulgent to his virtue, his behaviour is hypocritical. In both cases, the purest thing is lost from their hearts, and this can be reflected outside by their words and deeds. It is inevitable that people like this will be manipulated by external things.

A man's hypocritical words and deeds are triggered because his spirit is scattered out of him. His spirit can be exhausted, but he will continually take action. As a result, it will disturb his mind and disarrange his inherent nature. If the spirit man clings to is unstable and also influenced by external vogues, man will make errors and mistakes and thus disturb the clearness and brightness of his heart. As a result, he will hesitate during his lifetime, and not be able to enjoy a moment of leisure and tranquility.



【原文】

是故圣人内修道术，而不外饰仁义，不知耳目之宣，而游于精神之和。若然者，下揆三泉，上寻九天，横廓六合，揲贯万物，此圣人之游也。若夫真人，则动溶于至虚，而游于灭亡之野。骑蜚廉而从敦圉。驰于方外，休乎宇内，烛十日而使风雨，臣雷公，役夸父，妾宓妃，妻织女，天地之间何足以留其志！是故虚无者道之舍，平易者道之素。

夫人之事其神而饒其精，营慧然而有求于外，此皆失其神明而离其宅也。是故冻者假兼衣于春，而暍者望冷风于秋，夫有病于内者，必有色于外矣。夫柎木色青翳而羸瘵蜗眊，此皆治目之药也。人无故求此

【今译】

因此圣人内心修炼道术，外面却不表现出仁义，不知道满足耳目的欲望，而在精神的大和之中遨游。这样一来，向下可以揆度黄泉，向上可以探寻九天，横贯六合，总揽万物，这是圣人的遨游。至于真人，在最虚无的境界里活动，在什么也不存在的地方遨游。骑着蜚廉而且身后有敦圉跟从，在尘世之外奔驰，在宇宙之内休憩，把十日当做炬烛而且役使风雨，把雷公当做大臣，让夸父为他服役，把宓妃当做侍妾，把织女当做妻子，天地之间怎能滞留他的心志！因此虚无是道的馆舍，平易是道的本质。

人耗费自己的精神而扰乱自己的精气，绞尽脑汁追逐名利，这都是丢弃神明而让它离开自己的处所。因此受冻的人在春天也要增添衣裳，而中暑的人在秋天也渴望冷风，体内有病的人，必定会在外面的神色上表现出来。柎木皮能够祛除眼中的翳，蜗牛的涎液能够治疗白内障，这些都是治疗眼睛疾病的药物。人无缘无故寻求这些东西，必定是

Hence, a sage would cultivate Tao in the heart but rather not exhibit benevolence and righteousness outside. He does not know how to fulfill the desires and lust of the ear and the eye and soars in the great harmony of his spirit. By so doing, he can measure the lower world beneath and research the sky above, can traverse the Six Directions and supervise the myriad things. This is the roam of a sage. As for a True Man, he exercises himself at the emptiest state and roams at the places where nothing exists. Riding on the back of Fei Lian and followed by Dun Yu, he races out of the earthly world, and rests himself in the universe. Regarding the ten suns as his candle, manipulating rains and winds, taking the God of Thunder as his minister, employing Kua Fu to do the forced labour issued by him, considering Fu Fei his concubine and Vega his legitimate wife, how can anything existing between Heaven and Earth block his will if this is the case? Hence, emptiness and not-being are Tao's residence, and simplicity is Tao's essence.

Men exhaust their spirit, disturb their vitality and cudgel their brains for fame and profits. By so doing, it is discarding their spirit and forcing it to leave its residence. Hence, a man suffering from frostbite would want more clothes even in the spring, and a man suffering from heatstroke desires chilly wind even in the autumn. People having diseases certainly express it on their countenances. Ash bark can remove the nebula, and the saliva of snails can cure cataract. Both of them are medicaments used for curing eye diseases. If a person looks for such things for no reason, there must be





【原文】

物者，必有蔽其明者。圣人之所以骇天下者，真人未尝过焉；贤人之所以矫世俗者，圣人未尝观焉。夫牛蹄之涔，无尺之鲤；块阜之山，无丈之材，所以然者何也？皆其营宇狭小而不能容巨大也。又况乎以无裹之者邪！此其为山渊之势亦远矣！夫人之拘于世也，必形系而神泄，故不免于虚，使我可系羈者，必其有命在于外也。

至德之世，甘瞑于溷溷之域，而徙倚于汗漫之宇。提挈天地而委万物，以鸿濛为景柱，而浮扬乎无眇崖之际。是故圣人呼吸阴阳之气，而群生莫不颀颀然仰其德以和顺。当此之时，莫之领理决离，隐密而自成。浑浑苍苍，纯朴未散，旁薄为一，而万物大优，是故虽有羿之知而无

【今译】

眼睛有毛病的。圣人用来惊动天下的做法，真人不会过问；贤人匡正世俗的做法，圣人不会观览。牛蹄洼里的积水中，不会有一尺长的鲤鱼；小土块那样大的山上，没有高达一丈的树木，为什么会是这样的呢？都是因为它们太狭小，而不能容下巨大的东西。更何况大到没有什么能够包括它的东西呢！大山、深渊的气势跟它相比差得还太远呢！被世俗拘牵的，人必定身体被羈絆而且精神耗泄，所以不免变得虚弱，让自己受到羈絆，必定是因为用生命追逐外在的名利的缘故。

德行最为纯粹的时代，人们在混沌虚无的境界中酣眠，在广阔无垠的宇宙间遨游。可以提起大地举起上天而且委身于万物之间，把鸿蒙作为日晷，在无边无际的空间里飘荡。因此圣人呼吸阴阳之气，而芸芸众生无不仰慕他的德行从而变得和顺。正当这时，没有人统领，万物就悄然生成。混混沌沌，纯粹的朴没有消散，还是一个庞大的整体，万物

some problems with his eyes. Regarding the methods sages resort to in surprising the world, a True Man will never be concerned with them. Regarding the ways wise and capable people using to rectify traditions and customs, a sage will not take a look at them. In the rainwater accumulated in a tiny pit caused by a cow hoof stepping in the mud, there is no carp as long as one-*chi*; and in a mountain no bigger than a small block of earth, there is no tree as tall as one-*zhang*. What is the reason for that? They both are too narrow and small to contain huge things, let alone the thing that is too vast to be contained by anything! Compared with this thing, the momentum of lofty mountains and abysses still has a great way to go! Human beings are confined by the earthly world, their bodies are definitely fettered and their spirits are exhausted. As a result, it is inevitable that they will become weak. The reason that man is confined by the earthly world must lie in pursuing fame and profit at the cost of man's life.

During the times of the purest virtue, men fell into deep sleep in the state of chaos, emptiness and nothingness and roam in the unlimited universe. They could lift Earth and raise Heaven, but they stayed among the myriad things, regarded Hong Meng as their sundial, and floated in the boundless space. Hence, sages inspired and expired Yin and Yang, and all the creatures admired his virtue and therefore became amicable and harmonious with one another. At that time, there was no ruler administrating them, and the myriad things took shape unnoticeably. In this chaotic state, the simplest block was still not scattered, the universe still



【原文】

所用之。

及世之衰也，至伏羲氏，其道昧昧芒芒然，吟德怀和，被施颇烈，而知乃始。昧昧啾啾，皆欲离其童蒙之心，而觉视于天地之间。是故其德烦而不能一，乃至神农、黄帝，剖判大宗，窍领天地，袭九竅，重九熬，提挈阴阳，转捩刚柔，枝解叶贯，万物百族，使各有经纪条贯。于此万民睢睢眈眈然，莫不竦身而载听视。是故治而不能和下。

栖迟至于昆吾、夏后之世，嗜欲连于物，聪明诱于外，而性命失其

【今译】

纷繁众多，因此即便拥有羿那样的智慧也无从利用它们。

随着时间推移，到了伏羲氏的时代，他的道蒙蒙昧昧广阔无边，蕴涵着德怀藏着和，广泛布施，从而智慧才开始萌动，人们都想脱离童蒙无知的心态，从而觉悟要观察天地之间的事物。因此他们的德行繁杂而不能统一。等到了神农、黄帝的时代，大道离析，通领天地万物，因循上天法则，明确事物之间的界限，支配阴阳，调和刚柔，像枝条那样分布、像树叶一样条贯，万事万物上百种类，使它们都有各自的条理脉络。从此万民百姓睁大眼睛观看，无不伸着身子去看去听。因此天下能被治理好，然而臣下不和睦。

时间推移到了昆吾、夏桀的时代，嗜欲被物质利益羁绊，眼睛耳朵受到外在诱惑，从而丧失了性命的本真。等到周王室衰微的时候，人情



remained a whole, the myriad things were complicated and numerous, so, even a man as wise as Yi could not make good use of them.

Along with the lapse of time, when it came to the time of Fuxi, Tao was uncultured and boundless, containing De and bearing harmony. Fuxi did favours for everyone. As a result, intelligence started to act, then the people wanted to get rid of their childish ignorance state. So they became enlightened and wished to observe the myriad things between Heaven and Earth. Accordingly, their virtue and activities were complicated and could not be united. When it came to the times of Shennong and Huang Di (also known as the Yellow Emperor), the Great Tao scattered to rule the myriad things between Heaven and Earth, comply with the principles of Heaven, classify the limits among different things, manipulate Yin and Yang, and harmonize the rigid and the soft to make them disperse like branches and twigs, and as orderly as the leaves of a tree. Tens of thousands of things belonged to up to a hundred categories, and Tao ensured that each of them had its own order. From then on, tens of thousands of people opened their eyes widely and observed, and no one would not stretch his body to listen. Accordingly, the world could be put in perfect order but they could not make the subjects harmonious with one another.

When it came to the times of Kun Yu and Xia Jie, men's lust was fettered by material interests, their eyes and ears were tempted by external things. As a result, they lost the truth of their lives. At the time when the Zhou Dynasty

【原文】

得。施及周室之衰，浇淳散朴，杂道以伪，俭德以行，而巧故萌生。周室衰而王道废，儒墨乃始列道而议，分徒而讼，于是博学以疑圣，华诬以胁众，弦歌鼓舞，缘饰《诗》、《书》，以买名誉于天下。繁登降之礼，饰绂冕之服，聚众不足以极其变，积财不足以贍其费。于是万民乃始僞离跂，各欲行其知伪，以求凿枘于世，而错择名利。是故百姓曼衍于淫荒之陂，而失其大宗之本。夫世之所以丧性命，有衰渐以然，所由来者久矣！

是故圣人之学也，欲以返性于初，而游心于虚也。达人之学也，欲

【今译】

淡薄，人们不再淳朴，背离道德行事，巧诈萌生。周王室衰微的时候王道被废弃，儒家墨家于是开始陈述自己的学说互相争论，招收门徒进行争辩，这样一来他们认为自己博学而质疑圣人的言论，哗众欺瞒来胁迫众人，奏乐唱歌击鼓起舞，用《诗》、《书》装点自己，在天下沽名钓誉。制定繁杂的礼节，规定服制，征集大众从事各种劳役不足以满足他们嗜欲的变化，积累财富不足以满足各种费用。这样一来万民百姓就开始离心离德走上邪路，都想凭借小聪明实施伪诈来追逐世间名利。因此百姓在淫荒的邪道上不停地追名逐利，而丧失了道的根本。世人之所以为追逐名利葬送性命，有一个渐进的过程才达到这样的境地，由来已经很久了！

因此圣人学习，目的是返归最初的本性，并且游心于虚无的境界。

declined, human beings became indifferent to one another, they were no longer native, acted against morality and trickery and double-dealing grew. When the Zhou Dynasty declined, the traditional way of governing the world was discarded. The Confucius School and the Moist School began setting forth their arguments and vying with each other. They both drew disciples and disputed with each other. As a result, they considered themselves erudite and questioned sages' sayings, trying to please the public and thus to coerce the masses, singing to the music and dancing to the tunes played with the drums, beautifying their own thoughts with *Shijing* and *Shangshu*, and thus fishing for fame and compliment in the world. They established a variety of trivial and complicated rules of propriety, regulated the system on garments, and recruited the masses for various forced labour. But it was still not enough to satisfy the changes of their wishes, and they collected wealth but it was still not enough to cover their various expenditure. At this rate, tens of thousands of people became disunited and took evil paths. All of them wanted to resort to petty tricks to deceive others, and thus seek worldly fame and profit. Accordingly, the people kept on seeking fame and material interests on the evil paths, and as a result, they lost the essence of Tao. The reason that ordinary people would seek fame and material interests at the cost of their lives is a long-term procedure until it reaches such an extent, so, it has a long history.

Hence, when sages study, their purpose is to return to their original inherent nature and let their minds soar in the

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【原文】

以通性于辽廓，而觉于寂漠也。若夫俗世之学也则不然，擢德辜性，内愁五藏，外劳耳目，乃始招螭振纆物之豪芒，摇消掉捐仁义礼乐，暴行越智于天下，以招号名声于世。此我所羞而不为也。

是故与其有天下也，不若有说也；与其有说也，不若尚羊物之终始也；而条达有无之际。是故举世而誉之不加劝，举世而非之不加沮，定于死生之境，而通于荣辱之理。虽有炎火洪水弥漫于天下，神无亏缺于胸臆之中矣。若然者，视天下之间，犹飞羽浮芥也。孰肯分分然以物为事也！

【今译】

达人学习，目的是想让性情通达辽阔的境界，并且体悟寂静淡漠的道。俗世之人的学习却不是这样的，让内在的五脏愁苦，让外在的耳目劳顿，于是开始纠缠于事物的细枝末节，为推行仁义礼乐而奔走东西，在天下显露行为、显耀智慧，为的是在世上博取声名。这些是我耻于做的。

因此与其独自占有天下，不如跟别人一起分享天下共同快乐；与其跟别人一起分享天下共同快乐，不如徜徉在万物最初和最终回归的状态之中，而且通达“有”、“无”之际。因此全世界的人赞美他也不会觉得受到激励，全世界的人非议他也不会让他觉得沮丧，明审死与生的定数，而且通达荣与辱的关系。即便大火洪水弥漫天下，他胸臆中的精神也不会亏缺。像这样的人，他看天下的一切犹如飘飞的羽毛浮动的草芥。谁肯忙忙碌碌地为物质利益而奔波操劳呢？



state of nothingness and emptiness. When open-minded and optimistic men study, their purpose is to make their temperament reach the far-flung state and comprehend the silent and indifferent Tao. When it comes to the worldly people's studying, it is not the same. They merely distress the five inner organs, harass the outer organs such as the eye and the ear, and then they start involving themselves in the details of things, rush around the world and west to push the rules of propriety and righteousness and the function of music, and by so doing manifest their behaviour and wisdom before the people of the world to seek fame. I am ashamed to do so.

Hence, compared with possessing the world all by oneself, it would be better to share it with others and enjoy the happiness of owning it together; compared with sharing the world with others and enjoying the happiness of owning it together, it would be better to roam at the original and final state of the myriad things. Moreover, by so doing, a man can reach the states of "being" and "not-being". Therefore, although people of the world praise him he will not feel encouraged, and although people of the world slander him he will not feel depressed, for he knows the fate of life and death and is well versed in the relationship between honour and humiliation. Even though big fires and severe floods are prevailing in the world, the spirit in him will not wane. A person like this views everything in the world as nothing but flying feathers or floating grass. Who would rather exert himself to rush about for the sake of material interests?



【原文】

水之性真清，而土汨之；人性安静，而嗜欲乱之。夫人之所受于天者，耳目之于声色也，口鼻之于芳臭也，肌肤之于寒燠，其情一也；或通于神明，或不免于痴狂者，何也？其所为制者异也。是故神者智之渊也，渊清者智明矣；智者心之府也，智公则心平矣。

人莫鉴于流沫，而鉴于止水者，以其静也；莫窥形于生铁，而窥于明镜者，以睹其易也。夫唯易且静，形物之性也。由此观之，用也必假之于弗用也。是故虚室生白，吉祥止也。夫鉴明者，尘垢弗能埋；神清者，嗜欲弗能乱。精神已越于外，而事复返之，是失之于本，而求之于末也。

【今译】

水的天性澄澈，然而土能把它搅浑；人的天性安静，然而嗜欲能把它扰乱。人所秉受的天性是，耳目对于声色，口鼻对于香臭，肌肤对于寒暖，要求是一致的；有的人能够跟神明相通，有的却不免痴狂，为什么？因为制约他们的东西各不相同。因此精神是智慧的渊源，渊源清澈智慧就会澄明了；智慧是心的府库，智慧公允心灵就能平和了。

没有人用泛着泡沫的流水映照自己的形象，而用平静的止水映照，因为它是静的；没有人对着生铁窥视自己的面容，而是对着明镜窥视，因为它是平的。唯独平而且静的，才能反映事物的真实面貌。由此看来，事物的用途一定要通过没用的部分才能发挥出来。因此心中有了道，吉祥就会到来。镜子明亮，尘垢不能把它弄脏；精神澄澈，嗜欲不能把它扰乱。精神已经流散到体外，还努力让它回来，这是从根本上失掉

According to the nature of water, it is clear, nonetheless, earth can make it muddy; the nature of human beings is peaceful and tranquil. Nonetheless, lust and desires can disturb it. The inherent nature bestowed on human beings is: in terms of the demands of their eyes and ears towards melodious tunes and beautiful colours, their mouths and noses towards delicious food and fragrant smell, and their skins towards warm clothes to resist the cold. They are the same. Nonetheless, some people can communicate with supernatural beings, while others are inevitably maniacal. Why? For the things conditioning them are different. Hence, spirit is the headspring of intelligence, and if the headspring is limpid, the intelligence will become crystal-clear; intelligence is the depository of the heart, and if the intelligence is even and fair, the heart will become harmonious and amicable.

No one mirrors his appearance with flowing water with foam on the surface, instead a man uses still water to reflect his appearance because it is motionless. No one examines his face with a block of raw iron, instead a man would examine his countenance in front of a mirror, for it is flat. Only those things that are both flat and still can reflect the true features of other things. By this token, the usage of things must be brought into play through the parts that seem useless in them. Because a man bears Tao in his heart, happiness will arrive. If a mirror is bright, it cannot be blurred by dust; if the spirit is limpid, it cannot be disturbed by lust. After the spirit is scattered out of the body, man exerts himself to draw



【原文】

外内无符，而欲与物接，弊其元光，而求知之于耳目，是释其昭昭而道其冥冥也，是之谓失道。心有所至，而神喟然在之，反之于虚，则消铄灭息，此圣人之游也。故古之治天下也，必达乎性命之情。其举错未必同也，其合于道一也。

夫夏日之不被裘者，非爱之也，燠有余于身也；冬日之不用罽者，非简之也，清有余于适也。夫圣人量腹而食，度形而衣，节于己而已。贪污之心奚由生哉！故能有天下者，必无以天下为也；能有名誉者，必无以趋行求者也。圣人有所于达，达则嗜欲之心外矣。孔、墨之弟子，皆

【今译】

了它，去追求末节。外在的举止与内在所信守的不相符而且沉溺于物质利益，遮蔽道的光芒，而通过耳目进行认知，这就是放弃光明的大路而取幽暗的途径，这就叫做“失道”。思虑停在某个地方，精神就会立即停留在那里，思虑返回到虚无的境界，嗜欲也随之熄灭，这是圣人的处世的方式。所以古代君主治理天下，一定通达性命的本真。他们的举措未必相同，但是都合乎道是一样的。

夏日里不穿裘皮大衣，并非出于吝嗇，而是身上的温暖有余的缘故；冬日里不用扇子，并非轻贱它，而是清冷超过了适宜的温度的缘故。圣人根据自己的饭量进食，量体裁衣，奉行节俭，贪污的心思怎能萌生呢！所以能拥有天下的，必定是不志在夺取天下的人；能拥有名誉的，必定是不奔走驰骛追求声名的人。圣人能做到通达，通达了心中的嗜

it back. This is simply loosing it from the roots and thus to seek the details. If a man's outward behaviour does not match what he believes in the heart, moreover, if he is addicted to material benefits and by so doing, he clouds the brightness of Tao and tries to recognize things with his own ears and eyes. This is discarding the promising highway to follow a dark path, and it is addressed as "Losing Tao". If a man's thought stays on something, his spirit will concentrate there immediately too; and if a man's thought returns to the state of emptiness and nothingness, his lust will consequently disappear, and the latter is the sages' way of conducting themselves in society. Hence, the way sovereigns of ancient times governed the world is that they would definitely make sure that they possessed the truth of life. The measures they took might be different, but in terms of accordance with Tao, their measures were the same.

Men do not wear fur coats in the summer, however, it is not out of parsimony, simply because they feel warm enough; men do not use fans in the winter, however, it is not out of disdain, simply because it is already chillier than they can normally put up with. Sages take food according to their appetite, have their clothes made according to their figures, and practice austerity, so how can the intension of corruption generate in them? Hence, the man who is able to possess the world must be devoted to seize authority over the world; and the man who can gain a high reputation must be the one who does not rush about to seek fame. Sages can become thoroughly perspicacious, and as a result, the lust in them is



【原文】

以仁义之术教导于世，然而不免于偏身，犹不能行也，又况所教乎？是何则？其道外也。夫以末求返于本，许由不能行也，又况齐民乎！诚达于性命之情，而仁义固附矣。趋舍何足以滑心！若夫神无所掩，心无所载，通洞条达，恬漠无事，无所凝滞，虚寂以待，势利不能诱也，辩者不能说也，声色不能淫也，美者不能滥也，智者不能动也，勇者不能恐也，此真人之道也。若然者，陶冶万物，与造化者为人，天地之间，宇宙之内，莫能夭遏。

夫化生者不死，而化物者不化。神经于骊山、太行而不能难，入于

【今译】

欲就被排除了。孔子、墨子的弟子，都用仁义的准则教导世人，然而不免弄得筋疲力尽，自身尚且不能推行他们所倡导的准则，又何况所教导的对象呢？这是什么原因？因为他们宣扬的道术只是外在的东西。致力于末节而希求返归根本，许由也不能做到，又何况平民百姓呢！果真通达性命的本真的话，仁义势必就具备了，取舍怎能扰乱内心呢！假如精神不被任何东西遮蔽，内心没有任何负载，通达一切，恬静淡漠没有任何事务，没有任何凝结郁滞，虚无寂静地对待外物，权势、利益不能诱惑他，能言善辩的人不能说服他，声色不能让他淫乱，美好的东西不能让他沉溺，聪明的人不能动摇他，勇猛的人不能恐吓他，这是真人的处世方式。像这样的人，陶冶万物，跟造化为伍，天地之间，宇宙之内，没有什么能阻遏他。

化育生命的本身不会死，而化育万物的本身不会产生任何变化。

removed. The disciples of Confucius and Mozi instruct people of the world the principles of benevolence and righteousness, nonetheless, they inevitably become exhausted, for, even they themselves cannot practice the principle they advocate, let alone those they are trying to edify. What's the reason for this? Because the Way they advocate is only about external things. Hoping to return to the root by focusing on the details, even Xu You could not manage that, let alone ordinary people! If a man really knows the truth of life, certainly he will possess the virtue of benevolence and righteousness, how can he be disturbed with different choices? If a man's spirit is not clouded by anything else, his heart bears no burden, and he is perspicacious enough to know everything; keeps quiet and indifferent to cope with any concrete affairs, has no gloominess in him, and treats everything external on the basis of nothingness and emptiness, then power and benefit cannot lure him; persuasive talkers cannot move him; decadent tunes and beautiful women cannot seduce him; wonderful things cannot make him addicted; clever people cannot make him change his mind; and valorous people cannot impose any threat on him. Aforementioned is the way how a True Man conducts himself in society. A man like this edifies the myriad things, gets along with the Creator, and nothing between Heaven and Earth or in the universe can stop him from doing whatever he wants to do.

The thing that gives birth to the myriad things will not die itself, and the thing that nurtures the myriad things will

【原文】

四海九江而不能濡，处小隘而不塞，横扃天地之间而不窅。不通此者，虽目数千羊之群，耳分八风之调，足蹠《阳阿》之舞，而手会《绿水》之趋，智终天地，明照日月，辩解连环，泽润玉石，犹无益于治天下也。静漠恬澹，所以养性也；和愉虚无，所以养德也。外不滑内，则性得其宜；性不动和，则德安其位。养生以经世，抱德以终年，可谓能体道矣。若然者，血脉无郁滞，五藏无蔚气，祸福弗能挠滑，非誉弗能尘垢，故能致其极。

【今译】

精神行经骊山、太行山不受任何艰难，潜入四海九江不被沾湿，处在狭小的地方不觉得局促，横亘天地之间不留任何空隙。不通达这样的道术的人，即便一眼就能历数上千只羊的羊群，耳朵能分辨八方吹来的风声，脚下跳着《阳阿》舞，双手拍打着《绿水》的节奏，才智穷尽天地间的一切，如同日月般光明，能言善辩可以解开一环套一环的难题，言辞如同温润的玉石一般优美动听，对于治理天下还是没有任何益处。静漠恬淡，能够颐养心性；和愉虚无，能够陶养德行。不让外物扰乱内心，天性就能保持安适了；天性不变保持平和，德就会安处在适当的位置。养生来处世，怀德来享尽天年，可以称得上体道了。像这样的人，血脉没有郁滞，五脏没有病气，祸福不能扰乱他，非议不能玷污他，所以能达到



not experience any change itself. The spirit can traverse Mount Li and Mount Taihang without being stopped by any dangerous places, can dive in the Four Seas and the Nine Big Rivers without getting wet, stay at a tiny place without feeling confined and lie across anywhere between Heaven and Earth and not leave any crevice. For a man unable to master such methods, although he might exactly enumerate the number of a herd of up to a thousand sheep at one glance, be able to discern the winds blowing from all the eight directions, dance *Yang A* and at the same time beat time according to the rhythm of *Lü Shui*, be intelligent enough to know everything existing between Heaven and Earth, be sophisticated enough to settle problems as difficult as interlinks; and his words as euphonious as the clank of glittery jade, these features of him are of no use in administrating the world. By remaining quiet and indifferent to fame and benefit, a man can keep his temperament even and moderate; by remaining peaceful, pleasant and sticking to emptiness and nothingness, a man can cultivate his virtue. By not letting external things disturb man's heart, the inherent nature can remain tranquil and comfortable; if the inherent nature remains unchangeable, even and amicable, De will safely stay at the right place. A man, who preserves his health and conducts himself in society and bears De to enjoy his lifespan, can be addressed as being able to comprehend Tao. For a man like this, there is no stagnancy in his blood vessels and no disease in his five inner organs. Moreover, happiness and bad luck cannot disturb him,



【原文】

非有其世，孰能济焉？有其人，不遇其时，身犹不能脱，又况无道乎！且人之情，耳目应感动，心志知忧乐，手足之攢疾恙、辟寒暑，所以与物接也。蜂螫螫指而神不能慵，蚊虻噬肤而知不能平。夫忧患之来撓人心也，非直蜂螫之螫毒，而蚊虻之惨怛也，而欲静漠虚无，奈之何哉？

夫目察秋豪之末，耳不闻雷霆之声；耳调玉石之声，目不见太山之高。何则？小有所志，而大有所忘也。今万物之来擢拔吾性，撓取吾情，有若泉源，虽欲勿禀，其可得邪！今夫树木者，灌以澆水，畴以肥壤。

【今译】

生命的最高境界。除非有好世道，谁能达到这种境界？有道的人生不逢时，自身也不能逃脱，又何况无道的人呢！按照人之常情，耳目感应动静，心思感知忧乐，手脚搔抓痒处，排解寒暑，用这样的方式与外界接触。毒蜂、虫蝎螫了手指就心神不宁，蚊子、牛虻叮咬肌肤心里就不平静。忧患扰乱人心，不仅仅像毒蜂虫蝎螫人，或者蚊子牛虻叮咬肌肤那样让人难受，人却想保持静漠虚无，又能奈何呢？

眼睛明察秋毫的末端，耳朵却听不得雷霆之声；耳朵能欣赏玉石般圆润的声音，眼睛却望不见泰山的峰顶。为什么？记住小的东西，就会把大的东西遗忘。如今世间万物，引诱我的天性，勾引我的欲望，如同泉源一般，即便不想接受这些诱惑，怎能做得到呢？比如种树，用充足

slander cannot denigrate him, therefore he can reach the highest state of life. Unless encountering the time of good manners and morals, how can a man reach such a state? If a man in possession of Tao is not born at the right time, he himself cannot escape fate, let alone those not in possession of Tao. According to normal human feelings, their ears and eyes perceive the motion of other things; their hearts feel sadness and joy; their hands and feet scratch the itching places on their bodies and protect them from cold and heat. They encounter the outside world this way. If a man's finger is stung by a wasp, scorpion, or other poisonous insect, he will become discomposed, and if a man's skin is stung by a mosquito or gad fly, he will become restless. When a man's heart is distracted by disasters, it is much more unbearable compared with being stung by wasp, scorpion, poisonous insect, mosquitoes or gad fly, and in this case, if a man still wants to remain indifferent and maintain the state of emptiness and nothingness, would it be possible?

A man's eyes are penetrating enough to discern the tip of a newly developed autumn down, nonetheless, his ears are not able to hear the sound of thunder; a man's ears can appreciate jade-clank-like melodious sounds, nonetheless, his eyes cannot see the peak of Mount Tai. Why? If a man remembers insignificant things, he will leave significant things in oblivion. Now the myriad things in the world lure my inherent nature, tempt my lust and desire, and they are as plentiful as being supported by headspring. Although I do not want to accept such enticements, is it possible to always



【原文】

一人养之，十人拔之，则必无余蘖，又况与一国同伐之哉！虽欲久生，岂可得乎？今盆水在庭，清之终日，未能见眉睫，浊之不过一挠，而不能察方员；人神易浊而难清，犹盆水之类也。况一世而挠滑之，曷得须臾乎！

古者至德之世，贾便其肆，农乐其业，大夫安其职，而处士修其道。当此之时，风雨不毁折，草木不夭，九鼎重味，珠玉润泽，洛出丹书，河出绿图。故许由、方回、善卷、披衣得达其道。何则？世之主有欲利天下

【今译】

的水浇灌它，用肥沃的土壤栽培它。一个人侍弄它，十个人拔它，那必定没有任何枝芽了，又何况与全国上下的人一起砍伐它呢！即便想长命，怎么做得到呢？打一盆水放在庭院里，用一整天的时间让它澄清下来，还是不能照见眉毛睫毛，想让它浑浊不过搅动一下，就连方圆也不能映照出来了；人的精神容易被搅浑却难以保持澄清，犹如一盆水一样。何况世间所有的事物都在搅动他，还怎能得到片刻的平静呢？

古代德行最精纯的时候，商贾顺当地做买卖，农夫乐于从事自己的本业，大夫安于自己的职守，而处士修炼自己的道术。正当这时，风雨不毁坏作物，草木不过早凋谢，九鼎是珍贵重器，珠玉润泽，洛水出现红色的天书，黄河出现绿色的图策。所以许由、方回、善卷、披衣能够按照自己的心愿生活。为什么？当世的君主怀有让天下人随心所欲生活的

resist them? It is like planting trees. One must irrigate them with plenty of water and bed them with fertile soil. If one person takes care of them while ten people pull them out, not a twig will be left. Let alone if everybody in a state chops them up. Although they hope to experience long life, how will that be possible? If a man fetches a basin of water and places it in the yard, it takes a whole day to become clear, nonetheless, it still cannot mirror the eyebrow and eyelash. On the other hand, if a man want it to become turbid, what he needs is just agitation, thus it won't be able to reflect round or square figures. Just like a basin of water, the spirit of human beings is easily agitated but difficult to keep clear. A man's spirit is agitated by everything in the world, how can it remain still just for a moment?

In immemorial times, when men's virtue was the purest, merchants successfully did their business; farmers willingly performed their own profession; high-ranking court officials enjoyed their duties; and hermits focused on improving their methods for preserving health in the hope of gaining longevity. At that time, rains and winds did not damage crops; plants did not wither prematurely; the nine cauldrons were the most valuable treasures; pearls and jade were shining; a red Heavenly Book appeared on the surface of the Luo Shui River; and a green book with pictures on augury was found in the Yellow River. Therefore, people like Xu You, Fang Hui, Shan Juan and Bei Yi could lead their lives according to their own will. Why could they do so? Well, the sovereigns of their times had the idea to let everyone under





【原文】

之心，是以人得自乐其间。四子之才，非能尽善，盖今之世也，然莫能与
之同光者，遇唐、虞之时。逮至夏桀、殷纣，燔生人，辜谏者，为炮烙，铸
金柱，剖贤人之心，析才士之胫，醢鬼侯之女，菹梅伯之骸。当此之时，
烧山崩，三川涸，飞鸟铄翼，走兽挤脚。当此之时，岂独无圣人哉？然而
不能通其道者，不遇其世。夫鸟飞千仞之上，兽走丛薄之中，祸犹及之，
又况编户齐民乎？由此观之，体道者不专在于我，亦有系于世矣。

夫历阳之都，一夕反而为湖，勇力圣知与罢怯不肖者同命；巫山之

【今译】

心思，因此人人能自得其乐地活在世上。这四个人的才干，并非尽善尽
美，超出所有现今时代的人，然而没有人能像他们那样荣耀，因为他们
遇到了唐尧、虞舜的年代。等到夏桀、商纣在位的时候，他们把人活活
烧死，肢解进谏的人，制作炮烙，铸造金柱，剖开贤人的心脏，砍断才志
之士的脚，把鬼侯的女儿剥成肉酱，把梅伯的尸骸切成碎末。正当这
时，烧山崩塌，渭水、泾水、沂(qiān)水三条河流干涸，飞鸟折断羽翼，走
兽脚爪残废。正当这时，难道就没有圣人吗？有，然而不能上通他们的
道术，因为没有遇到合适的时代。鸟飞到千仞高空，野兽跑进丛林之
中，还是遭遇灾祸，又何况户籍编辑成册被严格控制的百姓呢？由此看
来，体道的人的道术能否推行不只在于他本人，也有待于合适的世道。

历阳古都，一夜之间变成一片汪洋，勇武有力、圣明智慧的人与疲

heaven to follow his own inclinations, so, everyone in the world could be content with his lot. The talents of these aforementioned people are not perfect or above anyone of our contemporary time, nonetheless, none of our peers can match them in terms of glory, because the former happened to live in the times of Tang Yao and Yu Shun. When Xia Jie of the Xia Dynasty and King Zhou of the Shang Dynasty were in power, they burnt people alive, dissected those remonstrating with them, invented the stake, had bronze posts used for cruel torture cast, sliced the hearts of the worthy open, cut off the feet of talented people, chopped up Marquis Gui's daughter and made her into meat pie, and cut up Marquis Mei's corpse. At that time, Mount Xiao collapsed; three big rivers—the Wei Shui River, the Jing Shui River and the Qian Shui River dried up; birds broke their wings; and animals became handicapped. Were there no sages then? However, they could not make the ruler and take their methods for governing the world, because they did not encounter the right time. Birds can fly as high as a thousand *ren* in the sky; animals can run into forests, nonetheless, they would still be caught in disaster, let alone the ordinary people whose domiciles are registered on files and strictly controlled. By this token, whether or not the policies advocated by a man in possession of Tao can be carried out does not only lie in himself, it is also necessary to encounter the right time.

The ancient capital of Li Yang turned into a vast lake over one night; people of valour, physical strength, sagacity

【原文】

上，顺风纵火，膏夏紫芝与萧艾俱死。故河鱼不得明目，稚稼不得育时，其所生者然也。故世治则愚者不能独乱，世乱则智者不能独治。身蹈于浊世之中，而责道之不行也，是犹两绊骐驎，而求其致千里也。置猿槛中，则与豚同，非不巧捷也，无所肆其能也。舜之耕陶也，不能利其里；南面王，则德施乎四海。仁非能益也，处便而势利也。古之圣人，其和愉宁静，性也；其志得道行，命也。是故性遭命而后能行，命得性而后

【今译】

弱怯懦不肖的人遭受同样的厄运；在巫山上，顺着风向纵火，大树、紫芝与萧、艾都一同被烧死。所以黄河里的鱼眼睛不会明亮，萌生太晚的庄稼不能按时成熟，它们所处的环境决定了这样的结局。所以世道大治时愚钝的人不能独自制造混乱，世道混乱时智慧的人不能凭借自己的力量把它治理好。身处混乱污浊的世道，却指责道不能推行，这如同把骐驎的腿两两捆绑起来，再责求它日行千里。把猿猴关在笼子里，那它就跟猪没有分别，并非不再巧捷了，而是不能施展自己的特长。舜耕田制陶的时候，不能为乡里乡亲带来利益；等到他南面称王时，德泽遍及四海。并非他变得更加仁慈了，而是他处在便利的位置的缘故。古代的圣人，和愉宁静，这是他们的天性；至于能够得志并且让自己的道术得以推行，这是命。因此天性遭到好命然后才能施展出来，好命具备好

and wisdom experienced the same disaster just like the weak, timid and unworthy did. In Mount Wu, if man set up a fire before the wind, big trees, glossy ganoderma and worm wood will be burnt alike. Hence, it is impossible for the fish in the Yellow River to have bright eyes, and crops that germinate too late will not ripen on time, for the circumstances they are in condition such results. So, at the time the world is put in perfect order, a foolish man cannot stir up chaos on his own; and when the society is in chaos, a wise man cannot put it in perfect order by dint of his own capabilities. Living in a chaotic society, if man still reproaches that Tao is not extended, this is somewhat the same as binding Qi Ji's front and hind legs in pairs and then forcing it to cover a thousand *li* within a day. If a monkey is confined in a cage, there is no difference between the monkey and a pig. It is not that the monkey is no longer nimble, but that it cannot bring its strong point into play in such circumstance. At the time Shun was ploughing the field or making pottery, he could not benefit the locals; when he became a king, facing the south, his virtue covered everywhere within the Four Seas. It is not that Shun became more benevolent, but that as a king, he was at a convenient position. The sages of the immemorial times were pleasant, peaceful and tranquil, and this is their inherent nature. When it comes to whether or not they could fulfill their political ideals and ensure that their policies be carried out, this is destiny. Hence, if a man of excellent inherent nature is bestowed with auspicious destiny, then his capabilities can be brought into play; and if a man of





【原文】

能明，乌号之弓、溪子之弩，不能无弦而射；越舸蜀艇，不能无水而浮。今矰缴机而在上，罟罟张而在下，虽欲翱翔，其势焉得？故《诗》云：“采采卷耳，不盈倾筐，嗟我怀人，置彼周行。”以言慕远世也。

【今译】

的天性然后才能明朗，乌号之弓、溪子之弩，没有弦不能发射；越地的小舟、蜀地的小船，没有水就不能漂浮。如今有矰缴机弩向上发射，罗网张设在下面，即便想翱翔，怎能做得到呢？所以《诗经》中说：“采摘卷耳，不能满筐，我怀念远方的亲人，把筐子放在大路旁。”这说明仰慕远古盛世啊。

auspicious destiny is also provided with excellent inherent nature, then his good luck can become obvious. Without the bow-string, even the Bow of Wu Hao or the Crossbow of Xizi could not launch any arrow or missile; without water, the rafts of the state of Yue and the small boats of the state of Wu cannot float. Now, should arrows be launched upwards and nets be stretched beneath, although the bird might want to fly, could it be possible? So, it is said in *Shijing*: "Picking Juan Er, I cannot fill the basket. For I miss my relatives far away, therefore, I put the basket beside the main road." This verse indicates that people admire the millennium in the immemorial times.

卷三 天文训

【原文】

天地未形，冯冯翼翼，洞洞漉漉，故曰太昭。道始于虚廓，虚廓生宇宙，宇宙生气。气有涯垠，清阳者薄靡而为天，重浊者凝滞而为地。清妙之合专易，重浊之凝竭难，故天先成而地后定。天地之袭精为阴阳，阴阳之专精为四时，四时之散精为万物。积阳之热气生火，火气之精者为日；积阴之寒气为水，水气之精者为月；日月之淫为精者为星辰，天受日月星辰，地受水潦尘埃。

昔者共工与颛顼争为帝，怒而触不周之山。天柱折，地维绝。天倾

【今译】

天地尚未成形的时候，一片混沌，朦朦胧胧，所以叫太昭。道发端于虚廓，虚廓产生宇宙，宇宙产生气。气有一定的质量和形态，清而轻的上扬而形成天，重而浊的凝滞而形成地。清妙的气的凝聚容易，重浊的气的凝结困难，所以首先形成天而后地才稳固下来。天与地所承接下来的最纯粹的精气生成阴阳，阴阳最纯粹的精气生成四时，四时之精气发散开来生成万物。阳积聚的热气生成火，最精纯的火气是太阳；阴积聚的寒气形成水，最精纯的水气是月亮；日月多余的精气生成星辰，天容纳着日、月、星辰，地承载着川、泽、尘埃。

从前共工跟颛顼争着称帝，共工愤怒地撞击不周山。支撑天的柱

Book 3

Patterns of Heaven

Before Heaven and Earth take shape, it is in a state of Chaos, so it is addressed as Da Zhao. Tao derives from Xu Kuo (referring to the state of not-being), Xu Kuo produces the universe, and the universe generates Qi. Qi is of some quality and shape. The clear and light part forms Heaven, and the turbid and heavy part forms Earth. It is easy for the clear and light part to cohere together, but difficult for the turbid and heavy part to agglomerate. So Heaven takes shape first before Earth does. The inherited spirit of Heaven and Earth turns into Yin and Yang; the pure spirit of Yin and Yang forms the Four Seasons; and the scattered spirit of the Four Seasons becomes the myriad things. The hot vitality of Yang accumulates, and as a result, generates fire, and the purest spirit of fire is the Sun; the cold vitality of Yin accumulates, and as a result, generates water, and the purest spirit of water is the Moon. The excessive spirit of the Sun and the Moon turns into stars and other celestial bodies. Heaven contains the Sun, the Moon, stars and other celestial bodies, and Earth carries mountains, rivers and dust.

Previously, Gong Gong and Zhuan Xu vied with each other for becoming the Di (referring to God). Gong Gong bumped against Mount Buzhou out of fury because he lost the war. As a result, the pillar supporting Heaven was broken



【原文】

西北，故日月星辰移焉；地不满东南，故水潦尘埃归焉。

天道曰圆，地道曰方。方者主幽，圆者主明。明者，吐气者也，是故火曰外景；幽者，含气者也，是故水曰内景。吐气者施，含气者化，是故阳施阴化。天之偏气，怒者为风；地之含气，和者为雨。阴阳相薄，感而为雷，激而为霆，乱而为雾。阳气胜则散而为雨露，阴气盛则凝而为霜雪。

毛羽者，飞行之类也，故属于阳；介鳞者，蛰伏之类也，故属于阴。日者，阳之主也，是故春夏则群兽除，日至而麋鹿解。月者，阴之宗也，

【今译】

子折了，维系大地的绳子断了。天向西北方向倾斜，所以日、月、星辰都移到那里；大地的东南方向低洼，所以川、泽、尘埃归附到那里。

天道是圆的，地道是方的。方的掌管幽暗，圆的掌管光明。光明的东西，向外发散气，因此火叫做“外景”；幽暗的东西，向内收聚气，所以水叫做“内景”。发散气的施与，收聚气的化育，因此阳施予德泽，阴化育万物。天的偏气，愤怒的形成风；地的和气，和调的形成雨露。阴阳相交接，感应而生成雷，猛烈释放而生成闪电，散乱的部分生成雾气。阳气压倒阴气就会散泄而生成雨露，阴气过于旺盛就会凝结而生成霜雪。

生有羽毛的，是飞行类的动物，所以属于阳；生有介鳞的，是蛰伏类的动物，所以属于阴。太阳，是阳气的主宰，因此春、夏两季兽类会换毛，冬至和夏至时节麋鹿会脱角。月亮，是阴气的主管，因此月缺时鱼

and the tug hanging Earth was cut off, therefore, the northwest part of Heaven descended, so that the Sun, the Moon and most of the other celestial bodies moved there; the southeast part of Earth descended, so that big rivers flow there and mountains, dust accumulates there.

The principle of Heaven is "round", and that of Earth is "square". The "square" is in charge of "darkness", and the "round" is in charge of "brightness". Things belonging to the category of "brightness" give off Qi, so, fire is addressed as Wai Jing (referring to releasing light); and those belonging to the category of "darkness" absorb Qi, so, water is addressed as Nei Jing (referring to imbibing light). The things giving off Qi and that absorbing Qi foster the myriad things, hence, Yang brings benevolence and Yin fosters various creatures. The furious part of the Side Qi of Heaven becomes wind; the harmonious part of the Peace Qi of Earth turns into rain. Yin and Yang confront each other and the conflict results in thunder. When thunder rapidly releases its energy, it provokes lightning, and the rest of the energy becomes fog. If Yang triumphs over Yin, it will disperse and thus produce rain and dew. If Yin triumphs over Yang, it will coagulate and thus bring frost and snow.

Creatures with feather can fly, so, they belong to Yang. Creatures with crust and scute hibernate in winter, so, they belong to Yin. The Sun is the supervisor of Yang, so, animals moult during spring and summer and elk shed their horns both at the Winter Solstice and at the Summer Solstice. The Moon is the supervisor of Yin, so, the brain of fish

【原文】

是以月虚而鱼脑流，月死而羸虻焦。火上荨，水下流，故鸟飞而高，鱼动而下。物类相动，本标相应，故阳燧见日，则燃而为火；方诸见月，则津而为水。虎啸而谷风至，龙举而景云属。麒麟斗而日月食，鲸鱼死而彗星出，蚕珥丝而商弦绝，贲星坠而勃海决。

人主之情，上通于天，故诛暴则多飘风，枉法令则多虫螟，杀不辜则国赤地，令不收则多淫雨。四时者，天之吏也；日月者，天之使也；星辰者，天之期也；虹霓、彗星者，天之忌也。天有九野，九千九百九十九隅，

【今译】

的脑髓也会减少，月亮隐没的时候螺蚌的肉也会萎缩。火向上蔓延，水往低处流，所以鸟儿高空飞，鱼儿向水下游。相同种类的事物互相连动，本与标互相响应，所以阳燧在阳光下，就会燃烧而生成火；方诸在月光下，就会分泌津液而生成水。老虎咆哮时会有东风吹来，龙升腾到空中时会有祥云会集。麒麟相斗就会发生日食、月食，鲸鱼死了就会有彗星出现，蚕成熟到通透如玉即将吐丝时商调琴弦容易断绝，流星陨落时江海容易决口。

君主的心意，能够与上天相通，所以诛杀暴虐通常会刮起暴风，枉法舞弊通常会导导致虫害，滥杀无辜国内就会出现大旱，政令不合时宜就会出现淫雨。四时，是上天的官吏；日月，是上天的使者；星辰，是上天安排的聚会；虹霓、彗星，是上天的警示。天空有九个分野，九千九百九



reduces when the Moon starts to wane, and during the last days of each month, the flesh of clams becomes very thin. Fire spreads above, and water flows to low-lying areas. Hence, birds fly up high in the sky, and fish swim down in water. Things of the same sort interact, and the top of a tree reacts whenever there is any change with the root. Hence, when brass speculum is put under the Sun, it will take fire; and when Fang Zhu is put under the Moon, it will generate water. When a tiger roars, the eastern wind will blow. When a dragon flies in the sky, auspicious clouds will accumulate around it. When Qilins fight each other, there will be solar and lunar eclipses. When a whale dies, a comet will appear in the sky. When silk worms become as mature as semitransparent white jade and ready to spin, the string used to play the Tone of Shang will easily break. When a meteorite plummets down, seas as well as big rivers will burst.

Heaven can read the mind of sovereigns of states of the mundane world. Hence, when a sovereign executes tyrannical people, it usually triggers hurricanes; when he perverts the law, it usually triggers insect pest; when he sentences innocent people to death, it usually triggers severe drought in his state; when he issues wrong edicts, it usually triggers excessive rains. The Four Seasons are officers employed by Heaven; the Sun and the Moon are emissaries sent by Heaven; the stars and other celestial bodies are participants attending meetings hosted by Heaven; rainbows and comets are warnings issued by Heaven. Heaven has Nine Parts. It is further divided into ninety-nine hundred and

【原文】

去地五亿万里。五星、八风、二十八宿、五官、六府、紫宫、太微、轩辕、咸池、四守、天阿。

何谓九野？中央曰钧天，其星角、亢、氐；东方曰苍天，其星房、心、尾；东北曰变天，其星箕、斗、牵牛；北方曰玄天，其星须女、虚、危、营室；

【今译】

十九个小的区域，距离大地五亿万里。有五颗行星、来自八方的风、二十八个星宿、五种官、六个府库，以及紫宫、太微、轩辕、咸池、四守、天阿等星座。

什么叫九野？中央叫钧天，那里的星宿有角、亢、氐；东方叫苍天，那里的星宿有房、心、尾；东北方叫变天，那里的星宿有箕、斗、牵牛；北方叫玄天，那里的星宿有须女、虚、危、营室；西北方叫幽天，那里的星宿



ninety-nine districts and five thousand million *li* away from Earth. It has Five Stars (referring to the earth's five planets), twenty-eight constellations, Five Officials, Six Repositories, as well as the constellations of Zi Gong, Tai Wei, Xuan Yuan, Xian Chi, Si Shou and Tian'A.

What are the Nine Parts of Heaven? The central part is called Jun Tian (referring to the flat sky), and the important stars of this part are Jiao (a Virgo), Kang (a group of four stars belonging to Virgo) and Di (a group of four stars, including α , ϵ , γ , β of Libra). The eastern part is called Cang Tian (referring to the blue sky), and the important stars of this part are Fang (a group of four stars, including π , ρ , δ , β of Scorpio), Xin (a group of three stars, including σ , α , τ of Scorpio) and Wei (a group of nine stars belonging to Scorpio). The northeastern part is called Bian Tian (referring to the ever-changing sky), and the important stars of this part are Ji (a group of four stars belonging to Sagittarius), Dou (a group of six stars belonging to Sagittarius) and Qian Niu (a group of stars belonging to Capricornus). The northern part is called Xuan Tian (referring to the black sky), and the important stars of this part are Xu Nü (a group of stars belonging to the Water Bearer), Xu (a group of stars including β of the Water Bearer and α of Equuleus), Wei (a group of three stars, including α of the Water Bearer, θ and ϵ of Pegasus) and Ying Shi (a group of two stars, including α and β of Pegasus). The northwestern part is called You Tian (referring to the dark sky), and the important stars of this part are Dong Bi (a group of three stars, including ν of

【原文】

西北方曰幽天，其星东壁、奎、娄；西方曰颛天，其星胃、昴、毕；西南方曰朱天，其星觜、参、东井；南方曰炎天，其星与鬼、柳七星；东南方曰阳天，其星张、翼、轸。

何谓五星？东方，木也，其帝太皞，其佐句芒，执规而治春；其神为

【今译】

有东壁、奎、娄；西方叫颛天，那里的星宿有胃、昴、毕；西南方叫朱天，那里的星宿有觜、参、东井；南方叫炎天，那里的星宿有与鬼、柳、七星；东南方叫阳天，那里的星宿有张、翼、轸。

什么叫五星？东方，五行属木。主管的天帝是太皞，天帝的辅佐是句芒，执掌着规而治理春季。掌管东方的神是岁星，岁星乘的兽是苍龙，

Pegasus, α of Andromeda), Kui (a group of sixteen stars, nine of them belong to Andromeda and seven of them belong to Pisces) and Lou (a group of three stars— α , β and γ of Aries). The western part is called Hao Tian (referring to the bright sky), and the important stars of this part are Wei (a group of three stars belonging to Aries), Mao (a group of eight stars belonging to Taurus) and Bi (a group of stars belonging to Taurus). The southwestern part is called Zhu Tian (referring to the red sky), and the important stars of this part are Zi Xi (a group of three stars belonging to Taurus), Shen (a group of seven stars belonging to Orion) and Dong Jing (a group of eight stars belonging to Gemini). The southern part is called Yan Tian (referring to the hot sky), and the important stars of this part are Yu Gui (a group of four stars belonging to Cancer), Liu (a group of eight stars belonging to Hydra) and the Seven Stars (a group of stars belonging to Capricornus). The southeastern part is called Yang Tian (referring to the sunny sky), and the important stars of this part are Zhang (a group of six stars belonging to Hydra), Yi (a group of twenty-two stars belonging to Hydra and Crater) and Zhen (a group of four stars— β , γ , δ and ϵ of Corvus).

What are the Five Stars? The east belongs to the Element of Wood, and the god in charge of the centre is Tai Hao. Tai Hao's assistant is Ju Mang, and Ju Mang holds the carpenter's dividers to govern the spring season. The deity representing the east is Sui Xing, and the animal carrying Sui Xing is Cang Long (literally it means a blue dragon). The

【原文】

岁星，其兽苍龙，其音角，其日甲乙。南方，火也，其帝炎帝，其佐朱明，执衡而治夏；其神为荧惑，其兽朱鸟，其音徵，其日丙丁。中央，土也，其帝黄帝，其佐后土，执绳而制四方；其神为镇星，其兽黄龙，其音宫，其日戊己。西方，金也，其帝少昊，其佐蓐收，执矩而治秋；其神为太白，其兽白虎，其音商，其日庚辛。北方，水也，其帝颡顛，其佐玄冥，执权而治

【今译】

代表性的乐音是角，天干是甲乙。南方，五行属火。主管的天帝是炎帝，天帝的辅佐是朱明，执掌着衡而治理夏季。掌管南方的神是荧惑，荧惑乘的兽是朱鸟，代表性的乐音是徵，天干是丙丁。中央，五行属土。主管的天帝是黄帝，黄帝的辅佐是后土，执掌着绳而治理四方。掌管中央的神是镇星，镇星乘的兽是黄龙，代表性的乐音是宫，天干是戊己。西方，五行属金。主管的天帝是少昊，少昊的辅佐是蓐收，执掌着矩而治理秋季。掌管东方的神是太白，太白乘的兽是白虎，代表性的乐音是商，天干是庚辛。北方，五行属水。主管的天帝是颡顛，天帝的辅佐是

representative tone is Jue, and the Heavenly Stems are Jia and Yi. The south belongs to the Element of Fire, and the god in charge of the south is Yan Di. Yan Di's assistant is Zhu Ming, and Zhu Ming holds the Arm Beam of the Steelyard to govern the summer season. The deity representing the south is Ying Huo, and the animal carrying Ying Huo is Zhu Que (literally it means a red bird). The representative tone is Zhi, and the Heavenly Stems are Bing and Ding. The centre belongs to the Element of Earth, and the god in charge of the centre is Huang Di (also known as the Yellow Emperor). Huang Di's assistant is Hou Tu, and Hou Tu holds the carpenter's Line Marker to govern all the other four areas in the four directions. The deity representing the centre is Zhen Xing, and the animal carrying Zhen Xing is Huang Long (literally it means a yellow dragon). The representative tone is Gong (one of the five notes in ancient Chinese music, corresponding to 1 in the numbered musical notation), and the Heavenly Stems are Wu and Ji. The west belongs to the Element of Metal, and the god in charge of the west is Shao Hao. Shao Hao's assistant is Ru Shou, and Ru Shou holds the carpenter's square to govern the autumn season. The deity representing the west is Tai Bai, and the animal carrying Tai Bai is Bai Hu (literally it means a white tiger). The representative tone is Shang (one of the five notes in ancient Chinese music, corresponding to 2 in the numbered musical notation), and the Heavenly Stems are Geng and Xin. The north belongs to the Element of Water, and the god in charge of the north is Zhuan Xu. Zhuan Xu's assistant is



【原文】

冬；其神为辰星，其兽玄武，其音羽，其日壬癸。

太阴在四仲，则岁星行三宿，太阴在四钩，则岁星行二宿，二八十六，三四十二，故十二岁而行二十八宿。日行十二分度之一，岁行三十度十六分度之七，十二岁而周。荧惑常以十月入太微，受制而出行列宿，司无道之国，为乱为贼，为疾为丧，为饥为兵，出入无常，辩变其色，时见时匿。镇星以甲寅元始建斗，岁镇行一宿，当居而弗居，其国亡土，

【今译】

玄冥，执掌着权而治理冬季。掌管北方的神是辰星，辰星乘的兽是玄武，代表性的乐音是羽，天干是壬癸。

太阴在“四仲”——子、午、卯、酉四个位置的时候，岁星每年行经三个星宿；太阴在“四钩”——丑寅、辰巳、未申、戌亥位置的时候，岁星每年行经二个星宿，二乘以八等于十六，三乘以四等于十二，所以岁星十二年时间行经二十八宿。每天运行十二分之一度，每年运行三十又十六分之七度，十二年运行一周天。荧惑每年十月进入太微垣，受命于天帝而出巡各个星宿，惩罚无道的国家，使得它们出现动乱、盗贼、疾病、死丧、饥荒、战争。荧惑的出现和隐没没有规律，经常变换自己的颜色，时而现见，时而隐匿。镇星在甲寅年开始运行到斗的位置，镇星每年行进一个星宿，应当出现在某个国家上空却没有出现，那个国家就要丧失

Xuan Ming, and Xuan Ming holds the Sliding Weight of the Steelyard to govern the winter season. The deity representing the north is Chen Xing, and the animal carrying Chen Xing is Xuan Wu (referring to the legendary animal representing the north). The representative tone is Yu, and the Heavenly Stems are ren and Gui.

When Tai Yin is in the Four Middles (referring to the directions representing the four Earthly Branches—Zi, Wu, Mao and You), Sui Xing passes over three constellations each year. When Tai Yin is in the Four Side-Areas (referring to the directions representing the rest of the eight Earthly Branches—Chou, Yin, Chen, Si, Wei, Shen, Xu and Hai), Sui Xing passes two constellations each year. Eight times two is sixteen, and four times three is twelve, so, in twelve years, Sui Xing passes over all the twenty-eight constellations. It passes by one twelfth of a degree per day, thirty and seven sixteenths degrees per year, and thus it takes twelve years to make a circuit. Ying Huo normally enter the Constellation of Tai Yin in October (according to the Chinese lunar calendar), and it takes the order issued by God to patrol around to inspect the other constellations and bring chaos, theft, disease, death, famine, as well as war to the states that are under the control of unworthy sovereigns. The whereabouts of Ying Huo is uncertain, its colour ever-changing, and it appears or disappears from time to time. In January (according to the Chinese lunar calendar) of the Year of Jia Yin, Zhen Xing enters the Constellation of Dou and passes over a constellation each year. If it disappears in the

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【原文】

未当居而居之，其国益地。岁熟日行二十八分度之一，岁行十三度百一十二分度之五，二十八岁而周。太白元始以正月建寅，与荧惑晨出东方，二百四十日而入，入百二十日而夕出西方，二百四十日而入，入三十五日而复出东方，出以辰戌，入以丑未。当出而不出，未当入而入，天下偃兵；当入而不入，当出而不出，天下兴兵。辰星正四时，常以二月春分效奎、娄，以五月下，以五月夏至效东井、舆鬼，以八月秋分效角、亢，以十一月冬至效斗、牵牛，出以辰戌，入以丑未，出二旬而入。晨候之东

【今译】

土地，不应当出现在某个国家上空却出现了，那个国家就会增益土地，五谷丰登。镇星每天运行二十八分之一度，每年运行十三又一百一十二分之五度，二十八年运行一周天。太白星在甲寅年伊始的正月，跟荧惑一起在早晨出现在东方，二百四十天后隐没，隐没一百二十天后在傍晚时分出现在西方，二百四十天后又隐没，隐没三十五天后又重新出现在东方，从辰、戌的位置出现，从丑、未的位置隐没。应当出现而不出现，或者不应当隐没而隐没，天下没有战争；应当隐没而不隐没，或者应当出现而不出现，天下就会有战争。辰星调正四时，经常在二月春分时节出现在奎、娄二宿的位置，在五月夏至时节出现在东井、舆鬼二宿的位置，在八月秋分时节出现在角、亢二宿的位置，在十一月冬至时节出现在斗、牵牛二宿的位置，在辰、戌的位置出现，在丑、未的位置隐没，出

sky of a state at the time it should appear, the state will lose some territory; if it appears in the sky of a state at the time it should disappear, the state will gain some territory. Moreover, the harvest will be good. It passes by one twenty-eighth of a degree per day, thirteen and five hundred-and-twelfths degrees per year, and thus it takes twenty-eight years to make a circuit. In the beginning of January of the Year of Jia Yin, Tai Bai appears right in the east along with Ying Huo at dawn. It disappears two hundred and forty days later, and then after a hundred and twenty days, it appears right in the west again in the evening. After another two hundred and forty days, it disappears again, and appears right in the east thirty-five days later. It appears in the directions of Chen and Xu and disappears in the directions of Chou and Wei. If it does not appear at the time it should appear, or disappears at the time it should not disappear, the world will be at peace. If it does not disappear at the time it should disappear, or appears at the time it should not appear, there will be war in the world. Chen Xing regulates the Four Seasons. It normally enters the Constellations of Kui and Lou on the day of Vernal Equinox in February, enters the Constellations of Dong Jing and Yu Gui on the day of the Summer Solstice in May, enters the Constellations of Jiao and Kang on the day of Autumnal Equinox in August, and enters the Constellations of Dou and Qian Niu on the day of the Winter Solstice in November. It appears in the directions of Chen and Xu and disappears in the directions of Chou and Wei, and each time it stays about twenty days in the sky.



【原文】

方，夕候之西方。一时不出，其时不和；四时不出，天下大饥。

何谓八风？距日冬至四十五日，条风至；条风至四十五日，明庶风至；明庶风至四十五日，清明风至；清明风至四十五日，景风至；景风至四十五日，凉风至；凉风至四十五日，闾阖风至；闾阖风至四十五日，不周风至；不周风至四十五日，广莫风至。条风至，则出轻系，去稽留；明庶风至，则正封疆，修田畴；清明风至，则出币帛，使诸侯；景风至，则爵有位，赏有功；凉风至，则报地德，祀四郊；闾阖风至，则收悬垂，琴瑟不

【今译】

现二旬就隐没。早晨可以在东方看见它，傍晚可以在西方看见它。如果它某一个季节不出现，那个季节就不会风调雨顺；四个季节都不出现，天下就会发生大的饥荒。

什么叫八风？距离冬至四十五天以后，条风到来；条风到达四十五天后，明庶风到来；明庶风到达四十五天后，清明风到来；清明风到达四十五天后，景风到来；景风到达四十五天后，凉风到来；凉风到达四十五天后，闾阖风到来；闾阖风到达四十五天后，不周风到来；不周风到达四十五天后，广莫风到来。条风到来的时候，就要释放罪行较轻的囚犯，放走在押的人员；明庶风到来的时候，就要修正边疆，修整田地；清明风到来的时候，就派使者带上币帛，出使其他诸侯国；景风到来的时候，就颁赐有德行的人爵位，赏赐有功的人；凉风到来的时候，就回报大地的

Man can see it in the east in the sky at dawn, and in the west in the sky at dusk. If it does not appear during one season, the weather will become unfavourable. If it does not appear during all the four seasons, the whole world will suffer severe famine.

What are the Eight Winds? Forty-five days after the Winter Solstice comes Tiao Feng (referring to the northeastern wind). Forty-five days after the arrival of Tiao Feng comes Ming Shu Feng (referring to the eastern wind). Forty-five days after the arrival of Ming Shu Feng comes Qing Ming Feng (referring to the southeastern wind). Forty-five days after the arrival of Qing Ming Feng comes Jing Feng (referring to the southern wind). Forty-five days after the arrival of Jing Feng comes Liang Feng (referring to the southwestern wind). Forty-five days after the arrival of Liang Feng comes Chang He Feng (referring to the western wind). Forty-five days after the arrival of Chang He Feng comes Buzhou Feng (referring to the northwestern wind). Forty-five days after the arrival of Buzhou Feng comes Guang Mo Feng (referring to the northern wind). When Tiao Feng comes, it is time to set free criminals sentenced for misdemeanour and the detainees who have not been convicted. When Ming Shu Feng comes, it is time to rectify the border and maintain the fields. When Qing Ming Feng comes, it is time to prepare gifts and money and send emissaries to visit other states on diplomatic missions. When Jing Feng comes, it is time to confer ranks on the virtuous and reward the meritorious. When Liang Feng comes, it is time to express thanks to

【原文】

张；不周风至，则修宫室，缮边城；广莫风至，则闭关梁，决刑罚。

何谓五官？东方为田，南方为司马，西方为理，北方为司空，中央为都。

何谓六府？子午、丑未、寅申、卯酉、辰戌、己亥是也。

太微者，太一之庭也。紫宫者，太一之居也。轩辕者，帝妃之舍也，咸池者，水鱼之圃也。天阿者，群神之阙也。四宫者，所以守司赏罚。太微者，主朱雀，紫宫执斗而左旋，日行一度，以周于天，日冬至峻狼之山，日移一度，凡行百八十二度八分度之五，而夏至牛首之山，反覆三百六十五度，四分度之一而成一岁。天一元始，正月建寅，日月俱入营室

【今译】

恩德，在国都四郊举行祭祀；闾阖风到来的时候，就收起各种垂挂的乐器，也不陈列琴瑟；不周风到来的时候，就修整宫室，修缮边地的城郭；广莫风到来的时候，就关闭关市桥梁，裁决官司并实施刑罚。

什么叫五官？掌管东方的是田官，掌管南方的是司马，掌管西方的是理，掌管北方的是司空，掌管中央的是都。

什么叫六府？六府是子午、丑未、寅申、卯酉、辰戌、己亥六个组合所代表的上天的府库。太微是太一的朝堂。紫宫是太一的居所。轩辕是天帝妃子们的馆舍。咸池是养鱼的池塘。天阿是众天神的宫殿。四宫是掌管行使赏罚的。

太微掌管朱雀。紫宫执掌北斗向左旋转，每天行经一度，在天空中运行。冬至时到达峻狼山，每天前进一度，总共行进一百八十二又八分之五度，在夏至那天到达牛首山，然后返回，运行三百六十五又四分之一度，刚好是一年时间。太岁纪元开始的元年，正月斗柄指向寅位，太



Earth and hold ceremonies in the four suburbs of the capital. When Chang He Feng comes, it is time to take down all the musical instruments as well as stop playing the Qin and Se. When Buzhou Feng comes, it is time to build place mansions and maintain the protective walls of border cities. When Guang Mo Feng comes, it is time to close border passes, judge lawsuits and punish criminals.

What are the Five Officials? The one in charge of the east is Tian, the one in charge of the south is Si Ma, in charge of the west is Li, in charge of the north is Si Kong, and in charge of the centre area is Du.

What are the six repositories? They are Zi-Wu, Chou-Wei, Yin-Shen, Mao-You, Chen-Xu and Si-Hai. Tai Wei is the court hall of Tai Yi. Zi Gong is the residence of Tai yi. Xuan Yuan is the residence of God's wife and concubines. Xian Chi is the pond used to raise fish. Tian A is the mansion of various gods. Si Gong is in charge of dispensing rewards and punishments.

Tai Wei is in charge of Zhu Que. Zi Gong operates Big Dipper to circumrotate towards the left. The Big Dipper passes over one degree per day, and thus to circumgyrate in the sky. On the day of the Winter Solstice, it reaches Mount Junlang, one degree each day, after passing by a hundred and eighty-two and five eighths degrees, it reaches Mount Niushou on the day of Summer Solstice, afterwards, it starts a new round of circumrotation again. Thus, in a year, it passes by three hundred and sixty-five and one fourth degrees. At the beginning of the new era calculated according to Tai

【原文】

五度，天一以始建七十六岁，日月复以正月入营室五度，无余分，名曰一纪。凡二十纪，一千五百二十岁大终，日月星辰复始甲寅。元日行一度而岁有奇四分度之一，故四岁而积千四百六十一日而复合故舍，八十岁而复。

故曰子午、卯酉为二绳，丑寅、辰巳、未申、戌亥为四钩。东北为报德之维也，西南为背阳之维，东南为常羊之维，西北为蹄通之维。日冬至则斗北中绳，阴气极，阳气萌，故曰冬至为德。日夏至则斗南中绳，阳

【今译】

阳和月亮同时进入营室宿五度，太岁纪元元年正月开始算起，七十六年以后，太阳和月亮又在正月进入营室宿五度的位置，没有余数，这样一个周期被命名为“一纪”。总共经过二十纪，共计一千五百二十年是“一终”，经历“三终”——四千五百六十年，日月星辰又恢复到原始的位置，以甲寅年作为纪元的元年。北斗星每天运行一度，从而一年下来余出四分之一度，所以经过四年总共一千四百零六十一日而重新返回到最初的位置，八十年后记日的天干地支又重复相同的轮回。

子午、卯酉是“二绳”，丑寅、辰巳、未申、戌亥是“四钩”。东北方是阳气开始萌发的地方所以叫“报德之维”，西南方是阴气开始恢复的地方所以叫“背阳之维”，东南方是阳气进退徘徊的地方所以叫“常羊之维”，西北方是天门所在的地方所以叫“蹄通之维”。冬至时北斗星斗柄指向子午线北部子的位置，阴气达到极限，阳气开始萌生，所以说冬至

Sui, the Handle of Big Dipper points to Yin, both the sun and the moon enter five degrees in Constellation Ying Shi in January. Then seventy-six years later, the sun and the moon move to the same position—five degrees without residual in the Constellation of Ying Shi again, and such a spell is called a Ji. Twenty Ji—a thousand five hundred and twenty years constitute a Zhong, after three Zhong—four thousand five hundred and sixty years, the Sun, the Moon and other celestial bodies return to their original positions, and the new era will start from the year of Jia Yin. The Big Dipper passes by one degree per day, and the residual of a year is one fourth degree. Hence, after four years—a thousand four hundred and sixty-one days, it returns to its original position again. So, the combinations of the Heavenly Stems and Earthly Branches will be repeated as a new round again.

Zi and Wu, Mao and You constitute the Two Lines. Chou and Yin, Chen and Si, Wei and Shen, and Xu and Hai forms the Four Sides. The Northeast is the place where Yang originates, so it is addressed as the Tug of Bao De; the Southwest is the place where Yin starts to resume, so it is addressed as the Tug of Bei Yang; the southeast is the place where Yang lingers, so it is addressed as the Tug of Chang Yang; and the northwest is the place where the gate to Heaven is located, so it is addressed as the Tug of Hao Tong. On the day of the Winter Solstice, the Handle of Big Dipper is parallel to the north half of the Zi-Wu Line, Yin is at the height of power, and Yang starts to grow, so, the

【原文】

气极，阴气萌，故曰夏至为刑。阴气极，则北至北极，下至黄泉，故不可以凿地穿井，万物闭藏，蛰虫首穴，故曰德在室。阳气极，则南至南极，上至朱天，故不可以夷丘上屋，万物蕃息，五谷兆长，故曰德在野。日冬至则水从之，日夏至则火从之，故五月火正而水漏，十一月水正而阴胜。

阳气为火，阴气为水。水胜，故夏至湿；火胜，故冬至燥；燥故炭轻，湿故炭重。日冬至，井水盛，盆水溢，羊脱毛，麋角解，鹊始巢，八尺之

【今译】

代表德。夏至时北斗星的斗柄指向子午线南部午的位置，阳气达到极限，阴气开始萌生，所以说夏至代表刑。阴气达到极限时，北到北极、下到黄泉都被阴气闭锁着，所以不可以挖地凿井，万物都闭藏起来，蛰伏的虫兽藏在洞穴里，所以说德在屋内。阳气达到极限时，南到南极、上到朱天都被阳气笼罩着，所以不可以摧平丘陵攀登房屋，万物繁衍，五谷茁壮生长，所以说德在田野。冬至时火随之萌生，夏至时水随之萌生，所以五月火气盛壮而且水开始渗出，十一月水气盛壮而且火气开始萌生。

阳气属于火，阴气属于水。水压倒火，所以夏至时湿润；火压倒水，所以冬至时干燥；干燥所以冬天炭的分量就轻，湿润所以夏天炭的分量重。冬至时分，井里的水盛满，盆里的水外溢，羊开始脱毛，麋鹿脱角，鸟鹊开始筑巢，树立一个八尺高的表，正午的时候表的影子长度是一丈



Winter Solstice is addressed as De. On the day of the Summer Solstice, the Handle of Big Dipper is parallel to the south half of the Zi-Wu Line, Yang is at the height of power, and Yin starts to grow, so, the Summer Solstice is addressed as Xing (penalty). When Yin is at the height of power, then it prevails from the Northern Pole to the Yellow River underground, so, man should not dig ground or pierce wells. At that time, the myriad things stay in closure, hibernating animals and insects remain in their holes, so, it is said that De stays at Shi (referring to indoor space). When Yang is at the height of power, it prevails from the Southern Pole till the Red Sky, so, man should not level hills or climb upon roofs. At that time, the myriad things multiply, a variety of crops thrive, so, it is said that De stays at Ye (referring to the outer space). Fire starts to resume after the Winter Solstice, and water starts to resume after the Summer Solstice, so, in May, fire is at the height of power, and at the same time, water oozes from the myriad things. And in November, water is at the height of power, and Yin is overwhelming.

The vital energy of Yang is fire, and that of Yin is water. It is humid on the Summer Solstice, for, water triumphs over fire at that time; and it is dry on the Winter Solstice, for, fire triumphs over water. Coal becomes heavier in summer because of humidity, and lighter in winter due to the dry weather. On the day of the Winter Solstice, wells are full of water, water in all basins spills over, sheep moult, elk shed horns, and birds start to nest. If an eight-*chi* sundial is erected, at noon, its shadow is as long as a *zhang* and three



【原文】

修，日中而景丈三尺。日夏至而流黄泽，石精出，蝉始鸣，半夏生，蚊虻不食驹犊，鸷鸟不搏黄口，八尺之景，修径尺五寸。景修则阴气胜，景短则阳气胜。阴气胜则为水，阳气胜则为旱。

阴阳刑德有七舍。何谓七舍？室、堂、庭、门、巷、术、野。十二月德居室三十日，先日至十五日，后日至十五日而徙，所居各三十日。德在室则刑在野，德在堂则刑在术，德在庭则刑在巷，阴阳相德，则刑德合门。八月、二月，阴阳气均，日夜分平，故曰刑德合门。德南则生，刑南

【今译】

三尺。夏至时硫黄会往外渗水，铁也会渗出水，蝉开始鸣叫，半夏发芽，蚊虻不叮咬马驹牛犊，猛禽不搏击雏鸟，树立八尺高的表，正午的时候表的影子的长度是一尺五寸。影子长表明阴气旺盛，影子短表明阳气旺盛。阴气过于旺盛就会出现水灾，阳气过于旺盛就会出现干旱。

阴阳所执掌的刑与德有七个居所。什么叫七个居所？它们分别是内室、厅堂、庭院、大门、街巷、大路、郊野。十二月德居于内室三十天，时间是从冬至前十五天到冬至后十五天，然后迁徙到其他居所每次各停留三十天。德在内室时刑在郊野，德在厅堂时刑在大路，德在庭院时刑在街巷，阴阳均衡时，刑与德就相会在大门。八月和二月，阴阳势均力敌，昼夜平分，所以说刑与德相会在大门。德由南向北弥散的时候万物生长，刑由北向南弥散的时候万物死亡，所以说二月阴阳交会时万物

chi. On the day of the Summer Solstice, sulfur surface becomes wet, and iron sweats; cicadas begin buzzing, and pinellia sprout; gadflies do not sting colts or calves, and fierce birds do not prey on fledglings. If an eight-*chi* sundial is erected, at noon, its shadow is as long as a *chi* and three *cun*. When the shadow of the sundial is long, it means Yin is overwhelming; when the shadow is short, it means Yang is overwhelming. If Yin is overwhelming, it will cause flood; if Yang is overwhelming, it will lead to drought.

Yin—representing Xing (penalty) and Yang—representing De (virtue) have Seven Residences. What are the Seven Residences? They are Shi (Shi means indoor space), Tang (Tang means hall), Ting (Ting means yard), Men (Men means gate), Xiang (Xiang means lane), Shu (Shu means main street) and Ye (Ye means suburb). In December, De stays at Shi for thirty days—fifteen days before the Winter Solstice and fifteen days after the Winter Solstice. Then it takes turns to move to the rest of the six other residences, and each sojourn lasts thirty days. When De stays at Shi, Xing stays at Ye; when De stays at Tang, Xing stays at Shu; when De stays at Ting, penalty stays at Xiang; when Yin and Yang counterbalance, then De and Xing meet each other at Men. In August and February, Yin and Yang counterbalance each other, the daytime and night are of the same length, so, De and Xing meet each other at Men. When De disperses from south towards north, the growth of the myriad things will be facilitated; when Xing disperses from north towards south, it will cause the death of the myriad things, so, it is

【原文】

则杀，故曰二月会而万物生，八月会而草木死。

两维之间，九十一度十六分度之五而升，日行一度，十五日为一节，以生二十四时之变。斗指子，则冬至，音比黄钟。加十五日指癸，则小寒，音比应钟。加十五日指丑，则大寒，音比无射。加十五日指报德之维，则越阴在地，故曰距日冬至四十六日而立春，阳气冻解，音比南吕。加十五日指寅，则雨水，音比夷则。加十五日指甲，则雷惊蛰，音比林钟。加十五日指卯中绳，故曰春分则雷行，音比蕤宾。加十五日指乙，

【今译】

萌生，八月阴阳交会时草木枯死。

两维之间，跨度是九十一又十六分之五度，而北斗星每天运行一度，十五天是一个节气，产生出二十四节气的变化。斗柄指向子的位置时，就是冬至，与之相匹配的音律是黄钟。再过十五天指向癸的位置，就是小寒，与之相匹配的音律是应钟。再过十五天指向丑的位置，就是大寒，与之相匹配的音律是无射。再过十五天指向“报德之维”，阴气散佚到地下，所以说距离冬至四十六天以后是立春，阳气使得冰冻消融，与之相匹配的音律是南吕。再过十五天斗柄指向寅的位置，就是雨水，与之相匹配的音律是夷则。再过十五天指向甲的位置，开始出现雷声，节气是惊蛰，与之相匹配的音律是林钟。再过十五天指向卯的位置，方向是正西，所以叫春分，开始打雷，与之相匹配的音律是蕤宾。再过十五天指向乙的位置，清明风就会到来，与之相匹配的音律是仲吕。再过



said that tens of thousands of things thrive during their meeting held in February, and plants die during their meeting in August.

Between two tugs, it is ninety-one and five sixteenths degrees. The Handle of Big Dipper passes over one degree each day, and fifteen days form a solar period, and thus to constitute the climate changes of the twenty-four solar periods. When the Handle of Big Dipper points to Zi, this solar period is called the Winter Solstice, and the pitch of this period is Huang Zhong. Fifteen days later, it points to Gui. This solar period is called Xiao Han (referring to slight cold), and the pitch of this period is Ying Zhong. Another fifteen days later, it points to Chou. This solar period is called Da Han (referring to great cold), and the pitch of this period is Wu Yi. Another fifteen days later, the Handle of Big Dipper points to the Tug of Bao Wei, and at that time, Yin disperses on the ground. So, it is said that forty-six days after the Winter Solstice is the Beginning of Spring, and the pitch of this period is Nan Lü. Fifteen days later, it points to Yin. This solar period is called Yu Shui (referring to rain water), and the pitch of this period is Yi Ze. Fifteen days later, it points to Jia. This solar period is called Jing Zhe (referring to the waking of insects), and the pitch of this period is Lin Zhong. Another fifteen days later, the Handle of Big Dipper points to Mao—parallel to the west half of the Zi-Wu Line, so, it is said that it starts to thunder on the day of Vernal Equinox, and the pitch of this period is Rui Bin. Fifteen days later, it points to Yi and then Qing Ming Feng starts to blow.



【原文】

则清明风至，音比仲吕。加十五日指辰，则谷雨，音比姑洗。加十五日指常羊之维，则春分尽，故曰有四十五日而立夏，大风济，音比夹钟。加十五日指巳，则小满，音比太簇。加十五日指丙，则芒种，音比大吕。加十五日指午，则阳气极，故曰有四十六日而夏至，音比黄钟。加十五日指丁，则小暑，音比大吕。加十五日指未，则大暑，音比太簇。加十五日指背阳之维，则夏分尽，故曰有四十六日而立秋，凉风至，音比夹钟。加

【今译】

十五天指向辰的位置，就是谷雨，与之相匹配的音律是姑洗。再过十五天指向“常羊之维”，这时春季结束，所以说春分四十六天以后是立夏，大风吹来，与之相匹配的音律是夹钟。再过十五天斗柄指向巳的位置，就是小满，与之相匹配的音律是太簇。再过十五天指向丙的位置，就是芒种，与之相匹配的音律是大吕。再过十五天指向午的位置，这时阳气最为旺盛，所以说立夏四十六天以后是夏至，与之相匹配的音律是黄钟。再过十五天斗柄指向丁的位置，就是小暑，与之相匹配的音律是大吕。再过十五天指向未的位置，就是大暑，与之相匹配的音律是太簇。再过十五天指向“背阳之维”，这时夏季结束，立夏四十六天以后是立秋，凉风吹来，与之相匹配的音律是夹钟。再过十五天斗柄指向申的位

and the pitch of this period is Zhong Lü. Fifteen days later, it points to Chen. This solar period is called Gu Yu (referring to grain rain), and the pitch of this period is Gu Xi. Another fifteen days later, the Handle of Big Dipper points to the Tug of Chang Yang, and the spring season comes to the end. So, it is said that forty-five days after the Vernal Equinox is the Beginning of Summer. Strong winds start to blow, and the pitch of this period is Jia Zhong. Fifteen days later, it points to Si. This solar period is called Xiao Man (referring to filling grain), and the pitch of this period is Tai Cou. Fifteen days later, it points to Bing. This solar period is called Mang Zhong (referring to bearded grain), and the pitch of this period is Da Lü. Another fifteen days later, the Handle of Big Dipper points to Wu, and at that time Yang is at the height of power and splendour. So, it is said that forty-six days after the Beginning of Summer is the Summer Solstice, and the pitch of this period is Huang Zhong. Fifteen days later, it points to Ding. This solar period is called Xiao Shu (referring to slight heat), and the pitch of this period is Da Lü. Fifteen days later, it points to Wei. This solar period is called Da Shu (referring to great heat), and the pitch of this period is Tai Cou. Another fifteen days later, the Handle of Big Dipper points to the Tug of Bei Yang, and at that time, the summer season comes to the end. So, it is said that forty-six days after the Beginning of Summer is the Beginning of Autumn, chilly winds start to blow, and the pitch of this period is Jia Zhong. Fifteen days later, it points to Shen. This solar period is called Chu Shu (referring to the limit of heat), and



【原文】

十五日指申，则处暑，音比姑洗。加十五日指庚，则白露降，音比仲吕。加十五日指酉中绳，故曰秋分，雷戒，蛰虫北乡，音比蕤宾。加十五日指辛，则寒露，音比林钟。加十五日指戌，则霜降，音比夷则。加十五日指蹄通之维，则秋分尽，故曰有四十六日而立冬，草木毕死，音比南吕。加十五日指亥，则小雪，音比无射。加十五日指壬，则大雪，音比应钟。加十五日指子。故曰：阳生于子，阴生于午。阳生于子，故十一月日冬至，鹊始加巢，人气钟首。阴生于午，故五月为小刑，荠麦亭历枯，冬生草木必死。

【今译】

置，就是处暑，与之相匹配的音律是姑洗。再过十五天指向庚的位置，白露开始下降，与之相匹配的音律是仲吕。再过十五天指向酉的位置，方向是正西，所以说秋分时停止打雷，蛰伏的虫兽躲进背朝北方的洞穴，与之相匹配的音律是蕤宾。再过十五天指向辛的位置，就是寒露，与之相匹配的音律是林钟。再过十五天指向戌的位置，就是霜降，与之相匹配的音律是夷则。再过十五天指向“号通之维”，这时秋季结束，所以说秋分四十六天以后是立冬，草木都枯萎死亡，与之相匹配的音律是南吕。再过十五天斗柄指向亥的位置，就是小雪，与之相匹配的音律是无射。再过十五天指向壬的位置，就是大雪，与之相匹配的音律是应钟。再过十五天指向子的位置。所以说：阳在子的位置上萌生，阴在午的位置上萌生。阳在子的位置上萌生，所以十一月里有冬至，鸟鹊开始筑巢，人体的气集中到头部。阴在午的位置上萌生，所以五月是“小刑”，荠菜、麦子、亭历枯萎，冬天萌生的草木一定会死掉。

the pitch of this period is Gu Xi. Fifteen days later, it points to Geng. White dew appears, and the pitch of this period is Zhong Lü. Fifteen days later, it points to You—parallel to the west half of the Zi-Wu Line, so this period is called the Autumn Solstice. It stops thundering, hibernating animals and insects stay in south-facing holes, and the pitch of this period is Rui Bin. Fifteen days later, it points to Xin. This solar period is called Han Lu (referring to cold dew), and the pitch of this period is Lin Zhong. Fifteen days later, it points to Xu. This solar period is called Shuang Jiang (referring to frost's descent), and the pitch of this period is Yi Ze. Another fifteen days later, the Handle of Big Dipper points to the Tug of Hao Tong, and at that time the autumn season comes to the end. So, it is said that forty-six days after the Autumnal Equinox is the Beginning of Winter. Plants wither and die, and the pitch of this period is Nan Lü. Fifteen days later, it points to Hai. This solar period is called Xiao Xue (referring to light snow), and the pitch of this period is Wu Yi. Another fifteen days later, it points to Yin. This solar period is called Da Xue (referring to heavy snow), the pitch of this period is Ying Zhong. Another fifteen days later, it points to Zi again. So, it is said: Yang is produced at the position of Zi, and Yin at the position of Wu. Since Yang is produced at the position of Zi, so, in November, on the day of the Winter Solstice, birds start to nest, and the vital energy of human beings accumulates at the head. Since Yin is produced at the position of Wu, so, May is also known as "the Merciful Penalty", as a result, shepherd's purse,



【原文】

斗杓为小岁，正月建寅，月从左行十二辰。咸池为太岁，二月建卯，月从右行四仲，终而复始。太岁迎者辱，背者强，左者衰，右者昌，小岁东南则生，西北则杀，不可迎也，而可背也，不可左也，而可右也，其此之谓也。大时者，咸池也。小时者，月建也。天维建元，常以寅始，起右徙，一岁而移，十二岁而大周天，终而复始。淮南元年冬，太一在丙子，冬至甲午，立春丙子。

二阴一阳成气二，二阳一阴成气三，合气而为音，合阴而为阳，合阳

【今译】

北斗星的斗柄是小岁，正月寅月开始，每月向左运行一辰经过十二辰。咸池是太岁，二月卯月开始，每月向右运行经过四仲，周而复始。面向太岁的要受辱，背对着它的会强大，违背它的会衰微，顺应它的会昌盛。小岁指向东南方向的时候万物就生长，指向西北的时候就会死亡，不可以迎面朝向它，但可以背对着它，不可以违逆它，但可以顺应它，说的就是这个意思。据以推算四季的是咸池。据以确立月份的是月建。用太岁来纪年，通常是从正月开始，岁星每年向右迁徙一个星次，十二年运行一个周天，终而复始。淮南王元年冬天，太岁在丙子的位置，冬至那天是甲午，立春那天是丙子。

二阴一阳合成两种气，二阳一阴合成三种气，合成的五种气生成五



wheat, and wooly draba will wither, and plants sprouting in the last winter will definitely die.

The handle of Big Dipper is the Little Year, from the first month of the year, passing over one Chen per month. It moves towards the left and passes by all the twelve Chen in a year. Xian Chi is the Big Year, from the second month of the year, moving towards right. It passes by the Four Middles per month, and this process goes round and round. Things facing Tai Sui will be humiliated, backing against it will be strengthened, acting against it will decline, and submitting to it will thrive. When the Little Year points to the northeast, the myriad things will thrive, and when it points to northwest, the myriad things will die. It should not be faced but can backing against should not be acted against, but can only be submitted to. Xian Chi—or the Big Year, is used to calculate seasons, and Xiao Sui—or the Little year, is used to calculate months. According to the Tai Sui Calendar, during the first month, Tai Sui moves towards the right and passes by one Chen with a year, and it takes twelve years to finish one circumrotation. And this process goes round and round. During the winter of the first year of the regime of the Sovereign of Huai Nan, Tai Sui was at the position of Bing Zi, the Winter Solstice was on the date of Jia Wu, and the Beginning of Spring on the date of Bing Zi.

Two Yin and one Yang form two kinds of Qi; two Yang and one Yin form three kinds of Qi; and these five kinds of Qi together form the Five Tones. Yang can be derived from accumulating Yin, and pitch can be derived from

【原文】

而为律，故曰五音六律。音自倍而为日，律自倍而为辰，故日十而辰十二。月日行十三度七十六分度之二十六，二十九日九百四十分日之四百九十九而为月，而以十二月为岁。岁有余十日九百四十分日之八百二十七，故十九岁而七闰。

日冬至子午，夏至卯酉，冬至加三日，则夏至之日也。岁迁六日，终而复始，壬午冬至，甲子受制，木用事，火烟青。七十二日，丙子受制，火用事，火烟赤。七十二日，戊子受制，土用事，火烟黄。七十二日，庚子

【今译】

音，阴聚合而生成阳，阳聚合而生成律，所以有五音六律的说法。五音自行扩展一倍是日干的数目，六律自行扩展一倍是辰的数目，所以日干有十个而地支有十二个。月亮每天运行十三又七十六分之二十六度，二十九又九百四十分日之四百九十九天构成一个月，十二月为一年。一年的余数是十又九百四十分之八百二十七天，所以十九年中有七个闰年。

冬至通常在子日或午日，夏至通常在卯日或酉日，冬至的干支往后推三天，就是夏至的干支。一年往后推六天，终而复始。壬午那天是冬至，甲子受命执事，五行属木，火的烟气是青色的。七十二天后，丙子受命执事，五行属火，火的烟气是红色的。七十二天后，戊子受命执事，五



accumulating Yang, so it is said that there are Five Tones and Six Pitches. By doubling the number of the tones—five, the result is ten, and this amount indicates the number of the Heavenly Stems. By doubling the number of the pitches—six, the result is twelve, and this amount indicates the number of the Earthly Branches. So, there are Ten Heavenly Stems and Twelve Earthly Branches. The moon passes by thirteen and twenty-six seventy-sixths of degrees per day, twenty-nine and four-hundred and ninety-nine nine-hundred and fortieths days constitute a month, and twelve monthes constitute a year. There are ten and eight-hundred and twenty-seven nine-hundred and fortieths days as residual of each year, so, there are seven leap years in nineteen years.

Winter Solstice is either on the day of Zi or on the day of Wu; and Summer Solstice is either on the day of Mao or on the day of You. The combination of the Heavenly Stem and the Earthly Branch of the Summer Solstice to come can be calculated according to that of the Summer Solstice, and that is the combination of the third day after the Winter Solstice; and that of the sixth day after the Summer Solstice is the combination of the Winter Solstice to come. This way of calculating the date goes round and round. On the day of Ren Wu comes the Winter Solstice; Jia Zi takes orders from Heaven to govern the world; the Element of Wood is in power; and the smoke of fire is blue. Seventy-two days later, Bing Zi takes orders from Heaven; the Element of Fire is in power; and the smoke of fire is red. Seventy-two days later, Wu Zi takes orders from Heaven; the Element of Earth is in





【原文】

受制，金用事，火烟白。七十二日，壬子受制，水用事，火烟黑。七十二日而岁终，庚子受制。岁迁六日，以数推之，七十岁而复至甲子。甲子受制，则行柔惠，挺群禁，开阖扇，通障塞，毋伐木。丙子受制，则举贤良，赏有功，立封侯，出货财。戊子受制，则养老鰥寡，行稗鬻，施恩泽。庚子受制，则缮墙垣，修城郭，审群禁，饰兵甲，傲百官，诛不法。壬子受制，则闭门闾，大搜客，断刑罚，杀当罪，息关梁，禁外徙。

【今译】

行属土，火的烟气是黄色的。七十二天后，庚子受命执事，五行属金，火的烟气是白色的。七十二天后，壬子受命执事，五行属水，火的烟气是黑色的。再经过七十二天一年就会结束，这段时间庚子受命执事。每年往后推六天，按照这个数推算，七十年后又到了甲子年。甲子受命执事的时候，就要推行柔惠的政策，放宽各种禁令，打开闭合的门扇，疏通障碍堵塞，不要砍伐树木。丙子受命执事的时候，就要推举贤良，赏赐有功的人，分封诸侯，拿出国家的物品和钱财分发给国人。戊子受命执事的时候，就抚养年老的人以及鰥夫寡妇，施舍鬻食，施加恩泽。庚子受命执事的时候，就修缮墙垣，修筑城郭，审查各种禁令，整饬兵器铠甲，傲戒各级官吏，诛杀不法分子。壬子受命执事的时候，就关闭门闾，大力搜捕流窜人员，决断官司量罪判刑，诛杀犯罪当死的人，关闭关市桥梁，禁止向外迁徙。

power; and the smoke of fire is yellow. Seventy-two days later, Geng Zi takes orders from Heaven; the Element of Metal is in power; and the smoke of fire is white. Seventy-two days later, Ren Zi takes orders from Heaven; the Element of Water is in power; and the smoke of fire is black. After another seventy-two days, the year comes to the end; and then Geng Zi takes orders from Heaven. According this way, the residual of each year is six days, therefore, seventy years later, the new year will start from the day of Jia Zi again. When Jia Zi takes orders from Heaven to supervise the world, then it is time to use merciful and benevolent policies, loosen various injunctions, open gates and doors, remove obstacles on the road, as well as forbid lopping trees. When Bing Zi takes orders from Heaven to supervise the world, it is time to employ wise and capable people, reward the meritorious, enfeoff titles as well as territories and distribute money and other items to help the people. When Wu Zi takes orders from Heaven to supervise the world, it is time to support the old, widows, and widowers, distribute porridge, do favours and provide benefits to the people. When Geng Zi takes orders from Heaven to supervise the world, it is time to repair walls, build protective walls, check various injunctions, sharpen weapons and fasten armour, discipline officials and officers at all levels, and execute criminals. When Ren Zi takes orders from Heaven to supervise the world, it is time to close gates, hunt and arrest migrants, judge lawsuits, disperse punishments, sentence the deserved to death, close border passes and bridges, and stop people



【原文】

甲子气燥浊,丙子气燥阳,戊子气湿浊,庚子气燥寒,壬子气清寒。丙子干甲子,蛰虫早出,故雷早行。戊子干甲子,胎夭卵孵,鸟虫多伤。庚子干甲子,有兵。壬子干甲子,春有霜。戊子干丙子,霆。庚子干丙子,夷。壬子干丙子,雹。甲子干丙子,地动。庚子干戊子,五谷有殃。壬子干戊子,夏寒雨霜。甲子干戊子,介虫不为。丙子干戊子,大旱,菘封燠。壬子干庚子,大刚,鱼不为。甲子干庚子,草木再死再生。丙子干庚子,草木复荣。戊子干庚子,岁或存或亡。甲子干壬子,冬乃

【今译】

甲子气燥而浊,丙子气燥而阳,戊子气湿而浊,庚子气燥而寒,壬子气清而寒。如果丙子干犯甲子,蛰伏的虫兽就会出来,所以会提早开始打雷。如果戊子干犯甲子,兽类的胚胎就会夭折鸟卵不能孵化,鸟和昆虫多会受到伤害。如果庚子干犯甲子,就会发生战争。如果壬子干犯甲子,春天就会下霜。如果戊子干犯丙子,就会打雷。如果庚子干犯丙子,就会有伤害。如果壬子干犯丙子,就会有冰雹。如果甲子干犯丙子,就会发生地震。如果庚子干犯戊子,五谷就会遭殃。如果壬子干犯戊子,夏天寒冷而且还会下霜。如果甲子干犯戊子,有甲壳的动物不能成活。如果丙子干犯戊子,就会出现大旱,茭白会干枯。如果壬子干犯庚子,鱼苗就不能成活。如果甲子干犯庚子,草木死后将再复生。如果丙子干犯庚子,草木会再度开花。如果戊子干犯庚子,收成或有或无。如果甲子干犯壬子,冬天万物不能闭藏。如果丙子干犯壬子,就会有陨



emigrating to other places.

The Qi of Jia Zi is dry and turbid, and that of Bing Zi is dry and positive, of Wu Zi is humid and turbid, of Geng Zi is dry and cold, of Ren Zi is clear and chilly. If Bing Zi encroaches upon Jia Zi, hibernating animals and insects will come out ahead of time, and as a result, it will start to thunder in advance too. If Wu Zi encroaches upon Jia Zi, animals will suffer from miscarriages, birds' eggs will not hatch, moreover, birds and insects will be easily hurt. If Geng Zi encroaches upon Jia Zi, there will be warfare. If Ren Zi encroaches upon Jia Zi, it will frost even in the spring season. If Wu Zi encroaches upon Bing Zi, there will be thunder. If Geng Zi encroaches upon Bing Zi, there will be damage to the myriad things. If Ren Zi encroaches upon Bing Zi, there will be hail. If Jia Zi encroaches upon Bing Zi, there will be earthquakes. If Geng Zi encroaches upon Wu Zi, there will be damage to various crops. If Ren Zi encroaches upon Wu Zi, the weather of the summer season will become cold, and there will also be frost. If Jia Zi encroaches upon Wu Zi, creatures with crust cannot survive. If Bing Zi encroaches upon Wu Zi, there will be severe drought, and Jiao Bai (a kind of aquatic plant) cannot survive. If Ren Zi encroaches upon Geng Zi, fish cannot survive. If Jia Zi encroaches upon Geng Zi, plants will sprout again after death. If Bing Zi encroaches upon Geng Zi, plants will blossom again. If Wu Zi encroaches upon Geng Zi, the harvest of the year will be either good or bad. If Jia Zi encroaches upon Ren Zi, Yin cannot remain in closure during the winter. If Bing Zi



【原文】

不藏。丙子干壬子，星队。戊子干壬子，蛰虫冬出其乡。庚子干壬子，冬雷其乡。

季春三月，丰隆乃出，以将其雨。至秋三月，地气不藏，乃收其杀，百虫蛰伏，静居闭户，青女乃出，以降霜雪。行十二时之气，以至于仲春二月之夕，乃收其藏而闭其寒。女夷鼓歌，以司天和，以长百谷禽鸟草木。孟夏之月，以熟谷禾，雄雉长鸣，为帝候岁。是故天不发其阴，则万物不生；地不发其阳，则万物不成。天圆地方，道在中央，日为德，月为刑，月归而万物死，日至而万物生。远山则山气藏，远水则水虫蛰，远木

【今译】

星坠落。如果戊子干犯壬子，蛰伏的虫兽冬天就会从洞穴中出来活动。如果庚子干犯壬子，冬天就会打雷。

季春三月，丰隆出来巡行，带来降雨。季秋九月，地气向下闭藏起来，肃杀之气蔓延，于是收获五谷，冬眠的虫兽蛰伏起来，人们关闭门户静处，青女于是出来巡行，带来霜雪。运行十二时的节气，一直到来年仲春二月下旬，才收起闭藏的地气而且停止散发寒气。女夷击鼓而歌，来调理上天的和气，使得各种作物、禽鸟、草木都能茁壮生长。孟夏四月，阳气催熟谷子，雄性的布谷鸟放声啼鸣，为天帝守望当年的收成。因此上天不散发自己的阴气，万物不能产生；大地不散发自己的阳气，万物不能成活。天是圆的，地是方的，道在天地中央，太阳代表德，月亮代表刑，月亮隐没万物就会死亡，太阳出来万物就会生长。如果太阳远

encroaches upon Ren Zi, there will be meteorites. If Wu Zi encroaches upon Ren Zi, hibernating animals and insects will come out of their holes in winter. If Geng Zi encroaches upon Ren Zi, it will thunder in winter.

In the third month of the spring season, Feng Long (the God of Thunder) appears and begins to bring rains. In the third month of the autumn season, the Qi of Earth descends and closes itself up. Then all kinds of hibernating animals and insects begin hibernating in their holes, and people lead tranquil lives behind closed doors. Qing Nü (the God of Frost and Snow) appears and begins to bring frost and snow and to supervise the Qi of the Twelve Solar Terms till the last ten days of the second month of the year to come. Then the closed Qi of Earth is stowed, and thus it stops giving off cold. Nü Yi plays musical instruments and sings to the music to ensure harmony out of the will of Heaven and thus to facilitate the growth of various crops, birds as well as plants. During the first month of the summer season, under the influence of Yang, crops ripe, male cuckoos sing, and thus on behalf of God, Yang can guarantee good harvests for the year. Hence, if Heaven does not disperse Yin, the myriad things will not germinate; and if Earth does not disperse Yang, the myriad things cannot grow smoothly. Heaven is round; Earth is square; and Tao is at the centre between the two of them. The sun represents De, and the moon represents Xing (penalty). If the moon dies, the myriad things will also die; when the sun appears in the sky, the myriad things survive. If the sun keeps away from a



【原文】

则木叶槁。日五日不见，失其位也，圣人不与也。

日出于暘谷，浴于咸池，拂于扶桑，是谓晨明。登于扶桑，爰始将行，是谓朏明。至于曲阿，是谓旦明。至于曾泉，是谓蚤食。至于桑野，是谓晏食。至于衡阳，是谓隅中。至于昆吾，是谓正中。至于鸟次，是谓小还。至于悲谷，是谓哺以哺时。至于女纪，是谓大还。至于渊虞，

【今译】

离了山，山气就会闭藏；远离了水，水里的鱼虫就会蛰伏；远离了树木，树叶就会枯槁。如果有五天见不到太阳，就表明国君疏于职守，圣人不会这么做的。

太阳从暘谷升起，在咸池沐浴，在扶桑上稍作停留，这个时刻叫晨明。太阳登上扶桑之巅，即将开始自己的行程，这个时刻叫朏明。到达曲阿山，这个时刻叫旦明。到达曾泉，这个时刻叫蚤食。到达桑野，这个时刻叫晏食。到达衡阳山，这个时刻叫隅中。到达昆吾山，这个时刻叫正中。到达鸟次山，这个时刻叫小还。到达悲谷，这个时刻叫哺时。到达女纪，这个时刻叫大还。到达渊虞，这个时刻叫高春。到达连石

mountain, the Qi of the mountain will remain closed; if the sun keeps away from a river, the creatures living in the river will hibernate; if the sun keeps away from a tree, the leaves of the tree will wither. If the sun does not appear in the sky for five days in a row, this phenomenon indicates that the sovereign of the state has not performed his duties properly, and a sage would not behave that way.

When the sun rises from Yang Gu, bathes in Xian Chi, and then rests on the top of Fu Sang (a legendary tree), this period is called Chen Ming (means the first rays of dawn). When the sun rises above the top of Fu Sang, and starts its journey, this period is called Fei Ming (means dawn). When it arrives at Mount Qu A, this period is called Dan Ming (means daybreak). When it arrives at Zeng Quan, this period is called Zao Shi (means time for the first meal). When it arrives at Sang Ye, this period is called Yan Shi (means the time right after the first meal). When it arrives at Mount Heng Yang, this period is called Yu Zhong (means the time before noon). When it arrives at Mount Kunwu, this period is called Zheng Zhong (means noon). When it arrives at Mount Niao Ci, this period is called Xiao Huan (means a little west to the mid-sky). When it arrives at Bei Gu, this period is called Bu Shi (means the second and also the last meal of the day). When it arrives at Nü Ji, this period is called Da Huan (Da Huan means the sun stays in the west of the sky). When it arrives at Yuan Yu, this period is called Gao Chong (literally it means pounding paddies with the pestle put up high, and this is normally done before dusk). When it arrives



【原文】

时谓高春。至于连石，是谓下春。至于悲泉，爰止其女，爰息其马，是谓县车。至于虞渊，是谓黄昏。至于蒙谷，是谓定昏。日入于虞渊之汜，曙于蒙谷之浦，行九州七舍，有五亿万七千三百九里。禹以为朝、昼、昏、夜。夏日至则阴乘阳，是以万物就而死。冬日至则阳乘阴，是以万物仰而生。昼者阳之分，夜者阴之分。是以阳气胜则日修而夜短，阴气胜则日短而夜修。

帝张四维，运之以斗，月徙一辰，复反其所。正月指寅，十二月指

【今译】

山，这个时刻叫下春。到达悲泉，就让羲和停下，让他的马歇息，这个时刻叫悬车。到达虞渊，这个时刻叫黄昏。到达蒙谷，这个时刻叫定昏。太阳从虞渊岸边降落，从蒙谷山崖上释放光明，行经九州中途作七次停留，行程五亿零一万七千三百零九里。禹把每天划分为早晨、白昼、黄昏、黑夜。夏至时阴气压倒阳气，因此万物就会死去。冬至时阳气压倒阴气，因此万物仰仗阳气而开始生长。白昼是阳气的本分，黑夜是阴气的本分。因此阳气胜过阴气的时候白昼长而黑夜短，阴气胜过阳气的时候白昼短而黑夜长。

天帝张开四维，让北斗星环绕着它们运行，每月行经一辰，再回到原来的位置。斗柄在正月指向寅位，在十二月指向丑位，一年一个周

at Mount Lianshi, this period is called Xia Chong (literally it means pounding paddies with the pestle put up at low positions). When it arrives at Bei Quan, it will stop its goddess, and rest its horse, and this period is called Xuan Che (means the time shortly after the sunset while it is still bright). When it arrives at Yu Yuan, this period is called Huang Hun (means dusk). When it arrives at Meng Gu, this period is called Ding Hun (means the time after dusk while everything remains still). The sun sets from beneath the bank of Yu Yuan, and then gives out light again above the cliff of Meng Gu. It passes by Nine Zhou, makes seven stops during the journey, and the distance covers about five thousand million seventeen thousand three hundred and nine *li*. Yu divided a day into dawn, daytime, dusk and night. On the day of the Summer Solstice, Yin triumphs over Yang, as a result, the myriad things start to die; on the day of the Winter Solstice, Yang triumphs over Yin, as a result, the myriad things resort to Yang to thrive. Daytime is under the control of Yang, and night is under the control of Yin, accordingly, when Yang is overwhelming, daytime becomes longer, and night shorter; when Yin is overwhelming, daytime becomes shorter and night longer.

The God of Heaven casts the Four Tugs and lets Big Dipper circumrotate around them. Big Dipper passes by a Chen per month, and then returns to its original position. During the first month the Handle of Big Dipper points to Yin, and during the twelfth month, to Chou. It takes a year to finish the circumrotation, and then this process goes round





【原文】

丑，一岁而匝，终而复始。指寅，则万物蟪蛄也，律受太簇。太簇者，簇而未出也。指卯，卯则茂茂然，律受夹钟。夹钟者，种始莢也。指辰，辰则振之也，律受姑洗。姑洗者，陈去而新来也。指巳，巳则生已定也，律受仲吕。仲吕者，中充大也。指午，午者忤也，律受蕤宾。蕤宾者，安而服也。指未，未昧也，律受林钟。林钟者，引而止也。指申，申者呻之也，律受夷则。夷则者，易其则也，德以去矣。指酉，酉者饱也，律受南吕。南吕者，任包大也。指戌，戌者灭也，律受无射。无射，人无厌也。

【今译】

期，终而复始。指向寅位的时候，万物开始萌动，此时相应的音律是太簇。太簇是蕤聚在一起开始萌动但没有长出地面的意思。指向卯位的时候，草木萌芽冒出地面，此时相应的音律是夹钟。夹钟是种子从莢壳中生长出来的意思。指向辰位的时候，万物振作，此时相应的音律是姑洗。姑洗是除旧纳新的意思。指向巳位的时候，万物生长已成定势，此时相应的音律是仲吕。仲吕是生长壮大的意思。指向午位的时候，阴阳忤逆，此时相应的音律是蕤宾。蕤宾，是阴安居而阳顺服的意思。指向未位的时候，未即昧，绿树成荫，此时相应的音律是林钟。林钟是阴占据主导而阳终结的意思。指向申位的时候，申，是呻吟的意思，此时相应的音律是夷则。夷则是改变其法则的意思，德离去了。指向酉位的时候，酉，是饱满的意思，此时相应的音律是南吕。南吕是任凭阴气包裹万物的意思。指向戌位的时候，戌，是阳气全部藏匿的意思，此时



and round. When the Handle of Big Dipper points to Yin, the myriad things start to germinate. The pitch of this time is Tai Cou. Tai Cou indicates the state that plants' seeds start to germinate but still not come out of the ground. When the Handle of Big Dipper points to Mao, the shoots come out of the ground. The pitch of this time is Jia Zhong. Jia Zhong indicates the state that the seeds have shed their epidermis. When the Handle of Big Dipper points to Chen, the myriad things are well prepared for thriving. The pitch of this time is Gu Xi. Gu Xi means to be rid of the stale and welcome the new. When the Handle of Big Dipper points to Si, the growth of the myriad things is in a stable condition. The pitch of this time is Zhong Lü. Zhong Lü means that the myriad things grow very big. When the Handle of Big Dipper points to Wu, Yin and Yang confront each other. The pitch of this time is Rui Bin. Rui Bin means that the power of Yin is stabilized and therefore, Yang submits to Yin. When the Handle of Big Dipper points to Wei, the plants are exuberant, and therefore form shades beneath them. The pitch of this time is Lin Zhong. Lin Zhong means that Yin is in power and the influence of Yang comes to an end. When the Handle of Big Dipper points to Shen, the myriad things groan due to the power of killing of Yin. The pitch of this time is Yi Ze. Yi Ze means that Heaven changes its rule and therefore, Yang is forced to disappear. When the Handle of Big Dipper points to You, various crops ripen and their seeds are full and round. The pitch of this time is Nan Lü. Nan Lü means let Yin cover as many things as it likes. When the Handle of Big Dipper

【原文】

指亥，亥者闾也，律受应钟。应钟者，应其钟也。指子，子者兹也，律受黄钟。黄钟者，钟已黄也。指丑，丑者纽也，律受大吕。大吕者，旅旅而去也。其加卯酉，则阴阳分，日夜平矣。故曰规生矩杀，衡长权藏，绳居中央，为四时根。

道曰规始于一，一而不生，故分而为阴阳，阴阳合和而万物生。故曰“一生二，二生三，三生万物”。天地三月而为一时，故祭祀三饭以为

【今译】

相应的音律是无射。无射是侵入万物没有满足的意思。指向亥位的时候，亥，是草木的根在地下蓄积养分伺机萌发的意思，此时相应的音律是应钟。应钟是万物顺应时令而闭藏的意思。指向子位的时候，子，是滋长的意思，此时相应的音律是黄钟。黄钟是土气聚集的意思。指向丑位的时候，丑，是万物从阴气的禁闭中解脱出来的意思，此时相应的音律是大吕。大吕是阳气铺排开来致使阴气离去的意思。北斗星的斗柄指向卯、酉的时候，阴阳势均力敌，白天和黑夜的长度均等。所以说规生万物，矩杀万物，衡长养万物，权闭藏万物，绳居于中央，是四时的根本。

道始于一个混沌不分的状态，“一”不能产生外物，所以分化成阴与阳，阴阳合和而生成万物。所以说“道生出阴、阳，阴、阳生出天、地、人，



points to Xu, Yang is in closure. The pitch of this time is Wu Yi. Wu Yi means that Yin enters the myriad things without any stop. When the Handle of Big Dipper points to Hai, seeds gather strength and energy under ground to prepare for the germination to come. The pitch of this time is Ying Zhong. Ying Zhong means to yield to the end of life. When the Handle of Big Dipper points to Zi, the seeds of the myriad things are ready to germinate. The pitch of this time is Huang Zhong. Huang Zhong indicates the Qi of earth. When the Handle of Big Dipper points to Chou, the myriad things are set free from the confinement issued by Yin. The pitch of this time is Da Lü. Da Lü means that Yang prevails and as a result, Yin loses control over the situation. When the Handle of Big Dipper points to either Mao or You, Yin and Yang counterbalance each other, so, both the daytime and night are of the same length. So, it is said; the carpenter's dividers make the myriad things germinate, and the carpenter's square holds the power over their death; the Arm Beam of the Steelyard facilitates the growth of the myriad things, and the Sliding Weight of the Steelyard keep the myriad things in closure; the carpenter's Line Marker stays right at the centre and is regarded as the roots of the Four Seasons.

Tao derives from "One", because "One" cannot give birth to anything, so, Tao divides into "Two"—Yin and Yang, and the harmonious co-operation between Yin and Yang produces the myriad things in the world. So, it is said: "From 'One' derives 'Two', from 'Two' derives 'Three',

【原文】

礼，丧纪三踊以为节，兵重三罕以为制。以三参物，三三如九，故黄钟之律，九寸而宫音调，因而九之，九九八十一，故黄钟之数立焉。黄者，土德之色；钟者，气之所种也。日冬至德气为土，土色黄，故曰黄钟。律之数六，分为雌雄，故曰十二钟，以副十二月。十二各以三成，故置一而十一，三之为积万七千一百四十七，黄钟大数立焉。

凡十二律，黄钟为宫，太簇为商，姑洗为角，林钟为徵，南吕为羽。

【今译】

天、地、人生出万物”。天地三个月份构成一个季节，所以祭祀时“尸”接受三口饭作为祭礼，办丧事时三次顿足恸哭作为丧节，军事上三次下达命令作为军纪。用三作为倍数来计算外物，三三得九，所以黄钟之律的长度是九寸而且是宫调，在此基础上再乘以九，九九八十一，所以黄钟的数就确立了。黄色，是土的颜色；钟，是气的聚集。冬至的德气聚集在土，土是黄色的，所以叫黄钟。律的数目是六，每一律又分为雌雄两种，所以叫做十二钟，来与十二个月份相搭配。十二律管的积都是以三为倍数形成的，所以将首律的数确立为一，而其余十一律的积乘以三，得到的积为十七万七千一百四十七，黄钟的总数就确立了。

十二律当中，黄钟属宫音，太簇属商音，姑洗属角音，林钟属徵音，



and then from 'Three' derives the myriad things." According to the rules of Heaven and Earth, three months form a season, so, the person representing the deity during religious rituals takes three morsels of food so as to abide by the rules of ceremonial proprieties. People stamp and cry three times during funerals so as to abide by the rules of funerals, and important military orders are restated three times so as to abide by military discipline. Use three as a multiplicand and three as a multiplier in calculating things. Three times three is nine, so, the length of the pipe of Huang Zhong is nine Cun, and Huang Zhong has the Tone of Gong. And nine times nine is eighty-one, therefore, the number of Huang Zhong is established. Yellow is the colour of the Element of earth; and Zhongs mean the accumulating of Qi. On the day of Winter Solstice, the Element of Earth is in power, and its colour is yellow, accordingly, the name of Huang Zhong is confirmed. The number of pitches is six, and each pitch divides into two—the male and the female, so, it is said that there are twelve Zhongs (twelve Zhongs mean the Twelve Pitches) to match the twelve months. Twelve multiplies the multiples of three, so, keep one unchangeable, and multiply the rest eleven with the multiples of three, the product is a hundred and seventy-seven thousand one hundred and forty-seven. Thus the total number of Huang Zhong is established.

With regard to the Twelve Pitches, Huang Zhong belongs to the Tone of Gong, Tai Cou belongs to Shang, Gu Xi Belongs to Jue (one of the five notes in ancient Chinese

【原文】

物以三成，音以五立，三与五如八，故卵生者八窍。律之初生也，写凤之音，故音以八生。黄钟为宫，宫者，音之君也。故黄钟位子，其数八十一，主十一月。下生林钟。林钟之数五十四，主六月，上生太簇。太簇之数七十二，主正月，下生南吕。南吕之数四十八，主八月，上生姑洗。姑洗之数六十四，主三月，下生应钟。应钟之数四十二，主十月，上生蕤宾，蕤宾之数五十七，主五月，上生大吕。大吕之数七十六，主十二月，

【今译】

南吕属羽音。物由三生成，音由五确立，三加五等于八，所以卵生的动物有八个孔窍。音律最初生成时，摹拟凤的鸣叫声，所以音律由八而生。黄钟属宫音，宫，是五音的首领。所以黄钟在子位，它的数是八十一，对应十一月。黄钟下生林钟。林钟的数是五十四，对应六月，林钟上生太簇。太簇的数是七十二，对应正月，太簇下生南吕。南吕的数是四十八，对应八月，南吕上生姑洗。姑洗的数是六十四，对应三月，姑洗下生应钟。应钟的数是四十二，对应十月，应钟上生蕤宾。蕤宾的数是五十七，对应五月，蕤宾上生大吕。大吕的数是七十六，对应十二月，大

music, corresponding to 3 in the numbered musical notation), Lin Zhong belongs to Zhi (one of the five notes in ancient Chinese music, corresponding to 4 in the numbered musical notation), and Nan Lü belongs to Yu (one of the five notes in ancient Chinese music, corresponding to 5 in the numbered musical notation). The myriad things are born by "three", and the number of tones is five. Three plus five is eight, so, oviparous creatures have eight apertures. Pitch was created by imitating the song of Phoenix, so, tones are created according to "eight". Huang Zhong belongs to Gong, and Gong is the leader of all the tones. Hence, Huang Zhong stays at the direction of Zi, and its number is eighty-one, and its corresponding month is the eleventh. The Lower Birth of Huang Zhong is Lin Zhong. The number of Lin Zhong is fifty-four, and its corresponding month is the sixth. The Upper Birth of Lin Zhong is Tai Cou. The number of Tai Cou is seventy-two, and its corresponding month is the first. The Lower Birth of Tai Cou is Nan Lü. The number of Nan Lü is forty-eight, and its corresponding month is the eighth. The Upper Birth of Nan Lü is Gu Xi. The number of Gu Xi is sixty-four, and its corresponding month is the third. The Lower Birth of Gu Xi is Ying Zhong. The number of Ying Zhong is forty-two, and its corresponding month is the tenth. The Upper Birth of Gu Xi is Rui Bin. The number of Rui Bin is fifty-seven, and its corresponding month is the fifth. The Upper Birth of Rui Bin is Da Lü. The number of Da Lü is seventy-six, and its corresponding month is the twelfth. The Lower Birth of Da Lü is Yi Ze. The number of Yi Ze is fifty-



【原文】

下生夷则。夷则之数五十一，主七月。上生夹钟。夹钟之数六十八，主二月，下生无射。无射之数四十五，主九月，上生仲吕。仲吕之数六十，主四月，极不生。

徵生宫，宫生商，商生羽，羽生角，角生姑洗，姑洗生应钟，比于正音，故为和。应钟生蕤宾，不比正音，故为缪。日冬至，音比林钟，浸以浊。日夏至，音比黄钟，浸以清。以十二律应二十四时之变，甲子，仲吕之徵也；丙子，夹钟之羽也；戊子，黄钟之宫也；庚子，无射之商也；壬子，夷则之角也。

古之为度量轻重，生乎天道。黄钟之律修九寸，物以三生，三九二

【今译】

吕下生夷则。夷则的数是五十一，对应七月，夷则上生夹钟。夹钟的数是六十八，对应二月，夹钟下生无射。无射的数是四十五，对应九月，无射上生仲吕。仲吕的数是六十，对应四月，这是尽头，不再生成其他音律。

徵产生宫，宫产生商，商产生羽，羽产生角，角产生姑洗，姑洗产生应钟，跟正音相协调，所以是和音。应钟产生蕤宾，跟正音不协调，所以是缪音。冬至时，对应的音律是林钟，音调低沉重浊。夏至时，对应的音律是黄钟，音调低沉清越。用十二律对应二十四节气的变化，与甲子日搭配的音律是仲吕之徵；与丙子日搭配的音律是夹钟之羽；与戊子日搭配的音律是黄钟之宫；与庚子日搭配的音律是无射之商；与壬子日搭配的音律是夷则之角。

古代订立度量制度，是根据天道确立的。黄钟律管的长度是九寸，

one, and its corresponding month is the seventh. The Upper Birth of Yi Ze is Jia Zhong. The number of Jia Zhong is sixty-eight, and its corresponding number is the second. The Lower Birth of Jia Zhong is Wu Yi. The number of Wu Yi is forty-five, and its corresponding month is the ninth. The Upper Birth of Wu Yi is Zhong Lü. The number of Zhong Lü is sixty, and its corresponding month is the fourth. Zhong Lü is the end of the Twelve Pitches, and therefore, does not produce any other pitches.

Zhi gives birth to Gong; Gong gives birth to Shang; Shang gives birth to Yu; and Yu gives birth to Jue. Jue gives birth to Gu Xi; and Gu Xian gives birth to Ying Zhong. These aforementioned tones and pitches are in accordance with the authentic tunes, so that they are regarded as harmonious. Ying Zhong gives birth to Rui Bin, and Rui Bin is not in accordance with the authentic tunes, so that it is regarded as unauthentic. Deep and sonant, the corresponding pitch of the Winter Solstice is Lin Zhong. Deep, clear and sweet, the corresponding pitch of the Summer Solstice is Huang Zhong. These Twelve Pitches are used to reflect the changes of the twenty-four solar periods. The pitch corresponding to the day of Jia Zi is Zhong Lü of Zhi; corresponding to the day of Bing Zi is Jia Zhong of Yu; corresponding to the day of Wu Zi is Huang Zhong of Gong; corresponding to the day of Geng Zi is Wu Yi of Shang; and that corresponding to the day of Ren Zi is Yi Ze of Jue.

In ancient times, weights and measures were stipulated according to the Tao of Heaven and Earth. The length of the



【原文】

十七，故幅广二尺七寸。音以八相生，故人修八尺，寻自倍，故八尺而为寻。有形则有声，音之数五，以五乘八，五八四十，故四丈而为匹。匹者，中人之度也。一匹而为制。秋分薰定，薰定而禾熟。律之数十二，故十二薰而当一粟，十二粟而当一寸。律以当辰，音以当日，日之数十，故十寸而为尺，十尺而为丈。其以为量，十二粟而当一分，十二分而当一铢，十二铢而当半两。衡有左右，因倍之，故二十四铢为一两，天有四时，以成一岁，因而四之，四四十六，故十六两而为一斤。三月而为一时，三十日为一月，故三十斤为一钧。四时而为一岁，故四钧为一石。

【今译】

万物由三而生，三九二十七，所以一幅布的宽度是二尺七寸。音律由八而生，所以人的身高是八尺，寻的长度等于人体的高度，所以八尺为一寻。有了形体就产生声音，声音的数是五，用五跟八相乘，五八四十，所以四丈为一匹。一匹布，是一个中等身材的人做衣服所需的数量。将一匹确立为制度。秋分时节禾芒长成，禾芒长成后谷物就成熟了。音律的数目是十二，所以十二个禾芒的长度相当于一粒粟，十二粒粟相当于一寸。音律的数目跟地支的数目相搭配，五音的数目跟日干的数目相搭配，日干的数目是十，所以十寸是一尺，十尺是一丈。作为重量标准时，十二粒粟相当于一分，十二分相当于一铢，十二铢相当于半两。衡有左右臂，因而数量加倍，所以二十四铢为一两。上天有四个季节，构成一年，因而乘以四倍，四四一十六，所以十六两为一斤。三个月份构成一个季节，三十天构成一个月，所以三十斤是一钧。四个季节构成

pipe of Huang Zhong amounts to nine *cun*, for, the myriad things descend from "three", three times nine is twenty-seven, so, the breadth of fabrics is two *chi* and seven *cun*. Tones descend from "eight", so, human beings are as tall as eight *chi*, and this also the length of one unit of *xun*, so, one *xun* amounts to eight *chi*. Voices are generated after the myriad things took shape, and number of tones is five, and five times eight is forty, so, four *zhang* (amounts to forty *chi*) form one *pi*. The amount of cloth for making a suit of clothes for a person with an average figure is one *pi*, and this amount is standardized. On the day of the Autumnal Equinox, awns become fully developed, and then the crops are ripe. The number of pitches is twelve. Hence, the length of twelve awns amounts to that of a grain, and the length of twelve grains amounts to one *cun*. The number of pitches also matches that of *chen*, and that of the tones indicates that of the Heavenly Stems. The number of the Heavenly Stems is ten, so, ten *cun* form one *chi*, and ten *chi* make one *zhang*. In terms of weights, the weight of twelve millet grains amounts to one *fen*, twelve *fen* amount to one *zhu*, and twelve *zhu* amount to half of one *liang*. This should be doubled, for, the steelyard has two beams—the left and the right, so, twenty-four *zhu* make one *liang*. Heaven has four seasons to form a year, accordingly, this number should be multiplied by four, four times four is sixteen, so, sixteen *liang* make one *jin*. Three months constitute one season, and thirty days constitute one month, so, thirty *jin* make one *jun*. Four seasons form one year, so, four *jun* make one



【原文】

其以为音也，一律而生五音，十二律而为六十音，因而六之，六六三十六，故三百六十音，以当一岁之日。故律历之数，天地之道也。下生者倍，以三除之；上生者四，以三除之。

太阴元始，建于甲寅，一终而建甲戌，二终而建甲午，三终而复得甲寅之元。岁徙一辰，立春之后，得其辰而迁其所顺。前三后五，百事可举。太阴所建，蟄虫首定而处，鹊巢乡而为户。太阴在寅，朱鸟在卯，勾陈在子，玄武在戌，白虎在酉，苍龙在辰。寅为建，卯为除，辰为满，巳为

【今译】

一年，所以四钧是一石。作为音律的标准时，一个律中包含五个音，十二律是六十音，因而乘以六倍，六六三十六，所以把三百六十音的数目作为一年的天数。所以音律的制定，符合天地之道。下生取自己的倍数，再用三除；上生取自己的四倍，再用三除。

太阴元年是甲寅年，一终以后从甲戌年开始，二终以后从甲午年开始，三终以后又回复到甲寅年。太阴每年行经一辰，立春以后，进入相应的辰次按顺序迁徙。在进入每个辰次的前三天、后五天之内，任何事情都可以成功。太阴纪年开始，蟄伏的虫兽处在洞穴里，鸟鹊留在巢里并且堵塞巢口。太阴在寅位的时候，朱鸟在卯位，勾陈在子位，玄武在戌位，白虎在酉位，苍龙在辰位。运行到寅位是建月，卯位是除月，辰位



dan. With regard to the terms of the tones, one pitch can produce five tones, therefore, twelve pitches produce sixty tones, accordingly, this number should be multiplied by six. Six times six is thirty-six, so, the total number of tones—three hundred and sixty, amounts to the number of days contained in one year. Hence, the lengths of the pipes of various pitches are stipulated according to the Tao of Heaven and Earth. Double the number of the Lower Births and then divide the product by three; calculate the fourfold of the number of the Upper Births and then divide it by three too.

The Tai Yin Era starts from the Year of Jia Yin; after one Zhong, the year to come is the Year of Jia Xu; after two Zhong, the year to come is the Year of Jia Wu; and after three Zhong, the year to come is Jia Yin again. Tai Yin passes by a Chen per year, and after the Beginning of Spring, it enters into the right Chen and circumrotates in order. From the third day before till the fifth after it enters a Chen, and hundreds of undertakings will result in success. At the beginning of a year, hibernating animals and insects stay in their holes, and birds remain in closed nests. When Tai Yin is in Yin, Zhu Niao is in Mao, Gou Chen in Zi, Xuan Wu in Xu, Bai Hu in You, and Cang Long in Chen. When Tai Yin enters in the Chen of Yin, the corresponding month is addressed as the Month of Jian; when it enters in Mao, the corresponding month is addressed as the Month of Chu; when it enters in Chen, the corresponding month is addressed as the Month of Man; and when it enters in Si, the corresponding month is addressed as the Month of Ping, and



【原文】

平，主生。午为定，未为执，主陷。申为破，主衡。酉为危，主杓。戌为成，主少德。亥为收，主大德。子为开，主太岁。丑为闭，主太阴。

太阴在寅，岁名曰摄提格，其雄为岁星，舍斗、牵牛，以十一月与之晨出东方，东井、舆鬼为对。太阴在卯，岁名曰单阏，岁星舍须女、虚、

【今译】

是满月，巳位是平月，主万物生长；运行到午位是定月，未位是执月，主沦陷；运行到申位是破月，主衡；运行到酉位是危月，主小岁；运行到戌位是成月，主少德；运行到亥位是收月，主大德；运行到子位是开月，主太岁；运行到丑位是闭月，主太阴。

太阴在寅位的时候，这样的年份叫做摄提格，相应的雄星是岁星，岁星行经斗宿与牵牛宿，在十一月跟它们一起在早晨出现在东方，东井、舆鬼是跟它们相对应的星宿。太阴在卯位的时候，这样的年份叫做



the myriad things thrive in all these aforementioned months; When Tai Yin enters in the Chen of Wu, the corresponding month is addressed as the Month of Ding, and when it enters in Wei, the corresponding month is addressed as the Month of Zhi, territories may be ceded due to military losses in these two months; when Tai Yin enters the Chen of Shen, the corresponding month is addressed as the Month of Po, the myriad things are balanced in this month; when Tai Yin enters in the Chen of You, the corresponding month is addressed as the Month of Wei, and represents Xiao Sui; when Tai Yin enters the Chen of Xu, the corresponding month is addressed as the Month of Cheng, and represents Shao De (literally Shao De means common virtue); when Tai Yin enters the Chen of Hai, the corresponding month is addressed as the Month of Shou, and represents Da De (literally Da De means extraordinary virtue); when Tai Yin enters the Chen of Zi, the corresponding month is addressed as the Month of Kai, and represents Tai Sui; and when Tai Yin enters the Chen of Chou, the corresponding month is addressed as the Month of Bi, and represents Tai Yin.

(At the beginning of the year,) When Tai Yin is in the direction of Yin, such a year is called the Year of She Ti Ge. The representative star of Tai Yin is Sui Xing. Sui Xing passes by the constellations of Dou and Qian Niu. In the eleventh month, it appears in the eastern sky along with them at dawn, and the constellations opposite to them are Dong Jing and Yu Gui. When Tai Yin is in the direction of Mao, such a year is called the Year of Shan E. Sui Xing passes by

【原文】

危，以十二月与之晨出东方，柳七、星张为对。太阴在辰，岁名曰执徐，岁星舍营室、东壁，以正月与之晨出东方，翼、轸为对。太阴在巳，岁名曰大荒落，岁星舍奎、娄，以二月与之晨出东方，角、亢为对。太阴在午，岁名曰敦牂，岁星舍胃、昴、毕，以三月与之晨出东方，氐、房、心为对。太阴在未，岁名曰协洽，岁星舍觜、参，以四月与之晨出东方，尾、箕为对。太阴在申，岁名曰涪滩，岁星舍东井、舆鬼，以五月与之晨出东方，斗、牵牛为对。太阴在酉，岁名曰作鄂，岁星舍柳、七星、张，以六月与之

【今译】

单阏，岁星行经须女宿、虚宿、危宿，在十二月跟它们一起在早晨出现在东方，柳、七星、张是跟它们相对应的星宿。太阴在辰位的时候，这样的年份叫做执徐，岁星行经营室宿、东壁宿，在正月跟它们一起在早晨出现在东方，翼、轸是跟它们相对应的星宿。太阴在巳位的时候，这样的年份叫做大荒落，岁星行经奎宿、娄宿，在二月跟它们一起在早晨出现在东方，角、亢是跟它们相对应的星宿。太阴在午位的时候，这样的年份叫做敦牂，岁星行经胃宿、昴宿、毕宿，在三月跟它们一起在早晨出现在东方，氐、房、心是跟它们相对应的星宿。太阴在未位的时候，这样的年份叫做协洽，岁星行经觜宿、参宿，在四月跟它们一起在早晨出现在东方，尾、箕是跟它们相对应的星宿。太阴在申位的时候，这样的年份叫做涪滩，岁星行经东井宿、舆鬼宿，在五月跟它们一起在早晨出现在东方，斗、牵牛是跟它们相对应的星宿。太阴在酉位的时候，这样的



the constellations of Xu Nü, Xu and Wei. In the twelfth month, it appears in the eastern sky along with them at dawn, and the constellations opposite to them are Liu, Qi Xing and Zhang. When Tai Yin is in the direction of Chen, such a year is called the Year of Zhi Chu. Sui Xing passes by the constellations of Ying Shi and Dong Bi. In the first month, it appears in the eastern sky along with them at dawn, and the constellations opposite to them are Yi and Zhen. When Tai Yin is in the direction of Si, such a year is called the Year of Da Huang Luo. Sui Xing passes by the constellations of Kui and Lou. In the second month, it appears in the eastern sky along with them at dawn, and the constellations opposite to them are Jiao and Kang. When Tai Yin is in the direction of Wu, such a year is called the Year of Dun Zang. Sui Xing passes by the constellations of Wei, Mao and Bi. In the third month, it appears in the eastern sky along with them at dawn, and the constellations opposite to them are Di, Fang and Xin. When Tai Yin is in the direction of Wei, such a year is called the Year of Xie Qia. Sui Xing passes by the constellations of Zui Xi and Shen. In the fourth month, it appears in the eastern sky along with them at dawn, and the constellations opposite to them are Wei and Ji. When Tai Yin is in the direction of Shen, such a year is called the Year of Tun Tan. Sui Xing passes by the constellations of Dong Jing and Yu Gui. In the fifth month, it appears in the eastern sky along with them at dawn, and the constellations opposite to them are Dou and Qian Niu. When Tai Yin is in the direction of You, such a year is called the Year of Zuo E.





【原文】

晨出东方，须女、虚、危为对。太阴在戌，岁名曰阍茂，岁星舍翼、轸，以七月与之晨出东方，营室、东壁为对。太阴在亥，岁名曰大渊献，岁星舍角、亢，以八月与之晨出东方，奎、娄为对。太阴在子，岁名曰困敦，岁星舍氐、房、心，以九月与之晨出东方，胃、昴、毕为对。太阴在丑，岁名曰赤奋若，岁星舍尾、箕，以十月与之晨出东方，觜、参为对。

太阴在甲子，刑德合东方宫，常徙所不胜，合四岁而离，离十六岁而

【今译】

年份叫做作鄂，岁星行经柳宿、七星宿、张宿，在六月跟它们一起在早晨出现在东方，须女、虚、危是跟它们相对应的星宿。太阴在戌位的时候，这样的年份叫做阍茂，岁星行经翼宿、轸宿，在七月跟它们一起在早晨出现在东方，营室、东壁是跟它们相对应的星宿。太阴在亥位的时候，这样的年份叫做大渊献，岁星行经角宿、亢宿，在八月跟它们一起在早晨出现在东方，奎、娄是跟它们相对应的星宿。太阴在子位的时候，这样的年份叫做困敦，岁星行经氐宿、房宿、心宿，在九月跟它们一起在早晨出现在东方，胃、昴、毕是跟它们相对应的星宿。太阴在丑位的时候，这样的年份叫做赤奋若，岁星行经尾宿、箕宿，在十月跟它们一起在早晨出现在东方，觜、参是跟它们相对应的星宿。

太阴在甲子的位置时，刑与德在东宫会合，阴气经常迁徙到自己所不能制服的宫中，刑与德会合四年后分离，分离十六年后又重新结合。



Sui Xing passes by the constellations of Liu, Qi Xing and Zhang. In the sixth month, it appears in the eastern sky along with them at dawn, and the constellations opposite to them are Xu Nü, Xu and Wei. When Tai Yin is in the direction of Xu, such a year is called the Year of Yan Mao. Sui Xing passes by the constellations of Yi and Zhen. In the seventh month, it appears in the eastern sky along with them at dawn, and the constellations opposite to them are Ying Shi and Dong Bi. When Tai Yin is in the direction of Hai, such a year is called the Year of Da Yuan Xian. Sui Xing passes by the constellations of Jiao and Kang. In the eighth month, it appears in the eastern sky along with them at dawn, and the constellations opposite to them are Kui and Lou. When Tai Yin is in the direction of Zi, such a year is called the Year of Kun Dun. Sui Xing passes by the constellations of Di, Fang and Xin. In the ninth month, it appears in the eastern sky along with them at dawn, and the constellations opposite to them are Wei, Mao and Bi. When Tai Yin is in the direction of Chou, such a year is called the Year of Chi Fen Ruo. Sui Xing passes by the constellations of Wei and Ji. In the tenth month, it appears in the eastern sky along with them at dawn, and the constellations opposite to them are Zui Xi and Shen.

When Tai Yin is in the position of Jia Zi, Xing and De join each other in the Eastern Welkin, and Xing normally moves to the welkin where it is overwhelmed. After Xing and De having joined each other for four years, they will separate. And after they have been separated for sixteen

【原文】

复合。所以离者，刑不得入中宫，而徙于木。

太阴所居曰德，辰为刑。德纲曰日倍，因柔曰徙所不胜。刑，水辰之木，木辰之水，金、火立其处。凡徙诸神，朱鸟在太阴前一，钩陈在后三，玄武在前五，白虎在后六，虚星乘钩陈，而天地袭矣。凡日，甲刚乙柔，丙刚丁柔，以至于癸。

【今译】

之所以分离，是因为刑不能进入到中宫，从而迁徙到木所在的东宫去了。

太阴所居的地方，天干代表德，地支代表刑。天干当中，阳日干凭借自身的阳刚之气在各宫运行，阴日干迁徙到自己所不能制服的宫中。阴，使得水辰具备木的特性，木辰具备水的特性，金、火各自处在自己的位置。凡是不断变换处所的众神的位置都可以根据太阴来确定，朱鸟在太阴前第一位，钩陈在太阴后第三位，玄武在太阴前第五位，白虎在太阴后第六位，虚星在钩陈上面，天地之间就会风调雨顺了。凡是天干，甲木刚强、乙木柔顺，丙火刚强、丁火柔顺，以此类推，一直到癸水。

years, they will join each other again. The reason that they have to separate lies in the fact that Yin cannot enter the Central Welkin, so, it is forced to move to the position of the Element of Wood.

With regard to the residences of Tai Yin, the Heavenly Stems represent De, and the Earthly Branches represent Xing. On the Heavenly Stems, the male can move freely to any welkin due to their strength, but the female has to move to other positions where they are overwhelmed for their femininity. Under the influence of Yin, the three Chens pertaining to the Element of Water exhibit the same characteristics as that of the Element of Wood, and the three Chens pertaining to the Element of Wood also show the same traits as that of the Element of Water. Only the Element of Metal and the Element of Fire can firmly maintain their original stance. When it comes to the move of various deities, their positions can be judged according to the position of Tai Yin; the Red Bird is at the first place before Tai Yin, Gou Chen is at the third place behind it, Xuan Wu at the fifth place before it, with Bai Hu at the sixth place behind. If Xu Xing is right above Gou Chen, the climate will become very favourable. With regard to the Heavenly Stems, Jia (pertaining to the Element of Wood) is male, and therefore rigid; and Yi (also pertaining to the Element of Wood) is female, and therefore soft; Bing (pertaining to the Element of Fire) is male, and therefore rigid; and Ding (also pertaining to the Element of Fire) is female, and therefore soft; and the rest may be deduced this way till Gui (pertaining to the Element of Water).



【原文】

木生于亥，壮于卯，死于未，三辰皆木也。火生于寅，壮于午，死于戌，三辰皆火也。土生于午，壮于戌，死于寅，三辰皆土也。金生于巳，壮于酉，死于丑，三辰皆金也。水生于申，壮于子，死于辰，三辰皆水也。故五胜生一壮，五终九。五九四十五，故神四十五日而一徙，以三应五，故八徙而岁终。

凡用太阴，左前刑，右背德，击钩陈之冲辰，以战必胜，以攻必克。

【今译】

木生于亥位，在卯位发展壮大，死于未位，亥、卯、未三辰都属木。火生于寅位，在午位发展壮大，死于戌位，寅、午、戌三辰都属火。土生于午位，在戌位发展壮大，死于寅位，午、戌、寅三辰都属土。金生于巳位，在酉位发展壮大，死于丑位，巳、酉、丑三辰都属金。水生于申位，在子位发展壮大，死于辰位，申、子、辰三辰都属水。所以五行生克，在第一个月份上出生，第五个月份上壮大，第九个月份上死去。五、九四十五，所以北斗神四十五天进行一次迁徙，用三辰来对应五行，所以八次迁徙后一年终结。

凡是违背或者朝向太阴的，就会受到惩处，顺应或者背朝它的就会承受恩泽，进攻与钩陈相对的辰，战无不胜，攻无不克。要想了解天道，

The Element of Wood is born in Hai, becomes strong and prosperous in Mao and dies in Wei. These three Chens—Hai, Mao, and Wei pertain to the Element of Wood. The Element of Fire is born in Yin, becomes strong and prosperous in Wu and dies in Xu. These three Chens—Yin, Wu and Xu pertain to the Element of Fire. The Element of Earth is born in Wu, becomes strong and prosperous in Xu and dies in Yin. These three Chens—Wu, Xu and Yin pertain to the Element of Earth. The Element of Metal is born in Si, becomes strong and prosperous in You, and dies in Chou. These three Chens—Si, You and Chou pertain to the Element of Metal. The Element of Water is born in Shen, becomes strong and prosperous in Zi and dies in Chen. These three Chens—Shen, Zi, and Chen pertain to the Element of Water. Hence, the Five Elements triumph over one another, and they are born in the first month, become strong and prosperous in the fifth month, and then die in the ninth month. Five times nine is forty-five, so, the God of the Big Dipper moves once in forty-five days. Add three (referring to the number of Chens in each of the aforementioned combination) to five (referring to the number of the Five Elements), the result is eight, so, after eight stops, the year comes to an end.

So far as Tai Yin is taken into consideration, things facing it or acting against it will be punished; those behind it or yielding to it will be benefited. At the time Gou Chou confronts another constellation, every military action launched will result in victory and every place attacked will be

【原文】

欲知天道，以日为主，六月当心，左周而行，分而为十二月，与日相当，天地重袭，后必无殃。

星，正月建营室，二月建奎娄，三月建胃，四月建毕，五月建东井，六月建张，七月建翼，八月建亢，九月建房，十月建尾，十一月建牵牛，十二月建虚。星分度，角十二，亢九，氏十五，房五，心五，尾十八，箕十一四分一，斗二十六，牵牛八，须女十二，虚十，危十七，营室十六，东壁九，奎十六，娄十二，胃十四，昴十一，毕十六，觜二，参九，东井三十三，舆鬼四，柳十五，星七，张、翼各十八，轸十七，凡二十八宿也。

星部地名，角亢郑，氏、房、心宋，尾、箕燕，斗、牵牛越，须女吴，虚、

【今译】

以太阳为中心，太阳六月的时候正对着心宿，由左向右运行，一年分为十二个月。太阴的运行与太阳相适应，天地协调，一定没有后续的灾殃。

太阳，正月运行到营室宿，二月运行到奎宿与娄宿，三月运行到胃宿，四月运行到毕宿，五月运行到东井宿，六月运行到张宿，七月运行到翼宿，八月运行到亢宿，九月运行到房宿，十月运行到尾宿，十一月运行到牵牛宿，十二月运行到虚宿。星宿与天球赤道所形成夹角的度数分别是，角宿十二度，亢宿九度，氏宿十五度，房宿五度，心宿五度，尾宿十八度，箕宿十一又四分之一度，斗宿二十六度，牵牛宿八度，须女宿十二度，虚宿十度，危宿十七度，营室宿十六度，东壁宿九度，奎宿十六度，娄宿十二度，胃宿十四度，昴宿十一度，毕宿十六度，觜宿二度，参宿九度，东井宿三十三度，舆鬼宿四度，柳宿十五度，星宿七度，张宿、翼宿各十八度，轸宿十七度，总共二十八宿。

与星宿相对应的地名，角宿与亢宿对应郑国；氏宿、房宿与心宿对应宋国；尾宿与箕宿对应燕国；斗宿与牵牛宿对应越国；须女宿对应吴



conquered. Whoever wants to know the Tao of Heaven must attach primary importance to the move of the sun. In the sixth month, the sun moves to the position of Xin, and then circumrotates around the earth rightward, and divides a year into twelve months. If the move of Tai Yin is in accordance with that of the sun, the climate will be favourable, and there will be no future disaster.

(According to the lunar calendar,) The sun enters the constellation of Ying Shi during the first month, enters Kui and Lou during the second month, and enters Wei, Bi, Dong Jing, Zhang, Yi, Kang, Fang, Wei, Qian Niu and Xu during the third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh and twelfth months respectively. With regard to the degrees of various constellations (referring to the degree of the inclination between a certain constellation and the Celestial Equator): Jiao is twelve degrees, Kang nine, Di fifteen, Fang five, Xin five, Wei eighteen, Ji eleven and one-fourth, Dou twenty-six, Qian Niu eight, Xu Nü twelve, Xu ten, Wei seventeen, Ying Shi sixteen, Dong Bi nine, Kui sixteen, Lou twelve, Wei fourteen, Mao eleven, Bi sixteen, Zui Xi two, Shen nine, Dong Jing thirty-three, Yu Gui four, Liu fifteen, Xing seven, both Zhang and Yi eighteen, and Zhen seventeen. These are the degrees of all the twenty-eight constellations.

Various constellations also represent different states: Jiao and Kang represent the state of Zheng; Di, Fang and Xin represent the state of Song; Wei and Ji represent the state of Yan; Dou (referring to Big Dipper) and Qian Niu represent



【原文】

危齐，营室、东壁卫，奎、娄鲁，胃、昴、毕魏，觜、参赵，东井、鬼秦，柳、七星、张周，翼、轸楚。

岁星之所居，五谷丰昌，其对为冲，岁乃有殃。当居而不居，越而之他处，主死国亡。太阴治春，则欲行柔惠温凉；太阴治夏，则欲布施宣明；太阴治秋，则欲修备缮兵；太阴治冬，则欲猛毅刚强。三岁而改节，六岁而易常，故三岁而一饥，六岁而一衰，十二岁一康。

甲齐，乙东夷，丙楚，丁南夷，戊魏，己韩，庚秦，辛西夷，壬卫，癸越。

【今译】

国；虚宿与危宿对应齐国；营室宿与东壁宿对应卫国；奎宿与娄宿对应鲁国；胃宿、昴宿与毕宿对应魏国；觜宿与参宿对应赵国；东井宿与鬼宿对应秦国；柳宿、七星宿与张宿对应周国；翼宿与轸宿对应楚国。

岁星所在之处的国家，五谷丰登而昌盛，如果跟它相对应的是犯冲的星宿，这一年就会有灾殃。应当出现在某个国家上空却没有出现，越过它而到了别的地方，该国家的君主会死掉而且要亡国。太阴执掌春天的时候，就要推行柔惠温和的政令；太阴执掌夏天的时候，就要布施百姓、宣明教化；太阴执掌秋天的时候，就要加强军事防备修缮兵器；太阴执掌冬天的时候，就要推行猛毅刚强的政令。太阴每三年更改它所执掌的季节，每六年会出现一次反常，所以三年会出现一次饥荒，每六年会出现一次瘟疫，每十二年会出现一次大的饥荒。

天干中的甲对应的是齐国，乙对应的是东夷；丙对应的是楚国，丁



the state of Yue; Xu Nü represents the state of Wu; Xu and Wei represent the state of Qi; Ying Shi and Dong Bi represent the state of Wei; Kui and Lou represent the state of Lu; Wei; Mao and Bi represent the state of Wei, Zui Xi and Shen represent the state of Zhao; Dong Jing and Yu Gui represent the state of Qin; Liu, Qi Xing and Zhang represent the state of Zhou; and Yi and Zhen represent the state of Chu.

If Sui Xing stays above a state, the harvest there will be very good. However, if the star opposite to Sui Xing turns out to be one offending it, there will be disaster in that year. If Sui Xing does not appear in the sky above a state when it should be there, or if it moves to other places, the sovereign of this state will lose his life and his state will also be devastated. When Tai Yin is in charge of the spring season, it is time to pursue merciful and peaceable policies; when Tai Yin is in charge of the summer season, it is time to provide benefits to the people and practice moral education; when Tai Yin is in charge of the autumn season, it is time to improve armaments and repair weapons; when Tai Yin is in charge of the winter season, it is time to pursue tough policies. Tai Yin shuffles the turn of the seasons it controls once in every three years and changes its routine once in every six years, so, there is a famine once in every three years, pandemic disease once in every six years and a severe famine once in every twelve years.

With regard to the relationships between the Heavenly Stems and their corresponding states, Jia represents the state of Qi; Yi represents the Minority Yi Peoples in the east; Bing

【原文】

子周，丑翟，寅楚，卯郑，辰晋，巳卫，午秦，未宋，申齐，酉鲁，戌赵，亥燕。

甲乙寅卯，木也；丙丁巳午，火也；戊己四季，土也；庚辛申酉，金也；壬癸亥子，水也。水生木，木生火，火生土，土生金，金生水。子生母曰

【今译】

对应的是南夷；戌对应的是魏国，巳对应的是韩国；庚对应的是秦国，辛对应的是西夷；壬对应的是卫国，癸对应的是越国。地支中的子对应的是周国，丑对应的是翟国，寅对应的是楚国，卯对应的是郑国，辰对应的是晋国，巳对应的是卫国，午对应的是秦国，未对应的是宋国，申对应的是齐国，酉对应的是鲁国，戌对应的是赵国，亥对应的是燕国。

甲、乙、寅、卯，五行属木；丙、丁、巳、午，五行属火；戊、己、辰、戌、丑、未，五行属土；庚、辛、申、酉，五行属金；壬、癸、亥、子，五行属水。水生木，木生火，火生土，土生金，金生水。儿子生母亲（地支生天干）的日



represents the state of Chu; Ding represents the Minority Yi Peoples in the south; Wu represents the state of Wei; Ji represents the state of Han; Geng represents the state of Qin; Xin represents the Minority Yi Peoples in the west; Ren represents the state of Wei; and Gui represents the state of Yue; With regard to the relationships between the Earthly Branches and their corresponding states; Zi represents the state of Zhou; Chou represents the state of Di; Yin represents the state of Chu; Mao represents the state of Zheng; Chen represents the state of Jin; Si represents the state of Wei; Wu represents the state of Qin; Wei represents the state of Song; Shen represents the state of Qi; You represents the state of Lu; Xu represents the state of Zhao; and Hai represents the state of Yan.

Jia, Yi, Yin and Mao belong to the Element of Wood; Bing, Ding, Si and Wu belong to the Element of Fire; Wu, Ji, Chen, Xu, Chou and Wei belong to the Element of Earth; Geng, Xin, Shen and You belong to the Element of Metal; and Ren, Gui, Hai and Zi belong to the Element of Water. The Element of Water gives birth to the Element of Wood; the Element of Wood gives birth to the Element of Fire; the Element of Fire gives birth to the Element of Earth; the Element of Earth gives birth to the Element of Metal; and the Element of Metal gives birth to the Element of Water. When it comes to marking the date according to the Jia Zi Calendar, if the Earthly Branch beneath gives birth to the Heavenly Stem above, such a day is called the Day of Yi





【原文】

义，母生子曰保，子母相得曰专，母胜子曰制，子胜母曰困。以胜击杀，胜而无报，以专从事而有功。以义行理，名立而不堕。以保畜养，万物蕃昌，以困举事，破灭死亡。

北斗之神有雌雄，十一月始建于子，月从一辰，雄左行，雌右行，五月合午谋刑，十一月合子谋德。太阴所居辰为厌日，厌日不可以举百

【今译】

子叫“义”日，母亲生儿子（天干生地支）的日子叫“保”日，儿子与母亲相得（天干与地支五行相同）的日子叫“专”日，母亲战胜儿子（天干克制地支）的日子叫“制”日，儿子战胜母亲（地支克制天干）的日子叫“困”日。在“胜”日进行杀伐，能够取胜但是不能连续两次取胜；在“专”日做一些事情，能够取得功效。在“义”日推行合理的事业，能够确立好的名声而且不会被玷污；在“保”日畜养万物，万物就会繁荣昌盛；在“困”日挑起战事，会导致破灭死亡。

北斗之神有雌雄之分，十一月起从子位开始，每月行经一辰，雄神向左运行，雌神向右运行，五月二者会合于午位共同谋划施行刑，十一月会合与子位共同谋划施行德。雌神所在的辰叫“厌”，在厌日什么事



(righteousness); if the Heavenly Branch above gives birth to the Earthly Branch beneath, such a day is called the Day of Bao (protection); if the Heavenly Stem above and the Earthly Branch beneath are of the same Main Element, such a day is called the Day of Zhuan (of the same sort); if the Heavenly Stem above conquers the Earthly Branch beneath, such a day is called the Day of Zhi (under control); and if the Earthly Branch beneath conquers the Heavenly Stem above, such a day is called the Day of Kun (at a dead end). On the Day of Zhi, if military action is taken, victory can be gained for once, but not twice; on the Day of Zhuan, every undertaking results in success; on the Day of Yi, reasonable act taken will succeed and therefore, a high reputation will be gained and maintained; on the Day of Bao, make sure to foster the myriad things, and accordingly, they will be exuberant and prosperous; and on the Day of Kun, any military action will result in failure, moreover, that will also lead to the death of the invaders.

There are two gods representing the Big Dipper. One is male and the other is female. During the eleventh month of the year, the Handle of Big Dipper points to Zi, and passing by one Chen per month, the two gods start to move, the male towards left, and the female right. During the fifth month of the coming year, they meet each other at the direction of Wu to plan Xing; during the eleventh month, they meet at Zi to plan De. The Chen where Tai Yin stays is called the Day of Yan. No actions should be taken on that



【原文】

事，堪與徐行，雄以音知雌，故为奇辰。数从甲子始，子母相求，所合之处为合，十日十二辰，周六十日，凡八合。合于岁前则死亡，合于岁后则无殃。

甲戌，燕也；乙酉，齐也；丙午，越也；丁巳，楚也；庚申，秦也；辛卯，戎也；壬子，代也；癸亥，胡也；戊戌、己亥，韩也；己酉、己卯，魏也；戊午、戊子，八合天下也。

太阴、小岁、星、日、辰五神皆合，其日有云气风雨，国君当之。天神

【今译】

情都不可以做，雌雄二神在天地间缓缓运行，雄神能够凭借声音判断雌神的位置，所以称雄神为“奇辰”。记日的干支从甲子开始，天干与地支如同子母般互相搭配，干支相合时叫做“合”，共有十天干十二地支，一个循环是六十天，总共有八合。在太阴到达的辰位之前相合就要死掉，在太阴到达的辰位之后相合就没有任何灾难。

甲戌之合对应燕国；乙酉之合对应齐国；丙午之合对应越国；丁巳之合对应楚国；庚申之合对应秦国；辛卯之合对应戎国；壬子之合对应代国；癸亥之合对应胡地；戊戌、己亥之合对应韩国；己酉、己卯之合对应魏国；戊午、戊子之合对应……八合跟天下的邦国互相对应。

太阴、小岁、岁星、太阳、星辰五神都会合在一起时，那天就会出现

day. These two gods, male and female, move slowly in the sky, and the male can recognize the female according to her sound, so, it is addressed as "Ji Chen". The Heavenly Stems and Earthly Branches used to calculate date start from Jia Zi, and the relationships between them are somewhat like that between a mother and her son, when they tie in with one another, such occasions can be addressed as "Combinations". One round of the permutations of the ten Heavenly Stems and the twelve Earthly Branches represent sixty days, and in this period, there are eight "Combinations" in all. If the "Combinations" take place before the Chen that Tai Yin enters into, the myriad things will die; if they take place behind the Chen Tai Yin enters into, there will be no disaster.

The Combination of Jia and Xu represents the state of Yan; Yi You represents the state of Qi; Bing Wu represents the state of Yue; Ding Si represents the state of Chu; Geng Shen represents the state of Qin; Xin Mao represents the area where the Rong Peoples live; Ren Zi represents the area of Dai; and Gui Hai represents the area where the Hu Peoples live. The Combination of Wu Xu and Ji Hai represents the state of Han; Ji You and Ji Mao represents the state of Wei; and Wu Wu and Xu Zi represents... Altogether there are Eight Combinations under heaven.

When all the five deities—Tai Yin, Xiao Sui (referring to the three stars constituting the Handle of Big Dipper), Sui Xing, the sun and Chen Xing converge, there will be clouds,





【原文】

之贵者，莫贵于青龙，或曰天一，或曰太阴。太阴所居，不可背而可乡，北斗所击，不可与敌。

天地以设，分而为阴阳，阳生于阴，阴生于阳。阴阳相错，四维乃通。或死或生，万物乃成。蚊行喙息，莫贵于人，孔窍肢体，皆通于天。天有九重，人亦有九窍；天有四时以制十二月，人亦有四肢以使十二节；天有十二月以制三百六十日，人亦有十二肢以使三百六十节。故举事而不顺天者，逆其生者也。

以日冬至数来岁正月朔日，五十日者民食足；不满五十日，日减一

【今译】

云气风雨，天气的好坏跟国君推行的政治直接相关。天神中最尊贵的，莫过于青龙，有人称它天一，有人称它太阴。太阴所在的方位，不可以面向它而可以背对它。北斗星斗柄所指的方向，不可以跟它抗衡。

天地成形以后，分化出阴阳，阳从阴中产生出来，阴从阳中产生出来。阴阳互相交错，宇宙四方才能互相交通。有的死去有的新生，万物才得以生成。爬行的、生喙的、喘息的生物中最尊贵的，莫过于人了，人的孔窍和肢体都跟上天相通。上天有九重，人也有九个孔窍；上天有四季来制约十二个月份，人也有四肢来役使十二节经脉；上天有十二个月份来制约三百六十个日子，人也有十二节经脉来役使三百六十个小经脉。所以做事不顺应天意的，就违背了天赋的生命。

从冬至这天起数到来年的正月初一，如果是五十天，百姓粮食就会



winds and rain on that day, and the weather indicates the behaviour of the sovereign. Among all the heavenly deities, no one is more powerful than Qing Long, also known as Tian Yi, or Tai Yin. With regard to the place where Tai Yin stays, men should not face it and therefore can only remain in the rear. Nor should men be up against the direction to which the Handle of Big Dipper points to.

After Heaven and Earth took shape, they generated Yin and Yang. Yang was derived from Yin, and Yin was derived from Yang. Yin and Yang communicated and cooperated with each other, then the Four Tugs were open. Some are born while others die, thus ten thousand creatures are produced and can multiply. Among all the creatures, reptiles, birds, or animals that can breathe, human beings are the most powerful. Their apertures, limbs and trunks are all in consistent with Heaven. Heaven has nine layers, therefore, a human being has nine apertures; Heaven has four seasons to manipulate the twelve months, therefore, a human being has four limbs to operate the twelve main collateral channels; Heaven has twelve months to manipulate the three hundred and sixty days, therefore, a human being has twelve main collateral channels to operate the three hundred and sixty inferior collateral channels. Hence, people acting against the will of Heaven will endanger their own lives.

Count from the Winter Solstice till the first day of the first month of the forthcoming year, if there are fifty days, the people will have enough to eat; if there are less than fifty

days, the food supplies will be reduced by a Dou for each day short; if there are more than fifty days, the food supplies will be increased by a *sheng* for each day extra. Sui Xing is in charge of this situation.

In the Year of She Ti Ge, the rainy season starts ahead of time, and the dry season comes later. Rice will suffer from disease, the silkworm raising industry bears no fruit, however, beans and wheat harvests are good, and the food supplies per person will be four *sheng*. According to the Sui Yin Calendar, such a year is also known as the Year of Yin, nonetheless, according to the Sui Yang Calendar, the year when Tai Sui stays in Jia is addressed as the Year of Yan Peng. In the Year of Shan E, the climate is very favourable. Rice, beans and wheat harvests will be good; the silkworm raising industry bears great fruit; and the food supplies per person will be five *sheng*. According to the Sui Yin Calendar, such a year is also known as the Year of Mao, nonetheless, according to the Sui Yang Calendar, the year when Tai Sui stays in Yi is addressed as the Year of Zhan Meng. In the Year of Zhi Xu, the dry season starts ahead of time, and the rainy season comes later. It will be a lean year. Silkworm eggs cannot hatch; wheat can ripen; and the food supplies per person will be three *sheng*. According to the Sui Yin Calendar, such a year is also known as the Year of Chen, nonetheless, according to the Sui Yang Calendar, the year when Tai Sui stays in Bing is addressed as the Year of Rou Zhao. In the Year of Da Huang Luo, there will be small-scaled wars. The silkworm raising industry will bear some

【原文】

之岁，岁大旱，蚕登稻疾，菽麦昌，禾不为，民食二升。午在戊曰著邕，协洽之岁，岁有小兵，蚕登稻昌，菽麦不为，民食三升。未在己曰屠维，涪滩之岁，岁和，小雨行，蚕登，菽麦昌，民食三升。申在庚曰上章，作鄂之

【今译】

成，麦子长势良好，豆类出现疾病，百姓的口粮是二升。这一年是岁阴的巳年，按岁阳来说，太岁在丁，这样的年头叫强圉。敦牂年，一年间会持续大旱，蚕事丰收，水稻出现疾病，豆、麦类作物长势良好，谷类不能成熟，百姓的口粮是二升。这一年是岁阴的午年，按岁阳来说，太岁在戊，这样的年头叫著邕。协洽年，一年间会有小规模战争，蚕事有收成，水稻长势良好，豆、麦类作物不能成熟，百姓的口粮是三升。这一年是岁阴的未年，按岁阳来说，太岁在己，这样的年头叫屠维。涪滩年，一年间风调雨顺，经常下小雨，蚕事有收成，豆、麦类作物长势良好，百姓的口粮是三升。这一年是岁阴的申年，按岁阳来说，太岁在庚，这样的



fruit; wheat harvests will be good; but beans will suffer from disease; and the food supplies per person will be two *sheng*. According to the Sui Yin Calendar, such a year is also known as the Year of Si, nonetheless, according to the Sui Yang Calendar, the year when Tai Sui stays in Ding is addressed as the Year of Qiang Yu. In the Year of Dun Zang, there will be severe drought. The silkworm raising industry will bear great fruit; rice will suffer from disease, nonetheless, beans and wheat will produce good harvests although millet will not ripen, and the food supplies per person will be two *sheng*. According to the Sui Yin Calendar, such a year is also known as the Year of Wu, nonetheless, according to the Sui Yang Calendar, the year when Tai Sui stays in Xu is addressed as the Year of Zhu Yong. In the Year of Xie Qia, there will be small-scaled wars. The silkworm raising industry will bear great fruit; the rice harvest will be good; however, beans and wheat will not ripen, and the food supplies per person will be three *sheng*. According to the Sui Yin Calendar, such a year is also known as the Year of Wei, nonetheless, according to the Sui Yang Calendar, the year when Tai Sui stays in Ji is addressed as the Year of Tu Wei. In the Year of Tun Tan, the climate will be very favourable, and it will drizzle frequently. The silkworm raising industry will bear great fruit; beans and wheat will produce good harvests; and the food supplies per person will be three *sheng*. According to the Sui Yin Calendar, such a year is also known as the Year of Shen, nonetheless, according to the Sui Yang Calendar, the

【原文】

岁，岁有大兵，民疾，蚕不登，菽麦不为，禾虫，民食五升。酉，在辛曰重光，掩茂之岁，岁小饥，有兵，蚕不登，麦不为，菽昌，民食七升。戌在壬曰元默，大渊献之岁，岁有大兵，大饥，蚕开，菽麦不为，禾虫，民食三升。困敦之岁，岁大雾起，大水出，蚕、稻、麦昌，民食三斗。子在癸曰昭阳，

【今译】

年头叫上章。作鄂年，一年间会有大的战争，百姓患病，蚕事没有收成，豆、麦类作物不能成熟，谷类会遭虫害，百姓的口粮是五升。这一年是岁阴的酉年，按岁阳来说，太岁在辛，这样的年头叫重光。掩茂年，一年间会有小规模的内乱，有战事，蚕事没有收成，麦子不能成熟，豆子长势良好，百姓的口粮是七升。这一年是岁阴的戌年，按岁阳来说，太岁在壬，这样的年头叫玄默。大渊献年，一年间会有大的战争，严重的饥荒，蚕能够孵化出来，豆、麦类作物不能成熟，谷类作物会遭受虫害，百姓的口粮是三升。困敦年，一年间会出现大雾天气，发大水，蚕事有收成、水稻出现疾病、豆、麦类作物长势良好，百姓的口粮是三升。这一年是岁阴的子年，按岁阳来说，太岁在癸，这样的年头叫昭阳。赤奋若年，一年

year when Tai Sui stays in Geng is addressed as the Year of Shang Zhang. In the Year of Zuo E, there will be large-scaled war; people will suffer from diseases; the silkworm raising industry will bear no fruit; moreover, beans and wheat will not ripen; millet will suffer from insect pest; and the food supplies per person will be five *sheng*. According to the Sui Yin Calendar, such a year is also known as the Year of You, nonetheless, according to the Sui Yang Calendar, the year when Tai Sui stays in Xin is addressed as the Year of Chong Guang. In the Year of Yan Mao, it will be a lean year. The state will engage in warfare; the silkworm raising industry will bear no fruit; wheat will not ripen; however, bean harvest will be good, and the food supplies per person will be seven *sheng*. According to the Sui Yin Calendar, such a year is also known as the Year of Xu, nonetheless, according to the Sui Yang Calendar, the year when Tai Sui stays in Ren is addressed as the Year of Xuan Yi. In the Year of Da Yuan Xian, the state will take large-scale war, there will be severe starvation, silkworm eggs will hatch; beans and wheat will not ripen; millet will suffer from insect pest; and the food supplies per person will be three *sheng*. In the Year of Kun Dun, there will be heavy fog and devastating floods. The silkworm raising industry will bear great fruit; rice and wheat harvests will be good; and the food supplies per person will be three *dou*. According to the Sui Yin Calendar, such a year is also known as the Year of Zi, nonetheless, according to the Sui Yang Calendar, the year when Tai Sui stays in Gui is



【原文】

赤奋若之岁，岁有小兵，早水，蚕不出，稻疾，菽不为，麦昌，民食一升。

正朝夕，先树一表东方，操一表卻去前表十步，以参望，日始出北廉。日直入，又树一表于东方，因西方之表，以参望，日方入北廉，则定东方。两表之中，与西方之表，则东西之正也。日冬至，日出东南维，入西南维。至春、秋分，日出东中，入西中。夏至，出东北维，入西北维，至则正南。

【今译】

间会有小规模战争，开始会出现水涝，蚕不能孵化出来，水稻出现疾病，豆子不能成熟，麦子长势良好，百姓的口粮是一升。

确定朝夕的方法是：先在东边树起一个圭表，拿着另一个圭表倒退着离开前一个表十步，来观测太阳开始从第一个表北边升起的情形。当两个圭表的投影跟太阳光线成一条直线时，把它们固定。日落时分，再在东边第一表的南边树起一个圭表，根据西边第二个的圭表来观测太阳的移动，当太阳光投射到第二个表和第三个表的北侧而且第二、三个表的影子重合投向东南方时，固定手中的表，这样便可以确定正东方了。第一、三个表连线的中点正对着第二个表时，该中点和第二个表的连线就分别指向正东、正西。冬至这天，从东南隅升起，在西南隅落下。春分、秋分时，从正东方升起，正西方落下。夏至这天，从东北隅升起，西北隅落下，冬至和夏至时，太阳运行到轨道的正南、正北方。



addressed as the Year of Zhao Yang. In the Year of Chi Fen Ruo, the state will engage in small-scale wars, the rainy season will start ahead of time. Silkworm eggs will not hatch; rice will suffer from disease; beans will not ripen; but wheat will produce a good harvest; and the food supplies per person will be one *sheng*.

The right way to know the authentic direction of east and west is: erect a sundial in the east, with another sundial in the hand, move ten *bu* backward towards west to observe the sun rising from the northern side of the first sundial. When the sunbeam and these two sundials are in a straight line, fasten the second sundial in the hand. At sunset, try to erect a third sundial to the south of the first sundial in the east, and then observe the sunset based on the second sundial in the west. When the sun moves to the northern side of the second and third sundials, at the moment the shadows of these two sundials coincide directly to the southeast, fasten the third sundial. Now one can determine the correct directions of east and west—when the midpoint of the line segment formed by the first and third sundials directly points to the second sundial, the straight line formed by linking this midpoint with the second sundial pointing directly to the east and west. On the day of Winter Solstice, the sun rises in the southeast and sets in the southwest. On Vernal Equinox and Autumnal Equinox, the sun rises from the east and sets in the west. On the day of Summer Solstice, the sun rises from the northeast and sets in the northwest. On both the Winter and Summer

【原文】

欲知东西南北广袤之数者，立四表以为方一里距。先春分若秋分十余日，从距北表参望日始出及旦，以候相应，相应，则此与日直也。辄以南表参望之，以入前表数为法，除举广，除立表表，以知从此东西之数也。假使视日出入，前表中一寸，是寸得一里也，一里积万八千寸，得从此东万八千里。视日方入，入前表半寸，则半寸得一里，半寸而除一里，积寸得三万六千里除，则从此西里数也。并之，东西里数也，则极径也。

未春分而直，已秋分而不直，此处南也。未秋分而直，已春分而不

【今译】

想知道东西、南北的跨距，立起四个圭表构成一个一里见方的矩形，从春分、秋分开始的十多天，参照矩形北边的两个表观测太阳初升一直到天亮的过程，来等待着两个表跟太阳的光线重合，重合表明两个表跟太阳成一条直线，紧接着根据南边的两个表观测太阳，根据阳光照射到东边两个表形成的有关数据，用南侧边西表到东表的距离除西表到太阳光线切入地面的距离，用日入前表数除太阳到地面的距离，两个除式的比例相等，这样便能运算出从观测点到大地东极的距离了。假定测得日出时入前表数是一寸，一寸折合一里，一里折合一万八千寸，所以从观测点到东极的距离是一万八千里。用同样的方法在日落时向西观测，在太阳正要没入地平线时射入前二表连线的的数据如果是半寸，那么半寸折合一里，用半寸除一里，所得数目是三万六千，这就是从观测点到大地西极的里数。两者相加，合计五万四千里，就是从西极到东极的距离。

没到春分的时候，圭表和太阳处在一条直线上，秋分以后，就不再



Solstices, the orbit of the sun moves directly to the south and the north respectively.

The right way to measure the distance between the East Pole and the West Pole is: erect four sundials and make sure that they form a square with each side as long as one *li*. Start to observe the sunrise based on the two northern sundials about ten days before Vernal and Autumnal Equinoxes each day from dawn till daybreak. By so doing, wait till the sunbeams coincide with these two sundials, for this coincidence means that the sunbeams and the two sundials are in a straight line. Then refer to the two southern sundials to observe the movement of the sun. Based on the data regarding the inclinations formed by the sunbeam and the four angles of the square consisting of the four sundials, the distance between the East Pole and the West Pole can be calculated. For instance, at sunrise, when the datum is one *cun*, in this case, one *cun* represents one *li*. One *li* amounts to eighteen thousand *cun*, so the distance between the observation spot and the East Pole is eighteen thousand *li*. At sunset, the datum is half a *cun*, half a *cun* represents one *li*, and one *li* amounts to thirty-six thousand *cun*. This also means the distance between the observation spot and the West Pole is thirty-six thousand *li*. When these two figures are put together, the result is fifty-four thousand *li*, thus one obtains the distance between the East Pole and the West Pole.

When the sun and sundials are in a straight line before



【原文】

直，此处北也。分、至而直，此处南北中也。从中处欲知中南也。未秋分而不直，此处南北中也。从中处欲知南北极远近，从西南表参望日，日夏至始出，与北表参，则是东与东北表等也。正东万八千里，则从中北亦万八千里也。倍之，南北之里数也。其不从中之数也，以出入前表之数益损之，表入一寸，寸减日近一里，表出一寸，寸益远一里。

欲知天之高，树表高一丈，正南北相去千里，同日度其阴，北表一

【今译】

处于一条直线上了，这是因为观测地处于南方的缘故。没到秋分的时候，圭表和太阳处在一条直线上，春分以后不在一条直线上，这是因为观测地处在北方的缘故。在春分和秋分时圭表和太阳都处在一条直线上，这是因为观测地位于南北的正中的缘故。从这个中点想推知南北两极之间的距离，要根据西南方向的圭表朝东北方向观测太阳。夏至那天太阳初升时，从西南表与东北表配合观测太阳，当三者成一条直线时，观测的结果跟从西北表经东北表向东观测太阳而且三者成一直线时的结果是一样的。已经测得距离东极是一万八千里，那么从南北中点到北极的距离也是一万八千里。加倍，就是南北两极之间的距离了。如果从中点以外的正南正北方向测量，就要根据太阳出入前表的数据来推算。数据减少一寸，距离北极就减少一里；数据多出一寸，距离北极就远出一里。

要想知道天有多高，树高这一丈的圭表，正南正北相距一千里，在

Vernal Equinox, and no longer in a straight line after Autumnal Equinox, this happens because the observation spot is in the south. When the sun and sundials are in a straight line before Autumnal Equinox, and no longer in a straight line after Vernal Equinox, this happens because the observation spot is in the north. And if the sun and sundials are in a straight line both on Vernal and Autumnal Equinoxes, this means that the observation spot is right in the midpoint between the North and the South Poles. In order to mensurate the distance between the North and South Poles from this midpoint, one should observe the sun from the southwestern sundial towards the northeastern one. At the beginning of sunset on Summer Solstice, based on the southwestern and northeastern sundials to observe the sun, when the three of them are in a straight line, the result is also the same as when the sun, the northwestern and northeastern sundials are in a straight line. As the distance between the observation spot and the East Pole is eighteen thousand *li*, therefore, the distance between the observation spot and the North Pole is also eighteen thousand *li*. Double this figure, the result is thirty-six thousand *li*, and this is the distance between the North and South Poles. When not mensurate from the midpoint, the result should be reduced by one *li* if the datum is reduced by one *cun*; and increased by one *li* if the datum is increased by one *cun*.

The right way to calculate the height of Heaven is: erect two sundials and make sure that each of them is one *zhang* in



【原文】

尺，南表尺九寸，是南千里阴短寸，南二万里则无景，是直日下也。阴二尺而得高一丈者，南一而高五也，则置从此南至日下里数，因而五之，为十万里，则天高也。若使景与表等，则高与远等也。

【今译】

同一天测量它们的影子，北边的表影子长二尺，南边的表一尺九寸，这样就可以推知向南一千里影子短一寸，向南二万里就没有影子，这就表明那里正好处在太阳正下方。已经知道北边的表的影子是二尺，而且表的高度是一丈，影子与表的比例是一比五，那么从北边的表到太阳底下的距离跟太阳的高度的比例也是一比五，北边的表到太阳底下的距离是两万里，乘以五，得出十万里，这就是天的高度。假如表的高度跟影子的长度相等，那么天的高度跟北边的表到南边太阳底下的距离也是相等的。

height and they are a thousand *li* apart. Then measure their shadows on the same day. The length of the shadow of the northern sundial is two *chi*, and that of the southern is one *chi* and nine *cun*. This result indicates that the length of the shadow is reduced by a *cun* every one thousand *li* towards south. Therefore, twenty thousand *li* away in the south, there will be no shadow at all, because that place is right beneath the sun. Since the length of the northern sundial is one *zhang*, and its shadow is two *chi*, so, the ratio of the shadow and the sundial is one to five. Then ratio of the distance between the northern sundial and the place right beneath the sun and the height of Heaven is also one to five. The former is twenty thousand *li*, therefore, five times twenty thousand, the height of Heaven should be a hundred thousand *li*. Suppose the sundial and its shadow were of the same length, the height of Heaven should also amounts to the distance between the northern sundial and the place right beneath the sun.

卷四 地形训

【原文】

地形之所载，六合之间，四极之内，照之以日月，经之以星辰，纪之以四时，要之以太岁，天地之间，九州八极，土有九山，山有九塞，泽有九藪，风有八等，水有六品。何谓九州？东南神州曰农土，正南次州曰沃土，西南戎州曰滔土，正西弇州曰并土，正中冀州曰中土，西北台州曰肥土，正北沛州曰成土，东北薄州曰隐土，正东阳州曰申土。何谓九山？会稽、泰山、王屋、首山、太华、岐山、太行、羊肠、孟门。何谓九塞？曰大汾、滍阨、荆阮、方城、轂阪、井陘、令疵、句注、居庸。何谓九藪？曰越之

【今译】

大地所承载的，是六合之间、四极之内的所有事物。日月照耀着它们，星辰环绕着它们，四时制约着它们，太岁为它们确立时节。天地之间，共有九个州、八个极点。地上有九座高山，山上有九处险隘，水泽有九个渊藪，有八种风，有六条大的河流。什么叫九州？东南神州叫农土，正西次州叫沃土，西南戎州叫滔土，西南弇州叫并土，正中冀州叫中土，西北台州叫肥土，正北沛州叫成土，东北薄州叫隐土，正东阳州叫申土。什么叫九座高山？就是会稽山、泰山、王屋山、首阳山、太华山、岐山、太行山、羊肠山、孟门山。什么叫九处险隘？就是大汾、冥阮、荆阮、方城、崤阪、井陘、令疵、句注、居庸。什么叫九大渊藪？就是吴国的具





Book 4

Forms of Earth

Earth carries everything existing inside the Six Directions and within the Four Poles. The sun and the moon lighten it; stars revolve over it; the four seasons take turns in controlling it; and Tai Sui (the star god presiding over the year) influences its climate. Between Heaven and Earth, there are nine Zhou and eight poles. There are nine mountains, nine natural strategic passes, nine big lakes, eight kinds of winds and six main rivers. What are the nine Zhou? The Shen Zhou located in the southeast is called Nong Tu; the Ci Zhou located in the south is called Wo Tu; the Rong Zhou located in the southwest is called Tao Tu; the Yan Zhou located in the west is called Bing Tu; the Ji Zhou located in the centre is called Zhong Tu; the Tai Zhou located in the northwest is called Fei Tu; the Ji Zhou located in the north is called Cheng Tu; the Bo Zhou located in the northeast is called Yin Tu; and the Yang Zhou located in the east is called Shen Tu. What are the nine mountains? They are Mount Kuaiji, Mount Tai, Mount Wangwu, Mount Shouyang, Mount Taihua, Mount Qi, Mount Taihang, Mount Yangchang and Mount Mengmen. What are the nine natural strategic passes? They are Da Fen, Ming He, Jing Ruan, Fang Cheng, Xiao, Jing Jing, Ling Ci, Ju Zhu and Ju Yong. What are the nine big lakes? They are the Ju Qu Lake

【原文】

具区，楚之云梦，秦之阳纒，晋之大陆，郑之圃田，宋之孟诸，齐之海隅，赵之钜鹿，燕之昭余。何谓八风？东北曰炎风，东方曰条风，东南曰景风，南方曰巨风，西南曰凉风，西北曰飂风，西北曰丽风，北方曰寒风。何谓六水？曰河水、赤水、辽水、黑水、江水、淮水。

闾四海之内，东西二万八千里，南北二万六千里，水道八千里，通谷，其名川六百，陆径三千里。禹乃使太章步自东极，至于西极，二亿三万三千五百里七十五步。使竖亥步自北极，至于南极，二亿三万三千五

【今译】

区、楚国的云梦、秦国的阳纒(yū)、晋国的大陆、梁国的圃田、宋国的孟诸、齐国的海隅、赵国的钜鹿、燕国的昭余。什么叫八风？东北风叫炎风，东风叫条风，东南风叫景风，南风叫巨风，西南风叫凉风，西风叫飂风，西北风叫丽风，北风叫寒风。什么叫六大河流？就是黄河、赤水、辽河、黑水、长江、淮河。

四海之内，东西跨距为两万八千里，南北跨距为二万六千里。水道八千里，有水的河道也是八千里。最大的河流共有六条，大河共有六百条，内陆河三千条。禹于是命令太章从东极开始步行到西极，共有二亿三万三千五百里七十五步；派竖亥从北极开始步行到南极，共有二亿三

in the state of Wu, the Yun Meng Lake in the state of Chu, the Yang Yu Lake in the state of Qin, the Da Lu Lake in the state of Jin, the Fu Tian Lake in the state of Liang, the Meng Zhu Lake in the state of Song, the Hai Yu Lake in the state of Qi, the Ju Lu Lake in the state of Zhao and the Zhao Yu Lake of the state of Yan. What are the eight different kinds of winds? The northeaster is called Yan Feng (which means very hot wind). The easterly is called Tiao Feng (which means strong wind originating from the sea). The southeaster is called Jing Feng (which means gentle wind). The southerly is called Ju Feng (which means very strong wind). The southwester is called Liang Feng (which means cool wind). The westerly is called Piao Feng (which means harmfully strong and sharp wind). The northwester is called Li Feng (which means bitterly sharp wind). The northerly is called Han Feng (which means fiercely cold wind). What are the six big rivers? They are the Yellow River, the Red River, the Liao River, the Black River, the Yangtze River and the Huai River.

Within the Four Seas, it is a span of twenty-eight thousand *li* from east to west and twenty-six thousand *li* from north to south. The length of all watercourses is eight thousand *li*. There are also six great valleys, six hundred famous rivers, and three thousand inland rivers. Yu then asks Tai Zhang to walk from the East Pole to the West Pole, in order to measure the distance between the two poles. He found out it was two thousand million thirty-three thousand five hundred *li* and seventy-five *bu*; he asks Shu Hai to walk



【原文】

百里七十五步。凡鸿水渊藪，自三百仞以上，二亿三万三千五百五十里，有九渊。禹乃以息土填洪水以为名山，掘昆仑虚以下地，中有增城九重，其高万一千里百一十四步二尺六寸。上有木禾，其修五寻，珠树、玉树、璇树、不死树，在其西，沙棠、琅玕在其东，绛树在其南，碧树、瑶树在其北。旁有四百四十门，门间四里，里间九纯，纯丈五尺。旁有九井，玉横，维其西北之隅，北门开以内不周之风，倾宫、旋室、县圃、凉风、樊

【今译】

万三千五百里七十五步。大而深的湖泽，三百仞以上的，总共有二亿三万三千五百个。禹于是填埋息土阻隔洪水从而形成了大山。挖掘昆仑山的土来填平低洼地带的时候，发现其中有九层城墙，它们的高度是一万一千里一百一十四步零二尺六寸。上面生长着木禾，高达五寻。珠树、玉树、璇树、不死树在木合的西边，沙棠、琅玕在它的东边，绛树在它的南边，璧树、瑶树在它的北边。旁边有四百四十道门，门与门之间相隔四里，门的宽度是九纯，每纯是一丈五尺。旁边有九口井。玉衡悬挂在它的西北角。北门敞开来吸纳不周之风。倾宫、旋室以及悬圃山、凉



from the North Pole to the South Pole, in order to measure the distance between the two poles and found out it was two thousand million thirty-three thousand five hundred *li* and seventy-five *bu*. Altogether, there are two thousand million thirty-three thousand five hundred and fifty abysmal lakes with a depth of more than three hundred *ren*—measured from the top of the banks to the water's surface, and there are also nine great gulves. Yu once used Xi Tu to block floodwater and that act resulted in huge mountains. While digging the earth of Mount Kunlun to fill low-lying places, people found nine protective walls in the mountain, and the height of these walls was eleven thousand *li* plus a hundred and fourteen *bu* as well as two *chi* and six *cun*. Mu He grew on the top of these walls, and the crops were as high as five *xun*. Zhu Shu (referring to a tree of pearls), Yu Shu (referring to a tree of jade), Xuan Shu (referring to a tree of jade-like precious stone), and Bu Si Shu (referring to a tree of perpetual life) grew to the west of Mu He. Sha Tang (referring to the name of a tree) and Lang Gan (referring to the name of a tree) grew to the east; Jiang Shu (referring to a tree of red precious stone) to the south; and Bi Shu (referring to a tree of green precious stone) and Yao Shu (referring to a tree of extremely precious stone) to the north. Beside Mu He, there were four hundred and forty doors, the interval between them was four *li*, the breadth of each door is nine *cun*, and one *cun* amounts to a *zhang* and five *chi*. Alongside of these doors, there are also nine wells. Yu Heng hangs at the northwest corner of Mount Kunlun, and its northern gate is open to take the



【原文】

桐在昆仑闾阖之中，是其疏圃。疏圃之池，浸之黄水，黄水三周复其原，是谓丹水，饮之不死。

河水出昆仑东北陬，贯渤海，入禹所导积石山，赤水出其东南陬，西南注南海、丹泽之东。赤水之东，弱水出自穷石，至于合黎，余波入于流沙，绝流沙，南至南海。洋水出其西北陬，入于南海羽民之南。凡四水者，帝之神泉，以和百药，以润万物。

昆仑之丘，或上倍之，是谓凉风之山，登之而不死。或上倍之，是谓

【今译】

风山、樊桐山都在昆仑山的闾阖门内，这里是疏圃。疏圃的池子里，渗透出黄水，黄水环绕三周又回到它的源头，这叫丹水，喝下它就能长生不老。

黄河发源于昆仑山的东北山麓，流贯渤海，注入禹疏导过的积石山。赤水河从昆仑山的东南山麓流出，流向西南方向，注入南海中丹泽以东。赤水的东边，弱水发源于穷石山，主体流到合黎，余波流到沙漠里，流经沙漠向南到达南海。洋水发源于昆仑山的西北山麓，流入南海羽民国以南。这四条河，是上帝的神泉，用来调和各种药物，滋润万物。

从昆仑山往上一倍的高度，那个地方叫凉风山，登上它就能长生不

Wind of Buzhou(Buzhou refers to the name of a kind of wind in legend). Qing Gong(referring to a lofty mansion), Xuan Shi(referring to a building made of jade), Mount Xuanpu, Mount Liangfeng and Mount Fantong are all located in Mount Kunlun. Inside Gate Chang He is Shu Pu. Shu Pu is a pond with water oozing from underground. The water circulates in many eddies and then returns to its headspring, and is addressed as Dan Shui(literally it means water coloured red). Whoever drinks it will obtain perpetual life.

The Yellow River originates from the northeastern piedmont of Mount Kunlun, flows across the Bo Hai Ocean and then pours into Mount Jishi dredged by Yu. The Red River originates from the southeastern piedmont, flows toward southwest and then pours into the east of Dan Ze in the South Sea. East to the Red River, the Ruo Shui River originates from Mount Qiongshi, flows to He Li, and the rest of its water goes into the desert and traverses the desert finally reaching the South Sea. The Yang Shui River originates from the northwestern piedmont of Mount Kunlun and pours into the South Sea at the place where the State of Yu Min(referring to the people with wings in Chinese legend) is located. All these four rivers constitute God's holy water, and the water is used to concoct various medicaments as well as moisten the myriad things.

Above Mount Kunlun, at a height twice of that of this mountain, is another mountain called Mount Liangfeng, and whoever climbs that mountain will obtain perpetual life. At a height twice of that of Mount Liangfeng, is another mountain





【原文】

悬圃，登之乃灵，能使风雨。或上倍之，乃维上天，登之乃神，是谓太帝之居。

扶木在阳州，日之所曷。建木在都广，众帝所自上下，日中无景，呼而无响，盖天地之中也。若木在建木西，末有十日，其华照下地。

九州之大，纯方千里，九州之外，乃有八殛，亦方千里。自东北方曰大泽，曰无通；东方曰大渚，曰少海；东南方曰具区，曰元泽；南方曰大梦，曰浩泽；西南方曰渚资，曰丹泽；西方曰九区，曰泉泽；西北方曰大夏，曰海泽；北方曰大冥，曰寒泽。凡八殛。八泽之云，是雨九州。八殛

【今译】

老。再往上一倍的高度，那个地方叫悬圃，登上它就能具有神异功能，能够呼风唤雨。再往上一倍的高度，就能连接到天上，登上它就能成神，那里叫天帝的居所。

扶桑生长在阳州，那里是太阳升起的地方。建木生长在都广山上，那里是天神们上下的地方。正午的时候没有影子，大声呼喊不产生回音，因为那里是天地的中心。若木生长在建木以西，树梢上端有十个太阳，它们的光芒照耀着下面的大地。

九州的大小，四方边缘各为一千里。九州以外，还有八殛，四方边缘也是各为一千里。从东北方算起叫大泽，也叫无通；东方叫大渚，也叫少海；东南方叫具区，也叫元泽；南方叫大梦，也叫浩泽；西南方叫渚资，也叫丹泽；西方叫九区，也叫泉泽；西北方叫大夏，也叫海泽；北方叫大冥，也叫寒泽。凡是八殛八泽的云，在九州形成降雨。八殛以外，还



called Mount Xuanpu, and whoever climbs that mountain will become supernatural and be able to control both wind and rain. At a height twice of that of Mount Xuanpu is Heaven, and whoever reaches there can become god himself. So this is the place where God lives.

Fu Sang (referring to a legendary tree) grows in Yang Zhou—the place where the sun rises. Jian Mu (referring to a legendary tree) grows in Mount Duguang, all the gods ascend and descend along that tree. At that place, objects create no shadows at noon, nor can any echo be produced by shouting aloud, because that is the centre of Heaven and Earth. Ruo Mu (referring to a legendary tree) grows west to Jian Mu, there are ten suns rest on the top of it, and the light of the suns lightens everywhere beneath.

As for the vastness of the nine Zhous, each of their four sides is as long as a thousand *li*. Out of these nine Zhous, there are eight Yins, and each of their four sides is also a thousand *li*. The one located in the northeast is called Da Ze and also known as Wu Tong; the one in the east is called Da Zhu and also known as Shao Hai; the one in the southeast is called Ju Qu and also known as Yuan Ze; the one in the south is called Da Meng and also known as Hao Ze; the one in the southwest is called Zhu Zi and also known as Dan Ze; the one in the west is called Jiu Qu and also known as Quan Ze; the one in the northwest is called Da Xia and also known as Hai Ze; the one in the north is called Da Ming and also known as Han Ze. The clouds of the eight Yins and the eight Zes precipitate rains over the nine Zhous. Out of the eight Yins,

【原文】

之外，而有八紘，亦方千里，自东北方曰和丘，曰荒土；东方曰棘林，曰桑野；东南方曰大穷，曰众女；南方曰都广，曰反户；西南方曰焦饶，曰炎土；西方曰金丘，曰沃野；西北方曰一目，曰沙所；北方曰积冰，曰委羽。凡八紘之气，是出寒暑，以合八正，必以风雨。八紘之外，乃有八极，自东北方曰方土之山，曰苍门；东方曰东极之山，曰开明之门；东南方曰波母之山，曰阳门；南方曰南极之山，曰暑门；西南方曰编驹之山，曰白门；

【今译】

有八紘，四方边缘也是各为一千里。从东北方算起叫和丘，也叫荒土；东方叫棘林，也叫桑野；东南方叫大穷，也叫众女；南方叫都广，也叫反户；西南方叫焦饶，也叫炎土；西方叫金丘，也叫沃野；西北方叫一目，也叫沙所；北方叫积冰，也叫委羽。八紘的气，形成寒暑变化，来调和八方之风的正向，必定引起风雨。八紘以外，还有八极。从东北方算起叫方土山，也叫苍门；东方叫东极山，也叫开明门；东南方叫波母山，也叫阳门；南方叫南极山，也叫暑门；西南方叫编驹山，也叫白门；西方叫西极

there are eight Hong, and each of their four sides is also as long as a thousand *li*. The one located in the northeast is called He Qiu and also known as Huang Tu (literally it means barren land); the one in the east is called Ji Lin and also known as Sang Ye (literally it means mulberry-tree-field); the one in the southeast is called Da Qiong and also known as Zhong Nü (literally it means numerous girls); the one in the south is called Du Guang and also known as Fan Hu (literally it means a door that turns outside in); the one in the southwest is called Jiao Yao and also known as Yan Tu (literally it means hot land); the one in the west is called Jin Qiu and also known as Wo Ye (literally it means fertile land); the one in the northwest is called Yi Mu and also known as Sha Suo (literally it means a place full of sand); the one in the north is called Ji Bing and also known as Wei Yu (literally it means piles and piles of feathers). Under the influence of the clouds of eight Hong cold and hot weather are formed; the winds blowing from all the eight directions are regulated; and as a result, winds and rains will definitely occur. Out of the eight Hong, there are eight poles: the one located in the northeast is called Mount Fangtu and also known as the Cang Gate (Cang is the name of the gate); the one in the east is called Mount Dongji (Dongji means the Eastern Pole) and also known as the Kai Ming Gate; the one in the southeast is called Mount Bomu and also known as the Yang Gate; the one in the south is called Mount Nanji (Nanji means the Southern Pole) and also known as the Shu Gate; the one in the southwest is called Mount Bianju and also known as the

【原文】

西方曰西极之山，曰闾阖之门；西北方曰不周之山，曰幽都之门；北方曰北极之山，曰寒门。凡八极之云，是雨天下；八门之风，是节寒暑。八紘、八殫、八泽之云，以雨九州而和中土。

东方之美者，有医毋闾之珣玕琪焉；东南方之美者，有会稽之竹箭焉；南方之美者，有梁山之犀象焉；西南方之美者，有华山之金石焉。西方之美者，有霍山之珠玉焉；西北方之美者，有昆仑之球琳琅玕焉。北方之美者，有幽都之筋角焉；东北方之美者，有斥山之文皮焉；中央之美

【今译】

山，也叫闾阖门；西北方叫不周山，也叫幽都门；北方叫北极山，也叫寒门。八极的云气，在天下形成降雨；八门的风，节制寒暑。八紘、八殫、八泽的云气，降雨滋润九州并且调和中原地区的土地。

东方的美好物产，有医毋闾的珣玕琪；东南方的美好物产，有会稽的竹箭；南方的美好物产，有梁山的犀牛角和象牙；西南方的美好物产，有华山的黄金、美石；西方的美好物产，有霍山的珍珠、美玉；西北方的美好物产，有昆仑山的球琳、琅玕；北方的美好物产，有幽都的牛筋、兽角；东北方的美好物产，有斥山的图案美丽的兽皮；中原地区的美好物



Bai Gate; the one in the west is called Mount Xiji (Xiji means the Western Pole) and also known as the Chang He Gate; the one in the northwest is called Mount Buzhou and also known as the You Du (You Du is the gate to the afterworld in Chinese legend) Gate; the one in the north is called Mount Beiji (Beiji means the Northern Pole) and also known as the Han (Han means cold) Gate. The clouds of these eight poles form rains to moisten everywhere under Heaven; and the winds of these eight gates regulate the cold and hot weather. The clouds of the eight Hong, eight Yin and eight Ze form sweet rains to moisten the nine Zhou as well as the land of central China.

As for the rare products of the east, there are Xun, Yu and Qi (the names of three kinds of precious stones) produced in Mount Yiwulü; as for the rare products of the southeast, there are bamboo arrows produced in Mount Kuaiji; as for the rare products of the south, there are rhinoceros horns and ivories produced in Mount Liang; as for the rare products of the southwest, there are gold and precious stones produced in Mount Hua; as for the rare products of the west, there are pearls and jade produced in Mount Huo; as for the rare products of the northwest, there are Qiu Lin and Lang Gan (both are names of precious stones) produced in Mount Kunlun; as for the rare products of the north, there are dried tendons and horns produced in Mount Youdu; as for the rare products of the northeast, there are furs with beautiful patterns produced in Mount Chi; as for the rare products of central China, there are a



【原文】

者，有岱岳以生五谷桑麻，鱼盐出焉。

凡地形，东西为纬，南北为经，山为积德，川为积刑，高者为生，下者为死，丘陵为牡，溪谷为牝。水圆折者有珠，方折者有玉。清水有黄金，龙渊有玉英。土地各以其类生，是故山气多男，泽气多女，障气多暗，风气多聋，林气多癩，木气多伛，岸下气多肿，石气多力，险阻气多瘦，暑气多天，寒气多寿，谷气多痹，丘气多狂，衍气多仁，陵气多贪。轻土多利，

【今译】

产，有岱岳出产的五谷、桑麻以及鱼盐。

大凡地理位置，东西方向的叫做纬，南北方向的叫做经。山高是因为累积了德行，川深是因为累积了刑罚；高的地方向阳主生，低的地方背阴主死；丘陵是阳性的，溪谷是阴性的；圆转的水域有珍珠，方转的水中有美玉；清澈的河中有黄金，神龙潜居的深渊里有精美的玉石。不同的土地出产跟自身的特质相同的生物。因此受山气影响多生男婴，受泽气影响多生女婴；受障气影响多出现喑哑，受风气影响多出现耳聋；受林气的影响多出现脚病而不能行走，受木气的影响多出现佝偻病，受河岸下的气的影响多出现浮肿；受山石之气影响的人通常力气大，受险阻之气影响的人通常会得甲状腺疾病；受暑气的影响通常导致夭折，受寒气的影晌通常会长寿；受谷气影响的人通常会得麻痹症，受丘气影响的人通常会得鸡胸；受低平地气影响的人通常仁慈，受陵气影响的人通



variety of grains, mulberry leaves, hemp fabrics, as well as fish and salt produced in Mount Tai.

In regard to topographical alignment, from east to west is Wei, and from north to south is Jing. Mountains are high as a result of the accumulation of De, and valleys are deep as a result of the accumulation of Xing. High places are exposed to the sun so that they can facilitate the growth of the myriad things, and low-lying places are in the shade so that they can lead to the death of some. Hills are male, and valleys are female. Rivers with circular switchbacks produce pearls, and those with sharp zigzags produce jade. There is gold under the riverbed of rivers with clean water, and precious jade under rivers in which dragons dwell. Similar species grow in the same districts. Hence, under the influence of Shan (it means mountain) Qi, mothers normally give birth to baby boys, and under the influence of Ze (it means lake) Qi, mothers normally give birth to baby girls. Zhang (it means hot and humid) Qi often causes muteness; Feng (it means wind) Qi often causes deafness; Lin (it means forest) Qi often causes foot disease and the patients lose the ability to walk; Mu (it means wood or tree) Qi often causes rachitis; and An-Xia (it means beneath the river bank) Qi often causes edema. Shi (it means stone) Qi often causes muscularity, and Xian Zu (it means dangerous place) Qi often causes goiter. Shu (it means hot weather) Qi often causes pre-mature death, and Han (it means cold weather) Qi often causes longevity. Gu (it means valley) Qi often causes anesthesia, and Qiu (it means hillock) Qi often causes pigeon breast. Yan (it means low-



【原文】

重土多迟，清水音小，浊水音大，湍水人轻，迟水人重，中土多圣人。皆象其气，皆应其类。故南方有不死之草，北方有不释之冰，东方有君子之国，西方有形残之尸。寢居直梦，人死为鬼，磁石上飞，云母来水，土龙致雨，燕雁代飞。蛤蟹珠龟，与月盛衰，是故坚土人刚，弱土人肥，垆土人大，沙土人细，息土人美，耗土人丑。食水者善游能寒，食土者无心而慧，食木者多力而彘，食草者善走而愚，食叶者有丝而蛾，食肉者勇敢

【今译】

常贪婪；生活在土质疏松的地区的人通常敏捷，生活在土地板结地带的人通常行动迟缓。生活在水质清澈的地方的人通常声音小，生活在水质浑浊的地方的人通常声音大；生活在水流湍急的地方的人通常身体轻盈，生活在水流缓慢的地方的人通常身体笨重。中原地区的土地上出圣人。这些都跟所生长地区的气息相像，都是跟自己的同类聚集在一起。所以南方有长生不死的草，北方有永不消融的坚冰，东方有君子国，西方有躯体不全的尸体。大白天会做梦，人死后变成鬼。磁石能使得铁往上飞，云母能招致降水。土做的龙能带来雨，燕子与大雁交替迁徙。蛤蜊、螃蟹、珠贝和乌龟随着月亮的盈缺而或肥或瘦。因此，生活在土质坚硬的地区的人刚毅，生活在土质疏松的地区的人脆弱；生活在坚实的黑土地上的人高大，生活在沙土地上的人纤细；生活在肥沃的土地上的人美丽，生活在贫瘠的土地上的人丑陋。吃水的擅长游泳而且耐寒，吃土的没有心但是聪慧，吃木头的力气大而且易怒，吃草的善于奔跑而且愚蠢，吃叶子的能吐丝而且化为飞蛾，吃肉的勇敢而且剽悍，



lying, flat area) Qi often causes benevolence; and Ling (it means mound) Qi often causes cupidity. People living in the areas with loose soil are normally agile, and people living in the place with the soil of relative heavy specific gravity are normally slow. People living near rivers with clean water normally speak in a low voice, and people living near rivers with turbid water normally speak in a loud voice. People living near torrential streams are normally light, and people living near streams flowing slowly are heavy. The central part of China has more sages than anywhere else. So, influenced by the same kind of Qi, birds of a feather flock together. Hence, in the south there is a kind of grass that lives forever; in the north there are icebergs that will never thaw; in the east there is a State Consisting of Gentlemen; and in the west there are corpses of deformity. People might day-dream, and then they become ghosts after death. Magnets draw iron items rapidly to them, and mica draws water. The Earth Dragon is used to pray for rain; swallows and wild geese take turns to fly back. Clams, crabs, nacles and turtles become fat and thin in accordance with the fullness or waning of the moon. Hence, people living in areas of rigid soil are resolute, in areas of loose soil they are weak. In areas of rigid black soil they are tall; in areas of sandy soil they are slim. From fertile soil they are good-looking, and from sterile soil ugly. Creatures living on water are good at swimming and can stand cold; those living on earth are smart although without hearts. From wood they are strong and peevish, on grass good at running but foolish. On leaves they



【原文】

而悍，食气者神明而寿，食谷者智慧而夭。不食者不死而神。凡人民禽兽万物贞虫，各有以生，或奇或偶，或飞或走，莫知其情，唯知通道者，能原本之。

天一地二人三，三三而九，九九八十一。一主日，日数十，日主人，人故十月而生。八九七十二，二主偶，偶以承奇，奇主辰，辰主月，月主马，马故十二月而生。七九六十三，三主斗，斗主犬，犬故三月而生。六九五十四，四主时，时主彘，彘故四月而生。五九四十五，五主音，音主

【今译】

吃气的神明而且长寿，吃五谷的智慧但会夭折，不吃任何东西的长生不老而且能够成为神仙。凡是人、禽兽、蜂虫，万物都有自己赖以生存的东西。或者形单影只，或者成双成对，有的能飞，有的能跑，没有谁知道其中的奥妙，只有通晓道的人能推知事物的本原。

天为一、地为二、人为三，三三得九。九九八十一。一代表太阳，太阳的数目是十个，太阳主管人，所以人被怀胎十个月而出生。八九七十二。二代表偶数，偶数承接奇数，奇数主管十二辰，十二辰主管十二月，十二月主管马，所以马被怀胎十二个月而出生。七九六十三。三代表北斗，北斗主管狗，所以狗被怀胎三个月而出生。六九五十四。四代表四时，四时主管猪，所以猪被怀胎四个月而出生。五九四十五。五代表

can spin thread and become millers, on meat are brave and fierce. On air are supernatural and also enjoy longevity, on grain are wise but die pre-maturely, and on nothing will live forever as well as become deities. In a word, human beings, birds, animals, and insects—the myriad things should all live on something in order to survive. Some remain single, some live in pairs, some fly, some run, and no one knows the innermost truth of them, for, only people who have mastered Tao can trace their roots.

Heaven is "One" (referring to Tao), Earth is "Two" (referring to Yin-Yang), and a human being is "Three" (referring to the creatures due to the cooperation of Yin and Yang). Three times three is nine. Nine times nine is eighty-one. "One" represents the sun, and there are ten suns altogether. The sun controls human beings, so, human beings are born after they have been carried for ten months in the womb. Eight times nine is seventy-two. "Two" is the first even number after the first odd number. The first odd number represents the Twelve Earthly Branches, and the Twelve Earthly Branches represent the twelve months. The twelve months control the horse, so, horses are born after they have been carried in the womb for twelve months. Seven times nine is sixty-three. "Three" represents the North Star. The North Star control the dog, so, dogs are born after they have been carried in the womb for three months. Six times nine is fifty-four. "Four" represents the Four Seasons. The Four Seasons control the pig, so, pigs are born after they have been carried in the womb for four months. Five times





【原文】

猿，猿故五月而生。四九三十六，六主律，律主麋鹿，麋鹿故六月而生。三九二十七，七主星，星主虎，虎故七月而生。二九十八，八主风，风主虫，虫故八月而化。

鸟鱼皆生于阴，阴属于阳，故鸟鱼皆卵生。鱼游于水，鸟飞于云，故立冬燕雀入海，化为蛤。万物之生而各异类，蚕食而不饮，蝉饮而不食，蜉蝣不饮不食，介鳞者夏食而冬蛰，啮吞者八窍而卵生，嚼咽者九窍而胎生，四足者无羽翼，戴角者无上齿，无角者膏而无前，有角者指而无

【今译】

五音，五音主管猿，所以猿被怀胎五个月而出生。四九三十六。六代表音律，音律主管麋鹿，所以麋鹿被怀胎六个月而出生。三九二十七。七代表星，星主管老虎，所以老虎被怀胎七个月而出生。二九一十八。八代表风，风主管虫子，所以虫卵八天后孵化成幼虫。

鸟和鱼都是由阴所生，阴属于阳，所以鸟和鱼都是卵生。鱼在水里游，鸟在云里飞，所以立冬时分燕雀进入海里变为蛤蜊。万物创生后各自归属不同的种类：蚕只吃而不喝，蝉只喝而不吃，蜉蝣不吃不喝，长有甲壳和鳞片的夏天觅食而冬天蛰伏。囫圇吞咽食物的有八个孔窍而且卵生，咀嚼食物的有九个孔窍而且胎生。长有四条腿的没有翅膀，头上长角的没有上齿。无角的动物脂肪松软而且从前半身开始发胖，有角的动物脂肪硬挺而且从后半身开始发胖。白天出生的像父亲，夜间出



nine is forty-five. "Five" represents the Five Tones. The Five Tones control the ape, so, apes are born after they have been carried in the womb for five months. Four times nine is thirty-six. "Six" represents the Six Pitches. The Six Pitches control the elk, so, elk are born after they have been carried in the womb for six months. Three times nine is twenty-seven. "Seven" represents stars. Stars control the tiger, so, tigers are born after they have been carried in the womb for seven months. Two times nine is eighteen. "Eighteen" represents wind. Wind controls worms, so, eggs turn into worms eight days after they have been laid.

Both birds and fish are born by Yin, and Yin is subject to Yang, therefore, birds and fish are both oviparous. Fish swim in water, and birds fly in the sky. That's why swallows and sparrows enter into seawater and change into clams after the Beginning of Winter. The myriad things are born into various species: silk worms eat mulberry leaves but do not drink; cicadas drink but do not eat anything; may-flies neither eat nor drink; and creatures with scuta look for food in summer and hibernate in winter. Creatures swallowing their food without chewing are oviparous and have eight apertures, and those chewing their meals are viviparous and have nine apertures. Creatures with four legs do not have wings, and those with horns do not have upper teeth. Animals without horns have soft fat and when they gain weight, their rear ends become round first, and those with horns have solid fat and when they gain weight, the process



【原文】

后，昼生者类父，夜生者似母，至阴生牝，至阳生牡。夫熊罢蛰藏，飞鸟时移。

是故白水宜玉，黑水宜砥，青水宜碧，赤水宜丹，黄水宜金，清水宜龟，汾水濛浊而宜麻，洧水通和而宜麦，河水中浊而宜菽，雒水轻利而宜禾，渭水多力而宜黍，汉水重安而宜竹，江水肥仁而宜稻。平土之人慧而宜五谷。

东方，川谷之所注，日月之所出，其人兑形小头，隆鼻大口，鸢肩企

【今译】

生的像母亲。最纯粹的阴生出雌性，最纯粹的阳生出雄性。熊黑蛰伏在隐蔽的地方，飞鸟时时迁徙。

因此白色的水中适合生成玉，黑色的水中适合生成质地细密的磨刀石，青色的水中适合生成碧，红色的水中适合生成丹砂，黄色的水中适合生成黄金，清澈的水中适合生长神龟。汾水浑浊而适宜麻的生长，济水通畅水质平和而适宜麦子的生长，黄河水质均和浑浊而适合豆类的生长，洛水轻快而适合禾的生长，渭水汹涌而适合黍的生长，汉水质重水流平稳而适合竹的生长，长江水肥美仁厚而适合水稻的生长，平原地区的人聪慧而且那里适合五谷的生长。

东方，是河流山川的水汇注的地方，是太阳和月亮升起的地方。那里的人上身尖细、头小，高鼻梁，大嘴巴，耸着肩，踮着脚走路，身体的穴



starts at their fronts. Babies born at daytime take after their fathers, and those born at night take after their mothers. Pure Yin gives birth to females, and pure Yang gives birth to males. Bears and brown bears hibernate in winter, and birds migrate from time to time.

Hence, white water is appropriate for generating white jade; black water is appropriate for generating fine whetstone; blue water is appropriate for jasper; red water is appropriate for cinnabar; yellow water is appropriate for gold; and clean water is appropriate for turtles. The water of the Fen Shui River is turbid and suitable for hemp plants; the Ji Shui River flows smoothly and its water is soft and therefore, suitable for wheat; the water of the Yellow River is mild, turbid and suitable for soy beans; the water of the Luo Shui River is light and suitable for cereal; the water of the Wei Shui River flows violently and is suitable for millet; the water of the Han Shui River is heavy and tranquil and suitable for the growth of bamboos; the water of the Yangtze River is fertile and benevolent and suitable for rice; and people living in the central part of China are normally wise and that land is suitable for various crops.

The East is the place where the water of various rivers and valleys pour into and the sun and the moon rise. With small heads, the figure of the people living there is somewhat like a taper. They have big noses, wide mouths, often shrug their shoulders and walk on their toes. Their apertures are connected with their eyes, and the main and collateral



【原文】

行，窍通于目，筋气属焉，苍色主肝，长大早知而不寿；其地宜麦，多虎豹。南方，阳气之所积，暑湿居之，其人修形兑上，大口决臑，窍通于耳，血脉属焉，赤色主心，早壮而夭；其地宜稻，多兕象。西方，高土川谷出焉，日月入焉，其人面末倮，修颈印行，窍通于鼻，皮革属焉，白色主肺，勇敢不仁；其地宜黍，多旄犀。北方，幽晦不明，天之所闭也，寒冰之所积也，蛰虫之所伏也，其人翕形短颈，大肩下尻，窍通于阴，骨干属焉，黑

【今译】

位跟眼睛相通，经络之气属于眼睛掌管，苍青色代表肝脏，那里的人个子高大智力发育成熟较早但是不会长寿。那里的土地适宜种植麦子，常见的动物是虎豹。南方，是阳气积聚的地方，暑气和湿气也在那里滞留。那里的人身材修长头比较尖，嘴巴大，瞪着眼睛，身体的穴位跟耳朵相通，血脉属于耳朵掌管，红色代表心脏，那里的人身体发育成熟较早但是容易夭折。那里的土地适宜种植水稻，常见的动物是犀牛和大象。西方地势高，河流山川从那里发源，太阳和月亮降落到那里。那里的人脊背弯曲，脖子长，昂着头走路，身体的穴位跟鼻子相通，皮肤属于鼻子掌管，白色代表肺脏，那里的人勇敢但是不仁慈。那里的土地适宜种植黍子，常见的动物是牦牛和犀牛。北方幽暗，上天把那里关闭起来，是寒冰委积的地方，是冬眠的虫兽蛰伏的地方。那里的人身体收缩，脖子短，肩膀宽大，屁股靠下，身体的穴位跟阴部相通，骨骼属于阴



channels of their bodies are under the control of the eye. The colour green represents the liver. People there are tall, precocious, and often will not make old bones. The land there is suitable for growing wheat, and it is common to see animals such as tigers and leopards. The South is the place where Yang has accumulated, and where summer heat as well as humidity occur. People living there are tall and slender, and their foreheads are small, mouths big, and they are pop-eyed. Their apertures are connected to their ears, and their blood vessels are under the control of the ear. The colour red represents the heart. People living there become strong at a very young age, but often die pre-maturely. The land there is suitable for growing rice, and it is common to see animals such as rhinoceroses and elephants. The West is a tableland. Rivers and valleys originate there, and both the sun and the moon set there. People living there normally suffer from rachitis. They have long necks and are likely to stride forward with their chins up. Their apertures are connected to their noses, and the skin is under the control of the nose. The colour white represents the lungs. People living there are bold but not benevolent. The land there is suitable for growing millet, and it is common to see animals such as yaks and rhinoceroses. The North is the place where it always remains dark, for, it is closed by the will of Heaven; therefore, the ice there will never thaw, and animals and insects hibernate there. The locals' bodies shrink, their necks are short, shoulders broad, and rears on



【原文】

色主肾，其人蠢愚，禽兽而寿；其地宜菽，多犬马。中央，四达风气之所通，雨露之所会也，其人大面短颐，美须恶肥，窍通于口，肌肉属焉，黄色主胃，慧圣而好治；其地宜禾，多牛羊及六畜。

木胜土，土胜水，水胜火，火胜金，金胜木，故禾春生秋死，菽夏生冬死，麦秋生夏死，芥冬生中夏死。木壮，水老火生，金囚土死；火壮，木老土生，水囚金死；土壮，火老金生，木囚水死；金壮，土老水生，火囚木死。

【今译】

部掌管，黑色代表肾脏，那里的人愚蠢得如同禽兽一般但是长寿。那里的土地适宜种植豆类，常见的动物是狗和马。中央地区通向四方，是四方之气交通的处所，雨露汇集的地方。那里的人大脸盘，面颊短，胡须生得美，十分肥胖，身体的穴位跟嘴巴相通，肌肉属于嘴巴掌管，黄色代表胃脏，那里的人聪慧圣明而且易于管理。那里的土地适宜种植粟子，常见的动物是牛、羊和其他家畜。

木能战胜土，土能战胜水，水能战胜火，火能战胜金，金能战胜木。所以粟子春天萌生秋天枯死，大豆夏天萌生冬天枯死，麦子秋天萌生夏天枯死，芥菜冬天萌生仲夏枯死。木壮大的时候，水就会衰微，火开始生发，金受到制约，土就会死掉；火壮大的时候，木就会衰微，土开始生发，水受到制约，金就会死掉；土壮大的时候，火就会衰微，金开始生发，



the low side. Their apertures are connected with their privates, and bones are under the control of the privates. The colour black represents the kidney. People living there are as stupid as animals but can enjoy a long lifespan. The land there is suitable for growing soy beans, and it is common to see animals such as dogs and horses. The Centre can reach all four directions, the Qi of all four directions communicate there, and rains and dew are common there. People living there have big faces, short cheeks, beautiful beards, but are overly obese. Their apertures are connected to their mouths, and the muscles are under the control of the mouth. The colour yellow represents the stomach. People living there are wise, sensible and docile. The land there is suitable for growing cereal; and it is common to see animals such as cows, sheep as well as other livestock of various kinds.

Among the Five Elements, "wood" can beat "earth"; "earth" can beat "water"; "water" can beat "fire"; "fire" can beat "metal"; and "metal" can beat "wood". Hence, cereal plants sprout in spring and die in autumn; bean plants sprout in summer and die in winter; wheat plants sprout in autumn and die in summer; and shepherd's purses sprout in winter and die at mid-summer. When "wood" is exuberant, "water" begins to decline; "fire" starts to grow; "metal" is confined to its tomb; and "earth" dies. When "fire" is exuberant; "wood" begins to decline; "earth" starts to grow; "water" is confined to its tomb; and "metal" dies. When "earth" is exuberant, "fire" begins to decline; "metal" starts to grow;



【原文】

水壮，金老木生，土囚火死。

音有五声，宫其主也；色有五章，黄其主也；味有五变，甘其主也；位有五材，土其主也。是故炼土生木，炼木生火，炼火生云，炼云生水，炼水反土；炼甘生酸，炼酸生辛，炼辛生苦，炼苦生咸，炼咸反甘。变宫生徵，变徵生商，变商生羽，变羽生角，变角生宫。是故以水和土，以土和火，以火化金，以金治木，木复反土。五行相治，所以成器用。

【今译】

木受到制约，水就会死掉；金壮大的时候，土就会衰微，水开始生发，火受到制约，木就会死掉；水壮大的时候，金就会衰微，木开始生发，土受到制约，火就会死掉。

音调有五种，以宫为主；颜色有五种，以黄为主；味道有五种变化，以甜为主；方位有与之搭配的五行，以土为主。因此，土经过处理生出木，木经过处理生出火，火经过处理生出云，云经过处理生出水，水又返回到土中。甜经过加工生成酸，酸经过加工生成辣，辣经过加工生成苦，苦经过加工生成咸，咸经过加工返回到甜。调整宫生成徵，调整徵生成商，调整商生成羽，调整羽生成角，调整角生成宫。因此用水来调和土，用土来调和火，用火来熔化金，用金来切割木，木又回到土中。五行互相制约，所以能生成各种器具而被赋予不同用途。



“wood” is confined to its tomb; and “water” dies. When “metal” is exuberant, “earth” begins to decline; “water” starts to grow; “fire” is confined to its tomb; and “wood” dies. When “water” is exuberant; “metal” begins to decline; “wood” starts to grow; “earth” is confined to its tomb; and “fire” dies.

Among the Five Tones, Gong is the one in control; among the Five Colours, colour yellow is the one in control; in regard to the changes of the Five Savours, sweetness is the one in control; among the Five Elements, the Element of Earth is the one in control. Hence, by processing “earth”; one can obtain “wood”; by processing “wood”, one can obtain “fire”; by processing “fire”, one can obtain “cloud”; by processing “cloud”, one can obtain “water”, and then “water” will return to “earth”. By processing “sweet”, one can obtain “sour”; by processing “sour”, one can obtain “piquant”; by processing “piquant”, one can obtain “bitter”; by processing “bitter”, one can obtain “salty”; and by processing “salty”, it will turn “sweet” again. By adjusting Gong, one can produce Zhi; by adjusting Zhi, one can produce Shang; by adjusting Shang, one can produce Yu; by adjusting Yu, one can produce Jue; by adjusting Jue, one can produce Gong. Hence, use “water” to encounter “earth”; use “earth” to encounter “fire”; use “fire” to melt “metal”; use “metal” to cut “wood”; and finally “wood” will return to “earth” again. The Five Elements interact, so they can produce various utensils and make them useful.

【原文】

凡海外三十六国，自西北至西南方，有修股民、天民、肃慎民、白民、沃民、女子民、丈夫民、奇股民、一臂民、三身民；自西南至东南方，结胸民、羽民、灌头国民、裸国民、三苗民、交股民、不死民、穿胸民、反舌民、豕喙民、凿齿民、三头民、修臂民；自东南至东北方，有大人国、君子国、

【今译】

海外总共有三十六个国家，从西北到西南方向，分别有修股民、天民、肃慎民、白民、沃民、女子民、丈夫民、奇股民、一臂民、三身民；从西南到东南方向，分别有结胸民、羽民、灌(huān)头国民、裸国民、三苗民、交股民、不死民、穿胸民、反舌民、豕喙民、凿齿民、三头民、修臂民；自东南至东北方，有大人国、君子国、黑齿民、玄股民、毛民、劳民；从东北到

Beyond the Four Seas, altogether there are thirty-six states. From northwest to southwest, they are: the Xiu Gu People (referring to people with long feet), Tian (referring to heaven) People, Su Shen (referring to being very serious and cautious) People, Bai (referring to white) People, Wo (referring to fertile land) People, Nü Zi (referring to women) People, Zhang Fu (referring to men) People, Qi Gu People (referring to people with extraordinary feet), Yi Bi People (referring to people with only one arm), and San Shen People (referring to people with three trunks under the control of one head). From southwest to southeast, they are the Jie Xiong People (referring to people with malformed chests), Yu People (referring to people with feathers and wings), Huan Tou Guo People (referring to people with the faces of human beings as well as birds' wings and beaks), Luo Guo People (referring to people remaining naked), San Miao (referring to three minority peoples) People, Jiao Gu People (referring to people with malformed feet), Bu Si People (referring to people enjoying perpetual life), Chuan Xiong People (referring to people with holes penetrating their chests), Fan She People (referring to people with tongues turning outside in), Shi Hui People (referring to people with mouths like that of pigs), Zao Chi People (referring to people whose front feet stick out), San Tou People (referring to people with three heads and one trunk), and Xiu Bi People (referring to people with extremely long arms). From southeast to northeast, they are the Da Ren People (referring

【原文】

黑齿民、玄股民、毛民、劳民；自东北至西北方，有跂踵民、句婴民、深目民、无肠民、柔利民、一目民、无继民。

雒棠、武人在西北隅，磈龙鱼在其南，有神二人，连臂为帝，候夜在其西南方，三珠树在其东北方，有玉树在赤水之上。昆仑、华丘在其东南方，爰有遗玉、青马、视肉、杨桃、甘楂、甘华，百果所生。和丘在其东北隅，三桑、无枝在其西，夸父、耽耳在其北方。夸父弃其策，是为邓林。

【今译】

西北方向，分别有跂踵民、句婴民、深目民、无肠民、柔利民、一目民、无继民。

雒棠山、武人山在西北角，磈鱼在它们南面，有两位神仙手臂相连为天帝值夜，在它们的西南方。三珠树在它们的东北方，赤水河上有一株玉树。昆仑山、华丘山在它们东南方，那里有遗玉、青马、视肉、杨桃、甘楂、甘华，是各种水果所生长的地方。和丘在它们东北角，没有枝条的三棵桑树在它们西面，夸父山、耽耳国在它们北面。夸父丢掉自己的拐杖，它就变化为邓林。昆吾山在南面，轩辕丘在西面，巫咸在它们北

to people with extremely huge bodies), Jun Zi People (referring to gentlemen), Hei Chi People (referring to people with black teeth), Xuan Gu People (referring to people with black legs), Mao People (referring to people with their trunks covered with hairs), and Lao People (referring to restless people). From northeast to northwest, they are the Qi Zhong People (referring to people walking on hands instead of feet), Ju Ying People (referring to people with swollen necks), Shen Mu People (referring to people with deep eyes), Wu Chang People (referring to people without guts), Rou Li People (referring to people with malformed bodies), Yi Mu People (referring to people with only one eye), and Wu Ji People (referring to people with no descendants).

Mount Luotang and Mount Wuren are located to the west of these aforementioned states, and Bang (referring to a dragon-like fish) is to the south. The two gods with their arms put together guarding God at night are to the southwest. The Three Pearl Trees are to the northeast, and the Jade Tree is growing on the bank of the Chi Shui River. Mount Kunlun and Huaqiu are to the southeast, moreover, a variety of fruit, such as Yi Yu, Qing Ma, Shi Rou, Yang Tao, Gan Zha, and Gan Hua grow there too. He Qiu is located in the northeast corner, and the Three Branchless Mulberry Trees are to the west of He Qiu, and Mount Kuafu and the State of Dan Er are to the north. Kua Fu discarded his stick, and afterwards it turned into Deng Lin (referring to the wood of peach trees). The Kunwu Hill is to the south,



【原文】

昆吾丘在南方，轩辕丘在西方，巫咸在其北方，立登保之山，暘谷、搏桑在东方，有城在不周之北，长女简翟，少女建疵。西王母在流沙之濒，乐民、拿间，在昆仑弱水之洲。三危在乐民西，宵明、烛光在河洲，所照方千里。龙门在河渊，湍池在昆仑，玄耀、不周、申池在海隅，孟诸在沛。少室、太室在冀州。烛龙在雁门北，蔽于委羽之山，不见日，其神人面龙身而无足。后稷垆在建木西，其人死复苏其半，鱼在其间。流黄、沃民

【今译】

面，站立在登保山上，暘谷、搏桑在东方，有城氏在不周山以北，大女儿叫简翟，小女儿叫建疵。西王母住在流沙的边缘，乐民国、拿间国在昆仑山弱水之中的岛屿上。三危山在乐民国西面，宵明、烛光两位女子住在黄河中的岛上，她们的光芒照耀着方圆千里的地方。龙门山盘踞在黄河深渊岸上，湍池在昆仑山，玄耀山、不周山和申池在海边。孟诸泽在沛地。少室山、太室山在冀州。烛龙住在雁门山北面，被委羽山所遮挡，终年不见阳光，这个神人面龙身而且没有脚。后稷的坟墓在建木以西，那里的人死后会苏醒过来，身子半人半鱼，生活在建木之间。流黄

and the Xuanyuan Hill to the west. Wu Xian (referring to a powerful witch) lives to the north of these two hills, on the top of Mount Dengbao. Yang Gu and Fu Sang are in the east. The Tribe of You Songs is located to the north of Mount Buzhou, and with regard to the two daughters of the head of the tribe, the elder is called Jian Di and the younger is Jian Ci. Xi Wang Mu (referring to the most powerful Goddess in charge of Heaven) live along the bank of the desert. The states of Le Min and Na Lü are located on the islets in the Ruo Shui River in Mount Kunlun. Mount San Wei stands to the west of the state of Le Min. Xiao Ming and Zhu Guang (referring to the names of two goddesses) live in the islet in the Yellow River, and they light up a thousand square *li* of land beneath them. Mount Longmen stands on the bank of an abyss of the Yellow River. The Tuan Pond (referring to a pond with water moving insurgently) is in Mount Kunlun. Mount Xuanyao, Mount Buzhou and the Shen Pond are on the coast. The Meng Zhu Ze is in Pei. Mount Shaoshi and Mount Taishi are in Ji Zhou. Zhu Long (referring to a god) lives in the north of Mount Yanmen and that place is in shade all the year round, for it is sheltered by Mount Weiyu. The gods there have the faces of human beings, trunks of dragons, and no feet. The Mausoleum of Hou Ji lies west of Jian Mu. People living in that area will come back to life again after death. They look half fish, half human, and live around Jian Mu. The states of Liu Huang and Wo Min are to the north of the mausoleum, and each possesses a territory of



【原文】

在其北方三百里，狗国在其东。雷泽有神，龙身人头，鼓其腹而熙。

江出岷山，东流绝汉入海，左还北流，至于开母之北，右还东流，至于东极。河出积石。睢出荆山。淮出桐柏山。睢出羽山。清漳出楛戾，浊漳出发包。济出王屋。时、泗、沂、出臺、台、朮。洛出猎山，汶出弗其，流合于济。汉出嶓冢。泾出薄落之山。渭出鸟鼠同穴。伊出上魏。雒出熊耳。浚出华穹。维出覆舟。汾出燕京。衽出溃熊。淄出目

【今译】

国、沃民国在它们以北三百里的地方，狗国在它们东面。雷泽有一位神，长着龙的身子人的头，弹奏着自己的肚皮嬉戏。

长江发源于岷山，向东流贯汉水汇入大海，向左转弯后向北流，到达开母山以北，向右转弯后继续东流，到达东极。黄河发源于积石山。睢水发源于荆山。淮水发源于桐柏山。睢水发源于羽山。清漳河发源于楛戾山，浊漳河发源于发包山。济水发源于王屋山。时水、泗水、沂水分别发源于臺山、台山、朮山。洛水发源于猎山，汶水发源于弗其山，向西流入济水。西汉水发源于嶓冢山。泾水发源于薄落山。渭水发源于鸟鼠山。伊水发源于上魏山。雒水发源于熊耳山。浚水发源于华穹山。维水发源于覆舟山。汾水发源于燕京山。衽水发源于溃熊山。淄

around three hundred square *li*. The State of the Dog is to the east of them. A god with a head of human and a trunk of dragon lives in Lei Ze, and he strokes his own belly to entertain himself.

The Yangtze River originates from Mount Min, crosses the Han Shui River and flows towards the east and then enters the sea. It first turns left and then flows north till it reaches the northern side of Mount Kaimu. Afterwards it turns right, flows east, and finally reaches the Eastern Pole. The Yellow River originates from Mount Jishi. The Ju Shui River originates from Mount Jing. The Huai Shui River originates from Mount Tongbo. The Sui Shui River originates from Mount Yu. The Qing (Qing means clear) Zhang River originates from Mount Jieli. The Zhuo (Zhuo means turbid) Zhang River originates from Mount Fabao. The Ji Shui River originates from Mount Wangwu. The Shi Shui River, Si Shui River and Yi Shui River originate from Hill Tai, Mount Tai and Mount Shu respectively. The Luo Shui River originates from Mount Lie. The Wen Shui River originates from Mount Fuji and then flows towards west and pours into the Ji Shui River. The Han Shui River originates from Mount Bozhong. The Jing Shui River originates from Mount Boluo. The Wei Shui River originates from Mount Niaoshu. The Yi Shui River originates from Mount Shangwei. The Luo Shui River originates from Mount Xiong 'Er. The Xun Shui River originates from Mount Huaqiao. The Wei Shui River originates from Mount Fuzhou. The Fen Shui River originates from Mount Yanjing. The

【原文】

饴。丹水出高褚。股出嶠山。鎬出鲜于。凉出茅庐、石梁，汝出猛山。淇出大号。晋出龙山、结给。合出封羊。辽出砥石，釜出景，岐出石桥，呼沱出鲁平，泥涂渊出橐山，维湿北流出于燕。

诸稽摄提，条风之所生也；通视，明庶风之所生也；赤奋若，清明风之所生也；共工，景风之所生也；诸比，凉风之所生也；皋稽，闾阖风之所

【今译】

水发源于目饴山。丹水发源于高褚山。股水发源于嶠山。鎬水发源于鲜于。凉水发源于茅庐山、石梁山。汝水发源于猛山。淇水发源于大号山。晋水发源于龙山亦即结绌山。合水发源于封羊山。辽水发源于砥石山。釜水发源于景山。岐水发源于石桥山。呼沱河发源于鲁平山。泥涂河发源于橐山，维湿河发源于燕山向北流。

诸稽、摄提是分管东北方的天神，条风是由他们所产生的。通视是分管东方的天神，明庶风是由他所产生的。赤奋若是分管东南方的天神，清明风是由他所产生的。共工是分管南方的天神，景风是由他所产生的。诸比是分管西南方的天神，凉风是由他所产生的。皋稽是分管

Ren Shui River originates from Mount Fenxiong. The Zi Shui River originates from Mount Muiyi. The Dan Shui River originates from Mount Gaochu. The Gu Shui River originates from Mount Jiao. The Hao Shui River originates from Mount Xianyu. The Liang Shui River originates from Mount MaoLu and Mount Shiliang. The Ru Shui River originates from Mount Meng. The Qi Shui River originates from Mount Dahao. The Jin Shui River originates from Mount Long—also known as Mount Jiechu. The He Shui River originates from Mount Fengyang. The Liao Shui River originates from Mount Dishu. The Fu Shui River originates from Mount Jing. The Qi Shui River originates from Mount Shiqiao. The Hu Tuo River originates from Mount Luping. The Ni Tu River originates from Mount Man. And the Wei Shi River flowing towards north originates from Mount Yan.

Zhu Ji and She Ti are the two gods in charge of the northeast, and Tiao Feng (referring to the northeast wind) is generated by them. Tong Shi is the god in charge of the east, and Ming Shu Feng (referring to the east wind) is generated by him. Chi Fen Ruo is the god in charge of the southeast, and Qing Ming Feng (referring to the southeast wind) is generated by him. Gong Gong is the god in charge of the south, and Jing Feng (referring to the south wind) is generated by him. Zhu Bi is the god in charge of the southwest, and Liang Feng (referring to the southwest wind) is generated by him. Gao Ji is the god in charge of the west,



【原文】

生也；隅强，不周风之所生也；穷奇，广莫风之所生也。

窳生海人，海人生若菌，若菌生圣人，圣人生庶人。凡窳者生于庶人。羽嘉生飞龙，飞龙生凤皇，凤皇生鸾鸟，鸾鸟生庶鸟，凡羽者生于庶鸟。毛犊生应龙，应龙生建马，建马生麒麟，麒麟生庶兽，凡毛者生于庶兽。介鳞生蛟龙，蛟龙生鯢鯁，鯢鯁生建邪，建邪生庶鱼，凡鳞者生于庶鱼。介潭生先龙，先龙生玄鼃，玄鼃生灵龟，灵龟生庶龟，凡介者生于庶

【今译】

西方的天神，闾阖风是由他所产生的。隅强是分管西北方的天神，不周风是由他所产生的。穷奇是分管北方的天神，广莫风是由他所产生的。

腓(bá)生出海人，海人生出若菌，若菌生出圣人，圣人生出庶人。凡是身体上长毛发的人都是由庶人衍生出的。羽嘉生出飞龙，飞龙生出凤凰，凤凰生出鸾鸟，鸾鸟生出庶鸟，凡是有羽毛的鸟类都是由庶鸟衍生出的。毛犊生出应龙，应龙生出建马，建马生出麒麟，麒麟出生庶兽，凡是有皮毛的动物都是由庶兽衍生出来的。介鳞生出蛟龙，蛟龙生出鯢鯁，鯢鯁生出建邪，建邪生出庶鱼，凡是有鳞的鱼类都是由庶鱼衍生出来的。介潭生出先龙，先龙生出玄鼃，玄鼃生出灵龟，灵龟生出庶龟，凡是有甲壳的动物都是由庶龟衍生出来的。暖湿生出容，暖湿是由

and Chang He Feng (referring to the west wind) is generated by him. Yu Qiang is the god in charge of the northwest, and Buzhou Feng (referring to the northwest wind) is generated by him. Qiong Qi is the god in charge of the north, and Guang Mo Feng (referring to the north wind) is generated by him.

Ba gives birth to Hai Ren; Hai Ren gives birth to Ruo Jun; Ruo Jun gives birth to Sheng Ren (referring to sage); and Sheng Ren gives birth to Shu Ren (literally it means an ordinary man). Human beings with hair derive from Shu Ren. Yu Jia gives birth to Fei Long (literally it means flying dragon); Fei Long gives birth to Feng Huang (referring to the Phoenix); Feng Huang gives birth to Luan Niao (referring to a mythical bird like the Phoenix); and Luan Niao gives birth to Shu Niao (literally it means an ordinary bird). All birds with feathers derive from Shu Niao. Mao Du gives birth to Ying Long; Ying Long gives birth to Jian Ma, Jian Ma gives birth to Qilin; and Qilin gives birth to Shu Shou (literally it means an ordinary animal). All animals with hair or fur derive from Shu Shou. Jie Lin gives birth to Jiao Long; Jiao Long gives birth to Kun Geng; Kun Geng gives birth to Jian Xie; and Jian Xie gives birth to Shu Yu (literally it means an ordinary fish). All the fish with scute derive from Shu Yu. Jie Tan gives birth to Xian Long; Xian Long gives birth to Xuan Yuan; Xuan Yuan gives birth to Ling Gui; and Ling Gui gives birth to Shu Gui (literally it means an ordinary turtle). All the creatures with crusts derive from Shu Gui.



【原文】

龟。暖湿生容，暖湿生于毛风，毛风生于湿玄，湿玄生羽风，羽风生暖介，暖介生鳞薄，鳞薄生煖介。五类杂种兴乎外，肖形而蕃。日冯生阳阙，阳阙生乔如，乔如生干木，干木生庶木，凡根拔木者生于庶木。根拔生程若，程若生玄玉，玄玉生醴泉，醴泉生皇辜，皇辜生庶草，凡根芟草者生于庶草。海间生屈龙，屈龙生容华，容华生薰，薰生萍藻，萍藻生浮草，凡浮生不根芟者生于萍藻。

正土之气也，御乎埃天，埃天五百岁生缺，缺五百岁生黄埃，黄埃五

【今译】

毛风生出来的，毛风是由湿玄生出来的，湿玄生出羽风，羽风生出暖介，暖介生出鳞薄，鳞薄生出暖介。五个不同的种类兴盛起来，每类的外体类似而且繁衍得数目繁多。日冯生出阳阙，阳阙生出乔如，乔如生出干木，干木生出庶木，凡是有根的树木都是由庶木衍生出来的。根拔生出程若，程若生出玄玉，玄玉生出醴泉，醴泉生出皇辜，皇辜生出庶草，凡是有根的草类都是由庶草衍生出来的。海间生出屈龙，屈龙生出容华，容华生出薰，薰生出萍藻，萍藻生出浮草，凡是浮游而没有根的水生植物都是由萍藻衍生出来的。

中央正土的气，上升到天空的中央——埃天，埃天用五百年时间生成缺，缺用五百年时间生成黄埃，黄埃用五百年时间生成黄涖，黄涖用

Nuan Shi (literally it means hot and humid weather) gives birth to Rong. Nuan Shi is born by Mao Feng; and Mao Feng is born by Shi Xuan. Shi Xuan gives birth to Yu Feng; Yu Feng gives birth to Ruan Jie; Ruan Jie gives birth to Lin Bo; and Lin Bo gives birth to Nuan Jie. All these five different creatures reproduce quickly in the world. Creatures belonging to the same category share some common features and propagate rapidly. Ri Ping gives birth to Yang Yan, Yang Yan gives birth to Qiao Ru; Qiao Ru gives birth to Gan Mu; and Gan Mu gives birth to Shu Mu (literally it means an ordinary tree). All trees with roots derive from Shu Mu. Gen Ba gives birth to Cheng Ruo; Cheng Ruo gives birth to Xuan Yu; Xuan Yu gives birth to Li Quan; Li Quan gives birth to Huang Gu; and Huang Gu gives birth to Shu Cao (literally it means an ordinary grass plant). All grasses with roots derive from Shu Cao. Hai Lü gives birth to Qu Long; Qu Long gives birth to Rong Hua; Rong Hua gives birth to Biao (referring to a kind of rootless aquatic plant); Biao gives birth to Ping Zao (referring to the predecessor of duckweed and algae); and Ping Zao gives birth to Fu Cao (referring to float plants). All sorts of rootless aquatic float plants derive from Ping Zao.

The Qi of the earth in the centre ascends and thus forms the Yellow Sky. The Yellow Sky takes five hundred years to generate Jue, Jue takes five hundred years to generate Huang Ai; Huang Ai takes five hundred years to generate Huang Hong (literally it means a kind of yellow mercury); Huang





【原文】

百岁生黄颡，黄颡五百岁生黄金，黄金千岁生黄龙，黄龙入藏生黄泉，黄泉之埃，上为黄云，阴阳相薄为雷，激扬为电，上者就下，流水就通而合于黄海。偏土之气，御乎清天，清天八百岁生青曾，青曾八百岁生青颡，青颡八百岁生青金，青金八百岁生青龙，青龙入藏生青泉，青泉之埃，上为青云，阴阳相薄为雷，激扬为电，上者就下，流水就通而合于青海。壮

【今译】

五百年时间生成黄金，黄金用一千年时间生成黄龙，黄龙藏到地下生成黄泉，黄泉的水气上升生成黄云，阴阳相接形成雷，能量迅速释放成为闪电，高空的云气下降，形成降水流入水道，从而跟河水混合后流入黄海。东方偏土的气上升到天空的东部——清天，清天用八百年时间生成青曾，青曾用八百年时间生成青颡，青颡用八百年时间生成青金，青金用八百年时间生成青龙，青龙藏到地下生成青泉，青泉的水气上升生成青云，阴阳相接形成雷，能量迅速释放成为闪电，高空的云气下降，形成降水流入水道，从而跟河水混合后流入青海。南方壮土之气上升到



Hong takes five hundred years to generate Huang Jin (literally it means a kind of yellow metal); Huang Jin takes a thousand years to generate Huang Long (literally it means a yellow dragon); and Huang Long hides itself underground, and thus generates Huang Quan (literally it means yellow underground water). The clouds of Huang Quan ascend to the sky and form Yellow Clouds. Yin and Yang confront each other and thus cause thunder, and thunder releases energy rapidly and causes lightning. The moisture in the sky moves down and causes rains. The rainwater flows into rivers on the ground and then pours into the Yellow Sea along with the surface water. The Qi of the earth in the east ascends and forms the Blue Sky. The Blue Sky takes eight hundred years to generate Qing Zeng (it might mean bluestone); Qing Zeng takes eight hundred years to generate Qing Hong (literally it means a kind of blue mercury); Qing Hong takes eight hundred years to generate Qing Jin (literally it means a kind of blue metal); Qing Jin takes a thousand years to generate Qing Long (literally it means a blue dragon); and Qing Long hides itself underground, and thus generates Qing Quan (literally it means blue underground water). The clouds of Qing Quan ascend to the sky and form Blue Clouds. Yin and Yang confront each other and cause thunder, and thunder releases energy rapidly and causes lightning. The moisture in the sky moves down and causes rains. The rainwater pours into rivers on the ground and then flows into the Blue Sea along with the surface water. The Qi of the earth in the south ascends and



【原文】

土之气，御于赤天，赤天七百岁生赤丹，赤丹七百岁生赤湏，赤湏七百岁生赤金，赤金千岁生赤龙，赤龙入藏生赤泉，赤泉之埃，上为赤云，阴阳相薄为雷，激扬为电，上者就下，流水就通而合于赤海。弱土之气，御于白天，白天九百岁生白礬，白礬九百岁生白湏，白湏九百岁生白金，白金千岁生白龙，白龙入藏生白泉，白泉之埃，上为白云，阴阳相薄为雷，激

【今译】

天空的南部——赤天，赤天用七百年时间生成赤丹，赤丹用七百年时间生成赤湏，赤湏用七百年时间生成赤金，赤金用一千年时间生成赤龙，赤龙藏到地下生成赤泉，赤泉的水气上升生成赤云，阴阳相接形成雷，能量迅速释放成为闪电，高空的云气下降，形成降水流入水道，从而跟河水混合后流入赤海。西方弱土之气上升到天空的西部——白天，白天用九百年时间生成白礬，白礬用九百年时间生成白湏，白湏用九百年时间生成白金，白金用一千年时间生成白龙，白龙藏到地下生成白泉，白泉的水气上升生成白云，阴阳相接形成雷，能量迅速释放成为闪电，



forms the Red Sky. The Red Sky takes seven hundred years to generate Chi Dan(it means cinnabar); Chi Dan takes seven hundred years to generate Chi Hong(literally it means a kind of red mercury); Chi Hong takes seven hundred years to generate Chi Jin(literally it means a kind of red metal); Chi Jin takes a thousand years to generate Chi Long(literally it means a red dragon); and Chi Long hides itself underground, and thus generates Chi Quan (literally it means red underground water). The clouds of Chi Quan ascend to the sky and form Red Clouds. Yin and Yang confront each other and cause thunder, and thunder releases energy rapidly and causes lightning. The moisture in the sky moves down and causes rains. The rainwater falls into rivers on the ground and then pours into the Red Sea along with the surface water. The Qi of the earth in the west ascends and thus forms the White Sky. The White Sky takes nine hundred years to generate Bai Yu(it might mean white arsenic), Bai Yu takes nine hundred years to generate Bai Hong(literally it means a kind of white mercury), Bai Hong takes nine hundred years to generate Bai Jin(literally it means a kind of white metal); Bai Jin takes a thousand years to generate Bai Long(literally it means a white dragon); and Bai Long hides itself underground; and thus generates Bai Quan(literally it means white underground water). The clouds of Bai Quan ascend to the sky and form White Clouds. Yin and Yang confront each other and cause thunder, and thunder releases energy rapidly and thus causes lightning. The moisture in the sky moves

【原文】

扬为电，上者就下，流水就通而合于白海。牝土之气，御于玄天，玄天六百岁生玄砥，玄砥六百岁生玄颢，玄颢六百岁生玄金，玄金千岁生玄龙，玄龙入藏生玄泉，玄泉之埃，上为玄云，阴阳相薄为雷，激扬为电，上者就下，流水就通而合于玄海。

【今译】

高空的云气下降，形成降水流入水道，从而跟河水混合后流入白海。北方牝土之气上升到天空的北部——玄天，玄天用六百年时间生成玄砥，玄砥用六百年时间生成玄颢，玄颢用六百年时间生成玄金，玄金用一千年时间生成玄龙，玄龙藏到地下生成玄泉，玄泉的云气上升生成玄云，阴阳相接形成雷，能量迅速释放成为闪电，高空的云气下降，形成降水流入水道，从而跟河水混合后流入玄海。



down and thus causes rains. The rainwater falls into rivers on the ground and then pour into the White Sea along with the surface water. The Qi of the earth in the north ascends and thus forms the Black Sky. The Black Sky takes six hundred years to generate Xuan Di (it means a kind of black stone); Xuan Di takes six hundred years to generate Xuan Hong (literally it means a kind of black mercury); Xuan Hong takes six hundred years to generate Xuan Jin (literally it means a kind of black metal); Xuan Jin takes a thousand years to generate Xuan Long (literally it means a black dragon); and Xuan Long hides itself underground; and generates Xuan Quan (literally it means black underground water). The clouds of Xuan Quan ascend to the sky and form Black Clouds. Yin and Yang confront each other and cause thunder, and thunder releases energy rapidly and causes lightning. The moisture in the sky moves down and causes rains. The rainwater falls into rivers on the ground and then pours into the Black Sea along with the surface water.

卷五 时则训

【原文】

孟春之月，招摇指寅，昏参中，旦尾中。其位东方，其日甲乙，盛德在木，其虫鳞，其音角，律中太簇，其数八，其味酸，其臭膾，其祀户，祭先脾。东风解冻，蛰虫始振苏，鱼上负冰，獭祭鱼，候雁北。天子衣青衣，乘苍龙，服苍玉，建青旗，食麦与羊，服八风水，爨其燧火。东宫御女青

【今译】

孟春正月，招摇星指向寅位。初昏时分，参宿出现在正南方；拂晓时刻，尾宿出现在正南方。孟春对应的方位是东方，在天干中属甲乙，盛德在木。应时的动物是龙鱼之类的鳞族，代表声音是角，相应的音律是太簇。这个月的数字是八，它的味道酸，气味膾，要举行户祭，代表性的祭品是脾脏。春风吹拂，冰雪消融，蛰伏的动物开始苏醒并且活动起来。鱼儿从深水向上游到冰层下，水獭开始捕鱼，大雁北飞。天子穿青色的衣服，用青色的马驾车，佩戴着青色的玉，车上插着青色的旗帜；吃的食物是麦子和羊，饮用八方风吹过的露水，用豆萁生火，用燧石取火。





Book 5

Seasonal Regulations

During the first month of the spring season, Zhao Yao points to the direction of Yin (referring to the first one among the Twelve Earthly Branches). At twilight Shen (a group of seven stars belonging to Orion) is in the south of the sky and at dawn Wei (a group of nine stars belonging to Scorpion) is also in the south. The corresponding orientation of this month is east, and the Heavenly Stems of this time are Jia and Yi, and the Element of Wood is in control of the world. The representative creatures of this time are animals with scales. The note is Jue (Jue is "3" in numbered musical notation). The corresponding pitch is Tai Cu (# D). The number is eight. The corresponding flavour of this time is acerbity, and the smell of it is somewhat like the odour of sheep. At this time, sacrifice is held at the door, and the main offering should be animal spleen. The spring wind thaws the frozen surface of the earth. All dormant animals and insects begin to come to life again. Fish comes to the surface of the icy water. Otters start to catch fish. Migrant wild geese fly north. The Son of Heaven is in a green robe, and dark green horses are used to pull the carriage. He also wears green jade, and his carriage is decorated with a green banner. He eats wheat and mutton and drinks dew blown by winds from all the eight directions. Beanstalks are used for



【原文】

色，衣青采，鼓琴瑟，其兵矛，其畜羊，朝于青阳左个，以出春令。布德施惠，行庆赏，省徭赋。立春之日，天子亲率三公、九卿、大夫以迎岁于东郊，修除祠位，币祷鬼神，牺牲用牡，禁伐木，毋覆巢、杀胎夭，毋麇毋卵，毋聚众、置城郭，掩骼埋骹。孟春行夏令，则风雨不时，草木早落，国乃有恐。行秋令，则其民大疫，飘风暴雨总至，藜莠蓬蒿并兴。行冬令，则

【今译】

东宫侍女穿青色的衣服，披着青色的织锦，弹奏琴瑟。本月代表性的兵器是矛，代表性的牲畜是羊。天子在东向明堂的左边北首上朝，来颁布春天的命令，传布仁德，布施恩惠，进行庆功赏赐，减免徭役赋税。立春那天，天子亲自率领三公、九卿、诸侯、大夫到东郊去迎接春的降临。清扫神位，用圭璧向鬼神祈祷，用雄畜作牺牲。禁止砍伐树木，不得打翻鸟巢，不许杀害幼小的禽兽，不准捕捉幼兽、掏取鸟卵，不能聚集民众修建城郭，要掩埋枯骨尸骸。在孟春正月如果发布应在夏天实行的政令，就不会风调雨顺，草木就会过早地干枯，人民就会感到恐慌。如果发布应在秋天实行的政令，百姓就会遭受瘟疫，狂风暴雨频繁，野草繁茂。如果发布应在冬天实行的政令，就会出现水灾，还会有霜雪严重地伤害



cooking and flint stone is used to ignite the cooking fire. The maids of the Eastern Palace dress in green and wear green silk shawls to play the Qin and Se. The representative weapon of this month is a spear, and the representative animal is the sheep. The Son of Heaven holds court at a place located at the northeastern end of the east-facing hall named "Qing Yang", to issue the edicts of the spring season, extend his virtue, distribute benefactions, celebrate great contributions, reward the meritorious, as well as reduce or exempt corvee or tax. On the day of the Beginning of Spring, the Son of Heaven leads all dukes, high-ranking court officials and sovereigns of all feudatories to welcome the spring on the eastern outskirts of the capital. Then he orders cleaning of the spirit tablets of various deities and deceased ancestors, offers them jade Gui to pay homage, and only male animals bodies are used as sacrifice. (Edicts are issued as follows:) Do not hack trees. Do not damage birds' nests. Do not kill young birds or animals. Do not shout at deer or break birds' eggs. Do not convene a lot of people. Do not undertake large-scale construction such as building fortifications. Make sure that corpses and skeletons found in the wild are buried. If edicts of the summer season are issued during the first month of spring, winds and rains will be irregular; plants will wither prematurely and people will be terrified. If edicts of the autumn season are issued, people will suffer from severe epidemic diseases; there will be storms; and weeds will thrive. If edicts of the winter season are issued, there will be flooding; it will snow extremely heavily. Moreover, the



【原文】

水潦为败，雨霜大雹，首稼不入。正月，官司空，其树杨。

仲春之月，招摇指卯，昏弧中，旦建星中。其位东方，其日甲乙，其虫鳞，其音角，律中夹钟，其数八，其味酸，其臭膻，其祀户，祭先脾。始雨水，桃李始华，苍庚鸣，鹰化为鸠。天子衣青衣，乘苍龙，服苍玉，建青旗，食麦与羊，服八风水，爨其燧火。东宫御女青色，衣青采，鼓琴瑟，其

【今译】

庄稼，麦子就将没有收成。孟春代表性的官职是司空，代表性的树木是杨树。

仲春二月，招摇星指向卯位。初昏时分，弧宿出现在正南方；拂晓时刻，建星出现在正南方。仲春对应的方位是东方，在天干中属甲乙木。应时的动物是龙鱼之类的鳞族，代表声音是角，相应的音律是夹钟。这个月的数字是八，它的味道酸，气味膻，要举行户祭，代表性的祭品是脾脏。开始降雨，桃李开花，黄鹂开始鸣叫，空中的鹰逐渐为布谷鸟所取代。天子穿青色的衣服，用青色的马驾车，佩戴着青色的玉，车上插着青色的旗帜；吃的食物是麦子和羊，饮用八方风吹过的露水，用豆萁生火，用燧石取火。东宫侍女穿青色的衣服，披着青色的织锦，弹奏琴瑟。本月代表性的兵器是矛，代表性的牲畜是羊。天子在东向明



barley harvest will be extremely bad. The representative official of the first month is Si Kong (referring to the minister in charge of large-scale construction and infrastructure), and the representative tree is aspen.

During the second month of the spring season, Zhao Yao points to the direction of Mao. At twilight Hu (a group of nine stars belonging to Angro Navis) is in the south of the sky and at dawn the Jian (a group of six stars belonging to Sagittarius) is in the south. The corresponding orientation of this month is east, and the Heavenly Stems of this time are Jia and Yi. The representative creatures of this time are animals with scales. The note is Jue (Jue is "3" in numbered musical notation). The corresponding pitch is Jia Zhong (# D). The number is eight. The corresponding flavour of wood is acerbity, and the smell of it is somewhat like the odour of sheep. At this time, a sacrifice is held at the door and the main offering should be animal spleen. It begins to rain. Both peach and plum trees develop flowers. Yellow birds start singing. Eagles in the sky are replaced by cuckoos. The Son of Heaven is in a green robe, and dark green horses are used to pull the carriage. He also wears green jade, and his carriage is decorated with a green banner. He eats wheat and mutton and drinks dew blown by winds from all the eight directions. Beanstalks are used for cooking and flint stone is used to ignite the cooking fire. The maids of the Eastern Palace dress in green and wear green silk shawls to play the Qin and Se. The representative weapon of this month is a spear, and the representative animal is the sheep. The Son of



【原文】

兵矛，其畜羊，朝于青阳太庙。命有司省囹圄，去桎梏，毋笞掠，止狱讼。

养幼小，存孤独，以通句萌。择元日令民社。是月也，日夜分，雷始发

声，蛰虫咸动苏。先雷三日，振铎以令于兆民，曰：“雷且发声，有不戒其

容止者，生子不备，必有凶灾。”令官市同度量，钩衡石，角斗称，端权概。

【今译】

堂的太庙上朝，命令执法官吏赦免犯人，去掉手铐脚镣，不要杀戮、掳

掠，制止诉讼，养育幼儿与少年，抚恤孤儿，使植物的萌芽顺利生长。选

择吉日，命令百姓祭祀社神后土。这个月，日夜平分。开始打雷、闪电。

蛰伏的动物都苏醒过来开始活动。打雷三天之前，要振动木铎向老百

姓发布命令道：“即将开始打雷了，如有不警戒房中之事、在打雷之际交

合的，生的孩子一定有先天残疾，而且自己必定会有凶灾。”命令官市统

一校正衡、石、斗、桶、秤杆、秤砣以及用于刮平斗斛的概等各种度量衡。

Heaven holds court at the place located right in the middle of the east-facing hall named "Qing Yang". Officials in charge of prisons are ordered to set free those who have only committed very slight crimes and unshackle prisoners. Do not execute the guilty or plunder others. All kinds of lawsuits are prohibited. Support babies and the young and help orphans as well as childless old people, thus to facilitate the growth of the sprouts of various plants. Select an auspicious date to hold a ceremony to worship deities and deceased ancestors. The Vernal Equinox comes during this month, and the day and the night are of the same length on that day. Thunder and lightning return. All dormant animals and insects return to life and leave their dwellings after a long season of hibernation. Three days before the thunder, officials are sent to draw people's attention by ringing bells to extend the order issued by the Son of Heaven as follows: "There will be thunder soon. Do watch your behaviour and make sure that you are not going to practice libidinous affairs during this time. Otherwise, children will be delivered with malformations and other natal diseases. Moreover, you will suffer disasters." Officials in charge of commerce and markets are asked to check and rectify all kinds of weights and measures such as the Heng (a kind of weighing apparatus), the Dan (a Chinese unit of dry measure which equals sixty kilograms), the Dou (a Chinese unit of dry measure which equals six kilograms), the Tong (a Chinese unit of dry measure which equals six tenths of one Dou), the steelyard, the sliding weight of the steelyard and the Gai etc.

THE HISTORY OF CHINA
THE WU LU CHUAN
THE WU LU CHUAN





【原文】

毋竭川泽，毋漉陂池，毋焚山林，毋作大事以妨农功。祭不用牺牲，用圭璧，更皮币。仲春行秋令，则其国大水，寒气总至，寇戎来征。行冬令，则阳气不胜，麦乃不熟，民多相残。行夏令，则其国大旱，暖气早来，虫螟为害。二月官仓，其树杏。

季春之月，招摇指辰，昏七星中，旦牵牛中，其位东方，其日甲乙，其虫鳞，其音角，律中姑洗，其数八，其味酸，其臭臙，其祀户，祭先脾。桐

【今译】

不要排干河川、湖泽、池塘的水，不要焚烧山林，不要动兵征伐，以免妨害农事。祭祀时不用牲畜作祭品，而用玉圭、玉璧，或者用皮毛、束帛代替。在仲春二月如果发布应在秋天实行的政令，国内就会发生大的水灾，寒气会突然降临，敌寇还会来侵略。如果发布应在冬天实行的政令，阳气就会不足，麦子就不能成熟，而且人民相互之间就会频繁劫掠。如果发布应在夏天实行的政令，国内就会出现严重的干旱，酷热的气候会过早到来，庄稼就会遭受虫害。仲春代表性的官职是仓官，代表性的树木是杏树。

季春三月，招摇星指向辰位，初昏时分，七星出现在正南方；拂晓时刻，牵牛星出现在正南方。季春对应的方位是东方，在天干中属甲乙木。应时的动物是龙鱼之类的鳞族，代表声音是角，相应的音律是姑洗。这个月的数字是八，味道是酸，气味是臙，要举行户祭，代表性的祭



Do not drain water off the rivers, lakes or ponds during this month. Do not set fire to mountain forests. Do not take military action against other states, because such activities hamper farming. Do not use livestock as offering for any ceremony held during this month, but use jade, furs or silk fabric instead. If edicts of the autumn season are issued during the second month of spring, there will be flooding. Moreover, it will be extremely cold and the Rong People will invade us. If edicts of the winter season are issued, Yang will be too scarce and as a result, barley will not ripen and people will rob each other. If edicts of the summer season are issued, there will be severe drought. Moreover, hot weather will come too early, and locusts and other harmful insects will damage crops. The representative official of the second month is Cang (referring to the minister of agriculture), and the representative tree is almond.

During the last month of the spring season, Zhao Yao points to the direction of Chen. At twilight the Seven Stars (a group of stars belonging to Hydra) are in the south of the sky and at dawn Qian Niu (a group of stars belonging to Capricornus) is also in the south. The corresponding orientation of this month is east and the Heavenly Stems of this time are Jia and Yi. The representative creatures of this time are animals with squama. The note is Jue (Jue is "3" in numbered musical notation). The corresponding pitch is Gu Xian (# E). The number is eight. The corresponding flavour of this month is acerbity, and the smell of it is somewhat like the odour of sheep. At this time, a sacrifice is held at the



【原文】

始华，田鼠化为鴽，虹始见，萍始生。天子衣青衣，乘苍龙，服苍玉，建青旗，食麦与羊，服八风水，爨其燧火。东宫御女青色，衣青采，鼓琴瑟。其兵矛，其畜羊。朝于青阳右个。舟牧覆舟，五覆五反，乃言具于天子。天子乌始乘舟，荐鮓于寝庙，乃为麦祈实。是月也，生气方盛，阳气发泄，句者毕出，萌者尽达，不可以内。天子命有司，发困仓，助贫穷，振乏绝，开府库，出币帛，使诸侯，聘名士，礼贤者。命司空，时雨将降，下水

【今译】

品是脾脏。梧桐树开始开花，田鼠变成鹤鹑一类的鸟，彩虹开始出现，浮萍开始生长。天子穿青色的衣服，用青色的马驾车，佩戴着青色的玉，车上插着青色的旗帜；吃的食物是麦子和羊，饮用八方风吹过的露水，用豆萁生火，用燧石取火。东宫侍女穿青色的衣服，披着青色的织锦，弹奏琴瑟。本月代表性的兵器是矛，代表性的牲畜是羊。天子在东向明堂的右首南头上朝。主管船只的官吏把船翻过来检查底部，船底与船身都要反复检查五次，然后报告天子船只已经准备齐全，天子才开始乘船。给祖庙里供奉的祖宗进献鲟鱼，祈求麦子颗粒饱满。这个月，生机勃勃，阳气向外发散，所有的动物都出来活动，所有的植物都开始发芽，不能够抑制。天子命令主管的官吏打开粮仓地窖，施舍贫困的人，赈济缺衣少食的人；又打开储藏财物的仓库，拿出钱财与布匹，周济天下人，勉励诸侯，聘用名士，礼待贤人。命令司空说：应时的雨即将降

door and the main offering should be animal spleen. Phoenix trees start to develop flowers. Field mice change into quails. Rainbows start to appear. Duckweeds begin to grow. The Son of Heaven is in a green robe, and dark green horses are used to pull the carriage. He also wears a green jade, and his carriage is decorated with a green banner. He eats wheat and mutton and drinks dew blown by winds from all the eight directions. Beanstalks are used for cooking and flint stone is used to ignite the cooking fire. The maids of the Eastern Palace dress in green and wear green silk shawls to play the Qin and Se. The representative weapon of this month is a spear, and the representative animal is the sheep. The Son of Heaven holds court at the place located at the southern end of the east-facing hall named "Qing Yang". Officials in charge of boats are ordered to examine all the boats. Both the bilges and the hulls should be checked five times thoroughly and scrupulously. After that, they report to the Son of Heaven that all boats are ready for use. The Son of Heaven then starts using the boat. He then offers sturgeon to the ancestor temple to pray for a good barley harvest. During this month, life grows vigorously. Yang is in control. Animals become active and plants all grow well. Nothing stops the growth. The Son of Heaven issues benevolent mandates and provides benefits to the people. Court officials are ordered to open up depots and cellars to distribute grain to the poor and to present money to those not having enough food or clothes. People all over the world are helped; sovereigns of all the feudatories are encouraged; famous intellectuals are



【原文】

上腾，循行国邑，周视原野，修利堤防，导通沟渎，达路除道，从国始，至境止。田猎毕弋，置罟罗罟，喂毒之药，毋出九门。乃禁野虞，毋伐桑柘。鸣鸠奋其羽，戴胜降于桑，具扑曲筥筐。后妃斋戒，东向亲桑，省妇使，劝蚕事。命五库，令百工，审金铁皮革、筋角箭干、脂胶丹漆，无有不良。择下旬吉日，大合药，致欢欣。乃合牝牛、腾马、游牝于牧。令国

【今译】

落，地下水将会向上翻涌，要巡视国都、城邑以及原野，整修堤防，疏通沟渠，开通过路，从国都开始，一直修整到边境为止。打猎所需要的各种网具和药物不许带出城门。命令主管山林的官吏禁止人们砍伐桑树、柘树。斑鸠鸟振动它的羽毛，戴胜鸟栖息在桑树上。要准备好采桑、养蚕的各种器具。王后以及妃子们斋戒后，都要亲自到东乡去采摘桑叶。减少妇女们的杂役，鼓励她们采桑养蚕。命令主管国家库房的官吏让工匠们仔细检查各种库房中存放的物资，确保铁、皮革、皮筋、兽角、箭杆、油脂、粘胶、丹砂、油漆等质地良好。选择本月下旬的吉日，组织一次大规模的乐舞，场面极其欢欣。让公牛、公马与母牛、母马在牧场里交配。命令国人举行驱逐灾疫的雩祭，在所有城门外宰杀牲畜禳



appointed to suitable positions; and able people are treated with respect. The Son of Heaven issues an order to Si Kong (the minister of public works) do as follows: Proper rains will come and the underground water will rise. Go and inspect all towns and fields to make sure that the dikes are well maintained, conduits are dredged and any obstacles on the roads are removed. These activities should be started from the capital then extended to the border areas. Make sure that everything used for hunting, such as nets or poison used to catch animals, will not be brought out of the capital. The Son of Heaven orders officials in charge of mountain forests to forbid people lumbering mulberry trees or hacking silkworm thorns since culvers and hoopoes are going to perk and nest in these trees. Bamboos, wicker baskets and other utensils are prepared for collecting mulberry tree leaves. After a fast, the queen and concubines of the Son of Heaven go to the eastern outskirts of the capital to collect mulberry tree leaves. Women are forbidden to idle away their time; They are ordered to stop all other affairs and concentrate on raising silkworms. The Son of Heaven orders the officials in charge of all the state depots to examine the stores of iron, leather, horns, and sticks used as arrow shafts, pasterns, vermilion and pigments to ensure these things are of the highest quality. During the last ten days of this month, an auspicious date is selected for a magnificent state concert, and during which the happy atmosphere reaches its zenith. Ruttish stallions and bulls, mares and cows are herded together on the pasture. A ceremony aimed at the exorcising



【原文】

雩，九门磔攘，以毕春气。行是月令，甘雨至三旬。季春行冬令，则寒气时发，草木皆肃，国有大恐。行夏令，则民多疾疫，时雨不降，山陵不登。行秋令，则天多沉阴，淫雨早降，兵革并起。三月官乡，其树李。

孟夏之月，招摇指巳，昏翼中，旦婺女中，其位南方，其日丙丁，盛德在火，其虫羽，其音徵，律中仲吕，其数七，其味苦，其臭焦，其祀灶，祭先

【今译】

除恶鬼。春天结束。推行与该月时令相应的政令，三旬之中都会有甘雨降落。在季春如果发布应在冬天实行的政令，就会经常受到寒气袭击，草木就会凋零，人民也会惶恐不安。如果发布应在夏天实行的政令，老百姓就会感染瘟疫，好雨不能按时降落，山陵上种植的庄稼就不会有收成；如果发布应在秋天实行的政令，天气就会经常阴沉，出现阴雨连绵的天气，而且还会战争四起。三月代表性的官职是乡官，代表性的树木是李树。

孟夏四月，招摇星指向巳位，黄昏时分，翼宿出现在正南方；拂晓时刻，婺女宿出现在正南方。孟夏对应的方位是南方，在天干中属丙丁，盛德在火。应时的动物是生有羽毛的凤鸟之类，代表声音是徵，相应的音律是仲吕。这个月的数字是七，味道是苦味，气味是焦糊味，要举行

of devils is held, during which dogs and goats are killed and sacrificed at all nine gates of the capital to drive away demons, and thus to conclude the spring season. If suitable edicts are given, sweet rains will fall three times during this month. If edicts of the winter season are issued during the third month of spring, cold air will come from time to time; plants will wither; and people of the nation will be frightened. If edicts of the summer season are issued; common people will suffer from epidemic diseases; proper rains will not come; and crops growing on the hills will not grow well. If edicts of the autumn season are issued, it will frequently be cloudy and rainy. Moreover, there will be aggression from neighbouring states on all four sides. The representative official of the third month is Xiang (referring to the official in charge of grass-root household register), and the representative tree is the plum.

During the first month of the summer season, Zhao Yao points to the direction of Si. At twilight Yi (a group of twenty-two stars belonging to Crater and Hydra) is in the south of the sky and at dawn Xu Nü (a group of four stars belonging to Aquarius [the Water Bearer]) is also in the south. The corresponding orientation of this month is south; the Heavenly Stems of this time are Bing and Ding; and the Element of Fire is in control of the world. The representative creatures of this time are birds. The note is Zhi (Zhi is "5" in numbered musical notation). The corresponding pitch is Zhong Lü (# F). The number is seven. The corresponding flavour of this time is bitterness. The smell of it is like

【原文】

肺。蝼蝈鸣，丘蚓出，王瓜生，苦菜秀。天子衣赤衣，乘赤骝，服赤玉，建赤旗，食菽与鸡，服八风水，爨柘燧火。南宫御女赤色，衣赤采，吹竽笙。其兵戟，其畜鸡，朝于明堂左个，以出夏令。立夏之日，天子亲率三公、九卿、大夫以迎岁于南郊。还，乃赏赐，封诸侯，修礼乐，飨左右。命太尉赞杰俊，选贤良，举孝悌，行爵出禄，佐天长养，继修增高，无有隳坏。

【今译】

灶祭，代表性的祭品是肺脏。蝼蛄、蛤蟆开始鸣叫，蚯蚓从土里钻出来，栝楼发芽，苦菜开花。天子穿红色的衣服，用红色的马驾车，佩戴红色的玉，车上插着红色的旗帜。天子吃的食物是大豆和鸡，饮用八方风吹过的露水，用柘木生火，用燧石取火。南宫侍女穿红色的衣服，披着红色的织锦，吹奏竽笙。本月代表性的兵器是戟，代表性的禽畜是鸡。天子在南向明堂的左边东头的房间上朝，来颁布夏天的政令。立夏那天，天子亲自率领三公、九卿、大夫到南郊去迎接夏的降临。回朝以后，就赏赐群臣，分封诸侯，演习礼乐，犒劳左右近臣。命令太尉表彰才能出众的人，推选贤良的人，举荐孝敬父母友爱兄弟的人，封赐他们相应的爵位与俸禄。辅助上天长养万物，继续修缮城郭，不要进行毁坏。不要



burning. At this time, a sacrifice is held in the kitchen and the main offering should be animal lung. Mole crickets begin to sing. Earthworms come out of the ground. Sweet melons germinate. And the bitter edible plant begins to bloom. The Son of Heaven is in a red robe, and red horses are used to pull the carriage. He also wears a red jade, and his carriage is decorated with a red banner. He eats beans and chicken and drinks dew blown by winds from all the eight directions. Dried three-bristle cudrania branches are used for cooking and flint stone is used to ignite the cooking fire. The maids of the Southern Palace dress in red and wear red silk shawls to play the Yu and ink marker. The representative weapon of this month is a halbert, and the representative animal is chicken. The Son of Heaven holds court at the left end of the south-facing hall(it refers to the orientation of the Element of Fire) named Ming Tang to issue the edicts of the summer season. On the day of the Beginning of Summer, the Son of Heaven leads dukes, high-ranking court officials and sovereigns of all feudatories to welcome the summer on the southern outskirts of the capital. After that, he rewards court officials, confers ranks and fiefs on them, gives a state concert, as well as invites people close to him for a banquet. The minister in charge of military affairs is ordered to recommend outstanding, wise and able, employ dutiful sons and young people with a strong sense of responsibility as well as in harmony with their brothers, so as to confer ranks on them and dispense salaries to them. Also help Heaven facilitate the growth of the myriad things. Maintain and heighten

【原文】

毋兴土功，毋伐大树，令野虞行田原，劝农事，驱兽畜，勿令害谷，天子以彘尝麦，先荐寝庙。聚畜百药，靡草死，麦秋至，决小罪，断薄刑。孟夏行秋令，则苦雨数来，五谷不滋，四邻人保。行冬令，则草木早枯，后乃大水，败坏城郭。行春令，则蚤蝗为败，暴风来格，秀草不实。四月官田，其树桃。

仲夏之月，招摇指午，昏亢中，旦危中，其位南方，其日丙丁，其虫

【今译】

大兴土木，不要砍伐大树。命令主管山林田野的官吏巡视田地原野，鼓励农民耕作，驱逐野兽，不让它们伤害五谷。天子于是就着猪肉品尝新麦，在品尝之前要先把它们献给庙中供奉的祖先。采集收藏各种草药。靡草枯死，麦子成熟。判决轻微的罪行，实施轻度的处罚。如果在孟夏发布应在秋天实行的政令，苦雨就会降落，各种谷物就不能生长，四处边境的百姓就会躲进都城寻求庇护。如果发布应在冬天实行的政令，草木就会过早干枯，然后就会有大水毁坏城郭。如果发布应在春天实行的政令，就会发生虫灾以及风暴袭击，草木就会只开花而不结果实。四月代表性的官职是田官，代表性的树木是桃树。

仲夏五月，招摇星指向午位，初昏时分，亢宿出现在正南方，拂晓时刻，危宿出现在正南方。仲夏对应的方位是南方，在天干中属丙丁火。

protective walls and defence forts to make sure that they are not under any threat. Halt all large-scale construction. Do not cut down big trees. Officials in charge of mountain forests are sent to inspect the fields encourage farmers to work assiduously, and drive out wild animals to prevent them from damaging crops. The Son of Heaven tastes newly harvested barley along with pork after he has offered these things at the ancestor temple. Herbs of medical use are collected and stored; weeds start to wither; and barley is ripe. Insignificant lawsuits are handled and criminals with minimal convictions are set free. If edicts of the autumn season are issued during the first month of summer, heavy rains will come frequently; crops will not grow well; and people of the remote areas will likely take refuge in the capital. If edicts of the winter season are issued, plants will wither prematurely and flooding will follow, which could destroy cities and fortifications. If edicts of the spring season are issued, there will be a plague of pests and severe storms. As a result, plants will develop flowers but not bear any seed or fruit. The representative official of the fourth month is Tian (referring to the official in charge of farming), and the representative tree is peach.

During the second month of the summer season, Zhao Yao points to the direction of Wu. At twilight Kang (a group of four stars belonging to Virgo) is in the south of the sky, and at dawn Wei (a group of three stars including α of Aquarius, and ϵ and θ of Pegasus) is in the south. The corresponding orientation of this month is south, and the

【原文】

羽，其音徵，律中蕤宾，其数七，其味苦，其臭焦，其祀灶，祭先肺。小暑至，螳螂生，鹧始鸣，反舌无声。天子衣赤衣，乘赤骝，服赤玉，载赤旗，食菽与鸡，服八风水，爨柘燧火。南宫御女赤色，衣赤采，吹竽笙。其兵戟，其畜鸡，朝于明堂太庙。命乐师修鞀鞀琴瑟管箫，调竽篪，饰钟磬，

【今译】

应时的动物是生有羽毛的凤鸟之类，代表声音是徵，相应的音律是蕤宾。这个月的数字是七，味道是苦味，气味是焦糊味，要举行灶祭，代表性的祭品是肺脏。这个月中小暑到来，螳螂出现，伯劳鸟开始鸣叫，反舌鸟寂然无声。天子穿红色的衣服，用红色的马驾车，佩戴红色的玉，车上插着红色的旗帜。天子吃的食物是大豆和鸡，饮用八方风吹过的露水，用柘木生火，用燧石取火。南宫侍女穿红色的衣服，披着红色的织锦，吹奏竽笙。本月代表性的兵器是戟，代表性的禽畜是鸡。天子在南向明堂的太庙上朝。天子命令乐师修整各种鼓，调和琴、瑟、管、箫等弦乐器，调和竽、笙、埙、篪等管乐器，整饬钟、磬等打击乐器，用绳子系

Heavenly Stems of this time are Bing and Ding. The representative creatures of this time are birds. The note is Zhi (Zhi is "5" in numbered musical notation). The corresponding pitch is Rui Bin (# F). The number is seven. The corresponding flavour of this time is bitterness, and the smell of it is like burning. At this time, a sacrifice should be held in the kitchen, and the main offering should be animal lung. The Slight Heat comes during this month. Mantises appear. Shrikes begin to sing. Larks are silent. The Son of Heaven is in a red robe, and red horses are used to pull the carriage. He also wears a red jade, and his carriage is decorated with a red banner. He eats beans and chicken and drinks dew blown by winds from all the eight directions. Dried three-bristle cudrania branches are used for cooking and flint stone is used to ignite the cooking fire. The maids of the Southern Palace dress in red and wear red silk shawls to play the Yu and ink marker. The representative weapon of this month is a halbert, and the representative animal is chicken. The Son of Heaven holds court at the middle of the south-facing hall named "Ming Tang". During this month, the Son of Heaven orders court musicians to repair all drums, tune all instruments such as the Qin (a seven-stringed plucked instrument), Se (a twenty-five-stringed plucked instrument, which is somewhat similar to the zither), Guan (pipe instrument), Xiao (a vertical bamboo flute), Xun (an egg-shaped, holed wind instrument), Chi (an ancient Chinese instrument made of bamboo), Zhong (the bell), Qin (the chime stone) and fasten all stage decorations such as the Gan





【原文】

执干戚戈羽，命有司为民祈祀山川百源，大雩帝，用盛乐。天子以雉尝黍，羞以含桃，先荐寝庙。禁民无刈蓝以染，毋烧灰，毋暴布，门闾无闭，关市无索。挺重囚，益其食，存鰥寡，振死事，游牝别其群，执腾驹，班马政。日长至，阴阳争，死生分，君子斋戒，慎身无躁，节声色，薄滋味，百官静事无径，以定晏阴之所成。鹿角解，蝉始鸣，半夏生，木堇荣，禁民

【今译】

好干、戚、戈、羽等乐舞道具。命令主管祭祀的官吏祭祀名山大川以及平原，举行大型的雩祭来祭祀天帝，祈求雨水丰足，并演奏盛大的乐曲。天子就着雏鸡品尝黍子，要先将它们连同用作供品的樱桃一起敬献于祖庙。命令百姓不要割蓝草来染东西，不要烧木炭，不要晾晒布匹，不要关闭城门和闾门，不要在关口和集市征收赋税，给犯了重罪的囚犯缓刑，改善他们的饮食。抚恤鰥夫、寡妇，赈济死于国事者的家小。将怀孕的母马与其他牲畜分开，给两岁的马戴上笼嘴。并颁布关于养马的政令。夏至到来。阴阳相争，死生相分。君子要进行斋戒，要谨慎自律而戒除焦躁，不接近女色，不追求滋味齐备，摒除各种器官的嗜欲，行事审慎，以等待阴阳相争的结果。鹿角脱落，知了开始鸣叫。半夏发芽，

(a kind of shield), Qi(a kind of axe), Ge(a kind of spear) and Yu(a kind of feather adornment). Officials in charge of ceremonies are ordered to sacrifice to deities of the mountains, rivers, valleys and plains. A significant fete is held to worship God and to pray for favourable weather, and a grand concert is given. The Son of Heaven eats newly harvested millet along with chicken and berries after he has offered these things at the ancestor temple. Common people are ordered not to collect indigo plants to dye fabric, make charcoal or dry textiles in the sun. Doors and gates of the capital and all lanes should not be locked, and tolls should not be levied either at the border or in the markets. Penalties for violent criminals are reduced and the quality of their diet is improved. Help is offered to widows and widowers, and condole with families on the loss of their loves ones in serving or defending the state. Separate pregnant mares from the rest of the livestock. Hold a ritual for putting bar bits on two-year-old horses. Declare policy on breeding horses. The Summer Solstice comes during this month. Yin and Yang compete for power. When the growth of the myriad things has peaked, the course of decline will start. Gentlemen begin to fast. They should watch their behaviour and remain even-tempered. They should not have sexual intercourse or become addicted to decadent music. Nor should they enjoy appetizing, spicy food. They should relax, abstain from lust and await the outcome of the struggle between Yin and Yang. Deer shed their horns. Cicadas begin to sing. Ban Xia(a kind of herb which can be used to make medicine.) starts to

【原文】

无发火。可以居高明，远眺望，登丘陵，处台榭。仲夏行冬令，则雹霰伤谷，道路不通，暴兵来至。行春令，则五谷不熟，百蠹时起，其国乃饥。行秋令，则草木零落，果实蚤成，民殃于疫。五月官相，其树榆。

季夏之月，招摇指未，昏心中，旦奎中，其位中央，其日戊己，盛德在土，其虫羸，其音宫，律中百钟，其数五，其味甘，其臭香，其祀中霤，祭先

【今译】

木槿开花。对老百姓下达禁令不要放火，可以住在高大明亮的房子里，眺望远方，登山陵，到高台、亭榭上游玩。在仲夏如果发布应在冬天实行的政令，冰雹就会伤害五谷，道路不能畅通，敌寇就会入侵。如果发布应在春天实行的政令，五谷就会成熟得很晚，虫害会时时发生，国家会遇到饥荒。如果发布应在秋天实行的政令，草木就会凋零，果实会过早成熟，百姓就会遭受瘟疫袭击。五月代表性的官职是相官，代表性的树木是榆树。

季夏六月，招摇星指向未位，黄昏时分，心宿出现在正南方；拂晓时刻，奎宿出现在正南方。季夏相应的方位是中央，在天干中属戊己，盛德在土。应时的动物是不生毛发的麒麟之类，代表声音是宫，响应的音律是百钟。数字是五，味道是甜味，气味是香，要在室内中央举行祭祀，

germinate. Hibiscuses begin to develop flowers. Arson is strictly forbidden. People can live in high and bright buildings, and they can also climb mountains, hills or platforms to view scenery in the distance. If edicts of the winter season are issued during the second month of summer, hail will damage crops; roads will be blocked; and the state will be invaded. If edicts of the spring season are issued, crops will ripen late; locust damage will occur periodically and the state will also suffer from famine. If edicts of the autumn season are issued, plants will wither; fruit will ripen early; and common people will suffer from epidemics. The representative official of the fifth month is premier, and the representative tree is elm.

During the last month of the summer season, Zhao Yao points to the direction of Wei. At twilight Xin (a group of three stars including α , τ and δ of Scorpion) is in the south of the sky and at dawn Kui (a group of sixteen stars belonging to Andromeda and Pisces) is also in the south. The corresponding orientation of this month is the centre; the Heavenly Stems of this time are Wu and Ji; and the Element of Earth is in control of the world. The representative creatures of this time are animals without fur such as Qilin. The note is Gong (Gong is "1" in the numbered musical notation) and the corresponding pitch is the Gong of Huang Zhong (#C). The number is five. The corresponding flavour is sweetness, and the smell is fragrant. Sacrifice in worship of Hou Tu should be held in the centre of the house and the main offering should be animal heart. Chilly winds begin to

【原文】

心。凉风始至，蟋蟀居奥，鹰乃学习，腐草化为蚺。天子衣黄衣，乘黄骝，服黄玉，建黄旗。食稷与牛，服八风水，爨柘燧火。中宫御女黄色，衣黄采，其兵剑，其畜牛，朝于中宫。乃命渔人伐蛟取鼉，登龟取鼈。令滂人人材苇。命四监大夫，令百县之秩刍以养牺牲，以供皇天上帝、名山大川、四方之神、宗庙社稷，为民祈福，行惠令，吊死问疾，存视长老，

【今译】

代表性的祭品是心脏。凉风开始刮起来，蟋蟀在屋檐下。雏鹰学习飞翔搏击，腐草化为萤火虫。天子穿黄色的衣服，用黄色的马驾车，佩戴黄色的玉，车上插着黄色的旗帜。天子吃的食物是谷子和牛肉，饮用八方风吹过的露水，用柘木生火，用燧石取火。中宫侍女穿黄色的衣服，披着黄色的织锦。本月代表性的兵器是剑，代表性的牲畜是牛。天子在中央的宫殿上朝。命令主管渔业的官吏斩杀蛟龙，捕获鼉，把龟敬献给太庙，捕获鼈。命令掌管湖泽湿地的官吏征收木材与芦苇。命令监管四郡的大夫向各县征收刍草，用于饲养供祭祀用的牲畜，提供祭祀皇天上帝、名山大川、四方神祇、宗庙社稷所用的物品，为黎民百姓祈求福气。实施仁惠的政令，吊问死者、慰问病人，探望年长者，施舍粥汤，加



blow. Crickets stay inside. Eagles born in the same year learn to fly. Rotten weeds change into fireflies. The Son of Heaven is in a yellow robe, and yellow horses are used to pull the carriage. He also wears a yellow jade, and his carriage is decorated with a yellow banner. He eats broomcorn millet and beef and drinks dew blown by winds from all the eight directions. Dried three-bristle cudrania branches are used for cooking and flint stone is used to ignite the cooking fire. The maids of the Central Palace dress in yellow and wear yellow silk shawls. The representative weapon of this month is a sword, and the representative animal is the cow. The Son of Heaven holds court at the centre of the Court Hall. Officials in charge of fishery are ordered to kill hornless dragons and catch Yangtze alligators and soft-shelled turtles. Turtles are offered to the ancestor temple (turtle is a symbol of longevity in ancient China). Officials in charge of mountain forests are ordered to collect logs and reeds from common people. Officials supervising the four prefectures are ordered across the nation to collect hay for livestock fodder. The livestock will be used as offerings later during central government ceremonies held in worship of God. Famous mountains, big rivers, the deities in charge of all the four sides, deceased ancestors, and the God of Land as well as the God of Corn are invoked. Prayers for happiness and good luck for common people are said. Merciful edicts are issued to condole with families on the loss of their loved ones and on their sufferings from various diseases. Comfort the old and pay homage to those held in high repute. Distribute porridge to the people.



【原文】

行桴鬻，厚席蓐，以送万物归也。命妇官染采，黼黻文章，青黄白黑，莫不质良，以给宗庙之服，必宜以明。是月也，树木方盛，勿敢斩伐，不可以合诸侯，起土功，动众兴兵，必有天殃。土润溽暑，大雨时行，利以杀草粪田畴，以肥土疆。季夏行春令，则谷实解落，多风欬，民乃迁徙。行秋令，则丘隰水潦，稼穡不熟，乃多女灾。行冬令，则风寒不时，鹰隼蚤挚，四鄙人保。六月官少内，其树梓。

【今译】

厚下葬死者的席蓐来送万物归西。命令掌管布帛的女官负责印染织物，各种图案色彩的搭配，青、黄、白、黑各种颜色，质地必须上乘，来制作继嗣宗庙的礼服，必须全部选用明亮的色彩。这个月，树木生长茂盛，禁止砍伐。不可以会合诸侯。大兴土功，兴兵动众，必定会遭受天灾。土壤湿润、气候湿热，经常下大雨，利于割草沤肥，给田野施肥，使土壤更加肥沃。如果在季夏发布应在春天实行的政令，谷物的种子就会散落，百姓就会伤风咳嗽，迁移居处。如果发布应在秋天实行的政令，丘陵洼地就会发生水灾，庄稼不能成熟，妇女生的孩子也大多不能成活。如果发布应在冬天实行的政令，寒气就会时时侵袭，鹰隼就会过早地捕食，四方边境的百姓也会躲到都城寻求庇护。六月代表性的官职是少内，代表性的树木是梓树。



Provide thick mats to the dead to facilitate the end of lives of the myriad things. Female officials in charge of textiles or garments are ordered to dye fabric black, white, green and red and make sure that all colours are authentic and all patterns are made exactly according to fixed rules, for these fabrics can be used to make robes that can be worn during various ceremonies held at the central ancestral temple. So they must be brilliant and beautiful. During this month, trees thrive, so a ban on lumbering is issued. During this month, no meetings of the sovereigns of the feudatories should be held; no large-scale construction should be undertaken; and no military action should be taken. Otherwise, catastrophes will be triggered. There are so many heavy rains that the soil becomes sodden. It is the right time to make water-logged compost with weeds to fertilize the soil and improve the quality of the fields. If edicts of the spring season are issued during the last month of summer, crop seeds will fall ahead of time; common people will suffer from bad coughs; and they will feel unsettled and move elsewhere. If edicts of the autumn season are issued, lowlands will be inundated by floodwater; crops will not ripen and pregnant women will suffer abortions. If edicts of the winter season are issued, cold weather will come frequently; eagles will attack their prey prematurely and people from all over the country will take refuge in the capital city. The representative official of the sixth month is Shao Nei (referring to the official in charge of the state depository), and the representative tree is Chinese catalpa.



【原文】

孟秋之月，招摇指申，昏斗中，旦毕中，其位西方，其日庚辛，盛德在金，其虫毛，其音商，律中夷则，其数九，其味辛，其臭腥，其祀门，祭先肝。凉风至，白露降，寒蝉鸣，鹰乃祭鸟，用始行戮。天子衣白衣，乘白骆，服白玉，建白旗，食麻与犬，服八风水，爨柘燧火。西宫御女白色，衣白采，撞白钟，其兵戈，其畜狗。朝于总章左个，以出秋令。求不孝不

【今译】

孟秋七月，招摇星指向申位，初昏时分，斗宿出现在正南方；拂晓时刻，毕宿出现在正南方。孟秋相应的方位是西方，在天干中属庚辛，盛德在金。应时的动物是生有皮毛的老虎之类，代表声音是商，相应的音律是夷则。这个月的数字是九，味道是辣味，气味腥，要举行门祭，代表性的祭品是肝脏。凉风开始吹起来，白霜降落，寒蝉鸣叫，鹰捕杀飞鸟放在大泽之中，称为祭鸟。开始施加刑罚和杀戮。天子穿白色的衣服，用白色的马驾车，佩戴白色的玉，车上插着白色的旗帜。天子吃的食物是麻籽和狗肉，饮用八方风吹过的露水，用柘木生火，用燧石取火。西宫侍女穿白色的衣服，披着白色的织锦，撞击白色的钟。本月代表性的兵器是戈，代表性的牲畜是狗。天子在西向明堂南头上朝，来颁布秋天



During the first month of the autumn season, Zhao Yao points to the direction of Shen. At twilight Dou (a group of six stars belonging to Sagittarius) is in the south of the sky, and at dawn Bi (a group of eight stars belonging to Taurus) is also in the south. The corresponding orientation of this month is west; the Heavenly Stems of this time are Geng and Xin; and the Element of Metal is in control of the world. The representative creatures of this time are animals with fur. The note is Shang (Shang is "2" in numbered musical notation). The corresponding pitch is Yi Ze (# G). The number is nine. The corresponding flavour of this time is pungency, and its smell is somewhat fishy. At this time, sacrifice should be held at the door or gate, and the main offering should be animal liver. Cold winds start to blow. Early in the morning there is white dew. Cicadas sing sadly. Eagles catch birds and drop them into a huge lake, and this is known as "sacrificing the bird". Penalties are executed and criminals are punished. The Son of Heaven is in a white robe, and white horses are used to pull the carriage. He also wears a white jade, and his carriage is decorated with a white banner. He eats hemp seeds and dog meat and drinks dew blown by winds from all the eight directions. Dried three-bristle cudrania branches are used for cooking and flint stone is used to ignite the cooking fire. The maids of the Western Palace dress in white and wear white silk shawls to strike the white bell. The representative weapon of this month is a dagger, and the representative animal is a dog. The Son of Heaven holds court at the hall named "Zong Zhang", which is



【原文】

梯，戮暴傲悍，而罚之以助损气。立秋之日，天子亲率三公、九卿、大夫以迎秋于西郊。还，乃赏军率武，入于朝，命将率选卒厉兵，简练桀俊，专任有功，以征不义，诘诛暴慢，顺彼四方。命有司修法制，缮囹圄，禁奸塞邪，审决狱，平词讼。天地始肃，不可以羸。是月农始升谷，天子尝新，先荐寝庙。命百官始收敛，完堤防，谨障塞，以备水潦，修城郭，缮宫

【今译】

的政令。追究不孝敬父母、不敬睦兄长、残暴凶悍的人并予以惩处，来助长肃杀之气。立秋那天，天子亲自率领三公、九卿、诸侯、大夫到西郊去迎接秋的降临。回朝以后，天子在朝廷赏赐军中勇武的人。天子命令将帅挑选士卒，磨砺武器，精选并训练俊杰之士，专门委托有功的将士征讨不义之人，声讨、诛杀暴虐轻慢的人，使四方归顺。命令主管官吏整饬法律制度，修缮监狱，禁止奸邪之事，裁决官司，平息诉讼。天地开始有肃杀之气，不可以让奸邪盛行。这个月，农民收割五谷。天子品尝新谷，首先敬献给祖庙里供奉的祖先。命令百官开始征收赋税。修缮堤坝，注意有无淤塞，以防水灾。修缮城郭，修葺宫室。不分封诸侯、



located at the southern end of the west-facing hall(it refers to the orientation of the Element of Metal), to issue the edicts of the autumn season. Undutiful sons, young men disobedient to their elder brothers, as well as the brutal and arrogant, are punished to facilitate Yin. On the day of the Beginning of Autumn, the Son of Heaven leads dukes, high-ranking court officials and sovereigns of all feudatories to the western outskirts of the capital to welcome the autumn. After that he rewards warriors and encourages morale at the court. He then orders generals and marshals to train selected warriors and sharpen weapons. Officers and meritorious soldiers are entrusted to attack the unrighteous. The arrogant and brutal are attacked or executed to win over people throughout the state. The Son of Heaven orders officials in charge of justice to amend the law, maintain and repair prisons and prepare shackles to punish acts of wickedness and corruption. Make sure that lawsuits are handled justly, and both prosecutors and defendants are convinced of the adjudgement. Heaven and the Earth are about to kill a myriad things. So the aforementioned activities must be carried out without delay. During this month, all crops should be harvested. The Son of Heaven offers the newly harvested millet to the ancestor temple and then he tastes it himself. He then orders officials to collect taxes, maintain and repair dikes, dredge silted places to prevent flooding, repair palace buildings, heighten walls, and strengthen protective walls. Do not confer feudatories during this month. Do not appoint high-ranking court officials. Do not



【原文】

室。毋以封侯，立大官，行重币，出大使。行是月令，凉风至三旬。孟秋行冬令，则阴气大胜，介虫败谷，戎兵乃来。行春令，则其国乃旱，阳气复还，五谷无实。行夏令，则冬多火灾，寒暑不节，民多疟疾。七月官库，其树楝。

仲秋之月，招摇指西，昏牵牛中，旦觜嚙中。其位西方，其日庚辛，其虫毛，其音商，律中南吕，其数九，其味辛，其臭腥，其祀门，祭先肝。凉风至，候雁来，玄鸟归，群鸟翔。天子衣白衣，乘白骆，服白玉，建白

【今译】

设置高官，不馈赠重礼，不把重要的使节派往国外。实行相宜的政令，三旬之中都会有凉风到来。如果在孟秋发布应在冬天实行的政令，就会阴气弥漫，甲壳动物就会损害庄稼，戎人就会入侵。如果发布应在春天实行的政令，国内就会出现干旱，阳气会卷土重来，五谷不能结果实。如果发布应在夏天实行的政令，就会频频发生火灾，寒暑不调，百姓多会感染疟疾。七月代表性的官职是库官，代表性的树木是楝树。

仲秋八月，招摇星指向酉位，初昏时分，牵牛宿出现在正南方；拂晓时刻，觜宿出现在正南方。仲秋相应的方位是西方，在天干中属庚辛金。应时的动物是生有皮毛老虎之类，代表声音是商，相应的音律是南吕。这个月的数字是九，味道是辣味，气味腥，要举行门祭，代表性的祭品是肝脏。凉风开始吹拂，大雁从北方飞回来，燕南归，群鸟高翔。天

bestow exceptionally generous gifts to others. Do not send important emissaries to other states. If suitable edicts are issued, chilly winds will blow three times during this month. If edicts of the winter season are issued during the first month of autumn, Yin will become too dense; coleoptera will damage crops; and troops of the Rong People will invade. If edicts of the spring season are issued, there will be severe drought; Yang will again prevail and as a result crops will not develop seeds. If edicts of the summer season are issued, there will be too many fires; the weather will become unfavourable; and people will be likely to suffer from malaria. The representative official of the seventh month is Ku (referring to the official in charge of the state depot), and the representative tree is chinaberry.

During the second month of the autumn season, Zhao Yao points to the direction of You. At twilight Qian Niu (a star belonging to Capricorn) is in the south of the sky, and at dawn Zi Xi (a group three stars belonging to Taurus) is also in the south. The corresponding orientation of this month is west, and the Heavenly Stems of this time are Geng and Xin. The representative creatures of this time are animals with fur. The note is Shang (Shang is "2" in numbered musical notation). The corresponding pitch is Nan Lü (# A). The number is nine. The corresponding flavour of this time is pungency, and the smell of it is somewhat fishy. At this time, sacrifice should be held at the door or gate, and the main offering should be animal liver. Cold winds blow. The emigrant birds return. Swallows depart. Flocks of birds soar



【原文】

旗，食麻与犬，服八风水，爨柘燧火。西宫御女白色，衣白采，撞白钟，其兵戈，其畜犬。朝于总章太庙。命有司申严百刑，斩杀必当，无或枉挠。决狱不当，反受其殃。是月也，养长老，授几杖，行桴鬻饮食。乃命宰祝行牺牲，案刍豢，视肥臞全粹，察物色，课比类，量小大，视少长，莫不中度。天子乃雩，以御秋气，以犬尝麻，先荐寝庙。是月可以筑城郭，建都

【今译】

子穿白色的衣服，用白色的马驾车，佩戴白色的玉，车上插着白色的旗帜。天子吃的食物是麻籽和狗肉，饮用八方风吹过的露水，用柘木生火，用燧石取火。西宫侍女穿白色的衣服，披着白色的织锦，撞击白色的钟。本月代表性的兵器是戈，代表性的牲畜是狗。天子在西向明堂的太庙上朝。命令掌管司法的官吏严格申明各种刑罚，处决犯人一定要恰当，不要有冤狱。如果有冤狱，就会遭殃。这个月，要赡养老迈体衰的人，赠送他们手杖，施舍他们粥等食物。命令掌管祭祀的官吏巡视将用作祭祀供品的牲畜，查看它们的饲养状况，观察肥瘦是否适宜，审察毛色是否纯正，一定要比照同类牲畜进行检查，度量它们的大小、长短，保证都能合乎标准。天子于是举行雩祭，来禁止秋天肃杀之气为害。天子就着狗肉品尝麻籽，先把它们敬献给祖庙里供奉的祖先。这

in the sky. The Son of Heaven is in a white robe, and white horses are used to pull the carriage. He also wears a white jade, and his carriage is decorated with a white banner. He eats hemp seeds and dog meat and drinks dew blown by winds from all the eight directions. Dried three-bristle cudrania branches are used for cooking and flint stone is used to ignite the cooking fire. The maids of the Western Palace dress in white and wear white silk shawls to strike the white bell. The representative weapon of this month is a dagger, and the representative animal is a dog. The Son of Heaven holds court at the ancestral temple in the hall named "Zong Zhang". Officials in charge of justice are told to clarify penalties, and all lawsuits must be handled meticulously to prevent unjust sentencing. If someone is sentenced unjustly, the nation will suffer difficulties. During this month, it is time to take care of old people. Crutches and porridge are distributed to them. The Son of Heaven then orders officials in charge of ceremonies to inspect the livestock used for offering at fetes, check their breeding, to ensure they are healthy, in good shape and of the right colour. They should be examined carefully and compared with other animals of their kind. Their measurements are also taken to make certain that they are in accordance with the fixed standards. A festival is held by the Son of Heaven to eradicate diseases and demons, so that the vital energy of the autumn season cannot cause any threat to the myriad things. The Son of Heaven offers hemp seeds along with dog flesh to the ancestor temple and then he tastes them himself. During this





【原文】

邑，穿窰窖，修困仓。乃命有司趣民，收敛畜采，多积聚，劝种宿麦。若或失时，行罪无疑。是月也，雷乃始收，蟄虫倍户，杀气浸盛。阳气日衰，水始涸。日夜分。一度量，平权衡，正钩石，角斗称，理关市，来商旅，入货财，以便民事。四方来集，远方皆至，财物不匱，上无乏用，百事乃遂。仲秋行春令，则秋雨不降，草木生荣，国有大恐。行夏令，则其国乃旱，蟄虫不藏，五谷皆复生。行冬令，则风灾数起，收雷先行，草木蚤

【今译】

个月，可以修筑城郭，修建都邑，挖掘地窖，整修粮仓。命令主管官吏督促百姓收割并储藏五谷，务必储藏一些干菜，尽量多积聚越冬的物品。要鼓励百姓及时种植麦子，不要耽误了农时，如有耽误，就要治罪。这个月，雷声开始逐渐消逝。蟄伏的昆虫、动物都藏在洞穴口。肃杀的阴气逐渐弥漫天地之间，阳气日渐衰微，水开始干涸。日夜均分的秋分时刻，要统一校正权、衡、钩、石、斗、称等各种度量衡，治理关市，招徕商人、旅客，收纳财物，用于方便百姓的各种事宜。四方的人纷纷聚集过来，连偏远地区的人也都来了。财物就不匱乏，国家财用充足，各项事业就都能取得成功。实行相宜的政令，三旬之中都会有白露降落。如果在仲秋发布应在春天实行的政令，秋雨就不会降落，草木会再度开花，国人就会产生极大的恐慌。如果发布应在夏天实行的政令，国内就会出现大旱，蟄伏的动物将不会隐藏起来，各种庄稼会重新发芽。如果发布应在冬天实行的政令，就会屡屡发生风灾，提前停止打雷，草木会

month, construction projects such as building fortifications and cities, digging cellars and repairing granaries can be undertaken. The Son of Heaven orders his farming officials to urge people to harvest crops, store foodstuffs and dried vegetables and lay aside as much as possible. They should also encourage people to plant barley at the most appropriate time. Those who delay will be punished. During this month thunder does not come again. Dormant creatures stay hidden in their dens. Yin is in the ascendant everywhere while Yang recedes day by day, and waters begin to dry up. On the Autumn Equinox, night and day are of the same length. It is time to calibrate weights and measures such as the steelyard, the sliding weight and other measuring vessels (for instance, the Jun, Dan, Dou and Tong etc). Tariffs should be reduced both at the tollgates and in the markets to attract business and enrich the lives of the common people. As a result, people from everywhere, far and wide, are drawn here. Under such circumstances, the markets are full of commodities, everything needed by the nation can be supplied, and every undertaking will result in success. If edicts of the spring season are issued during the second month of autumn, autumn rains will not come; plants will develop flowers again and there will be panic among the people. If edicts of the summer season are issued, there will be severe drought; dormant creatures will fail to hibernate and crops will germinate again. If edicts of the winter season are issued, there will be hurricanes; thunders will cease and plants will wither prematurely. The representative official of





【原文】

死。八月官尉，其树柘。

季秋之月，招摇指戌，昏虚中，旦柳中，其位西方，其日庚辛，其虫毛，其音商，律中无射，其数九，其味辛，其臭腥，其祀门，祭先肝。候雁来宾，雀入大水为蛤，菊有黄华，豺乃祭兽戮禽。天子衣白衣，乘白骆，服白玉，建白旗，食麻与犬，服八风水，爨柘燧火。西宫御女白色，衣白

【今译】

过早死亡。八月代表性的官职是尉官，代表性的树木是柘树。

季秋九月，招摇星指向戌位，初昏时分，虚宿出现在正南方；拂晓时刻，柳宿出现在正南方。季秋相应的方位是西方，在天干中属庚辛金。应时的动物是生有皮毛的老虎之类，代表声音是商，相应的音律是无射。这个月的数字是九，味道是辣味，气味是腥，要举行门祭，代表性的祭品是肝脏。大雁从北方飞回来，麻雀进入大海里变成蛤蜊。秋菊开黄花，豺捕杀很多禽兽并且把它们陈列起来，这叫祭兽。天子穿白色的衣服，用白色的马驾车，佩戴白色的玉，车上插着白色的旗帜。天子吃的食物是麻籽和狗肉，饮用八方风吹过的露水，用柘木生火，用燧石取火。西宫侍女穿白色的衣服，披着白色的织锦，撞击白色的钟。本月代

the eighth month is Wei (referring to the officer in charge of military affairs), and the representative tree is three-bristle cudrania.

During the third month of the autumn season, Zhao Yao points to the direction of Xu. At twilight Xu (a group of two stars including β of Aquarius and α of Equuleus) is in the south of the sky and at dawn Liu (a group of eight stars belonging to Hydra) is also in the south. The corresponding orientation of this month is south, and the Heavenly Stems of this time are Geng and Xin. The representative creatures of this time are animals with fur. The note is Shang (Shang is "2" in numbered musical notation). The corresponding pitch is Wu Ye ($\# A$). The number is nine. The corresponding flavour of this time is pungency, and the smell of it is somewhat fishy. At this time, sacrifice should be held at the door or the gate, and the main offering should be animal liver. The emigrant wild geese return. Sparrows fly into the sea and change into clams. Chrysanthemums develop yellow flowers. Jackals kill many animals and openly display carcasses. This is the purported "sacrifice with animals". The Son of Heaven is in a white robe, and white horses are used to pull the carriage. He also wears a white jade, and his carriage is decorated with a white banner. He eats hemp seeds and dog meat and drinks dew blown by winds from all the eight directions. Dried three-bristle cudrania branches are used for cooking and flint stone is used to ignite the cooking fire. The maids of the Western Palace dress in white and wear white silk shawls to strike the white bell. The

【原文】

采，撞白钟，其兵戈，其畜犬，朝于总章右个。命有司申严号令，百官贵贱，无不务人以会天地之藏，无有宣出。乃命冢宰，农事备收，举五谷之要，藏帝籍之收于神仓。是月也，霜始降，百工休，乃命有司曰：寒气总至，民力不堪，其皆入室，上丁，入学习吹，大飨帝，尝牺牲，合诸侯，制百县。为来岁受朔日，与诸侯所税于民，轻重之法，贡岁之数，以远近土地

【今译】

代表性的兵器是戈，代表性的牲畜是狗。天子在西向明堂右首上朝。命令主管官吏严格申明各种号令，所有官吏无论官职高低都要致力于收藏工作，来顺应天地的收藏，使天地之气不会散出。于是命令太宰，在庄稼全部收获完毕后记录种植五谷的要领，并且把天子直辖田地收获的谷物储藏在“神仓”。这个月霜降，各种工匠停止工作。天子于是命令司徒说：寒气就要来临了，百姓经受不住，让他们都到屋子里来吧。本月上旬的丁日，命令乐师带领公卿贵族子弟到太学学习吹奏音乐。这个月，要大规模地祭祀天帝，准备好各种用作祭品的牲畜，然后向天子禀告各种物品已经齐备。天子会合诸侯。召集京畿百县官吏，向他们颁授下年的历法，以及有关诸侯向百姓征收赋税的税率轻重的法规。诸侯向天子缴纳的贡赋则根据他们各自封地的远近和土地情况确立标

representative weapon of this month is a dagger, and the representative animal is a dog. The Son of Heaven holds court at the northerly end of the west-facing hall named "Zong Zhang". All edicts should be strictly clarified. All officials whether of high or low position should focus on storing grain and other things to suit the closure of both Heaven and Earth and ensure that no vitality escapes. After crops are harvested, the chief of ministers is ordered to note the important features in growing crops and store the grain from the imperial fields in the national granary. Frost starts to descend during this month, and craftsmen do no more work. The Son of Heaven then issues an order to the minister in charge of education and cultural affairs as follows: Now that the cold weather is coming and people can not put up with the cold any more, so let them stay inside. On the first Ding day (Ding is the name of one of the Ten Heavenly Stems and belongs to the Element of Fire) of this month, the chief court musician is ordered to teach the offspring of high-ranking officials to play various wind instruments. The biggest ceremony held in worship of God is held, and various sacrifices are offered. The Son of Heaven arranges a meeting with sovereigns of all feudatories. Then, he calls on officials of those counties located near the capital to issue the new calendar for the forth-coming year, and regulations on the feudatories' tax-rates. The amount of tributes offered to the Son of Heaven by each feudatory should be stipulated according to its location and the quality of the land there. Then the Son of Heaven orders people to participate in



【原文】

所宜为度。乃教于田猎，以习五戎，命太仆及七驺，咸驾戴珪授车以级，皆正设于屏外，司徒搢朴，北向以赞之。天子乃厉服广饰，执弓操矢以猎。命主祠祭禽四方。是月草木黄落，乃伐薪为炭，蛰虫咸俯。乃趋狱刑，毋留有罪，收禄秩之不当，供养之不宜者。通路除道，从境始，至国而后已。是月，天子乃以犬尝麻，先荐寝庙。季秋行夏令，则其国大水，冬藏殃败，民多飢窶。行冬令，则国多盗贼，边境不宁，土地分裂。行春

【今译】

准。天子通过田猎训练人们使用各种兵器，为挑选出来的田猎用马举行仪式。命令田仆和掌管套车御马的官吏一起驾车，车上插着各种旗帜，按照等级授予参加田猎的人车辆，并且将它们整齐地摆放在屏垣外面。司徒把树皮做的鞭子插在腰带里，向北展示威仪。天子身穿整齐的戎装，拿起弓箭射猎。命令掌管祭祀的官使用猎获的鸟兽祭祀四方之神。这个月草木黄落，于是砍柴烧制木炭。蛰伏的昆虫、动物都藏在洞穴里。于是督促掌管司法的官吏受理狱讼，不要滞留应当判决的案件。收缴颁发不当的俸禄、官爵以及发送不当的赈济物品。疏通道路，从边境开始，到达国都后结束。这个月，天子就着狗肉品尝稻米，并首先将它们敬献给祖庙里供奉的祖先。如果在季秋实行应在夏天实行的政令，国家就会有严重的水灾，贮藏的过冬用的物品就会毁坏，百姓中就会流行鼻塞窒息的疾病。如果实行应在冬天实行的政令，国内盗贼猖獗，边境不得安宁，国土就会被瓜分。如果实行应在春天实行的政



hunting to practice the use of weapons, such as knives, swords, spears, halberds and arrows etc. Officials in charge of driving affairs—Tian Pu and Qi Zou—are ordered to drive a carriage decorated with divers banners. Carriages are awarded to participants according to their rank and these carriages are displayed tidily outside of a barrier. The minister of educational and cultural affairs sticks a bark wipe in his belt and takes an oath toward the north. The Son of Heaven himself wears martial attire, takes a bow and fires several arrows. After that, officials in charge of ceremonies are ordered to sacrifice the kill to deities. Plants wither during this month, and it is the right time to collect firewood to make charcoal. Dormant insects and animals stay in their lairs and cover them with earth. Officials in charge of justice are ordered to handle lawsuits and make sure that no case is delayed. All unreasonable salaries or ranks are recalled and support for the unworthy withdrawn. Obstacles on all the paths and roads should be removed, and this work should be started from the border areas and then proceed to the capital. The Son of Heaven offers newly harvested rice along with dog meat to the ancestor temple and then he tastes them himself. If edicts of the summer season are issued during the third month of autumn, there will be severe flooding; winter stores will be damaged; and the people will likely suffer from rhinitis. If edicts of the winter season are issued, banditry and thefts will be rampant; border areas will be invaded; and some territories will be also ceded. If edicts of the spring season are issued, warm winds will blow again; the people



【原文】

令，则暖风来至，民气解惰，师旅并兴。九月官候，其树槐。

孟冬之月，招摇指亥，昏危中，旦七星中，其位北方，其日壬癸，盛德在水，其虫介，其音羽，律中应钟，其数六。其味咸，其臭腐，其祀井，祭先肾。水始冰，地始冻，雉入大水为蜃，虹藏不见。天子衣黑衣，乘玄骊，服玄玉，建玄旗，食黍与彘，服八风水，爨松燧火。北宫御女黑色，衣

【今译】

令，暖风就会来到，百姓就会懈怠，还会发生战争。九月代表性的官职是候官，代表性的树木是槐树。

孟冬十月，招摇星指向亥位，初昏时分，危宿出现在正南方；拂晓时刻，七星宿出现在正南方。孟冬相应的方位是北方，在天干中属壬癸，盛德在水。应时的动物是生有甲壳的龟鳖之类，代表声音是羽，相应的音律是应钟。这个月的数字是六，味道是咸味，气味是朽味，要举行行祭（在门内进行的祭祀），代表性的祭品是肾脏。水开始结冰，大地开始封冻，野鸡进入大海里变成大蛤蜊，彩虹消失。天子穿黑色的衣服，用黑色的马驾车，佩戴黑色的玉，车上插着黑色的旗帜。天子吃的食物是黍子和猪肉，饮用八方风吹过的露水，用松木生火，用燧石取火。北宫



will become undutiful; and warfare will be inevitable. The representative official of the ninth month is Hou (referring to the official in charge of reconnaissance), and the representative tree is the pagoda.

During the first month of the winter season, Zhao Yao points to the direction of Hai. At twilight Wei (a group of three stars including α of Aquarius and θ and ϵ of Pegasus) is in the south of the sky and at dawn the Seven Stars (a group of stars including α of Hydra) is also in the south. The corresponding orientation of this month is north; the Heavenly Stems of this time are ren and Gui; and the Element of Water is in charge of the world. The representative creatures of this time are crustaceans. The note is Yu (Yu is "6" in the numbered musical notation). The corresponding pitch is Ying Zhong (#B). The number is six. The corresponding flavour of this time is salty, and the smell of it is somewhat like that of dead wood. At this time, sacrifice is held indoors, and the main offering should be animal kidney. Water and the ground start to freeze up. Pheasants go into the water and change into clams. Rainbows do not appear at this time of the year. The Son of Heaven is in a black robe, and black horses are used to pull the carriage. He also wears a black jade, and his carriage is decorated with a black banner. He eats millet along with pork and drinks dew blown by winds from all the eight directions. Dried pine tree branches are used for cooking and flint stone is used to ignite the cooking fire. The maids of the Northern Palace dress in black and wear black silk shawls to strike the

【原文】

黑采，击磬石，其兵铍，其畜彘，朝于玄堂左个，以出冬令。命有司修群禁，禁外徙，闭门闾，大搜客，断罚刑，杀当罪，阿上乱法者诛。立冬之日，天子亲率三公、九卿、大夫以迎岁于北郊。还，乃赏死事，存孤寡。是月，命太祝祷祀神位，占龟策，审卦兆，以察吉凶。于是天子始裘，命百官谨盖藏，命司徒行积聚，修城郭，警门闾，修键闭，慎管籥，固封玺，

【今译】

侍女穿黑色的衣服，披着黑色的织锦，撞击磬石。本月代表性的兵器是铍，代表性的牲畜是猪。天子在北向明堂左边上朝，来颁布冬天的政令。命令主管官吏修订各种禁令，禁止国人向外迁徙，关闭门闾，大力搜查流动人员，裁断刑事案件，诛杀罪当处死的人，处死阿谀上司扰乱法度的人。立冬那天，天子亲自率领三公、九卿、大夫到北郊去迎接冬的降临。回朝以后，赏赐为国捐躯者的子弟，抚恤孤儿、寡妇。这个月，命令掌管卜筮的太卜祈祷后用龟壳、著草占卜，考察卦象的吉凶。于是天子开始穿裘皮衣服。命令所有官吏谨慎掩盖、关闭仓廩府库。命令司徒巡视积聚的情况，整修城墙，掌管门闾的人员要保持警惕，维修门

Pan (referring to a kind of musical instrument made of stone in ancient China). The representative weapon of this month is a long spear, and the representative animal is the pig. The Son of Heaven holds court at the westerly end of the north-facing hall (it refers to the orientation of the Element of Water) named "Xuan Tang" to issue the edicts of the winter season. Officials in charge of justice are ordered to amend various injunctions, ban people emigrating to other places, close doors and gates of all the districts to hunt those fleeing here and there, judge lawsuits, execute those who deserve to be sentenced to death as well as those who have severely offended their superiors or breached the law. On the day of the Beginning of Winter, the Son of Heaven leads dukes, high-ranking court officials and sovereigns of the feudatories to welcome winter on the northern outskirts of the capital. After he returns he rewards the descendants of those who have lost their lives in serving or defending the state and comforts and supports orphans and widows. During this month, the court official in charge of augury is ordered to hold ceremonies in worship of deities and deceased ancestor, examine the omens and divisions exhibited by turtle shells as well as yarrow stems to foretell the future and decide whether it is auspicious or not. Then the Son of Heaven starts to wear his fur coat. All officials are asked to supervise storage. The minister of public affairs is ordered to travel around and ensure that everything is preserved correctly. During this month, protective walls should be heightened; gatekeepers should be on high alert; latches should be checked and



【原文】

修边境，完要塞，绝蹊径，饰丧纪，审棺槨衣衾之薄厚，营丘垅之小大高库，使贵贱卑尊，各有等级。是月也，工师效功，陈祭器，案度程，坚致为上。工事苦慢，作为淫巧，必行其罪。是月也，大饮蒸，天子祈来年于天宗，大禘祭于公社，毕，飨先祖。劳农夫以休息之。命将率讲武，肄射御，角力劲。乃命水虞渔师收水泉池泽之赋，毋或侵牟。孟冬行春令，

【今译】

门，小心保管钥匙、锁头，加固印封，加强边境警备，修缮要塞，堵塞田间小路，整饬丧葬的规格，区别丧服的数额，审察棺木的厚薄，规定修筑坟墓的大小、高低，使贵贱尊卑都遵守严格的等级。这个月，命令工师进献工匠们制作的器物。陈列祭器，检查它们是否合法度、程式，坚固细致的为上乘。工匠们有怠慢拖延的，制作华而不实的奇巧之物的，一定要治罪。这个月，天子大规模地宴饮群臣，并且向天地四时祈求明年五谷丰登，举行隆重的社祭进行祈祷，完毕以后，把祭品敬献给祖先。犒劳农夫，让他们好好休息。天子命令将帅讲习武事，教军士练习射箭、驾车、角斗等。于是命令掌管山林湖泽的官吏征收水泉池泽的赋税，但不得侵削百姓的利益。如果在孟冬发布应在春天实行的政令，大

repaired; keys should be taken care of; stamps should be sealed; border areas should be guarded vigilantly; forts should be completed; tollgates and bridges should be examined; paths and roads whether big or small should be blocked to stop any communication; regulations on burial and funerals should be clarified; the differences of sables; thickness of the inner and outer coffins and the sizes of tombs should be stipulated to differentiate various ranks or classes. Craftsmen should present their products during this month. All the utensils used for ceremonies must be made exactly according to the corresponding rules. Stability should be the first standard in judging these utensils. Anyone accused of cacanny or has made useless luxurious items should be punished. During this month, the Son of Heaven throws a magnificent banquet to treat court officials. He then prays to Heaven, the Earth and other deities in charge of the four seasons for a good harvest for the forthcoming year. Much livestock is killed for a magnificent ceremony held at the state temple. After they are offered to the deceased ancestors. Farmers are rewarded with food and drink, then told to rest for the winter season. The Son of Heaven orders generals and other army officers to discuss tactics together. Warriors are trained in archery, driving and fighting. Officials in charge of mountain forests and water are ordered to collect taxes on ponds, lakes and other waters. Ensure that the interests of people are not damaged and no tax revenue will be poured into private pockets. If edicts of the spring season are issued during the first month of winter, the ground will not totally

【原文】

则冻闭不密，地气发泄，民多流亡。行夏令，则多暴风，方冬不寒，蛰虫复出。行秋令，则雪霜不时，小兵时起，土地侵削。十月官司马，其树檀。

仲冬之月，招摇指子，昏壁中，旦轸中，其位北方，其日壬癸，其虫介，其音羽，律中黄钟，其数六，其味咸，其臭腐，其祀井，祭先肾。冰益壮，地始坼，鸛鸣不鸣，虎始交。天子衣黑衣，乘铁骊，服玄玉，建玄旗，

【今译】

地封冻得就不牢固，地气就会发泄，百姓就会大量流亡他乡。如果发布应在夏天实行的政令，国内经常会有暴风，到了冬天也不寒冷，蛰伏的昆虫、动物就会重新出来。如果发布应在秋天实行的政令，霜雪就不能按时降落，还会不断爆发小规模战争，国土就会被侵削。十月代表性的官职是司马，代表性的树木是檀树。

仲冬十一月，招摇星指向子位，黄昏时分，东壁宿出现在正南方；拂晓时刻，轸宿出现在正南方。仲冬相应的方位是北方，在天干中属壬癸水。应时的动物是生有甲壳的龟鳖之类，代表声音是羽，相应的音律是黄钟。这个月的数字是六，味道是咸味，气味是朽气，要举行行祭，代表性的祭品是肾脏。冰冻得更加坚实，地面封冻并开始出现裂缝。鸛鸟停止鸣叫，老虎开始交配。天子穿黑色的衣服，用黑色的马驾车，佩



freeze up, the vitality of the Earth will leak out; and moreover, people will flee to other areas in their thousands. If edicts of the summer season are issued, there will be severe storms. It will not become cold during the winter, and dormant creatures will still be active. If edicts of the autumn season are issued, snow and dew will not come on time; small-scale military actions will break out from time to time; and some territory will be ceded. The representative official of the tenth month is Si Ma (referring to the minister in charge of military affairs), and the representative tree is sandalwood.

During the second month of the winter season, Zhao Yao points to the direction of Zi. At twilight Dong Bi (a group of two stars including γ of Pegasus and α of Andromeda) is of the south in the sky and at dawn Zhen (a group of four stars, including γ, δ, ϵ and β of Corvus) is also in the south. The corresponding orientation of this month is north, and the Heavenly Stems of this time are ren and Gui. The representative creatures of this time are Crustaceans. The note is Yu (Yu is "6" in numbered musical notation). The corresponding pitch is Huang Zhong (# C). The number is six. The corresponding flavour of this time is salty. And the smell of it is somewhat like that of dead wood. At this time, sacrifice is held indoors. The main offering should be animal kidney. The ice gets thicker and thicker. The ground freezes up and begins to crack on the surface. The He Dan (a type of bird) stops singing and tigers begin to mate. The Son of Heaven is in a black robe, and black horses are used to pull



【原文】

食黍与彘，服八风水，爨松燧火。北宫御女黑色，衣黑采，击磬石。其兵铍，其畜彘，朝于玄堂太庙。命有司曰：土事无作，无发室居，及起大众。是谓发天地之藏，诸蛰则死，民必疾疫，有随以丧。急捕盗贼，诛淫泆诈伪之人，命曰畅月。命奄尹申官令，审门闾，谨房室，必重闭，省妇事。乃命大酋，秣稻必齐，麹蘖必时，湛焙必洁，水泉必香，陶器必良，火齐必

【今译】

戴黑色的玉，车上插着黑色的旗帜。天子吃的食物是黍子和猪肉，饮用八方风吹过的露水，用松木生火，用燧石取火。北宫侍女穿黑色的衣服，披着黑色的织锦，撞击磬石。本月代表性的兵器是铍，代表性的牲畜是猪。天子在北向明堂的太庙上朝。命令主管官员：不要兴举土工，不要打开居室，不要大规模征集民众，这么做的话就叫开启天地的闭藏。这样一来，蛰伏的昆虫、动物就会死掉，百姓中就会流行疫病，并且随之死亡。紧急搜捕盗贼，诛杀淫荡狡诈虚伪的人，本月被命名为“畅月”（不生之月）。命令阍人首领申明宫中的禁令，严加注意宫室的门与各个房室，确保层层紧闭。减轻妇女的工作。命令掌管制酒的官吏监制酿酒，高粱、稻米务必备齐，酒麴、酒蘖的制作务必及时，浸泡、蒸煮的



the carriage. He also wears a black jade, and his carriage is decorated with a black banner. He eats millet along with pork and drinks dew blown by winds from all the eight directions. Dried pine tree branches are used for cooking and flint stone is used to ignite the cooking fire. The maids of the Northern Palace dress in black and wear black silk shawls to strike the Pan (referring to a kind of musical instrument made of stone in ancient China). The representative weapon of this month is a long spear, and the representative animal is a pig. The Son of Heaven holds court at the ancestral temple of the north-facing hall named "Xuan Tang". The Son of Heaven issues an order to court officials concerned as follows: Stop all earthwork. Do not uncover things stored in cellars or vessels. Do not assemble people together to engage in large-scale tasks. Otherwise, the vitality of the Earth will leak out, and as a result, all the dormant animals and insects will die, and the people will likely suffer from epidemic diseases and die of them. Thieves should be vigorously hunted, and the wanton and double-dealing ones should be sentenced to death. Therefore, this month is addressed as the month of non-growth. The chief-eunuch is ordered to clarify the injunctions of the palace. Gatekeepers are ordered to be particularly vigilant and make sure that all the doors and gates are opened and closed exactly according to the palace regulations, and women's tasks are reduced. Then, Da You, the chief-official in charge of brewing wine for the court, is ordered to supervise the manufacture of wine to ensure both broomcorn



【原文】

得，无有差忒。天子乃命有司，祀四海大川名泽。是月也，农有不收藏积聚、牛马畜兽有放失者，取之不诘。山林藪泽，有能取疏食、田猎禽兽者，野虞教导之。其有相侵夺，罪之不赦。是月也，日短至，阴阳争，君子斋戒，处必掩，身欲静，去声色，禁嗜欲，宁身体，安形性。是月也，荔挺出，芸始生，丘蚓结，麋角解，水泉动，则伐树木，取竹箭，罢官之无事、器之无用者，涂闾庭门间，筑圜圜，所以助天地之闭。仲冬行夏令，则其

【今译】

工序务必清洁，所用的水务必甘美，使用的陶器务必上乘，酿制的火候必须适宜，不得有丝毫差错。天子命令掌管祭祀的官吏祭祀四海、大河、大泽等的主宰之神。这个月，如果有农民尚未收割储藏的谷物，或者放牧的牛马有走失而被他人获取，也不必对后者加以指责；山林水泽，有可供采摘菜蔬或捕猎禽兽的，主管山林水泽的官吏要教导人们去做；有侵夺他人的，一定要治罪，决不宽赦。这个月，冬至到来。阴阳相争，各种有生之物都动荡起来。君子进行斋戒，居处务必要深邃，身心务必要宁静，要摒除声色，禁绝嗜欲，保持身体安宁，形体安康。这个月，马兰发芽，芸草开始萌生，蚯蚓蠕动，麋鹿的角脱落下来，水泉开始涌动。于是就砍伐林木，割竹子制作箭支。罢免无所事事的官吏，丢掉没用的器物。涂塞门户，修筑牢狱；用这些举动来促进天地的闭藏。如

and rice are well prepared, yeast powder and malt are of high quality, marinating and cooking are done with clean vessels, only fresh spring water and the best pottery is used, and the duration and degree of heating is suitable. The whole working procedure must be done without any mistakes. The Son of Heaven then orders officials in charge of ceremonies to give sacrifice to the deities of the Four Seas and big rivers. During this month, if some people reap crops left on the field or capture the lost livestock, they will not be condemned for doing so. If mountains, lakes and forests can provide any kind of food or meat, officials in charge of these areas should show the people how to find it. If anyone dares to plunder others, he will be punished without mercy. During this month, the Winter Solstice comes, and Yin and Yang vie with each other. Gentlemen will fast at this time. The places they have chosen to fast must be secluded, and simple lives should be led during the time of the fast. During the fast, they should remain tranquil, entertainments should be relinquished, sexual intercourse should be abstained from, an even temperament should be kept, and everything should be handled calmly. In this month, alliums come out of the ground; herbs start to grow; earthworms wriggle; deer shed their horns, and waters begin to flow. It is time to chop bamboos and trees to make arrows. Officials without duties can be dismissed from office, and redundant utensils can be discarded. Pack doors and windows with earth (an old way to keep cold air out of the room in winter) and repair prisons.





【原文】

国乃旱，氛雾冥冥，雷乃发声。行秋令，则其时雨水，瓜瓠不成，国有大兵。行春令，则虫螟为败，水泉咸竭，民多疾疢。十一月官都尉，其树枣。

季冬之月，招摇指丑，昏娄中，旦氐中，其位北方，其日壬癸，其虫介，其音羽，律中大吕，其数六，其味咸，其臭腐，其祀井，祭先肾。雁北

【今译】

果在仲冬发布应在夏天实行的政令，国家就会出现大旱，而且雾气弥漫，雷声阵阵。如果发布应在秋天实行的政令，就会时时下雨，瓜果不能成熟，而且敌寇会大规模地侵扰。如果发布应在春天实行的政令，就会发生虫灾，水泉枯竭，而且在百姓中会流行疫病。十一月代表性的官职是都尉，代表性的树木是枣树。

季冬十二月，招摇星指向丑位，黄昏时分，娄宿出现在正南方；拂晓时分，氐宿出现在正南方。季冬相应的方位是北方，在天干中属壬癸水。应时的动物是生有甲壳的龟鳖之类，代表声音是羽，相应的音律是大吕。这个月的数字是六，它的味道咸，气味是朽味，要举行行祭，代表性的祭品是肾脏。大雁北飞，喜鹊开始筑巢，野鸡鸣叫，鸡产卵。天子

These measures are taken to facilitate the closure of Heaven and the Earth. If edicts of the summer season are issued during the second month of winter, there will be severe drought, fog and occasional thunder. If edicts of the autumn season are issued, it will rain frequently and as a result; crops and melons will not ripen. Moreover, other states will launch large-scale aggression against our territory. If edicts of the spring season are issued, there will be plague caused by pests; headsprings will dry up; and the people will likely suffer from epidemic diseases. The representative official of the eleventh month is Du Wei (referring to the rank of a kind of military officer), and the representative tree is Chinese jujube.

During the third month of the winter season, Zhao Yao points to the direction of Chou. At twilight Lou (a group of three stars, including β , γ , and α of Aries) is in the south of the sky and at dawn Di (a group of four stars, including α , ϵ , γ and β of Libra) is also in the south. The corresponding orientation of this month is north, and the Heavenly Stems of this time are ren and Gui. The representative creatures of this time are crustaceans. The note is Yu (Yu is "6" in numbered musical notation). The corresponding pitch is Da Lü (# C). The number is six. The corresponding flavour of this time is salty, and its smell is somewhat like that of dead wood. At this time, sacrifice is held indoors, and the main offering should be animal kidney. Wild geese fly towards the north. Magpies begin to build nests. Pheasants start to mate and



【原文】

乡，鹄加巢，雉雊，鸡呼卵。天子衣黑衣，乘铁骊，服玄玉，建玄旗，食麦与彘，服八风水，爨松燧火。北宫御女黑色，衣黑采，击磐石。其兵铍，其畜彘。朝于玄堂右个。命有司大雊，旁磔，出土牛。命渔师始渔，天子亲往射渔，先荐寝庙。令民出五种，令农计耦耕事，修耒耜，具田器。命乐师大合吹而罢。乃命四监收秩薪，以供寝庙及百祀之薪燎。是月

【今译】

穿黑色的衣服，用黑色的马驾车，佩戴黑色的玉，车上插着黑色的旗帜。天子吃的食物是黍子和猪肉，饮用八方风吹过的露水，用松木生火，用燧石取火。北宫侍女穿黑色的衣服，披着黑色的织锦，撞击磐石。本月代表性的兵器是铍，代表性的牲畜是猪。天子在北向明堂右边上朝。命令主管祭祀的官吏举行大规模的雊祭，四方城门都宰杀牺牲，陈列出劝耕的土牛。命令掌管渔业的官吏开始捕鱼，天子亲自前往射鱼，捕到的鱼要先敬献给祖庙里供奉着的祖先。命令官吏通知百姓准备好五谷的种子，命令负责农业的官吏，谋划春耕春种，修缮耒耜，置办农具。命令乐师吹奏盛大的乐曲来结束一年的训练。命令京畿郡县的长官征收

hens lay eggs. The Son of Heaven is in a black robe, and black horses are used to pull the carriage. He also wears a black jade, and his carriage is decorated with a black banner. He eats millet along with pork and drinks dew blown by winds from all the eight directions. Dried pine tree branches are used for cooking and flint stone is used to ignite the cooking fire. The maids of the Northern Palace dress in black and wear black silk shawls to strike the Pan (referring to a kind of musical instrument made of stone in ancient China). The representative weapon of this month is a long spear, and the representative animal is a pig. The Son of Heaven holds court at the easterly end of the north-facing hall named "Xuan Tang". The Son of Heaven orders officials in charge of ceremonies to arrange a magnificent sacrifice to exorcise plague-causing demons, and livestock offerings are dissected alive to drive away ominous ghosts. The Son of Heaven orders the official in charge of fishery to start catching fish, and he will go in person to spear fish. Then he will taste the newly caught fish after he has first offered them at the ancestor temple. The people are ordered to store some ice in cellars. After that is done, officials are ordered to notify farmers to prepare crop seeds. Officials in charge of agriculture are ordered to prepare for the spring ploughing, repair ploughs and ploughshares and purchase other farming tools if necessary. The chief court musician is ordered to perform a magnificent concert to celebrate the end of the year's training. After that, chief-officials of the counties



【原文】

也，日穷于次，月穷于纪，星周于天，岁将更始，令静农民，无有所使，天子乃与公、卿、大夫饰国典，论时令，以待嗣岁之宜。乃命太史次诸侯之列，赋之牺牲，以供皇天上帝社稷之刍享。乃命同姓之国，供寝庙之刍豢；卿、士、大夫至于庶民，供山林名川之祀。季冬行秋令，则白露早降，

【今译】

柴薪，供祖庙及其他各种祭祀使用。这个月，太阳回到次宿的位置，月亮与太阳重合起来，其他星辰随太阳在天空中绕行一周后又都回到原来的位置，新的一年将重新开始。让农民专心筹备农事，不要征发他们做其他劳役。天子与公卿、大夫整饬国家的法典，讨论各个季节月份应该制定的政令，以准备好明年的事宜。命令太史排列诸侯的次序，让他们进贡牺牲，供给对上天及社稷之神的祭祀。命令同姓诸侯供给祭祀祖庙所用的猪、牛、羊等牲畜。卿、大夫、士人以及一般老百姓，进贡牺牲来供给对山林河流之神的祭祀。如果在季冬发布应在秋天实行的政令，白露就会过早降落，有甲壳的动物就会闹妖，四方边邑的百姓就会



located around the capital are ordered to collect firewood, both for ceremonies held at the ancestor temple and other rituals. During this month, the sun will finally return back to the place of Ci (the name of a group of stars). The moon will move directly in front of the sun. The moon will not shine at that precise time. All other stars and planets have traveled along with the sun and returned back to their original respective places. And a new year will soon begin. At that time, farmers should concentrate on preparing farm work for the forthcoming year, so they should not be used for any kind of forced labor. The Son of Heaven modifies regulations along with his dukes, ministers and high-ranking court officials, and discusses suitable policies and edicts for every month of each season for the forthcoming year, so affairs can be well prepared in advance. After that, the chief court historian is asked to arrange the order of the feudatories and demand livestock from them for various ceremonies held in worship of God and the God of Land. Lords of the same surname as the Son of Heaven are asked to offer pigs, cows and sheep for ceremonies held at the ancestor temple. Ministers, high-ranking court officials, intellectuals and commoners should present offerings for various ceremonies held in worship of deities in charge of mountain forests, rivers etc. If edicts of the autumn season are issued during the last month of winter, dew will come early; crustaceans will cause problems; and people who live in border areas will likely take refuge in the capital. If edicts of the spring season



【原文】

介虫为妖，四鄙人保。行春令，则胎夭伤，国多痼疾，命之曰逆。行夏令，则水潦败国，时雪不降，冰冻消释。十二月官狱，其树栝。

五位，东方之极，自碣石山过朝鲜，贯大人之国，东至日出之次，搏木之地，青土树木之野，太皞、句芒之所司者，万二千里。其令曰：挺群禁，开闭阖，通穷窒，达障塞，行优游，弃怨恶，解役罪，免忧患，休罚刑，开关梁，宣出财，和外怨，抚四方，行柔惠，止刚强。南方之极，自北户孙之外，贯颡项之国，南至委火炎风之野，赤帝祝融之所司者，万二千里。

【今译】

躲进国都寻求庇护。如果发布应在春天实行的政令，胎儿就会夭折或者遭到损伤，国内就会流行顽症，这种情况叫“逆”。如果发布应在夏天实行的政令，国家将遭受极其严重的水灾，冬雪将不能按时降落，冰冻将会提早融化。十二月代表性的官职是狱官，代表性的树木是栝树。

五位：东方极远的地方，从碣石山，经过朝鲜，穿过大人国，向东到达太阳升起的地方，是扶桑生长之地，青丘树木的原野，是太皞、句芒所掌管的地带，共有一万两千里。他们的政令是：宽缓各种禁令，打开关闭的门扇，疏通不通风透气的地方，清除障碍，使得人们自由往来，抛开怨恨嫌恶，释放服徭役或犯罪在押的人员，解除忧患，停止刑罚，开放关卡桥梁，分发国家财务，和解跟外国的怨恨，安抚四方百姓，推行怀柔政策，禁止强暴行为。南方极远的地方，从北户孙以外，穿过颡项国，向南到达烈火委积、热风吹拂的原野，是赤帝、祝融所掌管的地带，共有一万

are issued, the death rate of foetuses and newly born babies will be very high, and deadly diseases will prevail all over the nation. This is the so-called Deterioration. If edicts of the summer season are issued, there will be severe problems caused by floods. It will not snow properly, and it will thaw ahead of time. The representative official of the twelfth month is Yu (referring to the official in charge of prisons). And the representative tree is sawtooth oak.

The Five Orientations: in order to reach the remotest area in the East, man needs to cross Mount Jie Shi, the area of Chao Xian (referring to Korea), the State of Huge Human Beings, then arrive in the place where the sun rises, Fu Sang (referring to a kind of huge tree in legend) grows, and the ground is covered with green soil and big trees. That area covers about a hundred and twenty thousand *li* and governed by Shao Hao and Ju Mang. Their edicts are: mitigate various injunctions, open all the doors and gates, ventilate stale places, remove obstacles so that people can travel freely, rid enmity and malice, set free prisoners and forced labourers, tackle problems, stop dispensing punishments or enforcing penalties, open border paths and bridges, distribute state assets, reconcile enemy states, assist people all over the state, take merciful and beneficial policies, and prevent arbitrary activities. In order to reach the remotest area in the South, man needs to cross the Northern Hu Sun, the State of Zhuan Xu, then arrive at the place where fire accumulating on the ground and hot winds blow everywhere. That area covers

【原文】

其令曰：爵有德，赏有功，惠贤良，救饥渴，举力农，振贫穷，惠孤寡，忧罢疾，出大禄，行大赏，起毁宗，立无后，封建侯，立贤辅。中央之极，自昆仑东绝两恒山，日月之所道，江汉之所出，众民之野，五谷之所宜，龙门、河济相贯，以息壤堙洪水之州，东至于碣石，黄帝后土之所司者，万二千里。其令曰：平而不阿，明而不苛，包裹覆露，无不囊括，溥汎无私，正静

【今译】

两千里。他们的政令是：赐予有德行的人爵位，赏赐有功的人，给贤良者提供丰厚的待遇，解救忍受饥渴的人，实行有利于农业生产的措施，赈济贫困，抚恤孤儿、寡妇，忧虑体弱患病者，提供优厚的俸禄，推行大规模的奖赏，重立被毁掉的宗族，为没有后代的人立嗣，分封诸侯，任用贤明的人辅助朝政。中央极远的地方，从昆仑山往东，经过恒山，是日月经行的地方，长江和汉水的发源地。这是众多百姓生长的地方，适合种植五谷。龙门、黄河和济水在这里相交，这是大禹用息壤填塞洪水形成的陆地，向东延伸到碣石山，是黄帝、后土所掌管的地带，共有一万两千里。他们的政令是：公正而不偏袒，严明而不苛刻，包容滋润，没有不能容纳的事物，广博无私，正静和洽，施舍粥食，奉养衰老病弱的人，吊



about a hundred and twenty thousand *li* and governed by the Red Emperor and Zhu Rong. Their edicts are: confer ranks on the virtuous, reward the meritorious, provide benefits to the sensible and worthy, assist people suffering from hunger, facilitate farm work, help those in poverty, support orphans and widows, take care of the ill and the weak, offer high salaries, dispense generous rewards, reestablish ruined clans, let childless families adopt children to sustain their family trees, confer territories, employ able and worthy people to help govern the state. In order to reach the remotest area in the Centre, man needs to march to the east of Mount Kunlun, cross Mount Heng, and thus arrive at the place where both the Sun and the Moon pass by and the Yangtze and Han Shui Rivers originate. It is the habitation of a variety of peoples, and suitable for growing various crops. The place where Mount Long Men, the Yellow River and the Ji Shui River connect with one another, was generated by King Yu when he tried to pile up Xi Rang (referring to a kind of earth used to stop floodwater) to stop the flood, and it reaches as far as Mount Jie Shi in the east. This area covers about a hundred and twenty thousand *Li* and is governed by Huang Di (also known as the Yellow Emperor) and Hou Tu. Their edicts are: be fair and free from any kind of partiality, penetrating but not overly strict. Be able to tolerate and shelter anything, be extremely unselfish, upright, tranquil and remain in harmony; distribute porridge to support the weak, condole with the families that have lost their loved



【原文】

以和，行稗鬻，养老衰，吊死问疾，以送万物之归。西方之极，自昆仑绝流沙沉羽，西至三危之国，石城金室饮气之民，不死之野，少暉、蓐收之所司者，万二千里。其令曰：审用法，诛必辜，备盗贼，禁奸邪，饰群牧，谨著聚，修城郭，补决窞，塞蹊径，遏沟渎，止流水，雍溪谷，守门闾，陈兵甲，选百官，诛不法。北方之极，自九泽穷夏晦之极，北至令正之谷，有冻寒积冰、雪雹霜霰、漂润群水之野，颛顼、玄冥之所司者，万二千里。其令曰：申群禁，固闭藏，修障塞，缮关梁，禁外徙，断罚刑，杀当罪，闭关

【今译】

问死者，慰问病人，以送万物归西。西方极远的地方，从昆仑山跨越流沙、沉羽，向西到达三危国。那里用石头修城，用金属筑室，饮用空气为生的人们，不死国所在的地方，是少暉、蓐收所掌管的地带，共有一万两千里。他们的政令是：谨慎地执行法律，诛杀犯罪当死的人，防备盗贼，禁止奸邪，整饬各级官员，小心积蓄，修缮城郭，填补缺口漏洞，堵塞路径，遏止沟渎，防止水流成灾，堵塞溪谷水流，严守门闾，陈设兵器铠甲，选拔百官，处死不法分子。北方极远的地方，从九泽一直到大冥的边缘，向北到达令正谷，那里严寒冰封，一年到头有雪雹霜霰，浩浩渺渺，是众水发源地，是颛顼、玄冥所掌管的地带，共有一万两千里。他们的政令是：申明各种禁令，封闭蓄藏的物品，修筑障碍，修缮关卡桥梁，禁止百姓向外迁徙，决断刑狱，诛杀犯了死罪的人，关闭闾巷大门，大力搜

ones, as well as comfort those suffering from various diseases, and see off the myriad things to return to the original state. In order to reach the remotest area in the West, man needs to cross Mount Kunlun, Liu Sha and Chen Yu, then arrive in the State of San Wei in the west. People there build protective walls with stone and residences with metal, are sustained on nothing but air, and their lives can last for ever. This area covers about a hundred and twenty thousand *li* and is governed by Shao Hao and Ru Shou. Their edicts are: be careful with the enforcement of the law, execute those who deserve it, take measures to prevent theft, stop treacherous and evil activities, discipline officials at all levels, store up enough grain and other necessary items, build protective walls, repair holes and fissures, block paths and roads, fill conduits and ditches to stop floodwater, dam valleys, safeguard doors and gates, deploy weapons and soldiers, select government officials, and execute criminals. In order to reach the remotest area in the North, man needs to start from Jiu Ze and march through the border of Da Ming, then arrive at the Lingzheng Valley. The land freezes owing to the cold, there is snow, hail, frost and sleet all year round, and the ground is covered with water from various rivers. This area covers about a hundred and twenty thousand *li* and is governed by Zhuan Xu and Xuan Ming. Their edicts are: declare various regulations, secure all kinds of storage, set up obstacles, repair border paths and bridges, prohibit people immigrating to other areas, judge lawsuits, execute



【原文】

间，大搜客，止交游，禁夜乐，早闭晏开，以塞奸人。已得，执之必固。天节已几，刑杀无赦，虽有盛尊之亲，断以法度。毋行水，毋发藏，毋释罪。

六合：孟春与孟秋为合，仲春与仲秋为合，季春与季秋为合，孟夏与孟冬为合，仲夏与仲冬为合，季夏与季冬为合。孟春始赢，孟秋始缩；仲春始出，仲秋始内；季春大出，季秋大内；孟夏始缓，孟冬始急；仲夏至

【今译】

捕流窜人口，禁止人们交游，取缔夜间娱乐，城门早闭晚开，来杜绝奸邪之人，一经捕获，一定要将他们牢牢关押起来。一年的节令已经接近尾声，处罚杀戮罪犯，不予赦免，即便有非常尊贵的皇亲犯法，也要按照法律裁决。不要放水，不要打开闭藏之物，不要释放罪犯。

六合：孟春与孟秋为一合，仲春与仲秋为一合，季春与季秋为一合，孟夏与孟冬为一合，仲夏与仲冬为一合，季夏与季冬为一合。孟春天开始变长，孟秋天开始变短；仲春开始播种，仲秋开始收割；季春忙于耕



those who deserve it, close doors and gates, arrest immigrants, forbid people traveling to other places to meet friends or entertain themselves at night, close the city gate early in the evening and open it late in the morning to shut out evil people. Anyone among the evil arrested will be securely detained. The year comes to an end, and it is time to execute criminals without mercy. Although some of them might be powerful and close to the sovereign, they will still be sentenced according to the law. Do not release water, do not open the storage and do not set free criminals.

The Six Directions: (according to the Chinese lunar calendar) the first month of the spring season and the first month of the autumn season form a direction; the second month of the spring season and the second of autumn form a direction; the third of spring and the third of autumn form a direction; the first month of the summer season and the first month of the winter season form a direction; the second month of the summer season and the second of winter form a direction; and the third of summer and the third of winter also form a direction. The days start to become longer during the first month of the spring season and start to become shorter during the first month of the autumn season. Planting begins during the second month of the spring season, and harvesting begins during the second of autumn. The busy season for planting is the third month of the spring season, and that for harvesting is the third month of autumn. During



【原文】

修，仲冬至短；季夏德毕，季冬刑毕。故正月失政，七月凉风不至；二月失政，八月雷不藏；三月失政，九月不下霜；四月失政，十月不冻；五月失政，十一月蛰虫冬出其乡；六月失政，十二月草木不脱；七月失政，正月大寒不解；八月失政，二月雷不发；九月失政，三月春风不济；十月失政，四月草木不实；十一月失政，五月下雹霜；十二月失政，六月五谷疾狂。

【今译】

作，季秋忙于收获；孟夏阳气开始缓和，孟冬阴气开始肃杀；仲夏日子最长，仲冬日子最短；季夏德政行使完毕，季冬刑罚施行完毕。所以，正月的政令失误，七月就不会有凉风吹来；二月的政令失误，八月雷声就不会收起；三月的政令失误，九月就不会下霜；四月的政令失误，十月就不会出现霜冻；五月的政令失误，十一月已经蛰伏的虫兽就会爬出自己的洞穴；六月的政令失误，十二月草木就不会落叶；七月的政令失误，正月就会十分寒冷而不解冻；八月的政令失误，二月就不会打雷；九月的政令失误，三月就不会有春风到来；十月的政令失误，四月的草木就不会结实；十一月的政令失误，五月就会出现冰雹严霜；十二月的政令失误，

the first month of the summer season, Yang starts to decline; and during the first month of the winter season, Yin begins to ascend. In Mid-Summer the day becomes the longest, and in Mid-Winter the shortest. All the merciful policies should be finished during the third month of the summer season, and all the punishments should be dispensed during the third month of the winter season. Hence, if wrong edicts are issued during the first month, cold winds will not blow during the seventh month; if wrong edicts are issued during the second month, it will not stop thundering during the eighth month; if wrong edicts are issued during the third month, it will not frost during the ninth month; if wrong edicts are issued during the fourth month, it will not freeze during the tenth month; if wrong edicts are issued during the fifth month, hibernating insects will go out of their holes; if wrong edicts are issued during the sixth month, trees and grasses will not defoliate during the twelfth month; if wrong edicts are issued during the seventh month, it will be extremely cold during the first month of the coming year, and as a result, it will not thaw; if wrong edicts are issued during the eighth month, it will not thunder during the second month of the coming year; if wrong edicts are issued during the ninth month, the spring breeze will not come during the third month of the coming year; if wrong edicts are issued during the tenth month, trees and grasses will not develop seeds during the fourth month of the coming year; if wrong edicts are issued during the eleventh month, there will be hail and frost during the fifth month of the coming year; if wrong



【原文】

春行夏令，泄；行秋令，水；行冬令，肃。夏行春令，风；行秋令，芜；行冬令，格。秋行夏令，华；行春令，荣；行冬令，秣。冬行春令，泄；行夏令，旱；行秋令，雾。

制度阴阳，大制有六度，天为绳，地为准，春为规，夏为衡，秋为矩，冬为权。绳者，所以绳万物也；准者，所以准万物也；规者，所以员万物也；衡者，所以平万物也；矩者，所以方万物也；权者，所以权万物也。绳

【今译】

六月五谷就会疯长。春天推行夏天的政令，阳气就会发泄；推行秋天的政令，就会出现水灾；推行冬天的政令，万物就会肃杀。夏天推行春天的政令，就会出现大风；推行秋天的政令，田野就会荒芜；推行冬天的政令，草木就会零落。秋天推行夏天的政令，草木就会重新丰茂；推行春天的政令，草木就会重新开花；推行冬天的政令，草木就会凋零。冬天推行春天的政令，阴气就会发泄；推行夏天的政令，就会出现大旱；推行秋天的政令，就会出现大雾天气。

制度阴阳：大的制度有六种法则。上天是绳墨，大地是水准，春天是规，夏天是秤杆，秋天是矩，冬天是秤砣。绳墨，是用来使万物笔直的；水准，是用来使万物水平的；圆规，是用来使万物成为圆形的；秤杆，是用来公平地秤量万物的；矩尺，是用来使万物成为方形的；秤砣，是用

edicts are issued during the twelfth month, all kinds of crops will overgrow during the sixth month of the coming year. If summer edicts are issued during the spring season, Yang will leak; if autumn edicts are issued, there will be flood; if winter edicts are issued, the myriad things' will wither. If spring edicts are issued during the summer season, it will be very windy; if autumn edicts are issued, the fields will become barren; if winter edicts are issued, trees and grasses will die pre-maturely. If summer edicts are issued during the autumn season, trees and grasses will overgrow; if spring edicts are issued, trees and grasses will blossom again; if winter edicts are issued, trees and grasses will defoliate. If spring edicts are issued during the winter season, Yin will leak; if summer edicts are issued, there will be drought; if autumn edicts are issued, there will be fog.

The System of Yin-Yang; there are six main principles. Heaven is carpenter's line marker; Earth is carpenter's gradienter; Spring is carpenter's dividers; Summer is the arm of the steelyard; Autumn is carpenter's square; and Winter is the sliding weight of the steelyard. The carpenter's line marker is used to make tens of thousands of items straight; the carpenter's gradienter is used to make tens of thousands of items level; the carpenter's dividers are used to make tens of thousands of items round; the arm of the steelyard is used to equally scale tens of thousands of items; the carpenter's square is used to make tens of thousands of items square; and the sliding weight of the steelyard is used



【原文】

之为度也，直而不争，修而不穷，久而不弊，远而不忘，与天合德，与神合明，所欲则得，所恶则亡，自古及今，不可移匡，厥德孔密，广大以容，是故上帝以为物宗。准之为度也，平而不险，均而不阿，广大以容，宽裕以和，柔而不刚，锐而不挫，流而不滞，易而不秽，发通而有纪，周密而不泄，准平而不失，万物皆平，民无险谋，怨恶不生，是故上帝以为物平。规之为度也，转而不复，员而不圜，优而不纵，广大以宽，感动有理，发通

【今译】

来称量万物的重量的。绳墨的准则是，正直而不与外物发生纷争，长而没有尽头，时间久远也不会损坏，里程遥远也不会遗忘；跟上天的德行相符，跟神灵的神明相合；它所向往的都能得到，所厌恶的都将灭亡；自古至今，这些原则都不能增减；它的德行细致周密，广大到足以包容万物，因此上帝把它作为万物的根本。水准的原则是，平正而没有凹陷，公允而没有私曲；包容广大，宽厚平和；柔顺而不刚强，锐利而不曲折，流畅而不凝滞，简易而不繁杂；贯通而有秩序，周密而没有遗漏。公正地衡量而没有疏漏，万物都得到公允的对待，老百姓没有险恶的阴谋，不会产生怨恨和恶意，因此上帝把它作为使万物平正的准则。圆规的准则是，转动而不反复，圆转而不肆意滚动；优游而不放纵，广大宽厚；感奋而动有条不紊，感发贯通井然有序；宽宽和和，任何怨恨都不会产

to weigh tens of thousands of items. The principle of the carpenter's line marker is; be straight and not vie with others, be long and remain endless, last for ever without becoming worn, and cover a long distance without forgetting any details; be as virtuous as Heaven, and as supernal as deities; every wish can be fulfilled, and everything against it will perish; from the beginning of human history till now, there have been no additions or deletions to this; it is extremely virtuous, considerate, spacious and tolerant, therefore, God let it be the root of the myriad things. The principle of the carpenter's gradienter is; be evenhanded and free from inclemency, fair and free from partiality; remain spacious, tolerant and harmonious; be soft and not rigid, sharp and unbreakable; flowing instead of stagnant, simple instead of complicated; well disciplined and in order, and meticulous and free from careless omissions. The carpenter's gradienter remains fair and is never aberrant from its guidelines. As a result, tens of thousands of things are treated equally; common people are free from trickery and treachery; and no hatred or bitterness is provoked. Hence, God let the carpenter's gradienter make the myriad things' level. The principle of the carpenter's dividers is; fluent but not repeat it over and over again, go round but not wanton; be leisurely and carefree but not undisciplined, bounteous, and tolerant; every act taken is rational, and everything is in order; remain carefree and simple, and no enmity is triggered. If the carpenter's dividers stick to the fixed role



【原文】

有纪，优优简简，百怨不起。规度不失，生气乃理。衡之为度也，缓而不后，平而不怨，施而不德，吊而不责，当平民禄，以继不足，勃勃阳阳，唯德是行，养长化育，万物蕃昌，以成五谷，以实封疆，其政不失，天地乃明。矩之为度也，肃而不悖，刚而不愎，取而无怨，内而无害，威力而不慑，令行而不废，杀伐既得，仇敌乃克，矩正不失，百诛乃服。权之为度也，急而不赢，杀而不割，充满以贯，周密而不泄，败物而弗取，罪杀而不

【今译】

生。规则法度不被遗弃，万物就会有生机。秤杆的准则是，和缓而没有偏颇，公平而没有怨艾；施加恩惠却不求回报，问存却不指责；公正地平衡百姓的收入，来补偿不能自给的；万物生机勃勃，唯有德行是它行为的指南；滋养化育，万物繁茂昌盛；五谷因此而成熟，国家因此而殷实。这些原则不被遗弃，天地就会充满光明。矩尺的准则是，庄严而没有谬误，刚直而不曲折；责取却不会遭到抱怨，占据却不会带来危害；威严但不让人感到恐惧，命令推行而不会被遗弃；杀伐得当，就能攻克仇敌。矩尺公正而不违背自己的原则，所有被诛杀的人都会心服。秤砣的准则是，急迫但不渔利，杀害但不割取；充满坚实，周密而没有疏漏；摧毁外物却不据为己有，诛杀犯罪当死的人而不加赦免；恪守诚信，坚定稳



without any mistakes, the myriad things will be full of vitality. The principle of the arm of the steelyard is: be moderate and do not allow itself to be left behind, impartial so that no dissatisfaction is provoked; benefit others but do not expect them to pay back, condole with others on their mishaps but do not demand them to be perfect; fairly distribute salaries among the common people, so as to help those in poverty; remain dynamic and only practice virtuous policy, thus to foster the myriad things to ensure that they can thrive. As a result, various crops will bear good harvest, and the state will be enriched. If the arm of the steelyard adheres to its fixed role without any mistakes, both Heaven and Earth will be bright. The principles of the carpenter's square is: be strict but not abusive, rigid but not breakable; even though it demands something, others will not bear any bitterness, even though it takes something for itself, it will not cause any damage to others; remain powerful but not fearsome, and ensure that all orders issued will be carried out instead of being annulled; execute those who deserve it, thus enemies will be conquered. If the carpenter's square sticks to its fixed role without any mistake, those who have been sentenced to death will be convinced. The principle of the sliding weight of the steelyard is: be imperative but not take advantage for itself, execute its power but not reap unfair gains; remain solid, thorough and advertent; devastate other items but not appropriate them to itself, execute those who deserve it without mercy; stick to the rule of honesty and



【原文】

赦，诚信以必，坚慤以固，粪除苛慝，不可以曲。故冬正将行，必弱以强，必柔以刚，权正而不失，万物乃藏。明堂之制，静而法准，动而法绳，春治以规，秋治以矩，冬治以权，夏治以衡，是故燥湿寒暑以节至，甘雨膏露以时降。

【今译】

固；扫除残暴奸邪，不得有任何营私舞弊。所以冬天的政令得以推行的话，弱小的必定能变得强大，柔弱的必定能变得刚强。秤砣公正而不违背自己的原则，万物就得以贮藏。朝廷的制度是，静的时候遵循水准，动的时候效法绳墨；春天用“规”来治理，秋天用“矩”来治理，冬天用“权”来治理，夏天用“衡”来治理。因此燥、湿、寒、暑都会按照节气到来，甘美的雨露也会按时降落。

sincerity, and remain solid and firm; erase atrocity and evil, and never do anything out of partiality. Hence, if winter edicts are carried out, the weak will definitely become strong, and the soft strong. If the sliding weight of the steelyard stays to its fixed role without any mistake, the myriad things will be successfully stored. According to the system of the court, the carpenter's gradienter should be followed at peace, and the carpenter's line marker should be abided by when any action is taken. Follow the carpenter's dividers to govern the state in spring, the carpenter's square in autumn, the sliding weight of the steelyard in winter, and the arm of the steelyard in summer. Thus, dry, damp, cold and hot weather will come on time, and sweet rains will also fall punctually.

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卷六 览冥训

【原文】

昔者师旷奏白雪之音，而神物为之下降，风雨暴至，平公癯病，晋国赤地。庶女叫天，雷电下击，景公台陨，支体伤折，海水大出。夫瞽师庶女，位贱尚藁，权轻飞羽，然而专精厉意，委务积神，上通九天，激厉至精。由此观之，上天之诛也，虽在圻虚幽间，辽远隐匿，重袭石室，界障险阻，其无所逃之亦明矣。

武王伐纣，渡于孟津，阳侯之波，逆流而击，疾风晦冥，人马不相见。

【今译】

从前，师旷演奏《白雪》乐曲，神物为之降落，风雨突然袭来。晋平公病重时，晋国发生严重干旱。贫贱的女子向苍天控诉她的委屈，雷电袭击下来，景公台倒塌，景公身体受伤，海水喷涌而出。盲人乐师、贫贱女子，地位比典臬还要低贱，权势比飘动的羽毛还要轻微，然而精神专一、意志集中，抛开事务凝聚神思，就能上通九天，用精诚感动上天。由此看来，上天要诛杀的，即便处于幽暗的旷野，隐藏在遥远的地方，关闭在层层石室中，充满障碍险阻，也不能逃脱，这是显然的。

周武王讨伐商纣，从孟津渡黄河，阳侯掀起的大波，逆流冲击过来，

Book 6

Peering into the Obscure

Previously, when Master Kuang played the tune of *White Snow*, supernatural beings descended, and rains and winds attacked. When Duke Ping of the state of Jin was terminally sick, the state of Jin suffered a severe drought. When a lowly and poor woman took her grievance to Heaven, thunder attacked and as a result, the Duke Jing's high platform collapsed, Duke Jing himself was injured, and seawater gushed forth. As for the blind musician and the lowly and poor woman, they are of lower social status compared with Dian Xi, and more powerless than a floating feather, nonetheless, when they are single-minded, forget other affairs and concentrate on their ideals, their spirit can reach the highest sky and their absolute sincerity can move Heaven. By this token, if Heaven is about to kill something, although it might stay in the dark wild, concealed in remote areas, be closed in a room encircled by layers and layers of stone, and the path leading to its hiding place is full of obstacles and dangers, it cannot escape. This is obvious.

When King Wu of the Zhou Dynasty attacked King Zhou of the Shang Dynasty, his troops crossed the Yellow River from Meng Jin. At that time, Marquis Yang—also known as the God of Rivers stirred up huge waves, countercurrent attacked them, violent wind blew, it became so pitch-dark





【原文】

于是武王左操黄钺，右秉白旄，瞋目而撝之曰：“余任天下，谁敢害吾意者！”于是风济而波罢。鲁阳公与韩构难，战酣日暮，援戈而撝之，日为之反三舍。夫全性保真，不亏其身，遭急迫难，精通于天。若乃未始出其宗者，何为而不成！夫死生同域，不可胁陵，勇武一人，为三军雄。彼直求名耳，而能自要者尚犹若此，又况夫官天地，怀万物，而友造化，含至和，直偶于人形，观九钻一，知之所不知，而心未尝死者乎！

昔雍门子以哭见于孟尝君，已而陈辞通意，抚心发声。孟尝君为之增欷歔咽，流涕狼戾不可止。精神形于内，而外谕哀于人心，此不传之

【今译】

大风刮得昏天黑地，看不见人马。于是周武王左手拿着黄钺，右手举着白牛尾装饰的旌旗，瞪大眼睛挥舞着，说：“有我在此，天下谁人敢妨碍我的意愿！”于是，大风停了而且波涛平息下来。鲁阳公与韩国交战，战到激烈时太阳快要落西山了，鲁阳公拿起戈挥舞起来，太阳为此后退了三个星宿。保全本性，不损伤自己的身体，遭遇紧急困难时，精神就能与上天相通。至于没有脱离道宗的，做什么事做不成！把生与死等同起来的人，不能忍受胁迫凌辱，一个这样的勇士，就能称雄三军。他只不过追求声名而已，却能自我要求达到这种境地，又何况把天地作为屋宇，心中装着万物，与造化为友，包含至和，只不过寄托在人形中，遍览外物精心体道，通过已知的推知未知的，而心未曾死去始终跟道相融合的呢！

从前雍门子通过悲歌得到孟尝君接见，而后表明自己的心意，抚摸着胸口放声悲歌。孟尝君为此欷歔呜咽，涕泪不止。精神在心中形成，

that human beings and horses could not be discerned. Then, grasping the Yellow Yue in his left hand and waving the war banner decorated with a white cow tail with the right hand, King Wu opened his eyes wide, saying, "I am here. Whoever under heaven dares act against my will!" As a result, the violent wind stopped, and waves calmed down. When Duke Yang of the state of Lu was engaged with the troops of the state of Han in a fierce battle, the sun was about to set, Duke Yang of Lu grasped and waved his dagger, as a result, the sun moved back three constellations. Preserve the inherent nature and do not hurt the body, thus the spirit can communicate with Heaven whenever one is in an emergency. For people do not bear from Tao, what kind of undertaking will not result in success! People equating life and death cannot be coerced or threatened to do anything, and a warrior like this can rule the Three Armies. He seeks nothing but fame, and is able to demand of himself to reach such a state. Also the one regarding Heaven and Earth as his home, containing the myriad things in the heart, befriending the Creator, bearing the Perfect Harmony, incarnating himself as a human being, observing all the external things to comprehend Tao whole-heartedly, foresee the unknown by considering the foregone, and keeping the thought of mingling his heart with Tao forever!

Previously, Yong Menzi was received by Lord Mengchang because of his sad melody. And then rubbing his chest and singing sad songs loudly, he expressed himself to the lord. As a result, Lord Mengchang wept and his tears fell



【原文】

道。使俗人不得其君形者而效其容，必为人笑。故蒲且子之连鸟于百仞之上，而詹何之鸞鱼于大渊之中，此皆得清静之道，太浩之和也。

夫物类之相应，玄妙深微，知不能论，辩不能解，故东风至而酒湛溢，蚕吐丝而商弦绝，或感之也。画随灰而月运阙，鲸鱼死而彗星出，或动之也。故圣人在位，怀道而不言，泽及万民。君臣乖心，则背谲见于天，神气相应征矣。故山云草莽，水云鱼鳞，旱云烟火，洿云波水，各象

【今译】

在外面传达出来让别人感受到悲哀，这是不能传授的。假使世俗之人没有这样的精诚而只是摹仿他的外表，必定会被人耻笑。所以蒲且子能一举射中百仞高空的两只飞鸟，詹何能让深渊里的鱼纷纷游过来咬中钓钩，这都是因为得到了清静的道，达到最高境界的和的缘故。

同类的事物相应，玄妙深微，不能用知识论证，不能通过辩论解开，所以当风吹来的时候酒往外溢，蚕吐丝的时候商弦容易断裂，有某种东西使得它们互相感应。用芦灰画一个椭圆月亮就会随之出现月晕，鲸鱼死了彗星就会出现，有某种东西把这些变动联系在一起。所以圣人在位，怀藏着道而不说出来，恩泽惠及万民。君臣离心离德，就会出现怪异反常现象，因为神气互相感应呈现征兆。所以山上的云呈现草莽状，水上的云呈现鱼鳞状，干旱时的云像烟火，洪涝时的云像水波，各自



endlessly. Regarding feelings accumulated in the heart and then being expressed outwardly and letting others feel the sadness, it cannot be uttered and taught to others. If earthly people do not bear such absolute sincerity but simply imitate his appearance, certainly they will be derided by others. Hence, Pu Juzi was able to shoot two birds flying in a hundred-ren sky with one hit. Zhan He could lure fish in abysses biting his fishing hook successively, for he as well as Pu Juzi possessed the clear and quiet Tao and therefore reached the highest level of harmony.

Things of the same category respond to one another, and this is too subtle and profound to be proved with knowledge or argued through debating. Therefore, when there is a wind blowing, wine will overflow, and at the time the silkworms are spinning, the string of Shang is likely to break. There must be something that causing them to respond to each other. If one draws an ellipse with reed ash on the ground, it will be followed by a lunar halo; and when a whale dies, a comet will appear in the sky. There is something linking such phenomena together. Hence, when a sage sovereign is in power, he will bear Tao in the heart but not articulate it, and by so doing, he does favour to tens of thousands of people. If a sovereign and his court officials are different in thinking and faith, strange phenomena will occur, for supernatural Qi influence one another and form some signs. So, clouds in mountains look like thick growths of grass; clouds on water surface look like scales. During drought, they look like fire; and during waterlogging, they look like waves. Every kind of

【原文】

其形类所以感之。夫阳燧取火于日，方诸取露于月，天地之间，巧历不能举其数，手微忽恍，不能览其光。然以掌握之中，引类于太极之上，而水火可立致者，阴阳同气相动也。此传说之所以骑辰尾也。

故至阴颺颺，至阳赫赫，两者交接成和而万物生焉。众雄而无雌，又何化之所能造乎？所谓不言之辩，不道之道也。故召远者使无为焉，亲近者使无事焉，惟夜行者为能有之。故却走马以粪，而车轨不接于远

【今译】

都像同类的事物，这是互相感应的结果。阳燧通过太阳取火，方诸借助月亮生出露水；天地之间，灵巧的历算家不能列举出其中的奥秘；手能抓住微小的物体，但是不能抓住日月的光芒。然而如果把阳燧、方诸握在手掌中，让它们招引太极之上的同类，水火立刻就能出现，因为阴阳之气相同的事物互相连动。这就是传说之所以能骑辰星、尾星的原因。

所以至阴寒气逼人，至阳光明火热，二者交融和谐，万物就能化生了。如果只有众多的雄性而没有雌性，又能造成什么变化呢？这是所谓的不能言喻的妙理，不能表达的道。所以招徕远方的人就要奉行无为，让百姓亲附就不要用过多的事务劳烦他们，只有内心坚持道的人才能做到。所以释放战马让它们拉粪施肥，而战车不行驶到远方境外，这



cloud looks like things belonging to the same categories with them, and this is the results of their mutual influence on each other. Brass speculum can build up a fire through the sun, and Fang Zhu can generate dew because of the moon. Between Heaven and Earth, even the most skillful calendar-maker is not able to articulate such secrets. One can grasp tiny things with the hand, but cannot grasp sunshine or moonbeam. Nonetheless, if one holds brass speculum and Fang Zhu in the hand to make them attract things above the Tai Ji and belonging to the same categories with them, water and fire will appear immediately, because things of the same kind of Yin-Yang interact. This accounted for Fu Yue's capability of riding Chen and Wei.

Hence, the Yin of the highest level is extremely chilly, and the Yang of the highest level is very bright and scorching. If the two of them mingle with each other and reach a state of harmony, the myriad things can be generated. Suppose there were numerous male creatures but no female at all, what kind of changes could they bring about? This is the so-called unutterable subtle reason and the Tao that cannot be articulated with words. Hence, in order to attract people living in remote areas, a sovereign must adhere to the principle of remaining actionless; and in order to make the people endear themselves to him, he should not bother them with too many problems. Only a sovereign who abides by Tao in the heart can act this way. Hence, free up war horses and let them transport manure to fertilize the soil and make sure that chariots do not head for distant



【原文】

方之外，是谓坐驰陆沉，昼冥宵明，以冬铄胶，以夏造冰。

夫道者，无私就也，无私去也。能者有余，拙者不足，顺之者利，逆之者凶。譬如隋侯之珠，和氏之璧，得之者富，失之者贫，得失之度，深微窈冥，难以知论，不可以辩说也。何以知其然？今夫地黄主属骨，而甘草主生肉之药也，以其属骨，责其生肉，以其生肉，论其属骨，是犹王孙绰之欲倍偏枯之药，而欲以生殊死之人，亦可谓失论矣！若夫以火能焦木也，因使销金，则道行矣。若以慈石之能连铁也，而求其引瓦，则难矣。物固不可以轻重论也。夫燧之取火于日，慈石之引铁，蟹之败漆，

【今译】

叫做安坐不动就能飞驰，在陆地上就能沉没，白天幽暗夜间明亮，在严冬的天气里融化水胶，在盛夏里生成冰块。

道，不会出于私心接近任何人，也不会出于私心离开任何人。能遵从道的人应付一切事情都绰绰有余，不能遵从道的人办任何事情都力不从心；顺应它的就顺利，违背它的就凶险。好比隋侯之珠、和氏之璧，得到的人就富有，失掉的人就贫困，得失的标准，深奥微妙，难以把握论断，不能用语言表达。怎么知道是这样的呢？地黄的作用是连属骨头，甘草的作用是促使肌肉生长，使用连属骨头的来促使肌肉生长，用促使肌肉生长的来连属骨头，这如同王孙绰想用双倍剂量的治疗偏枯的药来挽救垂死的病人一样，这样的想法是错误的！至于因为火能烧焦木头，于是用它熔化金属，这就能行得通。如果说磁石能吸引铁，就用它吸引瓦，那就难了。事物本来就不能分出轻重的。阳燧通过太阳取火，



destinations outside of the state. This is called racing rapidly by sitting or sinking on land. Remain dark during the day and bright at night, and be able to melt solid glue in the bitterness of the winter and generate ice in the sweltering heat of the summer.

Tao will not approach or deviate from anyone out of partiality. Those who comply with Tao can cope with everything more than sufficiently, and those not complying with Tao cannot do anything at ease; those abiding by it are auspicious, and those acting against it are ominous. Tao is like the Pearl of Marquis Sui's, or the Jade of the He's. Those who have gained them will become wealthy, and those who have lost them will be in poverty. The standard on gaining and losing is so subtle and profound that it cannot be mastered or declared, or be articulated with words. How do I know this? Well, glutinous rehmannia is used to set broken bones, and liquorice is used to facilitate the growth of muscles. If man applies what should be used to set broken bones to facilitate the growth of muscles, or applies what should be used to facilitate the growth of muscles to set broken bones, it is the same as Wangsun Zhuo's trying to save his dying patient with a double-dosage of the medicament he used to treat hemiplegia. Such argument is absolutely wrong. When it comes to applying fire to melt metal because fire can burn wood, this is feasible. However, if one tries to use a magnet to draw a tile because it can attract iron, this is difficult. It is natural that the myriad things cannot be differentiated in terms of importance. With regard to brass

【原文】

葵之乡日，虽有明智，弗能然也。故耳目之察，不足以分物理；心意之论，不足以定是非。故以智为治者，难以持国，唯通于太和，而持自然之应者，为能有之。故峽山崩而薄落之水涸，区冶生而淳钩之剑成；纣为无道，左强在侧；太公并世，故武王之功立。由是观之，利害之路，祸福之门，不可求而得也。

夫道之与德，若韦之与革，远之则迩，近之则远。不得其道，若观鱗

【今译】

磁石吸引铁，蟹能败坏漆，葵花向着太阳，即便有高明智慧，也不能解释为什么会这样。所以耳目的观察，不足以区分事物之间的关系；心意的判断，不足以评判是非对错。所以通过才智治理国家的，难以永保国家长治久安，只有通晓太和，而效法自然应对时势的，能拥有国家。所以峽(yáo)山崩塌，薄落河水就会干涸，区冶出世，淳钩之剑就铸成；纣昏庸无道，就有左强这样的奸臣陪伴在他身边；姜太公和周文王一并出世，所以周武王的功劳才能建立。由此看来，利与害，祸与福，不是自己求得的。

道与德，如同去掉毛的兽皮与经过加工的熟皮，想远离它却能离它更近，想接近它却会离它更远。不能把握其中的奥妙，如同观望水中的

speculum's building up fire with the help of sunshine, magnet's drawing iron, crab's ruining lacquer, and sunflower's turning towards the sun, even people of excellent intelligence cannot explain why it is so. Hence, simply resorting to the observing of one's ears and eyes is not enough to differentiate relations among the myriad things. The judgment of one's own intention is not enough to tell right from wrong. Hence, relying on the sovereign's own intelligence and capability to govern the state is not enough to guarantee long-term peace and stability. Only sovereigns understanding the Grand Harmony and complying with natural laws to cope with the ever-changing situation can maintain their states. Hence, when Mount Yao collapses, the water of the Bo Luo River will dry up; and only after Ouye was born to this world, the Chun Gou Sword could be cast; King Zhou of the Shang Dynasty was muddle-headed and unworthy, so court officials as wicked as Zou Qiang were keeping him company; Duke Tai and King Wen of the Zhou Dynasty lived at the same time, so that King Wu could accomplish great achievements. By this token, advantage and disadvantage, good luck and bad luck are by no means the results of pursuit.

The relationship between Tao and De is the same as that between unprocessed animal furs and processed leather. If one wants to be apart from them, he will become closer to them in return; if one wants to approach them, he will be far away from them instead. It is impossible to know their secret, and this is somewhat the same as observing fish





【原文】

鱼。故圣若镜，不将不迎，应而不藏，故万化而无伤。其得之，乃失之；其失之，非乃得之也。今失调弦者，叩宫宫应，弹角角动，此同声相和者也。夫有改调一弦，其于五音无所比，鼓之而二十五弦皆应，此未始异于声，而音之君已形也。故通于太和者，昏若纯醉而甘卧，以游其中，而不知其所由至也。纯温以沦，钝闷以终，若未始出其宗，是谓大通。

今夫赤螭、青虬之游冀州也，天清地定，毒兽不作，飞鸟不骇，入榛薄，食荐梅，嗜味含甘，步不出顷亩之区，而蛇鳞轻之，以为不能与之争

【今译】

鱼一样。所以圣人像镜子，不送不迎，反映事物而不加隐藏，所以事物千变万化也不会给它带来任何伤害。已经得到了，却反而就是失去了；失去，不就是得到吗？调试瑟时，叩击一张瑟的宫弦旁边瑟的宫弦就会响应，弹奏一张瑟的角弦旁边瑟的角弦就会发声，这就是相同的声调互相应和。如果改一根弦的调，让它跟五音都不匹配，弹奏它时旁边瑟的二十五根弦都会响应，这个声调没有什么特异之处，就已经能够主宰其他音调了。所以跟太和相通的人，昏昏然如同喝醉酒在甜美的睡梦中遨游，却不知道怎么达到了这样的境界。精纯而温和地伏藏，闷闷沌沌跟道相始终，似乎从来就没有离开过它，这就叫大通。

赤螭、青虬遨游冀州时，上天清明大地宁静，毒虫猛兽不肆虐，飞鸟不惊骇，它们进入丛林，吞食荐梅，品味甘美的食物，足迹不出百亩的范



swimming in water. Hence, a sage is like a mirror, not welcoming anything or saying anything off hand. It just reflects the true appearances of objects without concealing their features. Therefore, although the myriad things might change tens of thousands of times, it will not cause any damage to the mirror. Having gained something means nothing but losing it; doesn't losing also mean gaining? While tuning the Se, if one plucks the string of Gong, then the string of Gong of another Se lying beside the former will respond to it, and if one plucks the string of Jue, then the string of Jue of another Se lying beside the former will also respond to it. This indicates that like attracts like. If the tone of a string is altered and thus can match none of the Five Tones, then when this string is plucked, all the twenty-five strings of the Se lying beside will respond. There is nothing special about this tone, but it is able to control all other tones. Hence, a man communicating with the Grand Harmony is absent-minded like a drunk man soaring in a sweet dream, nonetheless, he does not know how he has reached such a state. Ensconcing oneself pure-heartedly and amiably and be one with Tao heavy-headedly as if having never deviated, is addressed as Great Omniscience.

When Chi Chi and Qing Qiu (referring to two dragons; one is in colour red and the other in colour green) soar over Ji Zhou, Heaven is crystal-clear and Earth is tranquil; poisonous insects and fierce animals do not act willfully; and birds do not frighten human beings. Chi Chi and Qing Qiu enter mountain forests to eat plums and taste other delicious



【原文】

于江海之中。若乃至于玄云之素朝，阴阳交争，降扶风，杂冻雨，扶摇而登之，震动天地，声震海内，蛇螭著泥百仞之中，熊罴匍匐丘山磐岩，虎豹袭穴而不敢咆，猿狖颠蹶而失木枝，又况直蛇螭之类乎！凤皇之翔至德也，雷霆不作，风雨不兴，川谷不澹，草木不摇，而燕雀佼之，以为不能与之争于宇宙之间。还至其曾逝万仞之上，翱翔四海之外，过昆仑之疏圃，饮砥柱之湍濑，遭回蒙汜之渚，尚佯冀州之际，径躐都广，入日抑节，羽翼弱水，暮宿风穴，当此之时，鸿鹄鸬鹚莫不悼惊伏窜，注喙江裔，又

【今译】

围，因而蛇和鳝鱼轻视它们，以为它们不能在江海之中跟自己抗衡。至于等到乌云聚合的早晨，阴阳交争，狂风袭来，夹杂着暴雨，赤螭、青虬腾越起来，威势撼动天地，声音响彻海内，鼋鼉伏藏在百仞的深渊中，熊罴爬伏在丘山的岩石间，虎豹潜藏在洞穴里不敢咆哮，猿猴吓得从树枝上跌落下来，又何况蛇和鳝鱼之类呢！凤凰飞翔在推行最高德政的国家，没有雷霆，没有狂风暴雨，川谷不发大水，草木不飘摇，而燕雀却轻侮它，以为它不能跟自己在宇宙之间相争。等到凤凰飞到万仞高空，在四海之外翱翔，越过昆仑山上的疏圃，在砥柱山的激流中饮水，在蒙汜渚上空盘旋，在冀州徜徉，飞到都广，来到太阳落山的地方，在弱水濯洗羽翼，在风穴栖息，正当这时，鸿鹄苍鹤都惊恐伏窜，把喙插在江边，又

fruits, and they only act within an area of a hundred *mu*, for this reason, snakes and eels despise them and believe that they cannot compete with them in big rivers and seas. At times when dark clouds converge in the morning, when Yin and Yang vie with each other, heavy winds blow, and violent rains fall, Chi Chi and Qing Qiu soar to the sky, their mightiness shock Heaven and Earth, and their sound resonate everywhere. At the same time, soft-shelled turtles and Yangtze alligators hide themselves in a hundred-*ren* abysses, bears and brown bears grovel among the rocks in mountains and hills, tigers and leopards lurk in their holes and dare not bluster, and monkeys fall down from tree branches due to fear, let alone snakes and eels! Phoenixes hover above the states taking the most benevolent policies, and in those states, there are no violent winds or heavy storms; big rivers and valleys release no floodwater, plants do not weave. Nonetheless, Brambling looks down upon Phoenixes and thinks that the latter cannot vie with them in the universe. When Phoenixes fly up to ten thousand *ren* in the sky, soar outside the Four Seas, pass by the Shu Pu (literally it means the vegetable garden) in Mount Kunlun, drink in the torrential streams in Mount Dizhu, hover over the Alluvion of Meng Si as well as Ji Zhou and reaching Du Guang and arrive at the places from where the sun sets, wash wings in the Ruo Shui River and rest in Feng Xue (literally it means the Phoenixes' nest), at this time, even swans and cranes ensconce pierce their beaks into river banks in fear, let alone of brambling! The attitude of snakes, eels and brambling



【原文】

况直燕雀之类乎！此明于小动之迹，而不知大节之所由者也。

昔者王良、造父之御也，上车摄轡，马为整齐而敛谐，投足调均，劳逸若一，心怡气和，体便轻毕，安劳乐进，驰骛若灭，左右若鞭，周旋若环，世皆以为巧，然未见其贵者也。若夫钳且、大丙之御，除轡衔，去鞭弃策，车莫动而自举，马莫使而自走也，日行月动，星耀而玄运，电奔而鬼腾，进退屈伸，不见朕垠，故不招指，不咄叱，过归雁于碣石，轶鶉鸡于姑余，骋若飞，骛若绝，纵矢蹶风，追焱归忽，朝发搏桑，日入落棠，此假

【今译】

何况燕雀之类呢！这是了解小的举动，而不知道大节的由来。

从前王良、造父驾车，上车拉着缰绳，马就会整齐和谐，步伐协调，劳逸平均，精神愉悦，心平气和，身体轻便，安于辛劳乐于前进，奔跑起来一眨眼就没了踪影，左拐右转灵活自如，旋转调头如同圆环，世人都认为灵巧，然而看不出他们的可贵之处。至于钳且、大丙驾车，除去缰绳嚼子，扔掉皮鞭马刺，车子不用拉自己就前进起来了，马不用驾驭自己就奔驰起来了，随着太阳月亮行动，犹如星星般闪耀，像天体一样运行，如闪电奔驰、鬼神腾越，进退屈伸，看不见痕迹，所以不用打手势，不用吆喝，在碣石山超越了飞归的大雁，在姑余山超过了鶉鸡，奔如鸟飞，驰如弦断，如同踩着离弦的箭踏着飞逝的风，能追上狂飙赶上疾风，早晨从太阳升起的扶桑出发，日落时到达落棠，这是凭借“无用”而成其



indicate that they only know how to act on a small scale, but cannot work out the causes for great integrity.

Previously, when Wang Liang and Zao Fu were driving carriages, they just alighted and pulled the reins. As a result, horses would advance concertedly in even gallops. The animals worked and rested equally, remained pleasant, even-tempered, nimble, willingly to take on hard work and were ready to march forward, and when they galloped, they suddenly disappeared. Under their instruction, the horses turned left and right freely and made u-turns as smoothly as if they were following a round orbit. Everyone in the world considered Wang Liang and Zao Fu skillful, but no one knows how could they reach such a level. When it comes to Qian Ju and Da Bing's driving carriages, they just rided reins, bridle bits whips and spurs, and without being pulled, their carriages ran rapidly; without being reined, their horses galloped swiftly. Following the movement of the sun and the moon, they illuminated like stars and marched forward like celestial bodies. Racing as fast as lightning, and soaring as nimbly as ghosts and deities, they left no trace in advancing or retreating, therefore, without needing to make gestures or shouting, they could catch up with swan geese in Mount Jieshi, surpass Kun Ji in Mount Guyu. Charging forward like birds flying or broken bowstrings, it appeared that they were taking arrows just leaving the bows or violent winds and able to row down any gales. So, taking off from Fu Sang—the place where the sun rises in the morning, they could arrive at Luo Tang at sunset. This is resorting to "being of no use" to



【原文】

弗用而能以成其用者也。非虑思之察，手爪之巧也，嗜欲形于胸中，而精神逾于六马，此以弗御御之者也。

昔者黄帝治天下，而力牧、太山稽辅之，以治日月之行律，治阴阳之气，节四时之度，正律历之数，别男女，异雌雄，明上下，等贵贱，使强不掩弱，众不暴寡，人民保命而不夭，岁时熟而不凶，百官正而无私，上下调而无尤，法令明而不暗，辅佐公而不阿，田者不侵畔，渔者不争隈。道不拾遗，市不豫贾，城郭不关，邑无盗贼，鄙旅之人相让以财，狗彘吐菽

【今译】

“用”。并非依靠思虑体察，手脚灵巧，嗜欲在胸中形成，精神能传递给六马，这是用“不御”来驾驭。

从前黄帝治理天下，力牧、太山稽辅佐他，来探究日月运行的规律，调治阴阳二气，调节四时的节气，调正律历的变数，区别男女，区分雌雄，明确上下，划分贵贱等次，使强大的不欺凌弱小的，人多势众的不残害人少势弱的，百姓能保全生命而不夭折，五谷按时成熟而没有饥年，百官清正而没有私心，上下协调而没有怨恨，法令明确而不阴暗，大臣公正不阿，农夫不侵占地界，渔夫不争夺水湾。路上的行人不检拾别人丢失的东西，市场上的商贾不欺骗买主，城郭的大门不用关闭，城邑里没有盗贼，偏僻地方的人们互相推让财物，猪狗吃得太多把豆粟吐在路



achieve some "usage". By so doing, it is not that they relied on thoughts in comprehending or depended on the dexterity of their hands and feet. The desires taking place in their hearts, could extend to the six horses spiritually, and this is to rein by "not reining".

Previously, when Huang Di (also known as the Yellow Emperor) was governing the world, Li Mu and Tai Shan Ji were assisting him in research on the laws of the movement of the sun and the moon, harmonizing Yin-Yang, regulating the solar terms in all the Four Seasons, adjust the changes in calendar, differentiate the orders between men and women, male and female, superiors and inferiors and clarify the classes between the powerful and powerless. Thus to make sure that the strong and powerful would not override the weak and small; the numerous would not hurt the less numerous; ordinary people could enjoy their natural lifespan and not die young. Crops could ripen on time and there were no lean years. The officials of all departments at all levels were uncorrupted and free of nepotism, and upper class and lower class made a concerted effort and bore no bitterness towards each other. Laws and regulations were clarified and not unclear. Ministers were fair and unselfish, farmers did not seize others' land, and fishermen did not fight for ponds. At that time, foot passengers would not keep the items they found on the road and merchants did not deceive buyers in the market. The main city gates were not closed, there were no thieves in towns and cities. People living in remote areas declined material benefits and property from each other. Pigs



【原文】

粟于路，而无忿争之心。于是日月精明，星辰不失其行，风雨时节，五谷登熟，虎狼不妄噬，鸞鸟不妄搏，凤皇翔于庭，麒麟游于郊，青龙进驾，飞黄伏皂，诸北、僇耳之国，莫不献其贡职，然犹未及虞戏氏之道也。

往古之时，四极废，九州裂，天不兼覆，地不周载，火熾炎而不灭，水浩洋而不息，猛兽食颡民，鸞鸟攫老弱，于是女娲炼五色石以补苍天，断鳌足以立四极，杀黑龙以济冀州，积芦灰以止淫水。苍天补，四极正，淫水涸，冀州平，狡虫死，颡民生。背方州，抱圆天，和春阳夏，杀秋约冬，

【今译】

上，人们没有仇视争夺的心理。于是日月释放光明，星辰正常运行，风调雨顺，五谷丰登，虎狼不胡乱噬咬，鸞鸟不肆意搏击，凤凰在朝廷上盘旋，麒麟在国郊游走，用青龙驾车，飞黄安伏在槽枥，诸北、僇耳等国，无不进献他们的贡品，然而这还比不上伏羲氏的治国之道。

远古的时候，四极的天柱折断，九州开裂，天不能覆盖一切，地不能负载万物，大火蔓延而不灭，大水浩荡而不息，凶猛的野兽吞食百姓，鸞鸟搏击老弱，于是女娲冶炼五彩石来修补苍天，砍断巨鳌的脚来支撑四极，杀死黑龙来平定冀州，堆积芦灰来制止洪水。苍天修补好了，四极支撑起来了，洪水干涸了，冀州平定了，毒蛇猛兽被杀死了，百姓得以存活下来。背靠大地，怀抱圆天，让春日温和夏日炎热，秋天肃杀冬天闭



and dogs disgorged beans and millet in the street due to over satiation, and men born no thoughts for revenge or competing with one another. Therefore, the sun and the moon gave off their brightness, stars and other celestial bodies moved normally. People enjoyed favourable weather, crops had good harvests, tigers and wolves did not hurt human beings or livestock, fierce birds did not prey willfully. The phoenix hovered above the court, Qilin roamed in the suburbs of the capital city, and blue dragons were used to pull carriages. Fei Huang remained peacefully in the stable, and states such as Zhu Bei and Zhan Er all brought their tributes to the court. Nonetheless, this is still regarded as inferior compared with Fuxi's ways of governing the world.

In immemorial times, the four poles supporting Heaven were broken, the Nine Zhou split, and as a result, Heaven could not cover everything and Earth could not support everything. Fires spread and were not extinguished, floodwaters did not recede, formidable wild animals devoured human beings and fierce huge birds preyed upon the old and weak. Then Nü Wa melted fiver-coloured stones to repair Heaven, cut off the feet of huge turtles to support the four poles, killed the black dragon to bring peace and stability to Ji Zhou, and piled up reed ash to stop the floodwaters. Due to her effort, Heaven was repaired, the four poles were supported, floodwaters dried up, Ji Zhou was at peace and stability, poisonous snakes and formidable animals were killed, and as a result people could survive. Backing on Earth and facing Heaven, she made the spring warm, the summer



【原文】

枕方寝绳，阴阳之所壅沉不通者，窍理之；逆气戾物，伤民厚积者，绝止之。当此之时，卧倨倨，兴眊眊，一自以为马，一自以为牛，其行蹢蹢，其视瞑瞑，侗然皆得其和，莫知所由生，浮游不知所求，魍魉不知所往。当此之时，禽兽蝮蛇，无不匿其爪牙，藏其螫毒，无有攫噬之心。考其功烈，上际九天，下契黄垆，名声被后世，光晖重万物。乘雷车，服驾应龙，骖青虬，援绝瑞，席萝图，黄云络，前白螭，后奔蛇，浮游消摇，道鬼神，登

【今译】

藏，枕着矩尺寝卧在绳墨上，阴阳壅塞沉滞不通的东西，就把它理顺；忤逆之气和暴虐之物，伤害百姓妨碍他们积聚财物的，就加以禁绝。正当这时，人们躺着时无忧无虑，站起来迷迷蒙蒙，有的以为自己是马，有的以为自己是牛，走起路来脚步笨重，看东西模模糊糊，俨然如孩童一般都很和谐，没有人知道这种和谐是怎么来的，他们像浮游一样无所求，如魍魉一般不知要到哪里。正当这时，凶禽猛兽毒蛇，无不隐藏起爪牙，收敛起螫毒，没有搏击吞噬的心思。考察她的功业，上达九天，下到黄泉，名声传扬后世，光辉映照万物。乘着雷神驾的车子，中间套着应龙，两边套着青虬，手里拿着稀世瑞玉，铺着萝图席，黄云环绕着她的车子，前面白螭开道，后面腾蛇相随，遨游逍遥，鬼神引导着，登上九天，在

sweltering, the autumn cold and killing, and the winter closed and storing. Resting her head on the carpenter's square and lying on the carpenter's line marker, she removed the stagnancy in them caused by the disharmony of Yin and Yang. Any disorderly Qi and tyrannical creatures would be removed if they hurt people or impeded them saving money and accumulating property. At that time, people were of no thoughts and worries when lying, and remained indistinct while standing. Some believed they were horses, others considered themselves cows, and they dragged their feet while walking, saw things unclearly and were in harmony with one another like children. No one knows from where this harmony derived, people were of no desire or wish just like floating creatures, and of no destinations like ghosts. At that time, fierce birds, formidable animals and poisonous snakes all concealed their claws and teeth, hid their stings and bore no thoughts on devouring any prey. Examining Nü Wa's achievements, from the highest place of Heaven to the lowest point of Earth, her fame covers everywhere and has come down for generations to come and illuminated the myriad things. Taking a carriage pulled by the God of Thunder and with Ying Long (a kind of dragon) harnessed in the middle and Qing Qiu harnessed on both sides, holding a piece of rare and auspicious jade in the hand, with the mat made of Luo Tu spread beneath her body, yellow clouds circling her carriage, and Bai Chi (a kind of white dragon) cleared the way, a flying snake followed behind, and ghosts and deities served as her guides, she soared freely. She

【原文】

九天，朝帝于灵门，宓穆休于太祖之下。然而不彰其功，不扬其声，隐真人之道，以从天地之固然。何则？道德上通，而智故消灭也。

逮至夏桀之时，主暗晦而不明，道澜漫而不修，弃捐五帝之恩刑，推蹶三王之法籍。是以至德灭而不扬，帝道掩而不兴，举事戾苍天，发号逆四时，春秋缩其和，天地除其德，仁君处位而不安，大夫隐道而不言，群臣准上意而怀当，疏骨肉而自容，邪人参耦比周而阴谋，居君臣父子

【今译】

灵门朝拜天帝，安详端庄地在太祖下面休憩。虽然如此她不彰显自己的功劳，不炫耀自己的声名，隐藏起真人的道术，来顺应天地自然。为什么？因为在道德上与天通，所以巧诈都灭绝了。

等到了夏桀统治的时候，君主昏庸而不英明，道纷杂散乱而不加修治，抛弃五帝仁惠的法度，推翻三王的法籍。因此至高的德行泯灭而不能发扬，统治天下的道术掩藏而不加任用，所做的事忤逆苍天意志，发出的号令违背四时节令，春秋收起了合和，天地摒除了德行，仁慈的君主处在自己的位子上也觉得不安，贤明的大夫怀藏着道也不说出来，群臣符合君主的意愿去迎合他，疏远骨肉亲情来求得自容，奸邪小人三三两两拉帮结伙进行密谋，在君臣父子之间进行挑拨，骄纵君主并且顺应



arrived at the highest place of the sky, paid homage to God of Heaven at Ling Men, and rested serenely and elegantly beneath Tai Zu. Although she enjoyed such splendour Nü Wa never showed off her achievement or flaunted her fame. She just concealed her Tao as a True Man to comply with Heaven, Earth and nature. Why did she behave that way? Well, her Tao and De communicated with Heaven and Earth, and as a result, all forms of trickery expired.

When it comes to the time Xia Jie of the Xia Dynasty was in power, the sovereign himself was muddle-headed and not wise at all. The right ways of governing the world became scattered and were not cultivated, the benevolent laws and regulations of the Five King Ancestors were discarded, and the codes of the Three Emperor Ancestors were toppled. Accordingly, the most sublime De died out and could not be continued, the ways of governing the world were concealed and not applied, all acts were against the will of Heaven, and orders issued against the solar terms in the Four Seasons. As a result, spring and autumn recalled harmony, Heaven and Earth discarded favours, benevolent sovereigns felt uneasy while upon the throne. Wise and capable high-ranking court officials bore Tao in the heart but would rather not articulate it. Ordinary court officials fulfilled the sovereign's desires to cater to him and people estranged their close relatives to seek their own advancement. Wicked men built up cliques in twos and threes to conspire against others and make mischief between sovereign and court officials. Fathers and sons, divulged with the sovereign and complying with his will, and



【原文】

之间，而竞载骄主而像其意，乱人以成其事。是故君臣乖而不亲，骨肉疏而不附，植社槁而塤裂，容台振而掩覆，犬群嗥而入渊，豕衔蓐而席澳，美人挈首墨面而不容，曼声吞炭内闭而不歌，丧不尽其哀，猎不听其乐，西老折胜，黄神啸吟，飞鸟铄翼，走兽废脚，山无峻干，泽无洼水，狐狸首穴，马牛放失，田无立禾，路无莎蕪，金积折廉，璧袭无理，磬龟无腹，著策日施。

晚世之时，七国异族，诸侯制法，各殊习俗，纵横间之，举兵而相角，

【今译】

他的心意，坏别人的事来成就自己想做的事。因此君臣乖戾而不和睦，至亲疏远而不亲附，土地神主枯槁干裂，容台振荡倒塌，狗成群狂吠着跳进深渊，猪衔着蓐草藏到水边，美人蓬头垢面而不修饰，歌声曼妙的人吞下火炭伤害声带而不歌唱，丧礼不能尽哀，田猎不能充分享乐，西王母折断头上佩带的玉胜，黄帝的灵魂呼啸长叹，飞鸟折断翅膀，走兽腿脚伤残，山上没有了大树，水泽中没有积水，狐狸头朝着自己的洞穴死去，牛、马走失，田野里没有种植任何庄稼，路边连野草都不生长，金属器皿堆积在一起边角都磨损了，璧玉上蒙着尘土看不见纹理，龟壳都被掀掉，每天都用蓐草占卜。

末世的时候，七国分裂，诸侯各自订立法度，习俗各不相同，纵横家

ruining others' undertakings to facilitate their own affairs. As a result, the sovereign and his court officials were at odds and disunited, relatives were estranged and no longer close to one another. The holy tablet of the God of Earth withered and cracked, the Rong Tai Platform quivered and collapsed, dogs barked and jumped into abysses in groups, dogs carried aftergrass in the mouth and hid along river banks, beautiful women remained unkempt. People with wonderful voice devoured burnt charcoal to damage their vocal cords so that they would no longer sing. Funerals did not express sadness, and men could not thoroughly enjoy the pleasure of hunting. Moreover, the Queen Mother of the West (also known as Xi Wang Mu) broke the jade ornament she normally worn on her head. The soul of Huang Di (also known as the Yellow Emperor) shouted and groaned, birds broke their wings, animals hurt their feet and legs, there were no big trees in the mountains, no water in lakes, foxes died with their heads pointing to the hole where they had lived before. Cows and horses ran loose, no crops grew in the fields, no grass along the roadside, metal wares piled up together and their brims and edges became worn. Jade objects were covered with dust and their veins remained unnoticeable. The shells of turtles were dismounted and people engaged in augury with yarrow every day.

In chaotic times, the world was spilt into several states, and the sovereigns of each state made their own laws and regulations. Those states had different customs, and persuasive talkers damaged relations between them and led



【原文】

攻城滥杀，覆高危安，掘坟墓，扬人骸，大冲车，高重京，除战道，便死路，犯严敌，残不义，百往一反，名声苟盛也。是故质壮轻足者为甲卒，千里之外，家老羸弱，凄怆于内，厮徒马圉，辘车奉饷，道路辽远，霜雪亟集，短褐不完，人羸车弊，泥涂至膝，相携于道，奋首于路，身枕格而死，所谓兼国有地者，伏尸数十万，破车以千百数，伤弓弩矛戟矢石之创者，扶举于路，故世至于枕人头，食人肉，菹人肝，饮人血，甘之于刍豢。故自三

【今译】

离间各国，让他们举兵较量，攻陷城邑滥杀百姓，高的倾覆，安的转危，掘开坟墓，扬撒尸骸，制作高大的冲车，培筑高耸的重京，清除战略要道，疏通壅堵的道路，进犯强大的敌人，残杀不义之人，百次作战一次得胜凯旋，名声苟且算得上显赫了。因此身强体壮步履轻捷的被征为甲士，远赴千里之外的战场，家里剩下的老弱病残，凄然悲伤，徒仆马夫，推着车子运送粮饷，路途遥远，霜雪交加，短褐褴褛，人困车乏，烂泥没到膝盖，在路上互相搀扶，拼命挣扎前进，身子俯在挽车的横木上死去，所谓的兼并别国占有领地，几十万人被杀死，成百上千的车子被用坏，被弓弩、矛、戟、箭等击伤的士卒，被扶着、抬着走在路上，因此当时以至于枕着人头，吃人肉，把人肝做成酱，喝人血，因为觉得这比肉食更加美

them to resort to military force to compete with one another. As a result, they conquered towns and cities, beheaded innocent people, toppled the lofty and endangered safety, excavated tombs, scattered skeletons, manufactured tall and huge Chong Che (a machine used in assaulting city walls), set high Chong Jing (it could refer to lofty fortifications) and cleared the ways and removed the obstacles on roads to attack strong powerful enemies and execute unrighteous people. If they could win one battle out of a hundred, they would be regarded as famous. Accordingly, the robust and nimble were recruited as armed soldiers to march to battlegrounds located a thousand *li* away and left the old, weak and ill at home in sadness and apprehension. Slaves and stablemen pushed carts to transport provisions. Covering long distances, caught in frost and snow on their way, and wearing shabby short coats, marching along with mud up to their knees, their cart got worn and they became so tired that they supported one another with a hand on the road, they tried their best to struggle forward, and some died, leaning against the crossbars in the front of the carts. During the so-called wars launched in order to annex other states and seize their territories, hundreds of thousands of men were killed, hundreds or even thousands of chariots were worn out, and soldiers wounded by crossbows, spears, halberds, and arrows were supported by hand and carried away from the front. So, at that time, men even rested their heads on the skulls of the dead and ate the flesh and liver pie of the dead, and drank their blood, for they considered them more

【原文】

代以后者，天下未尝得安其情性，而乐其习俗，保其修命，天而不夭于人虐也。所以然者何也？诸侯力征，天下合而为一。

逮至当今之时，天子在上位，持以道德，辅以仁义，近者献其智，远者怀其德，拱揖指麾，而四海宾服，春夏秋冬夏，皆献其贡职，天下混而为一，子孙相代，此五帝之所以迎天德也。

夫圣人者，不能生时，时至而弗失也。辅佐有能，黜谗佞之端，息巧辩之说，除刻削之法，去烦苛之事，屏流言之迹，塞朋党之门，消知能，修

【今译】

味的缘故。所以从三代以后，天下百姓未曾得到安宁来颐养性情，遵照习俗安乐地生活，保证尽享天年，而不因为人为暴虐而夭折。为什么会是这样呢？因为诸侯用武力相征伐，天下不能合为一家。

等到当今时代，天子处在上位，大臣们用道德、仁义扶持他，亲近的人进献智谋，远方的人感怀他的恩德，拱手指点间四海之内的人都归附，春夏秋冬夏都进献各自的贡品，天下合而为一，子孙世代延续，这跟五帝顺应上天德行是一样的。

圣人，不能按照自己的意愿产生时机，时机到来就抓住不让它失去。辅佐的大臣有才能，铲除谗佞的端倪，制止巧辩的说辞，废除苛刻的法律，去掉繁苛的事务，屏息流言的形迹，堵塞朋党的门径，泯灭智慧





delicious than normal animal meat. Hence, after the Three Epochs, people of the world had no chance to live in peace and stability to cultivate their inherent nature, abide by the customs to lead peaceful and happy lives, enjoy their lifespan and not die prematurely due to the tyrannical activities of their peers. Why had it been so? Well, sovereigns of all states resorted to military force to attack one another, and therefore, the world could not be unified as a family.

In contemporary times, the Son of Heaven holds the most powerful position, ministers assist him under the guidelines of virtue, benevolence and righteousness. People close to him serve with wisdom and strategy, and those far away recall his beneficent activities with gratitude. So, by simply making a few gestures, people within the Four Seas have submitted to him and presented him tributes produced during all the four seasons. The world will have been unified, and the throne will be passed onto his descendents generation after generation. This is the same as the Five King Ancestors' complying with the virtue of Heaven.

A sage sovereign cannot induce opportunities according to his own will, he just grasps any opportunities encountering him and makes sure that he does not miss them. His assisting ministers are talented, and with their help, he is able to remove the flattering and wicked immediately after they have shown some signs. They stop sophisticated arguments, abolish rigid regulations, ignore trivial and complicated affairs, and eradicate slanders. They block the path of people building up cliques to extinguish wisdom and



【原文】

太常，隳肢体，绌聪明，大通混冥，解意释神，漠然若无魂魄，使万物各复归其根，则是所修伏牺氏之迹，而反五帝之道也。夫钳且、大丙不施辔衔，而以善御闻于天下。伏戏、女娲不设法度，而以至德遗于后世。何则？至虚无纯一，而不嚶喋苛事也。《周书》曰：“掩雉不得，更顺其风。”今若夫申、韩、商鞅之为治也，捽拔其根，芜弃其本，而不穷究其所由生，何以至此也：凿五刑，为刻削，乃背道德之本，而争于锥刀之末，斩艾百姓，殫尽太半，而忻忻然常自以为治，是犹抱薪而救火，凿窦而出水。夫

【今译】

才能，遵循重大的礼法常规，抛开肢体，废黜聪明，混混冥冥与道相通，解除意念放弃神智，漠然如同没有魂魄，让万物各自复归自己的根本，这是重修伏牺氏的圣迹，而返回五帝之道。钳且、大丙不用缰绳嚼子，就因为善于驾车闻名于天下。伏戏、女娲不用设立法度，就因为最高德行传流后世。为什么？因为他们非常虚无纯一，而不贪得或者忙于应付繁琐事务。《周书》中说：“抓不到雉，就顺着它飞的方向追。”至于像申不害、韩非子、商鞅那样治理国家，拔出根基，抛弃本原，而不深思事情究竟应该怎么处理，怎么能到达这般地步呢？他们穿凿五刑，制定实施极其严苛的法令，于是违背了道德的根本，而争夺锥尖刀末大小的利益，斩杀百姓，大半人口丧命，却洋洋自得以为天下大治了，这如同抱着



capabilities. They comply with important principles of propriety and fixed rules, neglect his body, discard his intelligence, communicate with Tao absent-mindedly, free his intention and give up his wit. They were indifferent to everything as if he were of no soul, and thus to let the myriad things turn back to their origins. This is retaking the sage achievements of Fuxi, and returning to the Tao of the Five King Ancestors. Without applying to reins and bits, Qian Ju and Da Bing were famous for being good at reining in the world. Without legislating their own laws, Fuxi and Nü Wa have been known to the generations of all ages due to their most sublime virtue. Why? They were too empty and pure-hearted to be greedy or busy coping with trivial and complicated affairs. It states in *Zhoushu*: "If you cannot catch the pheasant, then chase after it in the direction it flies". Regarding Shen Buhai, Han Feizi and Shang Yang's ways of governing their states, they pulled out the roots, discarded the essence of things and did not take counsel with each other on how they should handle concrete affairs. How could they reach such a plight? They intentionally misinterpreted the Five Xing (Penalties), legislated and implemented extremely unmerciful regulations, and thus deviated from the essence of Tao and De to compete for material benefits as tiny as the tips of awls or knives. In so doing, they executed ordinary people and as a result, more than half of the people lost their lives. Furthermore, they became elated and thought that they had put the world in perfect order. This is somewhat the same as carrying

【原文】

井植生梓而不容瓮，沟植生条而不容舟，不过三月必死。所以然者何也？皆狂生而无其本者也。河九折注于海，而流不绝者，昆仑之输也，潦水不泄，沪济极望，旬月不雨，则涸而枯泽，受澳而无源者。譬若羿请不死之药于西王母，姮娥窃以奔月，怅然有丧，无以续之。何则？不知不死之药所由生也。是故乞火不若取燧，寄汲不若凿井。

【今译】

柴薪救火，开凿洞口制止大水。井里生出的枝条不会被汲水的瓦罐容纳，河里长出的枝条不会被过往船只容纳，不过三个月必定死去。为什么会这样呢？它们都胡乱生长而没有根。黄河拐九道弯注入大海，然而河水不会干涸，因为昆仑山为它提供水源，洼地上的积水不流泻，汪洋一片望不到边，十天半月不下雨就干涸了，因为没有水源的缘故。好比羿从西王母那里求得长生不老的药，嫦娥偷吃了它飞升到月亮上，羿怅然若有所失，没有办法再得到了。为什么？因为他不知道不死之药是怎么配出来的。因此向人讨火不如自己找块燧石，到人家里打水不如自己凿一口井。



firewood to fight a fire, or digging holes in dikes in the hope of stopping floodwater. Branches growing in a well will not be tolerated by the earthen jar used in ladling water. Twigs growing in a river will not be tolerated by boats coming and going, and they will definitely die within three months. Why is it so? Well, they both grow willfully and cannot take root. The Yellow River pours into the sea after going around nine bends, nonetheless, it will not dry up because Mount Kunlun offers it a headspring. If the rainwater accumulating in low-lying areas does not flow away, it appears boundless, however, it dries up if it does not rain for ten days or half a month in a row, because it does not have any source. This is somewhat the same as Yi's stealing the pill ensuring immortality from the Queen Mother of the West (Xi Wang Mu), after Chang' E—Lord Yi's wife pilfered and took the pill and then flew to the moon. Yi was so disappointed and could not obtain such a pill again. Why? Because he did not know how such pills were produced. Hence, borrowing kindling is not as good as looking for a flint stone yourself, and going to another family to fetch water is not as convenient as digging a well at your own home.

卷七 精神训

【原文】

古未有天地之时，惟像无形，窈窈冥冥，芒芘漠闵，溷濛鸿洞，莫知其门。有二神混生，经天营地，孔乎莫知其所终极，滔乎莫知其所止息，于是乃别为阴阳，离为八极，刚柔相成，万物乃形，烦气为虫，精气为人。是故精神，天之有也；而骨骸者，地之有也。精神入其门，而骨骸反其根，我尚何存？是故圣人法天顺情，不拘于俗，不诱于人，以天为父，以地为母，阴阳为纲，四时为纪。天静以清，地定以宁，万物失之者死，法之者生。

【今译】

在太古天地还没有形成的时候，只是一种无形的状态，幽深昏暗，广大无际，混混沌沌，没有人能摸清它的门道。有两个神一起产生出来，主宰着天与地，极其深邃没有人知道它们的终点，极其广阔没有人知道它们在哪里止息。于是，把它们区别开来就是阴与阳，阴阳离散生成八极，刚柔相济，才形成万物。杂气生成虫豸，精气生成人。因此，精神属于上天所有；而肉体属于大地所有。精神最终返回到自己的门户里，而肉体回到自己的根本所在，我还怎能存在呢？因此圣人依法上天的意愿，顺应大地的性情，不受世俗拘牵，不受他人诱惑，把上天当做父亲，把大地当做母亲，把阴阳作为纲领，把四时作为法则。天静谧而澄明，地稳固而安宁，万物失去了天地的佑护就会死掉，遵循天地法则就能生存。





Book 7

Seminal Breath Spirit

In primitive times, even before Heaven and Earth took shape, there was only a shapeless substance in existence. It was unfathomable, dark, and in a chaotic state. No one knew anything about it. From this, two gods were created and ever since then, they have taken control of Heaven and Earth. They are so fathomless that no one knows where they stop, and they are so huge that no one knows where they rest. Then these two gods are differentiated as Yin and Yang, and they also dissect themselves thus form the remotest areas in all eight directions. By coupling the hardness of Yang and the softness of Yin, tens of thousands of things come into being. The inferior Qi become animals and insects, and the superior form human beings. Hence, the soul of man belongs to Heaven, and the body belongs to Earth. When the soul returns back to Heaven and the body to Earth, do I still exist? Hence, sages comply with Heaven and obey their inherent nature. Therefore, they are not constrained by mundane customs or tempted by human affairs. Regarding Heaven as their father, and Earth as mother, they put themselves under the command of Yin-Yang, and abide by the rules of the Four Seasons. Heaven is clear and tranquil while Earth is stable and peaceful. Among the myriad things, those against the will of Heaven and Earth will lose their

【原文】

夫静漠者，神明之定也；虚无者，道之所居也。是故或求之于外者，失之于内；有守之于内者，失之于外。譬犹本与末也，从本引之，千枝万叶，莫不随也。夫精神者，所受于天也；而形体者，所禀于地也。故曰：一生二，二生三，三生万物。万物背阴而抱阳，冲气以为和。故曰：一月而膏，二月而肤，三月而胎，四月而肌，五月而筋，六月而骨，七月而成，八月而动，九月而躁，十月而生。形体以成，五藏乃形。是故肺主目，肾主鼻，胆主口，肝主耳，外为表而内为里，开闭张歛，各有经纪。

【今译】

沉静寂寞，是神明的屋舍；虚静无为，是道的居所。因此，有的人到外部寻求它，在内心却失去了它；有的人能在内心守住它，在外部也不会失去它。好比树根与树梢，从根部拉动一棵树，千万条枝叶没有不随着摆动的。精神，是上天赐予的；肉体，是大地赋予的。所以说：一生出二，二生出三，三生出万物。万物背面是阴气，正面是阳气，阴阳交合成为中和的气。所以说人的胚胎第一个月还是膏脂状的，第二个月开始呈块状，第三个月形成胚胎，第四个月生成肌肉，第五个月生成筋络，第六个月生成骨骼，第七个月发育成型，第八个月开始胎动，第九个月开始躁动，第十个月被生产下来。形体生成以后，五脏才开始形成。因此，肺主目，肾主鼻，胆主口，肝主耳。外部是表，内部是里，开闭张合，都有各自的规律。



lives, and those complying with them can survive.

Tranquility is the house of various gods and deities. Emptiness is the residence of Tao. So, people who seek Tao outside will miss it inside, but those who maintain it inside, will also own it outside. This is like the relationship between the roots and branches, leaves of a tree. When being pulled by the root, tens of thousands of branches and leaves will be weaved this way, and none of them can remain motionless. The soul is bestowed by Heaven, and the body given by Earth. So, it is said that "one" (referring to Tao) gives birth to "two" (referring to Yin-Yang), "two" gives birth to "three" (referring to Heaven, Earth and human beings), and "three" gives birth to the myriad things. The myriad things are created by the cooperation of Yin and Yang, and they cultivate their Qi to reach harmony. So, it is said that the fetus is still in a liquid form during the first month of pregnancy. It becomes solid during the second month, the embryo develops a body during the third month. Flesh develops during the fourth, muscles during the fifth, bones during the sixth. The embryo becomes full-grown during the seventh month, movement starts during the eighth month, it becomes restless during the ninth and is born during the tenth. After the embryo develops its body, the five internal organs will take shape. Hence, the lung relates to the eyes, the kidney relates to the nose, the gall relates to the mouth, and the liver relates to the ears. The outside is the surface, and the inside the liner, and they both close and open according to their own fixed rules.



【原文】

故头之圆也象天，足之方也象地。天有四时、五行、九解、三百六十六日，人亦有四支、五藏、九窍、三百六十六节。天有风雨寒暑，人亦有取与喜怒。故胆为云，肺为气，肝为风，肾为雨，脾为雷，以与天地相参也，而心为之主。是故耳目者，日月也；血气者，风雨也。日中有跋乌，而月中有蟾蜍。日月失其行，薄蚀无光；风雨非其时，毁折生灾；五星失其行，州国受殃。夫天地之道，至纮以大，尚犹节其章光，爱其神明，人之耳目，曷能久熏劳而不息乎？精神何能久驰骋而不既乎？

是故血气者，人之华也，而五藏者，人之精也。夫血气能专于五藏而不外越，则胸腹充而嗜欲省矣。胸腹充而嗜欲省，则耳目清、听视达

【今译】

因此头是圆的来取法天，脚是方的来象征地。天有四季、五行、九部分、三百六十六天，人也有四肢、五脏、九窍、三百六十六节。天有风雨寒暑，人也有取予喜怒。所以胆为云，肺为气，肝为风，肾为雨，脾为雷，来跟天地相参照，而心是主宰。因此，耳目如同日月，血气犹如风雨。太阳当中有跋乌，月亮之中有蟾蜍。日月如果不正常运行，就会出现日食月食没有光芒；风雨如果不合时节，就会摧折草木导致灾害；五星如果不正常运行，国家就要遭殃。天地，极其深远宏大，还是节制它们的光芒，爱惜它们的神明，人的耳目怎能长久地操劳而不衰竭呢？精神如何能长久地驰骋而不会耗尽呢？

因此，血气是人的精华；五脏是人的精髓。血气能全部包藏在五脏中而不泄露出去，脏腑器官就会充实而且嗜欲很少，而且耳聪目明听力



Hence, the head is round in order to resemble Heaven, the foot is square to resemble Earth. Heaven has the Four Seasons, Five Main Elements, nine sections, as well as three-hundred and sixty-six days. Accordingly, man also has four limbs, five internal organs, nine apertures and three-hundred and sixty-six joints. Heaven has wind, rain, hot and cold weather. Similarly, man also has giving, taking, joy and fury. Hence, the gall relates to cloud, the liver relates to wind, the kidney relates to rain, the spleen relates to thunder, thus to reflect and suit Heaven and Earth, while the heart is in control. So, in the human body, the eyes and ears are somewhat the same as the sun and the moon in Heaven; the blood and Qi are like wind and rain. A three-claw bird lives in the sun, and a toad stays in the moon. If the sun and the moon do not adhere to their fixed rules, they will have eclipses and lose their brightness. If wind and rain do not come at proper times, they will break plants, damage buildings and other things, as well as cause catastrophes to human beings. If the Five Stars do not adhere to their orbits, countries and states in the world will experience disaster. As unfathomably huge as Heaven and Earth are, they still retrench their light and economize their capabilities. How can man moil his eyes and ears continuously? How can he let the soul soar endlessly and not become exhausted as a result?

Hence, blood and Qi are the essences of a human body, and the five internal organs are of primary importance. If blood and Qi can stay exclusively in the five internal organs and not flow out, then man will feel comfortable both in the



【原文】

矣。耳目清，听视达，谓之明。五藏能属于心而无乖，则勃志胜而行不僻矣；勃志胜而行之不僻，则精神盛而气不散矣。精神盛而气不散则理，理则均，均则通，通则神，神则以视无不见，以听无不闻也，以为无不成也。是故忧患不能入也，而邪气不能袭。故事有求之于四海之外而不能遇，或守之于形骸之内而不见也。故所求多者所得少，所见大者所知小。

夫孔窍者，精神之户牖也，而气志者，五藏之使候也。耳目淫于声色之乐，则五藏摇动而不定矣；五藏摇动而不定，则血气滔荡而不休矣；

【今译】

和视力都很发达。耳目聪明听力和视力发达叫做明。五脏能听从心的调遣而不违背心志，邪僻的想法就能被克服而且行为也不会有差错。邪僻的想法能被克服而且行为不会有差错，精神就会旺盛而且气也不会弥散。精神旺盛气不弥散，人体就有条理，有条理就会达到和谐，达到和谐就能保持通畅，保持通畅就如同神明一般，跟神明一般就能视无不见，听无不闻，做无不成。因此，忧患不能侵扰他，邪气不能侵袭他。因而，事情有到四海之外去寻求它也找不到的，有能在自身之内守住它却意识不到的。所以所追求的太多，得到的就少，只看到庞大的东西，知道的反而少。

孔窍是精神的门户，而血气是五脏的使者和斥候。如果耳目沉溺于声色带来的乐趣，五脏就会摇荡不定。五脏摇荡不定，血气就会如同

chest and in the belly. Therefore he will have few carnal desires, as a result, he will have good eyesight as well as excellent hearing. Having good eyesight and excellent hearing is called "bright". If the five internal organs follow the instructions of the heart and do not act crabbily, man will be free from evil ideas and therefore behave decently. If man has no evil ideas and also behaves decently, his soul will become exuberant and his Qi will not effuse. If the soul is exuberant and the Qi does not effuse, then everything inside him will be in order. If everything inside is in order, then the body will become balanced. If the body is balanced, then various functions will become unobstructed. If various functions are unobstructed, then man will become supernal. When man is supernal, then no details can be missed while watching or listening, and no effort will be in vain. Hence, no problems can bother him, and no evil can damage him. So, some people might seek Tao outside the Four Seas but still not reach it, and others might own it inside their bodies, but not realize it. So, those who seek more will gain less, and those who focus on discerning huge things really know little about Tao.

Apertures are windows and doors of the soul, and Qi and the will are at the service of the five internal organs. If the eyes and ears are addicted to decadent tunes and the beauty of pretty women, then the five internal organs will be seduced and therefore become abused. If the five internal organs are seduced and become abused, then the blood and Qi will be stirred and become impetuous. If the blood and Qi are stirred

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【原文】

血气滔荡而不休，则精神驰骋于外而不守矣；精神驰骋于外而不守，则祸福之至，虽如丘山，无由识之矣。使耳目精明玄达而无诱慕，气志虚静恬愉而省嗜欲，五藏定宁充盈而不泄，精神内守形骸而不外越，则望于往世之前，而视于来事之后，犹未足为也，岂直祸福之间哉？故曰：其出弥远者，其知弥少。以言夫精神之不可使外淫也。

是故五色乱目，使目不明；五声哗耳，使耳不聪；五味乱口，使口爽伤；趣舍滑心，使行飞扬。此四者，天下之所养性也，然皆人累也。故曰：嗜欲者，使人之气越；而好憎者，使人之心劳；弗疾去，则志气日耗。夫人之所以不能终其寿命，而中道夭于刑戮者，何也？以其生生之厚。

【今译】

波涛般激荡不休。血气如同波涛般激荡不朽，精神就会驰骋外泄而不能守住。精神驰骋外泄不能守住，那祸福的到来，即便跟山丘一般大，也不能辨别出来了。假如耳聪目明而且不受诱惑，内心虚静恬淡愉悦而且很少嗜欲，五脏安宁平静充盈血气不外泄，精神守住形体而不外越，那能看到前世的事情，并且预见未来，也还是不足以做的，岂止是预知祸福呢！所以说：“走得越远的，知道得越少。”这是说精神不能沉溺于外部的诱惑。

因此五色能扰乱眼睛，使眼睛不明亮；五声能喧闹耳朵，使耳朵不聪敏；五味能扰乱嘴巴，使嘴巴受到美味的伤害；取舍能干扰心志，使行为偏离正道。这四种东西，是天下人用来颐养性情的，然而却都成为人的累赘。所以说：“嗜欲消耗人的气，好憎劳顿人的心。”如果不赶快克服掉，心志与气就会日益被扰乱。人之所以不能尽享天年而半路遭受刑戮失掉性命，是为什么呢？因为他们的嗜欲太多。只有能不贪求私

and become impetuous, then the soul will soar outside the body where it cannot be maintained. If the soul soars outside the body and cannot be maintained, then it is impossible for man to foresee the impending mishaps although they might be as huge and apparent as hills and mountains. If man has excellent eyesight and hearing and is not tempted by other things, his Qi will remain "empty", tranquil, pleased and therefore free from carnal desire. His five internal organs are peaceful and comfortable, and his soul remains inside the body and does not soar outside. In this case, his ability to know the past and foresee the future will be regarded as insignificant, not to mention, his capability to forecast impending mishaps! So it is said: "The further one travels, the less he knows." This saying claims that man should not allow the soul to be tempted by external things.

Hence, the Five Colours molest the eyes and make them less bright; the Five Tones disturb the ears and damage the hearing; the Five Flavours disturb the mouth and therefore pose a threat to it. Accepting or rejecting disorder in the heart, force man's behaviour out of control. These four aforementioned factors are relied on by people of the world to cultivate the inherent nature. Nonetheless, all of them are burdens to human beings. So it is said that: carnal desires lead people to lose their Qi, and likes and dislikes are burdens to the heart. If these things are not cast out immediately, then the Qi and ideal disappear day by day. Why are some people executed and don't enjoy their lifespan? Because they try their best to satisfy every desire of their bodies. Only





【原文】

夫惟能无以生为者，则所以修得生也。

夫天地运而相通，万物总而为一。能知一，则无一之不知也；不能知一，则无一之能知也。譬吾处于天下也，亦为一物矣，不识天下之以我备其物与？且惟无我而物无不备者乎？然则我亦物也，物亦物也，物之与物也，又何以相物也？虽然，其生我也，将以何益？其杀我也，将以何损？夫造化者，既以我为坯矣，将无所违之矣。吾安知夫刺灸而欲生者之非惑也？又安知夫绞经而求死者之非福也？或者生乃徭役也，而死乃休息也？天下茫茫，孰知之哉？其生我也，不强求已，其杀我也，不强求止。欲生而不事，憎死而不辞，贱之而弗憎，贵之而弗喜，随其天资

【今译】

利、摒除嗜欲，才能够长生。

天地运行而且相通，万物统一于道。能知道一，就没有任何一样东西不知道了；不能知道一，就不能知道任何一个事物。比方说我处在天下，也是一个事物，不知道天下是否因为有了我万物才得以全备。如果没有我的话，万物就不全备吗？然而我也是物，物也是物，物与物之间，又怎能把对方看做是物呢？尽管如此，我生下来会有什么补益呢？我死了会有什么损害呢？造化既然把我安排成为一个人，我将坦然接受这个安排。我怎么知道那些试图通过针灸挽回生命的人不糊涂呢？又怎么知道那些接受绞刑求死的人这么做不是福分呢？或者说活着是一种徭役，死后才得到休息吧。天下茫茫，谁知道真谛呢？要把我生下来，我不强求死；要杀死我，我不强求活。想活下去却不为此付出任何人为努力，讨厌死亡在死亡来临时也不推辞，处于贫贱也不怨恨，享受



those who do not care to satisfy carnal desires can master how to enjoy the bestowed lifespan.

Heaven and Earth are in the move and also communicate with each other, and tens of thousands of things are unified under Tao. Whoever knows Tao can also know anything in the world, and whoever does not know Tao can know nothing. As an inhabitant of the world, I am also one among the myriad things. I do not know whether the species of the world are complete because of my existence. Or is it incomplete if I did not exist. However, I am also a "substance", and the myriad things are also substances. In this case, both I and the myriad things are "substances", how so should we address each other as "substances"? Although what I said might be correct, can the world benefit from my existence? Or will it be damaged due to my death? For, the Creator has created me as I am. What I can and should do is just to accept this fact. How can I know that those taking needle therapy in order to survive are not muddle-headed? Similarly, how can I know that those seeking to be executed on the gallows are not lucky? Isn't living a kind of corvee? Isn't death a way of resting? Things of the world are so recondite, who knows the truth? If I am fated to be born into this world, I would not seek to stop the process. If I am doomed to give up my life, I would not try to survive. Although I want to live, I would not do anything to prolong my lifespan. Although I hate death, I would choose to give up my life if necessary. I would not hate being poor and powerless, nor would I feel happy when bestowed with power



【原文】

而安之不极。吾生也有七尺之形，吾死也有一棺之土。吾生之比于有形之类，犹吾死之沦于无形之中也。然则吾生也物不以益众，吾死也土不以加厚，吾又安知所喜憎利害其间者乎？

夫造化者之攫援物也，譬犹陶人之埏埴也，其取之地而已为盆盎也，与其未离于地也无以异，其已成器而破碎漫漶而复归其故也，与其为盆盎亦无以异矣。夫临江之乡，居人汲水以浸其园，江水弗憎也；苦洿之家，决洿而注之江，洿水弗乐也。是故其在江也，无以异其浸园也；其在洿也，亦无以异其在江也。是故圣人因时以安其位，当世而乐其业。

【今译】

富贵也不喜悦，安然接受时命而不汲汲改变什么。我活着的时候拥有七尺身躯，死后有一副棺材所盛的泥土。我活着存在于有形的物体中，跟死后沦于无形之中是一样的。既然我活着事物也不因此而增多，我死了土也不因此而加厚，我又怎能知道我的好与恶、利与害对于天下万物有什么关系呢？

造化创造万物，如同陶匠用陶土制作陶器一样，他从地上取土而后制作成盆罐，这些土跟没有离开大地的泥土没有任何区别，已经被制作成器皿后又破碎了重新回归到泥土中时，跟它作为盆罐等器皿的时候也没有什么两样。靠近长江的乡村，住在那里的人们汲水浇灌他们的菜园，江水也不感到厌恶；住在低洼地带被积水所苦的人家，疏导积水把它排泄到长江里，积水也不感到快乐。因此，水在长江里，跟浇灌菜园时没有什么差别；作为积水时，跟在江里也没有什么不同。因此圣人因循时势来安于自己的位置，在当前的形势下安居乐业。



and honour. I would just accept my fate as it is and would not seek to improve it impetuously. When I live, I only own a seven-*chi* body; after death, I will become nothing but a coffin of dust. My existence among the variety of life does not make any difference compared with my body disappearing after my death. So, when I am alive, I cannot enrich the variety of the species of the world, and when I die, the earth will not become thicker after assimilating my body. Then how can I know whether my personal likes, dislikes, advantages or disadvantages matter or not?

The way the Creator produces the myriad things of the world is somewhat the same as the way a potter making ceramics with clay. After the clay is moulded and made into utensils, there is no difference between it and other earth that still remains untouched. And when these ceramics are broken, they will become earth again. In this case there is no difference between the earth and its predecessors—those ceramics before they were broken. People living near the Yangtze River usually draw water from it to irrigate their gardens. But the water does not hate being used that way. Families living in low-lying areas need to divert the water accumulated near their houses to the Yangtze River, but the water does not feel happy to be channeled into the Yangtze River. Hence, it does not make any difference to the water whether it stays in the Yangtze River or is used to irrigate gardens. Remaining in low-lying areas is the same as staying in the Yangtze River. Hence, sages would acclimate to the situation and settle down in their places, accept the current



【原文】

夫悲乐者，德之邪也；而喜怒者，道之过也；好憎者，心之暴也。故曰：其生也，天行；其死也，物化。静则与阴俱闭，动则与阳俱开。精神澹然无极，不与物散，而天下自服。故心者，形之主也；而神者，心之宝也。形劳而不休则蹶，精用而不已则竭。是故圣人贵而尊之，不敢越也。

夫有夏后氏之璜者，匣匮而藏之，宝之至也。夫精神之可宝也，非直夏后氏之璜也。是故圣人以无应有，必究其理；以虚受实，必穷其节；恬愉虚静，以终其命。是故无所甚疏，而无所甚亲。抱德炀和，以顺于天。与道为际，与德为邻，不为福始，不为祸先，魂魄处其宅，而精神守

【今译】

悲与乐，是德的偏差；喜与怒，是道的过错；好与憎，会使心受到伤害。所以说：“活着就顺应上天的运行，死后就回归自然，静的时候就跟阴一同关闭，动的时候就跟阳一起敞开。”精神恬淡没有极限，不流散到外物中，天下万物都会归附。所以心是形体的主宰；神是心的宝物。形体劳顿不止就会倒下去，精力不停地耗费就会枯竭。因此圣人珍惜并爱护形体与精神，不敢超负荷使用。

拥有夏后氏的美玉的人，用匣子珍藏着它，这是极其贵重的宝贝。精神的宝贵，不是夏后氏的美玉所能比拟的。因此圣人用无来应付有，一定要探寻事物的道理；用虚来迎接实，一定要加以最大限度的节制。恬淡愉快而且虚静地终其一生。因此没有非常疏远的东西，也没有非常亲近的，怀着美德陶冶中和之气，来顺应天道。跟道融合在一起，跟德做邻居，不作福分的开端，不当灾祸的先导。魂魄处在自己的所在，

world and don't enjoy whatever undertakings they engage in.

Sadness and joy can hurt De, glee and fury can disarrange Tao, and likes and dislikes can disturb the heart. So it is said: "My life is bestowed by Heaven and it will mix with other materials of the mundane world after death. When I remain tranquil, I close myself up along with Yin, and when I move, I open myself along with Yang." The soul is of no limit and indifferent to mundane affairs, so it will not be tempted by any material interests, and as a result, people of the world will be won over. Hence, the heart is the master of the body; and the soul is the most valuable part of the heart. If the body toils without stop, it will collapse, and if the soul is used endlessly, it will become exhausted. So, sages value and honour the body and the soul, and never dare to over use them.

Whoever gained the Xiahous' Jade would certainly keep it in a small box, because this is the most precious thing in the world. However, the soul is much more precious than Xiahou's Jade. Hence, sages react to the "being" according to the "not-being" and must get to the bottom of things. By adhering to "emptiness", they take in the real condition and must know every detail of it. By remaining indifferent to mundane affairs, tranquil, and adhering to "emptiness", they enjoy their lifespan. Hence, they are not too distant or too close to others, and they simply maintain their De to reach a harmonious state and comply with the will of Heaven. They are in accord with Tao, accompanied by De, not taking action to bring happiness or trigger misfortune. Their spirits



【原文】

其根，死生无变于己，故曰至神。

所谓真人者也，性合于道也。故有而若无，实而若虚；处其一不知其二，治其内不识其外。明白太素，无为复朴，体本抱神，以游于天地之樊。芒然仿佯于尘垢之外，而消摇于无事之业。浩浩荡荡乎，机械之巧弗载于心。是故死生亦大矣，而不为变。虽天地覆育，亦不与之扞抱矣。审乎无瑕，而不与物糅；见事之乱，而能守其宗。若然者，正肝胆，遗耳目，心志专于内，通达耦于一，居不知所为，行不知所之，浑然而往，遽然而来，形若槁木，心若死灰。忘其五藏，损其形骸，不学而知，不视

【今译】

精神守住自己的根本，生死对于自己都不会产生任何变化，所以说是至神。

所谓的真人，是性情符合道的人。所以尽管有形看上去却像无形，尽管是实在的看上去却像虚无的，守住浑一的道而不知道其余的事物，修养自己的心性而不识别外物，清白朴素，无为复朴，体本抱神，在天地的藩篱之间遨游，彷徨徘徊于尘世之外，逍遥无为，坦坦荡荡，心中没有任何巧诈。因此生死也是很大的事情了，却不有所改变；即便天地负载养育万物，也不仰仗。明确自己无瑕的本质而不跟外物相杂糅，看到世事的纷乱而能守住自己的根本。像这样的人，忘却了自己的肝胆，遗忘了自己的耳目，心志集中于自我内部，通达合乎道。在家时不知道他在干什么，外出时不知道他到了哪里，往来倏忽；外形像枯槁的树木，心中如死灰一般沉寂，忘记自己的五脏，抛开自己的形骸。无需学习就能知



stay at the right places, and their souls adhere to Tao. Therefore, life or death makes no difference to them, so they are regarded as the Most Supernal.

The so-called True Man refers to the one who is in accordance with Tao. So, although he has a body, it seems that he is shapeless. Although he is substantial, it seems that he is empty. By sticking to Tao, he neglects everything else of the world. In cultivating his mind, he ignores external things. As clean and simple as he is, he abides by the rule of not doing anything and thus letting things take their own course. By reflecting and maintaining Tao, he travels everywhere between Heaven and Earth, not disturbed by mundane affairs, so that he is absolutely free and does not need to take any concrete action. Therefore, he becomes so bounteous that he is free from any kind of double-dealing or trickery. Hence, even though life or death is of primary importance, the True Man is not influenced by such matters. Even though the myriad things are generated and carried by Heaven and Earth, the True Man is not exclusively dependent on them. Due to the understanding of his own immaculacy, he cannot be tempted by any external things. Based on the perception of the chaotic status of various affairs, he can maintain Tao. A man like this can leave himself, along with his lust and wishes in oblivion, to concentrate on studying and mastering Tao. When he stays at home, no one knows what he is doing; when he goes out, no one knows where he goes. He merely comes and goes freely according to his own will. Neglecting his five internal organs



【原文】

而见，不为而成，不治而辩，感而应，迫而动，不得已而往，如光之耀，如景之放，以道为纲，有待而然。抱其太清之本，而无所容与，而物无能营。廓倘而虚，清靖而无思虑。大泽焚而不能热，河汉涸而不能寒也。大雷毁山而不能惊也，大风晦日而不能伤也。是故视珍宝珠玉，犹石砾也；视至尊穷宠，犹行客也；视毛嫫、西施，犹颀丑也。以死生为一化，以万物为一方，同精于太清之本，而游于忽区之旁。有精而不使，有神而不行，契大浑之朴，而立至清之中。是故其寝不梦，其智不萌，其魄不抑，

【今译】

道，不用观察就能看到，不需做什么就能成功，不用说什么就能说服他人。对外物有所感才进行反应，万般无奈时才有所行动，迫不得已时才出发，像光一样照耀，像影子一般模仿实体；把道作为法则，依赖道才能达到这样的状态。怀抱着道这个根本而没有任何放纵的行为，从而不受外物的迷惑。宽广虚无，清净安定而没有任何思虑。热到大泽都起了火他也不觉得热，冷到长江黄河都干涸了他也不觉得冷，雷电猛烈得能摧毁大山也不能惊扰他，可以遮挡太阳的大风也不能伤害他。因此，珍宝珠玉在他看来如同石头瓦砾一般，至高无上的权位与宠爱在他眼里跟过客一样，把毛嫫西施看得跟土偶一样丑陋。把生与死看作相同的变化，把万物看成同类，共同秉承道这个根本，遨游于没有极限的地方。有精气却不使用，有神威却不行使，跟大浑融为一体，处于太清之



and ignoring his body, his appearance is like a withered tree, his heart is as calm as ashes. He knows everything even though he does not study, sees everything even though he does not watch, achieves any goals even though he takes no concrete action, convincing others even though not aiming at setting forth his own arguments. Like light illuminating and shadows following objects, he just reacts to the situation if necessary, takes action when he is forced to do so, and goes out when he has to. By adhering to Tao, he can rely on it and therefore become moderate, so nothing can tempt him. Remaining open and empty, he is tranquil and does not need to worry about anything. He would not feel hot even though it might be so scorching that huge lakes ignited spontaneously. Nor would he feel cold even though it might be so frigid that both the Yellow and Yangtze Rivers totally froze, or be frightened by thunders fierce enough to devastate huge mountains, or hurt by winds violent enough to overshadow the sun. Hence, in his eyes, precious treasures, jade and pearls are nothing but stone or cobbles; the highest power and the most honourable positions count for nothing; the most beautiful women such as Mao Qiang and Xi Shi are not different to the ugliest ones. According to him, there is no difference between living and death, and the myriad things are of the same. Thus he can share the same spirit with Tao and roam everywhere without being limited by anything else. Although he has spiritual energy, he does not use it; although he has supernatural power, he does not manipulate it, so he can unite with Da-Hun and remain in the universe.



【原文】

其魂不腾。反覆终始，不知其端绪，甘瞑太宵之宅，而觉视于昭昭之宇，休息于无委曲之隅，而游敖于无形埒之野。居而无容，处而无所，其动无形，其静无体，存而若亡，生而若死，出入无间，役使鬼神。沦于不测，入于无间，以不同形相嬗也，终始若环，莫得其伦。此精神之所以能登假于道也。是故真人之所游。

若吹响呼吸，吐故内新，熊经鸟伸，鳧浴猿蹻，鸱视虎顾，是养形之人也，不以滑心。使神滔荡而不失其充，日夜无伤而与物为春，则是合

【今译】

中。因此他睡觉的时候不会做梦，不会萌生任何思虑，他的魂不沉抑，他的魂不飞扬，循环往复，没有人知道他的门道。他在黑沉沉的地方酣睡，却能看清光明的天宇，他在没有形迹的角落里休息，却能在无边无际的旷野遨游。他居住时看不到他的形体，静处时没有居所，动的时候没有行迹，静的时候没有形体，存在着却好像消失了，活着却如同死了，能在没有间隙的地方出入，能役使鬼神，能潜入幽深莫测的地方，能进入没有缝隙之处，因为他采用不同的形态存在着，像圆周一样周而复始，没有人能弄清他的规律。这就是精神能够达到道的境地，这就是真人遨游的境界。

至于呼气吸气，吐故纳新，像熊那样攀缘树木，像鸟那样伸展羽翼，像野鸭那样浮水，像猿猴那样跳跃，像鸱鹰那样环顾，像老虎那样回望，这些是修炼形体的人的动作，真人不用这些动作来干扰自己的内心。让精神激荡但保持充盈而不流失，日夜都不能损伤它并且跟万物一同生长，这样就能跟道融合而且在心中做到与时推移，况且，有的人外形



Hence, he does not dream of anything when sleeping, or have any thought in the mind while awake. His spirit never sinks, his soul never floats. Going round like this, no one knows his secret. Although he seems to sleep in the dark, he can see the brightness in the sky; although he seems to rest himself in a shapeless corner, he can travel through the limitless wild. When he stays at home, he remains invisible. When he is motionless, he does not need any place to accommodate himself. When he moves, his movement cannot be traced; when he remains still, he becomes invisible. Although he exists, it seems that he disappears; although he is alive, it seems that he is dead. He can enter and leave places without any openings, manipulate deities and ghosts, sinks to unfathomable gulfs, as well as enter places without ingress. Because he can exist in various shapes, and move in circles like a round, nobody can discern his orderliness. That explains how the spirit can reach the state of Tao, and this is the realm where a True Man roams.

As for inhaling and expiring air to get rid of the stale and take in the fresh, scrambling up trees like a bear, stretching wings like a bird, floating on water like a duck, jumping like an ape, looking around like a hawk, or turning back like a tiger, these movements are all aimed at training the body. Therefore, a True Man will not practice them to disturb his inner tranquility. Let the spirit remain excited, and make sure that it is full but not overflowing. Thus neither day nor night can do any harm to it, and it can grow along with the myriad things. As a result, it can unite with Tao, and



【原文】

而生时于心也。且人有戒形而无损于心，有缀宅而无耗精。夫癡者趋不变，狂者形不亏，神将有所远徙，孰暇知其所为！故形有摩而神未尝化者，以不化应化，千变万搢，而未始有极。化者，复归于无形也；不化者，与天地俱生也。夫木之死也，青青去之也。夫使木生者岂木也？犹充形者之非形也。故生生者未尝死也，其所生则死矣；化物者未尝化也，其所化则化矣。轻天下，则神无累矣；细万物，则心不惑矣；齐死生，则志不慑矣；同变化，则明不眩矣。众人以为虚言，吾将举类而实之。

【今译】

有所改变但是内心并没有受到任何损伤，有的人死去了精神却不损耗。生疥疮的人志向不会改变，癡狂的人外形没有缺损，精神飘移远离躯体，谁有时间了解他在干什么呢？所以形体会消失但是精神不会改变，用不变的来应付变化的，千变万化也没有终极。变化了的躯体重新回归到无形的状态中，不变的精神与天地同在。树木死去的时候，青青的颜色就逝去了。使树木生存的难道是树木吗？好比充实形体的并非形体一样。所以给予生命的东西从来没有死去，而它所生出的东西死了；化育万物的东西本身并没有发生变化，而它所化育的东西改变了。把天下看得无足轻重精神就不会有负累了，把万物看得微不足道心中就不会有困惑了，把生死等同起来心中就不会感到害怕了，把变化混同起来眼睛就不会感到眩晕了。众人都认为这是迂阔不切实际的话，我将列举事例证实我的观点。



therefore, the True Man can progress along with time. Moreover, some people still remain uninjured in the heart although their bodies and appearance might have suffered some damage, and some are dead but their spirits still remain intact. A person does not change his will even though he suffers from scabies, and although there is no change in a maniac's appearance, his spirit floats away from the body. But who has time to discover what has happened to him? The body will disappear but the spirit will remain unchanged. Reacting to the changeable based on the unchangeable, a man can encounter tens of thousands of changes without finding himself powerless. The changed body will return to its original shapeless state, and the unchangeable spirit exists along with Heaven and Earth. When a tree is dead, its green will fade away. But is it the wood that ensures the life of a tree? Similarly, the thing that substantiates a subject is not the subject itself. Hence, the one that gives life to the myriad things has not been dead itself, but the things it generated have lost their lives. The one that fosters the myriad things has not changed itself, but the things it fostered have changed. By cutting no figure on the world, there will be no burdens to the spirit. By counting the myriad things for little, there will be no confusion in the heart. By equating life with death, man will not feel frightened, and by blurring changes man will not feel dazzled. The masses may regard this view as absurd, so I will give you some examples to clarify my argument.

The reason that every person wants to become a



【原文】

人之所以乐为人主者，以其穷耳目之欲，而适躬体之便也。今高台层榭，人之所丽也；而尧朴桷不斲，素题不斫。珍怪奇异，人之所美也；而尧粝粢之饭，藜藿之羹。文绣狐白，人之所好也；而尧布衣掩形，鹿裘御寒。养性之具不加厚，而增之以任重之忧。故举天下而传之于舜，若解重负然。非直辞让，诚无以为也。此轻天下之具也。

禹南省方，济于江，黄龙负舟，舟中之人五色无主，禹乃熙笑而称曰：“我受命于天，竭力而劳万民，生寄也，死归也，何足以滑和？”视龙犹

【今译】

人之所以愿意当君主，是因为作了君主就能尽情满足耳目的欲望，而且为自己提供切身的便利。如今，人人认为高高的亭台多层的楼阁是华美的，然而尧用原木做椽子不加斫，柱头斗拱朴素而不加修饰。珍奇怪异的食物，人人认为是美味，然而尧吃的是粗米饭，喝的是野菜和豆叶煮的汤。花纹精美的织锦和狐狸腋下的纯白的毛皮，是人人都喜欢的，然而尧却用粗布衣服蔽体，用鹿皮大衣御寒。用于养生的东西没有增多，却又加上治理天下的重任来让自己忧心，所以把天下传给舜，如同解除了重负一般。尧这么做不是仅仅出于谦让，而是天下对于他来说真的是没有什么用的。这是把天下看得无足轻重的做法。

禹到南方去巡视，正当渡长江的时候，一条黄色的龙把船背负起来了。船里的人大惊失色。禹于是笑着说道：“我接受了上天的命令，竭尽全力为万民操劳。我活着，不过是暂时寄托在人间；我死了，是回到我该去的地方。这怎足以扰乱我内心的平和呢？”把龙看得跟蜥蜴一



sovereign is if one obtains the throne he is able to satisfy various desires and enjoy all kinds of advantages. Nowadays, everyone believes that lofty platforms and high mansions with many floors are magnificent. However, the rafters and wattles of the building where Yao lived were made with undecorated logs and the heads of the pillars were also simple with no ornaments. Everyone regards rare foods as tasty, but Yao only ate food cooked with coarse rice as well as soup made of wild vegetables and soybean leaves. Everyone likes fine silk clothes with beautiful patterns and the white fur made of the skin from under foxes' armpits. But Yao only wore sackcloth and used a deerskin coat to protect himself from the cold in winter. His life was not supported by material increase. He was burdened with the responsibility of governing the world, that accounted for why he felt very relaxed, as if he was free from a heavy burden after devolving the throne on Shun. Yao did not do so out of humbleness, for, in fact the world was really useless to him. That is an example of cutting no figure on the world.

When Yu inspected the south, while crossing the Yangtze River, a yellow dragon carried his boat on its back. Others on board were scared. But Yu laughed, and said, "I carry out the order of Heaven to lay myself out for the sake of tens of thousands of common people. My life is deposited in the mundane world. If I die now, I will return to the place where I belong to. How can such an accident disturb the harmony inside me?" He regarded the dragon as nothing but a lizard, and showed no signs of fear at all. As a result, the



【原文】

螭蜒，颜色不变，龙乃弭耳掉尾而逃。禹之视物亦细矣。

郑之神巫相壶子林，见其徵，告列子。列子行泣报壶子。壶子持以天壤，名实不入，机发于踵。壶子之视死生亦齐矣。

子求行年五十有四，而病伛偻，脊管高于顶，膈下迫颐，两脾在上，烛营指天。匍匐自窥于井，曰：“伟哉！造化者其以我为此拘拘邪？”此其视变化亦同矣。

故睹尧之道，乃知天下之轻也；观禹之志，乃知天下之细矣；原壶子之论，乃知死生之齐也；见子求之行，乃知变化之同也。

夫至人倚不拔之柱，行不关之涂，禀不竭之府，学不死之师。无往而不遂，无至而不通。生不足以挂志，死不足以幽神，屈伸俯仰，抱命而

【今译】

般，丝毫没有惊恐的神色。龙于是牵拉下耳朵掉转尾巴逃走了。禹把外物看得太微不足道了。

郑国的神巫给壶子林看相，发觉他即将死去的迹象，告诉了列子。列子哭着去告诉壶子。壶子坚持认为生死是由天地决定的，名誉和物质利益都不能打动他，死亡的到来如同一触即发的箭他也不感到忧虑。壶子把生死等同起来了。

子求五十四岁那年患了佝偻病，脊椎骨高过头顶，鸡胸触到下巴，两个脾脏长到腹部上方，屁股朝上翘起。他爬到井边看自己的影子，说：“造物简直是太伟大了！他把我做得这么美好！”这说明他把变化混同起来了。

所以目睹了尧的做法，就知道天下无足轻重了；观看了禹的志向，就知道天下微不足道了；本着壶子的论调，就知道生死是一样的；看到子求的行为，就知道变化是相同的。

至人依靠着坚挺不拔的柱子，行走在永不关闭的道路上，秉承用之不竭的府库，向长生不死的老师学习，想到哪里都能随心所欲，去哪儿都能路路畅通。生不足以放在心上，死不足以让他伤神，屈伸俯仰，一



dragon lowered his ears, turned around and swam way. Yu counted the myriad things for little.

A supernatural wizard from the state of Zheng forecast that Huzi Lin would die soon and the wizard told Liezi about it. Liezi cried and went to tell Huzi about it. Huzi insisted that living and death were decided by Heaven and Earth, so he was not tempted by fame or material interests. Even if death was approaching him like an arrow already set on the bow he would not feel frightened. Huzi equated life with death.

At the age of 54, Zi Qiu suffered from rachitis. As a result, his spine become even higher than his head, his chicken breasts reached his chin, the two spleens grew above his belly, and his buttocks turned upwards. He crawled to a well to take a look at himself and said, "The Creator is so Great! He made me wonderful!" He blurred the changes.

By watching Yao's way of doing things, a man would know that he should cut no figure in the world. By observing Yu's will, a man would know that he should count the world for little. In the spirit of Huzi's argument, there should be no difference between life and death. By witnessing Zi Qiu's behaviour, a man should realize that changes do not make any difference.

Leaning against the firmest pillar, walking along an ever-open path, based on an inexhaustible depot, and learning with an ever-living master, a Perfect Man can go wherever he wants and along whatever roads he chooses. He cares nothing about life or death, and thus leaves everything to fate.



【原文】

婉转。祸福利害，千变万殊，孰足以患心！若此人者，抱素守精，蝉蜕蛇解，游于太清，轻举独住，忽然入冥。凤凰不能与之偪，而况斥鷃乎！势位爵禄，何足以概志也！

晏子与崔杼盟，临死地而不易其义。殖、华将战而死，莒君厚赂而止之，不改其行。故晏子可迫以仁，而不可劫以兵；殖、华可止以义，而不可县以利。君子义死，而不可以富贵留也；义为，而不可以死亡恐也。彼则直为义耳，而尚犹不拘于物，又况无为者矣！

尧不以有天下为贵，故授舜。公子札不以有国为尊，故让位。子罕

【今译】

切随从命运的安排。祸与福、利与害，成千上万的变化，哪足以扰乱他的心！像这样的人，内心质朴守住精气，能像蝉和蛇一样蜕皮，在太清中遨游，轻举独往，忽然就进入朦胧模糊的境界。凤凰都不能跟他为伍，更何况斥鷃呢？权势、地位、爵位与俸禄，又怎足以让他放在心上呢？

晏子跟崔杼结盟的时候，面临死亡的胁迫也不改变自己的志节。杞梁和华周即将决一死战，莒国国君用大量财宝贿赂他们以求制止他们的进攻，他们却不改变自己的行动。所以晏子可以用仁来逼迫他，但是不能用兵器来威胁他；杞梁和华周可以用义来制止他们，但是不能用利益来收买他们。君子为捍卫正义而牺牲，就不能用富贵来挽留他们；做符合正义的事情，就不能用死亡来威胁他们。他们只是为了维护正义而已，尚且不受外物的拘牵，更何况无为的人呢？

尧不认为拥有天下是尊贵的，所以把天下传给了舜；公子季札不认



Happiness or mishap, advantage or disadvantage, or even tens of thousands of changes, how can such factors disturb his heart? Remaining very simple inside and keeping vital his spirit intact, a person like that can slough off his skin like a snake or cicada, roam freely in the universe totally alone, as well as enter a blurry realm unnoticeably. Even phoenixes are not qualified to associate with him, let alone sparrows. How can such a person care anything about power, position, title or income?

When Yanzi was making an agreement with Cui Shu, he did not change his attitude even though his life was threatened. When Qi Liang and Hua Zhou were about to fight to the death, the sovereign of the state of Ju tried to bribe them with lots of treasure to avoid the war. But they did not change their minds and took military action as planned. Hence, a person like Yanzi can be influenced by benevolence but cannot be coerced with force. People like Qi Liang and Hua Zhou can be stopped with righteousness but cannot be bought over with material goods. Gentlemen defending the principle of righteousness at the cost of their own lives cannot be tempted with wealth and power, nor cannot they be threatened with death if their actions are in accordance with the principle of righteousness. People aiming at defending justice cannot be lured by external matters, let alone those who let things take their own course by taking no action themselves to interfere.

Yao did not regard owning the world as honourable and powerful, so he devolved the throne on Shun. Childe Jizha



【原文】

不以玉为富，故不受宝。务光不以生害义，故自投于渊。由此观之，至贵不待爵，至富不待财。天下至大矣，而以与佗人；身至亲矣，而弃之渊；外此，其余无足利矣。此之谓无累之人。无累之人，不以天下为贵矣！

上观至人之论，深原道德之意，以下考世俗之行，乃足羞也。故通许由之意，《金滕》、《豹韬》废矣；延陵季子不受吴国，而讼间田者惭矣；子罕不利宝玉，而争券契者愧矣；务光不污于世，而贪利偷生者闷矣。

【今译】

为拥有国家是尊贵的，所以让出了君位；子罕不把美玉当做宝贝，所以不接受和氏璧；务光不为了保全自己的性命，所以投水自尽。由此看来，不需要爵位就能达到最为尊贵，不需要财宝就能达到最为富有。天下最为广大了，却把它授予别人；生命最为珍贵了，却把它丢弃在水里。如果把天下和生命都抛开了，其他的东西就更不值得珍惜了。这就是所谓的没有任何负累的人。没有任何负累的人，不把天下看得宝贵。

向上观摩圣人的言论，深刻地推究道德的含义，来向下考察世俗之人的所作所为，就会觉得他们的做法是足以让人感到羞愧的。所以通晓了许由的心意，《金滕》、《豹韬》就作废了；延陵季子不接受吴国，为争夺闲置的田地而打官司的人就会感到惭愧了；子罕不接受宝玉为自己牟利，因为债券而起纷争的人就会感到羞愧了；务光不苟活在世上玷污自己的声名，贪图私利偷生的人就会感到耻辱了。所以没有看到大义

did not regard owning a state as honourable and powerful, so he gave up the throne. Zihan did not regard the Hes' Jade as precious, so he did not accept it. Wu Guang did not cherish his own life (for, he was invited to take over the throne by Yao and regarded governing the world as a huge burden), so he drowned himself in a river. By this token, man can become most honourable and powerful even without any power and title, or become extremely rich even without any wealth. The world is very vast, however, Yao devolved it on somebody else; life is most valuable, however, Wu Guang gave his to the river. If a person can abandon the power of the world and his own life, he will not cherish other things either. This is the so-called Man Without Any Burden. A Man Without Any Burden attaches no importance to the world.

By viewing and emulating sages' words upward as well as thoroughly studying the meaning of Tao and De, and thus reviewing the conduct of contemporary people downward, man will find that their manners are shameful enough. So, if Xu You's mind is understood, then *Jin Teng* and *Bao Tao* can be cast away. Knowing that Yanling Jizi rejected the state of Wu, those who engage in lawsuits to settle the disputes over some land left unused will feel ashamed. Zihan did not take the jade. Therefore those who scramble for bonds will feel sorry for themselves. Realizing that Wu Guang would not damage his fame by living on a degradation, those who focus on personal interests and dig out ignoble existences will feel embarrassed. So, people who have not known the principle of





【原文】

故不观大义者，不知生之不足贪也；不闻大言者，不知天下之不足利也。

今夫穷鄙之社也，叩盆拊瓠，相和而歌，自以为乐矣。尝试为之击建鼓，撞巨钟，乃性仍仍然知其盆瓠之足羞也。藏《诗》、《书》，修文学，而不知至论之旨，则拊盆叩瓠之徒也。夫以天下为者，学之建鼓矣。

尊势厚利，人之所贪也；使之左据天下图，而右手刎其喉，愚夫不为。由此观之，生尊于天下也。圣人食足以接气，衣足以盖形，适情不求余，无天下不亏其性，有天下不羨其和。有天下，无天下，一实也。今

【今译】

的人，不知道不值得贪生的；没有听到崇高论调的人，不知道天下是不值得渔利的。

如今一些贫穷偏僻的地方举行社祭，敲打着盆盆罐罐，互相唱和，自己也觉得很快乐了。尝试着为他们敲击大鼓、撞击巨钟，他们心中就会觉得不是滋味，知道敲打盆盆罐罐作乐是十分羞耻的。收藏着《诗经》、《尚书》，研修文学，却不知道最高明的论调的要义，那就是敲打盆盆罐罐之辈了；学习治理天下的人，就是学习敲击大鼓了。

尊贵的权势和优厚的利益是人人都探求的；假如让人们左手拿着天下的地图而用右手刎颈自杀，愚蠢的人也不会这么做。由此看来，生命是比天下更加宝贵的。圣人有可以维持气力的饭食就足够了，有能够蔽体的衣服就足够了，基本需求满足了就不追求多余的东西。得不到天下不能损伤他的本性，拥有天下不能让他更加平和，拥有天下和得

righteousness do not know that it is not worthy to live in degradation, and those who heard about any subtle arguments do not know that it is not worthy to take advantage of the world.

In poor regions, when people hold fetes, they play on some earthenware to make music and sing, and consider this kind of entertainment very joyful. If you try to beat resonant drums and strike huge bells to entertain them, they will feel somehow uneasy, and feel that it is shameful to entertain themselves with earthenware. People treasuring up *Shijing* and *Shangshu* and studying literary works but knowing nothing about the gist of the most important arguments are somewhat the same as those playing on earthenware to cheer themselves up. Those who care nothing about the world are the same as those beating the resonant drums.

Everyone covets powerful positions and huge profits. However, if you give a person the map of the world (referring to authority over the world), and at the same time ask the receiver to commit suicide, even a stupid man would not accept your offer. By this token, life is more important than owning the world. A sage only needs enough foodstuff and clothes to sustain himself and keep his body covered. If this basic demand is met, he does not need anything superfluous. Losing the world will not do any harm to his inborn nature, and owning the world will not disturb his inner harmony. Therefore, owning the world does not make any difference to him at all. If you grant a person all the grain stored in the





【原文】

籛人敖仓，予人河水，饥而餐之，渴而饮之，其人腹者不过箠食瓢浆，则身饱而敖仓不为之减也，腹满而河水不为之竭也。有之不加饱，无之不为之饥，与守其篙笔、有其井，一实也。

人大怒破阴，大喜坠阳，大忧内崩，大怖生狂。除秽去累，莫若未始出其宗，乃为大通。清目而不以视，静耳而不以听，钳口而不以言，委心而不以虑。弃聪明而反太素，休精神而弃知故，觉而若昧，以生而若死，终则反本未生之时，而与化为一体。死之与生，一体也。

【今译】

不到天下其实是一样的。如今赐给别人敖仓，赠予别人黄河的水，饿了就吃，渴了就喝，摄入肚里的也不过一箠干粮一瓢水，吃得饱饱的，敖仓积存的粮食也不会因此而减少，喝得肚子里满满的，黄河的水也不会因此而枯竭。拥有敖仓不会让自己吃得更饱，没有敖仓也不会因此而遭受饥饿，这跟守着自己的粮囤，拥有一口水井，其实是一样的。

大怒破坏人的阴气，大喜会使阳气下沉，大忧会使内脏崩坏，大惊会导致精神癫狂。除去污秽和负累，不如从没有偏离道这个根本，这样才能彻底通达。让眼睛保持清明而不用它来看，让耳朵保持清静而不用它来听，闭紧嘴巴而不用它来说，委弃心智而不用它来思虑，抛开聪明回到最初的淳朴状态，让精神休息而抛弃智谋巧故。醒来的时候也如同睡着了，把活着跟死了等同起来，最终返回到没有出生时的本初状态中，从而跟道融为一体。死与生实质上是一体的。



barn of Ao as well as all the water of the Yellow River, he can eat and drink whenever he feels hungry or thirsty. However, he takes no more than a small basket of food as well as a a gourd ladle of water each time. Although he eats and drinks to make his belly full, the grain deposit in the Barn of Ao will not decrease, nor will the Yellow River dry up for this reason. Owning the Barn of Ao, he will not become more satiate; without it, he will not feel hungry. So, by keeping his own bin of grain and his own well, he can still live as comfortably as if he owned the Barn of Ao and the Yellow River.

Fury devastates the Yin, exultancy breaks the Yang, extreme worry damages the inner organs, and great fear makes man manic. Nothing can more thoroughly remove all the dirty thoughts and superfluous worries than sticking to Tao and never departing from it. That can be addressed as Omniscience. Keep the eyes clean and do not use them to watch, keep the ears tranquil and do not use them to hear. Shut the mouth and do not use it to talk. Discard all kinds of thoughts in the heart and do not use it to weigh and judge anything. By so doing, man can abandon smartness and return to the simplest state, cast away trickery and let the spirit relax. Under such circumstances, he appears asleep although he is awake; seems dead although alive. At the end of his life, he will return to the original state—the same state before he was born to this world, and then he will combine with Tao. To him, life and death are the same.



【原文】

今夫縣者揭饁舌，負籠土，盐汗交流，喘息薄喉。当此之时，得获越下，则脱然而喜矣。岩穴之间，非直越下之休也。病疵瘕者，捧心抑腹，膝上叩头，蜷跼而啼，通夕不寐。当此之时，吟然得卧，则亲戚兄弟欢然而喜。夫修夜之宁，非直一吟之乐也。故知宇宙之大，则不可劫以死生；知养生之和，则不可县以天下；知未生之乐，则不可畏以死；知许由之贵于舜，则不贪物。

墙之立，不若其偃也，又况不为墙乎！冰之凝，不若其释也，又况不

【今译】

如今服徭役的人，高举锄头、铁锹挖土，背负着笼子运土，汗流浹背，喘息困难。在这样的情况下，如果能够树荫下歇息一会儿，就会如同得到解脱般十分高兴。在岩石洞穴之间隐居，不是树荫下休息所能比拟的。患有腹痛的人，用手捧着胸口、按压着肚子，抬起膝盖顶着脑袋，卷曲着身子啼哭，彻夜不能入睡。在这种情形下，能够很畅快地睡上一觉，亲戚和弟兄们都会感到高兴。漫漫长夜的安宁，不是睡一觉所能比拟的。所以，懂得了宇宙的广大的人，就不可以用生死来胁迫他；知道了养生的和谐的人，就不可以拿天下来诱惑他；懂得没有被赋予生命之前的快乐的人，就不可以用死亡来恐吓他；知道许由比舜更加尊贵的人，就不会贪图物质利益。

墙竖立着，不如倒塌了，又何况在土没有成为墙之前呢？水结成的冰，不如融化了，又何况没有结冰之前呢？从无到有，从有到无，没有始



Nowadays, people in corvee use pick-axes and shovels to move earth and then carry it in baskets on the back. They are streaming with salty sweat and gasping for breath and it is even difficult for them to catch their breath. Under such circumstances, if they were allowed to have a rest in the shadow of a tree, they would feel very relaxed and happy. Resting in the shadow of a tree cannot be mentioned in the breath with living in grottoes. A person suffering from bellyache will press his hands on the stomach, bump his head with his knees, huddle up his body and cry, and won't sleep for a moment during the night because of the pain. In this case, if he could remain quiet in bed for a short period, his relatives, elder and younger brothers will feel very happy. A whole night of good sleep is much more enjoyable than a short period of rest. Hence, a person who knows the vastness of the universe cannot be intimidated with fate; he who knows the importance of maintaining physical health and spiritual harmony cannot be tempted with the world; he who knows the happiness man enjoyed before he was born to the mundane world cannot be threatened with death; he who knows that Xu You is much more honourable and powerful than Shun does not covet any material gain.

To the earth made into a wall, when the wall stands, it is not as good as after it collapses. So it goes without saying, how comfortable it used to be before it was made into the wall? To the water that froze into ice, it is not as good as after the ice thaws. So it goes without saying, how nice it



【原文】

为冰乎！自无蹶有，自有蹶无，终始无端，莫知其所萌，非通于外内，孰能无好憎？无外之外，至大也；无内之内，至贵也；能知大贵，何往而不遂！

衰世凑学，不知原心反本，直雕琢其性，矫拂其情，以与世交。故目虽欲之，禁之以度；心虽乐之，节之以礼。趋翔周旋，诘节卑拜，肉凝而不食，酒澄而不饮，外束其形，内总其德，钳阴阳之和，而迫性命之情，故终身为悲人。

达至道者则不然，理情性，治心术，养以和，持以适，乐道而忘贱，安

【今译】

终，没有人知道这种状态是怎样萌生的。除非精通内外的分别的人，谁能够没有好憎？在大到外面再也不存在任何事物的那个东西的外面，是最为广大的东西；在小到里面再也不存在任何成分的那个东西的里面，是最为尊贵的东西。能够知晓最为广大的和最为尊贵的，去哪里不能顺利到达呢？

世道衰退的时候人们趋附末学，不懂得本着自己的内心返回到本原，只是雕琢自己的本性，掩饰、违逆自己的性情来跟外界打交道。所以虽然眼馋一些东西，却用一些制度来禁止它；心中虽然喜欢一些东西，却用礼节来节制它。趋附周旋，卑躬屈节，肉冷得凝固了也不吃，酒放得清薄了也不喝。外表约束自己的形体，内心束缚自己的心意，钳制了阴阳的和谐而且违逆了生命的本性。所以一辈子都是可悲的人。

洞晓大道的人却不是这样的，他们调理自己的性情，加强内心的修养，本着平和的原则陶养心性，本着适度的原则立身处世，乐于求道而



used to be before it frozed? From Non-being to Being, and then from Being to Non-being, it goes round and round without an end, and no one knows why it is like that. Except for those omniscient with inner and outer matters, who are free from likes and dislikes? The thing that exists out of the Coverall is the biggest; the thing that exists inside the smallest thing is most honourable and powerful. For a person who knows both the biggest and the most honourable and powerful, any destination can be freely reached.

In times of less virtue, not knowing how to maintain harmony in the heart or return to the roots, people eager to learn superficial arguments to conduct themselves in the society, by focusing on modifying their inherent nature and acting against their true feelings. Accordingly, although their eyes might have some desires, they contain them according to principles; although their hearts might enjoy some pleasures, they restrain them according to the rules of propriety. They socialize by condescending to pay homage to the powerful and influential. They will not eat if the meat becomes clotted, nor drink if the wine loses its original savour. They hold in their behaviour outside and restrict their virtue inside, and as a result, they break the harmony between Yin and Yang, and also suppress the true nature of life. Hence, they are nothing but tragic figures during their lives.

People who have mastered the super Tao are not the same. They put their feelings and inherent nature in order and cultivate their minds; they preserve their health by



【原文】

德而忘贫。性有不欲，无欲而不得；心有不乐，无乐而不为。无益情者不以累德，而便性者不以滑和。故纵体肆意，而度制可以为天下仪。

今夫儒者不本其所以欲，而禁其所欲；不原其所以乐，而闭其所乐。是犹决江河之源，而障之以手也。夫牧民者，犹畜禽兽也，不塞其圜垣，使有野心，系绊其足，以禁其动，而欲修生寿终，岂可得乎！

夫颜回、季路、子夏、冉伯牛，孔子之通学也，然颜渊夭死，季路蒞于卫，子夏失明，冉伯牛为厉。此皆迫性拂情，而不得其和也。故子夏见

【今译】

忘记了自己的卑贱，安于修德而忘记了自己的贫困。本性中不追求一些东西，就没有什么欲望不能得到满足；心中不追求某些享乐，无论做什么事都会感到快乐。对于自己的性情无补的，不让它妨碍自己的德行；不便于自己本性的，不让它扰乱自己内心的平和。所以尽管放纵自身肆意行事，一举一动也可以形成规范成为天下人的榜样。

如今的儒生，不探究为什么会产生欲望而禁止人们的欲望，不探寻追求享乐的原因却制止人们追求享乐，这就如同决开长江黄河的源头而用手阻遏洪水一般。统治百姓的人，犹如蓄养禽兽一样，不堵塞圜墙，使畜生们没有逃亡的野心，却羁绊它们的腿脚，来禁止它们活动，却企图长生尽享天年，难道能做到吗？

颜回、子路、子夏、冉伯牛，是全面掌握了孔子学说的人。然而颜渊夭折，子路在卫国被剁成肉酱，子夏失明，冉伯牛长疥疮，这些人都违逆



remaining in harmony and sustaining themselves moderately. Owing to their interest in Tao, they neglect that fact that they have no power; because of their taste in virtue, they forget that they are in poverty. According to their inherent nature, they can be rid of some desires, as a result, all their desires can be satisfied; they deny some pleasures, so, everything they do is enjoyable. They will not let things that do not redound to their feelings hamper their virtue, nor let matters that impede their inherent nature disturb their inner harmony. Hence, they can do anything according to their own will, and every action they take can set a good example for people of the world.

Without finding the reason for some desires, the Confucians of contemporary times only take action to restrain these desires; without tracing the roots for some pleasures, they just stop people enjoying them. This is nothing but trying to block with bare hands the bursting of the headstreams of the Yangtze and Yellow Rivers. For a sovereign, governing the people is like raising animals. Instead of strengthening the pen to stop the animals' ambition to escape, he ties up their legs to prevent them from moving freely in the hope of letting them enjoy their lifespan. Is that possible?

Yan Hui, Zilu, Zixia and Ran Boniu were scholars who thoroughly mastered Confucius' thoughts. However, Yan Yuan (also known as Yan Hui) died pre-maturely, Zilu was sliced into pieces by people of the state of Wei, Zixia became



【原文】

曾子，一羸一肥。曾子问其故，曰：“出见富贵之乐而欲之，入见先王之道又说之。两者心战，故羸；先王之道胜，故肥。”推其志，非能贪富贵之位，不便侈靡之乐，直宜迫性闭欲，以义自防也。虽情心郁殢，形性屈竭，犹不得已自强也。故莫能终其天年。

若夫至人，量腹而食，度形而衣，容身而游，适情而行，余天下而不贪，委万物而不利，处大廓之宇，游无极之野，登太皇，冯太一，玩天地于

【今译】

了自己的性情而不能达到平和。所以子夏跟曾子会面，时瘦时胖。曾子追问他原因，他说：“出门看见富贵人家的享乐自己也想得到，回家看到先王的道术又感到仰慕。二者在内心交战，所以消瘦；先王的道术获胜了，所以肥胖。”推测这种心志，并非能做到不贪图富贵者的权位，不留连奢侈的享乐，只是由于违逆性情禁止欲望，依照道义进行自我防范。即便性情和内心抑郁，压抑自己的形体和本能，还是不能够战胜自己，所以这样的人没有能够尽享天年的。

至于至人，根据自己的饭量进食，丈量自己的形体制衣，在可以容身的地方游走，顺应性情行事，遗弃天下而不贪心，委弃万物而不渔利，处在阔大的天宇，遨游于无际的原野，登上天空，驾馭太一，天地都在把



blind, and Ran Boniu caught severe scabies, for they all constrained their feelings and inherent nature, and as a result, they could not reach a state of harmony. Hence, when Zixia visited Zengzi, Zengzi realized that he became either thin or round from time to time, so he asked him the reason. And Zixia said, "Away from home, when I witness the pleasures enjoyed by wealthy and powerful people, I am jealous. While staying at home, I find myself pleased by Tao of our deceased kings. These two emotions fight with each other in my heart, so I become thin. When Tao of our deceased kings wins, I become round." Judging from Zixia's viewpoint, it was not that the above-mentioned scholars did not covet powerful and profitable positions or admire the pleasures provided by a luxurious way of living, they simply restricted inherent nature and suppressed desires by behaving themselves strictly according to the rules of morality and justice. Although depressed in their hearts, inherent nature oppressed them, and their bodies suffered. They still could not triumph over themselves, and, none of them could enjoy their lifespan.

A Perfect Man only takes enough food to sustain his life, wears enough clothes to cover and keep himself from cold, visits places that can accommodate him, and travel anywhere according to his own will. Regarding power over the world as superfluous and not taking advantage of the myriad things, he stays in vast spaces, travels to boundless fields, reaches the sky, and with the help of Tao, he can take firm control of

【原文】

掌握之中。夫岂为贫富肥臞哉！故儒者非能使人弗欲，而能止之；非能使人勿乐，而能禁之。夫使天下畏刑而不敢盗，岂若能使无有盗心哉！

越人得髯蛇，以为上肴，中国得而弃之无用。故知其无所用，贪者能辞之；不知其无所用，廉者不能让也。夫人主之所以死亡其国家，损弃其社稷，身死于人手，为天下笑，未尝非为非欲也。夫仇由贪大钟之赂而亡其国，虞君利垂棘之璧而禽其身，献公艳骊姬之美而乱四世，桓公甘易牙之和而不以时葬，胡王淫女乐之娱而亡上地。使此五君者适

【今译】

玩掌握之中，难道还会因为贫穷富贵而或瘦或胖吗？所以儒生并非能够不产生欲望，而是能制止欲望；并非能够不追求享乐，而是能禁止享乐。让天下人因为畏惧刑罚而不敢盗窃，哪里比得上能使他们没有行窃之心呢！

越人得到大蛇，把它当做佳肴，中原人得到了就会丢弃它，因为派不上什么用场。所以，知道一个东西没有什么用处，贪婪的人也能推辞它；不知道它没什么用处，廉洁的人也不能拒绝它。君主之所以国破家亡，损伤遗弃社稷，丧身他人手中，被天下人讥笑，没有不是因为追求满足自己不该有的欲望的。仇由国的君主因为贪恋一口大钟的馈赠而亡国，虞国的君主因为贪图垂棘之璧而被擒获，晋献公因为迷恋骊姬的美貌而导致了四世作乱，齐桓公因为喜欢易牙调制的美味死后而不能按时下葬，胡王因为耽于女乐的欢娱而丧失了土地。假如这五位君主顺



Heaven and Earth. How can he become thin or round under the influence of wealth or poverty? Hence, Confucians are not able to rid others' desires, but can restrain them. They are not able to remove the roots of pleasures, but can stop people from enjoying them. Isn't it better to prevent people from developing the intention to steal compared with trying to stop theft by threatening people of the world with severe punishment?

When people in the state of Yue catch a big snake, they make a delicious dish with it. However, it is of no use to people in central China, so they would discard it immediately. Hence, after realizing something is useless, even the covetous will reject it; not knowing that something is useless, even the clean-bodied cannot deny it. The season for a sovereign to cause damage or even perdition to his state, discard the deities of the state, be killed by others, and derided by people all over the world always lies in the fact that he has desired something unreachable. The state of Qiu You was devastated because its sovereign's cupidity to keep the huge bell presented to him out of ill will. The sovereign of the state of Yu was captured for he could not resist the Chui-Ji Jade, Duke Xian of the state of Jin triggered four severe rebellions due to his addiction to a love affair with beautiful Madame Li. The corpse of Duke Huan of the state of Qi was not buried on time because the duke loved eating food concocted before by Yi Ya. And the king of the Hu People lost the area of Shang Di since he overly enjoyed the

【原文】

情辞余，以己为度，不随物而动，岂有此大患哉！

故射者非矢不中也，学射者不治矢也；御者非辔不行，学御者不为辔也。知冬日之箄、夏日之裘无用于己，则万物之变为尘埃矣。故以汤止沸，沸乃不止，诚知其本，则去火而已矣。

【今译】

应自己性情推辞掉多余的东西，本着自身的尺度，不随着外物而心动，哪里会有这样巨大的灾难呢？

所以射箭的人没有靶子就不能射中，学习射箭的人却不制作靶子；驾车的人离了缰绳不能前进，学习驾车的人却不制造缰绳。知道冬天的扇子、夏天的皮袄对自己没有用，那万物的变化就如同尘埃了。所以，扬汤止沸，不能让水停止沸腾；如果真的懂得抓住根本，把火灭掉就可以了。





pleasures provided by a covey of pretty women. Should these aforementioned five sovereigns have been moderate, rejected superfluous pleasures and material interests, and resisted all temptation, they would not have suffered such severe disasters!

Hence, a man learning archery cannot hit the target if there was not one, however, he should not make a target of himself; a driver cannot move forward without a whip, however, a man learning driving should not make whip himself. If a man realizes that a fan is as of no use in winter as a fur coat in summer, the changes of the myriad things will be nothing but dirt to him. Hence, raising the water is not an effective remedy to stop the boiling; whoever really knows the root cause would just put out the fire.