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HUAI NAN ZI

II





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Chinese-English

淮南子

HUAI NAN ZI

II

翟江月 今译 崔江月 牟友鹏 英译

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## 目 录

卷八 本经训	438
卷九 主术训	486
卷十 缪称训	608
卷十一 齐俗训	684
卷十二 道应训	776
卷十三 汜论训	874
卷十四 诠言训	966

# CONTENTS

## *BOOK 8*

Fundamental Norm 439

## *BOOK 9*

Craft of the Ruler 487

## *BOOK 10*

On Erroneous Designations 609

## *BOOK 11*

Placing customs on a Par 685

## *BOOK 12*

Responses of Tao 777

## *BOOK 13*

A Compendious Essay 875

## *BOOK 14*

An Explanatory Discourse 967



## 卷八 本经训

### 【原文】

太清之始也，和顺以寂漠，质真而素朴，闲静而不躁，推而无故，在内而合乎道，出外而调于义，发动而成于文，行快而便于物。其言略而循理，其行悦而顺情，其心愉而不伪，其事素而不饰，是以不择时日，不占卦兆，不谋所始，不议所终，安则止，激则行，通体于天地，同精于阴阳，一和于四时，明照于日月，与造化者相雌雄。是以天覆以德，地载以乐，四时不失其叙，风雨不降其虐，日月淑清而扬光，五星循轨而不失其

### 【今译】

太清最初的时候，和顺而且寂静淡泊，率真而且自然淳朴；闲静而不焦躁，变化推移而且没有固定的法则；内心合乎道，外部的行动受道义支配；任何举动都能成为他人的表率，一切行事都能为外物提供便利；说话简略但是合乎事理，行事简约但是顺应性情，内心愉悦而不虚伪，做事情淳朴而没有伪饰。因此不用选择良辰吉日，不用占卜预测，不用谋划如何开始，不用讨论如何结束，感觉安然的时候就保持静止，感到激越的时候就有所行动。跟天地融为一体，跟阴阳有同样的精神，跟四时保持和恰，比日月还要明亮，与自然相和谐。因此上天用厚德覆盖世间，大地承载万物，四时的秩序不会错乱，风雨不会肆虐，日月澄明

## Book 8

### Fundamental Norm

At the time of the Three Emperor Ancestors, all of these rulers were in harmony with the myriad things, tranquil, adhering to their inherent nature and remaining simple. They were quiet and not stressed and acclimatized to the ever-changing situation and free from trickery. Remaining in accord with Tao inside, and being directed by the rules of justice and morality outside, they could set good examples for others by their behaviour, and every action they took could benefit the myriad things. Their viewpoints were justified; their behaviour simple and harmonious with inherent nature; their hearts felt pleasant and were free of double-dealing; their undertakings were plain and unostentatious. Hence, it was not necessary to choose auspicious dates, resort to any kind of augury, or make detailed plans about what to do in the beginning or at the end. They just remained motionless when they felt tranquil in the heart, and took action when they were stimulated. They could communicate with both Heaven and Earth, share the same essence with Yin-Yang, be in harmony with the Four Seasons, as bright as the Sun and the Moon, and as talented as the Creator. As a result of that, Heaven blessed them, Earth carried the myriad things for them willingly, the Four Seasons appeared in order, no storms took place, both the Sun and the Moon were luminous



【原文】

行。当此之时，玄玄至炀而运照，凤麟至，蓍龟兆，甘露下，竹实满，流黄出而朱草生，机械诈伪，莫藏于心。

逮至衰世，镌山石，楔金玉，撻蚌蜃，消铜铁，而万物不滋，剖胎杀夭，麒麟不游，覆巢毁卵，凤凰不翔，钻燧取火，构木为台，焚林而田，竭泽而渔。人械不足，畜藏有余，而万物不繁兆萌芽，卵胎而不成者，处之太半矣。积壤而丘处，粪田而种谷，掘地而井饮，疏川而为利，筑城而为固，拘兽以为畜，则阴阳缪戾，四时失叙，雷霆毁折，雹霰降虐，氛雾霜雪

【今译】

播扬光芒，五星沿着各自的轨道正常运行。正当这个时候，元气浩大普照天下，凤凰与麒麟出现，蓍草和龟壳占卜都呈现吉兆，甘露降下，竹子结出饱满的籽实，流黄展现出来，朱草滋生，人们的心中没有巧故伪诈。

到了世道衰退的时候，开山凿石，雕金刻玉，剖开蚌壳，熔化钢铁，从而使得万物不能繁衍。剖取兽胎杀死幼兽，麒麟不会出现；颠覆鸟巢捣毁鸟卵，凤凰不会飞来。钻燧取火，砍伐树木修建亭台，焚烧山林捕获所有野兽，排干池水捕捉所有游鱼，百姓器械不足，国家却有多余的积蓄，万物不能繁衍，植物的萌芽和动物的胚胎不能长成的就会有一大半了。堆积土壤形成高丘用来居住，给农田施肥来种植五谷，挖地成井用于饮水，疏导山川来获取便利，修筑城墙来加固防御，拘养野兽把它们转化为家畜，那样一来就会阴阳错乱，四时颠倒，雷霆摧毁房屋树木，

and illuminated the world, and the Five Stars moved in their proper orbits. At that time, the original Qi overcast everything, phoenix and Qilin arrived, augury showed auspicious omens, nectar fell, bamboos bore full seeds, precious jade was found, Red Herb started to grow, and amongst the people, no one was deceitful at heart.

During chaotic times, mountains are excavated, gold and jade are enchased, shells are cut, and copper and iron are smelted. Therefore, the myriad things can no longer survive. As a result of killing animal fetuses and cubs, Qilin will not arrive; and as a result of devastating birds' nests and eggs, phoenix will not perch there. People build fire with flint stone, hack down trees to build platforms, set mountain forests on fire to hunt all the animals, and drain the ponds to catch all the fish. As a result of such activities, common people do not have enough resources to meet their needs, nonetheless, the state still has a surplus in terms of grain and money. Tens of thousands of creatures cannot multiply, more than half of the plant sprouts, bird eggs and animal fetuses cannot develop properly. People must stay on the top of hills built by piling up earth, fertilize the fields to grow crops, dig wells for drinking water, dredge rivers to avoid disaster as well as benefit farming, build protective walls to safeguard the city, and raise wild animals to convert them into livestock. And as a result, Yin-Yang will be disarranged, the Four Seasons will be in disorder, thunders will devastate things, hail will fall, mist, frost and snow will occur all the time. Accordingly, tens of thousands of



### 【原文】

不霁，而万物焦夭。菑榛秽，聚埒亩，芟野莠，长苗秀，草木之句萌、衔华、戴实而死者，不可胜数。

乃至夏屋宫驾，县联房植，椽檐榱题，雕琢刻镂，乔枝菱阿，夫容芰荷，五采争胜，流漫陆离，修挾曲，投夭矫，曾桡芒，繁纷拏，以相交持，公输、王尔无所错其剗剗削锯，然犹未能澹人主之欲也。是以松柏菌露夏槁，江河三川，绝而不流，夷羊在牧，飞蚤满野，天旱地坼，凤皇不下，句爪、居牙、戴角、出距之兽，于是鸞矣。民之专室蓬庐，无所归宿，冻饿饥寒，死者血相枕席也。

及至分山川溪谷，使有壤界，计人多少众寡，使有分数，筑城掘池，

### 【今译】

冰雹肆虐，大雾霜雪连绵不停，从而万物枯萎夭折。铲除丛林，开垦土地，灭杀野草，种植庄稼，草木刚刚发芽、开花、结实就死去的不可胜数。

等到修建高大的宫殿，房檐相连，檐头、户植和椽子边缘都雕刻着精美的图案。有舒展的枝条，婀娜的菱阿，鲜艳的荷花，碧绿的荷叶，争奇斗艳，色彩缤纷而美丽；有的修长舒展，有的盘根错节，或舒或卷，多姿多态，互相交织，共同扶持。即便公输班、王尔这样的能工巧匠不停地雕镂，还是不能满足君主的欲望。因此松柏菌露夏天就会枯槁，长江黄河以及三川的水断流，夷羊出现在郊野，遍地都是飞舞的蝗虫，天大旱，地干裂，凤凰不会停息下来，生有利爪、长牙、尖角、巨趾的猛兽肆虐为害，鸞鸟盘旋。老百姓在狭小的茅屋里藏身，没有归宿，被冻死和饿死的人的尸体遍地都是。

划分山川溪谷作为国界；计量人口多少，修筑城墙，深挖城池，构筑



creatures will lose their lives. Destroy forests to reclaim farm lands, clear weeds to grow crops, and accordingly, countless plants that have just sprouted, blossomed or started developing seeds will wither and die.

When it comes to setting up magnificent palace buildings with exquisite eaves, posts and rafters decorated with long-stretched or twisted and gnarled branches, water lilies and lotus leaves of various beautiful colours and different pretty patterns. Innumerable branches, long or short, snarl together. Even the most skillful craftsmen such as Gongshu Ban and Wang Er did not stop working all the time, still they could not satisfy the greedy sovereigns of the world. As a result, pines, cypresses, and Jun Lu (the name of a kind of bamboo which is very rare and of highest quality and can survive rigorous weather patterns) will wither and die during the summer; the Yangtze River, the Yellow River and the other three main rivers will dry up; Yi Yang (a strange animal which will bring misfortune to any place where it appears) will appear. Locusts will teem everywhere; there will be severe droughts; the earth will go mad; phoenix will not stop; savage wild animals with sharp claws, long teeth, fierce horns as well as huge hooves will run riot; birds of prey will hover; the people will have to stay in tiny hutches, remain homeless; and the corpses of those dying of cold or hunger will be found everywhere.

When mountains and valleys are divided up and used as borders amongst various states, vital statistics are made to calculate the population, protective walls are set up, moats

【原文】

设机械险阻以为备，饰职事，制服等，异贵贱，差贤不肖，经诽誉，行赏罚，则兵革兴而分争生，民之灭抑天隐，虐杀不辜，而刑诛无罪，于是生矣。

天地之合和，阴阳之陶化万物，皆乘人气者也。是故上下离心，气乃上蒸，君臣不和，五谷不为。距日冬至四十六日，天含和而未降，地怀气而未扬，阴阳储与，呼吸浸潭，包裹风俗，斟酌万殊，旁薄众宜，以相呕啣酝酿，而成育群生。是故春肃秋荣，冬雷夏霜，皆贼气之所生。由此观之，天地宇宙，一人之身观之，天地宇宙，一人之身也；六合之内，一人

【今译】

险阻、设置器械来进行防御，整饬官制，确立服制，区分贵贱等级，区别贤与不肖，留意非议和赞誉，行使赏罚，那样一来战争就会兴起并且发生纷争。老百姓面临着死亡的威胁，无辜者被杀害，无罪者被诛戮的情形，就产生了。

天地之气互相合和，阴阳化育万物，都秉承同一种气。因此上下离心，气就会向上蒸腾；君臣不和，五谷就不能生长。距离冬至还有四十六天的时候，上天蕴含的阳气还没有降下来，大地怀抱的阴气还没有上扬，阴阳游移不定还没有融合到一起，逐渐互相吸收浸润，包括一切，浸渍万物，将万物混同为一体，来进行抚育培养，从而成就并化育芸芸众生。因此植物在春天枯萎、秋天开花，冬天打雷、夏天下霜，都是贼气所导致的。由此看来，天地宇宙，跟人体是一样的道理；天地四方之间，如



are dug, barriers and other defending facilities prepared. Various positions and ranks are appointed, the system of clothes (in ancient times, people of different classes should wear clothes of different styles or patterns to show their social status) is established, the powerful and the powerless are discriminated. The worthy and unworthy are differentiated. People's opinions towards others—praise or attack, are recorded and importance attached to. Rewards and punishments are dispensed, wars will be triggered, and people will engage in fighting one another to benefit themselves. As a result, people will face the threat of death at any time. Innocent people will be killed, and people who have committed no sins at all will be executed.

The Qi of Heaven and that of Earth join each other, Yin-Yang generate and foster tens of thousands of creatures, and they both share the same Qi. Hence, if the superiors and the inferiors are not of one mind, the Qi will ascend; if a sovereign and his subjects are at odds with each other, all kinds of crops will not ripen. Forty-six days before Midwinter, the Yang of Heaven still does not descend, and the Yin of Earth still does not ascend. Both Yin and Yang accumulate, then they assimilate each other to cover the myriad things, mix tens of thousands of things, in order to foster them and facilitate their growth. So, if plants wither and die during the spring or develop flowers during autumn, or it thunders during winter or frosts during summer, such abnormal phenomena are all caused by devastating Qi. By this token, both Heaven and the universe are somewhat the



### 【原文】

之制也。是故明于性者，天地不能胁也；审于符者，怪物不能惑也。

故圣人者，由近知远，而万殊为一。古之人同气于天地，与一世而优游。当此之时，无庆贺之利，刑罚之威，礼义廉耻不设，毁誉仁鄙不立，而万民莫相侵欺暴虐，犹在于混冥之中。逮至衰世，人众财寡，事力劳而养不足，于是忿争生，是以贵仁。仁鄙不齐，比周朋党，设诈谲，怀

### 【今译】

同人体各部位一般协调运转。因此，明了生命的本性的人，天地不能胁迫他；通晓符验的，奇怪的事物不能让他感到困惑。

所以圣人能够通过近处的事物推知远方的情形，从而认为所有不同的事物都具有同样的本源。古代的人，跟天地拥有相同的气，从容不迫地跟时世相推移。正当这时，没有封赏的喜庆，没有刑罚的威严，没有划定礼义廉耻的界限，没有区分毁誉、仁鄙的标准，然而成千上万的百姓中却没有互相欺凌、欺骗、摧残的，如同生活在最初的混混沌沌的状态中。等到了世道衰退的时候，人口多，财物少，辛苦劳作也不够生活，于是就产生了纷争，因此就注重仁。人们仁与鄙的程度不同，朋党比周，动用巧诈阴谋，怀藏诡计欺诈之心，从而失去了人的本性，因此就

same as a human body; and within the world (the Six Directions), the myriad things are also operated under the same mechanism as that of the human body. Hence, for a person perceptive of the inherent nature, even Heaven and Earth cannot pose any threat to him; even ghosts cannot baffle a person good at invocation.

Hence, sages know things in remote areas by studying nearby situations, and they believe that the myriad things are all of the same origin. People in ancient times shared the same Qi with both Heaven and Earth, and were in harmony with the whole world. At those times, there were no such benefits as grand celebrations or formidable powers like dispensing punishments or executing people. Propriety, righteousness and the sense of honour were not established, and standards for praise or blame, benevolence or pettiness were not set up. However, tens of thousands of people would not override one another, and it seemed that they were living in the original state (referring to the beginning of the world, and at that time, the myriad things were all in accordance with Tao). When it comes to chaotic times, more and more people covet less and less wealth, people toil assiduously but still cannot manage to sustain themselves and their families, as a result, competitions and wars occur. Therefore, importance is attached to benevolence. Some people are benevolent, and others are petty, people of the same type build up cliques to play trickery to deceive others. And when they become deceitful and double-dealing, they lose their inherent nature as human beings, therefore, importance is



### 【原文】

机械，巧故之心，而性失矣，是以贵义。阴阳之情，莫不有血气之感，男女群居杂处而无别，是以贵礼。性命之情，淫而相胁，以不得已，则不和，是以贵乐。是故仁义礼乐者，可以救败，而非通治之至也。

夫仁者，所以救争也；义者，所以救失也；礼者，所以救淫也；乐者，所以救忧也。神明定于天下，而心反其初；心反其初，而民性善；民性善而天地阴阳从而包之，则财足而人澹矣，贪鄙忿争不得生焉。由此观之，则仁义不用矣。道德定于天下而民纯朴，则目不营于色，耳不淫于

### 【今译】

注重义。男女之间的事情，没有不是通过血气相交感的，男女群居杂处就会失去分寸，所以就注重礼。按照生命的本性，淫乱就会对身体构成威胁，不加节制就会引起不适，所以就注重乐。因此仁、义、礼、乐，可以弥补一些过失，但是并非实现大治的最佳途径。

所以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、卑鄙和纷争就不会产生。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

attached to righteousness. Love affairs between males and females always involve the exchange of body fluid. When men and women live gregariously and overlook the physiological differences between each other, therefore, importance is attached to the rules of propriety. According to the nature of life, sexual activities will cause damage to health, and if such activities are not restrained, the body will sicken, therefore, importance is attached to Yue (music). Hence, regarding benevolence, righteousness, rules of propriety and Yue (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 Yue (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 settle down. Thus cupidity, pettiness and disputes will not occur. By this token, if this were the case, benevolence and righteousness would be of no use. If De 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

### 【原文】

声，坐佻而歌谣，被发而浮游，虽有毛嫫、西施之色，不知说也。《掉羽》、《武象》，不知乐也，淫泆无别不得生焉。由此观之，礼乐不用也。是故德衰然后仁生，行沮然后义立，和失然后声调，礼淫然后容饰。是故知神明，然后知道德之不足为也，知道德，然后知仁义之不足行也。知仁义，然后知礼乐之不足修也。今背其本而求其末，释其要而索之于详，未可与言至也。

天地之大，可以矩表识也；星月之行，可以历推得也；雷震之声，可以鼓钟写也。风雨之变，可以音律知也。是故大可睹者，可得而量也；

### 【今译】

唱，披散着头发自由自在地游走，即便有毛嫫、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道德不值得遵守，知道了道德然后就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。

天地很大，可以用矩尺和圭表进行测量；星辰和月亮的运行，可以通过历法来推算；雷霆的声音，可以用钟鼓模仿；风雨的变化，可以用音乐模拟。因此物体大得能够用眼睛看得到的，能够被测量；明亮的可以





unbraided long hair, and they can go everywhere 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 beauty; 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. By this token, if this were the case, the rules of propriety and Yue (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 Yue (music). Now people attend to trifles and neglect the essentials, and overlook the most important things while paying too much attention to details. We cannot discuss Tao with such people.

As huge as Heaven and Earth are, they can be measured with a carpenter's square together with an ancient Chinese sundial. The movement of stars and the moon can be calculated according to the calendar; the sound of thunder can be imitated with the bell and drum; and that of wind and rain can be mimicked with various tones. Hence, the size of objects big enough to be seen with the eyes can be measured. The shape of objects bright enough to be caught with the eyes

【原文】

明可见者，可得而蔽也；声可闻者，可得而调也；色可察者，可得而别也。夫至大，天地弗能含也；至微，神明弗能领也。及至建律历，别五色，异清浊，味甘苦，则朴散而为器矣。立仁义，修礼乐，则德迁而为伪矣。及伪之生也，饰智以惊愚，设诈以巧上，天下有能持之者，有能治之者也。昔者苍颉作书，而天雨粟，鬼夜哭；伯益作井，而龙登玄云，神栖昆仑；能愈多而德愈薄矣。故周鼎著倮，使衔其指，以明大巧之不可为也。

故至人之治也，心与神处，形与性调，静而体德，动而理通。随自然

【今译】

被看见的东西，能够被察觉到；可以听得到的声音，能够被调制出来；可以识别的颜色，能够被辨别出来。最大的东西，天与地不能包含；最微小的东西，神明不能领会。等到修订律历，识别五色，区分清浊，区别甘苦，那原木就被刨解开制作成器具了；确立仁义，订立礼乐，那道德就转移而流于虚伪了。等到虚伪产生以后，就会运用智谋来吓唬愚蠢的人，设置巧故来欺骗君主。天下有人能够把持着君位，把天下治理好的吗？从前苍颉发明文字的时候，天上降下粟米，鬼在夜间哭泣；伯益发明水井的时候，龙升上天空，神灵迁徙到昆仑山止栖。能力越多德行就越浅薄了。所以周代的鼎上雕刻着倮的像，让他咬住自己的手指，来表明极其灵巧是不可取的。

所以至人治理天下，心与神相依处，形与性相和谐；静处的时候就体悟道德，举动合乎道理；随着自然的性情并且顺应不得已的变化；虚



can be discerned. Sounds that can be caught with the ears can be copied with tones; and colours that can be sighted can be distinguished as well. As for the largest thing, even Heaven and Earth cannot contain it; as for the tiniest thing, even deities cannot discern or master it. When calendars were invented, various colours, tones as well as flavours were differentiated and logs were chopped to make utensils. When benevolence and righteousness were established, the rules of propriety and the function of music were set up. Then De became lost and turned into hypocrisy. After hypocrisy took place, people terrified the stupid with their smartness, and resorted to trickery to please their sovereign. There are people able to maintain the authority over the world, but few can put it in perfect order. Previously, when Cang Jie created the Chinese characters, Heaven rained millet, and ghosts were heard moaning at night; when Bo Yi invented the well for drinking water, dragons ascended into the clouds and deities moved to rest on the top Mount Kunlun. The more talents people possess, the less virtuous they will become. Hence, the figure of Chui (the name of a skillful craftsman in Chinese legend) was sculpted on the cauldrons of the Zhou Dynasty, and on each statue, the sculptor would let Chui bite his own finger on purpose, and by so doing told people that it is not advisable to be overly skillful.

When a Perfect Man is in power, he will make his heart match his soul, and put his body in harmony with his inherent nature. Thus, he can comprehend De whenever he is free, and abide by fixed rules whenever he takes action. By

【原文】

之性而缘不得已之化，洞然无为而天下自和，憺然无欲而民自朴，无机祥而民不夭，不忿争而养足，兼包海内，泽及后世，不知为之者谁何。是故生无号，死无谥，实不聚而名不立，施者不德，受者不让，德交归焉，而莫之充忍也。故德之所总，道弗能害也；智之所不知，辩弗能解也。不言之辩，不道之道，若或通焉，谓之天府。取焉而不损，酌焉而不竭，莫知其所由出，是言瑶光。瑶光者，资粮万物者也，振困穷，补不足，则名

【今译】

静无为天下却能自行和谐，恬淡无欲百姓会自行变得纯朴，无须祭祀祈福老百姓也不会夭折，不需纷争也有充足的生活保障；德泽遍及海内，恩泽惠及后世，却不知道这么做的人是谁。因此活着的时候没有名号，死后没有谥号；不为自己聚敛财物也不博取名声，施舍的人不图报答，接受恩德的人不需谦让，所有的美德聚集在他身上也不会显得充盈。道所总括的，德不能完全具备；智力所达不到的，不能通过能言善辩来解释清楚。不能用言语辩说的东西，不能说出的道，假如有的人精通了它，就叫做入了天府。取之不尽，用之不竭，没有人知道它是从哪里来的，这就叫做瑶光。瑶光，是资养万物的。赈济贫困，救助不足，就能够



following the inherent nature to inevitable changes, he adheres to the rule of remaining tranquil and letting things take their own courses. People of the world will be at peace with one another. Although he himself is indifferent to fame and benefits and of no desire, the people will remain unsophisticated. Although he does not hold grand ceremonies to worship deities, the people will not die at a young age. There is no competition among the people, but all of them will have enough to sustain themselves. His virtue covers people within the Four Seas, his favours even benefit generations to come. However, no one knows who does that. Hence, he does not enjoy any fame when he lives or will be awarded any honourable title after his death. He does not accumulate any wealth himself or try to gain fame for himself. Therefore, as a benefactor, he does not want others to be grateful towards him. So the beneficiaries also feel perfectly justified to accept the favours he provided them. Although various kinds of De might converge in him, he will not seem to be overly virtuous. Hence, De alone cannot cover all the aspects contained in Tao. As for things beyond the limits of human intelligence, they cannot be explained with any sophisticated talk. There are things that cannot be explained with words, nor can Tao be articulated. Whoever realizes that can be addressed as having entered the Depot of Heaven. There is a thing that provides an inexhaustible resource to the myriad things of the world. However, no one knows where it comes from, and it is addressed as Yao Guang. Yao Guang is the thing that foster tens of thousands



### 【原文】

生，兴利除害，伐乱禁暴，则功成。世无灾害，虽神无所施其德，上下和辑，虽贤无所立其功。昔容成氏之时，道路雁行列处，托婴儿于巢上，置余粮于亩首，虎豹可尾，虺蛇可蹶，而不知其所由然。

逮至尧之时，十日并出，焦禾稼，杀草木，而民无所食。猥貍、凿齿、九婴、大风、封豨、修蛇皆为民害。尧乃使羿诛凿齿于畴华之野，杀九婴于凶水之上，缴大风于青丘之泽，上射十日而下杀猥貍，断修蛇于洞庭，

### 【今译】

博得好的名声；兴利除害，伐乱禁暴，就能建功立业。世间没有灾害，即便神灵也无从施加他们的德行；君臣上下和睦相处，即便贤人也无从建立功勋。从前容成氏治理天下的时候，人们在道路上行走像大雁的行阵那样整齐有序，把婴儿置放在鸟巢上，把余粮放置在地头，虎豹的尾巴可以踩，毒蛇可以踏，然而却不知道为什么会出这样的太平景象。

等到了尧统治天下的时候，十个太阳一同升起在天空，把庄稼都炙烤焦了，把树木都杀死了，从而老百姓没有食物充饥。猥貍、凿齿、九婴、大风、封豨、修蛇都出来危害老百姓。尧于是派羿在畴华的田野诛杀了凿齿，在凶水上杀死了九婴，在青丘的沼泽中抓住了大风，在空中

of items in the world. By supporting the poor and helping those who do not have enough to sustain themselves, a person can gain a high reputation; by providing advantages, removing disadvantages, attacking the rebellious and conquering the tyrannical, a person can make great contributions. If the world is free of disasters and threats, even deities will not have a chance to practice their virtue to benefit the people. If a sovereign and his subjects are in harmony with each other, even the worthy will not have a chance to accomplish great achievements. Previously, at the time when Rong Cheng was in power, passengers traveled in perfect order on the roads like swan geese flying in formation. People could put their babies on top of birds' nests, as well as leave their surplus grain on the edges of their fields. People could play with tigers and leopards by pulling their tails, and there would be no danger in stepping on vipers either. However, no one knew why it was like that.

When it came to Yao's time, there used to be ten suns appearing at the same time in the sky. As a result, all types of crops were scorched, various plants were killed, and the people did not have anything to eat. To make things even worse, formidable wild animals, such as Ya Yu, Zao Chi, Jiu Ying, Da Feng, Feng Xi and Xiu She also posed severe threats to the people. Then Yao ordered Yi to kill Zao Chi in the fields of Chou Hua, slaughtered Jiu Ying at the bank of the Xiong River, shoot Da Feng in the swamp of Qing Qiu, shoot down nine of the ten suns from the sky as well as





### 【原文】

禽封豨于桑林，万民皆喜，置尧以为天子。于是天下广狭、险易、远近，始有道里。舜之时，共工振滔洪水，以薄空桑，龙门未开，吕梁未发，江、淮通流，四海溟滓，民皆上丘陵，赴树木。舜乃使禹疏三江五湖，辟伊阙，导廛涧，平通沟陆，流注东海。鸿水漏，九州干，万民皆宁其性，是以称尧舜以为圣。

晚世之时，帝有桀、纣，为璇室、瑶台、象廊、玉床，纣为肉圃、酒池，燎焚天下之财，罢苦万民之力，刳谏者，剔孕妇，攘天下，虐百姓，于是汤

### 【今译】

射杀十个太阳，在地上杀死猓豨，在洞庭湖斩断修蛇，在桑林擒获封豨。万民都非常欢喜，拥立尧为天子。于是天下广阔的、狭隘的、险阻的、平坦的、远近各地开始有了道路。舜统治天下的时候，共工发大水，逼近空桑，龙门还没有开凿，吕梁还没有疏浚，长江和淮河的水横流，四海的水弥漫，老百姓都攀上丘陵，爬上高树逃生。舜于是派禹疏通三江五湖，开辟了伊阙，疏导廛水和涧水，疏通大小山川，使它们汇流到东海。洪水退却，九州干爽，万民的心情都恢复了平静。因此称赞尧和舜的圣明。

世道衰退的时候，帝王中有夏桀和商纣，夏桀制作了璇室、瑶台和用象牙制作的回廊以及用美玉制造的床；商纣修建了肉圃、酒池，焚毁天下的财富，把老百姓弄得筋疲力尽、困苦不堪，杀死敢于进谏的人，剖

CHINESE  
LITERATURE



beheaded Ya Yu on the ground. Yi also chopped down Xiu She in the Dongting Lake, and captured Feng Xi in Sang Lin. Tens of thousands of people were so pleased with such achievements, they enthroned Yao to be the Son of Heaven. At that time in the world, every place, large or small, dangerous or safe, far or near, started to have roads. At the time when Shun was in power, Gonggong—the God of Water, evoked a flood to threaten the area of Kong Sang. At that time, the watercourses in both Mount Longmen and Mount Lüliang were not excavated. The water of both the Yangtze River and the Huai River flowed everywhere, and that of the Four Seas inundated the ground. The people were forced to move to hills or stay in high trees. Shun then ordered Yu to dredge those three rivers and five lakes, to excavate the watercourse in Mount Yique, those of the Chan River, the Jian River and those of other rivers and valleys, to let all those waters flow into the East Sea. The flood subsidized, the Nine Subcontinents became dry, and tens of thousands of people resumed their peaceful nature. Hence, Yao and Shun were admired and considered as sages.

In chaotic times, there have been infamous sovereigns such as Jie of the Xia Dynasty and Zhou of the Shang Dynasty. Jie had his rooms and platforms built with jade-like precious stone, corridors made of ivory as well as a bed made of jade. Zhou had a garden built in the capital to raise various dangerous carnivorous wild animals, and a pound dug to keep his wine. As a result, all the wealth under heaven was run off, and the people were overly burdened and became

### 【原文】

乃以革车三百乘，伐桀于南巢，放之夏台；武王甲卒三千，破纣牧野，杀之于宣室，天下宁定，百姓和集。是以称汤、武之贤。由此观之，有贤圣之名者，必遭乱世之患也。

今至人生乱世之中，含德怀道，拘无穷之智，钳口寝说，遂不言而死者众矣。然天下莫知贵其不言也。故道可道，非常道；名可名，非常名。著于竹帛，镂于金石，可传于人者，其粗也。五帝三王，殊事而同指，异

### 【今译】

开孕妇的肚子，侵扰天下，残害百姓。于是商汤率领三百辆兵车在南巢攻打桀，把他流放到夏台；周武王率领三千名武装的士卒在牧野打败了商纣，在宣室杀死了他。天下安定，百姓和睦相处。因此人们称赞商汤和周武王的贤明。由此看来，能够赢得贤能圣明的名声的人，一定要遭遇乱世的忧患。

如今至人生逢乱世之中，怀抱着美德与道，制约着无穷的智慧，缄口不言，最终沉默不语而死的太多了。然而天下没有人懂得珍惜他们的默默无语的做法。所以可以用语言表述的道，不是永恒的道；可以叫得上名字的名，不是永恒的名。能够被书写在竹简和布帛上的，被雕刻在金钟石盘上的，只是道的粗浅之处罢了。三王五帝，有着不同的事业

exhausted. Zhou also executed those who dared to remonstrate with him, open the belly of a pregnant woman to observe the development of the fetus, and caused severe damage to the world, as well as posing great threats to the people. Hence, leading three hundred chariots, Tang attacked Jie in Nanchao, and drove him to Xia Tai. Under King Wu's command, three thousand armed soldiers attacked King Zhou in Mu Ye, captured him and executed him at Xuan Shi (referring to the name of a palace building of the Shang Dynasty). Accordingly, the whole world became peaceful, and people lived in harmony with one another. Hence, they praised King Tang and King Wu's worthiness. By this token, people regarded as sage or worthy must have experienced the problems of chaotic times. With their understanding of Tao and bearing their virtue and unlimited wisdom, most of the Perfect Men living among us in this current chaotic time will not propound any useful advice and keep silent till the end of their lives. However, no one in the world could realize and value their remaining silent and not expressing their viewpoint. Hence, Tao that can be told of is not an unvarying Tao; and the names that can be named are not unvarying names. Regarding Tao and names, those parts that can be written on bamboo slips or silk, or be engraved in metal bells or stone plates, and therefore be handed down to others and generations to come, are only the coarse parts of Tao and names. Sharing the same purpose, both the Five King Ancestors and the Three Emperor Ancestors made different contributions to the world. Although they chose

### 【原文】

路而同归。晚世学者，不知道之所一体，德之所总要，取成之迹，相与危坐而说之，鼓歌而舞之，故博学多闻，而不免于惑。《诗》云：“不敢暴虎，不敢冯河。人知其一，莫知其他。”此之谓也。

帝者，体太一；王者，法阴阳；霸者，则四时；君者，用六律；秉太一者，牢笼天地，弹压山川，含吐阴阳，伸曳四时，纪纲八极，经纬六合，覆露照导，普汜无私；蠃飞蠕动，莫不仰德而生。阴阳者，承天地之和，形

### 【今译】

但是有相同的目标，走不同的道路但是有相同的归宿。近代的学者，不知道道是一个整体，以及道德的根本所在；选取现成的事迹，聚集在一起正襟危坐着谈论道，载歌载舞。所以尽管博学多闻却不免陷入迷惑。《诗经》中说：“不敢赤手空拳搏击老虎，不敢不依靠舟楫渡河。人们只知道这么做是危险的，却不知道其他危险的事情还有很多。”说的就是这种情形。

能成为帝的人能深刻地体悟道，能成为王的人取法阴阳，能成就霸业的人遵循四时的规律，能成为君主的人采用六律治理国家。秉承道的人，能够囊括天地，控制山川，吞吐阴阳，调控四时，总管八极，支配六合，覆盖照耀引导万物，广普没有任何私心，无论是飞翔的还是爬行的动物，没有不仰仗它的德行而得以存活的。阴阳，秉承天地的和合，孕

various ways, they all reached the same destination. Scholars of contemporary times do not know that Tao is integrated to the essentials of virtue. What they can do is to straighten their clothes and sit properly to discuss some accomplished facts with their friends and cheer themselves up. So, it is inevitable that even the erudite might somehow become confused. It is said in *Shijing*: "People do not dare to fight a tiger bare-handed or swim across a river without relying on a boat. They all know that such activities are dangerous, but do not realize that other things are much more hazardous." This poem refers to the aforementioned case.

A person who is able to become a Di (Emperor) can master Tao. A person who is able to unify the world and thus become a King can act according to the rules of Yin-Yang. A person able to establish one of the most powerful states and become a Lord-Protector himself can comply with the rules of the Four Seasons, and a person able to govern others and become the sovereign of a state can administer his state according to the Six Temperaments. Tao can cover both Heaven and Earth, take control of all the mountains and valleys, expire and inspire Yin-Yang, harmonize the Four Seasons, govern the remotest areas in all eight directions as well as the Six Directions. Shield, illustrate and give directions to the whole world without any bias. Therefore, every creature, being able to fly or crawl, depends on Tao in order to survive. As for Yin-Yang, it receives the harmonious Qi of Heaven and Earth and thus generates various life forms of the myriad things of the world. Bearing Qi to generate the



【原文】

万殊之体，含气化物，以成埒类，羸缩卷舒，沦于不测，终始虚满，转于无原。四时者，春生夏长，秋收冬藏，取予有节，出入有时，开阖张歛，不失其叙，喜怒刚柔，不离其理。六律者，生之与杀也，赏之与罚也，予之与夺也，非此无道也；故谨于权衡准绳，审乎轻重，足以治其境内矣。

是故体太一者，明于天地之情，通于道德之伦，聪明耀于日月，精神通于万物，动静调于阴阳，喜怒和于四时，德泽施于方外，名声传于后

【今译】

有成千上万不同的生命，蕴涵和气化育万物，形成不同的种类，羸缩卷舒终于发展到深不可测，周而复始、虚而复满不停地运转。四时，春生夏长，秋收冬藏，取予有节度，出入有时节，开合张歛，不失既定的秩序，喜怒刚柔，不违背常理。六律，是指生与杀、赏与罚、予与夺，除此之外没有其他的治国之道了。因此谨慎地运用各种法律制度，明察情势的轻重，就足以把境内治理好了。

因此能体悟道的人，明白天地的性情，通达道与德准则，他的聪明与日月相辉映，精神与万物相通连，举动和静处跟阴阳相协调，喜怒与四时相和谐，德泽惠及四方以外的地域，美名流传于后世。取法阴阳的



myriad things, a variety of species has been created; spreading and shrinking endlessly, Yin-Yang becomes fathomless; waning and becoming full in turns. Thus it goes round and round all the time. As for the Four Seasons, the myriad things start to grow during the spring, thrive during the summer, are harvested during the autumn, and stored during the winter. Take and give moderately, come in and go out at proper times, open and close according to the fixed order, and behave in accordance with common sense, whether joyful or angry, strong or weak. As for the Six Temperaments, it means simply holding the power over people's life and death, maintaining the right for dispensing awards and punishments, and the authority to take and give. Besides those aforementioned kinds of power, there is no other way to govern a state. Hence, if a sovereign is cautious with rules and regulations, perspicacious with the extents of urgency of various situations, he is capable enough to put his state in order.

Hence, a person mastering Tao is familiar with the nature of Heaven and Earth, perspicuous with the rules of Tao and De, and as wise and bright as the sun and the moon. His soul can communicate with tens of thousands of things of the world, he acts in accordance with Yin-Yang, his emotions—joy or fury, harmonise with the Four Seasons. His virtue and favours cover everywhere even the remotest areas outside of the four borders, and he will also be held in high repute among all the generations to come. For a person complying with the rules of Yin-Yang, his virtue can match

【原文】

世。法阴阳者，德与天地参，明与日月并，精与鬼神总，戴圆履方，抱表怀绳，内能治身，外能得人，发号施令，天下莫不从风。则四时者，柔而不脆，刚而不鞣，宽而不肆，肃而不悖，优柔委从，以养群类，其德含愚而容不肖，无所私爱。用六律者，伐乱禁暴，进贤而退不肖，扶拨以为正，坏险以为平，矫枉以为直，明于禁舍开闭之道，乘时因势，以服役人心也。帝者体阴阳则侵，王者法四时则削，霸者节六律则辱，君者失准绳

【今译】

人，德行可以跟天地相匹配，光明可以跟日月相媲美，精神可以跟神鬼相融合，头顶上天，脚踏大地，胸中怀着准绳，在内能加强自身的修养，在外能赢得别人，发号施令，天下人没有不听从的。遵循四时规律的人，柔顺而不脆弱，刚强而不会被摧折，宽容但是不放纵，急迫但是不勿乱，优柔地顺应情势来畜养万物。他的德行能够包涵愚蠢的人容纳不肖之辈，没有任何私心与偏爱。运用六律治理国家的人，讨伐混乱的国家、制止残暴行径，举用贤能的人并且辞退不肖之辈，拨乱反正，化险为夷，矫正邪曲，明了禁舍开合的道理，把握时机因循形势来驾驭别人的心灵。能成为帝的人如果体悟阴阳他的权力就会受到侵犯，能够成为王的人如果遵循四时法则行事就会被削弱，能够成就霸业的人如果运用六律节制自己就会遭受凌辱，能够成为君主的人如果失去了治理国家的准则就会被废黜。因此能力小的人如果追求过于宏大的目标，就

that of Heaven and Earth. His brightness can match that of the sun and the moon. His spirit can cover that of all the deities and ghosts. Wearing the Round (referring to Heaven), standing on the square (referring to Earth), and adhering to fixed rules and complying with regulations, he can cultivate his virtue to improve himself inside, as well as win over others outside. As a result, people all over the world will obey him whenever he issues an order. A person complying with the rules of the Four Seasons is complaisant but not weak, firm but cannot be broken, tolerant but not self-indulgent, imperative but not jumbled. So he fits the situation by easy stages, thus to foster the myriad things. Without any bias or favouritism, he is virtuous enough to tolerate the foolish and put up with the unworthy. A person administering the state according to the Six Temperaments can attack chaotic states, topple tyrannical sovereigns, employ the worthy, dismiss the unworthy, bring order out of chaos, head off any dangers, correct any mistakes, know the right ways of doing things, grasp opportunities and make good use of the situation. In so doing, to win over others from the bottom of their hearts. If a Di adheres to Yin-Yang, his power will be weakened; if a King abides by the rules of the Four Seasons, his authority will be impaired; if a Lord-Protector governs according to the rules of the Six Temperaments, he will be humiliated; and if the sovereign of a state neglects fixed rules and regulations, he will be dethroned. Hence, if a person of less capable abilities aims at accomplishing great achievements, then his goal will seem to

【原文】

则废。故小而行大，则滔窕而不亲；大而行小，则狭隘而不容。贵贱不失其体，而天下治矣。

天爱其精，地爱其平，人爱其情。天之精，日月星辰雷电风雨也；地之平，水火金木土也；人之情，思虑聪明喜怒也。故闭四关，止五遁，则与道沦。是故神明藏于无形，精神反于至真，则目明而不以视，耳聪而不以听，心条达而不以思虑，委而弗为，和而弗矜，冥性命之情，而智故不得杂焉。精泄于目，则其视明；在于耳，则其听聪；留于口，则其言当；

【今译】

会不切实际从而不被人亲附；能力大的人如果追求过于小的目标，就会显得太狭隘而不能包容。如果职位高贵的和地位卑微的人都能恪守自己的本职，天下就能够大治了。

天珍惜自己的精气，地珍惜自己的公正，人珍惜自己的真情。天的精气是日月、星辰、雷电和风雨；地的公正是金、木、水、火、土；人的真情是思虑、聪明与喜怒。所以关闭耳目口心四种关卡，禁止精神通过追求五种物质的享受而涣散，就能够与道合而为一了。因此把神明隐藏于无形之中，让精神返回到本真状态，那样尽管眼睛明亮却不用它来看，耳朵很灵敏却不用它来听，心里面对所有情形都很明了却不用它来思考；顺其自然而奉行无为，谦和而不矜持自大，让性命之情变得模糊不清，从而使得智慧巧故不能夹杂在其中。精气通过眼睛泄露出来眼睛



be overly ambitious and therefore, the people will not endear themselves to him. If a person of great ideals pursues insignificant goals, he will appear to be narrow-minded and therefore seem to be not able to put up with others. If only both the powerful and the powerless can adhere to their duties, the whole world can be put in order.

Heaven cherishes its soul; Earth cherishes its impartiality, and man cherishes his inherent nature. Regarding the soul of Heaven, it refers to the sun, the moon, the stars, thunder, lightning, wind and rain; regarding the impartiality of Earth, it refers to the Five Elements—water, fire, wood, metal and earth; regarding the inherent nature of the man, it refers to thought, consideration, eyesight, hearing, joy and fury. Hence, close the four apertures (referring to the ear, the eye, the nose and the heart), and stop indulging in various material addictions. Thus man can form a hypostatic union with Tao. Hence, let the spirit remain shapeless and untouchable, and let the soul maintain its true nature. Thus man will not see with his eyes although they might be perspicacious, will not hear with his ears although they might have perfect hearing, will not weigh with his heart although it might be crystal-clear about various matters and different situations. Adopt to the external situation, do not take any action on purpose and thus let things take their own course. Never become arrogant and therefore think overly highly of oneself, remain humble and benighted with the true nature of life, thus man will be free of any trickery. If the soul leaks through the eyes, then man

【原文】

集于心，则其虑通。故闭四关则身无患，百节莫苑，莫死莫生，莫虚莫盈，是谓真人。

凡乱之所由生者，皆在流遁。流遁之所生者五：大构驾，兴宫室，延楼栈道，鸡栖井干，标栌橹，以相支持，木巧之饰，盘纡刻俨，羸镂雕琢，诡文回波，淌游澳泮，菱杼珍抱，芒繁乱泽，巧伪纷拏，以相摧错，此遁于木也。凿汗池之深，肆眇崖之远，来溪谷之流，饰曲岸之际，积牒旋石，以纯修碕，抑泮怒瀨，以扬激波，曲拂遭回，以像渦、活，益树莲菱，以

【今译】

就能明察外物，聚集在耳朵上听觉就会非常灵敏，停留在嘴巴上说出的话就会非常得体，汇集在心里思虑就会很通畅。所以关闭四个关卡，身体就没有任何忧虑，所有的关节都没有毛病。不死不生，不虚不盈，这就叫真人。

大凡祸乱产生的原因，都在于放荡淫逸。放荡淫逸的出现有五种情形：大兴土木，建造宫室、高楼、栈道，如同鸡舍井栏般层叠交错，立柱斗拱，互相支撑，木头上精美的饰物，盘曲的龙，昂首的虎，雕琢镂刻的，如奇异的文字、回旋的水波，流淌的水波中，菱角和茅草互相缠绕，光芒繁杂绚烂，纷繁精巧，相互交织，这是沉溺于木所带来的物质享受。开凿深深的池塘，极尽面积之广大，引来溪谷的水流，装饰曲折的崖岸，堆积如玉的美石，修饰长长的堤岸，阻遏湍急的水流，使得波涛翻卷，水流

will have good eyesight; if it stays in the ears, then man will have excellent hearing; if it accumulates in the mouth, then man will speak expediently. If it converges in the heart, then man will become crystal-clear about everything. Hence, if the four apertures are closed, then the whole body will be free from any problems, and all of the hundred joints will not feel sick. Not being disturbed by life or death, emptiness or fullness, such a person can be addressed as a True Man.

Generally, chaos is triggered due to overindulgence in creature comfort. Regarding the overindulgence in creature comfort, there are five cases. Firstly, some sovereigns love extremely huge and magnificent palaces. With rows and rows of lofty constructions, and the plank roads set up inside and among them are as numerous as well railings. Pillars and wooden square blocks inserted between the tops of columns and crossbeams support each other. These structures are decorated with various figures such as tortuous dragons and tigers with perked heads. All these decorated figures and patterns are as complicated and fecund as the ripples and swirls of a flowing river. Patterns of the vines of water chestnuts and Yagara bullrush twist around each other, and they seem so exuberant, numerous and complicated that they appear almost absolutely lifelike. Above is the overindulgence in creature comfort provided by the Element of Wood. Dig deep pounds as huge as possible to draw water from big rivers and valleys, and decorate the wandering banks with layers upon layers of jade-like stone, to dam the water to form turbulent flows and furious billows. Make the currents as



【原文】

食鳖鱼，鸿鹄鹪鹩，稻粱饶余，龙舟鹳首，浮吹以娱，此遁于水也。高筑城郭，设树险阻，崇台榭之隆，侈苑囿之大，以穷要妙之望，魏阙之高，上际青云，大厦曾加，拟于昆仑，修为墙垣，甬道相连，残高增下，积土为山，接径历远，直道夷险，终日驰骛，而无迹蹈之患，此遁于土也。大钟鼎，美重器，华虫疏镂，以相缪珍，寝兕伏虎，蟠龙连组，焜昱错眩，照耀辉煌，偃蹇寥纠，曲成文章，雕琢之饰，锻锡文饒，乍晦乍明，抑微灭瑕，

【今译】

曲折回转，来模拟番禺、苍梧等地的水势。水里种植着菱角莲藕来喂养鱼鳖，天鹅鹪鹩；有充足的稻米高粱，乘着龙舟与雕刻成巨大水鸟状的船，在水中浮游、吹奏，尽情欢乐。这是沉溺于水所带来的物质享受。修筑高大的城郭，设置险阻，建造极尽高耸的台榭与极其广大的园囿来满足视觉上的美好感官享受。高高的宫阙，耸入云霄，层叠的大厦，如同昆仑山一般高大。修建墙垣，甬道互相连属。推平高地、填平低地，堆积泥土形成山冈。修筑可以疾驰远方的大道，夷平险阻。终日驰骋也没有颠仆的危险。这是沉溺于土所带来的物质享受。制造巨大的钟鼎，华美硕大的器具，雕刻上鲜花与昆虫的图案，互相交错。躺卧的犀牛与俯伏的猛虎，盘曲的蟠龙如同连接的丝带交织在一起，灿烂炫目，光彩照人。交互缠绕，构成华美的图案。繁杂的雕琢，经过锻造的纹理，或明或暗，掩盖了任何微小的瑕疵，文饰或洁白如霜，或深深凹陷，

meandrous as those rivers in Fan Yu and Cang Wu. Plant water lilies as well as water chestnuts to feed the fish and turtles. Make sure that the swan geese and other waterfowls living in those pounds have more than enough rice and broomcorn to eat. Then people can take dragon boats or huge bird-like boats to float on the water, and at the same time to play music to entertain themselves. Above is the overindulgence in the creature comfort provided by the Element of Water. Erect lofty walls and protective walls, set up dangerous barriers, heighten platforms and pavilions to make them impossibly lofty. Enlarge parks and gardens to make them impossibly huge, to form wonderful sights to satisfy the senses. Towering palace buildings can almost reach the sky, lofty constructions are as huge as Mount Kunlun. Numerous walls are built and roads and paths are connected with one another. Plateaus are leveled and low-lying places are filled. Piles and piles of earth are accumulated to form artificial hills. Roads reaching the remotest areas are finished, and all kinds of dangers are removed, then the sovereign and his people can expatiate to entertain themselves all day round without any risk of falling from horseback or their carriages. Above is the overindulgence provided by the Element of Earth. Make huge bells, cauldrons and other magnificent vessels and sculpt on them various brilliant figures, such as motionless rhinoceroses, lying tigers as well as twisting flying dragons. These figures entwine one another and thus form wonderful patterns. Some are bright, others dark, and these decorations are all calcined perfect. Some are



【原文】

籍文沉居，若箴簾篠，缠锦经冗，似数而疏，此遁于金也。煎熬焚炙，调齐和之适，以穷荆、吴甘酸之变，焚林而猎，烧燎大木，鼓囊吹埵，以销铜铁，靡流坚锻，无厌足目，山无峻干，林无柘梓，燎木以为炭，燔草而为灰，野莽白素，不得其时，上掩天光，下殄地财，此遁于火也。此五者，一足以亡天下矣。

是故古者明堂之制，下之润湿弗能及，上之雾露弗能入，四方之风弗能袭；土事不文，木工不斲，金器不镂；衣无隅差之削，冠无觚赢之理；

【今译】

如同纹路精致的竹席，缠绕绵长，似密而疏。这是沉溺于金所带来的物质享受。煎熬烧烤，调制出爽口的味道，来穷尽荆楚和吴地甘酸滋味的变化。焚烧山林猎捕野兽，烧掉巨大的树木，鼓着风箱冶炼铜铁，金水涌流锻造成坚实的器物，终日不停。山上没有高大的树木，林子里没有桑柘，把木头烘烤成木炭，把野草焚烧成白灰，田野光秃秃的，草木不能按时生长，向上淹没了日月的光辉，在下竭尽大地的宝藏，这是沉溺于火所带来的物质享受。这五种情形，具备一种就足以导致天下灭亡了。

因此古代明堂的建制，要求下面的潮湿不能触及，上面的雾露不能侵入，四面八方吹来的风不能侵袭，土工建筑不加修饰，木工不加削斫，



as white as frost, other cupped, these ornamental designs make beautiful patterns like that of a fine bamboo mat. They intertwine together and appear thickly dotted although they are not that numerous in fact. Above is the overindulgence in the creature comfort provided by the Element of Metal. Concocting sweet or vinegary flavours popular in the area of Jing or the state of Wu by stewing or roasting to make delicious dishes. Accordingly, mountain forests are set on fire in order to catch the animals, and huge trees are felled to be used as firewood. Without stop, bellows blast day and night to build fires hot enough to melt copper and iron, or liquefy any hard metals. As a result, there are no big trees on mountains, and no mulberry trees or three-bristle cudrania in forests. Tree trunks are scorched to make charcoal, and wild grasses are burnt into ashes. Therefore, fields become barren, and plants cannot grow on time. The cooking fires overshadow the sun and the moon, and the resources of the earth are exhausted. Above is the overindulgence in the creature comfort provided by the Element of Fire. Speaking of these five kinds of aforementioned overindulgence, if a sovereign is addicted to only one of them it is enough to lead the state to perdition.

Hence, in ancient times, Ming Tang was built only to ensure that the damp could not reach inside them from beneath. The descending frost could not harm the people living and working there from above, nor could they be threatened with winds coming from all four sides. So, the earth work was not decorated with any beautiful patterns,

【原文】

堂大足以周旋理文，静洁足以享上帝、礼鬼神，以示民知俭节。

夫声色五味，远国珍怪，瑰异奇物，足以变心易志，摇荡精神，感动血气者，不可胜计也。夫天地之生财也，本不过五。圣人节五行，则治不荒。凡人之性，心和欲得则乐，乐斯动，动斯蹈，蹈斯荡，荡斯歌，歌斯舞，歌舞节则禽兽跳矣。人之性，心有忧丧则悲，悲则哀，哀斯愤，愤斯

【今译】

金属器皿不进行镂刻，没有服制的差别，冠冕不加装饰，明堂的大小足以行办各种礼节和处理政事文书就够，安静清洁足以用来祭祀上帝、礼拜鬼神就够了，以此来告知人们要厉行节俭。

音乐、女色、美味以及远方各国出产的珍奇、古怪、瑰丽特别的物品，足以改变人们思想意志、动摇人们精神、引起人们血气冲动的，不可胜数。天地创造财富，所依据的根本不过就是五行所代表的五种物质。圣人能够在这五个方面进行节制，所治理的国家就不会出现荒乱。按照人的本性，心中平和欲望得到满足就会感到高兴，高兴了就会冲动，冲动了就会跺脚，跺脚就会摇荡，摇荡就会歌唱，歌唱就会跳舞，唱歌跳舞就会像禽兽般跳跃。按照人的本性，心中有忧伤哀痛就会感到悲伤，悲伤了就会感到哀痛，哀痛了就会感到愤懑，愤懑了就会发怒，发怒了

THE HISTORY OF CHINA  
PART 8



both wooden and metal utensils and vessels were not sculpted with fine designs, and there were also no garment standards set up to differentiate people of various classes, or any ornaments used to beautify the hats and crowns. Ming Tang was only big enough to practice the rules of propriety, clean enough to hold various ceremonies to worship God and other deities, thus to show people the importance of prudence.

As for wonderful tunes, pretty women, delicious food, precious and foreign things produced in remote countries and regions, as well as wonderful, priceless treasures, people are very likely to be tempted by these factors, and such factors are innumerable. The wealth and resources provided by Heaven and Earth are both based on the roots of the Five Elements. Sages are moderate in the creature comfort provided by these Five Elements, so that the states under their supervision can be put in order. According to the nature of human beings, they feel glad when the wishes in their hearts are satisfied. When they feel glad, they will become impetuous. When they are impetuous, they will stamp their feet. When they stamp their feet, they will be likely to dance. When they dance, they will shamble. When they shamble, they will sing. When they sing, they will dance. When they sing and dance rhythmically, they will jump like animals. According to the nature of human beings, they will become sad if there are some sorrows in their hearts. When they are sad, they will become woeful. When they are woeful, they will become depressed. When they are depressed, they will easily become angry. When they are

【原文】

则手足不静。人之性，有侵犯则怒，怒则血充，血充则气激，气激则发怒，发怒则有所释憾矣。故钟鼓管箫，干戚羽旄，所以饰喜也；衰经苴杖，哭踊有节，所以饰哀也；兵革羽旄，金鼓斧钺，所以饰怒也。必有其质，乃为之文。

古者圣人在上，政教平，仁爱洽，上下同心，君臣辑睦，衣食有余，家给人足，父慈子孝，兄良弟顺，生者不怨，死者不恨，天下和洽，人得其愿。夫人相乐无所发贶，故圣人为之作乐以和节之。末世之政，田渔重

【今译】

就会形诸动作，形诸动作手和脚就不能静止不动。按照人的本性，受到侵犯时就会感到愤怒，愤怒时血就会汇涌到一起，血汇涌到一起就会导致气的激越，气激越了就会发怒，发怒时就要通过某种方式释放出来了。所以演奏钟鼓、笛管和箫，挥舞干戚羽旄，是用来展示喜悦之情的；披麻戴孝，手持哀杖，有节奏地边哭泣边跺脚，是用来表达悲哀的。挥舞兵器以及用雉鸟羽毛和牦牛尾巴装饰的旌旗，鸣金击鼓挥动斧钺，是用来传达愤怒的。一定要有内心真实的情感，然后才会在外部表现出来。

古代圣人处于上位，政治清平，博施仁爱，上下同心同德，君臣和睦融洽，衣服粮食都有剩余，家家户户丰衣足食，父亲慈爱，子女孝顺，兄长善良，弟弟顺从，活着的人没有怨恨，死去的人没有遗憾，天下和睦融洽，每个人都能实现自己的心愿。人们感到快乐，没法抒发内心的情感，所以圣人制作音乐来调节人们的心情。世道衰败时候的政治是，种

angry, they will move. When they move, their hands and feet cannot remain motionless. According to the nature of human beings, they will become angry when they are attacked. When they are angry, the blood will flow together. When the blood flows together, the Qi will be blocked. When the Qi is blocked, they will become furious. When they are furious, they will find a way to release the fury. Hence, bells, drums, flutes, and stringed musical instruments are played. Shields, axes, and other properties decorated with feathers and yak tails are displayed as a setting to exhibit joy. People wear weeds, hold funeral sticks as well as cry and stamp their feet rhythmically to show their sadness. They also grasp weapons, war banners, war drums and axes to release their anger. Human beings must have some certain feelings inside, and then they will react on the outside.

In ancient times, sages held powerful high positions. Under their supervision, the whole world was in order, people of the world were treated with benevolence and love, upper-classes and low-classes were of one mind, sovereigns and their high-ranking court officials were in harmony with each other. People had more than enough food and clothes, and each family had enough money to support its members. Fathers were kind, sons dutiful, elder brothers kind, younger brothers obedient, the living did not complain to their sovereign, the dead did not have any pity, the whole world was in harmony, and everyone could fulfill his wishes. The people felt happy, but they could not express their happiness. Therefore, sages produced music to moderate



### 【原文】

税，关市急征，泽梁毕禁，网罟无所布，耒耜无以设，民力竭于徭役，财用殫于会赋，居者无食，行者无粮，老者不养，死者不葬，赘妻鬻子，以给上求，犹弗能澹，愚夫蠢妇，皆有流连之心、凄怆之志，乃使始为之撞大钟，击鸣鼓，吹竽笙，弹琴瑟，失乐之本矣。

古者上求薄而民用给，君施其德，臣尽其忠，父行其慈，子竭其孝，各致其爱而无憾恨其间。夫三年之丧，非强而致之，听乐不乐，食旨不

### 【今译】

田和打鱼都要征收重税，关卡和集市上横征暴敛盛行，水塘和桥梁都封闭起来，捕鱼的网没有地方张设，耒耜等农具没有地方使用，百姓因为服徭役筋疲力尽，钱财由于交纳赋税花得精光，居家的人没有吃的，赶路的人没有干粮，老人得不到奉养，死者得不到埋葬，老百姓抵押自己的妻子卖掉孩子来缴纳君主的赋税，还是不能凑足。就连愚蠢的男子女人心里都感到不能割舍，心中悲伤哀痛。在这种情形下，还为他们撞大钟、敲响鼓、吹奏竽笙、弹奏琴瑟，就失去了乐的根本。

古代君主征收的很少，从而老百姓财用充足，君主施加自己的德行，臣子竭尽自己的忠心，父亲履行自己的慈爱，子女极尽自己的孝心，每个人都奉献自己的爱心从而互相之间没有任何遗憾或怨恨。三年的服丧并非出于强制，听到优美的音乐也不感觉到快乐，吃着美味的食物

people's feelings. In chaotic times, heavy taxes are levied on farming and fishery, tariffs are urgently collected at border passes and in markets. All the pounds and bridges are closed up, thus people cannot cast nets to catch fish or use their farming tools to grow crops. They become exhausted due to the forced corvee, and various taxes and tariffs take their life savings. As a result, those staying at home do not have anything to eat. Travellers on the road having no food prepared for their journeys. The old are not supported, the dead are not buried, and men are forced to pawn their wives and sell their children in order to pay the taxes. Nonetheless, they still cannot scratch together the amounts demanded by their sovereign. Even foolish men and stupid women cannot put up with being separated from their children this way. So that they become very sad inside. Under such circumstances, if the sovereign still orders to hammerblow the bells, beat the stentorian drums, play the Yu pipe, the ink marker pipe, as well as the Qin and Se to entertain himself, it is against the essence of music.

In ancient times, sovereigns demanded little, so that the people had enough to support themselves. Sovereigns extended their virtue, high-ranking court officials served their sovereigns with purest loyalty, fathers practiced their kindness, and sons treated their parents with perfect filial piety. People loved one another and bore no hatred or pity toward others. To mourn deceased parents for three years is by no means a forced activity. When people are in mourning, they do not enjoy any nice tunes or delicious dishes, for they



### 【原文】

甘，思慕之心，未能绝也。晚世风流俗败，嗜欲多，礼义废，君臣相欺，父子相疑，怨尤充胸，思心尽亡，被衰戴经，戏笑其中，虽致之三年，失丧之本也。

古者天子一畿，诸侯一同，各守其分，不得相侵，有不行王道者，暴虐万民，争地侵壤，乱政犯禁，召之不至，令之不行，禁之不止，海之不变，乃举兵而伐之，戮其君，易其党，封其墓，类其社，卜其子孙以代之。

### 【今译】

也不感觉到可口，对死去的亲人的思念不能断绝。世道衰败的时候风俗败坏，人们嗜欲繁多，礼义崩废，君臣互相欺骗，父子互相怀疑，胸中充满怨恨，内心没有任何对死去的亲人的思念，即便披麻戴孝，心中仍在嬉笑，即便服丧满三年，也失去了服丧的根本。

古代天子拥有方圆千里的食邑，诸侯拥有方圆百里的食邑，各自恪守着界限，不能互相侵夺。有不遵守王道的诸侯，残暴地虐待百姓，争夺侵略土地，扰乱政治、触犯禁令，征召他不前来，命令他不执行，禁令他不遵从，教诲他不改变，于是就起兵讨伐他，杀戮君主，铲除他的党羽，封修被他残害的贤人的坟墓，祭祀他的国家的神社，从他的子孙中选取贤能的人取代他。衰世的诸侯致力于侵占土地来扩大自己的地



cannot stop thinking of their lost loved ones. In chaotic times, custom and good traditions are corrupted, people are full of lust, the rules of propriety and righteousness are overlooked, sovereigns and their high-ranking court officials are deceitful toward each other. Fathers and sons skeptical toward each other. People blame and hate one another and do not think of deceased family members at all. Under such circumstances, although they might still wear weeds and mourn their lost parents for three years, they feel no loss inside. If this is the case, it is against the original meaning of mourning.

In ancient times, a Son of Heaven took a thousand square *li* of land as his field, and the sovereign of a state took a hundred square *li*. They both maintained the land within their boundaries, and were not allowed to annex the land of the other's. Suppose there was a sovereign not abiding by the fixed rules of governing a state. Treating the people tyrannically and grindingly, annexing the territories of other's to enlarge his state, interfering with the policy issued by the central government. Violating injunctions, not coming when being called for, nor carrying out orders, nor complying with bans, nor changing his ways of doing things after he was given instructions, then the Son of Heaven would send troops to attack him, sentence him to death, exterminate his followers, enlarge the tombs of those worthy whom had been executed by him. Hold ceremony to worship his ancestors, and select the most capable and sensible one among his descendants as his successor to govern his state. Sovereigns of chaotic times focus on spoliating the territories



### 【原文】

晚世务广地侵壤，并兼无已，举不义之兵，伐无罪之国，杀不辜之民，绝先圣之后，大国出攻，小国城守，驱人之牛马，僇人之子女，毁人之宗庙，迁人之重宝，血流千里，暴骸满野，以澹贪主之欲，非兵之所为生也。

故兵者，所以讨暴，非所以为暴也；乐者，所以致和，非所以为淫也；丧者，所以尽哀，非所以为伪也。故事亲有道矣，而爱为务；朝廷有容矣，而敬为上；处丧有礼矣，而哀为主；用兵有术矣，而义为本。本立而道行，本伤而道废。

### 【今译】

盘，不停地进行兼并，起不义之兵，攻打无罪的国家，杀戮无辜的百姓，灭绝前代圣人的后代，使得大的国家发起进攻，小的国家坚守自己的城防，驱赶人家的牛马，囚禁人家的子女，毁掉人家的宗庙，掠走人家珍贵的宝物，血流千里，尸骸遍地，来满足贪婪的君主的欲求，这就违背了军队之所以产生的原委。

所以军队是用来讨伐暴虐的，而不是为了挑起暴虐的。乐是为了调节心绪到达平和的，而不是为了挑起淫欲的。服丧是为了竭尽对死去的亲人的哀悼，而不是为了让人们虚伪做作的。所以侍奉父母有既定的准则，而敬爱是要务；朝廷有礼法，而恭敬是首要的；服丧有礼仪，而悲哀是主要的；用兵有一定的方法，而义是根本。根本确立了，大道就能推行；根本受到伤害，大道就会被废弃。



of other states to enlarge their own domains, as a result, wars of annexation are launched endlessly, and unrighteous troops are dispatched to attack inculpable states, kill innocent people, as well as exterminate the clans of the deceased sages. Big states will send out troops to confront the invading troops, and small states will fortify their defences. The invading troops will plunder the livestock of the people of the victim state, detain their children, destroy their ancestral temple, and take their precious treasures to satisfy the cupidity of their sovereign. As a result, the blood of the victims will flow as far as a thousand *li* over the ground, and corpses will be seen everywhere. This is against the reason of the establishment of military forces.

Hence, military forces are established to attack the tyrannical instead of triggering violence. Music is produced to bring harmony in the heart instead of leading people to libidinous activities. People are in mourning to express their sadness of losing their loved ones instead of covering their hypocrisy by so doing. So, there are some fixed rules with regard to treating one's parents, and among them, true love is of primary importance. There are some fixed rules that should be followed at court, and respecting the Son of Heaven should be the first one. There are some fixed rules in terms of mourning loved ones, and sadness should be dominant. There are some fixed rules in taking military action, and righteousness should be the root. If the root is well established, then Tao will be followed. If the root is under threat, then Tao will be put in disuse.

## 卷九 主术训

### 【原文】

人主之术，处无为之事，而行不言之教。清静而不动，一度而不摇，因循而任下，责成而不劳。是故心知规而师傅谕导，口能言而行人称辞，足能行而相者先导，耳能听而执正进谏。是故虑无失策，谋无过事，言为文章，行为仪表于天下。进退应时，动静循理，不为丑美好憎，不为

### 【今译】

君主治理天下的策略，是遵循无为的原则行事，而且推行无需宣传的教化。保持清静而不自己动手做事，坚持一贯的法度而不动摇；遵循既定制度任用属下，责成他们履行自己的职责而不自己操劳。因此，心中知道规矩却让师傅教导自己，善于辞令却让外交官员进行交涉，脚能行路却让负责礼仪的人在前面引路，耳朵能听声音却让主持朝政的大臣进献意见。因此所有的谋略都不会有失误，所有的计策都不会出错；出口成章，行为能成为天下人的表率；进退合乎时宜，无论采取行动还是保持静止都依循情理；不因为外表的美丑而产生好恶，不因为受到赏



## Book 9

### Craft of the Ruler

The way a sovereign governs his state is to follow the rule of taking no action and thus letting things take their course, at the same time, edifying the people with wordless principles. Remain tranquil and motionless. Adhere to the fixed rule and never change the mind. Follow the old ways of doing things and employ the inferiors. Demand them perform their duties with responsibility but do not bother to manage government affairs. Hence, although the sovereign knows the rules himself, he still asks Grand Tutors to teach and give him instructions regarding these rules. Although he is good at delivering speeches, he still asks his officials in charge of foreign affairs to receive the diplomats from other states. Although he can walk, he still asks the officials in charge of etiquette to show him the way. Although he has good hearing, he still asks officials managing government affairs to remind him of the useful advice advocated by others. Hence, all his plans will not be in vain, and all his strategies will not be wrong. He has an outstanding eloquence, and his behaviour will be imitated by people of the world. He will take suitable action at the right time and act with common sense. He will not bear any personal feelings towards others no matter if he likes their appearances or not. Nor will he be glad or angry when he is rewarded or punished. As a result,





### 【原文】

赏罚喜怒，名各自名，类各自类，事犹自然，莫出于己。故古之王者，冕而前旒，所以蔽明也；黈纆塞耳所以掩聪，天子外屏所以自障。故所理者远，则所在者迩；所治者大，则所守者小。夫目妄视则淫，耳妄听则惑，口妄言则乱。夫三关者，不可不慎守也。若欲规之，乃是离之；若欲饰之，乃是贼之。天气为魂，地气为魄，反之玄房，各处其宅，守而勿失，上通太一。太一之精，通于天道，天道玄默，无容无则，大不可极，深不

### 【今译】

罚就高兴或愤怒。让万物都有适合自己的名称，都归到属于自己的种类；让事情自然而然地发展，对任何事件都不掺杂进自己的意见。

所以古代的君主，帽子前面都挂着珠帘，这是为了遮蔽自己的视线；用黄色丝绢塞住耳朵，为的是阻碍自己的听力；天子的宫殿里摆放屏障来阻隔外界，为的是给自己制造障碍。所以，所治理的地区遥远，那他就留在离宫廷越近的地方；所治理的地区越大，那他就越守住一片小小的地盘。眼睛乱看就会淫荡，耳朵乱听就会迷惑，口乱说就会导致混乱。这三个器官，不能不谨慎地把守住。如果想给它们设立规矩，就是让它们更加散漫；如果要粉饰它们，就是残害它们。天的气转化为人的魂，地的气转化为人的魄，人死之后被埋入土中，魂归于天，魄归于地。慎守住这一点不要失去，就能向上跟太一相通。太一的精髓，跟天道相通。天道深奥静默，没有形状没有规律；大而没有极致，深不可测；

the myriad things will all maintain their correct names and join their own species. Let all the matters take their own course and never interrupt them in any way.

Hence, sovereigns of ancient times always wore a pearl curtain hanging from their crowns to block their eyesight. They used some yellow silk as earplugs to block their hearing; and the Son of Heaven also had barriers built up at their palaces to shut themselves off from the outside world. So, if a sovereign intends to govern people living in remote areas, he should stay nearby his palace; if a sovereign focuses on administering a vast state, he should only keep a small piece of land to himself. If the eye sees things at hazard, it will lead to immoderate activities. If the ear hears at random, it will lead to confusion. If the mouth talks nonsense all the time, it will lead to chaos. So man should be cautious with these three organs and keep them under control. If man wants to regulate them, they will become more immoderate. If man tries to cover up some of their wishes, they will be hurt as a result. The Qi of Heaven transforms into the soul of man, and the Qi of Earth transforms into the spirit of man. After a person dies, he will be buried in the ground, then both the soul and the spirit will go back to join their sources again. By keeping this in mind and never forgetting it, then man can communicate with Tai Yi (referring to the origin of the world). 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



## 【原文】

可测，尚与人化，知不能得。

昔者神农之治天下也，神不驰于胸中，智不出于四域，怀其仁诚之心。甘雨时降，五谷蕃植，春生夏长，秋收冬藏。月省时考，岁终献功，以时尝谷，祀于明堂。明堂之制，有盖而无四方，风雨不能袭，寒暑不能伤，迂延而入之，养民以公。其民朴重端慤，不纷争而财足，不劳形而功成。因天地之资而与之和同，是故威力而不杀，刑错而不用，法省而不

## 【今译】

还能参与人际的变化，人的智慧不能把握。

从前神农氏治理天下的时候，胸中不需劳神，不用个人的聪明才智去管理国家，只是怀着一颗仁慈诚信的心。雨露适时降落，庄稼繁茂生长。春天萌生，夏天成长，秋天收获，冬天储藏。每月按时考察，岁末献上一年功劳，按时品尝收获的五谷，在明堂中举行祭祀。明堂的体制是，只有顶盖而没有四面的墙壁，不遭风雨侵袭，不受寒暑侵害。神农氏逍遥自在地进入明堂，公允地养护百姓。老百姓朴素、稳重、正直、诚实，不需争夺就有充足的财用，无须操劳就能建立功业。凭借着天与地的佑助，并且与天地保持和谐。因此他尊威但是不施行杀戮，刑具弃置不用，法律简单而不繁琐，所以他的教化推行得非常神速。他的领地南

and bottomless. Moreover, it participates in worldly development, but is beyond the limits of human intelligence.

Previously, when Shennong was governing the world, he remained calm in the heart all the time and never used his own wisdom to administer his kingdom. What he did was to remain benevolent and honest. As a result, it rained properly, and all kinds of crops grew well in the field. Plants and crops germinated in the spring, and thrived in the summer. Grain was harvested in the autumn and stored in the winter. He checked his inferiors' work on time every month, and asked them to report their contributions to the state at the end of each year. He also tasted the newly harvested grain in time and held ceremonies at Ming Tang to offer it to the ancestors worshipped there. Regarding the design of the Ming Tang, it only had a roof and did not have any walls on all four sides. However, it could not be damaged by wind or rain, heat or cold. Shennong entered the Ming Tang leisurely and made great decisions to support the people evenhandedly. The people were simple, steady, righteous and honest. They did not vie with each other for wealth but had enough to support their families. They did not need to overly burden themselves with work and could make contributions to the state. Shennong made good use of the support of both Heaven and Earth and was in harmony with them. Hence, he became very powerful and therefore did not need to use the death penalty, and all the instruments of torture were put into disuse. Although his law was simple he could successfully improve the morals of the people like a deity





### 【原文】

烦。故其化如神。其地南至交趾，北至幽都，东至暘谷，西至三危，莫不听从。当此之时，法宽刑缓，圜圜空虚，而天下一俗，莫怀奸心。

末世之政则不然。上好取而无量，下贪很而无让，民贫苦而忿争，事力劳而无功，智诈萌兴，盗贼滋彰，上下相怨，号令不行。执政有司，不务反道，矫拂其本而事修其末，削薄其德，曾累其刑，而欲以为治，无以异于执弹而来鸟，捭税而狎犬也，乱乃逾甚。

### 【今译】

到交趾，北到幽都，东到暘谷，西到三危，百姓没有不听从命令的。在这个时候，法律宽容，刑罚舒缓，监狱空虚，然而天下风俗统一，没有人包藏奸诈之心。

末世的政治却不是这样的。君主喜欢豪取而没有限度，臣下贪婪残暴而没有忍让；百姓贫苦而互相纷争，辛苦劳作而没有功劳。投机取巧大量萌生，盗贼越发张狂，君臣上下互相怨恨，号令得不到推行。执政的官员不走正道，不履行自己的职责，却注重细枝末节。德行衰减，刑法烦琐，却想实现天下大治，这无异于拿着弹弓却想招徕飞鸟，挥动着棍棒戏弄狗一般！国家只会更加混乱。



does. He expanded his territories to Jiao Zhi in the south, You Du in the north, Yang Gu in the east and San Wei in the west. Amongst people of the world, no one was disobedient to him. At that time, the law was lenient, penalties and punishments were not strict, and the prisons were almost empty. Nonetheless, people of the whole world followed the same customs and no one was deceitful in the heart.

The policy in chaotic times is not the same. The sovereign is too greedy and cannot collect enough wealth from the people. Court officials are avaricious, vie with each other for profits and power and always refuse to give in. The people are poor and therefore engaged in fighting others for whatever advantages are possible. Although they might exhaust themselves by participating in some undertakings, all their endeavour will be in vain. Duplicity becomes a vogue, thieves are furious, the sovereign and his inferiors blame each other, and orders issued by the sovereign cannot be carried out. Court officials and officers are not dutiful, instead of focusing on their main responsibilities, they would rather concentrate themselves on details. They become less and less virtuous, and at the same time, more and more penalties are issued, and punishments dispensed. Under such circumstances, they still hope that the state will be kept in order. This is somewhat the same as holding a catapult and trying to attract birds, or waving a stick while playing with a dog (both birds and the dog will be frightened and therefore, refuse to fly down or come over). Of course the state will become more chaotic.



### 【原文】

夫水浊则鱼险，政苛则民乱。故夫养虎豹犀象者，为之圈檻，供其嗜欲，适其饥饱，违其怒恚。然而不能终其天年者，形有所劫也。是以上多故则下多诈，上多事则下多态，上烦扰则下不定，上多求则下交争。不直之于本，而事之于末，譬犹扬堞果而弭尘，抱薪以救火也。故圣人

### 【今译】

水浑浊鱼就会浮到水面呼吸，政令苛刻百姓就会出现混乱。所以豢养老虎、豹子、犀牛、大象的人，为它们制作圈栏，提供它们喜欢吃的食物，让它们刚好吃饱，避免惹它们发怒，然而还是不能让它们尽享自然寿命，这是因为它们受到关制的缘故。因此君主经常耍小聪明臣下就会多行伪诈；君主多事臣下就会故作姿态，君主烦忧臣下就不安定，君主欲求很多臣下就会为了利益互相纷争。不注重根本，而从事末节，就如同播扬尘土来消除尘埃，抱着柴火救火一般。所以圣人事情少而且国家易于治理，欲求少而且容易得到满足；无需施舍人们就觉得他仁慈，不用说什么就能赢得别人的信任，不追求什么就能得到自己想要的，不做什么就能取得成功。安然不动地保持自己的真性，怀着美德扩

If the water of a river is turbid, fishes will gather on the surface for oxygen, and if the policy of a state is overly rigorous, the people will rebel against the government. Hence, people, who keep tigers, leopards, rhinoceros or elephants at home, will build cages to confine them, provide them with whatever they like to eat at proper time, and carefully avoid vexing these animals. Nonetheless, these wild animals still cannot enjoy their lifespan because they are confined and therefore have no freedom. So, if the sovereign often resorts to trickery, the people will become deceitful. If the sovereign interferes with his subjects, inferiors will become dishonest. If the sovereign is disturbed by some problems, inferiors will not feel safe. If the sovereign is greedy, inferiors will vie with each other for profits. Overlooking the most important factors and at the same time attaching too much importance to details, is somewhat the same as trying to clean the air by stirring up dust, or putting out a fire by stoking it. Hence, a sage sovereign will not take too many undertakings and so easily take the state under his firm control. He has few desires, and therefore, his wishes can be satisfied easily. He is benevolent although he does not denote money and other valuable items to others, and is trusted by others although he does not need to express himself openly. His wishes can be realized although he does not have any desire, and he will succeed although he does not need to take any concrete action himself. By remaining tranquil, maintaining his inherent nature, cultivating his virtue and promoting his honesty, people all over the world



【原文】

块然保真，抱德推诚，天下从之，如响之应声，景之像形，其所修者本也。刑罚不足以移风，杀戮不足以禁奸，唯神化为贵，至精为神。

夫疾呼不过闻百步，志之所在，逾于千里。冬日之阳，夏日之阴，万物归之而莫使之然。故至精之像，弗招而自来，不麾而自往，窃窃冥冥，不知为之者谁，而功自成。智者弗能诵，辩者弗能形。昔孙叔敖恬卧，而郢人无所害其锋；市南宜辽弄丸，而两家之难无所关其辞。鞅鞅铁铠，瞋目扼腕，其于以御兵刃县矣；券契束帛，刑罚斧钺，其于以解难薄

【今译】

大自己的诚信，天下人归附他，如同回声响应声音，影子追随物体，这是因为他注重从最根本做起的缘故。刑罚不足以移风易俗，杀戮不足以禁止奸邪，只有精神上的感化才是最珍贵的，最为纯粹的精就是神。

大声疾呼只不过能让百步之内的人听到，精神却能够超越千里。冬天朝阳的地方、夏天阴凉的地方，万物都汇集聚到这些地方却没有让人让它们这么做。所以最纯粹的道，无需召唤就会自行到来，不需驱赶就会自行离开。深邃幽暗，不知道是谁在努力做事大功就能自然告成；聪明的人不能描述，能言善辩的人不能形容。从前孙叔敖悠然自得地躺着却让楚国人无需用兵就称雄天下，市南宜辽手里把玩着圆球在两家的激战中保持中立从而避免为自己招来杀身之祸。身披铠甲，怒睁双眼，攥紧手腕，以此来抵御刀枪，这么做差得太远了，献上割让土地的

will submit to his authority like echoes responding to sounds, or shadows following objects. This happens while he focuses on fostering the roots. Penalties are not effective enough to bring transformation to traditions and custom. Similarly, killing is not effective enough in bringing an end to evil conduct. Only successfully influencing people spiritually is worthy to be admired. And the purest spirit can be regarded as divine.

By shouting loudly, a man can only make people within a hundred *bu* hear him. However, the influence of Tao can reach more than a thousand *li*. For instance, the myriad things will gather at places where they can get some sunshine in the winter, and at places where they can be protected from the scorching sun in the summer, although no one forces them to do so. Hence, without being invited or driven away, Tao will come and leave of its own accord. It is so obscure and fathomless that great contributions can be made although no one knows who has exerted himself to accomplish such achievements. Wise people cannot describe it, nor can sophisticated people articulate it. Previously, Sunshu Ao enjoyed his time in his bed, however, under his supervision, the state of Chu became very strong and powerful without taking any military action against other states. In the south part of the capital city of the state of Chu, while playing with balls in his hands, Yi Liao remained neutral in the fight between two families and thus saved his own life. Wearing armour, opening wide the eyes and wringing the wrists in anger are not enough to confront sharp enemy weapons.

【原文】

矣；待目而照见，待言而使令，其于为治难矣。

蘧伯玉为相，子贡往观之，曰：“何以治国？”曰：“以弗治治之。”简子欲伐卫，使史黯往覲焉，还报曰：“蘧伯玉为相，未可以加兵。”固塞险阻，何足以致之！故皋陶暗而为大理，天下无虐刑，有贵于言者也；师旷瞽而为太宰，晋无乱政，有贵于见者也。故不言之令，不视之见，此伏羲、神农之所以为师也。

【今译】

文书与织锦，或者动用刑罚来威逼，以此来解除灾难，这么做的效果也太不理想了。依赖眼睛才看得清楚，通过言语发号施令，以此来治理国家也太难了！

蘧伯玉做相国的时候，子贡前往探望他，问道：“用什么方式治理国家？”回答说：“用不加治理的方式治理国家。”赵简子想进攻卫国，派史黯前去打探消息。史黯回来报告说：“蘧伯玉做相国，不能用兵攻打。”坚固的要塞和险要的地形，哪能有这样的威力？所以皋陶是哑巴却作了大理，天下没有暴虐的刑罚，比能够说话还要可贵；师旷是瞎子却作了太宰，晋国没有不合理的政治，比能够看见还要可贵。所以无须用语言传达的命令，不用眼睛观察就能看见，这就是伏羲和神农之所以成为后世师表的原因。





Offering the map of the territories that are to be ceded and presenting fine silks, or even using severe penalties are too inefficient to reconcile with enemies. If a sovereign resorts to his own eyes to see things, his own words to issue orders, it will be very difficult for him to put his state in order this way!

While Qu Boyu was the Prime Minister of the state of Wei, Zigong paid him a visit, and asked, "How do you administer your state?" Qu Boyu replied, "I administer it by not administering it." When Zhao Jianzi was about to attack the state of Wei, he sent Shi An there as a spy. Shi An returned to report to Jianzi, and said, "Qu Boyu is serving as the Prime Minister there, so we'd better not launch an assault against the state of Wei." Can solid fortifications and dangerous places defend a state this way? So, although Gao Yao was mute, he was appointed to be the Da Li (referring to the Minister of Justice). And during his tenure, all severe penalties were suspended. In him, there must have been something more valuable than the capability of talking. Although Master Kuang was blind, he was appointed to be the Tai Zai (referring to the post of Prime Minister). And under his supervision, the state of Jin did not pursue any tyrannical policies. In him, there must be something more valuable than having eyesight. Hence, sage sovereigns issue orders to the people without articulating their edicts, and distinguish things without looking or seeing. That's why Fuxi and Shennong have been regarded as Tutors.

Hence, regarding people's accepting the morals and

### 【原文】

故民之化也，不从其所言而从所行。故齐庄公好勇，不使斗争，而国家多难，其渐至于崔杼之乱。顷襄好色，不使风议，而民多昏乱，其积至昭奇之难。故至精之所动，若春气之生，秋气之杀也，虽驰传骛置，不若此其亟。故君人者，其犹射者乎！于此豪末，于彼寻常矣。故慎所以感之也。

夫荣启期一弹，而孔子三日乐感于和；邹忌一徽，而威王终夕悲感于忧。动诸琴瑟，形诸音声，而能使人为之哀乐，县法设赏而不能移风

### 【今译】

所以百姓接受教化，不是听从君主的话，而是追随他的行为。所以齐庄公喜好勇武，即便不让百姓争斗，国家也多灾多难，并且逐渐导致了崔杼之乱。顷襄王喜欢女色，不让群臣进谏，百姓中也有很多淫荡的事件发生，以至于促成了昭奇之难。所以最纯粹的道的活动，就像春气生育万物，秋气肃杀万物一般，即便驾车飞驰，也不会如此神速。所以作君主的，大概就像射手吧。瞄准的时候只差一点点，对于目标来说就没有任何危险了。所以对于如何感化百姓应该慎重啊。

听荣启期弹奏一支曲子，孔子三天都很快活，这是因为被和谐的音乐所打动的缘故；邹忌弹奏一曲，齐威王悲伤了整整一晚上，这是因为被音乐所传递的忧伤所打动的缘故。弹奏琴瑟发出声音，就能使人产生悲哀或者快乐。制定法律设立奖赏，然而还不能移风易俗的，是因为

rules put forward by a sovereign, instead of being influenced by his edicts, they are more likely to imitate his behaviour. Therefore, as Duke Zhuang of the state of Qi was proud of his prowess, although he did not encourage people to fight with each other, his state was full of problems, and that finally caused the rebellion stirred up by Cui Shu. King Xiang of the state of Chu was addicted to love affairs with beautiful women, and forbade court officials remonstrating with him in this regard. As a result, the people become immoderate, and finally he was toppled due to the disaster triggered by Zhao Qi. So, like the spring Qi making the myriad things germinate, or the autumn Qi taking the lives of the myriad things, the movement of Tao is extremely quick, faster than driving a carriage pell-mell. So, probably a sovereign's role is somewhat the same as that of an archer. If he narrowly misses the target, he does not pose any threat to it at all. Hence, in regard to making the people accept the moral and rules he advocates, the sovereign should be cautious with the right method for introducing them.

After listening Rong Qiqi play one tune, Confucius felt very happy for three days due to the influence of the harmonious music. After listening to one tune played by Zou Ji, King Wei of the state of Qi was very sad that whole night, because he was deeply touched by the sadness expressed in the music. By playing such instruments as the Qin and Se, the sounds produced can make listeners either happy or feel melancholy. However, if a sovereign is not able to bring transformations to the traditions and customs by issuing

### 【原文】

易俗者，其诚心弗施也。宁戚商歌车下，桓公喟然而寤。至精入人深矣。故曰：乐听其音，则知其俗；见其俗，则知其化。孔子学鼓琴于师襄，而谕文王之志，见微以知明矣。延陵季子听鲁乐，而知殷、夏之风，论近以识远也。作之上古，施及千岁，而文不灭；况于并世化民乎！

汤之时，七年旱，以身祷于桑林之际，而四海之云凑，千里之雨至。抱质效诚，感动天地，神谕方外。令行禁止，岂足为哉！古圣王至精形

### 【今译】

自己内心不诚信的缘故。宁戚在车子下唱歌，齐桓公喟然有所感悟，是因为最精纯的真情能深深打动别人的缘故。所以说：听一个国家的音乐就知道当地的民俗，观察一个国家的风俗就能了解它的教化。孔子跟随师襄学习弹琴，就明了了周文王的志向，看见细微之处就知道了大局。延陵季子听到鲁国的音乐就知道商代和夏代的风俗，研究近处的事物就能推知远方的情形。上古创作的音乐，在千年之后演奏，文采也不会泯灭，何况对同时代的百姓进行教化呢？

商汤执政的时候，发生了长达七年的大旱，汤把自己当做祭品到桑林祈祷，从而四海之内的云彩都聚集过来，千里之外的雨也到来了。内心质朴怀着一腔赤诚，天地也会被感动，尘世之外的神灵也会明了；哪里用得着靠发号施令来禁止人们为非作歹呢！古代圣明的君主内心极



regulations and dispensing rewards, it must lie in the fact that he does not do so with pure sincerity. While Ning Qi was singing behind a cart, Duke Huan of the state of Qi groaned and suddenly understood Ning Qi. Pure feelings can touch people so deeply! So it is said: "By listening to the music of a state, man can know its custom, and by observing the custom, man can gain an understanding of the moral education in that state." While learning how to play the Guqin with Master Xiang, Confucius understood the great ambition of King Wen of the Zhou Dynasty because he knew the whole situation simply by observing details. While listening to the music in the state of Lu, Yanling Jizi realized the custom of both the Xia and the Shang Dynasty because he could understand the past by studying the present. Some tunes were created in ancient times and are played thousands of years later. Nonetheless, they still maintain their original wonderful features. Needless to say, how much did they touch the people of their times?

During the time when Tang of the Shang Dynasty was in power, his state suffered a seven-year drought. Using his body as a sacrifice, Tang went to Sang Lin to pray. Then clouds from all the areas within the Four Seas accumulated over his kingdom, and rains from a thousand *li* away precipitated there as well. If a man remains simple and honest, both Heaven and Earth can be moved, and super beings can also feel it. In comparison with this, can strict enforcement of orders and prohibitions still be considered praiseworthy? Sage sovereigns of ancient times mastered Tao



【原文】

于内，而好憎忘于外，出言以副情，发号以明旨，陈之以礼乐，风之以歌谣，业贯万世而不壅，横扁四方而不穷，禽兽昆虫，与之陶化，又况于执法施令乎！

故太上神化，其次使不得为非，其次赏贤而罚暴。衡之于左右，无私轻重，故可以为平；绳之于内外，无私曲直，故可以为正。人主之于用法，无私好憎，故可以为命。夫权轻重不差鬣首，扶拨枉桡不失针锋，直施矫邪不私辟险。奸不能枉，谗不能乱，德无所立，怨无所藏，是任术而

【今译】

端纯粹，外面忘记了好憎，用语言表达他们真实的感情，发号施令来表明他们的旨意；用礼乐来熏陶，用歌谣来讽谏。功业贯穿万世都不会使百姓壅塞，横贯四方都没有穷尽。禽兽昆虫也会受到感染，又何况让他们亲自执掌法律、发号施令呢！

所以最高明的是从精神上感化民众，其次是让他们没有可能做坏事，最次是奖赏贤人并且惩罚暴虐。衡器对于左右两边的物体，不会处于私心而改变他们的轻重，所以能做到公平；准绳对于它所测量的物体，不会出于私心而改变它们的曲直，所以能做到公正；君主在使用法律的时候，不会出于个人好恶而徇私枉法，所以可以发号施令。衡量轻重，不差丝毫；矫正枉曲，没有任何失误；整顿邪恶，不因为私心而规避危险；奸人不能误导他，谗人不能扰乱他；德行不能确立，怨恨无所逃

in the heart, and therefore, left personal inclinations behind. They deliver speeches to express their true feelings, issue orders to show their intentions, use propriety and music to help edify the people, and listen to folk songs to evaluate the policies they take in governing their states. As a result, their great contributions could last for tens of thousands of generations and their influence could reach all Four Sides endlessly. Even birds and animals would be moved, needless to say, what would happen if they were governing and therefore issuing orders to people all over the world?

Hence, the best policy is to move the people spiritually and thus make them accept moral education. The second best is not giving them the chance to commit any evil or wrong. And the worst is to reward the worthy and at the same time, punish brutal and evil conduct. A scale does not fabricate the weight of the objects on both sides out of bias, therefore, it is fair in measuring weight. A carpenter's Line does not change the shapes of object on both sides out of favoritism, therefore it is fair in measuring length. A sovereign does not execute the law out of nepotism, therefore he can issue orders and prohibitions to the people. By weighing weights without any error, correcting flexures without any nuance, and not circumventing any possible risks in remedying evil conduct, fixed rules cannot be disarranged by the treacherous, and government affairs cannot be bungled by slanderers. Nevertheless, under such circumstances, the sovereign cannot establish and extend his virtue, as a result, people will not hide their rancor towards the regime. In short, this is

【原文】

释人心者也。故为治者不与焉。

夫舟浮于水，车转于陆，此势之自然也。木击折辘，水戾破舟，不怨木石而罪巧拙者，知故不载焉。是故道有智则惑，德有心则险，心有目则眩。兵莫憎于志，而莫邪为下；寇莫大于阴阳，而桴鼓为小。今夫权衡规矩，一定而不易，不为秦、楚变节，不为胡、越改容，常一而不邪，方行而不流，一日刑之，万世传之，而以无为为之，故国有亡主，而世无废

【今译】

匿。这是一味应用术略而放弃了争取民心，所以统治国家的人不会这么做。

船浮在水面上，车辆在陆地上运行，这是很自然的情形。由于木头敲击而折断了车轴，由于水地石头尖利而破坏了船只，不怪罪木头和石头而埋怨划船和驾车的人笨拙，就是不够聪明的。因此道德有了智慧就会困惑，道德有了心计就会阴险，心灵有了眼睛就会目眩。没有什么比心志更为锋利的武器，即便莫邪也比不上。没有比阴阳更为可怕的敌寇，而击鼓进军是下策。如今的权衡和规矩，一旦确定就不再更改，不会因为秦国或楚国人手里而改变自己的衡度，不会因为胡地或越地使用而更改自己的形状，固守一定的准则而不营私，正直地履行自己的职责而不放松，一旦形成了，就会流传万世，而且通过无为的方式





nothing but resorting to political trickery and at the same time, giving up winning over the people. So sovereigns are not likely to choose this way.

It is natural for a boat to float on the water, and a carriage to run on land. In case the carriage axle were broken while being hit with a huge trunk, or the boat was devastated due to a sharp stone hidden in the water, instead of blaming the trunk and the stone, people are very likely to impute such accidents to the clumsiness of the boatman or the driver. No doubt that human intelligence must have some limits. Hence, after virtue took place, Tao would become confused; when human intelligence interferes, virtue becomes insidious; and when using eyes to see things, the heart feels vertiginous. The most sharp-edged weapon is human will, even Mo Ye would be considered inferior in comparison with the former. The most formidable enemy is Yin-Yang, and beating war-drums to give the signal of launching attacks against the enemy is regarded as insignificant in comparison with the power of the former. As for the measuring instruments such as Quan, Heng and other rules, once they are established, they remain unchangeable. They will not change their standards to suit to the need of the powerful state of Qin and Chu, nor will they make any compromise at the hands of the Hu and Yue Peoples. They just keep their fixed standards, do their duties and never give in to evil. So after they are established, they are to be used by tens of thousands of generations to come. Their guideline is doing nothing and thus letting things take their own course.

### 【原文】

道；人有困穷，而理无不通。由此观之，无为者，道之宗。故得道之宗，应物无穷，任人之才，难以至治。

汤、武，圣主也，而不能与越人乘干舟而浮于江湖；伊尹，贤相也，而不能与胡人骑骠马而服驹骖；孔、墨博通，而不能与山居者入榛薄险阻也。由此观之，则人知之于物也浅矣，而欲以遍照海内，存万方，不因道之数，而专己之能，则其穷不达矣。故智不足以治天下也。桀之力，制

### 【今译】

来实现这一点。所以国家有亡国的君主，但是世上没有废弃的道；人的时候会陷入穷困，但是道理永远行得通。由此看来，无为是道的根本。所以掌握了道的根本，就能应对无穷的事物；凭借人的才能，难于达到大治。

商汤和周武王是圣明的君主，但是不能跟越国人那样乘着小舟在江湖上漂流；伊尹是贤能的宰相，但是不能像胡人那样骑着骏马来驯服野马；孔子和墨子是博学的通才，但是不能像山里人那样进入草木丛生的险阻之地。由此看来，人的智慧对于万物来说太浅薄了。然而却想普遍照耀四海之内，存恤万方，不凭借道的准则，而只通过一己的才干，那就会陷入困厄而达不到自己的目标。所以智慧不足以统治天下。夏桀的力量，能够折断兽角拉直铁钩，能把铁搓成绳索、将铜折叠起来，能



Hence, in some states, sovereigns have been toppled. However, in the world, Tao should never be put in disuse. Amongst human beings, some might find themselves at a dead end. However, common sense always remains the golden rule. By this token, doing nothing and thus let things take their own course is the root of Tao. Hence, whoever masters this root of Tao, can react correctly to the myriad things and external affairs. Sovereigns who exclusively resort to their own wisdom, can not put their states in order.

King Tang of the Shang Dynasty and King Wu of the Zhou Dynasty were sage sovereigns. However, they could not drift on the surface of big rivers and lakes by boat like people of the state of Yue do. Yi Yin was a wise and capable prime minister. However, he could not tame wild horses while riding on the back of a swift horse like the Hu people do. Both Confucius and Mozi were erudite. However, they could not enter dangerous places covered by woods and grasses like people living in mountainous areas do. By this token, in contrast with the myriad things of the world, human intelligence is very shallow. Nonetheless, without following the rules of Tao, a man still wants to know everything and maintain every place of the world with his own endeavour, of course he will find himself at a dead end. Hence, human intelligence alone is not enough to put the world in order. As strong as Xia Jie of the Xia Dynasty was, not only was he able to break animal horns, pull hooks straight, make iron chains, or bend metal planks barehanded, he could also hold heavy banners, kill huge turtles in





### 【原文】

船伸钩，索铁歛金，椎移大牺，水杀鼃鼃，陆捕熊羆；然汤革车三百乘，困之鸣条，禽之焦门。由此观之，勇力不足以持天下矣。

智不足以为治，勇不足以为强，则人材不足任，明也。而君人者，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。陷井之无鼃鼃，隘也；园中之无修木，小也。夫举重鼎者，力少而不能胜也，及至其移徙之，不待其多力者。故千人之群无绝梁，万人之聚无废功。

夫华骝、绿耳，一日而至千里，然其使之搏兔，不如豺狼，伎能殊也。

### 【今译】

挥动大旗，下到水中能击杀大龟，在陆地上能搏斗熊羆，然而汤率领三百辆兵车，在鸣条将桀围困，并在焦门把他擒获。由此看来，凭借勇力不足以保有天下。

凭智慧不足以治理好天下，凭勇力不足以使国家变得强大，那人的才智也不足以任用就是很显然的了。然而统治人民的君主不走下朝廷的大堂，就能知道四海之外的事情，是因为能通过物认识的物，通过人了解别的人的缘故。所以调集众人的力量做事，就没有不能取得胜利的；调动众人的智慧行事，就没有不成功的。水沟和井中没有大龟，是因为太狭小；院子里没有大树，是因为面积小。要举起一只沉重的鼎，力气少是不能做到的；至于把它移动一下，这就不需等待力气很大的人。所以一个千人组成的群体不会缺乏栋梁之材，万人组成的集体没有做不成的事情。

华骝和绿耳，一天能奔跑千里，然而如果让它们搏击兔子，却比不上豺狼，因为它们的技能不同的缘故。猫头鹰夜间能捕捉住跳蚤和蚊

water as well as fight bears on land. However, commanding no more than three hundred chariots, King Tang besieged Jie in Ming Tiao and took him captive in Jiao Men. By this token, prowess alone is not enough to control the world.

Intelligence alone is not enough to put a state in order, and prowess is not enough to control a state either. So obviously, a man should not resort to his own capabilities. 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 so 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. There are no huge turtles living in a ditch or a well due to its small dimension; and there are no big trees in a common yard due to its limited space. Regarding lifting a huge heavy cauldron, a man cannot do that if he is not strong enough. However, when it comes to moving the cauldron, even a man of less stamina can do it. Hence, there must be some talented people amongst a group of a thousand people, and with the effort of a group consisting of ten thousand people, every undertaking will succeed.

Both Hua Liu and Lu Er (referring to two swift horses in ancient Chinese legend) can cover a thousand *li* in one day. However, if they were used to fight hares, they are certainly not as skillful as wolves and jackals are. Owls can catch fleas and mosquitoes at night. Although they are so incisive in the



【原文】

鸱夜撮蚤蚊，察分秋豪，昼日颠越，不能见丘山，形性诡也。夫腾蛇游雾而动，应龙乘云而举，猿得木而捷，鱼得水而鸞。故古之为车也，漆者不画，凿者不断，工无二伎，士不兼官，各守其职，不得相奸，人得其宜，物得其安。是以器械不苦，而职事不嫚。夫责少者易偿，职寡者易守，任轻者易权。上操约省之分，下效易为之功，是以君臣弥久而不相厌。

君人之道，其犹零星之尸也，俨然玄默，而吉祥受福。是故得道者不为丑饰，不为伪善，一人被之而不褒，万人蒙之而不褊。是故重为惠

【今译】

子，明察秋毫，白天却跌跌撞撞，连高山大丘都不能看见，是因为它的形性诡怪。腾蛇能在雾中游动，龙乘云气飞举，猿猴在树木中敏捷跳跃，鱼在水中快速游泳。所以古代制作车辆的，上漆的人不负责绘画，雕刻的人不负责削斫。工匠不能精通两门技艺，士人不能兼任两种官职，各自履行应尽的职责，不能互相干涉。人尽其宜，万物各得其所，因此工匠制作的器械不会粗劣，官员不会懈怠各自的职责。欠债少的易于偿还，职责少的易于恪守，任务轻的易于承担。君主把持简约的本分，臣下就容易建立功勋，因此君臣之间就能长久保持良好关系而不会互相讨厌。

统治人民，犹如祭祀零星时的尸主，俨然不动、默不作声，然而却能享受吉祥与福分。因此得道的人不会掩饰丑行，不会做伪善的事情。一人享受君主的恩泽也不会感觉到大，一万人分享也不会感觉到少。



dark, during the daytime, they stagger and fall and are not able to distinguish big hills and lofty mountains due to their alien nature. Snakes meander quickly in fog, and dragons fly high in the clouds. Monkeys move swiftly in the woods, and fish swim fast in water. Hence, in ancient times, regarding the making of carriages, lacquerers would not paint, and sculptors would not cut the wood. Craftsmen can not be good at two techniques, and scholars should not take two posts at the same time. Then they can perform their responsibilities respectively and not interfere with others' duties. As a result, people are appointed to suitable positions, and the myriad things are all put in their proper places. All the utensils they make are of high quality, and officials and officers dare not sleep at the switch. It is easy to pay a small bill, do a duty of less responsibility, as well as perform a task that is not that difficult. If a sovereign adheres to simple rules of Tao, the subjects are likely to make great contributions to the state. In this case, friendly relationship between the sovereign and his high-ranking court officials will last for a long period and they will not feel hostile towards each other.

The way for a sovereign to administer the people is somewhat the same as behaving like the person playing the role of the deity being worshiped at some ritual: simply by remaining motionless and silent, he would be blessed by god and enjoy good luck. Hence, a sovereign who knows the right way to govern his state will not cover up his shortcomings, nor will he do others favours due to hypocrisy. His virtue could not be regarded as too much, if there were only one





### 【原文】

若重为暴，则治道通矣。为惠者，尚布施也。无功而厚赏，无劳而高爵，则守职者懈于官，而游居者亟于进矣。为暴者，妄诛也。无罪者而死亡，行直而被刑，则修身者不劝善，而为邪者轻犯上矣。故为惠者生奸，而为暴者生乱。奸乱之俗，亡国之风。是故明主之治，国有诛者而主无怒焉，朝有赏者而君无与焉。诛者不怨君，罪之所当也；赏者不德上，功

### 【今译】

懂得施加大量恩惠如同采取大量暴虐措施一样，就懂得治理国家的道理了。施加恩惠的人，崇尚布施。没有功勋就能得到优厚的赏赐，无须操劳就能获得很高的爵位，那样一来为官的人就会懈怠自己的职责，流动人口就会急于寻求仕进。实行暴虐政治的君主，会轻易实施杀戮。没有任何罪行的人被处死，正直的人受到处罚，那样一来注重自身修养的人就不再向善，而为非作歹的人就会轻易犯上作乱了。所以实施恩惠会导致奸邪，实行暴政会导致混乱。奸邪和混乱是亡国的征兆。因此英明的君主治理国家，国家执行死刑的时候君主也不会发怒，朝廷进行赏赐的时候君主也不介入。被处死的人不怨恨君主，因为按他所犯的罪行就该被处死；接受赏赐的人也不感激君主，因为这是自己为国立



person benefiting from it; and his virtue could not be considered too little although there might be tens of thousands people sharing it together. Hence, a sovereign, who realizes that providing too many benefits to the people can do the same severe harm to the state as take tyrannical policies, knows the right way to govern a state. Providing benefits to the people is to do them favours. By so doing, generous rewards are dispensed to people of no achievements, and powerful positions are appointed to people who contribute nothing to the state. As a result, officers and officials will be asleep at their post, and those holding no positions are eager to seek the chance to be employed by the government. Pursuing tyrannical policy means nothing but sentencing people who do not deserve it to death. In this case, innocent people are executed, honest people who behave decently and righteously are punished, and as a result, people engaging in cultivating their virtue will no longer be encouraged to commit kind deeds, and the evil ones will be likely to offend their superiors. Hence, providing too many benefits to the people will lead to evil conduct, and taking tyrannical policy will trigger chaos. Both evil conduct and chaotic situation will cause the perdition of a state. Hence, when a wise sage is in power, he will not become angry when people in his state are sentenced to death, nor will he get involved when some are rewarded by the court. Thus those who are sentenced to death will not bear any rancor towards him, because they deserve to be executed due to the sins they have committed. And those who are rewarded are not grateful to him either,

### 【原文】

之所致也。民知诛赏之来，皆在于身也。故务功修业，不受轶于君。是故朝廷芜而无迹，田野辟而无草。故太上，下知有之。

桥直植立而不动，俯仰取制焉；人主静漠而不躁，百官得修焉。譬如军之持麾者，妄指则乱矣。慧不足以大宁，智不足以安危，与其誉尧而毁桀也，不如掩聪明而反修其道也。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

### 【今译】

功的结果。百姓知道杀戮和奖赏的出现都在于自身的所作所为，所以会致力于建功立业，否则不会受到君主赏赐。因此朝廷冷清没有人迹，田野开辟并且打理得没有杂草。所以最好的是只让百姓知道君主的存在。

桔槔的立柱静止不动，杠杆的起伏都受到它的制约；君主保持沉默而不焦躁，百官就会各司其职。比如军中挥旗的人，如果他胡乱指挥军队就会出现混乱。才智不足以让国家获得安定，智谋不足以让国家转危为安，与其称赞尧诋毁桀，不如掩盖起自己的聪明反过来依照道来治理国家。清静无为，上天就会赐给他时机；廉正节俭恪守节度，大地就会为他生出财富；保持愚钝称举德行，圣人就会为他出谋划策。因此处



because they have made great contributions to the state. So, people will realize that punishments and rewards are dispensed according to their own conduct. Hence, they will commit to improving their virtue as well as accomplishing achievements to the state, and they will not take advantage of the sovereign by so doing. As a result, there will be no people coming in or out of the court (due to the fact that there are few problems in the state so that people can concentrate on their own duties and businesses), and the fields will be well cultivated. So, the best is to let people know only that the sovereign is in existence.

The vertical post of the windlass remains motionless, but the movement of the lever is all in its control. A sovereign remains silent and calm, and officials of various levels will do their duties correctly. In this case, he is somewhat the same as a bannerman. If he waved the banner free-willingly, officers and men will become confused. If a sovereign is not intelligent enough to put his state in order, or prevent the regime from being toppled at critical moments, rather than praising Yao or attacking Jie, he should ignore his own intelligence, and at the same time, try to improve himself by governing the state according to Tao. By remaining tranquil, silent, taking no action himself, and to let things take their own course, Heaven will grant him opportunities. By being clean-fingered, provident, and adhering to fixed rules and principles, Earth will provide him rich resources. By pretending to be stupid and committed to extend his virtue, sages will make great plans for him.



### 【原文】

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。虽幽野险涂，则无由惑矣。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。是故不出户而知天下，不窥牖而知天道，乘众人之智，则天下之不足有也。专用其心，则独身不能保也。

是故人主覆之以德，不行其智，而因万人之所利。夫举踵天下而得

### 【今译】

于低处万物都会归附到那里，谦虚的人天下人都会为他提供帮助。

君主治理国家，保持清醒的头脑而不糊涂，内心谦虚而显得没有宏图大志，因此群臣都会共同效力，无论愚蠢的、智慧的、贤能的还是不肖的，没有不竭尽自己所能侍奉君主的。于是就开始陈设礼教，为治理国家打下基础。这样一来就是凭借着众人的实力作为车，驾驭众人的才智作为马，即便行驶在幽暗的原野和艰险的路途中也不会感到茫然了。君主居住在幽深而隐蔽的宫中来避免干燥和潮湿的侵袭，设置层层门关来避免奸人的伤害，城内不了解闾里之间的事情，城外不知道山川河流的情况、帷幕以外的情形，眼睛不能看见十里之内发生的事情，耳朵听不到百步之外的声音，然而天下万物没有他不知道的，这是因为向他提供信息的人群体大，而且帮助他斟酌的人多的缘故。因此足不出户就知道天下的事，不用向窗外张望就了解天道。凭借着众人的智慧，治理整个天下也游刃有余；只运用个人的心志，连自身也不能保全。

因此君主用自己的德行来荫护百姓，不运用个人的才智，而且本着



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 in serving him. Everyone, stupid or wise, worthy or unworthy, will all serve him diligently. Then he would start to emphasize the role of propriety, and thus establish the foundation for his regime. Hence, by using the strength and wisdom of the masses, the sovereign will never become confused and therefore be able to overcome various difficulties. A sovereign lives snugly in his deep palace to shelter himself from dry or humid weather, stays behind many a gate to avoid evil and dangerous people. As a result, he cannot 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 weigh the situation. Hence, he knows everything in the world without going out of the palace, and masters the rule of Heaven without take a look out of the window. By using the wisdom of the masses, he is more than talented to administer the whole world. If he resorts to his own intelligence, he cannot ensure his own safety.

Hence, a sovereign should put the people under the





### 【原文】

所利，故百姓载之上，弗重也，错之前，弗害也，举之而弗高也，推之而弗厌。主道员者，运转而无端，化育如神，虚无因循，常后而不先也；臣道员者，运转而无方，论是而处当，为事先倡，守职分明，以立成功也。是故君臣异道则治，同道则乱。各得其宜，处其当，则上下有以相使也。夫人主之听治也，虚心而弱志，清明而不暗。是故群臣辐凑并进，无愚智贤不肖，莫不尽其能者，则君得所以制臣，臣得所以事君，治国之道明矣。

### 【今译】

对老百姓有利的原则行事。君主抬抬脚天下人就能得利，所以老百姓把他捧得高高在上也不会觉得重，放他在前面也不会觉得碍事，把他抬举起来也不会觉得高，推崇他也不会感到厌倦。君主奉行圆的准则，周而复始没有终结，如神明般化育百姓，本着虚无的原则、遵循道的准则行事，甘居人后而不为物先。臣子奉行方的准则，言谈正确处事得当，率先倡导人们做事，坚守自己的本职，来建功立业。因此君主和臣子奉行不同的准则国家就能被治理好，奉行相同的准则国家就会陷入混乱。君臣各处在恰当的职位，固守各自的本分，君臣上下就能互相制约。君主治理国家，要内心谦虚而显得没有宏图大志，保持头脑清醒而不糊里糊涂，因此群臣都会共同效力，无论愚蠢的、智慧的、贤能的还是不肖的，没有不竭尽所能侍奉君主的，这样一来君主就掌握了制约群臣的要

influence of his virtue, avoid using his own wisdom in governing the state, as well as take action to benefit tens of thousands of people according to their will. As people of the world can be benefited by whatever action is taken by the sovereign, so the people will not regard it as a burden to support him, nor will they harm him even though he might stay in the way right in front of them. They will admire him and willingly carry out the orders issued by him. A sovereign should follow the "round principle": going round and round endlessly, he can successfully popularize his moral education amongst the people like a God. Following the rule of emptiness, he would remain behind others and never take the lead. Court officials should follow the "square principle": they would always make correct statements, behave decently, take the lead to campaign for important undertakings, adhere to their responsibilities dutifully, and thus make a contribution to the state. Hence, the state will be in order if the sovereign and high-ranking court officials follow different principles. Otherwise, it will be in chaos. If they both are in suitable positions and do their duties respectively, then the sovereign and high-ranking court officials can mutually enhance their efficiency. The way a sovereign governs his state is to be humble inside and not appear ambitious outside and remain sober rather than muddle-headed. Thus court officials will try their best in serving him. Everyone, stupid or wise, worthy or unworthy, will all serve him assiduously. Therefore, the sovereign can take firm control of the high-ranking court officials, and the



### 【原文】

文王智而好问，故圣；武王勇而好问，故胜。夫乘众人之智，则无不任也；用众人之力，则无不胜也。千钧之重，乌获不能举也；众人相一，则百人有余力矣。是故任一人之力者，则乌获不足恃；乘众人之制者，则天下不足有也。禹决江疏河，以为天下兴利，而不能使水西流；耨辟土垦草，以为百姓力农，然不能使禾冬生。岂其人事不至哉？其势不可也。夫推而不可为之势，而不修道理之数，虽神圣人不能以成其功，而况当世之主乎！

### 【今译】

领，群臣也掌握侍奉君主的关键，治理国家的方法就很明确了。

周文王智慧而且喜欢征求别人的意见，所以圣明。周武王勇武而且喜欢征求别人的意见，所以能够取胜。凭借众人的智慧，就没有办不成的事；动用众人的力量，就没有不能取得胜利的。千钧的重物，乌获也不能举起来；众人一同用力，那一百个人的力气加起来就绰绰有余了。因此一味依赖个人的力量的，连乌获也不足以依赖。利用众人来治理国家的，治理天下也有余力。大禹决通疏导江河来为天下人谋利益，但也不能让水往西方流；后稷开垦土地除掉杂草来为百姓的农耕生产谋利，然而却不能让禾苗在冬天生长。难道是他们在人事方面还不够努力吗？不是这样的，而是因为这是根本不可能的！致力于根本不可能的事情，而不遵循事理和规律，即便是神仙圣人也不会成功，何况当代的君主呢？



high-ranking court officials can serve the sovereign properly. By so doing, the right way to govern the state is made clear.

King Wen of the Zhou Dynasty was wise and liked consulting with others, so he became a sage. King Wu of the Zhou Dynasty was prow and liked consulting with others, so he could win. Using the wisdom of the masses, a sovereign can do everything. Using the strength of the masses, he will succeed in every undertaking. Regarding the lifting of heavy objects weighing as much as a thousand *jun*, even Wu Huo (referring to the strongest person in Chinese legend) could not manage to do that. If many people exert themselves together, then it can be easily lifted by a hundred people. Hence, if a sovereign relies exclusively on his own strength, then even people like Wu Huo might turn out to be unreliable (because his physical power also had some limits). If he uses the wisdom of the masses, he will become more than capable to rule the whole world. King Yu once dredged big rivers to release floodwater, as a result, his endeavour benefited people all over the world. However, he could not make all the waters flow back towards the west again. Hou Ji cultivated wild land and hoed up weeds, and by so doing, he encouraged people to focus on farm work. However he could not make crops grow during the winter. Didn't they exert themselves to the highest level? It is natural that there are some things beyond man's limits. Overlooking the limits of human beings and ignoring complying with the principles of Tao, even deities and sages can not make contributions this way, needless to say the sovereigns of our time.

### 【原文】

夫载重而马羸，虽造父不能以致远；车轻马良，虽中工可使追速。是故圣人举事也，岂能拂道理之数，诡自然之性，以曲为直，以屈为伸哉！未尝不因其资而用之也。是以积力之所举，无不胜也，而众智之所为，无不成也。聋者可令嚼筋，而不可使有闻也；喑者可使守圜，而不可使言也。形有所不周，而能有所不容也。是故有一形者处一位，有一能者服一事。力胜其任，则举之者不重也；能称其事，则为之者不难也。毋小大修短，各得其宜，则天下一齐，无以相过也。圣人兼而用之，故无弃才。

人主贵正而尚忠，忠正在上位，执正营事，则谗佞奸邪无由进矣。

### 【今译】

如果车辆装载很重的货物而且驾车的马虚弱，即便造父也不能驾着这样的车到达远方；如果车上装载的物品轻而且马匹精良，即便中等水平的车夫也能驾车飞奔。因此圣人做事，怎能违背事理，忤逆自然的本性，把弯的当做直的，把屈当做伸呢？圣人未尝不因循事物的本性来利用它们的。因此运用众人的力量从事任何事业，没有不取得胜利的；运用众人的智慧做事，没有不成功的。耳聋的人可以让他们嚼牛筋，但是不能使得他们听到声音；哑巴可以让他们把守监狱，但是不能使得他们开口说话。他们在形体上有不健全的地方，从而在能力上也有所欠缺。因此拥有一种健全的功能的就安排给他一个适当的职位，拥有一种才能的就安排他做一件力所能及的事情。有足够的力气从事安排给自己的任务，执行任务的人就不会感到沉重；能够胜任自己所从事的事业，就不会感觉到所做的事太难。无论是大的、小的、长的、短的，都处在合适的位置上，那天下人就会齐心协力，不会互相责备了。圣人根据人们不同的才能而任用他们，所以没有被抛弃的人才。

君主崇尚正义与忠信，忠信正直的人处在高位，乘着正直的原则行

If a cart were loaded with heavy cargo and pulled by weak horses, even Zao Fu could not drive it to reach remote destinations. Were it loaded with light things and pulled by strong horses, even a common driver could make it run at a high speed. Hence, when sages take action, how can they act against the principles of Tao as well as the inherent nature of things, or regarding curved straight, bending stretching? Sages never use things against their inherent nature. So, by accumulating and using the strength of the masses, every victory can be guaranteed; by using the wisdom of the masses, every action will succeed. The deaf can be allocated to process cow tendons, but no one can make them hear sounds again; the mute can be allocated to ward prisons, but no one can make them start to talk again. Since there are some deformities in their bodies, there must be some activities beyond their limits. Hence, if a person has one proper function, he will be appointed to a suitable post according to this function. If a person has a talent, he will be allocated to a suitable task. If a person is competent for his task, then he won't regard it beyond his limits. If a person is qualified for an undertaking, then he won't consider it too difficult. Make sure that everything, big or small, long or short, is in a proper place, then people all over the world will be of one mind, and no one will blame others. Sage sovereigns would employ people to let them bring all their abilities into play, so no one is ignored as a result.

If a sovereign values integrity and attaches importance to loyalty, appoints loyal and righteous people to powerful high



### 【原文】

譬犹方员之不相盖，而曲直之不相入。夫鸟兽之不可同群者，其类异也；虎鹿之不同游者，力不敌也。是故圣人得志而在上位，谗佞奸邪而欲犯主者，譬犹雀之见鹞，而鼠之遇狸也，亦必无余命矣。是故人主之一举也，不可不慎也。所任者得其人，则国家治，上下和，群臣亲，百姓附。所任非其人，则国家危，上下乖，群臣怨，百姓乱。故一举而不当，终身伤。

得失之道，权要在主。是绳正于上，木直于下，非有事焉，所缘以修者然也。故人主诚正，则直士任事，而奸人伏匿矣；人主不正，则邪人得志，忠者隐蔽矣。夫人主之所以莫抓玉石而抓瓜瓠者，何也？无得于玉

### 【今译】

事，那谗佞奸邪的人就没有办法走上仕途了。比如方的和圆的物体不能互相重叠，弯的和直的东西不能相容一般。飞鸟和走兽不能同群，是因为不属于同类的缘故；老虎和鹿不结伴同游，是因为它们的气力不般配的缘故。因此圣人得志处在高位，谗佞奸邪想侵犯君主的人，就如同麻雀见到老鹰、老鼠看到狸猫一般，一定不能逃命了。因此君主的一举一动，不能不谨慎。任用合适的人，那国家就能大治，上下级之间就会和睦，群臣就会互相亲近，老百姓也会归附；如果用人不当，那国家就会陷入危机，上下级之间关系恶劣，群臣就会相互埋怨，百姓就会出现混乱。所以君主一旦做了不当的事，就会终身受害。

政治的得与失，关键在于君主。因此如果上面的绳墨平正，下面的木头就能取直，无须耗费力气，根据准线去加工就是了。所以如果君主诚信正直，就会任用正直的人为官，奸邪的人就会藏匿起来；如果君主不正，邪恶的人就会得志，忠信的人就会隐蔽起来。人们之所以不剖开

positions, and administers government affairs righteously, then slanderers and evil people will not have any chance to seek an official career. This is somewhat the same as round and square can not overlap each other, and crooked and straight lines are not compatible. Birds and animals do not congregate, because they are different species. Tigers and deer do not seek each other's accompany due to their physical disparity. Hence, if sages are appointed to powerful high positions, slanderers and evil people who wish to take advantage of the sovereign can no longer survive, like birds encountering an eagle or rats coming upon a cat. So a sovereign should be cautious with his behaviour. If he employs the right people, then the state will be put in order, superiors and inferiors will be in harmony with each other, court officials close to him, and the people submit to him. If he employs the wrong people, then the state will be in danger, superiors and inferiors hostile towards each other, court officials unsatisfied with him, and the people rebellious. So, if one action taken by the sovereign is incorrect, it will cause damage to him during his lifetime.

Whether a state is in order or in chaos is all up to the sovereign. Hence, if the carpenter's line is held straight above, without much effort, the wood will be cut directly below, just by following the carpenter's line. So, if a sovereign is faithful and righteous, guileless scholars will be employed by the government, and as a result, the treacherous will fly low. If a sovereign is unrighteous, then evil people will achieve their ambitions, and as a result, the

HUAI NAN ZI  
Book 9





### 【原文】

石，弗犯也。使人主执正持平，如从绳准高下，则群臣以邪来者，犹以卵投石，以火投水。故灵王好细要，而民有杀食自饥也；越王好勇，而民皆处危争死。由此观之，权势之柄，其以移风易俗矣。尧为匹夫，不能仁化一里，桀在上位，令行禁止。由此观之，贤不足以为治，而势可以易俗明矣。《书》曰：“一人有庆，万民赖之。”此之谓也。

天下多眩于名声，而寡察其实。是故处人以誉尊，而游者以辩显，

### 【今译】

玉石而剖开瓜瓠，是什么缘故呢？因为剖开玉石从中得不到什么，所以就不多事。假使君主保持公正平允的原则，如同用准绳测定高下一般，那么群臣当中有作恶还来寻求仕进的，就如同用鸡蛋击打石头，把火把投进水里一般。所以楚灵王喜欢纤细的腰肢，百姓就有绝食挨饿的；越王喜欢勇武，百姓都愿意置身危难争相求死。由此看来，掌握了大权，就可以用它来移风易俗了。尧如果只是一个平民百姓，他的仁慈就不能感化一条街巷；桀处在君主的位置上，就能令行禁止。由此看来，单靠贤能不足以把国家治理好，而权势可以移易风俗，这是很显然的！《尚书》中说：“一人有吉庆，万民都仰仗他。”说的就是这个道理。

天下人大多被名声所迷惑，而很少详察实情，因此处士因为别人的赞誉而受到尊重，而游说的人因为能言善辩而显赫，考察他们之所以尊



loyal will live in seclusion. Instead of sundering a jade, people would rather chop up melons or gourds. Why? Because they cannot get anything from the inside of the jade, so they will let it alone. If a sovereign remains as honest and righteous as a carpenter's line, then amongst all the court officials, the evil ones who try to build up a close relationship with the sovereign in the hope of gaining power will never succeed, like hitting a stone with eggs, or tossing a torch into the water. So, King Ling of the state of Chu liked people with slim waists, and as a result, some people would starve to death; the king of the state of Yue liked intrepid people, and as a result, the people in the state were not afraid of danger and engaged in fighting. By this token, traditions and custom can be transformed with the help of supreme power. If Yao were only a common person, he could not be able to popularize his moral education in one community. When Jie was in power, he could guarantee strict enforcement of his orders and prohibitions. By this token, it is obvious that being worthy is not enough to put a state in order, but traditions and custom can be transformed under the influence of supreme power. It is said in *ShangShu*: "As one person is being blessed, tens of thousands can rely on him." This sentence justifies the aforementioned case.

Most of the people in the world are often confused by fames and reputations, and therefore seldom investigate the reality. Hence, hermits are appointed to powerful positions because they are held in high repute by others, and sophisticated people who travel around to seek opportunities



### 【原文】

察其所尊显，无它故焉，人主不明分数利害之地，而贤众口之辩也。治国则不然，言事者必究于法，而为行者必治于官。上操其名，以责其实，臣守其业，以效其功，言不得过其实，行不得逾其法。群臣辐凑，莫敢专君。事不在法律中，而可以便国佐治，必参五行之，阴考以观其归，并用周听，以察其化。不偏一曲，不党一事。是以中立而遍，运照海内，群臣

### 【今译】

贵与显赫，没有什么别的缘故，是因为作君主的不能明确分辨利害，而注重众人的评价的原因。治理得好的国家却不是这样。对于谈论国家大事的人一定要依据法律来考察他的说法是否恰当，对于修行的人一定要考察他是否适合自己担当的官职。君主依据臣子的名分来要求他们名副其实，臣子忠于自己的职守来建功效力；说出的话不得言过其实，所做的事不得违法乱纪。群臣共同致力于效忠君主，没有人敢篡夺君主大权。如果有的事情不在法律规定的范围之内，但是对国家有利而且能够维护统治秩序，一定要进行反复检验才能实施。暗地里考察群臣来观察他们的意向，全面听取各方面的意见来观察他们的发展变化，不听信一面之词，不偏袒任何事情。因此保持中立，就能普照天下；

are honoured due to their rhetoric. The reason that these people have become powerful or been honoured only lies in the fact that the sovereign is not able to distinguish advantages from disadvantages, and therefore, attaches importance to and relies on others' opinions. A well administered state is not the same. People, who put forward their political proposals, should have their opinions investigated according to the law, and those who focus on improving their behaviour should be evaluated according to the duties of the positions they hold. Thus the sovereign will demand his subjects to be worthy of the titles conferred on them, and court officials will do their duties with responsibility to make contributions to the state as well as serve the sovereign. No one is allowed to paint the devil blacker than he is or act against the law. All the court officials will serve the sovereign together, and no one would dare to take advantage of him or covet his power. As for undertakings not regulated in law but are good for the state, as well as helpful in putting the state in order, they should be taken only after they are examined again and again and proved to be really advantageous. Secretly observe the court officials to know what they really desire, and listen to others' opinions towards them to master their achievements. Do not listen to the statement of only one side or get involved in any concrete affairs. By so doing, a sovereign can remain neutral and therefore, everywhere inside the Four Seas can be illuminated by his virtue. As a result, all the high-ranking court officials will be honest and sober, and no one amongst

【原文】

公正，莫敢为邪，百官述职，务致其公迹也。主精明于上，官劝力于下，奸邪灭迹，庶功日进，是以勇者尽于军。

乱国则不然。有众咸誉者，无功而赏，守职者无罪而诛。主上暗而不明，群臣党而不忠，说谈者游于辩，修行者竞于住。主上出令，则非之以与；法令所禁，则犯之以邪。为智者务于巧诈，为勇者务于斗争。大臣专权，下吏持势，朋党周比，以弄其上。国虽若存，古之人曰亡矣。且

【今译】

群臣公正，不敢为非作歹；百官忠于职守，致力于建功立业。君主精明而居于上位，下面的百官都会竭力效劳，奸邪的人会销声匿迹，众人的功业都会与时俱进。因此勇猛的人都会致力于参军立功。

政治混乱的国家却不是这样的。有些受到众人称赞的人没有任何功劳就受到奖赏，忠于职守的人没有任何罪过就被处死；君主昏庸而不英明，群臣结党营私而不忠诚；善于辞令的人凭着自己能言善辩到处游说，修行的人竞相奔走寻求仕进；君主发出命令，伙同党羽进行非议，法令禁止的事情就采用邪行干犯；耍弄聪明的人致力于巧诈，逞勇的人致力于争斗；大臣专权，底层的官吏依仗自己的势力飞扬跋扈，结党营私来欺骗君主。国家虽然还存续，古代的人把这种局面叫做灭亡。再说

them will dare to commit any evil conduct. All the officials will do their duties and focus on making contributions to the state. If the sovereign in power is wise, and officials are encouraged to do their duties, the disloyal and evil people will fly low, and people will make more and more contributions to the state day by day. As a result, intrepid people will commit to accomplish achievements in the army as well.

A chaotic state is not the same. On one hand, people who are praised by others are rewarded although they are not meritorious at all, and on the other hand, dutiful officials and officers are sentenced to death although they have not done anything wrong. The sovereign is muddle-headed and therefore, cannot distinguish reality, and all the court officials are engaged in building up cliques to enhance their own power and therefore are not loyal to the state. Sophisticated people travel around to advise others with their talk, and those who have committed to cultivate their minds and watch their behaviour are focused on vying with each other to obtain official positions and gain power. After an order is issued by the sovereign, they will attack it along with their clique members as well as break the law with their evil conduct. As a result, sly people will focus on cheating others, and intrepid people will engage in fighting. High-ranking court officials will seize the sovereign's power, and low-ranking officials and officers will take advantage of their power. Thus they will build up cliques to pursue self-interest as well as hoodwink the sovereign. If this is the case, although the state is still in existence, people of ancient times



### 【原文】

夫不治官职而被甲兵，不随南亩而有贤圣之声者，非所以都于国也。骐驥騄駼，天下之疾马也，驱之不前，引之不止，虽愚者不加体焉。今治乱之机，辙迹可见也，而世主莫之能察，此治道之所以塞。

权势者，人主之车舆；爵禄者，人臣之辔衔也。是故人主处权势之要，而持爵禄之柄，审缓急之度，而适取予之节。是以天下尽力而不倦。夫臣主之相与也，非有父子之厚，骨肉之亲也，而竭力殊死，不辞其躯者，何也？势有使之然也。

昔者豫让，中行文子之臣。智伯伐中行氏，并吞其地。豫让背其主

### 【今译】

不整顿吏治而致力于用兵，不重视农业生产而有圣贤的美誉的人，都是对国家没有什么好处的。骐驎、騄耳是天下的骏马，假如驱赶它不前进，制止它不停步，即便愚蠢的人也不会去驾驭它们。如今治乱的要领，有经验可以借鉴，然而当时的君主中没有人能觉察到这一点，这就是治国大道之所以行不通的原因。

权势是君主的车舆，爵禄是驾驭臣子的辔衔。因此君主掌握着至关重要的权势，而且把持着爵禄的权柄，审查情势的缓急来采用适度的取予措施，因此天下人都为他效力而不感到疲倦。在臣子和君主之间，并非有父子间的深情厚谊，也没有骨肉间的血缘关系，然而却能殊死效力，不辞牺牲自己的生命，为什么？这是因为情势使得他们这么做。

从前豫让曾经是中行文子的家臣。智伯攻打中行文子，吞并了他

would say that it had been toppled. Moreover, if a sovereign ignores administering officials, likes taking military action, paying no attention to farming, in this case, those, who are considered capable and worthy by the masses, are not for the good of the state at all. Qi Ji and Lu Er are the swiftest horses under heaven. If they refused to run ahead or stop when they were ordered to do so, even stupid people would not want to rein them. Now, the most important factor in putting a state in order or leading it to chaos can be deduced from the experiences of the sovereigns in the past, but contemporary sovereigns do not realize that. That's why the path to perfect order is blocked.

Suppose the authority over the state is a sovereign's carriage, then ranks and salaries are the rein he holds in order to take control of the high-ranking court officials. Hence, a sovereign will maintain his power as well as ranks and salaries, carefully study the situation and then make the right decisions on how much to demand from others or grant to them. As a result, people all over the world will do their best and never feel tired in terms of serving their state and the sovereign. The relationship between court officials and their sovereign is not as close as that between a father and his son is, nor do they share the same flesh and blood. However, court officials would devote themselves to serve the sovereign, and not hesitate to give up their own lives when in need. Why? There must be some reasons in doing so.

Once, Yu Rang was a retainer of Zhonghang Wenzi. Then Marquis Zhi attacked the Zhonghangs, and annexed



### 【原文】

而臣智伯。智伯与赵襄子战于晋阳之下，身死为戮，国分为三。豫让欲报赵襄子，漆身为厉，吞炭变音，搥齿易貌。夫以一人之心而事两主，或背而去，或欲身徇之，岂其趋舍厚薄之势异哉？人之恩泽使之然也。纣兼天下，朝诸侯，人迹所及，舟楫所通，莫不宾服。然而武王甲卒三千人，禽之于牧野。岂周民死节而殷民背叛哉？其主之义德厚而号令行也。

夫疾风而波兴，木茂而鸟集，相生之气也。是故臣不得其所欲于君

### 【今译】

的土地，豫让背叛了他的主子而侍奉智伯。智伯跟赵襄子在晋阳城下作战，被杀死，国家被韩、赵、魏三国瓜分。豫让想找赵襄子报仇，在自己身上涂上漆生出疥疮，吞下热炭烫伤声带改变自己的声音，拔掉牙齿改变自己的外貌。一个怀有同样一颗心的人侍奉两个主子，或者背叛一个主子而离去，或者要牺牲自己的生命为另一个主子报仇，难道驱使他这么做的情势有厚薄之分吗？这是别人对他的恩泽使得他采取不同做法的。纣曾经拥有整个天下，诸侯都来朝拜，凡是有人烟的地方和船只所能通行的地区，没有不归附他的。然而周武王率领三千名武装的士卒，将他在牧野擒获，难道是周朝的百姓为捍卫正义而死而商朝的百姓容易叛变吗？君主的正义和道德厚重所以他发出的命令就能够被执行。

刮大风的时候波浪就会涌起，树木茂盛鸟儿就会聚集，这是自然而然的。因此臣子们不能在君主那里实现自己的愿望，君主也不能从臣



their territories. After that Yu Rang betrayed his master and started to work for Marquis Zhi. Marquis Zhi engaged in a war with Zhao Xiangzi near the city of Jin Yang. He lost his life and his state was carved up by the three states of Han, Zhao and Wei. Yu Rang was thinking of avenging Zhao Xiangzi for the sake of Marquis Zhi, so he smeared his body with lacquer to engender festering, swallowed burning coal to hurt his throat to change his voice, and pulled out his teeth to change his appearance. Regarding the same person's serving his two masters, he betrayed and left the first master, but wanted to give up his life for the second. Did he hold different values on various occasions? He reacted differently due to the extent of benefit provided to him by his two masters. King Zhou of the Shang Dynasty used to rule the whole world, and at that time, sovereigns of all the states in the world came to pay homage to him, and even people living in the remotest areas that only could be reached by boats submitted to his authority. However, commanding three thousand armed soldiers, King Wu of the Zhou Dynasty captured King Zhou in Mu Ye. Did the people of the Zhou Dynasty commit to giving up their lives to defend their integrity, and those of the Shang Dynasty were born traitors? If a sovereign is of excellent righteousness and virtue, orders issued by him will be carried out.

When a heavy wind blows, it will trigger waves, and if trees are exuberant, birds will converge there. These are natural phenomena. Hence, if court officials can not gain whatever they want from their sovereign, the sovereign



### 【原文】

者，君亦不能得其所求于臣也。君臣之施者，相报之势也。是故臣尽力死节以与君，君计功垂爵以与臣。是故君不能赏无功之臣，臣亦不能死无德之君。君德不下流于民，而欲用之，如鞭蹄马矣。是犹不待雨而求熟稼，必不可之数也。

君人之道，处静以修身，俭约以率下。静则下不扰矣，俭则民不怨矣；下扰则政乱，民怨则德薄；政乱则贤者不为谋，德薄则勇者不为死。是故人主好鸷鸟猛兽，珍怪奇物，狡躁康荒，不爱民力，驰骋田猎，出入

### 【今译】

子们那里得到自己所要求的东西。君主和臣子间互相施予是处于相互报答的情势。因此臣子会竭尽全力捍卫节操来为君主效劳，君主按照功劳赏赐给臣子爵禄。因此君主不能赏赐没有功劳的臣子，臣子也不能为没有德行的君主效命。如果君主不对老百姓施加恩德却想让百姓为自己效劳，就如同鞭打已经扬蹄发怒的马，又如同不依靠雨水就希望庄稼丰登，这一定是做不到的。

统治人民的策略是，保持清静来修养自身，勤俭节约为下民做表率。君主清静臣下就不会出现纷乱，节俭百姓就不会产生怨恨。臣下出现纷乱就表明政治混乱，百姓怨恨就表明君主太缺少德行。政治混乱，贤能的人就不会出谋划策；缺少德行，勇猛的人就不会效死。因此如果君主喜欢鸷鸟猛兽、珍奇物品，骄躁荒淫迷乱，不爱惜民力，驰骋打



cannot obtain whatever he wishes from his court officials either. A sovereign and his court officials do favours to each other to repay the benefaction they have received from each other before. Hence, on one side, court officials would do their best, or even give up their own lives to serve their sovereign, and on the other side, the sovereign would also evaluate the contributions of his court officials and then confer ranks and salaries on them according to their achievements. So, a sovereign should not reward court officials who are not meritorious to the state, nor would court officials devote their lives to defend a sovereign of no virtue. Without providing any benefits to the people, if a sovereign still wants them to follow his orders, that is somewhat the same as whipping a huffy horse, or wishing a good harvest without any help of rainwater. Of course that is not possible.

The right way for a sovereign to govern a state is to lead a quiet life and at the same time, cultivate his mind to improve his virtue, remain prudent and set a good example for inferiors. If the sovereign leads a quiet life, then the people will not be disturbed, and if he is prudent, then the people will not be bitter towards him. If the people are disturbed, that means the policy taken by the state is disorderly. If the people are bitter towards the sovereign, that means he is of little virtue. If the policy is disordered, worthy people will not offer useful suggestions to the state; and if the sovereign is of little virtue, intrepid people will not give up their lives to defend him. Hence, if a sovereign likes savage birds, fierce wild animals, precious treasures and alien

【原文】

不时，如此，则百官务乱，事勤财匮，万民愁苦，生业不修矣。人主好高台深池，雕琢刻镂，黼黻文章，绋绌绮绣，宝玩珠玉，则赋敛无度，而万民力竭矣。

尧之有天下也，非贪万民之富而安人主之位也，以为百姓力征，强凌弱，众暴寡，于是尧乃身服节俭之行，而明相爱之仁，以和辑之。是故茅茨不剪，采椽不斲，大路不画，越席不缘，太羹不和，粢食不穀。巡狩行教，勤劳天下，周流五岳。岂其奉养不足乐哉！举天下而以为社稷，

【今译】

猎，不按时处理政事，这样一来百官就会忙乱，政事繁琐，财用匮乏，万民愁苦，生计荒废。如果君主喜欢高台深池、雕琢镂刻的建筑、花纹美丽的服饰、精美的丝绸、珠玉珍玩等，就会无止境地搜刮百姓钱财，从而万民的财力就会枯竭。

尧拥有天下的时候，并非贪图万民的财富并且安于君主的职位，而是因为百姓凭借自己的猛力互相争斗，强大的欺凌弱小的，人多势众的欺凌势单力薄的。于是尧身体力行节俭的原则，明确教导百姓互相仁爱，让他们和睦相处。因此他用茅草做屋顶而且不加修剪，用栎木做房梁不加削斫，乘坐的大车不加绘饰，坐的草席没有边缘装饰，喝的肉汤不用五味调和，吃的饭不用精米烹制，到处巡视推行教化，辛勤治理天下，足迹遍布五岳。难道是他的奉养不够享用吗？拥有整个天下是为



things, behaves arrogantly, is addicted to luxurious ways of living and immoderate lust, ignores the people, engages in hunting, and does not manage government affairs in time, as a result, officials and officers of various level will be in chaos. The state resources will be exhausted due to many meaningless actions or undertakings, tens of thousands of people will become worried, and farm work will be ignored. If a sovereign favours high platforms, deep pounds, well-decorated buildings, fine silk clothes with beautiful patterns, pearls, jades and other precious things, he is likely to collect money from the people endlessly, and tens of thousands of people will run out of resources as a result.

When Yao was governing the world, he did not covet the wealth of the people or enjoy being a sovereign. As the people were engaged in fighting each other based on their physical strength, the strong taking advantage of the weak, the powerful overriding the less powerful ones, so, Yao remained prudent himself. He advocated people to love one another out of benevolence, and by so doing, to harmonize relations amongst them. Hence, Yao lived in a thatching built with sawtooth oak branches as rafters. His carriages were not decorated, his seat made of grass was without a rim, his meat broth was not seasoned with any spices, and his food was cooked with coarse grains. Nonetheless, he traveled across the state to extend his moral education, did his best for the good of the people of the world, and he even reached areas as remote as the Five Famous Mountains in China. Didn't he enjoy his life with various offerings provided to him





### 【原文】

非有利焉。年衰志恹，举天下而传之舜，犹却行而脱屣也。

衰世则不然。一日而有天下之富，处人主之势，则竭百姓之力，以奉耳目之欲，志专在于宫室台榭，陂池苑囿，猛兽熊罴，玩好珍怪。是故贫民糟糠不接于口，而虎狼熊罴厌刍豢；百姓短褐不完，而宫室衣锦绣。人主急兹无用之功，百姓黎民，憔悴于天下。是故使天下不安其性。

人主之居也，如日月之明也。天下之所同侧目而视，侧耳而听，延颈举踵而望也。是故非澹薄无以明德，非宁静无以致远，非宽大无以兼

### 【今译】

了国家，而不是一己私利。年岁大了神志衰退的时候，就把天下传给了舜，如同赶路完毕脱掉鞋子一样。

衰落的世道却不是这样的。一旦富有天下，掌握了君主的权势，就会竭尽百姓的财力来满足自己耳目的嗜欲，一味将注意力集中在修建宫室台榭、池塘苑囿，豢养猛兽熊罴，收集珍怪好玩的东西。因此贫民连糟糠也吃不上，然而君主豢养的虎狼熊罴却吃够了猪羊肉；老百姓连粗布短袄都穿不上，宫室里的人却都穿着精美的丝绸。君主急切地做这些没用的事，天下的黎民百姓都会筋疲力尽。因此天下人都不得安心。

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



by the people? Although he owned the whole world, he would not take advantage of it to pursue self-interest. When he reached an old age and became less ambitious, he devolved the world to Shun like a man taking off his wandering shoes after finishing a long journey.

A sovereign of a chaotic state is not the same. Once he takes over the throne and owns the whole world, he will exhaust the people's resources to fulfill his own lust and wishes. Therefore, he will focus on nothing but building palace buildings, platforms, pavilions, pounds and gardens, raising fierce wild animals, for instance, bears and brown bears, and collecting precious things as well as exotic items. As a result, the poor people do not have enough chaff to feed themselves, but at the same time, the wild animals raised by the sovereign grow tired of meat. The people do not have enough clothes to shelter themselves from the cold, but all the people working or living in the palace wear fine silk clothes. So, if a sovereign is anxious to do such meaningless things, people under heaven will become exhausted, and as a result, they will not at all feel safe.

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 at him. Hence, if a sovereign does not stop 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 various people and the myriad things; if he is not



【原文】

覆，非慈厚无以怀众，非平正无以制断。是故贤主之用人也，犹巧工之制木也，大者以为舟航柱梁，小者以为楫楔，修者以为榱椳，短者以为朱儒枅栌。无小大修短，各得其所宜；规矩方圆，各有所施。天下之物，莫凶于鸡毒，然而良医橐而藏之，有所用也。是故林莽之材，犹无可弃者，而况人乎？

今夫朝廷之所不举，乡曲之所不誉，非其人不肖也，其所以官之者非其职也。鹿之上山，獐不能跂也，及其下，牧竖能追之；才有所修短也。是故有大略者，不可责以捷巧；有小智者，不可任以大功。人有其才，物有其形，有任一而太重，或任百而尚轻。是故审豪厘之计者，必遗

【今译】

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？

如今有的人没有得到朝廷任用，没有受到乡里人的赞誉，并非他们不肖，而是因为管辖他们的官员不称职的缘故。鹿子爬山，獐子也不能追赶上它，等它下山的时候，牧童也能追得上它，是因为它在某些方面有所擅长而在别的方面有所不足的缘故。因此，有宏韬大略的人不能要求他们善于使用小伎俩，有小聪明的人不能委以重任。人有各自的才能，物有各自的用途，有的承担一种任务或一项用途就已经太沉重，



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 super judge. Hence, the way a worthy sovereign employs people is the same as a skillful carpenter using his wood; huge pieces are used to build boats and girders, the small are 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, amongst all the woods in a forest, each one of them should not be abandoned (because each one is of some use), the same as with human beings.

Some people are not employed by the central government, or praised by their fellow countrymen. However, it does not mean that they are indeed unworthy, but reveals the ineptitude of the local governors supervising them. When a deer climbs a hill, even a river deer cannot pull up to it; when it climbs down a hill, even a cowboy can row down it. Because the deer is talented in one aspect but not talented in another. Hence, people of great ideals should not be excoriated due to not being good at trickery. And people clever at petty tricks should not be appointed to take great undertakings. Different people are of different capabilities, and various things are of various usages. So, some might feel that it is too difficult to fulfill one undertaking, but some



### 【原文】

天下之大数；不失小物之选者，感于大数之举。譬犹狸之不可使搏牛，虎之不可使搏鼠也。

今人之才，或欲平九州，并方外，存危国，继绝世，志在直道正邪，决烦理挈，而乃责之以闺阁之礼，奥突之间；或佞巧小具，谄进愉说，随乡曲之俗，卑下众人之耳目，而乃任之以天下之权，治乱之机。是犹以斧斲毛，以刃抵木也，皆失其宜矣。

人主者，以天下之目视，以天下之耳听，以天下之智虑，以天下之力

### 【今译】

有的承担一百种任务或一百种用途还嫌太轻。因此精于算计细小之处的人，一定忘却了天下最重要的事理；在一些小事上聪明的人，不知道如何做大事。犹如不可以用狸猫搏斗牛，不能让老虎捕捉老鼠一般。

有的人有才干，想平定九州，吞并方外，挽救危亡的国家，延续灭绝的世系，志在遵行正道匡正邪恶、处理繁杂的事情，却用闺阁中的礼节和室内的规矩来要求他们；有的奸佞耍小聪明，进献谗言苟合取安，随乡间陋习，低声下气获取众人的好感，却任用他们掌管天下大事，治理国家机要大事。这样一来如同用斧头削剪兽毛，用刀砍斫木头，都不是正确的方法。

君主用天下人的眼睛去看，用天下人的耳朵去听，用天下人的智慧去思考，用天下人的力气去做事，因此所发出的命令能够贯彻执行下



might feel overly easy to take a hundred at the same time. Hence, just like man cannot use a cat to fight a cow, or order a tiger to catch rats, people who only focus on details must have forgotten the most important things of the world, and those who are good at taking insignificant actions are not able to carry out great undertakings.

On one hand, some people are talented, and they want to put all the areas in China in order, annex those areas out of China, prevent endangered states from being devastated, as well as reestablishing the uprooted clans. They also aim at correcting evil conduct by adhering to the rules of righteousness and justice, and settle sophisticated political problems. However, they are judged according to the insignificant details of etiquette which should only be complied with by women within their own houses. On the other hand, some people are evil and good at trickery, they slander others and please the influential ones to benefit themselves, convert them to indecent traditions and customs of the places where they go, as well as endear themselves to the public with humble words. Nonetheless, they are appointed to govern the world. This is somewhat the same as shearing animal hair with an axe, or hacking wood with a knife. Of course it is not the right way to put a state in order.

A sovereign sees with the eyes of the people of the world, hears with the ears of the people of the world, plans with the wisdom of the people of the world, and fulfils undertakings with the strength of the people of the world as well. As a result, all orders issued by him can be carried out



### 【原文】

争。是故号令能下究，而臣情得上闻。百官修同，群君辐凑，喜不以赏赐，怒不以罪诛。是故威立而不废，聪明先而不蔽，法令察而不苛，耳目达而不暗，善否之情，日陈于前而无所逆。是故贤者尽其智，而不肖者竭其力。德泽兼覆而不偏，群臣劝务而不怠，近者安其性，远者怀其德。所以然者，何也？得用人之道，而不任己之才者也。故假舆马者，足不劳而致千里；乘舟楫者，不能游而绝江海。

夫人主之情，莫不欲总海内之智，尽众人之力，然而群臣志达效忠

### 【今译】

去，而且臣子们的情况能传达上来，百官齐心协力，群臣共同辅佐。不因为个人的喜好而赏赐，一己的愤怒而诛杀，因此他的尊威能够确立而且不会被废置，他的聪明能发扬开来而不会被蒙蔽，法令严明而不苛刻，耳目通达而不昏聩，实情的好坏，天天都会展现在眼前而不会有任何欺瞒。因此贤能的人竭尽自己的智慧，不肖的人竭尽自己的气力，德行恩泽遍及所有人而没有偏向，群臣被鼓舞恪尽职守而不懈怠，身边的人安居乐业，远方的人怀恋他的恩德。为什么会是这样呢？因为它掌握了用人的正确方法，而不一味依靠个人的才能。所以凭借车马行路的人，无需劳驾自己的双脚就能到达千里之外；乘船的人，不能游泳也可以横渡江海。

常情中，没有不希望纵览海内人的智慧，竭尽众人的力气为自己效劳的君主，然而群臣当中能够实现自己的志向为君主效忠的，很少有不

by his inferiors, and information on his high-ranking court officials can also be reported to him. Officials and officers at various levels will be of one mind, share the same goals, and focus on serving the sovereign together. The sovereign will not reward people out of favouritism, or execute others due to his personal anger. So, his power can be established and he will never be toppled. His intelligence is so high that he can not be beclouded. His law is strict but not overly rigorous, his eyesight and hearing are so good that he can not be hoodwinked. As a result, information on the true situation, good or bad, will be presented to him everyday, and nothing is allowed to be falsified by others. Therefore, worthy people will use their wisdom and the unworthy will also spare no effort in serving him. If the sovereign is virtuous enough as well as free of nepotism, so as to benefit everyone in his state, all the court officials will be encouraged to do their duties without any nonfeasance. People in the state will enjoy their life, and those living in remote areas of the state will be touched by his virtue. Why can such a situation be achieved? Because he knows the right way to employ others, and will never resort to his own intelligence. By taking a carriage, man can reach destinations a thousand *li* away without using his own feet; and by taking a boat, man can cross big rivers and seas even though he cannot swim.

According to the nature of all the sovereigns, they all want to avail themselves of the wisdom of the people as well as utilize the strength of the masses. Nonetheless, amongst the court officials who have realized their goals in serving



### 【原文】

者，希不困其身。使言之而是，虽在褐夫皂莛，犹不可弃也；使言之而非也，虽在卿相人君，揄策于庙堂之上，未必可用。是非之所在，不可以贵贱尊卑论也。是明主之听于群臣，其计乃可用，不羞其位；其言可行，而不责其辩。暗主则不然。所爱习亲近者，虽邪枉不正，不能见也；疏远卑贱者，竭力尽忠，不能知也。有言者穷之以辞，有谏者诛之以罪。如

### 【今译】

陷入困厄的。假如所说的话有道理，即便说话的是一个平民百姓或者砍柴的樵夫，也不能置之不理；假如所说的话没有道理，即便说话的是爱卿、宰相甚至君主，或者在庙堂之上出谋划策的人，也不能采用。言论正确与否，不可以依据地位的贵贱尊卑来评判。因此英明的君主听取群臣的意见，如果他们的计策可以采纳，就不会由于他们的职位低下而羞于采用；如果他们的言论可行，就不会责怪他们是否能言善辩。昏庸的君主却不是这样的：对自己所喜欢亲善的人，即便他们奸邪枉法不正直，也不能发觉；跟自己关系疏远地位卑微的人，即便他们竭力尽忠效劳，也不能察觉到。有人发表意见就把他反驳得理屈词穷，有人劝谏就论罪诛杀，这样一来还想光照海内，存恤万方，这如同塞住耳朵还想

their sovereign, few have not, are, or will not find themselves at an impasse. On one hand, if some advice is correct, it cannot be ignored anyway, even although it might be put forward by a powerless person, or even a woodchopper; on the other hand, if some opinions are wrong, they should not be taken, even though they might be set forward by the most powerful ministers, the Prime Minister, the sovereign himself, or others in charge of managing important government affairs both at the court or at the Ancestral Temple. Whether an opinion is right or wrong cannot be judged according to the power or positions of the person who sets it forth. So, the way a wise sovereign listening to the advice of his court officials is, if their strategies are useful to the state, he will take them despite the court officials' minor positions; if their opinions are sound, he will not demand it to be well articulated. An unwise sovereign is not the same; even some of his loved ones and close relations are evil, acting against the law, and unrighteous, and he cannot see through it. Although those who are distant from him and those of minor positions do their best to serve him with pure loyalty, he cannot see it. Whenever someone sets forth a proposal, he will disprove it till the former is unable to advance any further arguments to justify his opinion. Whenever someone remonstrates with him, he will sentence him to death. Acting this way, if he still wants to enlighten the people and maintain all places of the world, this is like blocking the ears in the hope of distinguishing various sounds, or covering the eyes in the



【原文】

此而欲照海内，存万方，是犹塞耳而听清浊，掩目而视青黄也，其离聪明则亦远矣！

法者，天下之度量，而人主之准绳也。县法者，法不法也；设赏者，赏当赏也。法定之后，中程者赏，缺绳者诛。尊贵者不轻其罚，而卑贱者不重其刑，犯法者虽贤必诛，中度者虽不肖必无罪，是故公道通而私道塞矣。古之置有司也，所以禁民，使不得自恣也；其立君也，所以制有司，使无专行也；法籍礼义者，所以禁君，使无擅断也。人莫得自恣，则道胜；道胜而理达矣，故反于无为。无为者，非谓其凝滞而不动也，以其言莫从己出也。

【今译】

分辨清浊的声音，捂住眼睛还想辨别青黄等颜色一样，距离聪明也差得太远了。

法律是天下的制度，是君主的准绳。制定法律，是为了制裁不法的人；设立奖赏，是为了奖励应该受到奖励的人。法律制定出来以后，依法行事的人会受到奖励，违反法律的人会遭到诛杀；不因为违法者地位尊贵就减轻对他的处罚，也不因为他地位卑贱就实行重罚；触犯了法律的人即便贤能也一定会被处死，合乎法度的人即便不肖也一定无罪。因此人们会遵纪守法从而徇私枉法的道路就被杜绝了。古代设置官员是为了制止百姓，使他们不能肆意妄为。设立君主，是为了制约官员，使他们不能独断专行。法典和礼仪是为了制约君主，使他们不能擅权独断。人们不能肆意妄为，那么道义就取得了胜利，道义胜利了从而道理就会通达了，所以返回到无为。无为并非是凝滞不动的意思，而是指对任何政事都不发表个人的意见。

hope of discerning different colours. The result is far away from reality.

The law stipulates the rules that should be adhered by people of the world, and the sovereign is the one who supervises the enforcement of the law. The law is made to punish people who break it; and rewards are dispensed to reward those who desire to be rewarded. After the law is established, people who comply with it will be rewarded, and those who break it will be sentenced to death. Powerful people who have broken the law will not be punished with less severe penalties due to their honourable social status, nor will the powerless be unduly punished because of their minor status. Whoever breaks the law will be executed, although he might be a worthy person. People who abide by the law will be regarded as innocent although they might be unworthy. Hence, justice will be well established, and the path leading to perverting the law due to favouritism will be blocked off. In ancient times, officials in charge of justice were set up to interdict people acting according to their own will. Sovereigns were set up to take control of the officials, so that they could not be able to act arbitrarily. Documents and rules of propriety were established to prevent sovereigns from acting arbitrary. As a result, people could not indulge in wanton persecution, and therefore, justice won. As justice won, sovereigns would be permeable to Tao, so they could abide by the principle of non-interference. In fact, non-interference does not mean remaining motionless all the time, it indeed means not interfering with others as well as letting things

### 【原文】

夫寸生于稌，稌生于日，日生于形，形生于景，此度之本也。乐生于音，音生于律，律生于风，此声之宗也。法生于义，义生于众适，众适合于人心，此治之要也。故通于本者不乱于末，睹于要者不惑于详。法者，非天堕，非地生，发于人间，而反以自正。是故有诸己不非诸人，无诸己不求诸人。所立于下者，不废于上；所禁于民者，不行于身。所谓亡国，非无君也，无法也。变法者，非无法也，有法者而不用，与无法等。

### 【今译】

寸的单位是根据禾苗的芒刺的长度制定的，禾苗芒刺的长度产生于有形的植物，有形的植物产生于日光的照射，这是度量产生的根本。音乐产生于乐音，乐音产生于律吕，律吕产生于风声，这是音乐的源起。法律产生于正义，正义产生于众人的需要，众人的需要产生于民心，这是国家取得大治的关键。因此精通根本的人不会被末节扰乱，明察要点的人不会被细节迷惑。法律，不是天上掉下来的，不是地上生出来的，而是产生于人世间并且反过来纠正人事的。因此对于自身拥有的一些缺点就不要指责别人也有，对于自身不具备的美德就不要求别人具有；为臣下制定的规矩在君主身上不能废止，禁止人民做的事情君主自己也不能从事。所谓的亡国，并非没有君主，而是没有法律；篡改法律，并非没有法律，而是有法不依，以致跟没有法律是一样的。因此君

take their own course.

The unit of Cun is established according to the length of the awns of the seeds of crops. The awns are developed on corporeal crops, and corporeal crops are developed due to sunshine. This is the origin of the unit in measuring length. Music is produced out of tones, tones are produced according to temperament, and temperament is produced according to the sounds of winds. This is the root of music. The law is established according to justice, justice is produced according to the reasonable and justified will of the masses, and the reasonable and justified will of the masses is produced in the heart of the people. This is the crucial factor in putting a state in order. Hence, people who know the roots will not be confused by the ins and outs, and those who master the most important factors will not be disturbed by minor details. The law is not dropped by Heaven, nor is it produced by Earth. It is introduced by human beings and then used to correct their activities in return. Hence, a sovereign who has some shortcomings will not attack people with the same weak points, and one who does not own some virtue will not demand others to have it. A sovereign himself should abide by the law established to regulate, and should not break the prohibitions he issued for inferiors in any case. In a chaotic state that faces the fate of being toppled, it is not that there is no sovereign, but no law. Regarding the perverting of the law, it is not that there is no established law, but that the law is not abided by, so whether the law is in existence or not does not make any difference at all. Hence, when a sovereign

### 【原文】

是故人主之立法，先自为检式仪表，故令行于天下。孔子曰：“其身正，不令而行；其身不正，虽令不从。”故禁胜于身，则令行于民矣。

圣主之治也，其犹造父之御。齐辑之于警衔之际，而急缓之于唇吻之和；正度于胸臆之中，而执节于掌握之间；内得于心中，外合于马志。是故能进退履绳，而旋曲中规；取道致远，而气力有余。诚得其术也。是故权势者，人主之车舆也；大臣者，人主之驷马也。体离车舆之安，而手失驷马之心，而能不危者，古今未有也。是故舆马不调，王良不足以取道；君臣不和，唐虞不能以为治。执术而御之，则管、晏之智尽矣；明

### 【今译】

主立法，首先要用法律的标准来检查自身。所以号令能在天下推行。孔子说：“自己行得正，无须发号施令百姓就会听从；自身行得不正，即便发号施令百姓也不会听从。”所以君主自身能遵从禁令，百姓就会遵从他的命令了。

圣明的君主统治国家，如同造父驾车一般：控制缰绳让马跑得步履协调，发出平和的口令让马跑得缓急适度，胸中有合适的度，手中控制着鞭子，内部合乎自己的心意，外部符合马的意愿。因此进退都能合乎规则，转弯符合规矩，即便跑很远的路，仍然有余力。真正掌握了驾驭车马的要领！因此权势是君主的车子，大臣是君主的马匹。身体离开车子还能提供安稳，手上偏离了马的意愿却不能招致危险的，自古至今都没有过。因此如果车子和马不协调，即便王良也不能驾车上路；君臣不和，唐尧和虞舜也不能把国家治理好。采用正确的方法驾驭群臣，

issues the law, he should abide by it himself, and then he can issue orders to people across the world. Confucius said, "If a sovereign is righteous, people will act according to his will even though he has not issued any orders to them; if he is unrighteous, people will not carry out his orders even he has forced them to do so." So, if a sovereign does not break any prohibitions himself, then the people will follow his orders.

The way a sage sovereign governing a state is somewhat the same as Zao Fu reining his horses; by holding the rein harmoniously and giving suitable orders to the animals regularly, he knows the right way to drive as well as how to manipulate the animals with the whip held in his hand. So, not only can he do whatever he wants inside, he also acts according to the will of the animals outside. As a result, he can make them move exactly according to the rules of driving, whether advancing, retreating, or turning around. The animals are still in good shape after reaching destinations located far away, because he really knows how to drive them. Hence, the power of the throne is a sovereign's carriage, and the court officials are the horses he uses to pull his carriage. If a sovereign cannot ensure the safety of the carriage and loses control of the horses, and under such circumstances, could prevent himself from getting into trouble, there has been no such precedent in history. Hence, if the carriage and horses could not match each other, even Wang Liang was not able to drive them. If the relationship between the sovereign and his high-ranking court officials is not harmonious, even Yao and Shun could not put their states in order. If a



### 【原文】

分以示之，则蹠、蹠之奸止矣。

夫据干而窥井底，虽达视犹不能见其睛，借明于鉴以照之，则寸分可得而察也。是故明主之耳目不劳，精神不竭，物至而观其象，事来而应其化，近者不乱，远者治也。是故不用适然之数，而行必然之道，故万举而无遗策矣。今夫御者，马体调于车，御心和于马，则历险致远，进退周游，莫不如志。虽有骐驎騄骥之良，臧获御之，则马反自恣，而人弗能制矣。故治者不贵其自是，而贵其不得为非也。故曰：勿使可欲，毋曰弗求，勿使可夺，毋曰不争。如此，则人材释而公道行矣。美者正于度，

### 【今译】

管仲和晏婴都会竭尽自己的智慧；明确臣下的职分，盗跖和庄蹠也会停止作恶。

扶着栏杆窥视井底，即使视力很好的人也不能看清自己的眼珠；在亮光下照镜子，就能看清细微之处。因此英明的君主不会劳烦自己的耳朵与眼睛，不会竭尽自己的精力。事物出现了就观察它的形象，事情发生了就顺应它的变化；近处的人不会发生混乱，远处的人会被治理得很好。不采用权宜之计，而遵行必然的道，因此所有的举动都不会失策。如果驾车的人能让马和车之间和谐，驾车的意图符合马的意愿，那么就能越过险阻到达远处。无论进退还是绕行，都能得遂心愿。即便有骐驎、騄耳这样的良马，让臧获来驾驭它们，那马反而会肆意妄为，人不能控制它们。因此统治别人的君主自己正确并不可贵，而可贵的是能让人们不能为非作歹。所以说：“不要让人们心生欲望，别说不让他们追求；不要让人们有争夺的可能，别说不让他们争夺。”这样一来，放

sovereign knows the right way to employ his court officials, even people like Guan Zhong and Yan Ying would use up their wisdom to work for him; and if he clarifies the duties of various positions, even people like Theft Zhi and Zhuang Jue would stop committing evil conduct.

Holding the guardrail to watch into the water of a well, even a person of the best eyesight cannot see his own eyeballs clearly; if he watches in a mirror in a well lit place, then he can discern tiny things. Hence, a wise sovereign will not bother his own eyes and ears, or use up his own wisdom. He would observe things after they appear in front of him, and react to affairs according to the situation after they take place. As a result, people close to him are obedient, and those living in remote areas will submit to him. Hence, by refusing to take expedients and adhering to the fixed rules of Tao, tens of thousands of actions taken by a sovereign will be proved correct. If a driver can make his carriage and horses match each other, knows the right way to rein the horses, then he can drive his carriage to pass dangerous places, reach remote destinations, advance, retreat, and turn around according to his own will. Suppose Zang Huo were there to drive Qi Ji and Lu Er, the horses would rebel, and therefore, could not be controlled. So, for a sovereign, it is not that admirable to be correct all the time, but valuable to be able to stop others from doing anything wrong. So it is said: "Do not trigger people's desire, but do not say that they do not desire. Do not give people the chance to fight for some benefits, but do not say that they should not fight for them."

THE HUMAN TOUCH  
A SERIES OF





【原文】

而不足者建于用，故海内可一也。

夫释职事而听非誉，弃公劳而用朋党，则奇材佻长而干次，守官者雍遏而不进。如此，则民俗乱于国，而功臣争于朝。故法律度量者，人主之所以执下，释之而不用，是犹无辔衔而驰也，群臣百姓反弄其上。是故有术则制人，无术则制于人。吞舟之鱼，荡而失水，则制于蝼蚁，离其居也；猿狖失木，而禽于狐狸，非其处也。

君人者释所守而与臣下争，则有司以无为持位，守职者以从君取容。

【今译】

弃运用人的才智，从而公道就能推行开来了。有才干的人用法度来要求他们，才能不足的人也得到合理任用，因此海内就能统一了。

放弃考察官员是否称职而听信众人对他们的非议或赞誉，抛弃为国家建立功劳的人而任用自己的党羽，那样一来投机取巧的人就会越级得到重用，忠于职守的官员遭到阻遏而得不到升迁。这样一来，国内的民俗就会发生混乱，功臣就会在朝廷中争夺权势。所以法律制度，是君主用来控制臣下的，如果放弃了它们而不加以利用，这就如同没有缰绳而驾驭车马一般，群臣百姓会反过来愚弄君主。因此掌握了合适的方法就能驾驭别人，没有合适的方法就会被别人驾驭。吞舟的大鱼，如果跳跃起来离开了水，就会受制于蝼蚁，是因为离开了自己的生活环境的缘故；猿猴离开了树丛，就会被狐狸擒获，因为离开了自己的居处的缘故。

君主放弃自己的本分而跟臣下争夺权势，那执掌各种差事的人就



Under such circumstances, human wisdom is put in disuse, and the same time, public justice is carried out. Therefore, the activities of talented people are rectified according to the law, and the less talented people are also employed according their capabilities. Thus the whole world can be unified.

If a sovereign does not judge his court officials by checking whether or not they carry out their duties but listens to others' attacks or praise upon them, ignores people of great contributions to the state and employed those of the same clique as himself, then speculators will seek the opportunity to gain high positions, but officials and officers adhering to their duties will not be promoted. If this is the case, the people in the state will become chaotic, and meritorious court officials will fight for power at the court. Hence, rules and regulations are the right measures used by a sovereign in employing the subjects. If he abandons them, that is somewhat the same as driving a horse without using the reins, and as a result, he will be hoodwinked by his court officials and the people. Hence, a sovereign who knows the right way to manipulate his people can take control of them, and a sovereign who does not know it will be manipulated by others. If a huge fish big enough to swallow a boat left the water, it will be controlled by ants and mole crickets because it is not at the right place; if a monkey leaves the woods, it will be captured by a fox also because it is in the wrong habitat.

If a sovereign abandons the fixed rule that he should abide by and fight for the power of his court officials, then

【原文】

是以人臣藏智而弗用，反以事转任其上矣。夫富贵者之于劳也，达事者之于察也，骄恣者之于恭也，势不及君；君人者不任能而好自为之，则智日困而自负其责也。数穷于下，则不能伸理；行堕于国，则不能专制。智不足以为治，威不足以行诛，则无以与天下交也。

喜怒形于心者，欲见于外，则守职者离正而阿上，有司枉法而从风，赏不当功，诛不应罪，上下离心，而君臣相怨也。是以执政阿主而有过，

【今译】

不会履行自己的职责，官员们就会顺从君主喜好来博取他的好感，因此臣子们就会藏起他们的智慧不为国效劳，反而把各种事务交给君主处理了。富贵的人对于劳作，通达事理的人对于明察，骄傲的人对于谦恭，一定比不上君主本人。统治人民的君主不任用能人，却喜欢亲自动手处理国事，他的智慧就会日益困顿而且自己要对这种情形负责。常常被臣下弄得理屈词穷就不能申明事理，沉溺于处理具体事务就不能控制国家大权。智慧不足以治理国家，威严不足以行施杀伐，就不能处理好跟天下人的正常关系了。

如果君主把自己内心形成的喜怒之情在外部表现出来，那样官员们就会离开正道阿谀君主，掌管具体差事的人就会随从这种风气而枉法，不论功行赏，诛杀无罪，君臣上下离心离德，而且群臣互相埋怨。执掌国家大事的人阿谀君主，因而他们自己犯下了错误也没有办法惩办

officials and officers will not be able to maintain their positions and do their duties. So they will turn to cater for the sovereign to endear themselves to him. As a result, the high-ranking court officials will hold back their wisdom and by so doing, refuse to give counsel to the state. At the same time, devolving government affairs to the sovereign. It is natural that the rich are not as arduous as, the sensible are not as omniscient and the arrogant not as humble as the sovereign. Instead of employing capable people, if a sovereign likes managing government affairs in person, he will find himself at loss, and only has himself to blame. If he is often confuted by his inferiors, then it is not possible for him to extend the rules he advocates; and if he puts all his time and energy in administering government affairs, he is not able to maintain his authority over the state. If he is not intelligent enough to put the state in order or powerful enough to execute those who deserve it, he will not be able to maintain a normal relationship between himself and the people of the world.

If a sovereign divulges his joy and anger on the outside, court officials will deviate from the path of righteousness and justice to please him, and officials in charge of justice will follow the vogue to pervert the law. As a result, people are not rewarded according to their contributions to the state. Those who do not desire are sentenced to death, the sovereign and his inferiors are not of one mind, and court officials are at odds with one another. Under such circumstances, court officials in charge of government affairs intend to please the sovereign, therefore, if they have done



### 【原文】

则无以责之。有罪而不诛，则百官烦乱，智弗能解也；毁誉萌生，而明不能照也。不正本而反自然，则人主逾劳，人臣逾逸，是犹代庖宰剥牲，而为大匠斲也。与马竞走，筋绝而弗能及，上车执轡，则马死于衡下。故伯乐相之，王良御之，明主乘之，无御相之劳而致千里者，乘于人资以为羽翼也。是故君人者，无为而有守也，有为而无好也。有为则谗生，有好则谀起。昔者齐桓公好味，而易牙烹其首子而饵之；虞君好宝，而晋献以璧马钓之；胡王好音，而秦穆公以女乐诱之。是皆以利见制于人

### 【今译】

他们。不处死有罪的人，百官都会心烦意乱，智者也不能解开他们的心结。不符合事实的非议和赞誉兴起，聪明的人也不能明察。不匡正根本而且不返归自然，那君主就会更加劳苦，臣子就会更加安逸，这就如同代替厨子宰割牲畜，给精巧的木匠砍削木材。跟马一起赛跑，筋疲力尽也赶不上它；跨上车子抓住缰绳，马就会累死在横木下。所以伯乐观察选定马，王良驾驭着它，英明的君主乘坐着车子，不用自己挑选马匹驾驭车子就能奔走千里，这是借助别人的能力为自己服务的缘故。因此统治人民的君主，保持无为而坚持自己的准则，有所作为却没有嗜好。君主有作为，谗邪就会滋生；君主有嗜好，阿谀就会四起。从前齐桓公喜欢美味，易牙就把自己的大儿子煮了送给他吃；虞国的君主喜欢宝物，晋国就献上美玉和宝马引诱他；胡地的国王喜欢音乐，秦穆公就

something wrong, they will not be punished, and those who have committed some sins are not executed. As a result, all the court officials and officers will become confused, and even the wise cannot settle such problems. Unreliable praises and attacks are stirred up, and even the perceptive cannot distinguish them. If the sovereign does not rectify the roots and resort to Tao, he will become more and more arduous, and his court officials will become more and more leisurely. That is somewhat the same as taking the place of a chef to kill and butcher animals, or cutting wood for a skillful carpenter. To race against a horse, a man will not catch up with the animal even though he might exhaust himself; but if he gets on the carriage and holds the reins, the horse will be exhausted to death under the carriage bar. Hence, ask Bo Le to examine the horses, and let Wang Liang drive the carriage. Then a wise sovereign can take the carriage to travel a thousand *li* without bothering to examine the animals or drive the carriage, because he knows how to use others' talents to serve himself. Hence, a sovereign should follow the principle of "Wu Wei" by adhering to Tao, and if he does manage some government affairs in person, he should never divulge his personal inclinations. If he manages government affairs himself, it will trigger slanders, and if he shows his inclinations, it will evoke flattery. Previously, Duke Huan of the state of Qi loved good food, therefore, Yi Ya cooked his eldest son and served the meat to the duke. The sovereign of the state of Yu liked treasure, so the state of Jin tempted him with precious jade and swift horses. The king of the Hu



【原文】

也。故善建者不拔。

夫火热而水灭之，金刚而火销之，木强而斧伐之，水流而土遏之，唯造化者，物莫能胜也。故中欲不出谓之扃，外邪不入谓之塞。中扃外闭，何事之不节！外闭中扃，何事之不成？弗用而后能用之，弗为而后能为之。精神劳则越，耳目淫则竭。故有道之主，灭想去意，清虚以待不伐之言，不夺之事，循名责实，使有司任而弗诏，责而弗教，以不知为

【今译】

用女子乐队诱惑他。这些都是因为贪图利益而受到别人制约的。所以善于建功立业的人他们的功劳不会被推翻。

火燃热但是水能够浇灭它，金属刚强但是火能够熔化它，木头坚硬但是斧头能够砍斫它，水流动但是土能够遏制它，只有造化，没有什么东西能战胜它。所以心中的欲念不表露出来叫做“扃”，外面的邪恶不能侵入叫做“塞”。内情不表露外邪不侵入，还有什么事情不能控制？外邪不侵入内情不表露，还有什么事情不能做成？不加利用然后能够进行利用，无为然后能够有为。过于劳神注意力就会分散，耳目沉溺于声色精力就会衰竭。所有有道的君主，摒弃所有的欲念，本着清虚应待一切；不夸耀自己的意见，不干涉臣子的事情；依照名分要求臣子忠于各自的职责；任用臣下做事却不发号施令，督促他们忠于职守却不教导



People was addicted to music, so Duke Mu of the state of Qin cheated him with a girl's band. These people were manipulated by others due to their personal preferences. So, people good at accomplishing great achievements can also maintain their success.

Although fire is hot, it can be put out with water. Although metal is tough, it can be melted with fire. Although wood is hard, it can be cut with an axe. Although water flows, it can be stopped with earth. Only Zao Hua (the Creator) cannot be defeated by anything else. Hence, being able to hold back inner desires and wishes and not divulge them on the outside is called "Jiong". And being able to resist the outer evil is called "Sai". If the inner desires and wishes can be held back, and the outer evil is blocked off, what cannot be kept under control? If the outer evil is blocked off, and the inner desires and wishes are held back, which undertaking will not result in success? A sovereign can utilize others by not utilizing them at all, and do anything by not doing anything concrete. If he overly burdens his spirit and soul to think over some matters, he will become scatterbrained; and if he indulges in the lust of his eyes and ears, he will become exhausted. Hence, a sovereign adhering to Tao will rid himself of all desires and lust, and adhere to the rules of Tao. By not airing his own viewpoints or interfering with the affairs of his court officials, he will only demand officials and officers of various posts to do their duties according to the ranks and positions they hold. Thus he can allocate people to carry out his orders without having





### 【原文】

道，以奈何为宝。如此，则百官之事，各有所守矣。

摄权势之柄，其于化民易矣。卫君役子路，权重也；景、桓公臣管、晏，位尊也。怯服勇而愚制智，其所托势者胜也。故枝不得大于干，末不得强于本，则轻重大小，有以相制也。若五指之属于臂，搏援攫捷，莫不如志。言以小属于大也。是故得势之利者，所持甚小，其存甚大；所守甚约，所制甚广。是故十围之木，持千钧之屋；五寸之键，制开阖之门。岂其材之巨小足哉？所居要也。

### 【今译】

他们应该怎么做；把不知道一些事情当做要道，把道当做宝。这样一来，百官都会忠于自己的职守了。

掌握着权势的要柄，教化民众就容易了。卫国君主能役使子路，是因为握有重权；齐桓公和齐景公能让管仲和晏婴做他们的臣子，是因为他们所处的位置尊贵。怯懦的人能战胜勇猛的而且愚蠢的能制服机智的，是因为他们所凭借的权势取胜的。所以枝条不能大于树干，末节不能强过根本，这样轻重大小就能互相制约了。比如五个手指隶属于胳膊，搏击、拉车、抓取物体，没有不听从指挥的，说的就是小的要从属于大的。因此拥有权势所带来的好处的，所倚仗的东西太小，所保持的太大；所坚持的太简约，所制约的太广大。因此一棵十围的大树，可以支撑千钧重的房屋；五寸长的门关，控制着门的开合。难道是材量的大小就足够了吗？不是，而是因为它们所处的位置关键。

to issue them first, and urge officials and officers to fulfill their duties without having to tell them in person how to do it. By valuing the principle that there must be things beyond the scopes of his knowledge and regarding Tao as most precious, then all officials and officers will fulfill their duties.

With the authority of the throne, it is easy for a sovereign to extend moral education amongst the people. Due to his power, the sovereign of the state of Wei could manipulate Zilu. Using their authority, Duke Huan and Duke Jing of the state of Qi won over Guan Zhong and Yan Ying respectively as their court officials. With the help of their powerful backgrounds, cowardly people can win the intrepid and stupid people can outwit the wise. Hence, no branches should be bigger than the tree trunk, and no details should be stronger than the roots. Thus, the myriad things, heavy or light, big or small, can hold one another in play. That is somewhat the same as the relationship between an arm and the five fingers; a man can use fingers to fight, pull, or seize things as he wants. It means that the small ones belong to the big (as fingers are small and the arm is big). Hence, a man of power can maintain a huge state although the thing he relies on is small; and he can control a vast area although the principle he adheres to is simple. So, a ten-*wei* tree trunk can be used to bolster a building as heavy as a thousand Jun; and a five-*cun* latch is there to control the opening and closing of a door. No matter if things are big or small, the only factor that counts is whether or not they are at the most significant places.





### 【原文】

孔丘、墨翟，修先圣之术，通六艺之论，口道其言，身行其志，慕义从风，而为之服役者不过数十人。使居天子之位，则天下遍为儒、墨矣。楚庄王伤文无畏之死于宋也，奋袂而起，衣冠相连于道，遂成军宋城之下，权柄重也。楚文王好服獬冠，楚国效之；赵武灵王贝带鹇鹑而朝，赵国化之。使在匹夫布衣，虽冠獬冠，带贝带、鹇鹑而朝，则不免为人笑也。

夫民之好善乐正，不待禁诛，而自中法度者，万无一也。下必行之令，从之者利，逆之者凶，日阴未移，而海内莫不被绳矣。故握剑锋以离

### 【今译】

孔子和墨翟学习古代圣人的学说，精通六艺的论述，嘴里能说出这些理论，并且身体力行追随自己的理想，仰慕先圣的大义追随他们的作风，然而为他们服务的却不过几十个人。假如让他们处在天子的位置上，那全天下的人都将成为孔子和墨子的信徒了。楚庄王因为文无畏死在宋国而感到悲伤，挥袖而起兵报仇，跟随他的人络绎不绝，于是军队包围了宋国国都，是因为他握有重权的缘故。楚文王喜欢戴獬豸冠，楚国的人都效仿他；赵武灵王束着贝壳做的腰带，带着鹇鹑（音 jùn）冠上朝，赵国人都模仿他。假如平民百姓这么做，就不免要受到人们的嘲笑了。

百姓当中喜欢行善乐于坚持正道，无需加以禁止或者杀戮就自己按照法度行事的，一万个人中也没有一个。君主下达必须执行的命令，服从的人会得利，忤逆的人会招致灾害，在极短时间内，海内就没有不



Confucius and Mo Di focused on learning the thoughts of ancient sages. They were familiar with the arguments of the Six Documents, and could not only describe these thoughts, but also practice them in person. They admired the righteousness of those sages of ancient times and also followed their ways of doing things. However, there were no more than a few dozen people following Confucius and Mo Di in their time. If they were the Sons of Heaven, then people all over the world would become their disciples. Due to Wen Wuwei's death in the state of Song, King Zhuang of the state of Chu felt so sad that he waved his sleeves, stood up immediately and launched an attack against Song. Thanks to his power as a king, people of Chu followed him endlessly on the road, and finally the king and his followers built up an army and besieged the capital of the state of Song. King Wen of the state of Chu liked wearing a kind of hat made of animal horns, and as a result people in the state also wore this kind of hat. Wearing a belt made of shells as well as a hat of wild bird feathers, King Wuling of the state of Zhao held court, and then people in the state of Zhao also dressed themselves this way. If they were people of no power at all, such activities would be derided by people of the world.

Amongst the common people, if they are not forced by law and under threat of being punished or even sentenced to death, few are ready to commit kind deeds and practice the rules of righteousness and justice. If a sovereign issued orders that should be carried out at any cost, people who follow them will benefit. Those who act against them will pose



### 【原文】

北宫子，司马蒯蕢不使应敌；操其觚，招其末，则庸人能以制胜。今使乌获、藉蕃从后牵牛尾，尾绝而不从者，逆也；若指之桑条，以贯其鼻，则五尺童子，牵而周四海者，顺也。夫七尺之桡，而制船之左右者，以水为资；天子发号，令行禁止，以众为势也。夫防民之所害，开民之所利，威行也，若发城决唐。故循流而下易以至，背风而驰易以远。

桓公立政，去食肉之兽，食粟之鸟，系置之网，三举而百姓说。纣杀

### 【今译】

守法的了。因此用手握着剑锋，即便北宫子、司马蒯蕢也不能让他们对抗敌人；握住剑柄，扬起剑鞘，即便普通人也能取胜。如今假如让乌获、藉蕃从后面拽牛尾巴，即便尾巴拉断牛也不会听从指挥，是因为这违反了牛的本性；如果用手指粗的桑条穿着牛的鼻子，即便五尺小儿也能牵着牛周游四海，是因为顺应了牛的天性。七尺长的船桨能控制着船左右运行，是因为凭借着水的缘故；天子发号施令，令行禁止，是因为凭借着众人力量的缘故。防止对百姓构成危害，推行对百姓有利的事情，威严就能推行开来，如同决开池塘堤坝一般。因此顺流而下容易到达目的地，顺风飞奔容易到达远方。

齐桓公下达命令，除掉吃肉的猛兽、吃粮食的鸟，废置捕捉鸟兽的网，这三个举动使得百姓非常高兴。纣杀死了王叔比干从而亲人都怨



threats to themselves, then people within the Four Seas will adhere to the law in a short period of time. Hence, while grasping the sword blade, even people like Beigongzi and Sima Kuaikui could not fight their enemies; while grasping the sword handle to raise the blade, even common people can beat their enemies. Should Wu Huo and Ji Fan pull the tail of a cow from behind, the cow would not follow their orders even though they might break its tail because their act is against the inherent nature of this animal. By piercing the nose of the cow with a slim mulberry tree twig, even a five-*chi* boy could manipulate the animal to travel around the world, because this is in accordance with the inherent nature of the animal. A seven-*chi* oar can prope a boat to move right or left by using the flow of the water. A sovereign can issue orders to the people and ensure that all orders are carried out and prohibitions are followed by resorting to the strength of the masses. By protecting the people from any possible harm as well as providing them with benefits, the power of a sovereign can be well established. Hence, it is easy to reach any destination while drifting downstream, and easy to cover long distances while traveling with a tail wind.

When Duke Huan of the state of Qi was in power, he issued orders to get rid of all the carnivorous animals and birds consuming grain grown in the national gardens and discard nets used to catch animals and birds. After taking these three actions, the people were very happy with him. King Zhou of the Shang Dynasty killed Prince Bi Gan, and as a result, even his closest relations became bitter towards

### 【原文】

王子比干而骨肉怨，断朝涉者之胫而万民叛，再举而天下失矣。故义者非能遍利天下之民也，利一人而天下从风；暴者，非尽害海内之众也，害一人而天下离叛。故桓公三举而九合诸侯，纣再举而不得为匹夫。故举错不可不审。

人主租斂于民也，必先计岁收，量民积聚，知饥馑有余不足之数，然后取车舆衣食供养其欲。高台层榭，接屋连阁，非不丽也，然民有掘穴狭庐，所以托身者，明主弗乐也。肥醲甘脆，非不美也，然民有糟糠菽粟，不接于口者，则明主弗甘也。匡床蓐席，非不宁也，然民有处边城，

### 【今译】

恨他，砍断早晨过河的人的小腿从而万民都背叛了他，这两个举动就失掉了天下民心。所以推行正义，并非能给天下民众都带来利益，对一个人有利而天下人都会从风响应；实行暴政，并非能对海内百姓都构成危害，害一个人而天下人都会离叛。所以齐桓公做三件事就能九次盟会诸侯，纣两个举动就使得自己连做一个普通百姓的机会都没有了。所以做事情不能不审慎。

君主向百姓收取赋税，一定要先计算好当年的收成，计量百姓的积蓄，知道他们的粮食不足或者有余的数量，然后收取车辆衣食等物品来供养自己的嗜欲。高高的台子多层的亭榭，鳞次栉比的屋宇，并非不壮丽，然而百姓中有住在地洞或者狭小的房子中的，英明的君主就不会感到快乐。肥肉美味以及干脆可口的食物，并非不美好，然而百姓中有连糟糠、大豆和粟米都吃不上，英明的君主就不会感到可口。安逸的床

him. Then after he cut the shank of a person who crossed a river in the morning, tens of thousands people turned against him. King Zhou lost the support of people of the world as a result of these two actions. So, practicing righteousness and justice cannot benefit every person in the world, however, if one person benefits, people under heaven will follow the sovereign's moral education. Employing a tyrannical policy cannot pose a threat to all the people within the Four Seas, however, if one person is threatened, people of the world will turn against the sovereign. Hence, after taking the three aforementioned policies, Duke Huan of the state of Qi was able to hold nine meetings attended by sovereigns of all the states in the world. But King Zhou had no chance to be a common person of no power at all after taking those two savage actions. Hence, a sovereign should be careful with his actions.

When a sovereign collects grain and money from the people, he should check the year's harvest first and calculate the people's savings to know whether they may suffer hunger or have some grain left. Then he will ask them to contribute carriages, clothes and foodstuff to fulfill his wishes. Regarding high platforms, tier pavilions, rows up rows of palaces, it is not that such buildings are not magnificent. However, if some people still live in caves or tiny rooms, a wise sovereign will not enjoy the aforementioned buildings. Regarding well cooked meat and other good food, it is not that they are not delicious, however, if some people do not have enough chaff, beans, or millet to feed themselves, a



### 【原文】

犯危难，泽死暴骸者，明主弗安也。故古之君人者，其惨怛于民也。国有饥者，食不重味；民有寒者，而冬不被裘。岁登民丰，乃始县钟鼓，陈干戚，君臣上下，同心而乐之，国无哀人。

故古之为金石管弦者，所以宣乐也；兵革斧钺者，所以饰怒也；觴酌俎豆酬酢之礼，所以效善也；衰经菅屨，辟踊哭泣，所以谕哀也。此皆有充于内而成像于外。及至乱主，取民则不裁其力，求于下则不量其积，

### 【今译】

以及细软的席子，并非不舒适，然而百姓中有居住在边远的城邑，遭受着危险和困难、并且会死在荒泽暴尸野外的，英明的君主就会感到不安。所以古代统治人民的君主，他们对百姓怀有怜悯之心，国内有人忍受饥饿，他们自己就不吃两种以上的食物；有百姓忍受寒冷，他们自己冬天也不穿裘皮大衣。年岁好百姓丰收，于是才开始悬设钟鼓，陈列干戚，君臣上下同心同乐，国内没有感到悲哀的人。

古代演奏金钟石磬和管弦乐器，是为了宣泄喜悦之情；使用兵器斧钺，是为了彰示愤怒；遵从祭祀宴饮的礼节，是为了表现欣悦之情；披麻戴孝、捶胸顿足，是为了表现悲哀。这都是感情在内心积聚起来从而在外部表现出来，至于那些昏暗的君主，聚敛百姓的财物不体察它们的财力，向臣下征收钱财不考虑它们的积蓄，男男女女不得从事耕种、纺织



wise sovereign will not enjoy the aforementioned good food alone. It is not that a cozy bed and soft mats are not comfortable, however, if some people still live in remote border areas, under severe threat, or even lose their lives in swamps and leave their corpses in the open, a wise sovereign will not enjoy the aforementioned comfort alone. Hence, in ancient times, sovereigns showed great sympathy to the people; if some people in their states suffered from hunger, the sovereigns would not let themselves be served with two dishes; if some people suffer from cold, the sovereigns would not wear fur clothes themselves in winter. Only when the harvest was good and the people had enough to eat, would they have bells, drums, and other music instruments displayed to entertain themselves along with the people. Thus they were of one mind with the people, and no one in their states suffered from hunger.

So, in ancient times, people played bells as well as other stone, stringed, or wind instruments to express their joy; used various weapons and axes to show their anger; complied with the rules of various rituals to manifest their happiness; and wore willow or hit their chests and stamped their feet to show their sorrow. In these cases, some emotions accumulated on the inside, and were manifested on the outside. As for an unworthy sovereign, he would just levy heavy tariffs upon the people without checking whether or not they could shoulder them and gather wealth from his inferiors while ignoring the level of their savings. So, men and women had to give up farming or weaving to meet the sovereign's



### 【原文】

男女不得事耕织之业，以供上之求，力勤财匮，君臣相疾也。故民至于焦唇沸肝，有今无储，而乃始撞大钟，击鸣鼓，吹竽笙，弹琴瑟，是犹贯甲胄而入宗庙，被罗紈而从军旅，失乐之所由生矣。

夫民之为生也，一人蹠耒而耕，不过十亩，中田之获，卒岁之收，不过亩四石，妻子老弱，仰而食之，时有涔旱灾害之患，无以给上之征赋车马兵革之费。由此观之，则人之生，悯矣！夫天地之大，计三年耕而余一年之食，率九年而有三年之畜，十八年而有六年之积，二十七年而有九年之储，虽涔旱灾害之殃，民莫困穷流亡也。故国无九年之畜，谓之

### 【今译】

来满足君主的欲求，力气耗尽财力枯竭，君臣之间互相怨恨。因此百姓到了唇焦肝沸的地步，没有一点蓄积，然而君主仍然撞着大钟，敲着响鼓，吹着竽笙，弹着琴瑟，这就如同穿着铠甲进入宗庙，披着织锦从军一样，失去了快乐产生的根本。

老百姓维持生计，一个人踩着耒耜耕种田地，不过十亩。中等土地的收成，一年的收获，不过是每亩地四石粮食。妻子儿女以及老弱的人，仰仗这点粮食维生。时常会有旱涝以及其他自然灾害，于是没有办法供给君主征收的赋税以及车马兵器等的费用。由此看来，人的一生是可怜的。大致估算一下，三年耕作会剩余可以维持一年的粮食，总共九年才能继续可以维持三年的存粮，十八年有六年的积存，二十七年有九年的储备，即便发生旱涝等灾害，百姓也不至于穷困流亡。所以一个



needs. As a result, the people will become exhausted and run out of resources, and the sovereign and his inferiors will be bitter towards each other. So, the people will experience extreme misery and use up all their savings. Nonetheless, the sovereign still beats huge bells, stricks reverberant drums, and plays the Yu, Sheng, Qin and Se. By so doing, it is somewhat the same as entering the ancestral temple in armour or joining the army in fine silk robes. In this case, the meaning of entertaining is totally lost.

Regarding the common people's way of making a living, like working in fields, a farmer can cultivate no more than ten *mu* of land. The harvest of mediocre fields is no more than four Dan of grain each year. Everyone in the family, including the wife, children, the old and weak, depend on this harvest. Moreover, droughts, floods, and other disasters often take place. So the people cannot manage to pay the various taxes collected by the sovereign to meet his needs in carriages, horses, weapons, leather armour and so forth. By this token, the life of the common people is really very miserable. Here is a rough estimate; the storage grain accumulated after three years of farm work might be able to support people in a state for one year. That of nine years might be able to support them for three years; of eighteen years might be able to support for six years, and of twenty-seven years for nine years. If a state had enough stored grain to last nine years, then people would not have to leave their homes due to extreme poverty even in times of drought, flood, or other natural disasters. Hence, if a state does not



### 【原文】

不足；无六年之积，谓之愆急；无三年之畜，谓之穷乏。故有仁君明王，其取下有节，自养有度，则得承受于天地，而不离饥寒之患矣。若贪主暴君，挠于其下，侵渔其民，以适无穷之欲，则百姓无以被天和而履地德矣。

食者，民之本也；民者，国之本也；国者，君之本也。是故人君者，上因天时，下尽地财，中用人力，是以群生遂长，五谷蕃殖，教民养育六畜，以时种树，务修田畴，滋植桑麻，肥堯高下，各因其宜，丘陵阪险不生五

### 【今译】

国家没有可供维持九年的余粮，就叫做不足；没有可供维持六年的余粮，就叫危急；没有可供维持三年的余粮，就叫穷乏。所以仁爱的君主、英明的君王，向下民敛取财物有节制，供养自己有节度，就能够受到天地的佑护，从而不遭受饥饿或者寒冷之苦。至于贪婪残暴的君主，侵扰下民，侵夺鱼肉百姓，来满足自己无穷无尽的欲望，那样一来百姓就没办法享受上天的佑护和大地的恩德了。

粮食是老百姓的根本，百姓是国家的根本，国家是君主的根本。因此统治人民的君主，上凭借着天时，下竭尽地利，中使用人力，从而所有的生命得以生长繁衍，五谷得以生长。教导百姓饲养各种家畜，按时栽种树木，努力从事田间耕作，种植桑麻，无论肥沃的、贫瘠的、高的、洼的土地，都能因地制宜种植作物；丘陵和山地以及险峻而不能生长庄稼的



have enough stored grain to last for nine years, it is called not having enough; if it does not have enough stored grain to last for six years, it is called an emergency. If it does not have enough stored grain to last for three years, it is called poverty. Hence, a wise and benevolent sovereign will only levy reasonable taxes on the people to meet his own needs moderately. Hence, he will be blessed by Heaven and supported by Earth. Therefore, the people will not suffer from hunger, cold, or any other disasters. On the other hand, a greedy and tyrannical sovereign will disturb his inferiors as well as covet the wealth of the people to fulfill his endless lusts and desires. As a result, the people cannot enjoy the harmony provided by Heaven or the benevolence provided by Earth.

Food is the root of the people, the people are the root of a state, and the state is the root of a sovereign. Hence, a sovereign administering the people should take the opportunities provided by Heaven above, make good use of the resources provided by Earth below, as well as utilize the strength of the masses in between. Thus, all creatures will develop properly and various crops will grow well. He should also instruct people to raise various kinds of livestock, plant trees at a proper time, concentrate on farm work, and grow mulberry trees as well as hemp. As a result, all sorts of land, fertile or sterile, high or low-lying, can be well utilized according to their real natural state. As for hills, mountainous areas, and dangerous places where it is not suitable to grow crops, these places can be used to plant



### 【原文】

谷者，以树竹木。春伐枯槁，夏取果蓏，秋畜蔬食，冬伐薪蒸，以为民资。是故生无乏用，死无转尸。

故先王之法，畋不掩群，不取麋夭。不涸泽而渔，不焚林而猎。豺未祭兽，罝罟不得布于野；獭未祭鱼，网罟不得入于水；鹰隼未挚，罗网不得张于溪谷；草木未落，斤斧不得入山林；昆虫未蛰，不得以火烧田。孕育不得杀，螿卵不得探，鱼不长尺不得取，彘不期年不得食。是故草木之发若蒸气，禽兽之归若流泉，飞鸟之归若烟云，有所以致之也。

### 【今译】

地方，就种植竹子和树。春季采伐掉枯槁的树木，夏季采摘挂果，秋季蓄积蔬菜 and 粮食，冬季砍伐柴火，来保障百姓的生活。因此百姓活着的时候不缺乏用度，死后尸体也不会被抛在野外。

因此先王统治国家的方法是，田猎时不杀光兽群，不猎取幼小的野兽，不排干湖塘里的水来捕鱼，不焚烧山林来猎取野兽。在豺没有杀死野兽来祭祀上天之前，不许在野地里张设兽网和卡子捕捉野兽；在水獭没有杀死鱼祭祀上天之前，不许用渔网下水捕鱼；在立秋之前老鹰还没有开始捕食猎物的时候，不许在山川和溪流之上张设罗网；在草木没有凋落之前，不许用斧头上山砍伐树木；在昆虫没有蛰伏之前，不许点火焚烧田地。不许捕杀怀孕的母兽，不许掏鸟窝抓取幼鸟和鸟卵，不得捕不超过一尺长的鱼，不许吃不满一年的猪。因此草木能够像蒸汽升腾一般生长，走兽会像流水汇涌般聚集过来，飞鸟会像烟云般聚拢过来，因为有能够招致它们的东西。



bamboos and trees. Cut off dead branches during the spring, pick melons and fruit in the summer, store some vegetables and grain in the autumn, and chop firewood in the winter and let the people support themselves. Hence, people do not lack money when alive, and their corpses will not be cast out in the open after death.

So, the way ancient kings administered their states is: while going hunting, they would not exterminate the whole herd or kill cubs. They would not dry a pound to catch all the fish, or set the whole forest on fire to catch all the animals. Before jackals started killing animals and sacrificing them to Heaven, nets and clips used for catching wild animals should not be set up in the wild. Before otters started killing fish and sacrificing them to Heaven, nets used for catching fish were not allowed to be cast into the water. Before hawks started hunting their prey, toils should not be set up over valleys and rivers. Before grasses and trees started withering, people should not carry axes and other similar tools to mountain forests to fell trees. Before insects started hibernating, people should not burn the grass in the fields. Pregnant animals should not be killed, young birds as well as birds eggs should not be taken from their nests. Fish of no more than one-*chi* big should not be caught. Pigs of no more than one year old should not be eaten. As a result, plans could thrive like smoke rising up high, wild animals would accumulate in their states like flowing waters, and birds would converge like clouds congregating together, because they really had something to win them over.



### 【原文】

故先王之政，四海之云至而修封疆；虾蟆鸣燕降而达路除道；阴降百泉，则修桥梁；昏张中，则务种谷；大火中，则种黍菽；虚中，则种宿麦；昴中，则收敛畜积，伐薪木。上告于天，下布之民。先王之所以应时修备，富国利民，实旷来远者，其道备矣。非能目见而足行之也，欲利之也。欲利之也，不忘于心，则官自备矣。心之于九窍四支也，不能一事

### 【今译】

所以先王治理国家的政策是，(立春之后)四方云气聚拢过来的时候就整修田垅，蛤蟆鸣叫、燕子归来(的三月)就修整道路，阴气降落到百川之上(的四月)就修缮桥梁，张宿在黄昏时分处于天空正南方的时候(指三月)就致力于种植谷子，大火处于天空正南方的时候(指四月)就种植黍子和大豆，许宿处于天空正南方的时候(指八月)就种植越冬的小麦，昴宿处于天空正南方的时候(指九月)就收割庄稼、收藏粮食、砍伐柴火。向上禀报上天，向下传达给百姓。先王之所以能够适时整修储备、富国利民、移民充实空旷地区、让远方的人归附，是因为他们拥有正确的治理国家的方法的缘故。他们并非能亲自看见所有情形、亲自走过所有地方，而是想为百姓谋利。为百姓谋利的想法一直在内心念念不忘，那样一来各种官职就都具备了。心对于九窍和四肢来说，不

Hence, the policies taken by ancient kings are: when clouds from within the Four Seas accumulate over their states (referring to the time after the Beginning of Spring), ridges were repaired and maintained. When frogs started singing and swallows began to arrive (referring to the third month according to the lunar calendar), roads were maintained. When Yin started to descend over all kinds of rivers, bridges were renovated and built. When Zhang appeared in the middle of the sky after dark (referring to the third month according to the lunar calendar), people should focus on growing millet. When Da Huo appeared in the middle of the sky (referring to the fourth month according to the lunar calendar), people should grow broomcorn millet and beans. When Xu appeared in the middle of the sky, people should plant wheat, and when Mao appeared in the middle of the sky, people should harvest crops, store various grain and chop firewood. These activities should be reported to Heaven above and notified to the people below. Ancient kings could take the opportunity to have infrastructure repaired and maintained to enrich their states and benefit the people. Encourage people to emigrate to desolate and uninhabited areas, as well as win over people living in remote areas, they knew the right way to govern their states. It was not that they could see various situations or travel across their states to know the real living conditions of the people, but that they intended to provide benefits to the people. Bearing this idea of benefiting the people in their minds, then all court officials and officers would perform their duties with responsibility.



### 【原文】

焉。然而动静听视，皆以为主者，不忘于欲利之也。故尧为善而众善至矣，桀为非而众非来矣。善积则功成，非积则祸极。

凡人之论，心欲小而志欲大，智欲员而行欲方，能欲多而事欲鲜。所以心欲小者，虑患未生，备祸未发，戒过慎微，不敢纵其欲也；志欲大者，兼包万国，一齐殊俗，并覆百姓，若合一族，是非辐凑而为之毂；智欲

### 【今译】

能具备它们所有的功能，然而无论动、静、视、听都以心为主宰，是因为不忘给它们谋利的缘故。所以尧行善而所有的善行都出现了，桀为非作歹从而所有的恶行都产生了。善行积累起来就能取得成功，恶行积累起来就会招致极端的灾祸。

但凡评价人的标准，心思要缜密而且志向要远大，智慧要圆通而且行事要有原则，能力要多而且做事要少。所谓的心思要缜密，是指能做到防患于未然，在灾祸发生前就能有所防备，警戒过失、审慎细节，不敢放纵自己的欲望。所谓的志向要远大，是指能兼并上万的国家和统一不同的民俗，恩德覆盖所有百姓，如同团结一个家族一般，是非都以自己为中心聚拢起来。所谓的智慧要圆通，是指循环往复地运转，没有终



Regarding the relationship between the heart and the nine apertures and arms and legs, the heart alone cannot perform all the functions of the latter, however, it makes all the decisions on whether to act or remain motionless, to hear or to see, because the heart never forgets to benefit other organs and limbs. Hence, when King Yao of the Xia Dynasty intended to do favours to others, all kinds of kind activities took place in his state; on the other hand, when King Zhou of the Shang Dynasty committed evil deeds, all sorts of evil converged in his kingdom. By accumulating kind deeds, great achievements can be accomplished, and by accumulating evil conduct, severe disaster will ensue.

Regarding judging human beings. A man's heart should be cautious, ideals should be ambitious, intelligence should be "round", behaviour should be "square". Talents should be versatile and actions should be simple. The so-called "heart should be cautious" means to nip in the bud or be prepared for any possible disasters. Draw lessons from previous mistakes, be cautious with insignificant affairs, and not dare to indulge in lechery. The so-called "ideals should be ambitious" means to be able to annex tens of thousands of states, and unify various customs held by different peoples in different places. Benefit all the people, and harmonize the relationship among peoples as if they were members of the same clan. Thus everything, right or wrong will revolve around him like spokes converging towards an axis. The so-called "intelligence should be 'round'" means to go round and round endlessly and be able to know about everything in all





### 【原文】

员者，环复转运，终始无端，旁流四达，渊泉而不竭，万物并兴，莫不响应也；行欲方者，直立而不挠，素白而不污，穷不易操，通不肆志；能欲多者，文武备具，动静中仪，举动废置，曲得其宜，无所击戾，无不毕宜也；事欲鲜者，执柄持术，得要以应众，执约以治广，处静持中，运于璇枢，以一合万，若合符者也。故心小者，禁于微也；志大者，无不怀也；智员者，无不知也；行方者，有不为也；能多者，无不治也；事鲜者，约所持也。

古者天子听朝，公卿正谏，博士诵诗，瞽箴师诵，庶人传语，史书其

### 【今译】

结，触类旁通，源泉永不枯竭，万物一同兴起，没有不响应的。所谓的行事要有原则，是指行为端直而不邪曲，洁白而没有污点，贫穷时不改变操守，通达时不肆意妄为。所谓的能力要多，是指要文武兼备，做任何事情都合乎礼仪，一举一动都非常得体，没有任何不合适的地方。所谓的做事要少，是指掌握住大权，抓住要害来应付众人，执守着简约的原则来统治广大的地区，保持安静把握中正准则，像枢纽一样运转，用自己一个人来团结万民，如同符节般融洽。所以心思缜密的人能防患于未然，志向远大的人能够包容一切，智慧圆通的人能够通晓一切，行事有原则的人会拒绝做一些事情，能力多的人没有不能处理好的事情，做事少的人所秉持的原则很简约。

古代的天子临朝听政，公卿直言进谏，博士诵读诗赋，乐师讽诵，平



directions. The headspring of wisdom will never dry up, and as a result, the myriad things will thrive and respond to him whenever he advocates something. The so-called "behaviour should be 'square'" means to be upright and never yield to any kind of evil, remain pure-hearted and free from any misconduct, no change values when he is out of power, or do anything wantonly. The so-called "talents should be versatile" means to be well versed in both polite etiquette and martial arts, behave according to the rules of propriety, and always take the right action at the right time. The so-called "actions should be simple" means to keep good control of the authority of the throne and thus to govern the masses and administer vast areas. By remaining tranquil and at the same time adhering to the main principle to hold together tens of thousands of people like the Big Dipper (the Big Dipper remains still while all other stars go around it). Thus the relationship between him and the people will be perfect as the two parts of a tally combining together. Hence, a man with a cautious heart can nip in the bud. A man of ambitious ideals can tolerate anything. A man with "round" intelligence is omniscient. A man of "square" behaviour will refuse to do some thing against his values. A man of versatile talents can fulfill any undertaking, and a man whose actions are simple adheres only to a fixed principle (referring to abiding by Tao).

In ancient times, the way sovereigns governed their states was to allow ministers and court officials of the highest ranks to remonstrate with them directly whenever the sovereign did something wrong. Erudite scholars cited

### 【原文】

过，宰彻其膳，犹以为未足也。故尧置敢谏之鼓，舜立诽谤之木，汤有司直之人，武王立戒慎之鞀。过若豪厘，而既已备之也。

夫圣人之于善也，无小而不举，其于过也，无微而不改。尧、舜、禹、汤、文、武，皆坦然天下而南面焉。当此之时，饔鼓而食，奏《雍》而彻，已饭而祭灶，行不用巫祝，鬼神弗敢崇，山川弗敢祸，可谓至贵矣。然而战战慄慄，日慎一日。由此观之，则圣人之心小矣。《诗》云：惟此文王，小

### 【今译】

民能把自己的意见转达上来，士官记录他的过失，厨师掌管他的膳食，还认为做得不够。所以尧设置了专供敢于进谏的人敲击的大鼓，舜竖起木牌让人民书写对他的意见，汤有专门纠正他过错的人员，武王立起用于警戒的大鼓，一旦有了毫厘般微小的差错，就已经开始防备了。

圣人对于善行，不因为太微小就不做；对于过错，不因为太微小就不去改正。尧、舜、禹、汤、周文王、周武王，都能坦然地面南背北地治理天下。正当那个时候，欣赏着鼓曲进食，撤席的时候演奏着《雍》，饭后祭祀灶神；出行不需要巫师占卜吉凶，鬼神不敢作祟，山川不敢惹祸，可谓极其尊贵了。尽管这样他们还是战战兢兢，一天比一天谨慎。由此

poems, musicians sang songs, common people passed on their criticisms, historians recorded their misconduct, and a grand chef took charge of their diet. However, they still considered that not enough. Yao set up a drum so that people who came to remonstrate with him could beat it to let him know. Shun erected a wooden trunk so that people could write their criticisms on it. Tang appointed some officials to correct his mistakes, and King Wu also displayed a huge drum to let others remind him of his misconduct and help him keep on high alert. They became very cautious even though they only committed insignificant mistakes.

A sage would carry out kind deeds no matter how insignificant these actions might be, and he would also correct his mistakes no matter how negligible they were. Sovereigns like Yao, Shun, Yu, Tang, King Wen and King Wu could remain calm and at the same time, put the world in order. At that time, they had huge drums beaten to entertain themselves while enjoying their meals. They had *Yong* played while cleaning the table, and after eating, they would hold ceremonies to worship the God of the Kitchen. As a result, although they would not ask witches or people in charge of rituals to hold ceremonies to worship god and other deities before they traveled. However, ghosts would not dare to haunt them on their journeys, nor trigger deities of mountains or valleys any disaster on them. So these sovereigns can be regarded as the most powerful. Yet they still felt very nervous, and became more and more cautious day by day. From this token, sages always remain cautious in







### 【原文】

心翼翼，昭事上帝，聿怀多福。其斯之谓欤！

武王伐纣，发钜桥之粟，散鹿台之钱，封比干之墓，表商容之闾，朝成汤之庙，解箕子之囚。使各处其宅，田其田，无故无新，惟贤是亲，用非其有，使非其人，晏然若故有之。由此观之，则圣人之志大也。

文王周观得失，遍览是非，尧、舜所以昌，桀、纣所以亡者，皆著于明堂，于是略智博问，以应无方。由此观之，则圣人之智员矣。

成、康继文、武之业，守明堂之制，观存亡之迹，见成败之变，非道不

### 【今译】

看来，圣人的心思是非常缜密的。《诗经》中说：“只有周文王，小心翼翼，光明正大地侍奉上帝，带来很多福分。”说的大概就是这种情形吧？

周武王攻打商纣王的时候，发放巨桥仓库里储存的粮食，分发鹿台的钱财，封修比干的坟墓，表彰商容的闾里，到商汤的宗庙朝拜，将箕子从囚禁中释放出来，使得百姓都能够居住在自己的宅院，耕种自己的田地，无论是原属商朝的百姓还是自己的子民，只要是贤能的人都加以亲近，使用原不属于自己所有的心腹，任用原本不属于自己管辖的臣民，非常坦然似乎本来就拥有他们一般。由此看来，圣人的志向是远大的。

周文王广泛地考察观测是非得失，尧舜统治下的国家之所以昌盛，桀纣之所以灭亡的原因，都明确书写在明堂中。然后广泛积累他人的智慧征求别人的意见，来应对所有情况。由此看来，圣人的智慧是圆通的。

周成王和周康王继承周文王、周武王大业，固守明堂制度，观察存



the heart. It is said in *Shijing*: "Only King Wen of the Zhou Dynasty remains very scrupulous and worshiped God with purest sincerity, therefore, he brings about happiness for the people." Cannot this sentence also be applied to these aforementioned sovereigns?

After defeating King Zhou of the Shang Dynasty, King Wu of the Zhou Dynasty distributed the grain stored in the granaries in Ju Qiao as well as the money saved in the bank of Lu Tai to the people. He enlarged Bi Gan's tomb, awarded Shang Rong's lane, went to King Tang's temple to pay homage, set Ji Zi free, and allowed people to stay in their own houses and maintain their fields. King Wu employed people only according to their talents, whether they were his followers, or people who used to belong to the toppled regime of the former Shang Dynasty. He could use things as well as employ people not belonging to himself as if they were his own possessions. From this token, sages' ideals are ambitious.

King Wen of the Zhou Dynasty widely studied success and failure, right and wrong of the former sovereigns to find out the factors leading to prosperity under Yao and Shun's supervision, as well as the reasons causing the perdition of Jie and Zhou, and then wrote them in Ming Tang. Then he used the wisdom of the masses and widely asked instructions in order to react to the ever-changing situation. From this token, sages' intelligence is "round".

Both King Cheng and King Kang of the Zhou Dynasty maintained the great achievements of King Wen and King



### 【原文】

言，非义不行，言不苟出，行不苟为，择善而后从事焉。由此观之，则圣人之行方矣。

孔子之通智，过于莠宏，勇服于孟贲，足蹶郊菟，力招城关，能亦多矣。然而勇力不闻，伎巧不知，专行教道，以成素王，事亦鲜矣。《春秋》二百四十二年，亡国五十二，弑君三十六，采善锄丑，以成王道，论亦博矣。然而围于匡，颜色不变，弦歌不辍，临死亡之地，犯患难之危，据义行理而志不慑，分亦明矣。然为鲁司寇，听狱必为断，作为

### 【今译】

亡迹象，预见成败变化，不符合道的话不说，不符合义的事不做，不苟且说话，不苟且行事，选择好的事情而后才去做。由此看来，圣人的行为是方的。

孔子是个通才，智慧上超过莠宏，勇力上能制服孟贲，腿脚能追赶上野兔，力气能举起城门，能力也算很多了。然而却不是通过勇猛和力气博得声名，他的技巧也不被人知晓，专心致志地从事教育事业，以至于获得了素王的称号，他所做的事也够简约的了。春秋二百四十二年间，被灭亡的国家有五十二个，被杀头的君主有三十六个，孔子博采善事、铲除丑恶来成就王道，他的言论也够博大的了。然而当他在匡地被围困的时候，面不改色，不停止弹奏音乐，面临即将死亡的境地，身处危难之中，根据道义和常理行事而不因受到胁迫变得怯懦，也算是明了命

Wu, adhered to the regulations with regard to the Bright Hall, studied the cases leading to prosperity or perdition of a state, and foresaw the success or failure of their undertakings. They would not say anything against Tao or do anything not in accordance with justice and morality. Both their words and deeds were justified, and they would take action only if they found that their conduct was beneficial to the people. From this token, sages' behaviour is "square".

Confucius was versatile. He was wiser than Chang Hong, and more valorous than Meng Ben. Moreover, he could catch up with wild hares as well as lift the gate of the capital city of the state of Lu. So he really possessed various talents. However, he was not famous for his prowess, strength, or any other skills. By concentrating on teaching, he finally was addressed as a White King (referring to someone who is as influential as a king although he is a man of no powerful position). His action was really simple. During the two hundred and forty-two years of the Spring and Autumn Period, fifty-two states were devastated and thirty-six sovereigns were killed by their subjects. Confucius extended kindness and tried to exterminate evil in order to maintain the right way for a sovereign to govern his state, and his arguments were really erudite. When he was besieged in Kuang, he was not frightened at all and did not stop playing his musical instrument. While facing death and danger, instead of being frightened, Confucius still tried to extend justice and morality according to some fixed rules. Obviously, he had a very good understanding of fate.





### 【原文】

《春秋》，不道鬼神，不敢专己。夫圣人之智，固已多矣。其所守者约，故举而必荣。愚人之智，固已少矣，其所事者多，故动而必穷矣。吴起、张仪，智不若孔、墨，而争万乘之君，此其所以车裂支解也。

夫以正教化者，易而必成；以邪巧世者，难而必败。凡将设行立趣于天下，舍其易成者，而从事难而必败者，愚惑之所致也。凡此六反者，不可不察也。

遍知万物而不知人道，不可谓智；遍爱群生而不爱人类，不可谓仁。仁者爱其类也，智者不可惑也。仁者虽在断割之中，其所不忍之色可见

### 【今译】

运了。然而他做鲁国司寇的时候，处理诉讼一定能够明断，写成《春秋》不谈论鬼神，不敢主观臆断。圣人的智慧本来就很多了，他们所坚持的原则很简约，所以任何举动都能带来荣耀。愚蠢的人的智慧本来就很少，他们做的事情很多，所以一有行动就必定会陷入绝境。吴起和张仪，在智慧上比不过孔子和墨子，然而却竭力争取拥有一万辆战车的国家的君主，这就是他们之所以被车裂和肢解的原因啊。

推行正义来教化百姓，很容易而且一定能成功；用邪恶的手段欺骗世人，很困难而且必定会失败。凡是打算成为天下人立身行事楷模的，舍弃容易成功的而从事困难而且必定失败的事情，这是因为愚蠢困惑的缘故。这六种互相对立的情形，不可不明察。

了解万物却不知道人道，就不能称得上智慧；爱护所有的生物却不爱人类，就不能称得上仁慈。仁慈的人爱自己的同类，智慧的人不可以



However, when he acted as the minister of justice of the state of Lu, he handled every lawsuit correctly, and in his work—*The Spring and Autumn Annals*, he refused to mention anything about ghosts and deities, and did not dare to express himself arbitrarily. Sages are very wise and only adhere to a few simple rules, so every action they take will bring honour to them. Foolish people are not intelligent at all, but they engage in various undertakings, so every action they take will result in failure and accordingly, they will find themselves at a loss. Wu Qi and Zhang Yi were not as wise as Confucius and Mozi, but they both fought for the throne of their states which had about ten thousand chariots each. For this reason, they both lost their lives as a result.

A sovereign practicing justice and morality himself will find it is easy to edify the people and his efforts will result in success. A sovereign cheating people of the world with evil trickery will find it difficult to maintain his power and will definitely fail by so doing. Whoever abandons the easy way which will lead to success to follow the difficult path that will cause severe failure, in the hope of making himself an excellent example to others, is foolish and muddle-headed. These aforementioned six opposite cases should be studied scrupulously.

If a person knows the myriad things of the world but has no common sense about human beings, he cannot be regarded as wise. If a person cares for all kinds of creatures but does not love his congeners, he cannot be considered benevolent. A benevolent person loves his congeners, and a wise person



### 【原文】

也。智者虽烦难之事，其不暗之效可见也。内恕反情，心之所欲，其不加诸人，由近知远，由己知人，此仁智之所合而行也。小有教而大有存也，小有诛而大有宁也，唯恻隐推而行之，此智者之所独断也。故仁智错，有时合，合者为正，错者为权，其义一也。

府吏守法，君子制义，法而无义，亦府吏也，不足以为政。耕之为事也劳，织之为事也扰，扰劳之事而民不舍者，知其可以衣食也。人之情不能无衣食，衣食之道，必始于耕织，万民之所公见也。物之若耕织者，

### 【今译】

被迷惑。仁慈的人即便在判决罪人的时候，也会显出不忍心的神色。智慧的人虽然遇到麻烦困难的事，也可以看出他不会被蒙蔽。内心宽厚本着本性行事，自己心中不希望的事情，不要强加给别人，通过近处的事物推知远方的情形，通过自己推知别人，这就是把仁慈和智慧结合起来行事的结果。从大的方面讲，进行小规模的教育能保存一个国家，进行小规模的诛杀可以维护一个国家的安宁。推行恻隐之心，这是智者的处事方式。所以仁慈和智慧时而交错，时而吻合，二者吻合是正道，交错是权变，道理是一样的。

官府的差役遵循法律，君子受制于道义，只守法而没有道义，就跟官府的差役没有什么两样了，不足以处理国家大事。耕田是很辛苦的事情，织布是很麻烦的事情。辛苦和麻烦的事情然而百姓却不舍弃，是因为知道这样做可以给自己提供衣服和食物的缘故。人不能没有衣服和食物，而衣服和食物都是通过耕田和织布生产出来的，这是万民看得

cannot be confused by anything or anyone. When a benevolent person is judging lawsuits, his face will show that he almost cannot bear dispensing punishments. When a wise person is in trouble, obviously, he cannot be confounded. A person of both benevolence and wisdom will stick to inherent nature, not do to others as he would not be done by. Know the situation of remote areas by studying nearby places, and make correct evaluations on others by understanding himself first. Spreading moral education in a small way is to maintain a state in a big way. Executing a few people is to safeguard the vast majority, and only merciful people are able to act this way. That accounts for the fact that wise people are very decisive. Hence, sometimes benevolence and wisdom are incompatible, at other times compatible. When the two combine together, it is in accordance with justice and morality, when not, it can be regarded as makeshift. That's not against righteousness.

Warders are people executing the law, and gentlemen are self-disciplined according to the rules of justice and morality. If they abide by the law but ignore the rules of justice and morality at the same time, there will be no difference between them and warders. Therefore, they are not qualified to govern the state. To work in the fields is very toilsome, and to weave fabrics is also hard work. However, people never stop such toilsome and hard work because they know that such activities can provide clothes and food to sustain them. According to the nature of human beings, they cannot survive without food and clothes, and food and clothes are





### 【原文】

始初甚劳，终必利也。众愚人之所见者寡，事可权者多，愚之所权者少，此愚者之所多患也。物之可备者，智者尽备之；可权者，尽权之；此智者所以寡患也。故智者先忤而后合，愚者始于乐而终于哀。今日何为而荣乎？且日何为而义乎？此易言也。今日何为而义，且日何为而荣，此难知也。问瞽师曰：“白素何如？”曰：“缟然。”曰：“黑何若？”曰：“黩然。”援白黑而示之，则不处焉。人之视白黑以目，言白黑以口，瞽师有以言

### 【今译】

很清楚的。像耕田织布这样的事情开始的时候很辛苦但是最终能带来很多的利益，愚蠢的人能看到的却很少；事情可以灵活处理的很多，愚蠢的人灵活处理的却很少。这就是愚蠢的人会有很多忧患的原因。可以防备的事情，智者都防备了；可以灵活处理的，智者都灵活处理了。这就是智者很少有忧患的原因。所以智者开始时跟周围环境相忤逆而最后也会变得和谐，愚蠢的人开始很快乐然而最终会有悲哀。现在怎么做就能博得荣耀，将来怎么做就合乎道义，这是很容易说的；现在怎么做就合乎道义，将来怎么做就能博得荣耀，这是很难预知的。如果问一个盲人乐师“白色是什么样子的？”他会说：“像白色的丝绢那样。”问他“黑色是什么样子的？”他会说：“像黑色的桑葚那样的。”把白色的和黑色的东西拿给他看，他却不能辨别开白与黑。人分辨黑白靠眼睛，说道黑白用口。盲人乐师可以用口描述黑白，但没办法看清哪是白哪是



produced by farming and weaving. This is obvious to tens of thousands of people. Tasks such as working in the fields or weaving fabrics are exhausting in the beginning, but can much benefit the masses eventually. However, foolish people hardly realize this. Many matters can be dealt by various alternatives. However, foolish people can seldom figure out any alternatives. That's why the foolish often have problems. As for things that can be prepared, the wise have prepared in all aspects. As for matters that can be settled with alternatives, they have used all kinds of alternatives. That's why the wise seldom find themselves in trouble. Hence, the wise will get along well with others and the environment eventually even though they might be at odds with the latter in the beginning. The foolish will experience sadness in the end although they might start from a happy beginning. It is easy to say what we can do in order to gain honour right now and what we should do to pursue justice and morality in future. But it is difficult to know what we should do in order to safeguard justice and morality right now and what we can do to gain honour in future. If you ask a blind musician, "What is the colour red like?" He will say, "It is like white silk." If you ask him, "What is the colour black like?" He will say, "It is as dark as black mulberries." Nonetheless, if you show him the colour white and the colour black at the same time, he cannot differentiate between them. Human beings differentiate white and black with the help of their eyes and articulate the difference between white and black with the help of their mouths. A blind musician can



### 【原文】

白黑，无以知白黑，故言白黑与人同，其别白黑与人异。人孝于亲，出忠于君，无愚智贤不肖，皆知其为义也，使陈忠孝行而知所出者，鲜矣！

凡人思虑，莫不先以为可而后行之，其是或非，此愚智之所以异。凡人之性，莫贵于仁，莫急于智。仁以为质，智以行之，两者为本，而加之以勇力、辩慧、捷疾、敏录、巧敏、迟利、聪明、审察，尽众益也。身材未修，伎艺曲备，而无仁智以为表干，而加之以众美，则益其损。故不仁而有勇力果敢，则狂而操利剑；不智而辩慧怀给，则弃骥而不式。虽有材能，

### 【今译】

黑，所以他描述的白与黑跟别人是相同的，辨别白与黑的方式跟别人是不同的。在家孝敬父母，在外忠于君主，无论愚蠢的还是智慧的、贤人还是不肖者都知道这么做是符合道义的，假如让人们陈述忠孝的行为以及为什么要这么做，知道的人就很少了。

大凡人思考事情，没有不首先认为它可行然后才着手去做的，这么做的结果是对还是错，这是愚蠢的人和智者的差别了。人的本性，没有比仁慈更珍贵的品质了，没有比智慧更迫切需要的了。本着仁慈的本性，智慧地行事，以这二者为根本，再加上勇敢、有力、善辩、聪慧、敏捷、勤劳、灵巧、犀利、聪明、详察，所有的优点都具备了。如果不进行自身修养，尽管具备了各种技艺，然而没有仁慈和智慧作为主导，却加上众多的美德，那损害就会更严重。所以一个不仁慈的人如果勇猛有力而且果敢，那就如同一个发狂的人拿着利剑进攻别人一般；如果一个不智慧的人巧言善辩，那就如同骑着千里马漫无目的驰骋一般。即便有才



talk about the difference between white and black, but has no means to differentiate between them. So, they can talk about the difference between white and black like other people, but cannot discern them with their eyes. Everyone, no matter wise or foolish, worthy or unworthy, knows that it is in accordance with justice and morality to treat parents according to the rules of filial piety and serve the sovereign out of loyalty. But few know what kind of behaviour is in accordance with filial piety and why man should adhere to it.

When a man ponders over some undertakings, he will not undertake them until he is sure that he will succeed. However, some action results in success, some in failure due to the stupidity or wisdom of various people. According to the inherent characters of human beings, nothing is more valuable than benevolence, and nothing more important than wisdom. Based on these two important roots,—benevolence and wisdom, if a person were also bestowed with other talents, such as prowess, physical strength, eloquence, celerity, assiduity, dexterity, cleverness and perspicacity, he would become perfect. If a person not cultivating his mind owns all these talents, not directed under the guidelines of benevolence and wisdom, these strong points will cause severe harm to him. Hence, if a person of no benevolence is bold and strong, he will pose a severe threat to others like a maniac waving a sharp sword attacking innocent people. If a person of no wisdom is eloquent and persuasive, he will become dangerous like letting a swift horse run aimlessly. Although a person might have some talents, if these strong



### 【原文】

其施之不当，其处之不宜，适足以辅伪饰非，伎艺之众，不如其寡也。故有野心者，不可借便势；有愚质者，不可与利器。

鱼得水而游焉则乐，塘决水涸，则为蝼蚁所食。有掌修其堤防，补其缺漏，则鱼得而利之，国有以存，人有以生。国之所以存者，仁义是也；人之所以生者，行善是也。国无义，虽大必亡；人无善志，虽勇必伤。治国，上使不得与焉。孝于父母，弟于兄嫂，信于朋友，不得上令而可得为也。释己之所得为，而责于其所不得制，悖矣。士处卑隐，欲上达，必先反诸己。上达有道，名誉不起，而不能上达矣；取誉有道，不信于友，

### 【今译】

能，如果运用得不得当，处理得不合适，就恰好足以文过饰非。拥有了诸多技艺，还不如没有呢。所以有野心的人，不可以凭借便利的形势；有愚蠢的资质的人，不可以给予他大权。

鱼得以在水里游来游去就会感到快乐，池塘决堤水干涸了，就会被蝼蚁吃掉。有人掌管修缮堤防，修补有缺口漏水的地方，那鱼就会受益。国家有赖以存在的基础，人有赖以活下去的东西。国家赖以存在的基础是仁与义；人赖以活下去的是行善。一个国家如果没有道义，即便大也一定会灭亡；一个人如果没有行善的意愿，即便勇猛也必定会受到损伤。治理国家最重要的是不要把国家大权授予别人。孝敬父母，对兄长和嫂子恭敬，对朋友诚信，这是即便没有得到君主的命令也可以做的事情。放弃了自己可以做的，而责求自己无能为力的事，就是糊涂了！士人处于卑微的地位，想让君主了解自己的志节，一定要先求诸自己。让君主了解自己的志节是有办法的，但是如果不能博得声名，就不



points are not used correctly at the right time and in the right place, it will only make things worse. If this were the case, having lesser talents might be much better. Hence, especially ambitious people should not be appointed to very powerful positions, and stupid people should not be employed to govern a state.

While living and swimming in the water, fish will feel happy. However, if the dike of the pond breaks and the water dries up, then the fish will be eaten by ants and mole crickets. If there were someone repairing and maintain the holes in the dike, the fish will benefit from it. There must be a reason for a state to survive, and a reason for a person to live. The reason for a state to survive is to adhere to benevolence and righteousness; the reason for a person to live is to pursue kindness. Without benevolence and righteousness, a state will be defeated although it might be big and strong; without pursuing kindness, a person will cause damage to himself although he might be intrepid. In governing a state, a sovereign should never devolve his authority over the throne to anyone else. Regarding treating parents according to the rules of filial piety, older brothers and sisters-in-law with respect, and friends with honesty, these can be done without being ordered by the sovereign. It is muddle-headed to abandon what one can do to undertake things beyond one's limits. As for scholars of low social status, if they want to be heard by their sovereign, they should resort to themselves first. There is a way for a scholar to be heard by the sovereign. However, if he is not held in



**【原文】**

不能得誉；信于友有道，事亲不说，不信于友；说亲有道，修身不诚，不能事亲矣；诚身有道，心不专一，不能专诚。道在易而求之难，验在近而求之远，故弗得也。

**【今译】**

能让君主了解自己了。博取声名是有办法的，如果不能取信于朋友，就不能博得赞誉。取信于朋友是有办法的，如果不能取悦父母，就不能取信于朋友。取悦父母是有办法的，如果不真诚地修身，就不能很好地侍奉父母。真心修养自我是有办法的，如果用心不专一，就不能专诚修身。有容易的办法却选择难以施行的，舍近求远，所以不能成功。

high repute, he cannot be heard by the sovereign. There is a way to gain a high reputation. However, if he is not trusted by his friends, he cannot gain a high reputation. There is a way to win over the trust of friends. However, if he cannot please his parents, he cannot win over the trust of his friends. There is a way to please the parents. However, if he does not cultivate his mind sincerely, he cannot become a dutiful son. There is a way to cultivate his mind sincerely. However, if he does not concentrate on that, he cannot improve himself out of purest faith. Abandoning the easy way to follow a difficult track, or seeking the impossible while neglecting feasible measures is the reason that he can not succeed.





## 卷十 繆称训

### 【原文】

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。是故体道者，不哀不乐，不喜不怒，其坐无虑，其寝无梦，物来而名，事来而应。

主者，国之心，心治则百节皆安，心扰则百节皆乱。故其心治者，支体相遗也；其国治者，君臣相忘也。黄帝曰：“芒芒昧昧，从天之道，与玄

### 【今译】

道极其高而没有上界，极其深且没有下限；比用水准量出的还要平，比用墨绳测出的还要直，比用圆规画出的还要圆，比用矩尺做出的还要方。它包括宇宙却没有表里之分，在无形中承载着万物而没有任何障碍。因此得道的人，既不哀伤也不欢乐，既不欣喜也不发怒。他闲坐的时候没有忧虑，他睡觉的时候不会做梦，事物出现了才给它命名，事情发生了才做出反应。

君主是国家的核心。内心平和，那么身体的各个部位都会安康，内心纷乱，那么身体的各个部位都会出问题。所以，内心修养好了，就忘记了身体的存在；国家治理好了，君臣就会彼此忘却。黄帝说：“灏灏渺



## Book 10

### On Erroneous Designations

Tao is extremely supernal and 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 ink marker, better than rounds made by compasses as well as rectangles made by squares and even better than figures made with a carpenter's square. Without any outside or inside, Tao covers the whole universe. Without any obstacles, it carries the myriad things of the world smoothly and unknowingly. Hence, a man who knows Tao is free of sadness, gladness, joy and anger. While sitting leisurely, he does not need to worry about anything. While sleeping, he does not dream anything. He only names objects after they appear before him and reacts to affairs after they come into being.

A sovereign is the heart of a state. If the heart is in good order, all parts of the whole feel comfortable. If the heart teems with worries, the whole body will have problems. Hence, if a man's heart is in perfect order, he is likely to leave his body in oblivion. If a state is in perfect order, both the sovereign and his high-ranking court officials are free from trouble. Huang Di (also known as the Yellow Emperor)





### 【原文】

同气。”故至德者，言同略，事同指，上下一心，无歧道旁见者，遏障之于邪，开道之于善，而民乡方矣。故《易》曰：“同人于野，利涉大川。”

道者，物之所导也；德者，性之所扶也；仁者，积恩之见证也；义者，比于人心而合于众适者也。故道灭而德用，德衰而仁义生。故上世体道而不德，中世守德而弗坏也，末世绳绳乎唯恐失仁义。君子非仁义无以生，失仁义，则失其所以生；小人非嗜欲无以活，失嗜欲，则失其所以

### 【今译】

渺，顺应天道，跟元气相通。”所以拥有至高无上的美德的人，说出的谋略相同，做事的主旨相同，上上下下一条心，没有不同路线与反对意见。阻遏邪恶的通道，引导人们向善，百姓就会走上正路。所以《周易》中说：“志同道合的人在野外集合，有利于渡过大河。”

道是指导万物的；德是扶持天性的；仁是积累恩德的见证；义是跟别人将心比心并且适合大众意愿的。所以道消亡了，德才被派上用场；德衰退了才出现了仁与义。所以，上古时期体道而不采用德，中古时期遵守德而世道不会败坏，近代小心翼翼准恐偏离了仁义。君子离开了仁义就无法生存，失去了仁义就失掉了自己赖以生存的基础；小人没有嗜欲就无法生存，离开了嗜欲就失去了自己赖以存活的基础。所以君



said: "Tao is immense and abstruse. I should follow Tao of Heaven and share the same Qi as Yuan (referring to the Origin)." Therefore, people of perfect virtue set forth similar strategies and handle government affairs alike. Both superiors and inferiors are of one mind, therefore, they both are directed by the same guidelines and as a result, there are no divarication among them. By blocking off the paths to evil deeds and directing people to conduct kind deeds at the same time, common people will be on the right track. So, it is said in *Yi Jing* (also known as *The Book of Changes*): "People of the same mind gather in the wild, so it is propitious to cross huge rivers."

Tao directs the myriad things. De supports the inherent nature of human beings. Benevolence witnesses the accumulation of kind deeds. Righteousness unifies the hearts of the people as well as complying with their innermost wishes. Hence, when Tao faded away, De would be in use. When De faded away, benevolence and righteousness would come into being. Hence, in ancient times, people would comply with Tao and therefore put De in disuse. During the mediaeval era, people would adhere to the rules of De and therefore they were well maintained. In contemporary times, people are overly cautious in case they might lose the rules of benevolence and righteousness. Without the rules of benevolence and righteousness, gentlemen can no longer live. Losing the rules of benevolence and righteousness means losing their own lives. Petty men can no longer live after giving up their desires and wishes. Giving up desires and



### 【原文】

活。故君子惧失仁义，小人惧失利。观其所惧，知各殊矣。《易》曰：“即鹿无虞，惟入于林中，君子几不如舍，往吝。”

其施厚者其报美，其怨大者其祸深。薄施而厚望，畜怨而无患者，古今未之有也。是故圣人察其所以往，则知其所以来者。圣人之道，犹中衢而致尊邪：过者斟酌，多少不同，各得其所宜。是故得一人，所以得百人也。人以其所愿于上，以交其下，谁弗戴？以其所欲于下，以事其上，谁弗喜？《诗》云：“媚兹一人，应侯慎德。”慎德大矣，一人小矣。能

### 【今译】

子害怕失去仁义，小人害怕失去利益。观察他们所害怕的东西，就知道他们是各自不同的了。《周易》中说：“追逐鹿而得不到守林人的帮助，只能在林中乱跑。君子如不放弃，前行就会有危险。”

对人施加很多恩惠的就会有好报，结下深仇大恨的就会导致严重的灾祸。施予很少的恩惠却希望别人丰厚的回报，结下怨仇而不招致灾祸的，从古到今都不曾有过。因此，圣人观察过去就能预知将来。圣人的做法，大概就像在大道中央放置酒杯招待过往行人吧？他们倒酒，多少各不相同，各人都得到适量的酒。因此，用得到一个人的方法，就能得到一百个人。一个人用自己所希望的上级对待他的方式来对待自己的下级，谁不爱戴他？用他自己所希望的下级对待他的方式来侍奉自己的上级，谁会不高兴呢？《诗经》中说：“爱戴武王一人，应该能够成



wishes means being rid of their means for living. Hence, gentlemen are afraid of losing the rules of benevolence and righteousness, and petty men are in fear of being rid of desires and wishes. Observing the things they fear the most, thus you will know that they are different from each other. It is said in *Yi Jing*: "When chasing a deer without the help of the officer in charge of mountain forests, it is easy to get lost. A gentleman will give it up. Otherwise, if he charges forward to catch the animal, he will be in trouble."

Providing significant benefactions to others will result in good luck. Contracting rancor with others will lead to severe trouble. During the history of human beings, there has been no such precedent that a man would be treated very well by others although he had only done insignificant favours to them, or a man would be free from trouble although he had begotten enmity. Hence, a sage can foretell the future simply by observing the past. Talking about a sage's measures to attract others, isn't it like putting a wine cup at the centre of a road and thus to invite passerby to have a drink? Each one can pour the right amount of wine according to his own will. So, by using the same method for attracting one person, one hundred can be won over. If a man treats his inferiors the same way that he would like his superiors to treat himself, won't his inferiors love him heart and soul? If he serves his superiors the same way that he would like his inferiors to serve him, won't his superiors be happy with him? An ode says: "People all love King Wu, so he could establish great virtue as well as make important contributions." Establishing



### 【原文】

善小，斯能善大矣。

君子见过忘罚，故能谏；见贤忘贱，故能让；见不足忘贫，故能施。情系于中，行形于外。凡行戴情，虽过无怨；不戴其情，虽忠来恶。后稷广利天下，犹不自矜。禹无废功，无废财，自视犹缺如也。满如陷，实如虚，尽之者也。

凡人各贤其所说，而说其所快。世莫不举贤，或以治，或以乱，非自

### 【今译】

就巨大的功德。”巨大的功德是重大的，一个人是渺小的；能善待小事，这样就擅长做大事了。

君子看见君主犯了错误，就会忘记自己可能招致的惩罚，所以能够劝谏。看见贤人就会忘记自己可能诱发的贫贱，所以能够让位。看见财用不足的人就会忘记自己可能引发的贫困，所以能够施舍。内心有了真实的感情冲动，就会表现为外部的行动。凡是发自内心真情的行为，即便错了也不会招致怨恨；不发自内心真情的行为，即便是忠心的也会招致恶果。后稷普遍地为天下人谋利还不自夸。大禹没有白费任何力气，没有浪费任何钱财，自省时还对自己感到不满。满的犹如不满的，实的犹如虚的，这才是尽善尽美。

人们都认为自己所喜欢的东西是好的，而且喜欢让自己快意的事



great virtue and making important contributions are significant, and a person is much less important. However, if a man can successfully deal with the less important ones, then he is able to accomplish great achievements.

When a gentleman witnesses some misconduct by his sovereign, he would remonstrate with his sovereign and leave the possible punishments that he might incur in oblivion. When he encounters a sensible and capable person, he will overlook the latter's threat to his own position, give up his own post and by so doing, let the latter take his place. When he sees someone short of money, he will not hesitate to help him although it might lead him to poverty. When real feelings are stimulated inside, people will react to them outside. Although a person might commit some misconduct, he would not contract any enmity if his reaction were triggered by his innermost real feelings. On the other hand, if he did not react to his true feelings, he might invite trouble even though his conduct might be out of pure loyalty. Hou Ji benefited people all over the world. However, he never showed off his own achievements. Without wasting any time or money, Yu worked very hard to ensure a good life to his people. However, whenever he introspected, he was never satisfied with his own contributions. Abundance is the same as deficiency. Fullness is the same as emptiness. This is the perfect comprehension on understanding the outside world.

It is common that human beings think highly of the things they personally like, and willingly do things that might make them feel pleased. In history, almost all states



【原文】

遁，求同乎己者也。己未必得贤，而求与己同者，而欲得贤，亦无几矣！使尧度舜则可，使桀度尧，是犹以升量石也。今谓狐狸，则必不知狐，又不知狸。非未尝见狐者，必未尝见狸也。狐、狸非异，同类也。而谓狐狸，则不知狐、狸。是故谓不肖者贤，则必不知贤；谓贤者不肖，则必不知不肖者矣。

【今译】

情。没有哪个朝代不推举贤人，有的因为贤人而取得大治，有的因为贤人而出现大乱。并非要欺骗自己，是因为寻求跟自己同类的人的缘故。自己未必贤能，而寻求跟自己同类的人，并想以此得到贤人，也是不可能的。让尧衡量舜，还可以；让桀衡量尧，这就如同用升来度量石一般。如今说“狐狸”，那一定是不知道狐，也不知道狸。不是没有见过狐的，就是没有见过狸的。狐与狸并没有太大的差异，它们属于同类。但是如果说“狐狸”，那就是不知道狐与狸的区别。因此，说不肖的人贤能，那一定是不知道什么是贤人；说贤能的人不肖，那一定是不知道什么样的人不肖。



employed sensible and capable people. Due to the efforts of these people, some states were put in order, but others became chaotic. For the latter, it was not that their sovereigns intended to cheat themselves when they decided to employ these people. They simply sought people of the same type as themselves. It is not guaranteed that a sovereign must be a person of sage and capability. Under such circumstances, if he intends to seek sensible and capable people, and by so doing, focuses on looking for people similar to himself, it is not possible for him to win over people who are really sensible and capable. Letting Yao judge the capability of Shun, there would not be any problem. However, asking Jie to evaluate the capability of Yao, it would be the same as using a ink marker to measure the cubage of a Dan. In our contemporary time, people usually address a kind of animal as "Hu Li" (referring to fox. According to ancient Chinese documents, Hu means fox, and Li refers to a kind of wild cat that looks similar to a fox). They must neither know "Hu" nor know "Li". In this case, they either have not seen "Hu", or have not seen "Li". There is not much difference between a Hu and a Li, they are of the same kind. However, those who simply address these animals as "Hu Li" do not know the differences between "Hu" and "Li". Hence, if a man regards an unworthy person as sensible and capable, he must not know what a sensible and capable person really is. If a man considers a sensible and capable person unworthy, he must not know what an unworthy person really is.

### 【原文】

圣人在上，则民乐其治；在下，则民慕其意。小人在上位，如寝关曝纆，不得须臾宁。故《易》曰：“乘马班如，泣血涟如。”言小人处非其位，不可长也。物莫无所不用，天雄乌喙，药之凶毒也，良医以活人，侏儒瞽师，人之困慰者也，人主以备乐。是故圣人制其刳材，无所不用矣。

勇士一呼，三军皆辟，其出之也诚。故倡而不和，意而不戴，中心必有不合者也。故舜不降席而王天下者，求诸己也。故上多故，则民多诈

### 【今译】

圣人处在尊贵的位置上，百姓就会乐于他的统治；处在低下的位置上，百姓就会仰慕他的心志。小人处在尊贵的位置上，就如同睡在发动的机关上，又像被暴晒的茧中的蚕蛹，不能得到片刻安宁。所以《周易》中说：“骑在马上徘徊不前，血泪涟涟。”这是说小人处在错误的位置上，不能长久。没有毫无用场的东西。天雄与乌喙是毒药，医术精湛的医生用它们来救人；侏儒和瞎子是最为困顿的人，君主用他们来取乐。因此圣人因材施教，没有派不上用场的东西。

勇士一声高呼，三军将士都会退避，他的呼喊是发自内心的真情流露。因此君主倡导一件事而臣民不应和，有某些意向却没有被实行，内心一定有不合乎百姓心意的地方。因此，舜不用走下自己的坐席就能统一天下，是因为诉诸自身的缘故。因此如果做君主的玩弄巧故，百姓

When a sage holds a powerful position, the people will follow his policies willingly. When a sage remains powerless, people will still admire his goal. When a petty man is in power, liking sleeping on the trigger of a gun or a silkworm pupa remains in its cocoon under the scorching sun and therefore cannot stop wriggling, as a result, he cannot manage to enjoy his time even for a very short while. So, it is said in *Yi Jing*: "Riding on horseback, with tears falling endlessly, I am lingering and do not know for sure whether or not I should go ahead." This means if a petty man is appointed to a wrong position, he cannot maintain his power for long. Every thing is of some use, more or less. Tian Xiong and Wu Hui are both venomous. However, excellent doctors use them to cure their dying patients to help them come back to life again. Gnomes and the blind are the most unfortunate people in the world. However, sovereigns employ them to entertain themselves and compose pleasant music. Hence, a sage will make good use of everything according to its potential.

Once a valorous warrior starts to shout, officers and men of all the armies will be likely to retreat, because his shouting is out of his innermost feelings based on pure honesty. Hence, if undertakings advocated by a sovereign are not carried out, or the people refuse to act according to his will, in this case, in the sovereign's heart, there must be something that is not in accordance with the innermost wishes of the people. Hence, Shun could unify the world without leaving his seat, because he always relied on himself



### 【原文】

矣，身曲而景直者，未之闻也。说之所不至者，容貌至焉；容貌之所不至者，感或至焉。感乎心，明乎智，发而成形，精之至也。可以形势接，而不可以昭谥。戎、翟之马，皆可以驰驱，或近或远，唯造父能尽其力；三苗之民，皆可使忠信，或贤或不肖，唯唐虞能齐其美，必有不传者。中行缪伯手搏虎，而不能生也，盖力优而克不能及也。

用百人之所能，则得百人之力；举千人之所爱，则得千人之心。辟

### 【今译】

就会多行欺诈。身子弯曲而影子是直的，没有听说过这类情况。靠说教不能达到目的的，就通过面部表情达到目的；靠面部表情达不到目的的，就通过精诚感召达到目的。内心中有所感触，头脑里就能明了，流露在外表，就是精诚所至。这种情形可以通过精神沟通而不可以明确地说出来。戎地和翟地出产的马匹都可以奔跑，有的跑得近，有的跑得远，只有造父能让它们把潜力全部发挥出来。三苗地区的百姓都可以是忠心诚信的，有的贤能，有的不肖，只有唐尧和虞舜能让他们把美德充分表现出来。一定有不能言传的东西。中行穆伯赤手空拳搏击猛虎，然而却不能让老虎活下来，因为他在力气上优越但是却不能驯服老虎的缘故。

采纳一百个人的特长，就能集得一百个人的能力；做一千个人所喜爱的事情，就能赢得一千个人的心。比如砍伐树木时抓住树干，千万枝

(referring to improve his own virtue). If a sovereign often resorts to trickery, then people will be likely to become deceitful. It has never been heard that a crooked object would have a straight shadow. If a sovereign cannot advise others to carry out the undertakings he advocates, then he can try to move them with a touching countenance. If that still does not work, then he can impress them with his spiritual sincerity and integrity. After being moved in the hearts, the situation will become crystal-clear in the minds. Then people will start to react because they are deeply touched by the purest sincerity and integrity. Cases like this can only be understood spiritually and therefore, can never be clearly articulated with words. Horses raised by the Rong People and those raised by the Di People can be harnessed to run. However, some might cover long distances, and others might cover short ones. Only Zao Fu could make them try to do their best. Amongst the Three Miao Peoples, worthy or unworthy, all of them can be made loyal and honest. However, only Yao and Shun could direct them to exert themselves. In such cases, there must be something that cannot be articulated with words. Zhonghang Mubo could fight a tiger barefisted. However, he could not raise the tiger he defeated. Although he was superior in terms of physical strength, he did not master the knowledge on raising a tiger.

By using the abilities of a hundred people, you can be strengthened with the capabilities of a hundred people. By undertaking the projects supported by a thousand people, you can win over the hearts of a thousand people. This is





### 【原文】

若伐树而引其本，千枝万叶则莫得弗从也。慈父之爱子，非为报也，不可内解于心；圣人之养民，非求用也，性不能已。若火之自热，冰之自寒，夫有何修焉！及恃其力，赖其功者，若失火舟中。故君子见始，斯知终矣。媒妁誉人，而莫之德也；取庸而强饭之，莫之爱也。虽亲父慈母，不加于此，有以为则恩不接矣。故送往者，非所以迎来也；施死者，非专为生也。诚出于己，则所动者远矣。锦绣登庙，贵文也；圭璋在前，尚质

### 【今译】

叶都不能不顺从了。慈父疼爱自己的儿子，并非为了儿子报答自己的恩情，是因为心里不能释然的缘故。圣人蓄养百姓，并非要求他们对自己有用，而是本性不能停止这么做的的原因。如同火本身就是热的，冰本来就是冷的，哪里是它们自身追求的结果呢？等到需要他们效力和建功的时候，他们都会尽力，好像船上失了火所有的人都齐心协力营救一般。所以君子看到一件事情的开端就知道结果了。说媒的人称赞自己为人介绍的对象，却没有人感激他们。雇主竭力劝佣工吃饭，却没有人爱戴他们。即便是亲生父亲和慈祥的母亲，如果他们对于子女的关爱不是出于真心，而是别有所求，子女也不会领情。所以，给即将告辞的客人赠送礼物，并非是为了他们将来有所回报。厚葬死者，也不仅仅是为了安抚他们的灵魂来保佑活着的人。如果真的是发自内心的，就能在很大程度上打动人。锦绣登上庙堂，是因为注重它们的纹彩；圭璋被

somewhat the same as felling a tree: you can simply hack down the main trunk, then thousands of branches and leaves will follow. A kind father's love to his son is not out of the intention that the son might pay him back in future. He just cannot stop loving and taking good care of his son from the bottom of his heart. A sage sovereign's support to his people is not for the purpose that he might use them some day in return. He just cannot stop helping them due to his inherent nature. It is natural that fire is hot and ice is icy. These characteristics are not gained because of their own efforts. At a time when the sovereign needs the help and achievements of the people, they will support him tooth and nail in return just like all the passengers on a boat will exert themselves together to put out a fire. Hence, when a gentleman sees the beginning of a matter, he can foretell the result. Marriage-makers always praise the people who are going to tie knot. However, no one will be grateful to them. An employer might urge his employees to eat more. However, none amongst the latter will love him. If it is not out of pure parental love, but based on some selfish purposes, kind parents cannot win over the hearts of their children. So, when you present some gifts to your guests who are returning home, do not expect them to pay you back in return in future. When you hold generous funerals for the dead, do not do this for the purpose that the dead's souls will bless the living. If you conduct some deeds out of your innermost feelings, others can be deeply moved. People use luxurious silks as offerings while holding sacrifice to worship their





### 【原文】

也。文不胜质，之谓君子。故终年为车，无三寸之辖，不可以驱驰；匠人斲户，无一尺之榱，不可以闭藏。故君子行思乎其所结。

心之精者，可以神化，而不可以导人；目之精者，可以消泽，而不可以昭谥。在混冥之中，不可谕于人。故舜不降席而天下治，桀不下陛而天下乱，盖情甚乎叫呼也。无诸己，求诸人，古今未之闻也。同言而民信，信在言前也；同令而民化，诚在令外也。圣人在上，民迁而化，情以

### 【今译】

摆放在前面，是因为崇尚它们的质地。不用华美的形式掩饰实质的人才可以被称作君子。所以，花费一年的时间制作一辆车子，缺了一根三寸长的插销，车子也不能运行。木匠制作一扇门，少了一根一尺长的键就不能把门门上。所以君子行事期待一个良好的结果。

内心的精诚可以通过精神传达，但是不可以传导给别人；眼中的精诚可以在无形中体会，但是不能明确地表达出来。在混沌幽冥之中，不能让人知晓。所以舜没有离开自己的坐席而天下就治理好了，桀不走下宫殿的台阶而天下大乱。因为真情的感召力胜过大声呼叫。拿自己不具备的品德去要求别人，这种事情从古到今都没有听说过。同样的话说出来百姓就相信，是因为在话说出来之前就已经赢得了他们的信任；发出同样的政令而百姓遵从，是因为在政令之外已经用诚信征服了他们。圣人在位，百姓移风易俗并且接受教化，是因为首先用真情感化

ancestrs in the ancestral temple, because they cherish the silks' splendid patterns. Jades are also presented during such rituals because people think highly of their natural quality. The so-called gentlemen refer to people who would not cover their true abilities with external features. Hence, although a man might spend a whole year to make a carriage, if he forgot making a three-Cun bolt, the carriage could not be driven for any distance. Similarly, if a carpenter missed a one-*chi* bolt while making a door, the door could not be closed. So, a gentleman always attaches importance to the results of his own conduct.

The innermost real feelings in a heart can only be comprehended spiritually, but cannot be directly explained to others. The true emotions in the eyes can only be understood invisibly, but cannot be actually articulated. They both are too abstruse to let others know exactly. Hence, Shun put the whole world in order without bothering to leave his seat. However, never going downstairs, Jie led his kingdom to chaos. It shows that true feelings touch people more deeply than shouting! In history, there has been no such precedent that a sovereign of no virtue could simply resort to the virtue of other people. If a sovereign's words are trusted by the people, it's because he has already won the trust of his people before he set forth his opinions. If a sovereign's edicts are carried out by the people, that happens because he has already won them over with his honesty and sincerity. When a sage sovereign is in power, he can successfully transform the old traditions and customs as well as edify the people to





### 【原文】

先之也。动于上，不应于下者，情与令殊也。故《易》曰：“亢龙有悔。”三月婴儿，未知利害也，而慈母之爱谕焉者，情也。故言之用者，昭昭乎小哉！不言之用者，旷旷乎大哉！身君子之言，信也；中君子之意，忠也。忠信形于内，感动应于外，故禹执干戚，舞于两阶之间，而三苗服。鹰翔川，鱼鳖沉，飞鸟扬，必远害也。子之死父也，臣之死君也，世有行之者矣，非出死以要名也，恩心之藏于中，而不能违其难也。故人之甘甘，非正为蹠也，而蹠焉往。君子之惨怛，非正为伪形也，谕乎人心。非从外

### 【今译】

了他们的缘故。君主有所行动，百姓不响应，是因为民情和政令之间有出入。所以《周易》中说：“高高在上的龙会有悔恨。”三个月大的婴儿，还不知道区别利害，然而却能明白慈母的爱，这是出于人的真性情。所以，能用语言表达出来的，作用是微乎其微的！而不能用语言表达的，用途是非常重大的！身体力行君子说的话，是出自诚信；合乎君子的心意，是出于忠心。心中积蓄了忠心和诚信，就会在外部行动上表现出来。所以大禹手持兵器在两级台阶之间舞蹈，三苗就归附了。雄鹰在大川之上翱翔，鱼鳖沉到水底，鸟儿在空中飞翔，一定要远离灾害。儿子为父亲献出生命，臣子为捍卫君主而死，世人中有这么做的。他们并非通过死来追求名声，而是心中藏着感恩之情，从而不回避死难。所以人们欣然赴死，并非死亡正中他们的心愿，但是却愿意奔赴死地。君子



follow his orders, because he can deeply move the people by touching their feelings beforehand. If a sovereign intends to take some action, but there is no reaction among the people, then his policies must be at odds with the real situation of his state and the will of the people. So, it is said in *Yi Jing*: "The dragon flying high in the sky will regret his own conduct." A three-month old baby knows nothing about advantages or disadvantages, however, it understands the kind mother's love for him. That is natural according to the inherent nature of human beings. Hence, the function of words is insignificant. On the contrary, the function of feelings that cannot be exactly articulated is significant. Follow gentlemen's advice out of pure trust. Act according to gentlemen's will out of loyalty. When people are impressed with trust and loyalty inside, they will react outside. Hence, holding his weapons, Yu danced between two steps, and as a result, the Three Miao Peoples submitted to him. Eagles hover high above big rivers, fish and turtles sink deeply into the water, and birds fly high in the sky. By so doing, they can avert trouble and escape from danger. Regarding a son devoting himself to his father or a high-ranking court official to his sovereign, there are such cases indeed. However, people do not aim at gaining fame by so doing. They do not circumvent death because in their hearts they are deeply grateful towards the father or the sovereign. So, people will devote themselves to others due to their gratitude towards their benefactors. They won't hesitate to give up their own lives when need be. When gentlemen appear worried, they do



### 【原文】

人，自中出者也。义正乎君，仁亲乎父。故君之于臣也，能死生之，不能使为苟简易；父之于子也，能发起之，不能使无忧寻。故义胜君，仁胜父，则君尊而臣忠，父慈而子孝。圣人在上，化育如神。太上曰：“我其性与！”其次曰：“微彼，其如此乎！”故《诗》曰：“执轡如组。”《易》曰：“含章可贞。”动于近，成文于远。夫察所夜行，周公惭乎景，故君子慎其独

### 【今译】

的悲忧，并非为了从表面上伪装自己；能触动别人的心，就不是从外部强加的，而是发自内心的。义比君主还有威严，仁比父亲更具亲和力。所以，君主对于臣子，能让他们生、让他们死，但不能迫使他们轻易做苟且之事。父亲对于儿子，能让他们奋发有为，不能使他们没有忧愁烦恼。所以，义胜出君主，仁胜出父亲，那样就会君主尊贵、臣子忠心，父亲慈祥、儿子孝顺。圣人处在统治地位，教化百姓如同神明。远古的帝王说：“我只不过遵从人的天性！”上古的帝王说：“老百姓那个样子，该这样治理他们！”所以《诗经》中说：“治理国家如同纺线织布般一丝不苟。”《周易》中说：“内心拥有美德，就能走上正道。”从自身做起，就能影响到远方。看看夜间行路的人，周公不担心自己的影子有任何不妥，所

not pretend to be so. Instead of being imposed by an external force, this is a true feeling generated from the bottom of their hearts, so that they can make others understand it. Righteousness is more powerful compared with the authority of a sovereign. Benevolence is more affinitive compared with the love of a father. Hence, a sovereign holds the power of life and death over his high-ranking court officials. Nonetheless, he cannot force them to conduct ignoble activities against their will. A father can encourage his son, but cannot ensure his son be free of sadness and trouble. So, if righteousness outdoes the authority of a sovereign, and benevolence outdoes that of a father, then the sovereign will become powerfully, high-ranking court officials loyal, fathers kind, and sons dutiful. When a sage sovereign is in power, he can successfully edify the people as if he were as powerful and influential as a deity. At the very beginning of human history, the then sovereign declared, "I just follow the inherent nature of human beings!" Sovereigns of the following era said, "Well, if the people are like that, I will govern them this way!" So, an ode says: "Governing a state is like weaving silk, everything is in order." It is also said in *Yi Jing*: "If you remain virtuous in the heart, then you are on the right track." By cultivating your own virtue, you can influence people living in remote areas. While observing passengers heading for their destinations at night, Duke Zhou never worried about his own shadow (it means that the duke was always sure that he had done nothing wrong). Hence, gentlemen are severe with themselves even though they might



### 【原文】

也。释近斯远，塞矣。

闻善易，以正身难。夫子见禾之三变也，滔滔然曰：“狐乡丘而死，我其首禾乎！”故君子见善则痛其身焉。身苟正，怀远易矣。故《诗》曰：“弗躬弗亲，庶民弗信。”小人之从事也，曰苟得，君子曰苟义。所求者同，所期者异乎！击舟水中，鱼沉而鸟扬，同闻而殊事，其情一也。僇负羈以壶餐表其间，赵宣孟以束脯免其躯。礼不隆而德有余，仁心之感恩

### 【今译】

以君子独处时非常慎重。如果舍近求远，就行不通了。

听别人如何行善容易，用来修正自身却困难。孔夫子看到禾苗的三次变化，感慨地说：“狐狸死的时候头冲着山丘，我大概要头朝着庄稼吧。”所以君子见到善举就痛切自身没有做到。如果自身行得正，就容易让远方的人归服。所以《诗经》中说：“自己不身体力行，百姓就不信服。”小人做事情是为了获得好处，君子是为了履行大义。他们都有所求，在这一点上是相同的，所期望的目标是不一样的吧？在水中划船，鱼儿会沉到水底，而鸟儿却高高飞起，听到的是相同的声音，但它们作出的反应却各不相同。可是都出于各自的本性却是一致的。僇负羈因为一壶饭而使自己的里巷受到表彰，赵孟宣因为一串干肉免遭杀身之祸。给出的礼物不丰厚，但是德行有余，仁慈的心被对方感知，恩德被

live alone. Whoever neglects cultivating his own virtue but demands others to do so can never reach this goal.

It is easy for a man to listen to others' kind deeds but difficult to conduct similar activities himself. When Confucius saw the three changes occurring during the lifetime of crops, he groaned and said, "When a fox is dying, it always put its head directly across the highest hill. When I am dying, probably I should put my head directly towards the crops." Hence, when gentlemen witness others' kind deeds, they always regret that they themselves do not own such virtues. If a sovereign is a person of righteousness and integrity, then it is easy for him to win over people living in remote areas. Hence, an ode says: "If a sovereign himself does not practice whatever he advocates, common people will not trust him." When a petty man is going to take action, he focuses on gaining some profit. When a gentleman is going to do something, he aims at practicing the rules of righteousness. They both intend to obtain the result they look forward to. From this point of view, they are the same. But, don't the goals they pursue differentiate from each other? When a boat is being rowed, fishes will sink into the water, and birds will fly high in the sky. Although they react differently from each other, their reactions are out of their nature. Xi Fuji was honoured because he once offered a pot of food to Duke Wen of Jin when the duke was in need. Zhao Mengxuan narrowly escaped death owing to the fact that he fed a stranger with a portion of dried meat. Although the gifts they presented to others are not greatly generous, it showed their true virtue by





### 【原文】

接而憎但生，故其人人深。俱之叫呼也，在家老则为恩厚，其在责人，则生争斗。故曰：兵莫憎于意志，莫邪为下；寇莫大于阴阳，桴鼓为小。

圣人为善，非以求名，而名从之。名不与利期，而利归之。故人之忧喜，非为蹶，蹶焉往生也。故至人不容。故若眯而抚，若跌而据。圣人之为治，漠然不见贤焉，终而后知其可大也。若日之行，骐驎不能与之争远。今夫夜有求，与瞽师并，东方开，斯照矣。动而有益，则损随

### 【今译】

接受而且他们对受施者产生了怜悯与同情，所以能感人至深。同样是大声叫喊，如果是自家的老人这么做就是出于对晚辈的呵护，如果旨在责备外人就会诱发争执。所以说：“最锋利的兵器莫过于意志，莫邪是低级的；最大的敌人莫过于阴阳，击鼓开战是小事。”

圣人做善事，并非为了追求声名，但是名声却随之而来，名声没有跟利益相约，但是却得到了利益。所以圣人的悲伤与喜悦，并非希冀达到某种目的，但是心中所希冀的却能出现。至人不修饰自己的外形，所以他行事看上去好像有异物迷了眼睛自然而然地用手揉搓，又好像跌倒时下意识地用手扶地。圣人治理国家，显得很漠然，看不出哪里贤能，后来最终知道他能成就大业。好像太阳在空中运行，骐驎不能跟它比谁跑得更远。如果在夜间寻找什么东西，就跟瞎子一样；东方见晓，



so doing, and their kindness could touch their beneficiaries deeply. At the same time, they also showed great sympathy towards the people they helped, so the latter became very impressed with them. Talking about shouting: if an old man shouts at his children, which shows his love and care for them. However, if a man shouts at a stranger, it will start a fight. So it is said: "No weapon could be sharper than the will, and compared with the will, Mo Ye (Mo Ye is the name of the best sword in old Chinese legend) is much inferior. No enemy could be more formidable than Yin-Yang, and compared with Yin-Yang, launching a slaughter is insignificant."

When a sage conducts some kind deeds, he does not intend to gain a high reputation. However, by so doing, his kindness will always incur a high reputation. Similarly, although he neglects profits, profits will come to him anyway. Hence, sages do not appear sad or happy on purpose, but they can always reach their goals. Therefore, a Consummate Man is of no disguise. So, he does everything out of his inherent nature as a man would wipe his eyes when they caught some fly dust, or support himself with his hand when tumbling. The way a sage sovereign governs his state looks as if he were not talented at all and also did not care about government affairs. But eventually, people will realize that he can accomplish great achievements. This is somewhat the same as the sun moving in the sky. Although it appears very slow, even the swiftest horse could not outrun it. If you try to find something in the dark, you have no advance over a

### 【原文】

之。故《易》曰：“剥之不可遂尽也。故受之以复。”

积薄为厚，积卑为高，故君子日孳孳以成辉，小人日快快以至辱。其消息也，离朱弗能见也。文王闻善如不及，宿不善如不祥。非为日不足也，其忧寻推之也。故《诗》曰：“周虽旧邦，其命维新。”

怀情抱质，天弗能杀，地弗能埋也。声扬天地之间，配日月之光，甘乐之者也。苟向善，虽过无怨；苟不向善，虽忠来患。故怨人不如自怨，

### 【今译】

就能看得清楚了。一举一动都会带来利益，就会随之出现损失。所以《周易》中说：“事物不可能永远衰落，所以接下来要让它恢复。”

薄的东西积累起来能变厚，低洼的东西积累起来能变高。所以君子每天孜孜不倦地做事来成就功业，小人天天感到不满以至于招来耻辱。事物的消长，就连离朱也不能看得清楚。周文王听到别人的善行唯恐自己来不及实施，自身有什么恶行如同置身凶险之中。并非认为自己的时间不够了，而是担忧恶行可能招致的祸患。所以《诗经》中说：“周国虽然是一个老城邦，但它有着崭新的使命。”

怀着真情与质朴的本性，上天不能扼杀他的生命，大地不能埋没他。名声在天地之间传播，荣光跟日月相匹配，这是甘甜美好的。如果一心向善，即便做错了什么也不会招致怨恨；如果不向善，即便出于忠



blind person. When the sun rises in the east, it illuminates everything. If all the actions you take can guarantee some benefits, then you will suffer some loss later. So it is said in *Yi Jing*: "A matter cannot decline forever, and it must come back again."

By accumulating thin things, a certain thickness can be reached. By piling up small amounts of earth, a platform of a certain height can be built. Hence, gentlemen work very hard every day to gain fame and make great contributions. Petty men are unsatisfied all the time, and as a result, will bring themselves humiliation. Regarding the development and decline of a situation, even Li Zhu could not distinguish the subtleties. When King Wen of the Zhou Dynasty heard some kind deeds committed by others, he could not wait to practice such activities himself. When he conducted evil deeds, he felt as if he were under severe threat. It was not that he did not have enough time to practice kindness, what worried him the most was the bad aftermath of the evil conduct. So, an ode says: "Although the state of Zhou already has a long history, it will take on a new mission to unify the world."

If a man maintains his true feelings and inherent nature, Heaven cannot take away his life, nor can Earth close over him. His high reputation will be made public between Heaven and Earth, and he will become as splendid as the sun and the moon. How wonderful it is to be like that! If a man aims at practicing kindness, people will not blame him even though he might do something wrong. If a man ignores practicing kindness, even though out of loyalty to his



### 【原文】

求诸人不如求诸己得也。声自召也，貌自示也，名自命也，文自官也，无非己者。

操锐以刺，操刃以击，何怨乎人？故笄子文锦也，虽丑登庙；子产练染也，美而不尊。虚而能满，淡而有味，被褐怀玉者。故两心不可以得一人，一心可以得百人。男子树兰，美而不芳，继子得食，肥而不泽，情不相与往来也。

生所假也，死所归也。故宏演直仁而立死，王子闾张掖而受刃，不

### 【今译】

心行事也会导致祸患。所以怨人不如怨己，求人不如求己，这么做就对了。声音是自己呼喊出来的，神情是自己流露出来的，名声是自己博得的，美德是自己培育的，这些无不取决于自己的所作所为。

（无缘无故）拿着锐利的武器行刺，持着刀砍人，怎么还能埋怨受害者呢？所以管仲身着华丽的服饰，即便难看也能登上庙堂；子产把丝绸染上色，即使华美也不尊贵。看似虚空，实则充盈，清淡却有滋味，穿着粗布衣衫却怀有美德。所以怀着二心就不可以赢得一个真心拥戴你的人，一心一意就能赢得上百人。男人种兰花，花开得美丽但是没有芳香。养活继子，即便给他好吃的他也不会领情，因为其中没有真情沟通的缘故。

生命只是寄托在世间的躯壳，死亡才是归宿。所以，弘演正直善良地直面死亡，王子闾张开双臂迎接刺来的刀刃，不惜牺牲生命来维护道



sovereign, his conduct might get himself in trouble. Hence, instead of blaming others for some misfortune, one should blame oneself. Instead of turning to others, one should resort to oneself. Whoever realises this can master the meaning of life. A man makes a voice due to his own effort, shows a countenance himself, gains a reputation according to his own conduct, as well as cultivates his virtue on his own. So everything is related to his own behaviour.

If a man attacks someone with a sharp weapon or stabs him with a knife, how can he blame the victim for this kind of brutal activity? Hence, when Guang Zhong wore splendid silk robes, he was allowed to participate in the ceremony held at the state ancestral temple although he did not look elegant in his robes. When Zi Chan had the silk dyed in flamboyant colours, they did not appear decent. Some things look empty but are full in reality. Some foods appear savourless but indeed taste good. Some people wear coarse clothes but are of excellent talents. So, if a man is not honest with others, he cannot win over one person. If he is honest, he can win over hundreds. Orchids planted by a male might bear beautiful flowers, however, they would not have a normal fragrance any way. Even though a woman might feed her step-son with delicacies, he would not be grateful to her because they do not love each other from the bottom of their hearts.

Life exists in this world only for a short time, and death is the end-result of every life. Therefore, Hong Yan did not hesitate to commit suicide in order to defend his integrity and practice benevolence. Wang Zilü opened his arms to await the

### 【原文】

以所托害所归也。故世治则以义卫身，世乱则以身卫义。死之日，行之终也，故君子慎一用之无勇者，非先慑也，难至而失其守也；贪婪者，非先欲也，见利而忘其害也。虞公见垂棘之璧，而不知虢祸之及己也。故至道之人，不可遏夺也。人之欲荣也，以为己也，于彼何益？圣人之行义也，其忧寻出乎中也，于己何以利？故帝王者多矣，而三王独称；贫贱者多矣，而伯夷独举。以贵为圣乎？则圣者众矣；以贱为仁乎？则贱者

### 【今译】

义。所以处在太平盛世就用大义来保卫自身，处在乱世就用自己的生命来捍卫大义。死去的那天，就是履行正义的终结，所以君子谨慎地用这一原则贯穿自己生命的始终。没有勇气的人并非事先就被吓倒了，而是在灾难到来的时候不能坚持自己的操守；贪婪的人并非事先就有贪欲，而是见到利益就忘记了可能带来的灾害。虞国君主看到垂棘之璧，却没有意识到虢国灭亡的灾祸也要降临到自己身上了。所以达到最高境界的人，不可以被阻遏或改变。人们向往荣耀，是为了自己，对别人有什么好处？圣人行义，是出于发自肺腑的忧虑，对自己有什么利益？所以自古以来有许许多多帝王，然而唯独三王博得世人的称誉；贫贱的人很多，但只有伯夷被抬得很高。假如说尊贵的人就是圣人，那么天下的圣人就该很多了；假如说贫贱的人就是仁人，那么天下的仁人就



sword stabbing towards him. Instead of dragging out an ignoble existence, they both chose to give up their lives. Hence, living in well-governed times, a man should protect himself with righteousness. Living in chaotic times, he should devote himself to defend righteousness. This rule should be adhered to till the end of his life. Hence, a gentleman would stick to abide by it during his lifetime. For the timid, it is not that they become cowards in advance, they just cannot maintain their valour when they are in danger. For the greedy, it is not that they become rapacious in advance, they just put the possible disadvantages that might be triggered by their cupidity in oblivion when they encounter some profits. So, the sovereign of the state of Yu was tempted by the Jade of Chuiji, and as a result, he could not foresee that his state would soon be destroyed by the state of Guo. Hence, people who have mastered Tao to the highest extent cannot be coerced to change their minds by any external forces. Common people want to gain fame and thus to fulfill their own desire. How can they benefit others by so doing? When a sage practices the rules of righteousness due to his innermost care to his congeners, how can he then benefit himself? Hence, although there has been a lot of sovereigns in history, only the Three King Ancestors are admired. Although there are numerous poor people, only Bo Yi is held in high repute. Should the powerful people be regarded as sages? If they should, then there would be too many sages. Should the powerless be considered benevolent? If they should, then there would be too many benevolent





### 【原文】

多矣。何圣仁之寡也。独专之意乐哉！忽乎日滔滔以自新，忘老之及已也。始乎叔季，归乎伯孟，必此积也。不身遁，斯亦不遁人。故若行独梁，不为无人，不兢其容。故使人信己者易，而蒙衣自信者难。

情先动，动无不得；无不得，则无著，发著而后快。故唐虞之举错也，非以偕情也，快己而天下治；桀、纣非正贼之也，快己而百事废。喜憎议而治乱分矣。圣人之行，无所合，无所离，譬若鼓，无所与调，无所

### 【今译】

该很多了。为什么圣人、仁人却这么少呢？精力完全集中在一处，和乐逍遥，每天不断地进行自我修养，忘记自己正在老去，开始幼弱，最终大有所成，一定要这样积累。不自欺，也不欺骗他人，所以如同过独木桥，不因为周围没有别人就不注意自己的形象。所以让别人相信自己容易，然而制造假象来蒙蔽自己就难了。

先有真情在内心萌动，举动就没有不合适的；举动没有不合适的，内心就不会郁闷；郁闷被宣泄出来了就会感到痛快。所以唐尧和虞舜所采取的举措，并非为了顺应百姓的意愿，按照自己的意志行事而天下得到大治；夏桀和商纣并非一定要残害百姓，按照自己的意志行事而百业俱废。人民对于他们的喜爱和憎恶表现出来，而且天下也治乱分明了。圣人的所作所为，不有意迎合什么，也不有意背离什么。比如说鼓，不用迎合任何乐器而调整自己，但是能跟任何乐器一起演奏。丝



people. Why are there few sage or benevolent people? By maintaining the purest spirit as well as a delightful personality, a sage cultivates his virtue to improve himself every day, and forgets that his life will come to an end some day. Although he starts from a humble level, he will with time accomplish great achievements. He must accumulate his virtue this way. He will never cheat himself. Nor will he deceive others. So, like passing a narrow plank bridge that can only hold one person, a sage will not stop behaving himself even if there is nobody nearby. Hence, it is easy to win others' trust but difficult to cheat oneself.

Stirred by innermost feelings, every action taken by a person is appropriate. Thus his heart is free from vexations, as a result, he will feel very pleasant. Hence, when Yao and Shun took some actions, they did not aim at pondering to the desires of the people. However, they just did everything according to their own will, and by so doing, the world was put in good order. Jie of the Xia Dynasty and Zhou of the Shang Dynasty did not intend to hurt people. They merely did everything according to their own will, but all their undertakings resulted in failure. With the emergence of people's different evaluations towards their sovereigns, whether or not their states are in order also become clear. A sage won't do anything to cater to others' desires, nor will he do anything against other's will on purpose. A sage's behaviour is somewhat the same as a drum; a drum will not change itself to cater to other instruments, but it can be played to compose pleasant music with them. As for stringed



### 【原文】

不比。丝篥金石，小大修短有叙，异声而和；君臣上下，官职有差，殊事而调。夫织者日以进，耕者日以却，事相反，成功一也。申喜闻乞人之歌而悲，出而视之，其母也。艾陵之战也，夫差曰：“夷声阳，句吴其庶乎！”同是声而取信焉异，有诸情也。故心哀而歌不乐，心乐而哭不哀。夫子曰：“弦则是也，其声非也。”

文者，所以接物也，情系于中而欲发外者也。以文灭情，则失情；以情灭文，则失文。文情理通，则凤麟极矣。言至德之怀远也。输子阳谓

### 【今译】

弦、管乐、金钟、石磬等乐器，大小长短都有各自的定数，发出的声音不同但是可以互相应和；君臣上下，各自的官衔和职责有差别，负责不同的事物但是能互相协调。织布的人每天向前进，耕地的人每天往后退，做事的顺序相反，都能达到成功却是一致的。申喜听到乞讨的人的歌声悲苦，出来一看，是自己的母亲。艾陵之战，夫差说：“吴军喊声嘹亮，吴国大概要打赢仗吧！”同样是发出声音，而从中获取的信息却各不相同，因为声音中包含了不一样的感情的缘故。所以心中悲哀的人唱的歌不会快乐，心里喜悦的人的哭声不会悲哀。孔子说：“弦还是同样的弦，发出的声音却变了。”

外在的礼节，是用来待人接物的；真情，是内心的感触而且想要在外表现出来的。用外在礼节来扼杀内心真情就失掉了真情，用真情来扼杀外在礼节就失掉了外在礼节。外在礼节和内在真情条理通达，

instruments, pipe, and other instruments made of metal or stone, although they are of various sizes and give out different sounds, they can be played together harmoniously. A sovereign and his subjects hold different positions and have various duties, however, they can work together in harmony. While weaving fabrics, workers move forward day by day. While ploughing the fields, farmers move backward from time to time. Although they move in opposite directions, in the end all of them can fulfill their tasks. When Shen Xi heard a beggar singing outside, he was touched by the sadness of the singer. He went out to take a look and found out that it was his mother. During the war in Ai Ling, Fu Chai, the then king of the state of Wu, said, "The shouting of our troops of Wu sounds so sonorous, it is very likely that we are going to win the war!" Various information can be drawn from different voices because of the feelings contained in them. Hence, if a man feels sad in the heart, his songs will not sound lightsome. Similarly, if a man feels happy in the heart, his cry will not sound sad. Confucius said, "Although it makes an absolutely different sound the instrument is still the same."

Etiquette is used to get along with others. True feelings generate from inside and seek the chance to express on the outside. Overly paying attention to etiquette and putting true feelings in oblivion will destroy the true feelings. Similarly, attaching too much importance to true feelings and totally neglecting etiquette will destroy etiquette. When both etiquette and true feelings are balanced and in good order,





### 【原文】

其子曰：“良工渐乎矩凿之中。”矩凿之中，固无物而不周。圣王以治民，造父以治马，医骅以治病。同材而各自取焉。上意而民载，诚中者也。未言而信，弗召而至，或先之也，愆于不己知者，不自知也。矜怛生于不足，华诬生于矜。诚中之人，乐而不愆，如鸚好声，熊之好经，夫有谁为矜。春女思，秋士悲，而知物化矣。号而哭，吼而哀，而知声动矣。容貌

### 【今译】

那么凤凰和麒麟就会到来了，这是说至高无上的德行能让远方的人民归附。输子阳对他的儿子说：“优良工匠的技巧在使用矩凿的过程中不断纯熟。”纯熟地应用矩凿，所有的物件都能做得完美无缺。圣王运用这个道理来治理百姓，造父运用这个道理来驾驭马匹，医骅运用这个道理来治病救人，每个人都从这个道理中汲取适合自己的成分。君主有了某种意向百姓就去实行，因为他内心真诚的缘故。话还没有说出口就取得人民的信任，不等到召唤人们就自行到来，是因为在此之前就已经赢得了他们。由于别人不了解自己而着急，这不是真正了解自己。骄傲是由于自身的不足，华而不实是由于有意炫耀。内心真正诚信的人，快乐而不虚伪。如同鸚鸟喜欢号叫，狗熊喜欢把自己悬挂在树上，有谁这么做是出于炫耀呢？春天里女子思念自己中意的男子，秋天容易引发男子的悲哀，从而可以得知物候的推移；有号啕大哭，有低声泣哭，从而可以得知声音的变化；面部表情，有时谦逊有时倨傲，可以探知



then phoenix and Qilin will arrive. This means that if a sovereign is of purest virtue, people living in the remote areas will submit to him voluntarily. Once Shu Ziyang said to his son, "An excellent craftsman's skill reaches to the highest level by using his tools with great talents." Using tools with great talent, so everything he made will be of perfect quality. A sage sovereign would govern his state according to the same rule, so would Zao Fu rein his horse, and Doctor Luo treat his patients. They all adopt this rule within their professional practice. The people would take action according to the will of the sovereign even before he expresses it, that means he is really honest at heart. If the people trust the sovereign even before he starts to talk about his ideas, or come to work for him on their own even before they are called for, there must be something in him that can win over the people in advance. Those who worry that others do not know them really do not know themselves. Arrogance is the result of one's own shortcomings. Speciosity is the result of arrogance. If a person is really honest in the heart, he will be happy and never practices double-dealings. That is somewhat the same as an owl loves shouting, or a bear likes hanging upside-down in a tree. Are they doing so ostensibly? Young ladies often suffer from lovesickness during the spring, and gentlemen usually become melancholy during autumn. Knowing this, one will realize the alternation of time. By observing whether a person is crying loudly or whining quietly, one will realize the change of sounds. By judging a person's countenance to see whether he appears sorry or



### 【原文】

颜色，理拙俛倨，徇知情伪矣。故圣人栗栗乎其内，而至乎至极矣。

功名遂成，天也；循理受顺，人也。太公望、周公旦，天非为武王造之也；崇侯、恶来，天非为纣生之也；有其世，有其人也。教本乎君子，小人被其泽；利本乎小人，君子享其功。昔东户季子之世，道路不拾遗，耒耜余粮，宿诸亩首，使君子小人各得其宜也。故一人有庆，兆民赖之。凡高者贵其左，故下之于上曰左之，臣辞也；下者贵其右，故上之于下曰

### 【今译】

感情的起伏。所以圣人内心战战兢兢，从而能达到完美的境界。

功成名就，是天意。遵循事理，是人为。太公望与周公旦，并非上天为武王创造了他们。崇侯与恶来，并非上天为纣降生下他们。有什么样的世道，就有什么样的人。教化源于君子，小人享受它的恩泽；利益植根于小人，君子享有它的功劳。从前东户季子的时代，路不拾遗，农具和粮食放在田间野外过夜，这是因为能让君子与小人都恪守自己的本分的缘故。所以，一个人有吉庆，百姓都仰仗着他。凡是在上位的人都以左为贵，所以臣下对君主叫做辅佐，这是臣子该说的话。在下位的人以右为贵，所以尊贵的人对于下面的人叫做佑护，这是君主的



arrogant, one will realize whether or not this person is honest. Hence, a sage is always very cautious in the heart, therefore, he can reach the highest level spiritually.

Whether or not one can accomplish great achievements as well as gain a high reputation is out of the will of Heaven. However, it is from one's own will to adhere to and comply with common rules. As for people like Duke Wang and Duke Dan, it was not that they were born for King Wu of the Zhou Dynasty through the will of Heaven. As for people like Marquis Chong and E Lai, it was not that they were born for King Zhou of the Shang Dynasty through the will of Heaven. Every dynasty has its own people according to the policies it takes. A sovereign is the one to edify the people, and petty men can benefit from his educational conduct. Petty men are those who take advantage of suitable measures taken by their government, and gentlemen are those who enjoy such achievements. Previously, at the time of Donghu Jizi, people would not keep valuable items they found on the roads to themselves. They also did not need to worry about the tools or grain they left in the fields for another day, because both gentlemen and petty men would perform their duties correctly. Hence, if a sovereign has good luck, all the people can turn to him for help. A sovereign prefers "left" to "right", so the subjects would claim that they are there to support him. This is how a sovereign's subjects address themselves. The inferiors prefer "right" to "left", so a sovereign would say that he is there to protect him. This is the humbleness of the sovereign. Hence, if a sovereign does



### 【原文】

右之，君让也。故上左迁，则失其所尊也；臣右还，则失其所贵矣。小快害道，斯须害仪。子产腾辞，狱繁而无邪，失诸情者，则塞于辞矣。

成国之道，工无伪事，农无遗力，士无隐行，官无失法。譬若设网者，引其纲而万目开矣。舜、禹不再受命，尧、舜传大焉，先形乎小也。刑于寡妻，至于兄弟，禅于家国，而天下从风。故戎兵以大知小，人以小知大。君子之道，近而不可以至，卑而不可以登，无载焉而不胜，大而章，

### 【今译】

谦让之辞。所以作君主的如果离开左就失掉了自己的尊威，作臣子的离开右就失掉了自己的尊严。贪图一时的痛快会危害道义，采用权宜之计会损害礼仪。子产颁布新法激起非议，案件繁多但是最终制止了邪恶。失去了真情，就会理屈词穷。

治理得很成功的国家的做法是，工匠不弄虚作假，农民不遗余力，士人不隐瞒自己的才能，官吏不徇私枉法。比如撒网的，抓住总绳，网就张开了。舜与禹不再次接受上天禅让天下的命令，尧与舜所传下来的基业非常宏大，最初却是从小处开始的。首先在自己的妻子身上施加道义，触及亲兄弟，影响到整个家族和国家，从而波及天下所有的人。所以，战事可以通过大处推知小处，评价人可以由小处推知大处。君子的道，离得很近然而却不能到达，低洼但是却不能登临，没有它不能承



not adhere to "left", he will lose his power. If the high-ranking court officials do not stay to "right", they will not be able to maintain their positions. Taking action in full fling to pacify one's impulse will damage justice. Makeshift action will damage rules of propriety. By issuing new regulations, Zi Chan was attacked by the public. Although numerous lawsuits were filed, misconduct was stopped by so doing. Those who do not act according to their true feelings will find themselves at a dead end.

In the well-governed states, craftsmen are honest and therefore do not cheat others with their products, farmers work tooth and nail in the fields, scholars try their best to serve the state, and officers and officials always comply with the law. This is somewhat the same as casting a net, the whole net will stretch open by simply holding the main rope which is woven into the net. Shun and Yu did not follow the order of Heaven to devolve their authority over the world to others. Although based on very insignificant starting points, they both made great contributions to the world. At first, they made their own wives comply with the rules they set up for others. After that they asked their own brothers to follow these rules, then other people in their kingdoms. Finally, all the people in the world were influenced and therefore adhered to them. Hence, regarding military affairs, all warfare can be judged by examining the details. However, details can provide useful information in judging a person. As for Tao of gentlemen, it is nearby, but it is out of man's touch. It is low, but man cannot step on top of it. It is able to hold and



### 【原文】

远而隆，知此之道，不可求于人，斯得诸己也。释己而求诸人，去之远矣。

君子者，乐有余而名不足，小人乐不足而名有余。观于有余不足之相去，昭然远矣。含而弗吐，在情而不萌者，未之闻也。君子思义而不虑利，小人贪利而不顾义。子曰：“钧之哭也，曰‘子予奈何兮乘我何’，其哀则同，其所以哀则异。”故哀乐之袭人情也深矣。凿地漂池，非止以劳苦民也，各从其蹙而乱生焉。其载情一也，施人则异矣。故唐、虞日

### 【今译】

担的东西，它大而且显著，远而且崇高。要了解这个道，不可以从别人那里得到，只能通过自己去体味。抛开自己的努力而求诸他人，就差得太远了。

君子快乐有余但是名气不足，小人快乐不足但是名气有余，观察一下有余和不足之间相差的距离，是非常远的。心里有什么话而不表达出来，有什么情绪而不表现出来的，没有听说过。君子思慕的是道义而不考虑利，小人贪图的是利而不顾道义。孔子说：“同样都是哭。我说：‘子予能把我怎么样？怎能驳倒我呢？人们的悲哀是相同的，他们之所以悲哀的理由是不同的。’”所以哀乐感人至深。有的人下令挖地，有的人下令修池，并非为了劳烦百姓，而是各自随着自己的心愿行事，从而混乱就产生了。人都有感情这一点是一致的，将感情施加在别人身上的情形却不同。所以，唐尧和虞舜每天勤勉工作以至于成就了统一大



carry everything, no matter how heavy it might be. It is huge and apparent, far-reaching and sublime. Instead of resorting to others to help him master Tao, man must always count on himself. Otherwise, if he counts on others in mastering it, it will become even more distant from him.

Gentlemen feel more than happy although they might not be that famous. On the contrary, petty men are not satisfied at all although they might enjoy a high reputation. In this aspect, they are opposite to each other. I have not heard that people can hold back their innermost emotions and feelings and never divulge or show any clue of them any way. Gentlemen are concerned only with righteousness and therefore always overlook self-interests. On the contrary, petty man will neglect righteousness in their pursuit of self-interests. Confucius said, "Everyone cries. I would say, 'How can Zi Yu outspoke me!' Everyone might become sad. However, the reason for each person's sadness might be different from that of others." Hence, funeral music can always touch people deeply. Some sovereigns might ask the people to dig deeply into the earth, some like allocating their people to build pounds. By so doing, of course they do not intend to make the people exhausted. They just do things as they like, and as a result, their conduct leads their state into chaos. It is natural that human beings have some feelings. However, the way various people treat others according to the innermost feelings is different. So, Yao and Shun both worked hard day by day and finally unified the whole world. On the contrary, Xia Jie of the Xia Dynasty and King Zhou of



### 【原文】

孳孳以致于王，桀、纣日怏怏以致于死，不知后世之讥己也。

凡人情，说其所苦即乐，失其所乐则哀。故知生之乐，必知死之哀。有义者不可欺以利，有勇者不可劫以惧，如饥渴者不可欺以虚器也。人多欲亏义，多忧害智，多惧害勇。嫫生乎小人，蛮夷皆能之；善生乎君子，诱然与日月争光，天下弗能遏夺。故治国乐其所以存，亡国亦乐其所以亡也。

金锡不消释则不流刑，上忧寻不诚，则不法民。忧寻不在民，则是

### 【今译】

业，夏桀和商纣天天闷闷不乐以至于葬送了生命，不知道后世的人会讥笑自己。

按照人之常情，摆脱了让自己苦恼的事情就会感到快乐，失去了自己所喜欢的就会感到悲哀。所以知道了活着的快乐，就一定要知道死的悲哀。对于坚持道义的人，不可以用物质利益来欺骗他们；对于勇敢的人，不可以通过威吓让他们感到恐惧；对于遭受饥渴的人，不可以用不盛事物和水的空器皿来欺骗他们。人的欲望太多就会损伤道义，忧虑太多就会损害心智，恐惧太多就会损害勇气。傲慢发生在小人身上，南方和东方少数民族部落都能这么做；善心发生在君子身上，灿烂明亮可以跟日月争光，天下没有什么能遏止或剥夺他们行善。所以治理得很好的国家的君主沉醉于让自己的国家续存的东西，导致亡国的君主沉溺于致使自己灭亡的东西。

黄金和锡不融化就不能流进模子里，君主不诚心为百姓担忧就不

THE GREAT  
CLASSICS



the Shang Dynasty both felt unsatisfied every day and finally lost their lives. None of them realized that they would be derided by the generations to come.

According to the inherent nature of human beings, they will feel happy after ridding themselves of the things that worry them the most. Similarly, they will become sad after losing what they cherish very much. Hence, one should also foresee the sadness triggered by the death of one's loved ones while enjoying their company. A righteous person cannot be tempted with material interests. A brave person cannot be terrified by threats posed to him. Similarly, a person suffering hunger and thirst cannot be cheated with empty food containers. A person of too many desires and wishes is likely to take some action that might damage justice. One with too many worries is likely to damage his intelligence, and of too many fears is likely to become less valorous. Arrogance is common amongst petty men. Therefore, minority peoples living both in the south and in the east can behave arrogantly. Kindness is connected only to gentlemen, so gentlemen's kindness can match the sun and the moon in terms of greatness and brightness, and nothing in the world can stop them from being so. Hence, a sovereign who is able to put his state in perfect order enjoys all the factors that might lead his state to prosperity. On the contrary, a sovereign who will be toppled and whose state will be destroyed also enjoys the things that might lead his state to perdition.

If gold and tin are not melted first, they cannot be

【原文】

绝民之系也。君反本，而民系固也。至德，小节备，大节举。齐桓举而不密，晋文密而不举。晋文得之乎国内，失之乎境外；齐桓失之乎国内，而得之本朝。水下流而广大，君下臣而聪明。君不与臣争功，而治道通矣。管夷吾、百里奚经而成之，齐桓、秦穆受而听之。照惑者，以东为

【今译】

能有效地治理百姓。不为百姓担忧，那就断绝了跟百姓之间的联系。君主返回到最根本之处，跟百姓之间的关系就稳固了。拥有至高无上的美德，小节就具备了，大事也能够成功。齐桓公能做大事但是不周密，晋文公周密但是不能做大事。晋文公把内宫治理得井井有条，但是在境外却有失误；齐桓公内宫混乱，然而朝政处理得很好。水往低处流从而能变得广大，君主把自己摆在臣子之下从而就会聪明。君主不跟臣子争功，治理国家的道路就通畅了。管仲和百里奚出谋划策辅佐他们的君主，齐桓公和秦穆公接受并听从他们的建议。辨别不清方向的



poured into the mold and thus make some utensils. If a sovereign does not sincerely worry about the problems of the people, he cannot administer them successfully. If he does not worry about the people, then his relationship with them will be cut off. If he turns back to the root (referring to the well-being of the people), his relationship with the people will be consolidated. A sovereign of perfect virtue will not only become faultless but also be able to perform some great undertakings. Duke Huan of the state of Qi was capable of making great decisions although he was not considerate at all, and Duke Wen of the state of Jin was considerate but incapable of making great decisions. Therefore, Duke Wen of Jin could handle all the affairs in his palace successfully, but at the same time experienced failure repeatedly in foreign affairs. Although Duke Qi was immoderately addicted to love affairs, all government matters were well handled while he was in power. Waters flow to low-lying places and therefore a huge body of water can be formed. It is wise for a sovereign to be humble to his court officials. If a sovereign does not vie with the court officials to strive for honour and fame, he knows the correct way to govern a state and therefore, his state can be put in order. Guan Yiwu and Baili Xi made great plans for their states and then fulfilled these goals, at the same time, both Duke Huan (referring to the then sovereign of Guan) of the state of Qi and Duke Mu (referring to the then sovereign of Baili) of the state of Qin listened to them and took their advice. Muddle-headed people take east as west, because they are confused. When the sun rises, they will be





### 【原文】

西，惑也；见日而寤矣。卫武侯谓其臣曰：“小子无谓我老而羸我，有过必谒之。”是武侯如弗羸之，必得羸。故老而弗舍，通乎存亡之论者也。

人无能作也，有能为也；有能为也，而无能成也。人之为，天成之。终身为善，非天不行；终身为不善，非天不亡。故善否我也；祸福非我也。故君子顺其在己者而已矣。性者，所受于天也；命者，所遭于时也。有其材不遇其世，天也。太公何力，比干何罪，循性而行止，或害或利。

### 【今译】

人把东当做西，这是糊涂的，见到太阳就明白过来了。卫武侯对他的大臣说：“你们不要认为我年纪大了就老得不中用了，我有什么过失一定要告诉我。”这样一来，卫武侯知道自己一定会老却不想显得老而无用。所以一直到老都不舍弃对自己的要求，他就能成为通晓国家存亡的道理的人。

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



able to recognise the right directions. Marquis Wu of the state of Wei once spoke to his high-ranking court officials, "You people, do not ignore my mistakes because of my old age. You must point it out to me whenever I do something wrong." Although Marquis Wu of Wei knew that he would become extremely old some day, he was still very strict with himself. Hence, he must be the one who really knew how to maintain his state.

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 was not backed by Heaven. Although a person might commit evil acts during his lifetime, he would not meet his Nemesis if he was not punished according to the will of Heaven. Hence, it is up to people to decide whether they are going to pursue kindness or follow the path towards evil. However, whether they will encounter happiness or mishap is beyond their limits. Hence, gentlemen follow their inherent nature. The inherent nature is conferred on man out of 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



### 【原文】

求之有道，得之在命。故君子能为善，而不能必其得福；不忍为非，而未能必免其祸。

君，根本也；臣，枝叶也。根本不美，枝叶茂者，未之闻也。有道之世，以人与国；无道之世，以国与人。尧王天下而忧不解，授舜而忧释。忧而守之，而乐与贤，终不私其利矣。凡万物有所施之，无小不可为，无所用之，碧瑜粪土也。人之情，于害之中争取小焉，于利之中争取大焉。故同味而嗜厚膂者，必其甘之者也；同师而超群者，必其乐之者也。弗

### 【今译】

事，有的受到伤害，有的得到好处。有办法追求好的境况，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。

君主是根本，臣子是枝叶。根本不好，而枝叶茂盛的，从来没有听说过。有道的朝代，推举贤人治理国家；无道的朝代，把国家给予他人。尧统一了天下忧愁却没有缓解，把天下传给舜忧愁就消失了。自己拥有天下的时候感到忧心，从而乐意把天下让给贤人，不把天下视为自己的私有财产。万物都能派上用场，没有任何细小的东西是没有任何用处的；如果没有任何用处，碧玉也跟粪土没有两样了。按照人之常情，面对害处争取最小的，面对利益争取最大的。所以在相同味道的肉食中喜欢大块肥肉的，一定是好吃肥肉的人；跟随同一个师傅学习而技

good luck, and others might suffer misfortune. There are some ways to pursue good luck, however, whether it can be reached or not is all up to the will of Heaven. So, gentlemen can commit some kind deeds, but it is not guaranteed by so doing 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.

A sovereign is the root, and the high-ranking court officials are branches and leaves. I have not heard that branches and leaves grow well if the root is not strong enough. A sage sovereign will employ sensible and capable people to govern his state, and an unworthy sovereign will lose his state to others. Yao was worried after he unified the world. After he devolved the world to Shun he was no longer worried. He was worried while governing the world himself, and was happy to win over a worthy person to administer the world for him because he did not regard the world as his private possession. Amongst the myriad things of the world, each of them is of some use, no matter how small and insignificant it might be. There would be no difference between precious jade and earth if the former is of no use at all. According to the nature of human beings, though they must face some sorts of harm or disasters, they all prefer to experience the least serious ones. On the contrary, when they encounter some kinds of profits, they always choose the biggest ones. Hence, if a person picks up a huge piece of meat amongst various delicious foods, he must like eating fat

HUAI NAN ZI  
Book 10



### 【原文】

甘弗乐而能为表者，未之闻也。君子时则进，得之以义，何幸之有！不时则退，让之以义，何不幸之有！故伯夷饿死首阳之下，犹不自悔，弃其所贱，得其所贵也。

福之萌也绵绵，祸之生也分分。祸福之始萌微，故民嫚之。唯圣人见其始而知其终。故《传》曰：“鲁酒薄而邯郸围，羊羹不斟而宋国危。”

### 【今译】

艺超群的，一定是爱好学习的。如果自己不喜欢不爱好，而能收到立竿见影的成效，还从来没有听说过。君子遇到英明的时代就追求仕进，通过道义实现自己的目标，有什么值得庆幸的？不能遇到英明的时代就退出仕途，依据道义而退让，又有什么不幸？所以伯夷饿死在首阳山下，自己也不感到后悔，是因为抛弃了自己看轻的东西，而得到了自己所看重的。

福分开始萌芽的时候非常绵弱，灾祸出现的时候也很隐微。福分和灾祸刚开始产生的时候都很隐微，所以人们会无视它们，只有圣人看到它们的苗头就能预知结果。所以古书中记载：“鲁国进献的酒不醇厚，然而邯郸却遭到包围，羊肉汤分得不均于是宋国陷入危机。”英明的君

meat. If a pupil makes greater progress compared with other fellow students learning with the same teacher, he must be interested in the knowledge taught by the teacher. I have not heard that people can make excellent progresses in their fields immediately if they do not like what they are currently doing from the bottom of their hearts. Living in the right time, gentlemen will seek the opportunities to work for the government. They will only reach their goals by adhering to morality and justice, and in this case, why should they be considered as lucky? Living in the wrong time, they will resign. They give up their positions to uphold morality and justice, and in this case, why should they be considered as unlucky? Hence, Bo Yi starved at the foot of Mount Shou Yang, but he never regretted it, because he gave up the thing he ignored (referring to his life) and by so doing, preserved the thing he cherished (referring to morality and justice).

Happiness always starts from an unnoticeable premonition, and mishap also begins unknowingly. For this reason, the beginnings of both happiness and mishap are usually overlooked by ordinary people. Only sages can realize these symptoms as well as foretell their development. Hence, it is said in ancient documents: "Although the wine offered to the king of the state of Chu by the state of Lu was not of high quality, instead of the capital city of Lu, it was the city of Han Dan that was besieged by the troops of the state of Chu. Because the Commander-in-Chief of the state of Song ignored his driver while inviting officers and men eating mutton soup, the state of Song was in danger." A wise sovereign will never



### 【原文】

明主之赏罚，非以为己也，以为国也。适于己而无功于国者，不施赏焉；逆于己便于国者，不加罚焉。故楚庄谓共雍曰：“有德者受吾爵禄，有功者受吾田宅。是二者女无一焉，吾无以与女。”可谓不逾于理乎！其谢之也，犹未之莫与。周政至，殷政善，夏政行。行政善，善未必至也。至至之人，不慕乎行，不惭乎善。含德履道，而上下相乐也，不知其所由然。

有国者多矣，而齐桓、晋文独名；泰山之上有七十坛焉，而三王独道。

### 【今译】

主实行赏罚，并非是为了自己，而是为了国家。自己合意的人然而对于国家没有任何功劳，也不进行奖赏；忤逆自己然而有利于国家的人，也不予以处罚。所以楚庄王对共雍说：“有德行的人接受我的爵位和俸禄，有功劳的人接受我的土地和房屋。这两条，你一条都不具备，我没有什么可以给你的。”这样说是不违背事理的。楚庄王谢绝奖赏他，但不是什么都没有给予他。周朝的政治达到了道的标准，商朝的政治很好，夏朝的政治也行得通。实行善政，善未必能够到来。达到完美境界的人，不羡慕别人的壮举，不因为别人的善行感到惭愧，他们怀抱德而且履行道，从而君臣上下和乐融融，却不知道为什么会这样。

拥有国家的人很多，然而唯独齐桓公和晋文公博得美名。封禅泰



dispense rewards and punishments according to his own will. He will only do so if it is good for his state. He will not reward the people who he personally likes but make no contribution to the state. Nor will he punish those who he personally dislikes but are meritorious to the state. So, once King Zhuang of the state of Chu told Gong Yong: "For those of virtue, I will confer high positions and generous salaries on them. For those who contribute to the state, I will confer some land and buildings on them. As for you, you are neither virtuous nor meritorious to our state, therefore, I cannot reward you at all." King Zhuang really knew how to follow common sense! Although he refused to dispense any reward to Gong Yong, his rejection was still of some use to Gong. The policy taken by the Zhou Dynasty is in accordance with Tao, that taken by the Shang Dynasty is perfect, that taken by the Xia Dynasty is also unimpeachable. It is not guaranteed that benevolence can be fulfilled simply by employing benevolent policies. A Perfect Person who has mastered Tao will not admire others' kind deeds, nor will he feel sorry because he himself cannot do the same. He just maintains his virtue and complies with Tao. By so doing, both the sovereign (referring to the aforementioned Perfect Person) and the subjects are in harmony with each other although they do not know why it is like this.

In history, there have been innumerable sovereigns. However, only Duke Huan of the state of Qi and Duke Wen of the state of Jin are well known. Seventy platforms (referring to the places built by ancient sovereigns to hold



### 【原文】

君不求诸臣，臣不假之君，修近弥远，而后世称其大。不越邻而成章，而莫能至焉。故孝己之礼可为也，而莫能夺之名也，必不得其所怀也。义载乎宜之谓君子，宜遗乎义之谓小人。通智得而不劳，其次劳而不病，其下病而不劳。古人味而弗贪也，今人贪而弗味。歌之修其音也，音之不足于其美者也。金石丝竹，助而奏之，犹未足以至于极也。人能尊道

### 【今译】

山的君主多达七十个，然而只有三王受到称道。君主不苛求自己的臣子，臣子不假借君主的权威，加强自身修养就能影响到远方的人民，而且后世都称道他们的伟大，不走出邻里间就能成就大业，然而没有人能达到这种境界。所以孝己被放逐也苛守做儿子的对父亲应尽的礼节，这一点是人们能做到的，然而却没有人能博得跟孝己一样的美名，这一定是因为缺少孝己那样的胸怀。处事适度而且合乎道义的是君子，采用权宜之计背弃道义的是小人。最为智慧的人不劳而获，其次是操劳但不过于疲惫，最次的是疲惫但是不用操劳。古人品尝美味但是不贪吃，现代的人贪吃而不知道品尝滋味。唱歌的人改进自己的音乐，声音不足达到最完美的境地，就用金钟、石磬、弦乐器和管乐器等协助演奏，

grand ceremonies to worship Heaven and Earth) have been built in Mount Tai, but only the Three Emperor Ancestors are praised and admired. The sovereign does not behave hypercritically towards his high-ranking court officials, nor will the high-ranking court officials take advantage of the sovereign, thus each of them can pose positive influences on people living in remote areas by cultivating their own virtue. Because of their great accomplishments, they both will be praised by the generations to come. Not needing to go out of their neighbourhood, they stay at their own place and at the same time make great contributions. However, few can reach this level. Hence, people can imitate Xiao Ji by behaving themselves according to the rules of propriety, but no one can gain such a high reputation as Xiao Ji does because few are really as dutiful as Xiao Ji is. Those who act according to the rules of justice and righteousness and therefore behaviour decently, are gentlemen. Who take expedience and at the same time, neglect the rules of justice and righteousness, are base men. The wisest people obtain whatever they want without bothering to fulfill their goals. The less wise exert themselves to reach their goals but will not become overly tired. The stupidest will get exhausted due to their endeavour. People of ancient times enjoyed eating tasty food but were not gluttonous. People of contemporary times are gluttonous but forget to taste the flavours of the food they eat. Singers are committed to improving their voice. If their voice is not perfect, they will resort to a bronze bell, flute and other stringed or stone instruments to enhance the quality

### 【原文】

行义，喜怒取予，欲如草之从风。

召公以桑蚕耕种之时，弛狱出拘，使百姓皆得反业修职。文王辞千里之地，而请去炮烙之刑。故圣人之举事也，进退不失时，若夏就绡绌，上车授绥之谓也。老子学商容，见舌而知守柔矣；列子学壶子，观景柱而知持后矣。故圣人不为物先，而常制之其类，若积薪，樵后者在上。

### 【今译】

还是不足以达到极致。人能够遵循道推行大义，人们的喜、怒、取、予，如同草随风偃卧般发生变换。

召公在采桑养蚕的季节减免刑罚释放囚犯，使得老百姓都能重新操起自己的旧业；周文王拒绝了方圆千里的土地，却请求除掉炮烙之刑。所以圣人做事，进退都不会失掉时机，比如夏天穿凉快的衣服，上车时要抓住拉手的绳索一般。老子跟商容学习，看到商容伸出舌头就知道守住柔弱就能持久的道理；列子向壶子学习，观察柱子和它的影子从而知道了谦让的重要。所以圣人不在事情出现前就采取行动，但是却经常能控制情势的发展，这好比堆积柴火，后来堆放的总是在最上面。

of their tunes. However, even by so doing, they still cannot reach the highest level. If a person can comply with Tao and practice the rules of justice and righteousness, his joy, anger, demands, giving and desire are as natural as grass bending when the wind blows.

Duke Shao would commute sentences or even release prisoners when it was time to raise silkworms or during the busy seasons for farming. So the people could have the chance to do their jobs to sustain themselves. King Wen of the Zhou Dynasty refused a thousand square *li* of land in order to advise King Zhou of the Shang Dynasty to remove the stake which was used to execute people by burning. Hence, when sages take action, they never miss the right time. That is somewhat the same as wearing light clothes during the summer time or grasping the helping rope while trying to get on a carriage. When Laozi was studying with Shang Rong, he realized that he would adhere to "the principle of remaining soft" as Shang Rong showed him the tongue. By so doing let him know that the tongue lasts longer compared with teeth because the tongue is soft while teeth are hard. When Liezi was studying with Huzi, he realized that he could remain intact by not staying in the front while observing the subject and its shadow (because the shadow always stays behind the subject, therefore, it cannot be harmed in any way.). Hence, sages never take the lead, but they can take control of the situation when something unusual happens. This is somewhat the same as accumulating firewood, the last piece always stays on the top of the pile.



### 【原文】

人以义爱，以党群，以群强。是故德之所施者博，则威之所行者远；义之所加者浅，则武之所制者小矣。铎以声自毁，膏烛以明自铄，虎豹之文来射，猿狖之捷来措。故子路以勇死，苾宏以智困。能以智知，而未能以智不知也。故行险者不得履绳，出林者不得直道，夜行瞑目而前其手，事有所至，而明有所害。人能贯冥冥入于昭昭，可与言至矣。鹊巢知风之所起，獾穴知水之高下，暉目知晏，阴谐知雨，为是谓人智不如鸟兽则不然。故通于一伎，察于一辞，可与曲说，未可为广应也。

### 【今译】

人因为讲道义而变得仁爱，因为互相团结而能结成一个群体，又因为结成群体而强大。所以君主能广泛地推行德政，他的尊威就能推广到远方；君主的道义所实施的程度浅，他的武力所能影响的范围就小。巨铃因为本身所发出的宏大声响而毁掉了自己，蜡烛因为发出光明而燃烧尽了自己，虎豹因为皮毛上美丽的花纹遭到射杀，猿猴因为动作敏捷而遭到刺射。所以子路因为勇敢而丧命，苾宏因为智慧而困厄，是因为他能够凭借自己的智慧知道一些事情，然而做不到因为自己的智慧就不去知道一些事情。所以在危险的道路上行走的人不会直走，想走出林子的人不会直行，在夜间赶路的人会闭上眼睛伸出双手探路。事物有局限而且视力有时会产生错觉，人能够在混沌之中变得明了，就可以跟他一起探讨道了。鸟鹊筑巢知道风发起的方向，水獾筑穴知道水位的高低，雄鸠鸟知道什么时候晴天，雌鸠鸟知道什么时候下雨。因为这个就说人的智慧还比不上鸟兽就错了。所以精通一门技艺，明察一种说法，可以成为一面之词，却不能应付广泛的情形。

Human beings love one another out of justice and righteousness, build groups as they come together, and thus become strong and powerful. Hence, if a sovereign's virtue can benefit a lot of people, his power can influence a vast area. If a sovereign has little justice or morality, he cannot make many people submit to his authority. Huge bells would damage themselves by making sonorous sounds, candles would be burnt while giving off light, tigers and leopards are hunted for the beautiful patterns on their skins, and monkeys are shot because of their celerity. Hence, Zilu lost his life since he was brave, and Chang Hong found himself at a loss due to his intelligence, because they both were clever enough to know some things but did not realize that there should always be things beyond their limits of knowledge. So, people traversing dangerous places cannot go directly forward, or passing through forests cannot follow straight paths, and traveling in the dark they need to close their eyes and stretch out their hands to recognise the surrounding environment. The myriad things all have their limits but people sometimes might have illusions. Those who can master Tao in the dark can be a partner to discuss Tao. Birds' nests can feel the directions of winds, and otters' dens can tell the levels of water. A male cooer can tell when the rain will stop, and the female knows when it will start to rain. Nevertheless, man cannot declare that human beings are not as intelligent as birds and animals for this reason. Hence, those who master a technique or are familiar with a thought can only talk about the knowledge of their own field



### 【原文】

宁戚击牛角而歌，桓公举以大政；雍门子以哭见孟尝君，涕流沾纓。歌哭，众人之所能为也，一发声，人人耳，感人心，情之至者也。故唐虞之法可效也。其谕人心，不可及也。简公以懦杀，子阳以猛劫，皆不得其道者也。故歌而不比于律者，其清浊一也；绳之外与绳之内，皆失直者也。纆为象箸而箕子叽，鲁以偶人葬而孔子叹，见所始则知所终。故水出于山，入于海；稼生乎野，而藏乎仓。圣人见其所生，则知其所归矣。

水浊者鱼险，令苛者民乱。城峭者必崩，岸峭者必陀。故商鞅立法

### 【今译】

宁戚敲打着牛角唱歌，齐桓公让他执掌国家大事；雍门子哭着拜见孟尝君，孟尝君感动涕泪涟涟。唱歌和哭泣，是普通人都能做的，一发出声音被人听到，就能从内心最深处感动别人。所以人们可以模仿唐尧和虞舜行事，但是却不能像他们那样深入人心。齐简公因为怯懦而被杀，子阳因为勇猛而遭劫，都是不知道怎么做人的缘故。所以唱歌而不合乎音律的，唱得好与坏都一样。绳墨以外和绳墨以内，都不直。纆制作了象牙筷子，箕子歉歉不已，鲁国用木偶陪葬，孔子大声叹息，看见事情的苗头就知道它们的结果。所以水从高山中流出而汇入大海，庄稼在田间生长而收藏进粮仓，圣人看见庄稼生长的情况就知道它们的归宿。

水混浊鱼就会浮到水面呼吸，政令苛刻人民就会混乱，城墙高峻就



but cannot react to the general situation.

While Ning Qi was beating the horn of a cow and singing, Duke Huan of the state of Qi appointed him to govern his state. When Yongmenzi visited Lord Mengchang, he could not help crying, and Lord Mengchang was deeply moved by him, as a result, tears also fell on the lord's face. Everyone can sing or cry. However, only these two people could touch others deeply in the heart once they started making such sounds. Hence, people can imitate Yao and Shun's ways of doing things, but they cannot move others as deeply as Yao and Shun did. Duke Jin of the state of Qi was killed because of his cowardice, and Zi Yang lost his life due to his prowess. They both did not know the right way of doing things. So, if a song is off key, it is bad, no matter how wonderful the voice might be. Lines both inside and outside of "a carpenter's string" are not straight. When King Zhou of the Shang Dynasty had ivory chopsticks made for himself, Jizi could not stop crying. When people of the state of Lu buried their dead loved ones along with wooden tomb figures, Confucius groaned out of sadness and worry. Both Jizi and Confucius could foresee the aftermath by observing the starting points of things. Hence, rivers originate in mountains and flow into seas and oceans. Crops grow in the fields and the grain will be stored in granaries. Sages know the development of things by observing their beginnings.

If the water is turbid, fish will move to the surface to breathe. If the policies of a state are overly strict, there will be rebellions amongst the people. If the protective wall of a



### 【原文】

而支解，吴起刻削而车裂。治国譬若张瑟，大弦纽，则小弦绝矣。故急轡数策者，非千里之御也。有声之声，不过百里；无声之声，施于四海。是故禄过其功者损，名过其实者蔽。情行合而名副之，祸福不虚至矣。身有丑梦，不胜正行；国有妖祥，不胜善政。是故前有轩冕之赏，不可以无功取也；后有斧钺之禁，不可以无罪蒙也。素修正者，弗离道也。君

### 【今译】

会崩塌，堤岸陡峭就会塌陷。所以商鞅变法却遭到肢解，吴起严苛而遭到车裂。治理国家如同调制琴瑟，大弦绷得太紧小弦就会断裂。所以急促地鞭策着马快速前进的，并非能日行千里的馭手。有声响的声音，不过能传布到百里之内；没有声响的声音，能传布到四海。因此，俸禄胜过功绩的人就会受到损伤，名过其实的人就会受到蒙蔽。行事合乎情理而且名副其实，祸福的到来就都会有充足的理由了。即使自己做了噩梦，也不能胜过正身直行；即便国家有妖孽，也敌不过善政。因此，即便前面有轩冕之类盛大的赏赐，也不可以无功而获取；即便后面有斧钺之类的刑具，也不可以无罪而受到惩罚。一贯按照正义来修身的，不

city is too steep, it will crumble. If the bank of a river is too steep, it will fall away. Hence, Shang Yang was dismembered after he established the new law system in the state of Qin. Due to his rigour, Wu Qi was killed by tying his arms, legs and head to five carts and then driving the horses to run in different directions so stretching his body till he died. Governing a state is somewhat the same as playing the Se (a kind of stringed instrument used in ancient China). If the big strings are overly stretched, the small ones will break. Hence, whoever reins and whips his horses to run beyond the limits of the animal, can never become a good driver able to cover a thousand *li* in one day. A voice's sound can reach no more than a hundred *li*. But a voice without sound can reach all the areas within the Four Seas. So, if a person gains an overly high salary compared to his contributions to the state, he will be in danger. If a sovereign is unworthy of the title he enjoys, he will be deceived. By reacting to the real situation and always making the name match the reality, then neither happiness nor mishaps will take place for no reason. A person will not be in trouble if he acts according to the rules of justice and morality, although he might have nightmares. Although a state might experience some ominous phenomena, it cannot outdo benevolent policies. Hence, even though generous rewards might be offered to a person, he should not accept them if he is not that meritorious to the state. Even though there might be an executioner's axe hanging over a person, he should not be punished if he has not committed any sins. If a person always





### 【原文】

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。是故积羽沉舟，群轻折轴。故君子禁于微。壹快不足以成善，积快而为德；壹恨不足以成非，积恨而成怨。故三代之称，千岁之积誉也；桀、纣之谤，千岁之积毁也。

天有四时，人有四用。何谓四用？视而形之，莫明于目；听而精之，莫聪于耳；重而闭之，莫固于口；含而藏之，莫深于心。目见其形，耳听其声，口言其诚，而心致之精，则万物之化咸有极矣。

### 【今译】

会背离道。君子不会说小小不言的善行不值得去做而放弃，因为小的善行累积起来就成为大善；不会说小小不言的恶事不会造成什么伤害就去做，因为小恶累积起来就成为大恶。因此，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。

天有四时，人有四用。什么叫四用？观察事物并且把它们形容出来没有比眼睛更明了的，听声音并且把它们辨别出来没有比耳朵更灵敏的，缄口不言没有比嘴巴更坚固的，深藏不露没有比心灵更深奥的。眼睛观看事物的形貌，耳朵听声音，嘴巴说出真实的感觉，内心把握事物的精微之处，这样一来万物的变化都能了熟了。



cultivates his virtue according to the rules of justice and morality, he will never be astray from Tao. Hence, 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. Hence, 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 trigger rancour. Hence, the sovereigns of the Three Great Epos have been praised by the people for thousands of years. On the other hand, Xia Jie and King Zhou have been attacked for thousands of years.

Heaven has Four Seasons, and man has Four Uses. What are these Four Uses? Nothing could see things better than the eye, and nothing could hear sounds better than the ear. Nothing could be more silent than the closed mouth, and nothing could be as deep as the heart if it intends to keep something secret. The eye is there to see the shapes of things, the ear is to hear various sounds, the mouth is to express true feelings, and the heart is to catch the subtlety of

【原文】

地以德广，君以德尊，上也；地以义广，君以义尊，次也；地以强广，君以强尊，下也。故粹者王，驳者霸，无一焉者亡。昔二皇凤皇至于庭，三代至乎门，周室至乎泽。德弥粗，所至弥远；德弥精，所至弥近。君子诚仁，施亦仁，不施亦仁；小人诚不仁，施亦不仁，不施亦不仁。善之由我，与其由人，若仁德之盛者也，故情胜欲者昌，欲胜情者亡。

【今译】

大地因为其美德而广大，君王因为其美德而尊威，这是最好的。大地因为其道义而广大，君王因为其道义而尊威，这是中等的。大地因为其强大而广大，君王因为其强大而尊威，这是最次的。所以纯粹的人能统一天下，驳杂的人能够称霸，二者不具其一的会亡国。从前在伏羲和神农的时候，凤凰飞到他们的朝廷；在尧舜禹三代时，凤凰飞到他们的宫门；在周代，飞到郊外的湖沼。德行越粗，凤凰离得越远；德行越好，凤凰飞得越近。君子果真仁慈，施舍别人也仁慈，不施舍也仁慈；小人不是真的仁慈，施舍也不仁慈，不施舍也不仁慈。是否行善取决于自己，而不取决于别人，这样一来就能达到仁德的顶峰。所以真情能战胜





things. Thus the changes of the myriad things can be mastered.

If Earth maintains its greatness and a sovereign maintains his power with virtue, this can be regarded as the best. If Earth maintains its greatness and a sovereign maintains his power by adhering to the rules of justice and morality, this can be regarded as the second best. If Earth maintains its greatness and a sovereign maintains his power by might, this can be regarded as the least. Hence, a pure-minded person can unify the world and become a King. A sophisticated person can establish one of the most powerful states and become a Lord Protector. Sovereigns who do not share one of these two qualities will lose their states. Previously, phoenix arrived at Fuxi and Shennong's (Fuxi and Shen Mong are the most popular sovereigns in ancient Chinese legend) courts, at Yao, Shun and Yu's court gates, and the swamps of the suburbs of the Zhou dynasty. So, if a sovereign is not that virtuous, the phoenix would stay somewhat farther from him. If a sovereign is of excellent virtue, the phoenix would arrive at a place very close to him. If a gentleman is really honest, he is benevolent, no matter if he would help others or refuse to help the latter when in need. If a base man is not honest from the bottom of his heart, he is unkind although he might help others. Whether a person is kind or not is up to himself, and this can never be decided by others. Therefore, some people can establish the highest level of virtue and benevolence. So, sovereigns who can control their lust and desires sensibly can also lead their

### 【原文】

欲知天道察其数；欲知地道物其树；欲知人道从其欲。勿惊勿骇，万物将自理；勿挠勿撓，万物将自清。察一曲者，不可与言化；审一时者，不可与言大。日不知夜，月不知昼，日月为明而弗能兼也，唯天地能函之。能包天地，曰唯无形者也。骄溢之君无忠臣，口慧之人无必信。交拱之木，无把之枝；寻常之沟，无吞舟之鱼。根浅则末短，本伤则枝枯。福生于无为，患生于多欲，害生于弗备，秽生于弗耨。圣人为善若

### 【今译】

欲望的就会昌盛，欲望战胜真情的就会灭亡。

要想了解天道，就观察律历；要想了解地道，就观察土地上适宜生长的作物和树木；要想了解人道，就让他们放纵自己的欲望。无需惊骇，万物将自行变得有条理；无需骚扰纠缠，万物将自行变得清清楚楚。明了一件事情的人，不可以跟他们谈论事情的变化；只看到一个时段的人，不可以跟他们商讨大事。太阳不知道黑夜，月亮不知道白昼，太阳和月亮都能散放光明但是二者不能同时出现，只有天地能够包含它们。能够包容天地的，我们说只有无形的东西。骄奢淫逸的君主不会有忠臣，口头承诺给人好处的人不一定诚信。藤类树木不会长出大枝条，寻常的沟渠里生不出吞舟的大鱼。根扎得浅的树木长得矮，主干受伤的树木枝丫就会枯萎。福分缘自无为，灾祸出自多欲，祸害生于没有准



states to prosperity, and those who let their lust and desires outdo their common sense will be toppled sooner or later.

Whoever wants to know the rules of Heaven should observe the calendar. Whoever wants to know the conditions of earth should observe the trees and crops growing in each place. Whoever wants to know human nature should test people by offering them the chance to follow their lust and desires. Do not feel surprised or frightened, the myriad things will be in perfect order on their own. Do not disturb or intercept, the myriad things will become tranquil themselves. People who only know how to handle one kind of situation cannot foresee the development of other situations, and people who are only familiar with the history of one period cannot give useful advice regarding great undertakings. The sun does not know the night. Similarly, the moon does not know the daytime. Both sun and moon give off light, but they cannot coexist in the sky. Only Heaven and Earth can carry them at the same time. And what can carry both Heaven and Earth can be addressed as "shapeless". An arrogant sovereign does not have loyal court officials, people who make promises easily are not guaranteed to be honest, liana cannot grow big branches, and fishes big enough to swallow a boat cannot be found in small rivers. If the root is short, the tree cannot grow tall. If the main trunk is damaged, the branches and twigs will wither. Happiness is the result of taking no concrete action and thus to let things take their own course. Misfortune is the result of immoderate lust and desires. Disaster often takes place when people are





### 【原文】

恐不及，备祸若恐不免。蒙尘而欲毋眯，涉水而欲无濡，不可得也。是故知己者不怨人，知命者不怨天。福由己发，祸由己生。圣人不求誉，不辟诽，正身直行，众邪自息。今释正而追曲，倍是而从众，是与俗偃走，而内行无绳，故圣人反己而弗由也。

道之有篇章形埒者，非至者也。尝之而无味，视之而无形，不可传于人。大戟去水，亭历愈张，用之不节，乃反为病。物多类之而非，唯圣人知其微。善御者不忘其马，善射者不忘其弩，善为人上者不忘其下。

### 【今译】

备，芜秽是因为没有耕耨。圣人行善唯恐来不及，防备灾祸唯恐不能避免。在灰尘飞扬的环境中想不被迷住眼睛，过河却不想被沾湿了衣服，这是不可能的。因此有自知之明的人不会怨恨别人，知道天命的人不会抱怨上天，福分是自己创造的，灾祸是自身导致的。圣人不追求称誉，不回避非议，坚持正义率真行事，所有的邪恶都会自行停息。如今放弃正道而追随歪门邪道，背弃正确的而从众，这是跟世俗为伍而不走正道，所以圣人求诸自己而不随波逐流。

有形迹可循的道，不是最高境界的道。品尝它而没有滋味，观察它而没有形迹，更不可以将它传给别人。大戟能消除腹水，亭历能治愈肿胀，但如服用的量太大，反而会导致疾病。很多事物似是而非，只有圣人知道其中的精微。善于驾车的人不会忘记自己的马，擅长射箭的人



not prepared for the worst. A field becomes barren because it is not ploughed. Sages would perform kind deeds as well as prepare for terrible disasters if they do not have enough time to do so. It is not possible to prevent dust flying into the eyes when the dust is being blown, or to prevent wetting the clothes while crossing a river. Hence, wise people will not blame others, and people who understand their fates will not blame Heaven. Both happiness and mishap are the result of people's own conduct. Sages do not intend to gain fame, nor do they try to circumvent others' attacks towards them. They just cultivate their virtue and behaviour according to justice and morality, and as a result, all evil will come to an end. Giving up the correct course to follow the path of evil, or turning against what is right to follow the vogue is somewhat the same as going with the stream and at the same time, ignoring rules of justice and morality. Hence, sages will always turn to themselves and never follow others' ways of doing things.

Tao with a shape or a body is not the highest level of Tao. Tao is of no flavour and shapeless, therefore, it cannot be passed to others. Da Ji (the name of a herb which can be used in traditional Chinese Medicine) can cure ascites, and Ting Li (the name of a herb which can be used in traditional Chinese Medicine) can heal tumefaction. However, if over doses are used, they can cause severe health problems to the patients. Many things are specious, and only sages can tell the subtleties amongst them. An excellent driver will never ignore his horses, a talented archer will never neglect his



**【原文】**

诚能爱而利之，天下可从也。弗爱弗利，亲子叛父。天下有至贵而非势位也，有至富而非金玉也，有至寿而非千岁也。原心反性，则贵矣；适情知足，则富矣；明死生之分，则寿矣。言无常是，行无常宜者，小人也；察于一事，通于一伎者，中人也；兼覆盖而并有之，度伎能而裁使之者，圣人也。

**【今译】**

不会忘记自己的弓箭，善于统治别人的人不会忘记自己的下属，果真能爱护百姓并且为他们牟利，天下人都会归附。如果不加爱护、不为他们牟利，亲生儿子也会背叛自己的父亲。天下有最为尊贵的人却不是因为他的权势和地位，有最为富有的人却不是因为他的黄金珠玉，有最为长寿的人却不是因为他能活一千岁。能本着内心的真实想法行事并且返回自己的本性就会尊贵了，合乎真情并且知道满足就有足够的财用了，明辨生死就是长寿了。经常说不恰当的话，做不合宜的事的，是小人；明察一种事情，掌握一门技艺的，是中等的人；建有各种才能，能够判断别人的技能并据此役使他们的人，是圣人。



bow, and a ruler good at maintaining his power will never overlook his inferiors. If he can really take care of his people as well as provide them some benefits, people all over the world will submit to his authority. If he does not take care of or provide any benefits to others, even his own sons will betray him. In the world, some people are considered to be most powerful not because of their power or authority. Some are regarded as the richest not because of their wealth, and some enjoy longevity not because of their longest lifespan. If a person is true to his heart and able to maintain his inherent nature, he is powerful. If a person knows how to submit to his true feelings and is satisfied with his life, he is rich. If a person understands life and death, he is longevous. Those who can neither speak nor behaviour decently are base men. Those who are familiar with a field or master a technique are ordinary men; and those who have various talents and can also judge and employ others according to their capabilities are sages.

## 卷十一 齐俗训

### 【原文】

率性而行谓之道，得其天性谓之德。性失然后贵仁，道失然后贵义。是故仁义立而道德迁矣，礼乐饰则纯朴散矣，是非形则百姓眩矣，珠玉尊则天下争矣。凡此四者，衰世之造也，末世之用也。

夫礼者，所以别尊卑，异贵贱；义者，所以合君臣、父子、兄弟、夫妻、朋友之际也。今世之为礼者，恭敬而伎；为义者，布施而德。君臣以相

### 【今译】

率性而行叫做道，顺应自己的天性叫做德。天性沦失然后注重仁，道沦失然后注重义。因此仁义确立了道德就迁移到别处了，运用礼乐修饰那纯朴就会散佚了，是非出现后百姓就感到迷惑了，珠玉被当做珍贵的东西天下人就会有纷争了。所有这四种情形，都是在世道衰微的时候出现，在德行没落的时候被采用的。

礼，是用来区别尊卑，区分贵贱的；义，是用来协调君臣、父子、兄弟、夫妻、朋友之间的关系的。如今世人推行礼，表面恭敬而内心嫉恨；



## **Book 11**

### **Placing Customs on a Par**

Doing whatever one pleases is addressed as Tao, complying with one's inherent nature is addressed as De (also known as virtue). When inherent nature faded away, people started to attach importance to benevolence, and when Tao faded away, people started to attach importance to righteousness. Hence, when benevolence and righteousness were established, Tao and De moved somewhere else; when rules of propriety and music were applied in embellishing man's behaviour and manner, simplicity become lost; when the rights and wrongs appeared, people started to feel puzzled; when pearls and jade were cherished as precious treasures, people of the world began to vie with each other. All these four cases occur at times when social morality declines, and are applied to when the virtue of sovereigns falls low.

Rules of propriety are used to differentiate the powerful from the powerless, and the noble from the mean; righteousness is used to harmonize the relations between sovereign and court officials, fathers and sons, elder brothers and younger brothers, husbands and wives and among friends. Nowadays people in the world comply with the rules of propriety, they appear humble on the surface, but are full of envy in the heart; they comply with the rules of





### 【原文】

非，骨肉以生怨，则失礼义之本也，故搆而多责。夫水积则生相食之鱼，土积则生自冗之兽，礼义饰则生伪匿之本。夫吹灰而欲无眯，涉水而欲无濡，不可得也。

古者，民童蒙不知东西，貌不羨乎情，而言不溢乎行。其衣致暖而无文，其兵戈铍而无刃，其歌乐而无转，其哭哀而无声。凿井而饮，耕田而食。无所施其美，亦不求得。亲戚不相毁誉，朋友不相怨德。及至礼义之生，货财之贵，而诈伪萌兴，非誉相纷，怨德并行。于是乃有曾参、

### 【今译】

推行义，布施恩泽却希望得到别人的感激。君臣互相指责，骨肉互相怨恨，就失去了礼义的根本了，所以会结怨而且招致很多指责。水积得多了就生出互相吞食的鱼，土积得多了就生出自相残杀的野兽，运用礼义文饰是产生虚伪的根源。吹灰却希望不眯了眼睛，涉水却希望不被沾湿衣裳，这是不可能的。

古时候，百姓懵懵懂懂不知道东西，脸上没有丰富的表情，言谈合乎行为的实际。他们的衣服足以保暖而不加修饰，他们的兵器很钝而且没有锋刃，他们的歌声快乐但是不婉转，他们的哭泣悲哀但是不发出任何声音。挖凿水井饮水，靠耕田种地吃饭。他们的才能无从施展，也不求得到什么利益。亲戚之间不互相诋毁或称赞，朋友之间不互相怨恨或感恩。等到礼义产生后，货物钱财得到重视，从而奸诈虚伪萌兴，



righteousness, do favours to others but want the beneficiaries to be grateful to them. Sovereigns and court officials blame each other for the problems in their states, siblings are bitter towards one another, as a result, the main purposes for propriety and righteousness are lost, so, enmity is contracted and reprehension is provoked. If a lot of water accumulates, big fish will develop that devour one another; if a lot of soil accumulates, wild animals will develop that attack and hurt one another; complying with the rules of propriety and righteousness to embellish men's manner and behaviour is the root for double-dealing. Blowing dust in the hope of not getting into one's eyes, or crossing water in the hope of not wetting one's clothes, is not possible.

In immemorial times, people were muddle-headed, they could not tell the east from the west, did not have expressions on the face, or practice what they preached. Their clothes were enough to keep them warm but were not decorated, and their weapons were blunt and had no blades. Their songs were joyful but not melodious, and their cries very sad but did not give off any sounds. They dug wells to gain drinking water, and relied on farming to feed themselves. Their capabilities could not be brought into play, and they also sought no self-interest. Relatives did not speak ill of or praise each other, friends were not bitter or grateful towards each other. When the rules of propriety and righteousness were established, property and money were cherished, as a result, wickedness and double-dealing burgeoned, censure and praise prevailed, hatred and





### 【原文】

孝己之美，而生盗跖、庄跻之邪。故有大路龙旂，羽盖垂缕，结駟连骑，则必有穿窬拊楯，抽箕逾备之奸；有诡文繁绣，弱縠罗纨，必有菅屨跣跣，短褐不完者。故高下之相倾也，短修之相形也，亦明矣。

夫虾蟆为鹑，水蚤为蟋，皆生非其类，唯圣人知其化。夫胡人见麋，不知其可以为布也；越人见毳，不知其可以为旃也。故不通于物者，难与言化。昔太公望、周公旦受封而相见。太公问周公曰：“何以治鲁？”周公曰：“尊尊亲亲。”太公曰：“鲁从此弱矣。”周公问太公曰：“何以

### 【今译】

诋毁赞誉纷纷纭纭，怨恨与感恩并行，于是就有了曾参、孝己的美德，而且出现了盗跖、庄跻的邪行。所以有了大车上装饰着龙的图案的旌旗，用羽毛装饰的车盖垂着美丽的流苏，用四匹并排的马驾车奔驰的络绎不绝，那就一定会有穿墙撬门、盗墓翻墙的奸邪行径；有了文采诡异装饰繁多的细绢绫罗，就一定会有身穿参差的草鞋和不能蔽体的短褂的。所以高和下互相包含，长和短互相形成，也是很明显的了。

蛤蟆化为鹑，水蚤化为蜻蜓，都是生化出跟自己不同种类的东西，只有圣人知道他们的变化。胡人见到粗麻，不知道它可以织成布；越人见到鸟兽的绒毛，不知道它可以做成毡。所以不了解事物的，很难跟他谈论事物的变化。从前太公望、周公旦得到封地后相见，太公问周公说：“打算怎样治理鲁国？”周公说：“尊重值得尊敬的人，亲善值得亲近的人。”太公说：“鲁国从此就削弱了。”周公问太公说：“打算如何治理



gratefulness co-existed. Then there were people of virtue such as Zeng Shen and Xiao Ji, as well as demons like Theft Zhi and Zhuang Jue. So, when such things like huge chariots decorated with dragon-pattern flags, covers adorned with feathers and beautiful tassels, carriages pulled with four horses harnessed side by side, and emissaries racing on horseback travelling in streams appeared, certainly evil activities such as breaking into others' homes, climbing over others' walls or tomb robbing would occur. If there were fine silk clothes decorated with weird and complicated patterns, there would certainly be some people wearing shabby straw shoes and worn short coats made of coarse cloth. Hence, it is obvious that the high and the low complement each other, and the long and the short supplement each other.

Xia Ma turn into quails, Shui Chai turn into dragonflies, they both change into different creatures, and only sages know their metamorphoses. When the Hu People see hemp, they do not know that it can be weaved into cloth; when people of the state of Yue see the down of birds or animals, they do not know that it can be made into felt. Hence, it is very difficult to discuss the development of things with those who know nothing about it. Previously, Duke Zhou, also known as Dan and Duke Tai, also known as Lu Wang met each other after they received their fiefs, Duke Tai asked Duke Zhou, "How do you plan to govern the state of Lu?" Duke Zhou said, "I will respect the respectable, and endear myself to those who are worthy of being endeared." Duke Tai said, "The state of Lu will be weakened from now on." Duke

### 【原文】

治齐？”太公曰：“举贤而上功。”周公曰：“后世必有劫杀之君。”其后，齐日以大，至于霸，二十四世而田氏代之；鲁日以削，至三十二世而亡。故《易》曰：“履霜，坚冰至。”圣人之见，终始微言。故糟邱生乎象楮，炮烙生乎热斗。

子路拯溺而受牛谢。孔子曰：“鲁国必好救人于患。”子赣赎人，而不受金于府，孔子曰：“鲁国不复赎人矣。”子路受而劝德，子赣让而止善。孔子之明，以小知大，以近知远，通于论者也。由此观之，廉有所

### 【今译】

齐国？”太公说：“举用贤人而且崇尚立功。”周公说：“后世一定会有被劫杀的君主。”从那以后，齐国日益强大，以至于称霸，二十四世以后田氏取代了吕氏；鲁国日益削弱，到三十二世就灭亡了。所以《周易》中说：“脚下踏着霜，就知道冰天雪地的日子快到来了。”圣人在事物初露端倪的时候就能预见它们发展的结果。所以糟丘的根源在于象牙筷子，炮烙产生于炽热的熨斗。

子路拯救落水的人而且收下对方答谢他的一头牛。孔子说：“鲁国人一定会喜欢拯救别人于危难之中了。”子赣赎回了一个人，却不接受官方府库赐予的奖金，孔子说：“鲁国人不会再为别人赎身了。”子路接受答谢就能鼓励人们做好事，子赣推辞奖赏就是制止人们行善。孔子的英明，在于通过小事推知大事，通过近处的事物推知远方的情形，是



Zhou asked Duke Tai, "How do you plan to govern the state of Qi?" Duke Tai said, "I will employ the wise and capable and admire the meritorious." Duke Zhou said, "There will be murders of sovereigns in your state in later generations." After that, the state of Qi became more and more powerful, as a result, it turned into one of the most powerful states, nonetheless, the Tians took the place of the Lus twenty-four generations later; the state of Lu was weakened day by day, and died out thirty-two generations later. Hence, it is said in *Yijing*: "Stepping on frost, man will realize that cool weather will soon come." Sages can foresee the results of the developments of things when they witness their starting points. Hence, the final reason of Zao Qiu (a hill made of lees) lies in a pair of ivory chopsticks, and the flatiron accounts for that of the stale.

Zilu saved a man who fell in the water and received the gift of a cow the man presented to him as thanks. Confucius said, "People of the state of Lu must be encouraged to save others from danger because of this." Zihan ransomed someone but refused to take the reward money offered by the government department, Confucius said, "People of the state of Lu will no longer ransom others." Zilu accepted the gratitude of the man he saved in terms of a gift cow, and by so doing, he could encourage people to do good things. Zihan's rejecting rewarding money would not but stop people performing kind acts. The wisdom of Confucius lies in his deducing big affairs by studying small ones, and knowing the situation in the distance by studying the situation nearby, for



### 【原文】

在，而不可公行也。故行齐于俗，可随也；事周于能，易为也。矜伪以惑世，伉行以违众，圣人不以为民俗。

广厦阔屋，连闼通房，人之所安也；鸟人之而忧。高山险阻，深林丛薄，虎豹之所乐也；人入之而畏。川谷通原，积水重泉，鼃鼃之所便也；人入之而死。咸池、承云，九韶、六英，人之所乐也；鸟兽闻之而惊。深溪峭岸，峻木寻枝，猿狖之所乐也；人上之而慄。形殊性诡，所以为乐

### 【今译】

个通达事理的人。由此看来，廉洁的美德在有的人身上存在，但是不可以让所有人都奉行。所以行为跟风俗一致的，就可以追随；事情跟能力符合的，就容易办到。矜持虚伪来迷惑世人，通过貌似高亢的行为脱离民众，圣人不把这样的情形作为民俗。

广阔的大厦宽敞的房屋，门与门相通室与室相连，是人所安居的，鸟飞进这种地方却会感到忧虑。高大的山峰艰险的地方，幽深繁茂的树丛，是虎豹所喜欢的，人进入到这种地方就会感到害怕。水流通连的大川山谷，积水深泉，对鼃鼃是很便利的，人进入到这种地方就会丧生。《咸池》、《承云》、《九韶》、《六英》，是人听来觉得快乐的，鸟兽听到就会感到惊骇。幽深的溪流陡峭的岸崖，茂盛的树木修长的枝条，是猿猴所感到快意的，人登上这种地方就会战栗。形貌不同禀性各异，有人感觉到快乐的事情，正是让别人感到悲哀的；能够保障一些人安全的东西，

he is a man well endowed with common sense. By this token, the virtue of probity exists in some people, but it is not possible to make everyone adhere to it. Hence, activities in accordance with the customs can be followed; and undertakings according with one's capabilities are easy to perform. Sages do not regard such cases like confusing people of the world by behaving arrogantly and hypocritically, or breaking away from the masses by actions appearing to be sublime like folk customs.

Spacious mansions with big rooms connected with one another door to door are places where human beings can live comfortably, nonetheless, if birds fly into them, they will feel frightened. Lofty peaks, dangerous places, and deep, dark and exuberant forests are places loved by tigers and leopards, nonetheless, when men enter such areas, they will feel frightened. Big rivers and huge valleys with waters running into one another, and deep springs where water accumulates for a long time are very convenient to turtles and Yangtze alligators, nonetheless, when men enter such areas, they will lose their lives. *Xian Chi*, *Cheng Yun*, *Jiu Shao* and *Liu Ying* are tunes very pleasant to hear for human beings, however, birds and animals will feel scared when they hear them. Deep streams with steep banks and exuberant trees with long branches are pleasant to monkeys, however, when men climb to such places, they will tremble. Human beings are of different appearances and various characters. Some things which appear pleasant to some people can make others feel sad; some factors can ensure

【原文】

者，乃所以为哀；所以为安者，乃所以为危也。乃至天地之所覆载，日月之所照谥，使各便其性，安其居，处其宜，为其能。

故愚者有所修，智者有所不足。柱不可以摘齿，筐不可以持屋，马不可以服重，牛不可以追速，铅不可以为刀，铜不可以为弩，铁不可以为舟，木不可以为釜。各用之于其所适，施之于其所宜，即万物一齐，而无由相过。夫明镜便于照形，其于以函食，不如箪；牺牛粹毛，宜于庙牲，其于以致雨，不若黑蜥。由此观之，物无贵贱。因其所贵而贵之，物无不贵也；因其所贱而贱之，物无不贱也。

夫玉璞不厌厚，角觶不厌薄，漆不厌黑，粉不厌白。此四者相反也，

【今译】

也给另一些人带来危害。至于天所能覆盖、地所能负载的，日月所照耀的一切，使它们各自顺应自己的本性，安于自己的居所，处在合适的位置，做自己所能做的事情。

所以愚蠢的人有自己的长处，聪明的人有不足的地方。柱子不可以用于剔牙，簪子不可以用来支撑房屋，马不可以负载重物，牛不可以迅速奔跑，铅不可以制作成刀，铜不可以制作成弩，铁不可以制作成船，木头不可以制作成锅。各自能派上适合的用场，在适宜的地方发挥作用，这就是说万物是等同的，而没有理由互相指责。明镜便于映照形貌，至于用来盛食物，就比不上箪子；毛色纯粹的牛，适宜于用作祭祀宗庙的牺牲，至于用来祈雨，就比不上神蛇。由此看来，事物没有贵贱之分。根据它尊贵的一面来尊崇它，事物没有不尊贵的；根据它低贱的一面来贬低它，事物没有不低贱的。

玉璞越厚越好，鞘外的兽角装饰越薄越好，漆越黑越好，粉越白越



peace and stability for some people, but can cause harm to others. Let everything that is covered by Heaven, supported by Earth, and illuminated by the sun and the moon comply with its inherent nature. Settle down in its own residence, hold the best position suitable for itself, and do whatever it is able to do.

Hence, foolish people have their strong points, and clever people have their weak points. Pillars cannot be used as toothpicks, hairpins cannot be used as girders in supporting houses, horses cannot carry heavy loads, cows cannot gallop swiftly, lead cannot be made into knives, bronze cannot be made into bows, iron cannot be made into boats, and wood cannot be made into cooking pots. Nonetheless, each of them can be used in the right place and play a proper role. This indicates that the myriad things are equal, so that there is no reason for them to condemn each other. It is very convenient to use a mirror to reflect one's appearance, however, when it comes to containing food, a mirror is not as good as a bamboo utensil in this regard. A cow with pure-coloured hair is suitable to be used as a sacrifice held at the ancestral temple. When it comes to praying for rain, it is not as good as a supernatural snake. By this token, the myriad things cannot be divided into noble and mean. To admire them based on their aspects that are admirable, is noble; to despise them according to their aspects that are despicable, then everything is mean.

When it comes to blocks of uncut jade, the thicker the better. When it comes to sheath decorations made of horn,





### 【原文】

所急则均，其用一也。今之裘与蓑，孰急？见雨则裘不用，升堂则蓑不御，此代为常者也。譬若舟、车、楫、肆、穷庐，故有所宜也。故老子曰“不上贤”者，言不致鱼于水，鸟沉于渊。

故尧之治天下也，舜为司徒，契为司马，禹为司空，后稷为大田师，奚仲为工。其导万民也，水处者渔，山处者木，谷处者牧，陆处者农。地宜其事，事宜其械，械宜其用，用宜其人，泽皋织网，陵阪耕田，得以所有

### 【今译】

好。人们对于这四种东西的要求是相反的，对于它们的急需却是一样的，因为它们同样都有用。如果说裘皮大衣与蓑衣，哪一个更为急用？下雨的时候裘皮大衣就派不上用场，进屋后就不会披蓑衣，这是互相交替发生作用。比如船只、车子、楫（shùn）、肆、穷庐，本来就有自己适合的用场。所以老子说“不推崇贤能”，是说不把鱼放到树上，不把鸟沉到深渊里。

所以尧治理天下的时候，舜被任命为司徒，契被任命为司马，禹被任命为司空，后稷被任命为大田师，奚仲被任命为工。他们教导万民，住在水边的捕鱼为生，住在山里的伐木，住在山谷的放牧牛羊，住在陆地上的从事农耕。因地制宜地从事生产，每种生产都运用适宜的器械，器械都有适宜的用场，这些用场都由适当的人来操作，湖泽地区的人编织渔网，丘陵山坡地区的人耕种田地，人们得以用自己所拥有的交换自己没有的东西，用自己所擅长的技能生产的产品交换自己不能制作的



the thinner the better. When it comes to lacquer, the blacker the better; and when it comes to powder, the whiter the better. Men's requirements towards these four things are opposite, but their need of them is the same. Each of them is of use to human beings. Compare a fur coat to a weed raincoat, which one do you think is more important? When it rains, the fur coat is of no use, but when a man enters his house, he will no longer wear the weed raincoat, for they take turns to play their roles. It is somewhat the same as a boat, carriage, Chun, Si and Qiong Lu, naturally each of them has its own use. Hence, Laozi said, "Don't admire the wise and capable." It means that man should not put fish in trees or sink birds into abysses.

Hence, when Yao was governing the world, Shun was appointed to be the Si Tu, Qi was appointed to be the Si Ma, Yu was appointed to be the Si Kong, Hou Ji was appointed to be the Da Tian, and Xi Zhong was appointed to be the Gong. They taught the people living near rivers to fish, those living in mountainous areas to log, those living in valleys to herd cattle, and those living on land to farm to sustain themselves. Adjusting measures to local conditions, they made sure that every industry took proper tools and utensils, and the function of each tool or utensil could be used properly, and all these functions were brought into play by the right people. People living around lakes knitted fishing nets, and those living on the slopes of mountainous areas grew crops, therefore, they could trade what they produced for what they did not have, they traded the products they made with their

### 【原文】

易所无，以所工易所拙。是故离叛者寡，而听从者众。譬若播棋丸于地，员者走泽，方者处高，各从其所安，夫有何上下焉？若风之遇箫，忽然感之，各以清浊应矣。夫猿狖得茂木，不舍而穴，豺貉得埵防，弗去而缘。物莫避其所利，而就其所害。是故邻国相望，鸡狗之音相闻，而足迹不接诸侯之境，车轨不结千里之外者，皆各得其所安。

故乱国若盛，治国若虚，亡国若不足，存国若有余。虚者，非无人也，皆守其职也；盛者，非多人也，皆徼于末也；有余者，非多财也，欲节

### 【今译】

东西。因此离叛的人少，而听从的人多。如同在地上播撒棋子，圆的溜到低洼的地方，方的留在高处，各自都到自己觉得安适的地方，有什么上下之分呢？如同风吹拂箫管，忽然间把它们触动，各自发出或清或浊的声音回应。猿猴得到繁茂的树木，不会舍弃它们而到洞穴里居住；豺貉遇见堤坝上的洞穴，不会离开它而去攀爬到树上做窝。事物没有避开利益而去接近祸患的。因此邻近的国家能够互相望见，彼此鸡鸣狗吠的声音能够互相听见，然而自己的足迹却不踏上其他国家境内，车辙也不延伸到千里之外，各自都能得到安宁。

所以政治混乱的国家看上去似乎很强盛，治理得很好的国家看上去似乎很空虚，即将灭亡的国家看上去似乎财用不足，能够存续的国家看上去似乎财用有余。空虚，并非没有人，而是人们都各司其职；强盛，并非人很多，而是人们都忙于追逐末业；财用有余的，并非拥有很多钱



unique skills for utensils they could not produce themselves. Accordingly, people against them were few, and those pro were numerous. This is somewhat the same as throwing chessmen onto the ground. The round ones will slide to low-lying places, and the square will remain on high areas, every piece finds the place that is most suitable for it, so in this case, can they be divided into good or bad? This is also somewhat the same as wind blowing the Xiao flute, its holes are touched all of a sudden, so each of them responds with either crystal clear or deep note. If monkeys find some lush trees, they will not leave them to live in caves; and if raccoon dogs encounter holes in dikes, they will not leave them to live in trees. None among the myriad things will give up advantages to encounter disasters. Hence, make sure that neighbouring states can view each other from a distance and hear each others' roosters crowing and dogs barking. Then people will not enter the territory of the other state, and they will also not travel more than a thousand *li* by carriages, so they both can live in peace and stability.

Hence, a state choosing chaotic policies might look very strong and prosperous, a state in perfect order might appear empty. A state that will soon die out seems not to have enough resources, and a state that can survive appears to have more than enough resources. Appearing empty does not mean that there are no people in the state, but they all perform their duties; looking strong and prosperous does not mean that there are a lot of people, but that people are busy with insignificant industries. Having more than enough



### 【原文】

事寡也；不足者，非无货也，民躁而费多也。故先王之法籍，非所作也，其所因也。其禁诛，非所为也，其所守也。

凡以物治物者不以物，以睦治睦者不以睦，以人治人者不以人，以君治君者不以君，以欲治欲者不以欲，以性治性者不于性，以德治德者不以德，以道原人之性，芜涉而不得清明者，物或堞之也。羌、氏、夔、

### 【今译】

财，而是能节制欲望不大肆铺张做事的缘故；财用不足的，并非没有财物，而是百姓浮躁而且破费太多的缘故。所以先王的法典并非特意创作的，而是根据具体时势制订的。他们颁布禁令诛杀罪人并非有意这么做，而是为了守护国家。

凡是用物治理物的，不是通过物，而是凭借和睦；达到和睦境界的，不是通过和睦，而是凭借人；管理人的，不是普通人，而是君主；控制君主的，不是君主，而是欲望；节制欲望的，不是欲望，而是本性；支配本性的，不是本性，而是德行；主宰德行的，不是德行，而是道。探究人的本性，如果污秽而不清白纯洁，是因为被外物蒙蔽的缘故。羌族、氏族、夔（bó）族、翟族的婴儿，刚生下来的时候都发出同样的声音，等到他们长



resources does not mean owning a lot of money, but that the sovereign can control his desires and lust and therefore does not go in for large-scale construction. Appearing not to have enough resources does not mean that there is no money or property, but that the people are blundering and wasting a lot of money. So, the legal systems of kings in ancient times were not established according to their own will, but according to the actual situation of their times. They issued prohibitions and executed the guilty, but they did not do so on purpose, but hoped to protect their states in this way.

When it comes to relying on something else to administrate the myriad things, it is not through this thing, but through the harmonious relationship between this thing and the myriad things. A harmonious relationship is not gained through harmonizing, but through human beings. The one administering human beings is not a common man, but a sovereign. What takes control of a sovereign is not the sovereign himself, but his lust; what controls lust is not the lust itself, but the inherent nature. What manipulates the inherent nature is not the inherent nature itself, but the sovereign's virtue; what rules the virtue is not the virtue itself, but Tao. In researching the inherent nature of human beings, if one's inherent nature is filthy instead of white and pure, it must have been beclouded by external things. Babies of the Qiang People, of the Di People (Inhabiting the area of Shanxi, Gansu provinces), the Bo People as well as the Di People (Inhabiting the area of Mount Taihang and the west of the Yellow River) emit the same sounds immediately after

### 【原文】

翟，婴儿生皆同声，及其长也，虽重象狄骹，不能通其言，教俗殊也。今三月婴儿生而徙国，则不能知其故俗。由此观之，衣服礼俗者，非人之性也，所受于外也。

夫竹之性浮，残以为牒，束而投之水则沉，失其体也；金之性沉，托之于舟上则浮，势有所支也。夫絮之质白，染之以涅则黑；缣之性黄，染之以丹则赤。人之性无邪，久湛于俗则易，易而忘本，合于若性。故日月欲明，浮云盖之，河水欲清，沙石涉之。人性欲平，嗜欲害之，惟圣人能遗物而反己。

### 【今译】

大了，即便重象、狄骹(ti)，也不能通晓他们的语言，这是因为他们所接受的教化和风俗不同的缘故。如果一个三月大的婴儿，一生下来就迁徙到别的国家，就不能知道他以前的国家的风俗。由此看来，衣服礼俗，并非人的本性，而是接受外部影响的结果。

竹子的本性漂浮，把它剖制成竹片，捆扎起来投到水里就会沉入水中，因为失去了它本来的特性；金属的本性下沉，如果把它托在船上就能漂浮，因为客观上有东西在支撑着。不着色的绢质地是白色的，用涅浸染它就变成黑色的了；双丝织成的细绢本来是黄色的，用丹砂浸染它就变成红色的了。人的本性纯真无邪，长时间受到世俗熏染就改变了，改变了就忘掉本来的样子，尽管看上去似乎仍合乎本性。所以日月想释放光明，浮云却遮蔽了它们；黄河的水想澄清，沙石却让它变得浑浊。人的本性想平正，嗜欲却会妨害它，只有圣人能遗弃外物反归自己的本性。



they are born, but when they grow up, people like Chong Xiang and Di Ti could not understand their languages, for the moral education they receive and the social customs they live in are different. Given that a three-month old baby was carried to another state, he could not know the customs of his native state after he grows up. By this token, clothes, rules of propriety and customs do not belong to the inherent nature of men, but are the results of external influences.

According to the inherent nature of bamboos, they will float on the surface of water, nonetheless, if they were bound into a bundle and thrown into the water, they would sink, for they lost their inherent nature this way. According to the inherent nature of metal, it will sink into the water, nonetheless, carried on a boat, it can float, for there is something supporting it this way. Undyed silk is white, if it is soaked in black mud, it will become black. The original colour of the fine silk weaved with two strands of thread is yellow, and if it is dyed with cinnabar, it will become red. The inherent nature of human beings is pure and natural, but after being influenced by the earthly world for a long time, changes will take place in it, and then its original state will be forgotten, and the state it assumes later will be taken as its original. Hence, the sun and the moon want to give off brightness, but clouds obscure them; the water of the Yellow River wants to become clear, but the sands make it turbid. The inherent nature of human beings wants to be well-balanced, but lust impedes it, and only sages can leave external things in oblivion and return to their inherent nature.



【原文】

夫乘舟而惑者，不知东西，见斗极则寤矣。夫性，亦人之斗极也。有以自见也，则不失物之情；无以自见，则动而惑营。譬若陇西之游，愈躁愈沉。孔子谓颜回曰：“吾服汝也忘，而汝服于我也亦忘。虽然，汝虽忘乎吾，犹有不忘者存。”孔子知其本也。夫纵欲而失性，动未尝正也，以治身则危，以治国则乱，以入军则破。是故不闻道者，无以反性。

故古之圣王，能得诸己，故令行禁止，名传后世，德施四海。是故凡

【今译】

乘船的人迷失了方向，不知道东西，看见北极星、北斗星就醒悟了。本性，也是人的北斗星、北极星。能够了解自己本性的，就不会因为外物的诱惑而迷失本性；不能了解自己本性的，动不动就会陷入迷惑。好比陇西的人学习游泳，越浮躁就越往下沉。孔子对颜回说：“把我对你的惦念忘了吧，你对我的惦念也忘掉吧。虽然如此，尽管你被我遗忘了，还有不能遗忘的东西存在。”孔子知道人的本性。放纵欲望就会迷失本性，任何举动都不会是正确的，用它来修身就会让自身陷入危险，用它来治国就会让国家陷入混乱，用它来统领军队就会被击败。因此没有听说过道的人，就不知道如何返回自己的本性。

古代的圣王，自己能体悟道，所以令行禁止，名声传扬后世，德泽遍





When passengers taking a boat lose their sense of direction, they could not tell east from west, but as soon as they see the North Star and the Big Dipper, they will come to their senses. The inherent nature is also the North Star and Big Dipper of men. A man who can understand his inherent nature will not become lost due to the tempting of external things; a man who does not understand his inherent nature will easily become lost. This is somewhat like people of the area of Long Xi learning how to swim. The more restless they are, the more quickly they sink. Once Confucius talked to Yan Hui, saying, "Forget that I am concerned about you, and I will also forget that you are concerned about me. Although this is the case—I leave you alone, there is still something that cannot be left in oblivion in your existence." Confucius was well versed in the inherent nature of men. Indulging in lust, a man will lose his inherent nature, every action he takes will not be right, if he applies his way of doing things to self-improvement, he will find himself in danger; if he applies it to governing a state, it will lead the state into chaos. If he applies it to commanding troops, his troops will be defeated. Hence, one who has never heard anything about Tao does not know how to return to his inherent nature.

So, in ancient times, sage kings could comprehend Tao themselves. Therefore, their prohibitions were followed, their orders were carried out, their reputations were known to all the following generations, and their virtue and favours covered everywhere within the Four Seas. Hence, when a man is about to do something, he should at first calm

【原文】

将举事，必先平意清神；神清意平，物乃可正。若玺之抑埴，正与之正，倾与之倾。故尧之举舜也，决之于目；桓公之取宁戚也，断之于耳而已矣。为是释术数而任耳目，其乱必甚矣。夫耳目之可以断也，反情性也；听失于诽誉，而目淫于采色，而欲得事正，则难矣。夫载哀者闻歌声而泣，载乐者见哭者而笑。哀可乐者，笑可哀者，载使然也，是故贵虚。故水激则波兴，气乱则智昏；智昏不可以为政，波水不可以为平。故圣

【今译】

布四海。因此凡是将要做事情，一定要先平心静气；心平气静，外物才可以匡正。如同把印盖在封泥上，印是正的盖出来的印子就正，印是歪的盖出来的印子就歪。所以尧举用舜，是凭借眼睛的观察决断的；齐桓公任用宁戚，是通过耳朵决断的。为此就放弃评判人的准则而全凭耳朵眼睛的判断，一定会导致巨大的祸乱。耳朵眼睛之所以能做出判断，是因为能返回到自己的性情；如果耳朵受到非议或赞誉的扰乱不能做出正确判断，眼睛受到炫目色彩的诱惑，还想做出正确评判，那就难了。内心有悲哀的人听到歌声就会哭泣，内心喜悦的人看见别人哭就会发笑。一个人的悲哀可以让另外的人感到快乐，一个人的笑声可以让另外的人产生悲哀，是因为心情不同的缘故，所以推重虚无。因此水激荡波涛就会兴起，心气迷乱神志就会昏庸；神志昏庸的人不可以执掌国政，波涛翻滚的水表面不会平静。所以圣明的君主执守着“一”而不遗



himself; he cannot rectify external things until he himself is calm. This is somewhat the same as stamping a seal on the lute, if the seal is regular, the imprint is also regular; if the seal is awry, the imprint is awry. Hence, when Yao employed Shun, he made up this decision through observing with his own eyes. Duke Huan of the state of Qi replied on his ears to make a decision to employ Ning Qi. For this reason, if a man discards the standard for judging people and exclusively depends on the judgment of his own eyes and ears, it will certainly lead to severe disaster or chaos. The reason that eyes and ears can make judgment is that they can return to the inherent nature; if the ears are disturbed with censure or praise and therefore cannot make the right judgment. The eyes are tempted with gorgeous colours, in such circumstances, a man still hopes to make correct judgment, it is difficult. A man bearing sorrow in his heart will cry when he hears somebody singing, and a man bearing joy in his heart will laugh when he sees somebody weeping. The sadness of a person can make another person feel happy, and the laughter of a person can make another person feel sad, for each of them has different feelings. Therefore, emptiness is cherished and admired. So, if water surges, waves will be stirred up, and if the heart is confused, the mind will become fatuous; a man whose mind is fatuous cannot handle the government affairs of a state, and the surface of water with waves from behind driving waters will not be still. Hence, a sage sovereign adheres to "One" and never loses it, by so doing, the true nature of the myriad



### 【原文】

王执一而勿失，万物之情既矣，四夷九州服矣。夫一者至贵，无适于天下，圣人托于无适，故民命系矣。

为仁者必以哀乐论之，为义者必以取予明之。目所见不过十里，而欲遍照海内之民，哀乐弗能给也。无天下之委财，而欲遍贍万民，利不能足也。且喜怒哀乐，有感而自然者也。故哭之发于口，涕之出于目，此皆愤于中而形于外者也。譬若水之下流，烟之上寻也。夫有孰推之者！故强哭者，虽病不哀。强亲者，虽笑不和。情发于中而声应于外，

### 【今译】

失，万物之情就都能掌握了，四夷九州就都会归附了。“一”是最为尊贵的，无敌于天下，圣人把自己托付给无敌的东西，因此百姓的性命维系在他身上。

推行仁的必定用哀乐之情晓谕别人，推行义的必定用取舍表明立场。眼睛所见的不过十里，而想普遍临照四海之内的百姓，仅凭哀乐之情是不能做到的。没有蓄积天下的财富，却想让万民丰足，就不能有充足的财物供给。况且喜怒哀乐，是内心有所感而自然而然地产生的。所以哭声从口里发出，泪水从眼睛里流出，这些都是内心情绪郁积从而在外部表现出来啊。好比水往低处流，烟往高处走，难道有谁推着它们前进吗！所以勉强哭泣的即便哭得筋疲力尽也不会让人觉得悲哀。勉强跟人亲热的即便脸上有笑容也不会让人觉得和善。情发自内心而声



things can be mastered and all the minority peoples in China will submit to his authority. "One" is the most powerful and honourable thing, and it is invincible under heaven. If a sage entrusts himself to the invincible, accordingly, the lives of the people are dependent upon him.

A man aiming at extending benevolence will definitely edify others on how to express the feelings of sadness and joyfulness, and a man aiming at extending righteousness will definitely make clear his standpoint with his choices. The eyes can see things within no more than ten *li*, but man still wants to enlighten everyone within the Four Seas, this realm cannot be reached only through extending the feelings of sadness and joy. If a sovereign has not accumulated wealth under heaven, but hopes that tens of thousands people have abundant money, he cannot have enough resources to sustain them. Moreover, happiness, rage, sadness and joyfulness are the feelings generated naturally in the heart when man is moved by something. Hence, the cry given off from the mouth and tears falling from the eyes are both the external expressions of the feelings accumulated in the heart. This is somewhat the same as water flowing towards low-lying areas and smoke rising high in the sky. Is there anybody pushing them to do this? Hence, in the case that a man forces himself to cry, although he exerts himself and therefore become exhausted, others will not feel that he is really sad. In case that a man forces himself to endear himself to someone else, although there is a big smile on his face, he cannot make others feel close to him. When true feelings are generated

### 【原文】

故釐负羈之壶餐，愈于晋献公之垂棘；赵宣孟之束脯，贤于智伯之大钟。故礼丰不足以效爱，而诚心可以怀远。

故公西华之养亲也，若与朋友处；曾参之养亲也，若事严主烈君；其于养，一也。故胡人弹骨，越人契臂，中国歃血也。所由各异，其于信，一也。三苗髻首，羌人括领，中国冠笄，越人劓髻，其于服，一也。帝颛顼之法，妇人不辟男子于路者，拂于四达之衢。今之国都，男女切蹠，肩

### 【今译】

音从外面做出回应，所以釐负羈的一壶饭，胜过晋献公的垂棘之璧；赵宣孟的一串干肉，胜过智伯的大钟。所以繁缛的礼节不足以表现爱意，而诚心却可以感动远方的人。

所以公西华侍奉父母，好像跟朋友相处一般；曾参侍奉父母，如同事奉严苛的君主；他们对于奉养双亲，是一样的。所以胡人订立盟约的时候把酒装在人头里盟誓，越人把胳膊割出血来发誓，中原地区的人喝血水盟誓。他们的做法各不相同，但是对于表示诚信是一样的。三苗用麻束起头发，羌人系领带，中原地区的人戴帽子用笄束着头发，越人剪着短发，对于服饰装束，它们是一样的。按照颛顼帝的法律，妇人在道路上不回避男子的，要在四通八达的大路祭奠祛除不祥。如今的国都，男男女女在路上摩肩接踵，这些从风俗的角度讲，是一样的。因此，



inside, there will be sounds in responding to them outside. Hence, Xi Fuji's one pot of food outdid the Jade of Chuiji of Duke Xian of the state of Jin; Zhao Mengxuan's one serve of dried meat outdid the huge bell of Marquis Zhi of the state of Jin. So, unnecessarily complicated formalities are not enough to exhibit a sovereign's love, but his sincerity can move people living in remote areas.

Hence, the way Gongxi Hua waited upon his parents was to treat them like friends; the way Zeng Shen waited upon his parents was to treat them as if they were strict sovereigns; but in terms of serving their parents, they both exerted themselves. Hence, when the Hu People make an agreement with each other, they drink wine from a human skull to make their promises. The people of the state of Yue cut their arms to shed blood to make their promises, and people of the central part of China drink their own blood to make their promises. Their ways are different, but in terms of expressing honesty, they are the same. People of San Miao bind their hair with hemp thread, the Qiang People wear ties, people living in the central part of China wear hats and bind their hair with hairpins. People of the state of Yue cut their hair short, but in terms of dressing and adorning themselves, the functions of these ways are the same. According to the law of Emperor Zhuan Xu, whenever there was a woman not giving way when she encountered a man on the road, a ceremony would be held at the crossroad of the main streets to get rid of demons. Nowadays in capital cities, men and women jostle each other in a crowd, but in terms of customs,





### 【原文】

摩于道，其于俗，一也。故四夷之礼不同，皆尊其主而爱其亲，敬其兄；  
獫狁之俗相反，皆慈其子而严其上。

夫鸟飞成行，兽处成群，有孰教之！故鲁国服儒者之礼，行孔子之  
术。地削名卑，不能亲近来远。越王勾践剃发文身，无皮弁搢笏之服，  
拘罢拒折之容，然而胜夫差于五湖，南面而霸天下，泗上十二诸侯，皆率  
九夷以朝。胡貉、匈奴之国，纵体拖发，箕踞反言而国不亡者，未必无礼  
也。楚庄王裾衣博袍，令行乎天下，遂霸诸侯。晋文君大布之衣，牂羊

### 【今译】

四夷的礼节不同，但是都尊重自己的君主，热爱自己的父母，尊敬自己  
的兄长；獫狁(xián yǔn)的风俗与中原地区相反，然而都疼爱自己的孩  
子而且恭敬地对待长辈与上司。

鸟排成整齐的行列飞翔，野兽成群结队，有谁教导它们这么做吗？  
所以鲁国采纳儒家的礼法，推行孔子的策略，国土削割名声卑微，不能  
让近处的人亲近、远方的人归附。越王勾践剃发文身，不戴皮帽、不佩  
带笏板，相貌不合规矩，然而在五湖将夫差击败，面南背北称霸天下，泗  
水沿岸的十二个诸侯都率领九夷前来朝拜。胡、貉、匈奴等国的人，放  
纵肢体拖着长发，叉开双腿坐在地上说着听不懂的话，然而却没有亡  
国，未必他们没有礼法。楚庄王穿着宽大的衣袍，号令在天下推行，于



they both are the same. Therefore, although the minority peoples living in all the four directions comply with different rules of propriety, all of them honour their sovereigns, love their parents, and respect their elder brothers. The customs of the Xian Yun People are opposite to that of the central part of China, nonetheless, they both love their own children and treat the elderly superiors with respect.

Birds fly in well-ordered lines, and wild animals live in herds. Does somebody teach them to do so? Hence, the state of Lu has taken Confucius's ceremony rites and regulations and applied to Confucius's strategy. As a result, its territories have been ceded to other states, its reputation becomes mean, and it cannot build close relations with people in the nearby areas or win over distant peoples. The king of the state of Yue shaved his hair and branded his body, did not wear a hat or carry a tablet. His appearance did not accord with fixed rules, nonetheless, he defeated Fu Chai, the then king of the state of Wu at Wu Hu, and faced towards the south to establish and govern one of the most powerful states in the world. As a result, twelve states located along the Si Shui River came to pay homage to him along with the leaders of the nine minority peoples in the east. The Hu People, the He People and the Xiong Nu People rest their limbs, wear long hair, stretch their legs to sit on the ground and speak inconprehensible languages. Nonetheless, their states have not perished, for it is unlikely that they do not have their own ceremonial rites and regulations. Wearing loose robes, King Zhuang of the state of Chu issued orders to people of the

### 【原文】

之裘，韦以带剑，威立于海内。岂必邹、鲁之礼之谓礼乎！是故入其国者从其俗，入其家者避其讳，不犯禁而入，不忤逆而进，虽之夷狄徒隳之国，结轨乎远方之外，而无所困矣。

礼者，实之文也；仁者，恩之效也。故礼因人情而为之节文，而仁发併以见容。礼不过实，仁不溢恩也，治世之道也。夫三年之丧，是强人所不及也，而以伪辅情也。三月之服，是绝哀而迫切之性也。夫儒、墨

### 【今译】

是称霸诸侯。晋文君穿着宽大的布衣，母羊皮制作的大衣，皮带上挂着宝剑，威严确立于四海之内。难道只有邹、鲁地区的礼才能称得上礼吗！因此进入一个国家的人要随从那里的风俗，进入别人家里的人要避开人家的忌讳，不触犯禁忌进入，没有忤逆地前进，即便到了夷、狄、裸体的国家，或乘车游走到遥远的地方，也不会陷入困境。

礼，是实的文饰；仁，是恩泽的体现。所以礼根据人情制定而且要规定具体的礼节，而仁发自内心并且流露在外表。礼不能超过事情的实质，仁不能超过所受的恩泽，这是治世的做法。为父母服丧三年，是强迫人们做自己做不到的，而且是用虚伪的做法来弥补真情的不足。服丧三个月，是消除哀思而又合乎本性的做法。儒家、墨家不推究人情

world, as a result he established one of the most powerful states and became a Lord-Protector himself. Wearing loose cotton clothes and a fur coat made of ewe skins, as well as hanging a precious sword on his belt, Duke Wen of the state of Jin established his power within the Four Seas. Only the ceremonial rites and regulations of the areas of Zou and Lu can be regarded as authentic rules. Hence, entering another state, man should comply with the customs there, and visiting another family, man should avoid their taboos. If he does not offend any prohibitions or taboos, he will not get in trouble even though he might go to the areas of the Yi People and the Di People or enter the state of the Luo Ti People, or even travel to remote places by carriage.

Rules of propriety are the adornments of reality; benevolence is a reflection of the kindness and bounty of a sovereign. Hence, the rules of propriety should be established according to the nature of human beings, and concrete rules in this regard should be stipulated. Benevolence generates from the innermost and is expressed outwardly. The rules of propriety should not surpass the reality of things, and the benevolence man expresses should not exceed the favour he received, this is the way of governing a state that is in perfect order. Asking people to mourn for their deceased parents for three years is forcing them to do what they cannot, and it means nothing but remedying the insufficiency of true feelings with assumed sadness. To mourn the deceased parents for three months is the right way to be rid of the sadness at losing loved ones and

### 【原文】

不原人情之终始，而务以行相反之制，五縗之服，悲哀抱于情，葬埋称于养，不强人之所不能为，不绝人之所能已，度量不失于适，诽誉无所由生。

古者非不知繁升降槃还之礼也，蹀《采齐》、《肆夏》之容也，以为旷日烦民而无所用，故制礼足以佐实喻意而已矣。古者非不能陈钟鼓，盛筦箫，扬干戚，奋羽旄，以为费财乱政，制乐足以合欢宣意而已，喜不羨于音。非不能竭国糜民，虚府殫财，含珠鳞施，纶组节束，追送死也，以

### 【今译】

的始终，却致力于推行相反的制度，规定五种丧服和各自服丧的时间，悲哀与人情吻合，丧葬死者跟养活活着的人相称，不强迫人们做不能做到的事情，不杜绝人们做力所能及的事情，所有措施都不失分寸，则非议和赞誉都无从产生。

古代不知道规定繁缛的升降盘旋的礼节，不会跳《采齐》、《肆夏》的舞蹈，因为这么做耗费时日扰烦百姓而且没有什么作用，所以制订礼节足以辅佐实情表达心意而已。古时候并非不能陈设钟鼓，陈列管箫，挥动干戚，舞动羽旄作乐，因为这么做耗费财力扰乱政治，作乐足以表达欢乐宣泄心意而已，喜悦之情不超出音乐所能表达的范围。并非不能竭尽国力、民力，耗尽府库钱财，给死者口中含上珠子穿上金缕玉衣，用



also in accordance with the nature of human beings. Instead of deeply studying the nature of human beings, the Confucian School and the Moist School focus on extending regulations opposite to it. They have stipulated five kinds of mourning weeds as well as the period of time for mourning for each. Make sure that the sadness expressed is in accordance with the nature of human beings, the expenses for burying the dead matches that for sustaining the living. Do not force people to do things they cannot do or stop them doing things within their limits. All measures are not immoderate, therefore, neither censure nor praise will occur.

In immemorial times, people did not know to stipulate numerous complicated formalities in how to deport themselves, and did not know how to dance *Caiqi* and *Sixia*. By so doing, a lot of time was wasted, the people were bothered and could not bring about any actual function. Therefore, rules of propriety were stipulated only to be held understanding the real situation as well as expressing feelings. It was not that in ancient times people could not display the bells, drums, set up wind instruments and the Xiao pipes, and wave shields and axes as well as banners decorated with feathers to entertain themselves. For by so doing, it would cost a lot of money and disarrange the state policy. They entertained themselves just to the right extent to express their joy, and feelings of happiness should not exceed the scope music could express. It was not that they could not exhaust the strength of the state and the people and use up all the savings and property of the state depots to put



### 【原文】

为穷民绝业而无益于槁骨腐肉也，故葬埋足以收敛盖藏而已。

昔舜葬苍梧，市不变其肆；禹葬会稽之山，农不易其亩。明乎生死之分，通乎侈俭之适者也。乱国则不然，言与行相悖，情与貌相反，礼饰以烦，乐优以淫，崇死以害生，久丧以招行，是以风俗浊于世，而诽誉萌于朝。是故圣人废而不用也。

义者，循理而行宜也；礼者，体情制文者也。义者宜也，礼者体也。

### 【今译】

织锦裹束来追送死者，因为这么做会让百姓陷入贫困无力从事生产而且对于即将腐烂的尸骨没有任何好处啊，所以葬送死者能将他们收殓盖藏起来就足够了。

从前舜死后葬在苍梧，市场的商铺照常营业；禹死后葬在会稽山，农夫照常田间耕种。因为他们明白生死的定数，知道把握奢侈与节俭的合适的尺度。政治混乱的国家却不是这样的，言与行相悖，情与貌相反，礼饰烦琐，音乐淫靡，厚葬死者来损害活着的人的利益，长期服丧来标榜自己的行径，因此世上的风俗变得污浊，而且非议和赞誉在朝廷上萌生。因此圣人废弃礼乐而不加采用。

义，是遵循事理采取适宜的举动；礼，是为体现实质所制订的形式。义是采取适宜的举动，礼是实质的体现。从前有扈氏行义却灭亡了，是

pearls into the mouths of the dead, dressed them up with jade dresses conjoined with gold threads, and wrapped them up with fine silk. But they did not handle funeral affairs this way, for it would bring the people into poverty, and they would be too exhausted to do farm work. Moreover, it was of no use to corpses that would soon become rotten. Hence, with regard to holding funerals, it's enough if man just lays the corpses in coffins and cover them up with earth.

Previously, Shun, after his death, was buried in Cang Wu, and the stores in the market there opened as usual; Yu was buried in Mount Kuaiji after his death, and farmers worked in their fields as usual. For they understood the fixed results of life and death, and therefore knew how to master the scales of extravagance and frugality. Things in a chaotic state are not the same. People's words are not in accordance with their deeds, appearances do not match their true feelings, ceremonial formalities are numerous and complicated, their tunes decadent. They also hold extremely luxurious funerals to bury the dead and thus to harm the interest of the living, and mourn over the dead for a long time to boost their behaviour. As a result, the customs in the world become worse and worse, and censure and praise occur at the court. Hence, sage sovereign put ceremonial formalities and music in disuse.

Righteousness means to take proper actions according to the reason; rules of propriety are formalities stipulated in order to reflect reality. Righteousness is to take proper action, and rules of propriety are the manifestation of reality.





### 【原文】

昔有扈氏为义而亡，知义而不知宜也；鲁治礼而削，知礼而不知体也。有虞氏之祀，其社用土，祀中霤，葬成亩，其乐《咸池》、《承云》、《九韶》，其服尚黄；夏后氏其社用松，祀户，葬墙置翬，其乐《夏龠》、《九成》、《六佾》、《六列》、《六英》，其服尚青；殷人之礼，其社用石，祀门，葬树松，其乐《大濩》、《晨露》，其服尚白；周人之礼，其社用栗，祀灶，葬树柏，其乐《大武》、《三象》、《棘下》，其服尚赤。礼乐相诡，服制相反，然而皆不失

### 【今译】

因为只知道行义而不知要合乎时宜的缘故；鲁国实行礼治却削弱了，是因为只知道推行礼而不知体现实质的缘故。有虞氏的祭祀，他们的神社用土制作，举行中霤(liù)祀，人死后葬在田间，他们的乐曲是《咸池》、《承云》、《九韶》，他们的服饰崇尚黄色；夏后氏的神社用松木制作，举行户祭，下葬的灵车四周帷幔上插着羽翬，他们的乐曲是《夏龠(yuè)》、《九成》、《六佾》、《六列》、《六英》，他们的服饰崇尚青色；按照殷人的礼俗，他们的神社用石头制作，举行门祀，下葬的时候要在坟墓周围栽种松树，他们的乐曲是《大濩(huò)》、《晨露》，他们的服饰崇尚白色；按照周人的礼俗，他们的神社用栗木制作，举行灶祀，下葬的时候要在坟墓周围栽种柏树，他们的乐曲是《大武》、《三象》、《棘下》，他们的服饰崇尚红色。他们的礼乐不同，服制相反，然而都不违背亲疏之间的恩情、上

Previously, the Youhus practiced righteousness but they died out, for they only knew practicing righteousness but did not understand that it should be practiced at the right time. The state of Lu had adopted the rules of propriety in handling state affairs, but it was weakened, for they only knew practicing the rules of propriety, but did not realize that they should reflect reality. When the Youhus held ceremonies, their shrine was made of earth, their fetes were held at Zhong Liu, the dead were buried in the field, the tunes they played were *Xian Chi*, *Cheng Yun* and *Jiu Shao*, and they admired garments of a yellow colour. The shrine of the Xiahus was made of pine wood, their fetes were held at the entrance, during funerals the veils on all the four sides of the hearses were decorated with feathers, their tunes were *Xia Yue*, *Jiu Cheng*, *Liu Yi*, *Liu Lie* and *Liu Ying*, and they admired garments coloured green. According to the ceremonial formalities of the people of the Shang Dynasty, their shrine was made of stone, sacrifices were held at the door, pines were planted around the tombs when burying the dead, their tunes were *Da Huo* and *Chen Lu*, and they admired garments coloured white. According to the ceremonial formalities of the people of the Zhou Dynasty, their shrine was made of chestnut wood, sacrifices were held in the kitchen, cypresses were planted around the tombs when burying the dead, their tunes were *Da Wu*, *San Xiang* and *Ji Xia*, and they admired garments coloured red. Although their ceremonial formalities were different and their styles of garments were opposite to one another, none of them were against kindness between

### 【原文】

亲疏之恩，上下之伦。

今握一君之法籍，以非传代之俗，譬由胶柱而调瑟也。故明王制礼义而为衣，分节行而为带。衣足以覆形，从典坟，虚循挠，便身体，适行步，不务于奇丽之容，隅眦之削；带足以结纽收衽，束牢连固，不亟于为文句疏短之鞵。故制礼义，行至德，而不拘于儒、墨。

所谓明者，非谓其见彼也，自见而已；所谓聪者，非谓闻彼也，自闻而已；所谓达者，非谓知彼也，自知而已。是故身者，道之所托，身得则

### 【今译】

下之间的伦理。

如今死守一位君主的法典来非议世代更迭的习俗，那就是胶柱鼓瑟了。所以英明的君主订立礼制来区别服制，区分节操品行而制作衣带。衣裳足以遮蔽形体，遵照《五典》、《三坟》中的旧制，使得衣服宽松合适，便于身体穿着，适于行动走路，而不致力于奇瑰华丽的外表，和裁剪的繁琐；衣带能扎紧纽襻系住衣襟，束得牢靠坚固就够了，而不必急于绣上或圆或方的图案纹饰。所以订立礼义制度，推行大德，不必拘泥于儒家、墨家的学说。

所谓的明，并非说看见别的事物，而是能清晰地认识自己而已；所谓的聪，并非说听到别的声音，而是能清楚地听见自己的声音而已；所谓的达，并非说通晓别的事物，能够明晰地认识自己而已。因此身子是道的载体，能够清楚地认识自身也就掌握道了，掌握了道以后，用它



close and distant relatives and ethics between superiors and inferiors.

Firmly adhering to the legal system of a sovereign to attack the alterations of customs taking place in each generation is the same as maintaining old ways stubbornly in the face of changed circumstances. Hence, a sage sovereign would stipulate the rules of propriety to differentiate the style of garments and distinguish moral integrity of people making belts. People only wear enough clothes to cover their bodies, and according to the old styles stated in *Wudian* and *Sanfen* to make sure that the clothes are loose and fit well, comfortable to wear, and suitable for moving and walking, and do not focus on unique and magnificent appearances or complicated fashions. Belts are only made to hold together buttons and the two front pieces of their clothes to make sure that they are properly fastened, and they are not anxious to embroider round or square figures and patterns on the belts. Hence, in terms of stipulating the regulations on propriety and righteousness and extending great virtue, it is not necessary to adhere to the arguments of either the Confucian or the Moist School.

So-called good sight does not mean to see other things, but means to know oneself clearly. So-called good hearing does not mean to hear other sounds, but means to hear one's voice. So-called being well versed does not mean to be familiar with other things, but means to understand oneself clearly. Hence, the body is the carrier of Tao, so if a man can understand himself distinctly, he can possess Tao. After

【原文】

道得矣。道之得也，以视则明，以听则聪，以言则公，以行则从。故圣人制物也，犹工匠之斲削凿枘也，宰庖之切割分别也，曲得其宜而不折伤。拙工则不然，大则塞而不入，小则窕而不周，动于心，枝于手而愈丑。

夫圣人之斲削物也，剖之判之，离之散之；已淫已失，复揆以一；既出其根，复归其门；已雕已琢，还反于朴。合而为道德，离而为仪表。其转人玄冥，其散应无形。礼义节行，又何以穷至治之本哉？世之明事者多离道德之本，曰：“礼义足以治天下。”此未可与言术也。

【今译】

来观看就能看得明明白白，用它来听就能听得清清楚楚，用它来发表言论就能做到公正，用它来行事别人就会听从。所以圣人裁决处理事情，如同工匠砍削榫头榫眼，屠夫厨子切割分离动物的骨肉一般。能够做得恰到好处而不折伤自己的刀具。拙劣的工匠却不是这样的，榫头大了就塞不进去，小了就空空荡荡不能塞满。心中躁动，手上迟疑，而越发显得笨拙。

圣人砍削物体，把它们剖解开，使得各部分离散开来；已经散乱以后，又把各部分统归到一起；从它们的根本出发，又让它们恢复到最初；已经雕琢以后，还原它们朴的状态。合起来就成为道德，离散开来就成为典范。它们的变化深奥，它们的散佚没有形体。用礼义节制行为，又怎能穷尽实现大治的根本呢？世上深明事理的人，大多脱离了道德的根本，说：“运用礼义足以治理好天下。”这样的人不可以跟他一起探讨道术。

he has possessed Tao, by using it to watch, he can see things distinctly, using it to listen, he can hear things clearly, using it to speak, he can set out fair arguments, and using it to direct his behaviour, others will follow his orders. Hence, the way sages judge or handle matters is just like a carpenter cutting rabbets and mortises, or a chef, or butcher cutting the flesh and bones of an animal. They can do it properly and not cause any damage to their knives. A clumsy carpenter is not the same, to him, the rabbit is either too big to be foisted into the mortise, or too small to fill it. He is restless in the heart, and impatient with his activities, therefore, he becomes even clumsier.

When a sage cut some things, he just dissects them to set each part apart; and after they are dissected, he will unite them again. Based on their roots, he make them return to their original states; after having sculpting them, he will return them to the original state like a block. When these parts are combined together, they become Tao and De, and when they are set apart, they establish examples for others. The changes they experience are deep and profound, and their dissections are shapeless. If a sovereign resorts to the rules of propriety and righteousness to control the behaviour of his people, how can he reach the roots for putting the state in perfect order? Among people well versed in common sense, most of them depart from the roots of Tao and De, saying, "By resorting to the rules of propriety and righteousness it is enough to put the world in order." You cannot discuss Tao with people like this.





### 【原文】

所谓礼义者，五帝三王之法籍风俗，一世之迹也。譬若刍狗土龙之始成，文以青黄，绢以绮绣，缠以朱丝，尸祝衾衾，大夫端冕，以送迎之。及其已用之后，则壤土草蓂而已。夫有孰贵之！故当舜之时，有苗不服，于是舜修政偃兵，执干戚而舞之。禹之时，天下大雨，禹令民聚土积薪，择邱陵而处之。武王伐纣，载尸而行，海内未定，故不为三年之丧始。禹遭洪水之患，陂塘之事，故朝死而暮葬。此皆圣人之所以应时耦变，见形而施宜者也。今之修干戚而笑钁插，知三年，非一日，是从牛非

### 【今译】

所谓的礼义，五帝、三王的法典风俗，是当时社会现实的反映。好比刍狗、土龙刚刚做成的时候，装饰着青色、黄色的花纹图案，披着美丽的织锦，缠着朱丝，主持祭祀的巫师穿着纯黑色的礼服，大夫端端正正地戴着冠冕，来送迎它们。等到已经用完之后，不过还是土块草芥而已。有谁看重它们！所以舜统治天下的时候，有苗不服从管制，于是舜修明政治停止用兵，手执干戚跳舞就让他们归附了。禹统治天下的时候，天下起连绵大雨，禹命令百姓堆积土和柴火，到丘陵上避难。武王攻打商纣的时候，载着文王的灵位出征，海内还没有安定，所以服丧三年的做法由武王始创。禹遭受洪水的侵袭，兴修堤坝，所以早上死了傍晚就下葬了。这些都是圣人依据时势来应对变化的情势，依照具体情形而采取适宜的措施。如今赞美手执干戚跳舞而嘲笑使用锄头和铁

The so-called rules of propriety and righteousness and the laws and customs of the Five Di(Emperor) Ancestors and the Three Emperor Ancestors are the reflection of the society of their times. It is like the Straw Dog and Earthen Dragon, when they are just finished, they are decorated with blue and yellow patterns, dressed up with fine silk, and wrapped with red silk threads. The wizard in charge of rites wears pure black robes and high-ranking court officials wear crowns correctly to welcome and see them off. After they are used, they become nothing but grass and earth. Who will then pay any attention to them? Hence, when Shun was governing the world, the You Miao People were not obedient, so Shun adopted suitable policies, stopped military actions, carried shield and axe and danced. As a result, the You Miao People submitted to his authority. When Yu was governing the world, it rained continuously, Yu ordered the people to collect earth and firewood and then move to the hills to take shelter. When King Wu of the Zhou Dynasty was attacking King Zhou of the Shang Dynasty, he carried King Wen's seat of spirit tablet during the march, for the world was still not at peace. Therefore, mourning the dead parents for three years was established by King Wu. When Yu was suffering from floodwater, he built dikes and dams, so those who died in the morning could be buried in the evening. These cases show that sages cope with the ever-changing situation according to the reality of their times, and thus take suitable measures. Nowadays, people praise those carrying shields and axes and dancing. At the same time they deride those





### 【原文】

马，以微笑羽也。以此应化，无以异于弹一弦而会棘下。夫以一世之变，欲以耦化应时，譬犹冬被葛而夏被裘。夫一仪不可以百发，一衣不可以出岁。仪必应乎高下，衣必适乎寒暑。是故世异则事变，时移则俗易。故圣人论世而立法，随时而举事。

尚古之王，封于泰山，禅于梁父。七十余圣，法度不同，非务相反也，时世异也。是故不法其已成之法，而法其所以为法。所以为法者，

### 【今译】

敏，知道有三年服丧的例子就非议在人死的当天下葬，这是用牛来否定马，用微声来取笑羽声。用这种方式应对变化，跟弹拨一根琴弦演奏《棘下》没有什么区别。用一代不变的法度就想应付不断变化的时势，如同冬天披着葛衫、夏天身穿裘皮大衣一般。一次矫正瞄准仪不可以发射上百支箭，一件衣服不可以一年到头穿。瞄准仪一定要根据目标的高下不断调整，衣服一定要根据寒暑的变化更换。因此世代变了事情也会发生改变，时间推移了风俗也会产生变化。所以圣人根据当时的世道订立法律，按照时势行事。

上古的帝王，在泰山筑坛祭祀上天，在梁父山铲平一块地方祭祀大地。七十多位圣明的君主，他们所采用的法度不同，并非致力于跟其他的相反，而是时事发生了变化。因此不取法他们现成的法度，而取法他



using hoes and shovels. They know the precedent of mourning for the dead parents for three years and thus attack burying the dead on the same day they died. This is using a cow to deny a horse, or using the tone of Zhi to deride the tone of Yu. Reacting to the ever-changing situation this way is not unlike playing the *Jixia* with only one string. If a sovereign wants to use the fixed laws of a certain dynasty to cope with the ever-changing situation, it is like wearing thin cotton clothes in the winter and heavy fur coats in the summer. Based on adjusting the collimator for one time, man cannot launch up to a hundred arrows, nor can man wear the same clothes all year round. The collimator should be adjusted continuously according to the altitudes of the targets, and clothes should be changed according to the different weather. Hence, things change along with the alteration of generations and customs change along with the lapse of time. Therefore, a sage sovereign would establish his laws according to the current conditions of society, and take action according to the current situation.

Emperors and kings of ancient times built altars on Mount Tai to worship Heaven, and leveled some places in Mount Liangfu to worship Earth. Among more than seventy sage sovereigns in history, they all adopted different laws. It was not that they were committed to becoming different from others, but that they were in different situations. Hence, other sovereigns should not take their already established legal systems, but should learn from the way they established their legal systems. The foundation for establishing the legal

【原文】

与化推移者也。夫能与化推移，为人者，至贵在焉尔。故狐梁之歌，可随也，其所以歌者，不可为也；圣人之法，可观也，其所以作法，不可原也；辩士言，可听也，其所以言，不可形也；淳均之剑，不可爱也，而欧冶之巧，可贵也。今夫王乔、赤诵子，吹呕呼吸，吐故内新，遗形去智，抱素反真，以游玄眇，上通云天。今欲学其道，不得其养气处神，而放其一吐一吸，时诎时伸，其不能乘云升假，亦明矣。五帝三王，轻天下，细万物，齐死生，同变化，抱大圣之心，以镜万物之情，上与神明为友，下与造化为人。今欲学其道，不得其清明玄圣，而守其法籍宪令，不能为治亦明

【今译】

们制订法度的依据。制订法度的依据与不断变化的时势相推移。能与不断变化的时势相推移的人是最为可贵的。所以狐梁的歌声是可以模仿的，但是他是如何发出这样的歌声的，却不能掌握；圣人的法度是可以看到的，但是他们是如何制订出这样的法度的，却不能推究；辩士的话是可以听到的，但是他们是如何说出这样的言论的，却不能用语言形容；淳均剑并不值得珍贵，而欧冶的灵巧是可贵的。如今的王乔、赤松子，呼气吸气，吐故纳新，抛开形体摒弃智慧，执守朴素返归本真，来遨游玄渺的境界，向上通达云天。如今想学他们的道术，不能得到他们养气安神的真谛，而只是模仿他们吐气吸气，时而屈曲时而伸展，不能乘着云气升腾，也是很明显的了。五帝、三王，把天下看得很淡，把万物看得微不足道，把死、生等同起来，把变化混同起来，怀抱着非常圣明的心，来映照万物的实情，向上结交神明，在下造化为入。如今想学习他们的道术，不能得到他们清明玄圣的真谛，而死守他们的法度政令，不



systems is to alter along with the ever-changing situation. People who can alter along with the ever-changing situation are the most valuable ones. Hence, Hu Liang's songs can be imitated, by how he gives off such sounds cannot be mastered. The laws and regulations of sages can be viewed, but how these laws and regulations can be established cannot be deduced. The arguments of persuasive speakers can be heard, but how they set forth such arguments cannot be described with words. The Chun Jun Sword is not worth being valued, however, the dexterity of Ouye is valuable. Nowadays, people like Wang Qiao and Chi Songzi inspire and expire to take the fresh and discharge the stale, discard their bodies and wisdom, stick to simplicity and return to their true selves to soar in deep and profound realms, and even reach the clouds and sky high above. Now if man wants to learn their ways of preserving health, but cannot obtain their essence in cultivating Qi and pacifying the soul, but only imitates them to inspire and expire, and to bend and stretch from time to time, it is obvious that he cannot ascend into the clouds. Both the Five King Ancestors and the Three Emperor Ancestors attached no importance to authority over the world, and also paid no attention to those tens of thousands of external things. They equalled life with death, confused all kinds of changes, and maintained their extremely sage hearts to reflect the truth of the myriad things. Thus to befriend deities above and take the shape of human beings beneath. Now if a sovereign wants to learn their ways, but cannot obtain the essence of their clarity and sagacity, and in this



【原文】

矣。故曰：“得十利剑，不若得欧冶之巧；得百走马，不若得伯乐之数。”

朴至大者无形状，道至妙者无度量。故天之圆也不得规，地之方也不得矩，往古来今谓之宙，四方上下谓之宇，道在其间，而莫知其所。故其见不远者，不可与语大；其智不闳者，不可与论至。昔者冯夷得道，以潜大川；钳且得道，以处昆仑。扁鹊以治病，造父以御马；羿以之射，倕以之斲。所为者各异，而所道者一也。

夫稟道以通物者，无以相非也。譬如同陂而溉田，其受水均也。今

【今译】

能把国家治理好，也是很明显的了。所以说：“得到十把利剑，不如得到欧冶的灵巧；得到上百匹宝马，不如得到伯乐相马的本领。”

最大的朴没有形状，最高妙的道没有限度。所以天是圆的但是不能用圆规画出，地是方的但是不能用矩尺画出，古往今来叫做“宙”，四方上下叫做“宇”，道在其中，然而没有人知道它在哪里。所以见识不远大的人，不可以跟他商讨大事；智慧不宏阔的人，不可以跟他探讨最高深的道理。从前冯夷得道后，凭借它潜入大河大川；钳且得道后，凭借它住在昆仑之巅。扁鹊凭借它治病，造父凭借它御马，羿凭借它射箭，倕凭借他砍斫。他们所做的事情各不相同，然而所遵循的道是一样的。

稟乘道来通晓如何对待外物的人，没有什么值得指责的。好比用同一个池塘的水灌溉田地，田间所接受的水是均等的。如今杀一头牛

case if he firmly sticks to the sage sovereign's laws and regulations, it is obvious that he cannot put his state in good order. So, it is said, "Obtaining ten sharp swords is not as good as obtaining the dexterous hands of Ouye; gaining up to a hundred swift horses is not as good as gaining Bo Le's talent in examining the quality of horses."

The biggest block does not have any shape, and the subtlest Tao does not have any limits. Hence, Heaven is round, but it cannot be drawn with the carpenter's dividers, and Earth is square, but it cannot be drawn with the carpenter's square. The time of all ages is called Yu, all directions including high and low are called Zhou, and Tao is in the middle, but no one knows exactly where it is. Hence, you cannot discuss important affairs with a man not of erudite knowledge; nor can you discuss the deepest and profoundest theories with a man of narrow wisdom. Previously, after Ping Yi possessed Tao, based on it, he could sink into big rivers and deep valleys; after Qian Ju possessed Tao, based on it, he could live on the top of Mount Kunlun. By dint of Tao, Doctor Bian Que cured the diseases of his patients, Driver Zao Fu reined his horses, Archer Yi launched his arrows, and Carpenter Chui cut his wooden wards. Although they followed different businesses, Tao they adhered to is the same.

A man who copes with external things according to Tao is not condemnable. This is like irrigating fields with water from the same pond, every place in the fields receives the same amount of water. Now if a cow is killed and cooked,

### 【原文】

屠牛而烹其肉，或以为酸，或以为甘，煎熬燎炙，齐味万方，其本一牛之体。伐榲楠豫章而剖梨之，或为棺椁，或为柱梁，披断拨槌，所用万方，然一木之朴也。故百家之言，指奏相反，其合道一体也。譬若丝、竹、金、石之会乐同也，其曲家异，而不失于体；伯乐、韩风、秦牙、管青，所相各异，其知马一也。故三皇五帝，法籍殊方，其得民心均也。故汤入夏而用其法，武王入殷而行其礼，桀、纣之所以亡，而汤、武之所以为治。

### 【今译】

烹调它的肉，有人调成酸味，有人调成甜味，煎熬炙烤，可以用上万种方法调味，但是原本用的都是一头牛的身体。砍伐榲（pián）、楠、豫、樟把它们剖析开来，有的被制作成棺椁，有的被制作成柱子、房梁，分割、整合，所用的方法上万种，然而都用的同是一块木头。所以百家的言论，旨趣相反，它们都合乎道这同一种本体。好比丝、竹、金、石等乐器一起弹奏，奏出的曲子家家户户都不相同然而都不失为音乐；伯乐、韩风、秦牙、管青，所采用的相马术各不相同，他们都懂得鉴别马是一样的。所以三皇五帝，所采用的法度不同，但他们都能赢得民心是一样的。所以汤到了夏朝的属地就沿用夏朝的法律，周武王到了商朝属地就行商朝的礼，桀、纣行施

some people might make it sour, others might prepare it sweet, and there are up to ten thousand ways of preparing it, for instance, frying, boiling, roasting or toasting. Nonetheless, they all use the meat of the same cow. After cutting down Pian, Nanmu, and camphor trees and chopping them up, some are made into inner and outer coffins, others are made into posts and girders. There are up to ten thousand ways in cutting or combining the timber, nonetheless, the raw material man uses is still the same. Hence, although the main purposes of the arguments of the Hundred Schools are against one another, nonetheless, all of them are in accordance with Tao—their shared noumenon. This is like all kinds of stringed, bamboo, metal and stone musical instruments are played together, the tunes each family plays differ from that of the others, but each of them is still called music; although Bo Le, Han Feng, Qin Ya and Guan Qing's ways of examining horses are different, nonetheless, all of them know how to test the quality of horses. Hence, although the laws taken by the Three Emperor Ancestors and the Five King Ancestors were not the same, all of them could win over the hearts of their people. Hence, when Tang entered the territory belonging to the Xia Dynasty, he complied with the laws and regulations of the Xia Dynasty. When King Wu of the Zhou Dynasty entered the territory belonging to the Shang Dynasty, he would comply with the rules of propriety of the Shang Dynasty. Xia Jie and King Zhou took the same laws and regulations and rules of propriety and their kingdoms were destroyed, nonetheless,



## 【原文】

故剞劂销锯陈，非良工不能以制木；炉橐埴坊设，非巧冶不能以冶金。屠牛吐一朝解九牛，而刀可以剃毛；庖丁用刀十九年，而刀如新剞劂。何则？游乎众虚之间。若夫规矩钩绳者，此巧之具也，而非所以巧也。故瑟无弦，虽师文不能以成曲；徒弦，则不能悲。故弦，悲之具也；而非所以为悲也。若夫工匠之为，连机运开，阴闭眩错，入于冥冥之眇，神调之极，游乎心手众虚之间，而莫与物为际者，父不能以教子。譬师

## 【今译】

这些礼法而灭亡，然而汤、周武王却凭借这些礼法实现了大治。

所以雕琢镂刻的刀、锯陈列出来，除非优良的工匠不能制作木器；火炉、风箱、鼓风管、土模型陈设开来，除非灵巧的陶匠不能冶炼金属器皿。屠夫牛吐一上午能分解九头牛，而他用过的刀可以剃掉毛发；庖丁用了十九年的刀，还如同刚刚用磨石磨过般锋利。为什么？因为他们的刀在诸多的空腔之间游走。至于圆规、矩尺、曲钩、绳墨，这些是做巧活的工具，而并非有了它们工匠才变得灵巧。所以如果瑟没有弦，即便师文不能用它弹奏出曲子；只有弦，还不能释放悲情。所以弦，是释放悲情的工具，但并非因为有了它演奏者才有悲情。至于工匠制作连发的机关、互相通连的部件、自动关闭的系统、互相交错的机制，思想进入幽深昏暗的境界，神思调整到极度集中的状态，心与手在众多的虚空之



based on exactly the same laws and regulations and rules of propriety, King Tang of the Shang Dynasty and King Wu of the Zhou Dynasty put their states in perfect order.

Hence, although the knives and saws used for sculpting and chasing are displayed there, no one can make wooden wares with them except for excellent carpenters. Although stoves, bellows, blasting pipes and earthen models are prepared, no one can make metal utensils with them except skillful blacksmiths. Butcher Niu Tu could cut up nine cows in one morning, and the knife he used still could shave hairs; Chef Ding's knife was still as sharp as if it was just sharpened with a millstone after he had used it for nineteen years. Why? Their knives traveled through only the numerous vacuums of the animal bodies. As for the carpenter's dividers, the carpenter's square, the try square and the carpenter's line marker, these are tools used for processing fine works. Nonetheless, it is not that a carpenter will become more skillful with the help of these tools. Hence, if the Se had no string, even Master Wen could not play a tune with it; and if it only had strings, it could not express sadness. Hence, strings are tools used to express sadness, but the player does not bear the feelings of sadness due to the strings. When it comes to carpenters making machinery that can launch several missiles in a row, components that are connected to one another, systems that can close automatically, and mechanisms that interlace with one another. Or the mind entering a profound and dark realm, the spirit concentrating to the highest extent, and ensuring that the heart and hands



### 【原文】

之放意相物，写神愈舞，而形乎弦者，兄不能以喻弟。

今夫为平者准也，为直者绳也。若夫不在于绳准之中，可以平直者，此不共之术也。故叩宫而宫应，弹角而角动，此同音之相应也。其于五音无所比，而二十五弦皆应，此不传之道也。故萧条者，形之君；而寂寞者，音之主也。

天下是非无所定，世各是其所是，而非其所非。所谓是与非各异，皆自是而非人。由此观之，事有合于己者，而未始有是也；有忤于心者，

### 【今译】

间游走，而不跟任何实物接触，这样的境界父亲不能传授给儿子。盲人乐师放飞意念观察外物，把它们的神态诉诸舞蹈，而且用丝弦表达传递出来，这样的境界哥哥不能教给弟弟。

如今用来取平的是水准，用来取直的是绳墨。至于不用绳墨水准，就能取平、取直的，这是不能跟他人共享的技术。所以叩击一张瑟的宫调，旁边的瑟的宫调就会响应，弹拨一张瑟的角音，旁边的瑟的角音的弦就会振动，这是相同的音调的共振。至于改成与宫、商、角、徵、羽五音都不能匹配的调，让旁边的瑟二十五根弦都响应，这种技艺是不能传授给别人的。所以沉静的精神是形体的主宰；而寂寞是音的主宰。

天下的是与非没有确定的标准，世人各自觉得自己认为正确的东西是对的，而否定自己认为是错误的东西。所以说是与非的标准各不相同，人们都是肯定自己而否定别人。由此看来，事情有合乎自己的本



travel through a variety of vacuums and do not touch any concrete things. In this case, a father cannot pass such skills onto his own son. A blind musician allows his mind to wander to observe external things, expresses them with dancing and silk strings, and in this case, an elder brother cannot pass such skills onto his younger brother.

The thing used to make other things level is the water level, and the thing used to make other things straight is the carpenter's line marker. When it comes to not using the water level or the carpenter's line marker to make things level and straight, this skill cannot be shared with others. Hence, when man beats the tone of Gong of a Se, the tone of Gong of other Se beside it will respond, and when man beats the tone of Jue of a Se, the tone of Jue of other Se beside it will respond too, this is the syntony of similar tones. When it comes to playing a tone that does not match each tone among the five tones—Gong, Shang, Jue, Zhi and Yu, and thus make all the twenty-five strings of the nearby Se to respond to it, such skill cannot be passed onto others. Hence, the still spirit is the master of the body; and silence is the master of sounds.

There is no fixed standard on right and wrong under heaven, everyone in the world thinks what he takes as right is right, and denies what he believes to be wrong. Hence, different people have a different standard on what is right and what is wrong, but they all affirm themselves and deny others. By this token, there are some things in accordance with man's will, but hitherto nothing has been right; there



### 【原文】

而未始有非也。故求是者，非求道理也，求合于己者也；去非者，非批邪施也，去忤于心者也。忤于我，未必不合于人也；合于我，未必不非于俗也。至是之是无非，至非之非无是，此真是非也。若夫是于此而非于彼，非于此而是于彼者，此之谓一是一非也。此一是非，隅曲也；夫一是非，宇宙也。今吾欲择是而居之，择非而去之，不知世之所谓是非者，不知孰是孰非。老子曰：“治大国若烹小鲜。”为宽裕者曰勿数撓，为刻削者曰致其醎酸而已矣。

晋平公出言而不当，师旷举琴而撞之，跌衽宫壁，左右欲涂之，平公

### 【今译】

意的，而从来没有正确的；有忤逆自己的心意的，而从来没有错误的。所以追求“是”的，并非追求真理，而是追求合乎自己本意的；摒除“非”的，并非排除邪僻，而是除掉不合自己心意的；忤逆我的东西，未必不合乎别人的心意；合乎我的本意的，未必不遭到世俗的非议。最纯粹的“是”当中没有“非”，最纯粹的“非”当中没有“是”，这才是真正的“是”与“非”。至于在这一种情况下属于“是”而在另一种情况下成了“非”，或者在这一种情况下属于“非”而在另一种情况下成了“是”，这叫做也是也非。这样的是非观，是非常狭隘的；另一种是非观，是可以应用到整个宇宙的。如今我打算选择“是”而坚持它，选出“非”而排除它，却不知道世人所谓的是与非，其实分不清楚谁是谁非。老子说：“治理一个大国如同烹饪一条小鱼。”要求宽松的人说不要反复翻腾，要求严厉的人说把咸、酸的滋味浸透进去就可以了。

晋平公说错了话，师旷举起琴扔过去打他，擦过他的衣襟击中宫内



are some things against man's will, but hitherto nothing has been wrong. Hence, people who seek "the right" do not pursue the truth at all, but long for things that are in accordance with their own will; those who remove "the wrong" do not aim at riding the evil, but only get rid of things that are not in accordance with their will. It is not necessary that things against my will are not in accordance with the will of other people; and it is also not necessary that things in accordance with my will are not attacked by earthly people. In the purest "right", there is nothing "wrong", and in the purest "wrong", there is nothing "right", this is the real "right" and the real "wrong". As for things that are right in this case, but are wrong in another, or those that are wrong in this case, but are right in another, they can be addressed as right and wrong. Such a view on right and wrong is very narrow; the other view on right and wrong can be applied to the universe. Now if man plans to choose the right and stay with it, and to select the wrong and remove it, he does not know earthly people's view on right and wrong actually cannot differentiate the right from the wrong. Laozi said, "Governing a big state is like cooking a small fish." An indulgent person might ask not to turn it over again and again, and a strict person might ask to make sure that both the salty and sour savour should be soaked through it.

Once Duke Ping of the state of Jin said something wrong, Master Kuang threw his Qin at him, the Qin scraped the front pieces of the duke's clothes and then hit the palace

### 【原文】

曰：“舍之，以此为寡人失。”孔子闻之曰：“平公非不痛其体也，欲来谏者也。”韩子闻之曰：“群臣失礼而弗诛，是纵过也。有以也，夫平公之不霸也。”故宾有见人于宓子者，宾出，宓子曰：“子之宾独有三大过。望我而笑，是撻也；谈话而不称师，是返也；交浅而言深，是乱也。”宾曰：“望君而笑，是公也；谈话而不称师，是通也；交浅而言深，是忠也。”故宾之容，一体也，或以为君子，或以为小人，所自视之异也。故趣舍合，即言忠而益亲；身疏，即谋当而见疑。亲母为其子治挖秃，而血流至耳，见者以为

### 【今译】

的墙壁，晋平公身边的人想把墙上留下的痕迹粉刷一下，晋平公说：“留着吧，以此作为我犯下过失的见证。”孔子听说了这件事后说：“平公并非不能感觉到自己身体上的疼痛，而是想让人前来进谏啊。”韩非子听说了这件事说：“大臣失礼而不诛杀，这是放纵过错。平公不能称霸，也是应该的了。”所以有个门人引见一个人去见宓子贱，客人出去后，宓子贱说：“你引见的客人有三个错误：望见我就笑，这是傲慢；谈话的时候不称引自己的老师，这是背叛；交情浅而谈的话很深，这是乱来。”门人说：“望见您笑，这是礼貌；谈话的时候不称引自己的老师，这表明他知识博通；交情浅而谈的话深，这表明他的忠诚。”所以，客人的容止是一样的，有的以为他是君子，有的以为他是小人，这是由于他们各自观察的出发点不同。所以志趣相投的人，说的话越忠诚关系就越发亲近；被疏远的人，即便谋略得当也会受到怀疑。亲生母亲为自己的儿子治疗

wall. People around Duke Ping of Jin wanted to paint the spot hit by the Qin, Duke Ping said, "Leave it. I am going to use it as a proof of the error I made before." When Confucius heard of this story, he said, "It is not that Duke Ping could not feel the pain in his body, by so doing, he just wanted people coming to remonstrate with him." When Han Feizi heard of this story, he said, "As a court official, he behaved discourteously but was not sentenced to death, this is nothing but divulging sins. It is deemed that Duke Ping could not establish one of the most powerful states in the world." Hence, once a guest introduced a man to visit Mizi Jian, after the man left, Mizi Jian said, "The man you introduced to me made three mistakes; he smiled at me at first sight, this indicates his arrogance; he did not quote his teacher's arguments when he was talking with me, this indicates his betrayal; he and I are not close to each other but he talked with me very deeply, this is misconduct." The guest said, "He smiled at you when he saw you, it shows that he is a polite person; he did not quote his teacher's arguments, it shows that he is an erudite person; he talked with you deeply although you were not really close, it shows that he is a loyal person." Hence, the behaviour of the man is the same, some people regard him to be a gentleman, others consider him a base man, for they judge him from different aspects. Hence, for people who share the same interests, the more loyal their words are, the closer their relationship is; although a person being estranged might design a suitable strategy, people will still be skeptical towards him. In the case that a mother tries





### 【原文】

其爱之至也；使在于继母，则过者以为嫉也。事之情一也，所从观者异也。从城上视牛如羊，视羊如豕，所居高也。窥面于盘水则员，于杯则隋，面形不变其故，有所员有所隋者，所自窥之异也。今吾虽欲正身而待物，庸遽知世之所自窥我者乎？若转化而与世竞走，譬犹逃雨也，无之而不濡。常欲在于虚，则有不能为虚矣。若夫不为虚而自虚者，此所慕而不能致也。故通于道者如车轴，不运于己，而与毂致千里，转无穷之原也。不通于道者若迷惑，告以东西南北，所居聆聆，一曲而辟，然忽

### 【今译】

头疮，血流到了耳朵，看见的人认为母亲非常疼爱自己的孩子；假如发生在继母身上，那路过的人就以为是出于嫉恨。事情的本质是一样的，只是观察者的角度不同。从城墙上往下看下面的牛跟羊一般大，看见羊跟小猪一般大，因为所处的位置高的缘故。从盘子里盛的水观察自己的面庞就是圆的，从杯子里盛的水观察自己的面庞就是椭圆形的，面庞的形状没有改变，有时呈现圆形、有时呈现椭圆形，是因为用来映照的器具不同的缘故。如今我虽然想调整自身来应对外物，哪里知道世人会从什么角度来看待我呢？假如圆转变通跟世人周旋，如同避雨一般，不管走到哪里都还会被打湿。常常想着做到虚，那就不能真正做到虚了。不主动追求虚而自然达到虚的境界的，这是让人羡慕但是通常不能做到的。所以通晓道的人如同车轴一样，不用自己运转，就能与车毂一起到达千里之外，在无穷之源游转。不通晓道的如同迷路的人，告诉他东

to cure the head skin ulcer for her own son, although blood might flow around the son's ears, people who witness it think that the mother loves her son very much; but suppose she were a stepmother, then a passerby will think that she is doing it out of envy. The truth of this act is the same, but people view it from different points. Viewed from a protective wall, a cow beneath might appear as small as a sheep, and a sheep as small as a small pig, for the viewing point is at a high level. If man observes his face through the water contained in a plate, his face will appear round; if he observes it through the water contained in a cup, his face will appear oval. The face itself does not change its shape, sometimes it seems to be round, other times oval, for the containers of water man uses are different. Now, although I want to rectify myself and cope with external things, how can I know from which point others will look at me? If I change myself to socialize with others, it is like seeking shelter from the rain, wherever I go, I will still be soaked. If man always thinks of remaining empty, he cannot really reach the state of emptiness in this case. In a case that man does not seek the state of emptiness on his own but reaches this state naturally, this is enviable, but normally unattainable. Hence, a man knowing Tao is like an axle. Although it does not move itself, it can reach destinations a thousand *li* away along with wheels, and can rotate through unlimited areas. A man knowing nothing about Tao is like one who has lost his sense of direction. When another person points to him the east, west, south and north, he understands clearly, but after he

【原文】

不得复迷惑也。故终身隶于人，辟若伛之见风也，无须臾之间定矣。故圣人体道反性，不化以待化，则几于免矣。

治世之体易守也，其事易为也，其礼易行也，其责易偿也。是以人不兼官，官不兼事，士农工商，乡别州异，是故农与农言力，士与士言行，工与工言巧，商与商言数。是以士无遗行，农无废功，工无苦事，商无折货，各安其性，不得相干。故伊尹之兴土功也，修胫者使之跖履，强脊者

【今译】

西南北，听得明明白白，遇到一个拐弯处，忽然又找不到方向，又迷路了。所以终身依附别人，犹如侯风羽遇到了风，片刻不得安宁。所以圣人体悟道返归自己的本性，以自己不改变来应对变化，就差不多能避免陷入困境了。

治世的各种职责易于执守，事情容易做到，礼节容易奉行，债务容易偿还。因此一个人不兼做其他官，一个官不兼管其他事，士、农、工、商所从事的具体事情，各个地区都不相同，因此农夫与农夫谈论如何卖力种田，士人与士人谈论如何规正自己的行为，工匠与工匠谈论如何提高自己的技艺，商人与商人谈论如何做生意。因此士人没有失节的行为，农夫没有白费的劳作，工匠没有粗劣的产品，商人没有亏损的货物，各自安于自己的本行，不互相干犯。所以伊尹兴建土功的时候，腿长的人让他们踩铁锹，脊背强壮的人让他们背土，独眼的人让他们瞄准，驼



encounters the first turning point, he totally loses his sense of direction and becomes lost again. So, he depends on others during his lifetime, this is somewhat the same as a feather weathervane encountering the wind, it cannot stand still for a short while. Hence, sages comprehend Tao to return to their inherent nature, and do not change themselves to cope with the ever-changing situation, by so doing, they can almost prevent themselves from getting into trouble.

In a well-governed state, all kinds of duties are easy to perform, undertakings are easy to complete, rules of propriety easy to comply with, and debts easy to reimburse. Hence, a person does not assume a second position, an official does not interfere with other affairs outside of his duties, the businesses scholars, farmers, craftsmen and merchants of each area are committed to differ from that of other places. Therefore, farmers discuss how to exert themselves to cultivate the field with other farmers, scholars discuss how to rectify their behaviour with other scholars, craftsmen discuss how to improve their skills with other craftsmen, and merchants discuss how to do business with other merchants. As a result, scholars will not behave discourteously, farmers will not work in vain, craftsmen will not produce products of poor quality, and merchants will not suffer any loss in trade. All of them are content with what they are doing, and do not interfere with the affairs of others. Hence, when Yi Yin was in charge of construction work, he let people with long legs to step on shovels, people with strong backs to carry earth, the one-eyed to take aim, and the

### 【原文】

使之负土，眇者使之准，伛者使之涂，各有所宜，而人性齐矣。胡人便于马，越人便于舟，异形殊类，易事而悖，失处而贱，得势而贵。圣人总而用之，其数一也。

夫先知远见，达视千里，人才之隆也，而治世不以责于民；博闻强志，口辩辞给，人智之美也，而明主不以求于下；敖世轻物，不污于俗，士之伉行也，而治世不以为民化；神机阴闭，剖斲无迹，人巧之妙也，而治世不以为民业。故苾弘、师旷，先知祸福，言无遗策，而不可与众同职

### 【今译】

背的人让他们粉刷墙壁，各自干适合自己做的事，从而把人天生的特点等同起来了。胡人习惯了骑马，越人习惯了乘舟，不同形状与种类的人，如果调换他们做事的方式就会出现混乱，失掉自己处所的就会遭人轻贱，得势的就受人尊重。圣人统统能把他们任用起来，因为他能遵从道行事。

具有先知远见，能看到千里之外的事物，是有奇才的人，然而治世不以此作为标准要求百姓；博闻强志，善于辞令，是才智出众的人，然而英明的君主不以此作为标准要求他的下属；轻世傲物，不受世俗污染，是士人高尚的行为，然而治世不以此作为标准教化百姓；神妙的机关、自动关闭的装置，雕琢得不留任何痕迹，是灵巧的工匠绝妙的技艺，然而治世不以此作为百姓的职业。所以苾弘、师旷，能预知祸福，说出的

bow-backed to paint walls. Thus everyone did the right job, as a result, he equalled the inherent characters of people. The Hu People are used to riding, and people of the state of Yue are used to traveling by boat. For people of different shapes and races, if their ways of doing things are altered, there will be chaos, those who have been dislodged will be despised by others, and those who have obtained power will be honoured. A sage can allocate suitable tasks to all of them, for he can comply with Tao in taking any action.

People of precognition and foresight can see things from a thousand *li* away. These people are of unique talents, nonetheless, a well-governed state will not take these talents as a standard of judging and demanding of the people. People of wide learning and retentive memory and good at expressing themselves are of outstanding intelligence. Nonetheless, a wise sovereign will not take this as a standard of judging and demanding of his subjects. Being arrogant towards the world and external things and keeping themselves from the bad influence of the earthly world is the sublime behaviour of scholars. Nonetheless, a well-governed state will not take this as a standard in extending moral education among its people; magical machinery with mechanism that can close automatically and is well sculpted without any mark left is the subtlest skill of dexterous craftsmen, nonetheless, a well-governed state will not regard it as a common person's career. Hence, people like Chang Hong and Musician Kuang could foretell good luck and bad luck, no single strategy they set forth was incorrect, therefore, they should not be



### 【原文】

也；公孙龙折辩抗辞，别同异，离坚白，不可与众同道也。北人无择非舜而自投清泠之渊，不可以为世仪。鲁般、墨子，以木为鸢而飞之，三日不集，而不可使为工也。故高不可及者，不可以为人量；行不可逮者，不可以为国俗。

夫挈轻重不失铢两，圣人弗用，而县之乎铨衡；视高下不差尺寸，明主弗任，而求之乎浣准。何则？人才不可专用，而度量可世传也。故国治可与愚守也，而军制可与权用也。夫待骀衰、飞兔而驾之，则世莫乘

### 【今译】

策略没有不恰当的，因而不可以跟众人处于同样的职位；公孙龙能言善辩，区别异同，离析坚白，不可以跟众人执守同样的观点。北人无择认为舜的做法是错误的因而自己投进清泠之渊，不可以作为世人的典范。鲁般、墨子用木头制作的鸢能够飞翔，历经三天都不会停下来，但是不可以让他们做普通的工匠使用。所以高不可及的东西，不可以作为评价人的标准；不能做到的行为，不可以作为一个国家的风俗。

用手掂试物体的轻重不差铢两的人，圣人不任用他们测重量，而是把物体悬挂在秤杆上；目测高下不差尺寸的人，英明的君主不任用他们测高低，而是运用瞄测取平的仪器。为什么？人才不能一直任用下去，但是度量器可以世代相传。所以国家治理好了可以让愚蠢的人执守，然而军事上要运用权变。假如一定要等到用骀衰(yǎo niǎo)、飞兔驾

appointed to the same positions as that taken by ordinary people. Gongsun Long was sophisticated and able to differentiate similarities and differences of things and analyze Jian Bai, so it is not possible for him to share the same arguments with ordinary people. Beiren Wuze thought Shun's way of doing things was wrong, so he drowned himself in the Abyss of Qingling. Nonetheless, he should not be taken as an example for ordinary people. The gledes made of wood by Lu Ban and Mozi could fly three days in a row in the sky without stopping. Nonetheless, people like Lu Ban and Mozi should not be employed as normal carpenters. Hence, unattainable talents should not be used as standard of judging ordinary people; unreachable behaviour should not be applied to as a state's custom.

Some people can weigh things in the hand and do not make any mistake in telling the weight, nonetheless, instead of using such people to weigh things, a sage would use the arm beam of a steelyard. Some people can measure the altitude of things with the eye and do not make any mistake in telling the height. Nonetheless, instead of using such people to measure heights, a wise sovereign would use a water level. Why? Talented people cannot be employed forever, but weights and measures can be passed to generation after generation. Hence, after a state is put in perfect order, it can be devolved onto foolish people to safeguard and maintain it. However, it needs some flexibility in military tactics. Suppose men would definitely use Yao Niao and Fei Tu (referring to the most famous swiftest horses) to pull their





### 【原文】

车；待西施、毛嫱而为配，则终身不家矣。然非待古之英俊而人自足者，因所有而并用之。夫骐驎千里，一日而通；弩马十舍，旬亦至之。由是观之，人材不足专恃，而道术可公行也。乱世之法，高为量而罪不及，重为任而罚不胜，危为禁而诛不敢。民困于三责，则饰智而诈上，犯邪而干免。故虽峭法严刑，不能禁其奸。何者？力不足也。故谚曰：“鸟穷则喙，兽穷则羴，人穷则诈。”此之谓也。

### 【今译】

车，那世上就没有人能乘坐车子了；如果一定要等待跟西施、毛嫱结为婚配，那就一辈子也不能成家了。既然如此不用等待古代的英俊人才，而人才就很丰足了，因为能根据自己所有的人才全部合理利用他们。骐驎行走一千里的路程，一天就能到达；劣质的马走走停停，十天也能赶到。由此看来，不能专门依赖某一个人才，而道术可以普遍执行。乱世的做法是，制定很高的标准从而怪罪做不到的人，安排很重的任务从而惩罚不能胜任的人，让人做很艰难的事从而诛杀不敢做的人。百姓迫于这三种要求，就运用智巧欺骗君主，做坏事却企图逃脱。所以即便有苛刻的法律严酷的惩罚，也不能禁止奸邪。为什么？因为力量不足的缘故。所以有谚语说：“鸟陷入困境时就啄食，野兽陷入困境时就冲撞，人陷入困境时就欺诈。”说的就是这个意思。

carriages, then few people could travel by carriage in this world; suppose that men would definitely marry Mao Qiang and Xi Shi, then they could not build up their own families during their lifetime. In the circumstances, it is not necessary to long for outstanding people from ancient times, we already have enough talented people here if a sovereign can reasonably employ each person under his control. Qi Ji can cover a distance as long as a thousand *li* in a day. A horse of poor quality might frequently stop for a rest after having run for some time, but it can also reach the same destination in ten days. By this token, a sovereign should not exclusively depend on one person, but Tao can be applied to everywhere. In a chaotic state, the sovereign's way of doing things is: set up extremely high standards and then blame those who cannot attain them. Allocate extremely heavy tasks and then punish those who cannot finish them. Force people to take extremely difficult undertakings and then sentence to death those who dare not do them. Being coerced by these three strict demands, ordinary people will resort to trickery to deceive their sovereign, and try to escape after they have done something wrong. Hence, although the state might have stringent laws and dispense cruel punishments, it still could not stop people from performing evil deeds. Why? They are forced to do things beyond their limits. So, a saying has it: "When a bird is in hot water, it will peck; when a wild animal is in hot water, it will bump; and when a person is in hot water, he will deceive." This saying also indicates the same meaning.

### 【原文】

道德之论，譬犹日月也。江南河北，不能易其指；驰骛千里，不能易其处。趋舍礼俗，犹室宅之居也，东家谓之西家，西家谓之东家，虽皋陶为之理，不能定其处。故趋舍同，诽誉在俗；意行钧，穷达在时。汤、武之累行积善，可及也；其遭桀、纣之世，天授也。今有汤、武之意，而无桀、纣之时，而欲成霸王之业，亦不几矣。昔武王执戈秉钺以伐纣胜殷，

### 【今译】

谈到道与德，它们好比日月一样，无论江南河北，都不能改变它们的旨归；奔驰千里，也不能改变它们的处所。至于取舍礼俗，犹如居住在一起的两个邻居，东边那家称对方为西家，西边那家称对方为东家，即便有皋陶为他们评判，也不能确定他们具体所处的地方。所以同样的取舍，遭到非议还是受到称赞在于世俗；同样的理想与品行，陷入困顿还是仕途通达在于时机。商汤、周武王增进自己的德行做善事，这是人人都可以做到的；他们遭遇夏桀、商纣的时代，却是上天赐予的。如今有商汤、周武王的理想，而不能遭遇夏桀、商纣那样的时代，还想成就霸王的大业，也不可能做到了。从前周武王手执戈、钺讨伐商纣战胜殷

Talking about Tao and De, they are just like the sun and the moon, wherever they are, no matter south of the Yangtze River or north of the Yellow River, it will not change their purposes; although they might run a thousand *li* away, it cannot alter their residences. As for choices, rules of propriety and customs, these things are like two neighbours living next to each other, the family in the east calls the other the western neighbour, and the family in the west calls the other the eastern neighbour. Although Gao Yao might serve as their judge, he still could not tell exactly where their residences actually were. Hence, men might make the same choice, but whether it will be attacked or praised lies in the earthly world they are in; men might have the same ideal and morality, but whether they will be in hot water or appointed to powerful positions lies in whether or not they encounter the opportunity. King Tang of the Shang Dynasty and King Wu of the Zhou Dynasty improved their virtue and performed kind deeds, but this can be done by anyone. However they encountered the times of Xia Jie of the Xia Dynasty and King Zhou of the Shang Dynasty it bestows honours conferred on them by Heaven. Nowadays, if a man has the same ideal as King Tang of the Shang Dynasty and King Wu of the Zhou Dynasty, but he could not encounter Xia Jie and King Zhou's times, nonetheless, he still wants to unify the world or establish one of the most powerful states, it is not possible. Previously, King Wu of the Zhou Dynasty carried a spear and big axe in the hands and defeated the troops of the Shang Dynasty, thereafter, he stopped all military actions and

### 【原文】

搢笏杖屨以临朝。武王既没，殷民叛之。周公践东宫，履乘石，摄天子之位，负宸而朝诸侯，放蔡叔，诛管叔，克殷残商，祀文王于明堂，七年而致政成王。夫武王先武而后文，非意变也，以应时也；周公放兄诛弟，非不仁也，以匡乱也。故事周于世则功成，务合于时则名立。

昔齐桓公合诸侯以乘车，退诛于国以斧钺；晋文公合诸侯以革车，

### 【今译】

朝的军队后，停止武力运用文治临朝听政。周武王去世之后，殷商的旧民发生叛乱。周公辅佐太子周成王，踩着乘石上车，履行天子职责，面南背北接受诸侯朝拜，放逐蔡叔，诛杀管叔，消灭殷商残余势力，在明堂祭祀周文王，七年后把国家大政归还周成王。周武王先用武力而后实行文治，并非有意变化，而是为了应对变化的时势；周公放逐自己的哥哥诛杀自己的弟弟，并非不仁，而是为了匡正叛乱。所以行事切合时世就能成功，事情合乎时势就能博得声名。

从前齐桓公乘坐普通的车子会盟诸侯，回国后用武力治理国家；晋



adopted civil policies in administrating government affairs. After King Wu of the Zhou Dynasty passed away, people formerly belonging to the Shang Dynasty stirred up a rebellion. Duke Zhou assisted King Cheng—the then Crown Prince of the Zhou Dynasty, he got in his carriage with the help of a stepping-stone, assumed the authority and duty of the Son of Heaven and faced towards south to receive the sovereigns of other states who came to pay homage. He also exiled Uncle Cai, executed Uncle Guan, annihilated the remaining forces of the Shang Dynasty, and held ceremonies in the Bright Hall to worship King Wen of the Zhou Dynasty. Seven years later, he returned the authority over the state back to King Cheng of the Zhou Dynasty. King Wu of the Zhou Dynasty applied military action first and then turned to civil policies, it was not that he did so on purpose, but he simply coped with the ever-changing situation this way; Duke Zhou exiled his elder brother and executed his younger brother, but it was not that he was an unmerciful person, he did so to suppress a rebellion. Hence, any action taken that fits in with society will result in success, and any conduct that is in accordance with the situation will gain man a high reputation.

Previously, Duke Huan of the state of Qi took an ordinary carriage to receive sovereigns of other states during the meeting he hosted and participated in by the latter. After he came back to his state, he resorted to military force to govern his state of Qi; Duke Wen of the state of Jin took a chariot to receive sovereigns of other states during the

### 【原文】

退行于国以礼义。桓公前柔而后刚，文公前刚而后柔。然而令行乎天下，权制诸侯钩者，审于势之变也。颜阖，鲁君欲相之而不肯，使人以币先焉，凿培而遁之，为天下显武。使遇商鞅、申不害，刑及三族，又况身乎！世多称古之人而高其行，并世有与同者，而弗知贵也。非才下也，时弗宜也。故六骥驥、四骏驥，以济江河，不若窾木便者，处世然也。是故立功之人，简于行而谨于时。

### 【今译】

文公乘坐兵车会盟诸侯，回国后在国内推行礼义。齐桓公前柔而后刚，晋文公前刚而后柔。然而都能在天下发号施令，控制诸侯，是因为他们明审时势的变化的缘故。颜阖，鲁国君主想让他做宰相他却不肯，国君先派人送去礼物，他凿开自家的后墙逃跑了，从而在天下博得声名。假使他遇到商鞅、申不害，亲族都会被诛杀，更何况他自己呢！世人多称赞古人而且认为他们品行高尚，同时代的人有跟这些古人有相同品行的，却不知道尊崇。并非这些人的才能低下，而是所处的时代不适合啊。所以乘坐六匹骥驥、四匹骏驥(jué tí)拉的车子，来渡长江、黄河，不如乘着一叶扁舟便利，因为所处的形势决定了要用这样的方式。因此能够建立功业的人，行为简约而且慎重把握时机。

meeting he hosted and participated in by the latter. After he came back to his state, he extended the rules of propriety and righteousness in his state of Jin. Duke Huan of Qi was soft at first and then became tough, and Duke Wen of Jin was tough first and then became soft. Nonetheless, their orders could be carried out by people of the world, and sovereigns of other states were under their control, for they both were shrewd about the ever-changing situation. As for Yan He, the sovereign of the state of Lu wanted to appoint him to be the Prime Minister of his state. So the sovereign first sent someone to present gifts to him, but Yan He broke through the rear wall of his residence and escaped, as a result, he was held in high repute by people of the world. Should he have encountered Shang Yang and Shen Buhai, his relatives would be executed too, let alone himself. People in the world normally appreciate outstanding people in ancient times and believe that they are virtuous and sublime. In their own times, there are also men having the same virtue and quality as people of ancient times did, but they do not know to respect them. It is not that these people are less talented, but they are not born and living at the right time. Hence, if men took a carriage pulled by six Qi Ji along with four Jue Ti to cross the Yangtze River and the Yellow River, it is not as convenient as taking a raft, for the situation man is in makes it necessary to cross the water this way. So, people being able to make contributions behave simply and are discreet in grasping opportunities.

Nowadays, earthly men take the success as worthy,



### 【原文】

今世俗之人，以功成为贤，以胜患为智，以遭难为愚，以死节为慧。吾以为各致其所极而已。王子比干，非不知箕子被发佯狂以免其身也，然而乐直行尽忠以死节，故不为也。伯夷、叔齐，非不能受禄任官以致其功也，然而乐离世伉行以绝众，故不务也。许由、善卷，非不能抚天下、宁海内以德民也，然而羞以物滑和，故弗受也。豫让、要离，非不知乐家室、安妻子以偷生也，然而乐推诚行，必以死主，故不留也。今从箕子视比干，则愚矣；从比干视箕子，则卑矣；从管、晏视伯夷，则慧矣；从

### 【今译】

如今世俗之人，把成功的当做贤能，把战胜祸患的当做智慧，把蒙受灾难的当做愚蠢，把丢掉性命的当做迂腐。我认为人们不过是各自做着力所能及的事情而已。王子比干，并非不知道像箕子那样披头散发假装疯狂可以免遭被杀，然而他愿意直来直去行事竭尽忠诚誓死捍卫自己的节操，所以没有那么做。伯夷、叔齐，并非不能接受周朝俸禄、官职来建立功业，然而他们愿意脱离世俗自我清高跟众人断绝来往，所以才不那么做。许由、善卷，并非不能安抚天下使得海内升平并对百姓施加德泽，然而他们耻于让外物扰乱了自己内心的平和，所以才不接受天下。豫让、要离，并非不知道与妻子儿女一起享受天伦之乐来苟且偷生，然而他们愿意奉行诚信，为自己的主人效死，所以不苟且留在世上。如今从箕子的立场出发来看比干，就会觉得他愚蠢；从比干的角度来看箕子，就会觉得他卑鄙；从管仲、晏婴的立场出发来看伯夷，就会觉

regard those who can overcome disasters as wise, consider those who are suffering in trouble stupid, and think those who have lost their lives pedantic. I think men are just doing what they can do. It is not that Prince Bi Gan did not know that he could avoid being executed by wearing long hair and pretending to be mad like Jizi. But he would rather to have behaved correctly and did his utmost to serve his sovereign with loyalty and dared to die for defending his integrity, therefore, he did not do so. It is not that Bo Yi and Shu Qi could not take the salaries and positions offered to them by the Zhou Dynasty and make contributions. But they loved to shut themselves off from the earthly world and to maintain their loftiness and uprightness and refuse to associate with ordinary people, so they did not accept that offer. It is not that Xu You and Shan Juan were not able to pacify the people, bring peace and stability to the world and do favours to ordinary people, but they felt it was shameful to disarrange the harmony in their hearts with material interest, so they refused to take authority over the world. It is not that Yu Rang and Yao Li did not know how to enjoy a happy life with their wives and children by dragging out an ignoble existence, but they would rather adhere to their honesty and give up their lives for the sake of their masters, so they did not preserve their lives at any cost. Now, judging Bi Gan from Jizi's point of view, he will be considered stupid; judging Jizi from Bi Gan's point of view, he will be considered base; judging Bo Yi from Guan Zhong and Yan Ying's point of view, he will be considered pedantic; and judging Guan



### 【原文】

伯夷视管、晏，则贪矣。趋舍相非，嗜欲相反，而各乐其务，将谁使正之？

曾子曰：“击舟水中，鸟闻之而高翔，鱼闻之而渊藏。”故所趋各异，而皆得所便。故惠子从车百乘，以过孟诸，庄子见之，弃其余鱼。鹈胡饮水数斗而不足，螾蛄入口若露而死。智伯有三晋而欲不澹，林类、荣启期，衣若县衰而意不嫌。由此观之，则趣行各异，何以相非也！

夫重生者不以利害己，立节者见难不苟免，贪禄者见利不顾身，而好名者非义不苟得。此相为论，譬犹冰炭钩绳也。何时而合！若以圣

### 【今译】

得他迂腐；从伯夷的角度来看管仲、晏婴，就会觉得他们贪婪。取舍不同，嗜好欲望相反，从而各自快乐着自己所做的事情，将要让谁来对你做出正确的评判呢？

曾子说：“在水中敲打船帮，鸟听到这声音就会高飞，鱼听到这声音就会潜入水底。”所以各自的取舍不同，但都是选择对自己最便利的。所以惠子带着上百辆车子的队伍，经过孟诸，庄子见到这情形，把自己钓到的鱼又扔进水里。鹈胡饮几斗水还不感到满足，蝉蜩喝到嘴里一滴露珠那么多的水就会丧命。智伯拥有三晋还不觉得满足，林类、荣启期身上的衣服如同披着蓑衣却不感到寒疼。由此看来，人的志趣品行各不相同，为什么要互相攻击呢！

看重自己生命的不会因为利益伤害自己，捍卫节操的遇到灾难不会苟且偷生，贪图利禄的见到好处就不要命，而喜欢美名的如果不合乎道义就不苟得任何利益。谈论这些事情，好比冰与炭、钩与绳墨，到什



Zhong and Yan Ying from Bo Yi's point of view, they will be considered greedy. Different people have different choices, and their desires and lusts are opposite so they all enjoy what they are doing, who should man rely on to make correct judgments of them?

Zengzi said, "Hearing the sound of beating of the shipboard in water, birds will fly high in the sky, and fish will sink to the bottom of the water." So, although different people have different choices, they all choose what is the most convenient for themselves. Hence, Huizi led a group of more than a hundred carriages passing by Meng Zhu. When Zhuangzi witnessed this, he threw the fish he just caught back into the water again. Ti Hu do not feel satiated after drinking several Dou of water, but cicadas will lose their lives after drinking as little water as a drop of dew. Marquis Zhi was not satisfied for owning the territories of the states of Han, Zhao and Wei, but for people like Lin Lei and Rong Qiqi, they would not feel sorry for themselves although the clothes they worn were as shabby as straw raincoats. By this token, different people have different interests and characters, so why should they attack one another?

People who value their lives will not harm themselves pursuing material interest. People who defend their moral integrity will not drag out an ignoble existence. Those who covet profits and salaries will forget their lives when they encounter some benefits, and those who cherish a high reputation will not take any advantage that is not in accordance with morality and justice. Comparing such things,



### 【原文】

人为之中，则兼覆而并之，未有可是非者也。夫飞鸟主巢，狐狸主穴，巢者巢成而得栖焉，穴者穴成而得宿焉。趋舍行义，亦人之所栖宿也。各乐其所安，致其所蹠，谓之成人。故以道论者，总而齐之。

治国之道，上无苛令，官无烦治，士无伪行，工无淫巧，其事经而不扰，其器完而不饰。乱世则不然，为行者相揭以高，为礼者相矜以伪，车舆极于雕琢，器用逐于刻镂。求货者争难得以为宝，诋文者处烦挠以为

### 【今译】

么时候能够互相融合！假如让圣人为他们裁决，就会采取兼容并包的态度，没有什么需要肯定或否定的。飞鸟生来筑巢而栖，狐狸生来打洞而居，巢居的巢筑成后就能栖息了，穴居的洞穴打成后就能过夜了。取舍和推行道义，也是人所栖息、就宿的处所。各自喜欢让自己觉得安心的选择，都能达成自己的心愿，就叫做“成人”。所以用道来评判，他们都是一样的。

治理得很好的国家的原则是，君主没有苛刻的政令，官吏没有繁琐的政事，士人没有虚伪的行径，工匠没有雕饰过于华丽的器具，政事井然有序而不杂乱，器物完好而不过于修饰。乱世却不是这样的，刻意做事的互相吹捧来树立高大形象，刻意守礼的互相夸耀违背自己心意，车子极尽雕琢，器物刻镂精细。贪求财货的争夺难得的东西当做宝贝，卖

it is like the relationship between ice and coal, a try square and the carpenter's line marker, when will they become compatible with each other? If a sage was appointed to judge them, he would take an all-inclusive altitude, there is nothing worth being affirmed or denied. Birds are born to nest and thus to rest, foxes are born to dig holes and thus to live there, those dwelling in trees can roost after their nests are finished, and those live in holes can stay the night after their dens are finished. Choices and extending morality and justice are also the residences where human beings rest and stay for the night. Everyone likes the choices that can make him feel safe, and a person who can fulfill this wish is called a "Mature Man". Hence, judging by Tao, all of them are the same.

The principle of a well-governed state is: the sovereign does not issue trenchant orders, officials and officers do not meddle in numerous trivial government matters. Scholars do not engage in double-dealing conduct, craftsmen do not produce overly luxuriously sculpted wares, government affairs are in order, and utensils are plain and not overly decorated. In a chaotic state, it is not the same: people who do some things on purpose encourage one another to beautify themselves, who adhere to the rules of propriety on purpose praise one another against their will. Carriages are sculpted to the highest level, and wares are finished extremely finely. People covet money and property vie with one another for items that are difficult to obtain and cherish them as treasures. Those who show off their literary talent use trivial





### 【原文】

慧，争为佞辩，久稽而不决，无益于治。工为奇器，历岁而后成，不周于用。

故神农之法曰：“丈夫丁壮而不耕，天下有受其饥者；妇人当年而不织，天下有受其寒者。”故身自耕，妻亲织，以为天下先。其导民也，不贵难得之货，不器无用之物。是故其耕不强，无以养生；其织不强，无以掩形。有余不足，各归其身。衣食饶溢，奸邪不生，安乐无事，而天下均平。故孔丘、曾参无所施其善；孟贲、成荆，无所行其威。

衰世之俗，以其知巧诈伪，饰众无用，贵远方之货，珍难得之财，不

### 【今译】

弄文才的运用烦琐纷扰的语言以为这样就是聪慧，士人诡辩，久久不能决胜高低，对于治理国家却没有任何帮助。工匠制作奇特的器物，历经一年时间才能完成，根本不实用。

所以神农的法典中说：“壮年男子如果不耕种，天下就会有人因此而忍受饥饿；妇女一年不纺织，天下就会有人因此而遭受寒冷。”所以神农亲自耕种，他的妻子亲手纺织，以此倡导天下人。他教导百姓，不看重难得的货品，不重视无用的器具。因此不努力耕种的，就不能养活自己；不尽力纺织的，就没有衣物遮蔽自己的形体。财用有余还是不足，原因都归结到自己身上。衣食丰足，奸邪之事不会发生，百姓安乐无事，而天下太平。所以孔丘、曾参没有机会表达自己的善心；孟贲、成荆没有机会施展自己的威风。

政治混乱的国家的风俗是，人们运用自己的知巧欺诈造假，雕饰众多无用的东西，看重远方出产的东西，珍爱难得的财物，不积蓄用于维

THE HISTORY OF CHINA  
卷之十一



and disordered language and regard this as wisdom, scholars are sophisticated, and cannot outspoke each other after a long time arguing. Such things are of no use for administrating the state. Craftsmen make weird wares, and cannot finish them within a year's time, but these products are not practical at all.

Hence, it is said in Shennong's code: "If an adult man does not grow crops, there will be someone suffering hunger in the world; if an adult woman does not weave, there will be someone suffering cold in the world." Therefore, Shennong grew crops personally, and his wife weaved herself too, and thus to give a lead for people of the world. He edified the people not to cherish items that were difficult to obtain or attach importance to useless wares. Therefore, those who did not exert themselves in farming would not sustain themselves, and those who did not try their best to weave would not have any clothes to cover their bodies. Whether the people have enough money and expenses or not comes down to the sovereign himself. If the people have enough to wear and eat, evil conduct will not take place, and if the people enjoy their lives and there is no warfare, the world will be in peace. Hence, Confucius and Zeng Shen did not have the chance to express their filial piety; Meng Ben and Cheng Jing did not have the opportunity to exhibit their power.

The customs of a politically chaotic state are: people resort to trickery to deceive others and feign, they decorate a lot of useless wares, cherish production of remote areas, value items that are difficult to obtain, and do not accumulate





### 【原文】

积于养生之具。浇天下之淳，析天下之朴，犒服马牛以为牢。滑乱万民，以清为浊，性命飞扬，皆乱以营。贞信漫澜，人失其情性。于是乃有翡翠犀象、黼黻文章，以乱其目；刍豢黍粱、荆吴芬馨，以啗其口；钟鼓管箫、丝竹金石，以淫其耳；趋舍行义、礼节谤议，以营其心。于是百姓糜沸豪乱，暮行逐利，烦挈浇浅，法与义相非，行与利相反。虽十管仲，弗能治也。

且富人则车舆衣纂锦，马饰傅旄象，帷幕茵席，绮绣缘组，青黄相

### 【今译】

持生计必需的东西。使得天下淳厚的民风变得淡薄，离析天下朴素的传统，修建棚厩关养牛马。扰乱万民，把清的当做浊的，百姓性命飘忽不定，都从事没有秩序的营生。贞节诚信都遗失了，人们失去了自己的真性情。于是就有了翡翠、犀角、象牙、黼黻、文采来扰乱人的眼睛；猪、狗、牛、羊、黍子、高粱以及吴楚等地精美的食物来满足他们的嘴巴；钟、鼓、管、箫、丝、竹、金、石的乐器来萦绕他们的耳朵；取舍行义、遵从礼节、诽谤议论来侵扰他们的心。于是百姓乱成一锅粥、一团麻，日日夜夜追逐利益，事务纷繁而且人情淡薄，法与义相违，行为与利益相反。即便有十个管仲，也不能治理好。

况且富人的车子也披着锦绣，马饰上也插有旄尾象牙，帷幕坐席，装饰着华丽的丝绦，青的、黄的交织在一起，美丽得难以形容。穷人夏

things that are necessary to sustain their lives. As a result, the honest customs of the world become indifferent, simple tradition is broken and stables are set up to confine and raise cows and horses. The life of tens of thousands of people is disturbed, the clear is taken as the turbid, and lives of the people become uncertain, and all of them are in a disorderly state. Integrity and honesty are left in oblivion, and people lose their true feelings and inherent nature. As a result, there are jade, rhinoceros horns, ivories, flowery clothes and beautiful patterns bedazzling men's eyes. Pigs, dogs, cows, sheep, millet, broomcorn, as well as other delicate food produced in the areas of Wu and Chu satisfying men's appetites. Bells, drums, pipes and other stringed, bamboo, metal and stone instruments entertaining men's ears. Choices, extending righteousness and adhering to the rules of propriety, slanders, and disputations disturbing men's hearts. As a result, the people are in total chaos, they pursue advantages by day and night, focus on numerous trivial affairs and become indifferent towards others. The laws and righteousness are opposite to each other, and people's behaviour and interest are against each other. Although there might be ten Guan Zhong, they still could not put the state in order.

Moreover, the carriages of rich people are adorned by fine silk, the ornaments of their horses are adorned with yak tails and ivories, their curtains and mat sheets are decorated with magnificent silk ribbons of blue and yellow interwoven together. These things are too beautiful to be described. In





### 【原文】

错，不可为象。贫人则夏被褐带索，含菽饮水以充肠，以支暑热；冬则羊裘解札，短褐不掩形，而炀灶口。故其为编户齐民无以异，然贫富之相去也，犹人君与仆虏，不足以论之。夫乘奇技、伪邪施者，自足乎一世之间；守正修理，不苟得者，不免乎饥寒之患。而欲民之去末反本，是由发其原而壅其流也。夫雕琢刻镂，伤农事者也；锦绣纂组，害女工者也。农事废，女工伤，则饥之本而寒之原也。夫饥寒并至，能不犯法干诛者，古今之未闻也。

故仕鄙在时，不在行，利害在命，不在智。夫败军之卒，勇武遁逃，

### 【今译】

天穿着粗布衣衫系着绳索当腰带，吃豆子喝水充饥，来忍耐酷暑炎热；冬天就穿破败的羊皮袄，短小的粗布衣衫不能蔽体，而且在锅灶旁边烤火取暖。所以同样作为编入正式户籍的百姓，然而贫富之间的差距，犹如君主与奴仆、俘虏，没法相比。那些凭借奇特的技艺、从事虚伪奸邪勾当的人，却能一辈子生活得丰足；守着正道遵循事理，不苟且得利的人，却不免忍受饥寒的煎熬。却想让百姓离开末业返回本业，这样做是决开源头而阻挡支流。雕琢刻镂是妨害农事的事情；生产华美锦绣是妨碍女工的事情。农事荒废，女工受损，是导致饥饿、寒冷的根本。饥寒交迫，还能不做犯法杀头的事情的，从古到今都没有听说过。

所以一个人是仕途亨通还是处境卑微在于他所处的时代而不在于他的品行，利与害在于命运而不在于才智。打了败仗的军队的士卒，勇于



summer, poor people wear coarse cotton clothes, wrap the waist with ropes, eat beans and drink water to keep themselves from starvation and endure the sweltering weather. In winter, they wear sheep skin coats, their short cotton clothes are not enough to keep them warm, so they warm themselves with the fire in the stoves. Hence, although they are formally registered as citizens of the state, the gap between the rich and the poor is like the relationship between a sovereign and servants and captives, it is not comparable. Those who rely on their unique skills to commit evil conduct can lead a sufficient life; and it is inevitable that those who keep to the right path and comply with common sense and do not seek advantages at any cost suffer cold and hunger. In this case, if the sovereign still wants the people to abandon other less important businesses and focus on farming, it is like releasing water at the headspring and then trying to block the streams. Sculpting and hunting impede farming; producing magnificent silks holds back the work of female workers. If farm work is neglected, and the work of the female workers is hampered, it will be the main causes for starvation and cold. Suffering hunger and cold, people still do not commit sins serious enough to receive the death penalty, no such precedent has ever been heard in history.

Hence, whether a man has a successful official career or remain slowly and powerless lies rather in the time he lives in than his virtue and quality. Whether a man encounter advantages or disadvantages lies rather in his fate than in his talent and intelligence. The soldiers of the defeated armies



### 【原文】

将不能止也；胜军之陈，怯者死行，惧不能走也。故江河决沉一乡，父子兄弟相遗而走，争升陵阪，上高丘，轻足先升，不能相顾也。世乐志平，见邻国之人溺，尚犹哀之，又况亲戚乎！故身安则恩及邻国，志为之灭；身危则忘亲戚，而人不能解也。游者不能拯溺，手足有所急也；灼者不能救火，身体有所痛也。夫民有余即让，不足则争，让则礼义生，争则暴乱起。扣门求水，莫弗与者，所饶足也；林中不卖薪，湖上不鬻鱼，所有

### 【今译】

逃命，将领也不能制止；打了胜仗的军队的阵营，怯懦的人也能誓死作战，恐吓也不能吓跑他们。所以长江黄河决口，一个乡都会被淹没，父子兄弟抛下亲人逃命，争相爬上丘陵山坡，登上高大的山丘，动作轻捷的先攀缘上去，不能顾及别人。世道安乐心志平和，看见邻国的人落水，还同情他们，更何况自己的亲戚呢！所以自身安康就会对邻国的人施加恩惠，尽心救助他们；自身危急就会忘记自己的亲戚，更不能解救外人了。游泳的人不能拯救落水的人，因为手脚都在忙活着；自己烧着的人不能救火，因为身体疼痛。百姓财用有余就仁让，不足就发生纷争，仁让就导致礼义的出现，纷争就会暴乱四起。敲人家的门求口水喝，没有人不给，因为水很丰足的缘故；林子里生活的人不卖柴火，湖边上居住的人不卖鱼，因为家家都有余的缘故。所以财物丰足人们的欲



have the courage to run for their lives, even the general can not stop them from doing so; in the camp of the defeating troops, even the cowards dare to die, and cannot be frightened away with any kind of threat. Hence, if the Yangtze River and the Yellow River burst, a whole township will be submerged, fathers and brothers abandon their relatives and run for their lives, they fight with one another to climb hills and mountains. The nimble will reach the tops first and cannot pay attention to others. When society is peaceful and enjoyable, when men see people of the neighbouring state fall into the water, he will show sympathy towards them, let alone if it were his own relatives. Hence, if men enjoy safety and good health, they will do favours to people of their neighbouring state and try their best to rescue them. When they are in danger themselves, they will forget their relatives, let alone rescue people of no relation to them. A swimming man cannot rescue another person who has fallen into the water, for his own arms and legs are busying swimming. A man caught in a fire himself cannot join in fire fighting, for his body suffers pain. If the people have enough money and utilities, they will become kind and humble, if not, they will engage in dispute. Kindness and humility lead to the emergence of the rules of propriety and righteousness, and dispute causes chaos and rebellion everywhere. If a man knocks on other's door to ask for a drink of water, no one will refuse him, for, there is plenty of water. People living in the forest do not sell firewood, people living near lakes do not sell fish, for each family has plenty of them. Hence, if there



**【原文】**

余也。故物丰则欲省，求澹则争止。秦王之时，或人菹子，利不足也；刘氏持政，独夫收孤，财有余也。故世治则小人守政，而利不能诱也；世乱则君子为奸，而法弗能禁也。

**【今译】**

望就少，所要求的东西丰富纷争就会停止。秦始皇在位时，有的人剁碎自己亲生的儿女充饥，因为财利不足的缘故；刘氏持政，单身男人也收养孤儿，是财用有余的缘故。所以世道大治的时候小人安分守己，利益也不能诱惑；世道昏乱的时候君子也会做坏事，而法律也不能禁止。



is more than enough money and property, people will have less needs; and if there are plentiful of supplies of the things they demand, disputes will stop. When Emperor Qin Shi Huang was in power, some people sliced up their own children to quench their hunger, for they did not have enough money and possessions; after the Lius came into power, even single men adopted orphans, for there is plenty of money and utilities. Therefore, when a state is put in perfect order, even base men will abide by the law and behave themselves, and cannot be tempted with material benefits; when the society is in chaos, even gentlemen might commit evil deeds, and that cannot be stopped by the law.



## 卷十二 道应训

### 【原文】

太清问于无穷曰：“子知道乎？”无穷曰：“吾弗知也。”又问于无为曰：“子知道乎？”无为曰：“吾知道。”“子之知道，亦有数乎？”无为曰：“吾知道有数。”曰：“其数奈何？”无为曰：“吾知道之可以弱，可以强；可以柔，可以刚；可以阴，可以阳；可以窈，可以明；可以包裹天地，可以应待无方。此吾所以知道之数也。”太清又问于无始曰：“乡者，吾问道于无穷，曰：‘吾弗知之。’又问于无为，无为曰：‘吾知道。’曰：‘子之知道，亦有数乎？’无为曰：‘吾知道有数。’曰：‘其数奈何？’无为曰：‘吾知道之可以弱，可以强；可以柔，可以刚；可以阴，可以阳；可以窈，可以明；可以包

### 【今译】

太清问无穷说：“你知道道吗？”无穷说：“我不知道。”太清又问无为说：“你知道道吗？”无为说：“我知道道。”“你知道道也有基本特性吗？”无为说：“我知道道有些基本特性。”太清接着问：“道的基本特性是怎样的？”无为说：“我知道道可以弱，也可以强；可以柔，也可以刚；可以阴，也可以阳；可以幽暗，也可以明晰；可以包裹天地，也可以应对客观世界无穷无尽的变化。这就是我所知道的道的基本特性。”太清又问无始道：“前些日子，我问无穷是否知道道，无穷说：‘我不知道道。’我又问无为，无为说：‘我知道道。’我问：‘你知道道也有些基本特性吗？’无为说：‘我知道道有些基本特性。’我说：‘道有些什么样的基本特性？’无为说：‘我知道道可以弱，也可以强；可以柔，也可以刚；可以阴，也可以阳；

**Book 12**

**Responses of Tao**

Once Tai Qing asked Wu Qiong (literally it means unlimited), "Do you know anything about Tao?" Wu Qiong said, "No, I don't." Then Tai Qing asked Wu Wei, "Do you know anything about Tao?" Wu Wei (literally it means not taking any action) replied, "Yes, I know Tao." Tai Qing asked, "And do you know that Tao has some characteristics?" Wu Wei said, "Yes, I know some characteristics of Tao." Tai Qing asked, "What characteristics has Tao?" Wu Wei said, "I know that Tao can become weak, as well as strong; become soft, as well as hard; Yin, as well as Yang; dark, as well as bright; can also contain both Heaven and Earth, and react to the ever-changing situation. These are the characteristics I know with regard to Tao." Tai Qing then asked Wu Shi (literally it means without a start point), "Previously, I asked Wu Qiong some questions regarding Tao, and Wu Qiong said, 'I don't know anything about Tao.' Then I asked Wu Wei, and Wu Wei said: 'I know something about Tao.' And I asked him further: 'And do you know that Tao has some characteristics?' Wu Wei said: 'Yes, I know some characteristics of Tao.' Then I asked: 'What characteristics Tao has?' Wu Wei said: 'I know that Tao can become weak, as well as strong; become soft, as well as hard; Yin, as well



### 【原文】

裹天地，可以应待无方。吾所以知道之数也。’若是，则无为知与无穷之弗知，孰是孰非？”无始曰：“弗知之深，而知之浅；弗知内而知之外；弗知精而知之粗。”太清仰而叹曰：“然则不知乃知邪？知乃不知邪？孰知知之为弗知，弗知之为知邪？”无始曰：“道不可闻，闻而非也；道不可见，见而非也；道不可言，言而非也。孰知形之不形者乎？”故老子曰：“天下皆知善之为善，斯不善也。”故“知者不言，言者不知”也。

白公问于孔子曰：“人可以微言？”孔子不应。白公曰：“若以石投水

### 【今译】

可以幽暗，也可以明晰；可以包裹天与地，也可以应对客观世界无穷无尽的变化。这就是我所知道的道的基本特性。’像这样的情形，无为的知道跟无穷的不知道，谁对谁错？”无始说：“不知道的深刻，而知道的浅薄；不知道的是内行，而知道的却在门外；不知道的深邃，而知道的粗浅。”太清仰天叹息道：“既然这样不知道的反而明智吗？知道的反而不明智吗？谁知道声称自己知道的实际上却不知道，说自己不知道的实际上却知道呢？”无始说：“道不可以听得到，能听得到的就不是道了；道不可以看得见，能看见的就不是道了；道不可以说出来，能说出来的就不是道了。谁知道赋予万物形体的道本身是无形的呢？”所以老子说：“天下人都知道‘善良’是‘善’，这样‘不善’也就产生了。”所以说“知道的人不说，说的人不知道”。

白公问孔子道：“可以跟别人隐晦地交谈吗？”孔子不作任何回答。



as Yang; dark, as well as bright; can also contain both Heaven and Earth, and react to the ever-changing situation. These are the characteristics I know with regard to Tao. ' In this case, whose attitude do you think is right? Wu Wei's comprehension or Wu Qiong's alleging his incomprehension of Tao?" Wu Shi said, "The one claiming that he knows nothing about Tao is profound, and the one alleging that he understands Tao is shallow; the one claiming that he knows nothing about Tao is expert, and the one alleging that he understands Tao is lay; the one claiming that he knows nothing about Tao is fine, and the one alleging that he understands Tao is superficial." Tai Qing raised his head, groaned, and said, "From this viewpoint, the one who does not know is wise, and who knows is unwise? Who knows that those declaring that they understand Tao do not know anything about it indeed, and those claiming their incomprehension of Tao are in fact wise?" Wu Shi said, "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. Who knows that the thing conferring shapes to the myriad things is itself shapeless?" Hence, it states in *Laozi*: "If everyone recognized virtue as virtue, this would merely create fresh conceptions of wickedness." So, "Those who know do not speak. Those who speak do not know."

Once Duke Bai asked Confucius, "Can I speak ambiguously with others and still let them know what I really mean?" Confucius did not say anything. Duke Bai asked, "If



### 【原文】

中,何如?”曰:“吴、越之善没者,能取之矣。”曰:“若以水投水,何如?”孔子曰:“菑、澠之水合,易牙尝而知之。”白公曰:“然则人固不可以微言乎?”孔子曰:“何谓不可? 谁知言之谓者乎? 夫知言之谓者,不以言言也。争鱼者濡,逐兽者趋,非乐之也。故至言去言,至为无为,夫浅知之所争者,末矣。”白公不得也,故死于浴室。故老子曰:“言有宗,事有君。夫唯无知,是以不吾知也。”白公之谓也。

惠子为惠王为国法,已成而示诸先生,先生皆善之,奏之惠王。惠

### 【今译】

白公说:“假如把石头丢进水中,会怎样呢?”孔子说:“吴国、越国善于潜水的人能把它取出来。”白公说:“把水投进水里,会怎样呢?”孔子说:“把菑水和澠水混合起来,易牙尝一尝就能分辨出是那条河水的水了。”白公说:“既然如此,根本就不可以跟人隐晦地交谈吗?”孔子说:“什么叫不可以? 谁知道话语的含义呢? 知道话语的含义的人,不通过说话表达自己的意思。争夺鱼的人会弄湿自己的衣服,追逐野兽的人需要快速奔跑,并非他们本身愿意这么做啊。所以最高明的言论是不用语言表达的,最高明的作为是‘无为’,见识短浅的人所争夺的,都是些微不足道的东西。”白公不能领会其中的奥妙,所以在浴室里自缢而死。所以老子说:“说话有根据,做事有准则。因为人们无知,所以不了解我。”白公就是所谓的“无知”的人。

惠子为梁惠王制定国法,完成后把它拿给德高望重的儒生们过目,

a stone is thrown into water, what will happen?" Confucius said, "In the states of Wu and Yue, people good at diving can take the stone out from the water." Duke Bai asked further, "If some water is poured into water, what will happen then?" Confucius said, "If water from the Zi Shui River and the Mian Shui River is mixed together, Yi Ya can tell from which river it is after tasting it." Duke Bai said, "Then from your point of view, I can never speak ambiguously with another person and at the same time let him know what I really mean?" Confucius said, "Why did you say that you cannot! Who knows the real meaning of words? Those who know the meaning of words would not express themselves with words. People vying with each other for catching fish will dampen their clothes, and those chasing wild animals have to run, nonetheless, they do not do that for fun. Hence, the Perfect Word is rid of words, and the Perfect Action is not taking any action to interfere with the courses of the myriad things. Shallow people vie with each other for nothing significant." Duke Bai could not understand the meaning of Confucius's words, as a result, he was forced to hang himself in his bathroom. Hence, it states in *Laozi*: "But my words have an ancestry, my deeds have a lord; and it is precisely because men do not understand this that they are unable to understand me." The latter of Laozi's statements can be applied to the case of Duke Bai.

Huizi once made the laws for King Hui of the state of Liang, after the laws were finished, he showed it to those elder scholars who were held in high repute by people of the





### 【原文】

王甚说之。以示翟煎，曰：“善！”惠王曰：“善，可行乎？”翟煎曰：“不可。”惠王曰：“善而不可行，何也？”翟煎对曰：“今夫举大木者，前呼邪许，后亦应之。此举重劝力之歌也，岂无郑、卫激楚之音哉？然而不用者，不若此其宜也。治国有礼，不在文辩。”故老子曰：“法令滋彰，盗贼多有。”此之谓也。

田骈以道术说齐王，王应之曰：“寡人所有，齐国也。道术难以除患，愿闻国之政。”田骈对曰：“臣之言，无政而可以为政，譬之若林木，无

### 【今译】

儒生们都说好，并且向梁惠王作了汇报。惠王很高兴，让翟煎过目，翟煎说：“很好！”惠王说：“既然很好，可以实行吗？”翟煎说：“不可以。”惠王说：“好却不可以实行，为什么？”翟煎回答说：“那些抬大木头的人，前面的人吆喝‘嗨吆’，后面的人也同样应和。这是抬重物时鼓劲的号子，难道没有郑国、卫国高亢凄切的曲调吗？然而却不采用这样的曲调，是因为不如这种号子适宜啊。治理国家有一定的礼法，而不在于华美的文辞。”所以老子说：“法令越森严，盗贼反而不断地增加。”说的就是这个意思。

田骈用道术游说齐宣王，宣王回答他说：“我所拥有的，只是一个齐国。道术虽然可以用来解除祸患，我愿意听听治理国家的策略。”田骈回答说：“我所说的话无关国家政治，却可以治理国家。比如林子里的

state, and all the scholars thought the laws were excellent. They explained the laws to King Hui, and the King was very happy about them. Then the King showed them to Zhai Jian, and Zhai Jian said "They are excellent." King Hui said, "Since they are excellent, do you think I can enforce them?" Zhai Jian said, "No, you cannot enforce them." King Hui asked, "Why not? Aren't they excellent?" Zhai Jian replied, "Well, when people carry heavy tree trunks, those walking at the front will sing 'Hai You', and those in the rear will also sing to the same rhythm, for, such a work song helps them unite their efforts. Aren't there vehement and shrill tunes performed by people of the states of Zheng and Wei? Nonetheless, these tunes are not used, for, they are not as suitable to the working conditions as the aforementioned work song. In order to govern a state, the sovereign needs to follow some rules of propriety, and the function of these rules does not lie in ostentation as words defining them are." Hence, it states in *Laozi*: "The more laws are promulgated, the more thieves and bandits there will be." This sentence shares the same meaning as the aforementioned case.

Tian Pian canvassed King Xuan of the state of Qi to accept his measures, King Xuan replied, "I only possess the state of Qi. Your measures cannot remove the problems of my state, so, I only want to hear something on how to govern the state." Tian Pian replied, "I did not say anything about governing a state, however, my thoughts can be applied to governance. For instance, there is no timber in a forest, but timber can be gained from the trees growing in the

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### 【原文】

材而可以为材。愿王察其所谓，而自取齐国之政焉已。虽无除其患害，天地之间，六合之内，可陶冶而变化也。齐国之政，何足问哉！”此老聃之所谓“无状之状，无物之象”者也。若王之所问者，齐也；田骈所称者，材也。材不及林，林不及雨，雨不及阴阳，阴阳不及和，和不及道。

白公胜得荆国，不能以府库分人。七日，石乙入曰：“不义得之，又不能布施，患必至矣！不能予人，不若焚之，毋令人害我！”白公弗听也。九日，叶公入，乃发大府之货以予众，出高库之兵以赋民，因而攻之。十

### 【今译】

树木不是木材，但是可以制作成木材。愿大王明察我所说的话，自己选择适合齐国政治的部分吧。即便不能解除齐国的祸害，可以对天地之间、六合之内的事物进行陶冶，从而使得它们发生变化。齐国的政治，哪里值得一问呢！”这就是老聃所谓的“没有形状的‘状’，没有物象的‘象’”啊。齐宣王所问的是齐国的政治；田骈所说的是木材（引申为人才）。木材不如林子，林子不如雨水，雨水不如阴阳，阴阳不如和调，和调不如道。

白公夺得了楚国后，不能把府库里储存的财物分发给百姓。七天后，石乙进谏道：“用不义的手段得到这些财物，又不能布施给百姓，一定会招致灾祸的！不能分发给百姓，不如将它焚烧了，不要让别人利用它危害我们！”白公没有听从。九天后，叶公攻入郢都，于是打开国库把其中的财物散发给众人，拿出高库的兵器武装百姓，趁机进攻白公，十



forest. Your Majesty, please take my words seriously, and choose some suggestions that can be applied to the governance of your state of Qi. Although my words cannot remove the problems of your state directly, they can exert a favourable influence on the myriad things between Heaven and Earth, and within the Six Directions and thus trigger changes in them. Is the policy of your state of Qi worth mentioning? This is in accordance with Lao Dan's statement regarding 'shapeless shapes and forms with form.' All the questions stated by Your Majesty are concerned with the state of Qi; what I said is about how to produce timber (referring to attracting talented people to serve the state). Timber is no match for a forest, a forest is no match for rain, rain is no match for Yin-Yang, Yin-Yang is no match for harmony, and harmony is no match for Tao."

After Duke Bai seized the state of Chu, he was reluctant to distribute the savings and resources of the state treasuries to the people. Seven days later, Shi Qi entered his palace and talked to him, "We gained these savings and resources by unrighteous means, however, you are reluctant to distribute them to the people. Therefore, it will certainly start trouble. If you do not want to distribute them to the people, then we'd better burn them, in case others might use them to harm us." Duke Bai refused to take Shi Qi's advice. Nine days later, Duke Ye conquered the capital of Ying, and then he distributed the resources kept in the central state treasury to the common people, and also gave them weapons kept in the state armoury. Thereafter, he resorted to the masses to

### 【原文】

有九日而禽白公。夫国非其有也，而欲有之，可谓至贪也；不能为人，又无以自为，可谓至愚矣！譬白公之畜也，何以异于枭之爱其子也？故老子曰：“持而盈之，不如其已。揣而锐之，不可长保也。”

赵简子以襄子为后，董闾于曰：“无恤贱，今以为后，何也？”简子曰：“是为人也，能为社稷忍羞。”异日，知伯与襄子饮，而批襄子之首。大夫请杀之。襄子曰：“先君之立我也，曰：能为社稷忍羞。岂曰能刺人哉！”处十月，知伯围襄子于晋阳，襄子疏队而击之，大败知伯，破其首以为饮

### 【今译】

九天后将白公活捉。楚国本来并非他所有，却想占有它，可以说是非常贪婪了；不能把财物分发给他人，自己又不能加以利用，可以说是非常愚蠢了！打个比方说白公的吝啬，跟枭爱护自己的幼鸟却被它们吃掉有什么区别呢？所以老子说：“执持盈满，不如适时停止。显露锋芒，锐势难保长久。”

赵简子让襄子继承自己的王位，董闾于说：“无恤出身卑贱，如今让他即位，为什么？”简子说：“无恤的为人，能为国家忍辱负重。”一天，智伯跟襄子一起饮酒，突然猛击襄子的头。襄子手下的大夫请求杀了他，襄子说：“先王让我即位的时候，说我能为国家忍辱负重，难道是说我能杀人吗！”十个月后，智伯的军队在晋阳将襄子包围，襄子部署兵力迎击



attack Duke Bai, and captured him alive after nineteen days. The state of Chu did not belong to Duke Bai, but he wanted to seize it, so he can be considered as the most covetous of people. He could not distribute those resources to benefit the people, nor could he make good use of them, so, he can be considered as the most stupid person. The parsimony of Duke Bai is somewhat the same as a mother owl's love for her baby birds, —although she takes good care of them, she will be eaten by them in future when they grow up. Hence, it states in *Laozi*: "Stretch a bow to the very full, and you will wish you had stopped in time. Temper a sword-edge to its very sharpest, and you will find it soon grows broken."

When Zhao Jianzi (the sovereign of the state of Zhao) established Xiangzi as his successor, Dong Anyu talked to him, "Wuxu (the name of Xiangzi) was born menial, but you are establishing him as your successor, why?" Jianzi said, "He is the person who can endure humiliation in order to carry out important tasks to serve the state." On another day, while Marquis Zhi and Xiangzi were drinking together, the Marquis hit Xiangzi on the head for no reason. Xiangzi's high court officials asked for his permission to kill Marquis Zhi on the spot, but Xiangzi said, "Remember when our deceased sovereign established me as his successor, he said that I am the person who can endure humiliation in order to carry out important tasks to serve our state. Did he choose me because I can kill others?" Ten months later, the troops of Marquis Zhi besieged Xiangzi in the city of Jin Yang. Xiangzi deployed his troops to confront the enemy troops,



### 【原文】

器。故老子曰：“知其雄，守其雌，其为天下谿。”

啮缺问道于被衣，被衣曰：“正女形，壹女视，天和将至。摄女知，正女度，神将来舍。德将来附，若美而道，将为女居。蠢乎若新生之犊，而无求其故。”言未卒，啮缺继以仇夷。被衣行歌而去，曰：“形若槁骸，心如死灰。直实不知，以故自持。墨墨恢恢，无心可与谋。彼何人哉！”故老子曰：“明白四达，能无以知乎！”

赵襄子攻翟而胜之，取尤人、终人。使者来谒之，襄子方将食，而有忧色。左右曰：“一朝而两城下，此人之所喜也。今君有忧色，何也？”襄

### 【今译】

敌人，大败智伯的军队，砍下他的头作为饮酒的器皿。所以老子说：“深知雄强，却安于雌柔，作为天下的溪涧。”

啮缺向被衣请教关于道的问题，被衣说：“端正你的形体，凝聚你的注意力，最为和谐的状态就会到来了。收敛起你的心智，纯正你的心思，神明就会停留在你心中。德将附会到你身上成就你的美德，而道将成为你的居所。你像初生的牛犊一般懵懵懂懂，而不去探求其原委。”被衣的话还没有说完，啮缺就发起呆来。被衣唱着歌离开了，他说：“形体如同枯枝，心中犹如死灰。确实什么都不知道，因而保持着这个样子。迷迷糊糊，没有心思跟别人进行密谋。这是个什么人啊！”所以老子说：“能够不凭借自己的智慧就通晓四方吗！”

赵襄子进攻翟人而战胜了他们，夺取了尤人、终人两座城邑。情报员来谒见禀报这个消息，襄子正准备吃饭，而脸上呈现忧虑的神色。襄子身边的人说：“一个早上攻下两座城邑，这是人们所高兴的事情啊。如今您却面露忧色，为什么呢？”襄子说：“长江、黄河涨大水，不超过三

defeated them, captured the marquis alive, cut off his head and used it as a wine vessel. Hence, it states in *Laozi*: "He who knows the male, yet cleaves to what is female becomes like a ravine, receiving all things under heaven."

Nie Que asked Bei Yi about Tao. Bei Yi said, "Make yourself physically fit and focus your eyes, and natural harmony will come upon you. Restrain yourself mentally and concentrate your mind, and magical power will stay with you. De will perfect you and Tao will live with you. Then you will be like a new-born calf, for you will not try to trace the reasons for what is happening in the world." Before Bei Yi finished his words, Nie Que stared blankly. Bei Yi left, singing, "His body is like a withered skeleton, and his mind is like dead ashes. Well versed in Tao, he has no prejudice is, muddle-headed and carefree. He keeps away from any active discussion. What sort of man that could that be!" Hence, it states in *Laozi*: "Can your mind penetrate every corner of the land, but you never interfere yourself?"

Zhao Xiangzi sent out his troops to attack the state of Di and he occupied two towns called You Ren and Zhong Ren (literally it means people of middle age). Then Xin Muzi sent a messenger to report this victory to Zhao Xiangzi. At that moment, Zhao Xiangzi was eating. When he heard this news, he appeared very anxious. The court officials around him all said: "We occupied two towns in just one morning. How wonderful. Everyone will be cheerful because of this news. Why are you worrying?" Xiangzi said: "The flood tides of the Yellow River or the Yangtze River can last no more than



### 【原文】

子曰：“江河之大也，不过三日，飘风暴雨，日中不须臾。今赵氏之德行无所积，今一朝两城下，亡其及我乎！”孔子闻之，曰：“赵氏其昌乎！”夫忧所以为昌也，而喜所以为亡也。胜非其难也，持之者其难也。贤主以此持胜，故其福及后世。齐、楚、吴、越，皆尝胜矣，然而卒取亡焉，不通乎持胜也。唯有道之主能持胜。孔子劲杓国门之关，而不肯以力闻。墨子为守攻，公输般服而不肯以兵知。善持胜者，以强为弱。故老子曰：“道冲而用之，又弗盈也。”

惠孟见宋康王，蹠足髻欬，疾言曰：“寡人所说者，勇有功也，不说为仁义者也，客将何以教寡人？”惠孟对曰：“臣有道于此，人虽勇，刺之不

### 【今译】

天就会退去；急风暴雨，不一会儿就艳阳高照。如今我们赵氏家族没有累积什么德行，一个早上攻下两座城邑，大概我要亡国了吧！”孔子听说了这件事，说：“赵国大概要昌盛了！”忧虑，是导致昌盛的原因；而欣喜，是招致灭亡的原因。夺取胜利并不难，保持胜利果实是困难的。贤明的君主凭借这个道理保持胜利，所以能够给子孙后代带来福分。齐国、楚国、吴国、越国，都曾经取胜过，然而最终还是亡了国，是因为不能保持胜利果实的缘故。只有有道的君主能够保持胜利果实。孔子的力气大得可以举起鲁国城门的门闩，却不肯因为力大无穷博得声名。墨子为宋国设计守城工事来抵御进攻，公输般服输，却不肯因为善于用兵博得声名。善于保持胜利成果的人，能够以强为弱。所以老子说：“‘道’体是空虚的，然而作用却不穷竭。”

惠孟谒见宋康王，康王一边跺着脚咳嗽，一边大声说：“我所喜欢的是勇武有力的人，而不是推行仁义的人。您将有何赐教？”惠孟回答说：



three days, and the storms will stop only after a short while. I am not a person of great virtue and we occupied two towns in one morning. Maybe I will perish soon." When Confucius heard this, he said: "Possibly the Zhaos are going to be prosperous!" Worrying about the situation will lead to prosperity but rejoicing about it might lead to perdition. It is not that difficult to win a battle, but it is not easy to maintain the success of victory for good. The sage sovereigns can maintain their victories by following this cognition, so that all their progenies can thus benefit. Qi, Chu, Wu and Yue used to be invincible, but all of these states had been ruined because they did not know how to maintain their victories. Only the sage sovereigns can sustain their victories. Confucius was strong enough to heft the gate of the capital city by just holding the latch with his hand, but he would rather not be remembered or honored by people all over the world because of his strength. Mozi defeated GongShu Ban during a drill, but he would rather not be honored for his military tactics. For people who are good at maintaining their victories, can defeat strong enemies even though they themselves might be weak and overwhelmed. Hence, it states in *Laozi*: "Tao is like an empty vessel that may be drawn from without ever needing to be filled."

Hui Meng went to visit King Kang of the state of Song. King Kang stamped, coughed and shouted loudly at the same time, "I only admire robust and brave people but hate those who are trying to popularize the principles of benevolence and righteousness. What kind of lessons are you going to give





### 【原文】

人。虽巧有力，击之不中。大王独无意邪？”宋王曰：“善。此寡人之所欲闻也。”惠孟曰：“夫刺之而不入，击之而不中，此犹辱也。臣有道于此，使人虽有勇弗敢刺，虽有力不敢击，夫不敢刺，不敢击，非无其意也。臣有道于此，使人本无其意也。夫无其意，未有爱利之心也。臣有道于此，使天下丈夫、女子，莫不欢然皆欲爱利之心。此其贤于勇有力也，四累之上也。大王独无意邪！”宋王曰：“此寡人所欲得也。”惠孟对曰：“孔、墨是已。孔丘、墨翟，无地而为君，无官而为长。天下丈夫、女子，

### 【今译】

“我有这样的道术，它能使人即便勇武，也刺不进您的身体；即便有力气，也击不中您。大王难道不感兴趣吗？”康王说：“好！这是我愿意听的。”惠孟说：“即便刺不进您的身体，也击不中您，但这还是侮辱的举动。我有这样的道术，它能使人即便勇武却不敢行刺，即便有力却不敢出击。尽管人们不敢行刺，不敢出击，但并非他们没有这样的意图。我有这样的道术，它能使人根本就不产生类似的意图。尽管人们没有这样的意图，却还没有爱戴大王并为大王谋利益的心意。我有这样的道术，它能使天下的男男女女都欢欣鼓舞地爱戴您并为您谋利益，这就胜过了勇武有力，位居上述四种情形之上了。大王您难道不感兴趣吗？”康王说：“这是我想得到的。”惠孟回答说：“孔丘、墨翟就是这样的。孔丘与墨翟没有领土，却能做天下人的君主；没有官职，却能做天下人的官长。天下男男女女没有不伸长脖子、踮起脚跟期盼他们、希望保卫他



me?" Hui Meng said: "I know one method. Using this method, you would not be injured even though the others are brave, and you can also avoid any blow even though the others are robust. Are you sure that you are not interested in that?" "Very good," said King Kang: "I want to hear something like that." Hui Meng said: "In this case, it is still a big shame even though you are not injured or struck. I know another method. Using this method, it can make others dare not assassinate you even though they are brave, and it can also make others dare not strike you even though they are robust. In this case, it does not mean that the others do not want to do so even though they dare not assassinate or hit you. I know another method. It can make the others free from any intention for assassinating or hitting you. In this case, even though others do not intend to do so, they do not support you from the bottom of their hearts or want to act for your sake. I know another method. It can make people all over the world, whether male or female love you from the bottom of their hearts and concentrate on acting for your sake. Thus it is much better than just being brave or robust and superior to all the aforementioned four cases. Aren't you interested in that?" King Kang said: "I would love to know more." Hui Meng replied: "Kong Qiu and Mo Di are that kind of people. They do not have any territory of their own, but can act as rulers of people all over the world. They do not hold any positions, but are considered as officers of people all over the world. They all love them, admire them and wish to defend them and serve them faithfully. As for you, you are



### 【原文】

莫不延颈举踵，而愿安利之者。今大王，万乘之主也。诚有其志，则四境之内皆得其利矣。此贤于孔、墨也远矣。”宋王无以应。惠孟出。宋王谓左右曰：“辩矣！客之以说胜寡人也。”故老子曰：“勇于不敢则活。”由此观之，大勇反为不勇耳。

昔尧之佐九人，舜之佐七人，武王之佐五人；尧、舜、武王于九、七、五者，不能一事焉。然而垂拱受成功者，善乘人之资也。故人与骥逐走，则不胜骥；托于车上，则骥不能胜人。北方有兽，其名曰麀，鼠前而兔后，趋则顿，走则颠，常为蚩蚩驱骥取甘草以与之。麀有患害，蚩蚩驱骥必负而走。此以其能托其所不能。故老子曰：“夫代大匠斲者，希不

### 【今译】

们的安全并为他们谋利益的。如今大王是拥有一万辆战车的大国的君主，果真能有这样的志向，四境之内的利益您都能获得，那就比孔丘、墨翟贤明多了。”宋王无话可说。惠孟快步走了出去，宋王对身边的人说：“太善辩了。客人用他的话说服了我。”所以老子说：“勇于柔弱就可以活命。”由此看来，大勇反而成为不勇敢了。

从前尧有九个辅佐大臣，舜有七个辅佐大臣，周武王有五个辅佐大臣；尧、舜、武王和他们的九个、七个、五个辅佐大臣相比，不具备他们所具有的一种能耐。然而可以安然享受成功，是因为善于利用别人的长处。所以人跟骥竞赛，就不能胜过骥；人坐在车上，骥就不能胜过人。北方有一种野兽，名叫麀，前腿像鼠腿，后腿像兔腿，一走快了就会绊脚，一跑就会跌倒。它常常采集甘美的草送给蚩蚩驱骥。麀遇到祸患的时候，蚩蚩驱骥就会背着它逃走。这就是用自己能把握的来促成自



the sovereign of a big state of ten thousand chariots. If you really want to do something for the world, everyone within the four borders will benefit from it. Thus you could be more sensible and wise than Kong Qiu and Mo Di." The King of Song did not know how to reply him. Hui Meng went out quickly. The King told the people around him: "He really has a tongue in his head. I admire his words." Hence, it states in *Laozi*: "He whose braveness lies in not daring can survive."

Previously, Yao had nine high-ranking court officials, Shun had seven, and King Wu of the Zhou Dynasty had five, to help them govern their states. Neither Yao, nor Shun, nor King Wu owned one talent possessed by these aforementioned nine, seven, or five officials. Nonetheless, they still could leisurely enjoy the achievements of these officials, for they were able to utilize the talents of talented people. Hence, if a person races against a swift horse, he will never win. However, if he sits on a carriage pulled by the horse, there would be no chance for it to outrun the man. There is an animal named Jue in the north. Its two front legs that look exactly like those of a rat and hind legs like those of the hare. It tumbles when it walks quickly, and it stumbles when it tries to run. It often collects some kinds of sweet grasses and presents them to another animal called Qiongqiong Juxu. Thus when Jue gets into trouble, Qiongqiong Juxu would carry it on his back and help it to escape from danger. That is an instance for using things under your firm control to manipulate those out of your control. Hence, it states in

### 【原文】

伤其手。”

薄疑说卫嗣君以王术。嗣君应之曰：“予所有者千乘也。愿以受教。”薄疑对曰：“乌获举千钧，又况一斤乎？”杜赫以安天下说周昭文君，文君谓杜赫曰：“愿学所以安周。”赫对曰：“臣之所言不可，则不能安周；臣之所言可，则周自安矣。”此所谓弗安而安者也。故老子曰：“大制无割，故致数與无與也。”

鲁国之法，鲁人为人妾于诸侯，有能赎之者，取金于府。子贛赎鲁人于诸侯。来，而辞不受金。孔子曰：“赐失之矣。夫圣人之举事也，可以移风易俗而受教顺，可施后世，非独以适身之行也。今国之富者寡而

### 【今译】

己所不能把握的。所以老子说：“代替木匠砍木头的，很少有不伤着自己的手的。”

薄疑用称王天下的道术游说卫嗣君。卫嗣君回答他说：“我所统治的，只是一个拥有一千辆兵车的国家。希望听听您关于治理一个千乘国家的高见。”薄疑回答说：“乌获的力气可以举起一千钧的重量，又何况一斤呢？”杜赫用安定天下的道术游说周昭文君，文君对杜赫说：“我只想学学安定周国的方法。”杜赫回答说：“我所说的话如果不对，就不能安定周国；我所说的话如果是对的，周国自然就会安定了。”这就是所谓的无须采取措施就自然安定了。所以老子说：“最高超的工匠不会自己动手切割”，“所以最高的称誉是无须夸誉的。”

按照鲁国的法令，鲁国人在其他诸侯国给人当奴仆，有能为他们赎身的，可以从国库中支取金钱。子贛为在其他诸侯国当奴仆的鲁国人赎了身，回来后却推辞，不支取金钱。孔子说：“赐错了。圣人做事，可以移风易俗，而且他们的教导可以影响到子孙后代，并非仅仅为了做自己想做的事。如今国内富人少而穷人多，为人赎身后接受金钱，就是不



*Laozi*: "He who tries to do the master-carpenter's chipping for him is lucky if he does not cut his hand."

Bo Yi canvassed Lord Wei Si to accept his way of unifying the world, Lord Wei Si replied, "What I have is a state owning only a thousand chariots, so, please tell me how to govern the state." Bo Yi said, "Wu Huo is strong enough to lift something as heavy as a thousand Jin, let alone something that weighs only a Jin." Du He once tried to canvass Lord Zhao Wen of the state of Zhou about how to bring peace and stability to the whole world, Lord Zhao Wen said, "Please tell me how to bring peace and stability to my state of Zhou." Du He replied, "If what I said is wrong, it cannot be applied to the state of Zhou; if what I said is right, it certainly can bring peace and stability to your state of Zhou." This is the so-called automatically bringing peace and stability without making no effort to do so. Hence, it states in *Laozi*: "The greatest carver does the least cutting", and "the highest fame cannot be praised with words."

According to the law of Lu, if someone can manage to emancipate a slave by paying a ransom, he can be reimbursed later on by the government. Zigong ransomed someone from Lu who had been a servant in another state, but he refused to take the money offered by the government. Confucius said: "Ci is wrong. Whenever sages take action, they are able to transform social traditions as well as educate generations to come, for they would never do anything to satisfy their own desires. Nowadays in the state of Lu, there are many less rich people compared with the overwhelming number of the



### 【原文】

贫者众，赎而受金，则为不廉；不受金，则不复赎人。自今以来，鲁人不复赎人于诸侯矣。”孔子亦可谓知礼矣。故老子曰：“见小曰明。”

魏武侯问于李克曰：“吴之所以亡者，何也？”李克对曰：“数战而数胜。”武侯曰：“数战数胜，国之福。其独以亡，何故也？”对曰：“数战则民罢，数胜则主骄。以骄主使罢民，而国不亡者，天下鲜矣！骄则恣，恣则极物；罢则怨，怨则极虑；上下俱极，吴之亡犹晚矣！夫差之所以自到于干遂也。”故老子曰：“功成名遂，身退，天之道也。”

### 【今译】

廉洁；不接受金钱，就没有人再替别人赎身了。从今以后，鲁国人不会再为在别国当奴仆的人赎身了。”孔子可以说是能深刻地洞察事情的发展变化的了。所以老子说：“能洞察事物细微之处的叫做明。”

魏武侯问李克道：“导致吴国灭亡的原因是什么？”李克回答说：“屡战屡胜。”武侯说：“屡战屡胜是国家的福分，它却偏偏因此而灭亡，这是什么原因？”李克回答说：“频繁作战，人民就会疲惫；屡次得胜，君主就会骄傲。用骄傲的君主役使疲惫的人民而国家却不会灭亡，这样的情况天下太少了。骄傲就会放纵，放纵就会用尽所有物力；疲惫就会怨恨，怨恨就会用尽巧诈。君民上下都达到了极点，吴国的灭亡还算是太晚了呢，这就是夫差在干隧自刎的原因。”所以老子说：“功成名就之后，



poor. If a person accepts a ransom for emancipating someone else, he is likely to be regarded as corrupt; if no one accepts the ransom, then people will no longer help emancipate slaves working in other states. No one in Lu will ransom others from now on. Confucius can be considered as a man who can foretell the subtle development of the myriad things. Hence, it states in *Laozi*: "Good sight means seeing what is very small."

Marquis Wu of the state of Wei once asked Li Ke: "What do you think caused the perdition of the state of Wu?" Li Ke replied: "Because they have won every military action they launched against the other states." Marquis Wu wondered: "Well, winning every battle is good fortune for the state, why did it die out because of this reason?" Li Ke replied: "When military action is taken too frequently, the common people will become exhausted. And when victory is won every time, the sovereign will become arrogant. When an arrogant sovereign drives the people to exhaustion, the chances of survival of the state is very small. When the sovereign is arrogant, he will become undisciplined. If he is undisciplined, he will use up all the material resources of his state. When the common people are exhausted, they will be hostile towards the regime. If they are hostile towards the regime, they will employ double-dealing. Under such circumstances, both the sovereign and his inferiors become extremely wanton. Therefore, the state of Wu should have died out even earlier. No wonder Fu Chai committed suicide in Gan Sui." Hence, it states in *Laozi*: "After you have





### 【原文】

宁越欲干齐桓公，困穷无以自达，于是为商旅将任车，以商于齐，暮宿于郭门之外。桓公郊迎客，夜开门，辟任车，爝火甚盛，从者甚众，宁越饭牛车下，望见桓公而悲，击牛角而疾商歌。桓公闻之，抚其仆之手曰：“异哉！歌者非常人也。”命后车载之。桓公及至，从者以请。桓公饬之衣冠而见，说以为天下。桓公大说，将任之。群臣争之曰：“客，卫人也。卫之去齐不远，君不若使人问之。问之而故贤者也，用之未晚。”

### 【今译】

全身而退，这是天道。”

宁越想向齐桓公谋求官职，但处境穷困，无法使自己得到举荐，于是就给商人赶着货车来到齐国都城，傍晚住在外城门外。桓公夜间到郊外迎客，打开城门，命令货车躲开让路，火把很明亮，随行的人很多。宁越在车下喂牛，望着桓公，心里悲哀，就敲打牛角大声唱歌。桓公听到歌声，抚摸着他的车夫的手说：“奇怪！这唱歌的不是普通人啊。”就命令副车载上他。桓公返回到宫中，随从人员请示如何安置宁越。桓公赏赐给他衣服、帽子，准备召见他。宁越谒见桓公，给他讲如何治理齐国。第二天又谒见桓公，给他讲如何治理天下。桓公非常高兴，准备任用他。群臣争相劝谏道：“客人是卫国人。卫国离齐国不远，大王不如派人去打听一下他的情况。假如他的确是个贤人，再任用他也不晚。”



finished your work and gained fame, then withdraw! Such is Heaven's Tao."

Ning Yue wished to seek a position from Duke Huan of the state of Qi, but he was too poor to have others recommend him. He then offered to drive a goods cart for a businessman of the capital and slept outside the main gate at night. The gate was opened when Duke Huan was heading for the outskirts to welcome a guest at night. The torches were so bright and there were also many attendants following him. All goods carts were asked to make way for the procession. At that moment, Ning Yue was feeding the ox beside the cart. When he saw Duke Huan, he stared at him sadly and struck the horn of the ox to sing a song loudly. When Duke Huan heard it, he touched his driver's hand and said: "How strange it is! That singer must be something." He then ordered him be carried back in his concomitant carriage. After Duke Huan returned back to his palace, the attendants asked for his instructions on how to deal with Ning Yue. Duke Huan presented him with clothing, a hat and prepared to interview him in person. Ning Yue called on Duke Huan and introduced his ideas on how to govern the state of Qi. The next day he called on Duke Huan again and suggested his ideas on how to govern the world. Duke Huan was very happy with him and was thinking of appointing him to a position. All the court officials were vying with each other to expostulate with him and they said: "Our guest is from the state of Wei, and Wei is not far away from here. It's better if His Majesty would send someone to Wei to



### 【原文】

桓公曰：“不然。问之，患其有小恶也。以人之小恶而忘人之大美，此人主之所以失天下之士也。”凡听必有验，一听而弗复问，合其所以也。且人固难合也，权而用其长者而已矣。当是举也，桓公得之矣。故老子曰：“天大，地大，道大，王亦大，域中有四大，而王处其一焉。”以言其能包裹之也。

大王亶父居邠，翟人攻之。事之以皮帛、珠玉而弗受。曰“翟人之所求者地，无以财物为也。”大王亶父曰：“与人之兄居而杀其弟，与人之

### 【今译】

桓公说：“不对。去打听他的情况，我担心他有小毛病。因为一个人有小毛病，就无视他最大的优点，这是君主失掉天下杰出人才的原因啊。”凡是听取别人的主张，必须要有值得听从的地方。现在听从了他的主张而不再去追问他的为人，这是因为他的主张符合听者心目中的标准。况且，人本来就很难做到十全十美，进行权衡以后用其所长，这是举荐人才的正确方法，桓公掌握了这个原则了。所以老子说：“天大，地大，道大，王也大，宇宙中有四‘大’，而王是四大之一。”这是说君主应该能够包容万物。

太王亶父居住在邠地，狄人攻打他。太王亶父将皮毛、丝帛送给他们，狄人不肯接受；将珍珠、美玉送给他们，狄人不肯撤兵。狄人所追求的是土地。太王亶父说：“跟别人的哥哥在一起，却使他的弟弟遭到杀



investigate his background. It will not be too late to use him after making sure that he is really sensible and wise." Duke Huan said: "No, that's wrong. If I send someone there to investigate his background, I am afraid that some of his insignificant shortcomings might be found. Paying too much attention to people's insignificant shortcomings but overlooking their strongest points is the reason why sovereigns miss the most outstanding people of the world." When listening to others, their ideas must be of some use. As Duke Huan would not make further investigation into the background of Ning Yue after he had listened to his ideas, because these ideas were in accordance with his own standard. In addition, no one is perfect. Therefore, weighing up other people thoroughly and then making good use of their strong points should be the right way of using people. Duke Huan had mastered and adhered to this rule. Hence, it states in *Laozi*: "Thus just as Heaven has 'this greatness' and as Earth has it and as Tao has it, so may the King also have it. Thus 'within the realm there are four portions of greatness,' and one belongs to the King." This statement indicates that a sovereign should be tolerant to the myriad things in the world.

The Di People attacked Dan Fu, the Senior King when he was living in Bin. He tried to bribe his enemies with furs and silk, but the Di People did not accept it. He then tried with jade and pearls, but the Di People refused to withdraw their troops. The only thing they wanted was territory. Senior King Dan Fu told his people: "Getting along with



### 【原文】

父处而杀其子，吾弗为。皆勉处矣！为吾臣，与翟人奚以异？且吾闻之也，不以其所养害其养。”杖策而去。民相连而从之，遂成国于岐山之下。大王亶父可谓能保生矣。虽富贵，不以养伤身；虽贫贱，不以利累形。今受其先人之爵禄，则必重失之。所自来者久矣，而轻失之，岂不惑哉！故老子曰：“贵以身为天下，焉可以托天下；爱以身为天下，焉可以寄天下矣！”

中山公子牟谓詹子曰：“身处江海之上，心在魏阙之下，为之奈何？”

### 【今译】

害；跟别人的父亲在一起，却使他的儿子遭到杀害。我不忍心这么做啊。大家都好好在这里生活下去吧，给我做臣民与给狄人做臣民有什么不同？而且我听说：不要为了用于养育民众的土地而危害所养育的民众。”他拄着拐杖离开了，百姓成群结队地跟随着他，终于在岐山脚下又建起了国家。太王亶父可以称得上是能尊崇生命的了。能尊崇生命，即使富贵，也不会因为供养过于丰足而损害生命；即使贫贱，也不会因为追求财利而劳累身体。如今世上的人们继承了先辈的官爵与俸禄，一定舍不得失去。而从先辈那里代代承传下来的生命历时久远，人们却轻易失去它，这难道不糊涂吗？所以老子说：“能够以贵身的态度去治理天下，才可以把天下托付给他；能够以爱身的态度去爱天下，才可以把天下委托给他！”

中山公子牟对詹子说：“我身居江海之上，心思却在朝廷之中，该怎



one's big brother, will lead to the death of his little brother; getting along with one's father, will lead to the death of his son. I could not bear that. For all of your people, please feel settled here. Is there any difference between following me and following the Di People? I have learned that territory is the means used to support the people living on it. Therefore, I should not endanger the lives of your people by keeping the territory." He left, walking with his stock. However, the ordinary people followed him constantly and they finally built up another kingdom at the foot of Mount Qi. Senior King Dan Fu really knew how to attach importance to life. For a person who attaches importance to life, can not harm his life because of supernutrition even though he is powerful and wealthy. Nor would he trouble himself to rush about for the sake of gain even though he is indigent. However, people of the contemporary mundane world will not abandon their rank, positions or salaries they inherited from their forerunners reluctantly. Nonetheless, the life we inherit from our ancestors has a much longer history than that, but people would simply give it up. Isn't it muddle-headed to act this way? Hence, it states in *Laozi*: "Therefore we may accept the saying: 'He who in dealing with the empire regards his high rank as though it were his body he is the best person to be entrusted with rule; he who in dealing with the empire loves his subjects as one should love one's body he is the best person to whom one can commit the empire.'"

Childe Mu of Zhong Shan told Zhanzi: "Even though I am living reclusively, I always think of being used by the



### 【原文】

詹子曰：“重生。重生则轻利。”中山公子牟曰：“虽知之，犹不能自胜。”詹子曰：“不能自胜，则从之；从之，神无怨乎！不能自胜而强弗从者，此之谓重伤。重伤之人，无寿类矣。”故老子曰：“知和曰常，知常曰明，益生曰祥，心使气曰强。”是故“用其光，复归其明”也。

楚庄王问詹何曰：“治国奈何？”对曰：“何明于治身，而不明于治国？”楚王曰：“寡人得立宗庙社稷，愿学所以守之。”詹何对曰：“臣未尝闻身治而国乱者也，未尝闻身乱而国治者也。故本任于身，不敢对以末。”楚王曰：“善。”故老子曰：“修之身，其德乃真也。”

### 【今译】

怎么办呢？”詹子说：“看重生命。看重生命就会轻视名利了。”中山公子牟说：“虽然知道这个道理，还是不能克制自己的欲望。”詹子说：“不能克制就放纵自己，这样，精神就没有什么损伤了吧！不能克制又硬性强迫自己不要放纵，这叫双重损伤。受到双重损伤的人没有长寿的。”所以老子说：“懂得‘和’叫做‘常’，懂得‘常’叫做‘明’，贪生纵欲叫做‘祥’，用心役使‘气’叫做‘强’。”因此“运用外在的光，返照内在的明”。

楚庄王问詹何道：“如何治理国家？”詹何回答道：“我知道如何修身，而不明白怎样治理国家。”楚庄王说：“我奉命祭祀宗庙社稷，希望学学如何持守国家。”詹何回答说：“我从未听说自身修养好了而国家会陷入混乱的，也从未听说自身修养太差而国家能够被治理好的。所以根本在于自身，不敢用末节应对。”楚庄王说：“好。”所以老子说：“修养自己的心性，他的德才会是真的。”



government in the mean time. What do you think I should do?" Zhanzi said: "Attach importance to life. Thus you will not pay any attention to fame or interests." Childe Mu of Zhong Shan said: "Even though I know that. However, I could not restrain my wishes." Zhanzi said: "Then just do whatever you want to do if you cannot manage to restrain yourself. Thus you will not hurt your spirit. If you want to restrain yourself by force, that will cause double injury to you. No one can enjoy a long lifespan if he is double-injured." Hence, it states in *Laozi*: "To understand such harmony is to understand the always-so. To understand the always-so is to be illumined. But to live life to the brim is to invite omens. If the heart makes calls upon the life-breath, rigidity follows", and "He who having used the outer-light can return to the inner-light."

Once King Zhuang of the state of Chu asked Zhan He, "How to govern the state?" Zhan He said, "I only know how to cultivate the mind, and do not know how to govern a state." King Zhuang said, "I was appointed to hold ceremonies to worship the deceased ancestors as well as the Deity of Grain and the Deity of Earth, so, I only want to learn something on governing the state." Zhan He replied, "I have not heard that a sovereign able to cultivate his own mind has led his state to chaos, or a sovereign unable to cultivate his own mind has put his state in order. So, the root relies in self, therefore, I dare not answer you with minor details." King Zhuang said, "Very good." Hence, it states in *Laozi*: "Adhere to Tao in cultivating your mind, and your virtue will





### 【原文】

桓公读书于堂，轮扁斲轮于堂下。释其椎凿，而问桓公曰：“君之所读者，何书也？”桓公曰：“圣人之书。”轮扁曰：“其人焉在？”桓公曰：“已死矣。”轮扁曰：“是直圣人之糟粕耳。”桓公悖然作色而怒曰：“寡人读书，工人焉得而讥之哉！有说则可，无说则死！”轮扁曰：“然。有说。臣试以臣之斲轮语之。大疾则苦而不入，大徐则甘而不固，不甘不苦，应于手，厌于心，而可以至妙者，臣不能以教臣之子，而臣之子亦不能得之于臣。是以行年七十，老而为轮。今圣人之所言者，亦以怀其实，穷而死，独其糟粕在耳。”故老子曰：“道可道，非常道；名可名，非常名。”

### 【今译】

齐桓公在堂上读书，轮扁在堂下砍斫车轮。轮扁放下手里的锥子、凿子，问桓公：“君主读的是什么书？”桓公说：“是圣人写的书。”轮扁说：“写书的人在哪里？”桓公说：“已经死了。”轮扁说：“这么说来书中只保存了圣人的糟粕而已。”桓公骤然改变了脸色，怒气冲冲地说：“我读书，你一个工人怎能讥笑我！有道理还可以，没有道理就把你处死！”轮扁说：“对的。我有理由。请让我试着用我砍斫车轮的经验做一下解释。卯眼太紧榫头就不能插进去，太松插进去很容易但却不牢固，不松不紧，得心应手，而可以达到这种最高妙的境界的绝活儿，我不能传授给我的儿子，而我的儿子也不能从我这里学到。因此我已经七十岁了，这么大年纪还在制作车轮。如今圣人所说的话，其精髓已经随着圣人的死去而消失了，只有其糟粕还存在罢了。”所以老子说：“可以说出来的



be proved to be real."

Once Duke Huan of the state of Qi was reading a book in his hall, and at the same time, Bian the Wheelwright was cutting a wheel outside the hall. Laying down his mallet and chisel, Bian the Wheelwright came into the hall and asked Duke Huan, "May I ask the name of the author of the book you are reading?" Duke Huan said, "It is written by the sages." Bian the Wheelwright asked, "Where are the sages?" Duke Huan said, "They have already passed away." Bian the Wheelwright said, "Then what you are reading is nothing but rubbish left over by them." Duke Huan was irritated by Bian's words, and said angrily, "How can a worker like you make such a comment on the book I am reading? If your comment can be justified, I probably will forgive you; if not, I will sentence you to death." Bian the Wheelwright said, "Well, of course it can be justified. I will explain it to you according to my own experience in making wheels. If the mortise is too small, it is very difficult to insert the tenon; and if it is too big, although it is very easy to insert the tenon, the wheel will not be stable. So, the mortise must be made the right size, then I will have it under perfect control. However, this most wonderful skill is so subtle, that I cannot teach it to my son, nor can my son learn it from me. Therefore, I am still cutting wheels myself although I am already seventy years old. That's why I said the words of the sages are nothing but rubbish, for the essence of their thoughts disappears along with their death." Hence, it states in *Laozi*: "Tao that can be spoken of is not an Unvarying



### 【原文】

昔者，司城子罕相宋，谓宋君曰：“夫国家之安危，百姓之治乱，在君行赏罚。夫爵赏赐予，民之所好也，君自行之；杀戮刑罚，民之所怨也，臣请当之。”宋君曰：“善。寡人当其美，子受其怨。寡人自知不为诸侯笑矣。”国人皆知杀戮之专制在子罕也，大臣亲之，百姓畏之，居不至期年，子罕遂却宋君而专其政。故老子曰：“鱼不可脱于渊，国之利器，不可以示人。”

王寿负书而行，见徐冯于周，徐冯曰：“事者，应变而动，变生于时，故知时者无常行。书者言之所出也。言出于知者，知者藏书。”于是

### 【今译】

道，就不是常‘道’；可以叫得上名字的名，就不是常‘名’。”

从前，司城子罕作宋国的相国，对宋国的君主说：“国家的安与危，百姓的治与乱，完全在于您推行的赏罚。爵位、赏赐、赋予，是百姓所喜欢的，您亲自推行；杀戮与刑罚，是百姓所讨厌的，请让我来做这些。”宋国君主说：“好。我来做这些美事，你承担百姓的怨恨。我知道自己不会被诸侯笑话了。”国内的人知道杀伐大权，都掌握在子罕手里，大臣亲近他，百姓害怕他，过了不到一年，子罕于是就劫持宋国君主而且把持国家大政。所以老子说：“鱼不能离开深渊，而国家的‘利器’，不可以展示给别人。”

王寿背负着书籍赶路，在周国遇到了徐冯，徐冯说：“事情随着局势的发展而变化，变化因不同的时势而产生，所以通晓时局变化的人没有固定的行为。书籍是要言的出处。要言出自智者，智者不藏书。”于是



Tao; and the names that can be named are not unvarying names."

Previously, after Sicheng Zihan became the Prime Minister of the state of Song, he talked with the sovereign of Song, saying, "Whether the state is in safety or in danger, and the people are in order or in chaos depend on the way you dispense rewards and punishments. Rank, awards, and largesse are things loved by the people, so you dispense them yourself; the death penalty and other sorts of punishments are hated by them, I will execute them for you." The sovereign said, "Very good! I conduct all the favourable deeds in person, and you bear the rancor of the people. I am sure that I will never be derided by the sovereigns of other states." People in the state of Song realized that Zihan was the one holding the power over their life and death, as a result, high-ranking court officials endeared themselves to him, and common people feared him. Within a year, Zihan made the sovereign a mere figurehead and grabbed all the powers of the state of Song. Hence, it states in *Laozi*: "It is best to leave the fish in his pool; best to leave the state's sharpest weapons where none can see them."

Carrying his books on his back, Wang Shou traveled and came into Xu Feng in the state of Zhou. Xu Feng said, "Things and events react to the ever-changing situation, so, changes take place at any time. Therefore, a person able to penetrate the ever-changing situation does not always behave the same way. Books are sources of some important sayings, and these sayings are set forth by wise people. However,



### 【原文】

王寿乃焚书而舞之。故老子曰：“多言数穷，不如守中。”

令尹子佩请饮庄王，庄王许诺。子佩疏揖，北面立于殿下。曰：“昔者君王许之，今不果往。意者臣有罪乎？”庄王曰：“吾闻子具于强台。强台者，南望料山，以临方皇，左江而右淮，其乐忘死，若吾薄德之人，不可以当此乐也。恐留而不能反。”故老子曰：“不见可欲，使心不乱。”

晋公子重耳出亡，过曹，无礼焉。釐负羁之妻谓釐负羁曰：“君无礼于晋公子，吾观其从者，皆贤人也。若以相，夫子反晋国，必伐曹，子何

### 【今译】

王寿焚烧掉自己的书同时手舞足蹈。所以老子说：“议论太多反而加速败亡，不如保持内心虚静。”

令尹子佩宴请楚庄王饮酒，庄王答应了。子佩光着脚作揖，朝北站在殿下，说：“先前大王答应赴宴，如今却不来了，我想大概是我有什么罪过吗？”庄王说：“我听说你在强台上置办了酒席。强台，向南可以眺望料山，高居方皇岸边，左边是长江右边是淮河，能够让人快乐得忘掉死亡，像我这样寡德的人，不可以享受这样的快乐啊，我恐怕自己留在那里而不能回来了。”所以老子说：“看不到自己想要的东西，内心就不会被扰乱。”

晋公子重耳逃亡的时候，路过曹国，曹国国君对他很无礼。釐负羁的妻子对釐负羁说：“国君对晋公子无礼，我观察跟随他的人都是贤人。



wise people themselves do not collect books." Then Wang Shou burnt his books, and danced at the same time. Hence, it states in *Laozi*: "Whereas the force of words is soon spent, it is far better to keep what is in the heart."

Prime Minister Zipei of the state of Chu once wanted to hold a banquet in honour of King Zhuang of Chu, and King Zhuang agreed to attend it. But when Zipei held the banquet on Platform Qiang, King Zhuang failed to attend it. Facing north, Zipei stood outside the court hall barefooted, made a bow with hands folded in front, and said, "Your Majesty promised me to attend the banquet the other day, but you are not going to go, I do not know why. Did I do anything wrong?" King Zhuang said, "I heard that you are giving the banquet on Platform Qiang. Platform Qiang is located high up along the bank of the Fang Huang River, with the Yangtze River on its left and the Huai He River on its right, and from where men can overlook Mount Liao in the south. Such pleasure can make men forget the pain of death. A person of little virtue like me should not enjoy that kind of pleasure, because I fear that I would stay there and refuse to go back to work in my court." Hence, it states in *Laozi*: "If the people never see such things as excitement and desire, their hearts will remain placid and undisturbed."

When Childe Chong Er (later also known as Duke Wen) of the state of Jin was in exile, he passed through the state of Cao, and the sovereign of Cao was very discourteous to him. Xi Fuji's wife talked to Li, saying, "His Majesty was discourteous to Childe Chong Er. However, I observed his

### 【原文】

不先加德焉？”釐负羁遗之壶餽而加璧焉。重耳受其饭而反其璧。及其反国，起师伐曹，克之。令三军无人釐负羁之里。故老子曰：“曲则全，枉则正。”

越王勾践与吴战而不胜，国破身亡，困于会稽。忿心张胆，气如涌泉，选练甲卒，赴火若灭。然而请身为臣，妻为妾，亲执戈，为吴兵先马走，果禽之于干遂。故老子曰：“柔之胜刚也，弱之胜强也，天下莫不知，而莫之能行。”越王亲之，故霸中国。

赵简子死，未葬，中牟人齐。已葬五日，襄子起兵攻围之。未合而

### 【今译】

假如他们辅佐重耳返回晋国执政，一定会攻打曹国。您何不先对他施加恩惠呢？”釐负羁送给重耳一壶饭而且附带一块玉。重耳接受了他的饭而把那块玉退还给了他。等他返回晋国以后，起兵进攻曹国，攻克了它，下令三军官兵不要进入釐负羁居住的里巷。所以老子说：“委屈反而能保全，屈就反能伸展。”

越王勾践跟吴王作战而没有取胜，国破身亡，被困在会稽。他内心充满愤怒，气如涌泉，精选兵器训练士卒，上下一心，赴汤蹈火。这样还请求亲自做夫差的臣仆，让自己的妻子做夫差的侍妾，亲自拿着戈，在吴王马前奔走效命，果然在干遂将夫差擒获。所以老子说：“柔的能胜过刚的，弱的能胜过强的，天下没有人不知道这个道理，然而没有人能执行。”越王身体力行这个道理，所以能称霸中国。

赵简子死后，还没有下葬，中牟城就向齐国投降了。赵简子埋葬了



followers and found that all of them are wise and capable people. If they will help him return to the state of Jin and take over the throne, Childe Chong Er will definitely launch an attack against our state of Cao. So, why don't you do him a favour to win him over now?" Xi Fuji then sent Childe Chong Er some food along with a piece of jade. Childe Chong Er accepted the food but returned the jade to Li. After he went back to the state of Jin, he sent out his troops to attack the state of Cao and conquered it. However, he ordered his officers and men not to enter the lane where Xi Fuji lived. Hence, it states in *Laozi*: "To remain whole, be twisted. To become straight, let yourself be bent."

Gou Jian, the King of the state of Yue, and Fu Chai, the King of the state of Wu were engaged in a war, and Gou Jian was defeated, as a result, he lost his state, and was forced to take refuge in Mount Kuaiji. He was so furious that he started selecting the best weapons and training warriors who would go through fire and water for his sake. He still voluntarily served as Fu Chai's slave, and also asked his wife to act as Fu Chai's maid. Moreover, holding a dagger in the hand, he would fight in the van for Fu Chai. Finally Gou Jian managed to capture Fu Chai alive in Gan Sui. Hence, it states in *Laozi*: "That the yielding conquers the resistant and the soft conquers the hard is a fact known by all men, yet utilized by none." The King of Yue practiced these principles in person, so he became one of the Lords-Protectors of China.

Zhao Jianzi—the then sovereign of the state of Zhao died, and before his funeral was held, the city of Zhong Mou





### 【原文】

城自坏者十丈。襄子击金而退之。军吏谏曰：“君诛中牟之罪，而城自坏，是天助我，何故去之？”襄子曰：“吾闻之叔向曰：‘君子不乘人于利，不迫人于险。’使之治城，城治而后攻之。”中牟闻其义，乃请降。故老子曰：“夫唯不争，故天下莫能与之争。”

秦穆公谓伯乐曰：“子之年长矣。子姓有可使求马者乎？”对曰：“良马者，可以形容筋骨相也。相天下之马者，若灭若失若亡，其一若此马者，绝尘弭辙。臣之子皆下材也，可告以良马，而不可告以天下之马。”

### 【今译】

五天以后，赵襄子起兵进攻包围中牟。赵国军队的包围圈还没有形成中牟的城墙就自行倒塌了几十丈。襄子鸣金退兵。军师进谏道：“您讨伐中牟犯下的罪过，而它的城墙自己毁坏了，这是上天助我，为什么要退兵呢？”襄子说：“我听叔向说过：‘君子不在形势对自己有利的情况下占别人的便宜，不在别人遇险时胁迫人家。’让他们修筑城墙，城墙修好后再进攻他们。”中牟的人听说了赵襄子的大义，于是请求投降。所以老子说：“正因为不跟别人争，所以天下没有人能跟他争。”

秦穆公对伯乐说：“您年纪大了，您家族中有可以安排他寻求宝马的人吗？”伯乐回答说：“一般意义上的好马，通过外表和筋骨就可以判断出来了。相天底下最好的马，就要根据若隐若现的神韵来评判，似乎抛开了所有外在的总体特征。像这样的马，跑起来飞一般迅疾，把飞扬的尘土远远抛在后面而且不留任何痕迹。我的儿子智力都是下等，可



surrendered to the state of Qi. Five days after Jianzi was buried, Xiangzi—the successor of Jianzi dispatched his troops to besiege the city of Zhong Mou. However, before the siege was formed, a few dozen Zhang of the protective wall of the city broke down out themselves. Xiangzi beat gongs to order the troops to retreat. His military adviser said, “You are attacking the sinful city of Zhong Mou, and its protective wall broke down itself, so it means that Heaven is helping us. Why are you going to retreat?” Xiangzi said, “I heard from Shu Xiang that a gentleman does not take advantage of others when he himself is in an advantageous position, nor does he force others to act according to his own will when the latter are in danger. So, I let them repair the protective wall, and will attack them after the wall is finished.” When people of Zhong Mou heard Xiangzi’s righteousness, they begged to surrender. Hence, it states in *Laozi*: “He does not contend, and for that very reason no one under heaven can contend with him.”

Duke Mu of the state of Qin talked to Bo Le, saying, “You are getting old, is there anyone in your family who can examine and evaluate swift horses for me?” Bo Le replied, “Normally swift horses can be judged according to their appearances, bones and muscles. However, the best horses under heaven can only be appreciated according to their partly hidden and partly visible verse through neglecting their ostensible features. The best horses under heaven can run as fast as flying and in the meantime, leave no footsteps on the ground. The intelligence of all my sons belongs to the third-



### 【原文】

臣有所与供僮缠采薪者九方堙，此其于马，非臣之下也。请见之。”穆公见之，使之求马。三月而反报曰：“已得马矣。在于沙丘。”穆公曰：“何马也？”对曰：“牡而黄。”使人往取之，牝而骊。穆公不说。召伯乐而问之曰：“败矣。子之所使求者。毛物、牝牡弗能知，又何马之能知？”伯乐喟然大息曰：“一至此乎！是乃其所以千万臣而无数者也。若堙之所观者，天机也。得其精而忘其粗，在内而忘其外，见其所见，而不见其所不见，视其所视，而遗其所不视。若彼之所相者，乃有贵乎马者！”马至，而

### 【今译】

以告诉他们如何识别良马，但是不能教会他们如何识别天底下最好的马。有一个曾经跟我一起砍柴的人叫方九堙，这个人在相马方面，不比我差，请让我为您引见他。”穆公接见了方九堙，让他出去寻求宝马。三个月后回来报告说：“已经找到马了，在沙丘。”穆公说：“什么样的马？”方九堙说：“是一匹雄马，黄色的。”穆公派人到那里取马，却发现是一匹黑色的母马。穆公不高兴了，召来伯乐质问他：“扫兴啊。您推荐的寻求宝马的人，连马的毛色、雌雄都不能分辨，又怎能通晓马呢？”伯乐十分感慨地长叹道：“竟然到了这般境地了！这正是他超过我千万倍胜过我无数的地方啊。方九堙所观测到的是天机啊。得到事物的精髓而忘记它们的粗浅之处，注重内在而忘却外在，见到自己应当见的而不见自己不当见的，观察自己该观察的而遗弃不该观察的。像他那样相马，有比宝马本身更宝贵的！”马被牵回来了，果然是千里马。所以老子说：

class level. I can teach them how to judge normal swift horses, but cannot tell them how to appreciate the best horses under heaven. I used to chop firewood with a friend named Jiufang Yin, and his ability in examining and evaluating horses is no worse than mine. Please let me introduce him to you." Duke Mu granted an interview with him, and asked him to look for swift horses. Three months later Jiufang Yin came back and reported to the duke, "I found a horse in Liu Sha." Duke Mu asked, "What kind of horse it is?" Jiufang Yin replied, "It is a yellow mare." Then Duke Mu sent someone to bring the animal back, and it turned out to be a black stallion. Duke Mu was unhappy, so he summoned Bo Le and asked him, "How disappointing it is! The man you recommended for looking for swift horses cannot even tell the sex and colour of the animals. How can such a man know anything about the quality of horses?" Bo Le sighed with emotion, saying, "Can he really reach such a realm? This is why he surpasses me tens of thousands of times, or more. Features of what Yin pays attention to, are nature's mysteries. Forget the coarse after obtaining the essential, forget the external after grasping the internal, see the aspects that should be seen and in the meantime neglect those that should be neglected, observe the features that should be observed and at the same time overlook those that should be overlooked. His way of examining and evaluating horses is much more valuable than swift horses." When the horse was brought back, as expected, it turned out to be a swift horse that could run a thousand *li* a day. Hence, it



### 【原文】

果千里之马。故老子曰：“大直若屈，大巧若拙。”

吴起为楚令尹，适魏。问屈宜若曰：“王不知起之不肖，而以为令尹。先生试观起之为人也。”屈子曰：“将奈何？”吴起曰：“将衰楚国之爵，而平其制禄；损其有余，而绥其不足；砥砺甲兵，时争利于天下。”屈子曰：“宜若闻之，昔善治国家者，不变其故，不易其常。今子将衰楚国之爵，而平其制禄；损其有余，而绥其不足；是变其故，易其常也。行之者不利。宜若闻之曰：‘怒者逆德也，兵者凶器也。争者人之所本也。’今子阴谋逆德，好用凶器，始人之所本，逆之至也。且子用鲁兵，不宜得

### 【今译】

“最直的好像是弯曲的，最灵巧的好像是笨拙的。”

吴起作楚国的令尹，到魏国去的时候，他问屈宜若：“大王不知道我很无能，而让我作了令尹。先生您试着分析一下我治理楚国的策略吧。”屈宜若问道：“您将如何治理？”吴起说：“我即将削弱楚国贵族的爵位，并且削减他们的俸禄；损抑富人多余的财物，救济财用不足的；砥砺铠甲兵器，等待合适的时机争夺天下的利益。”屈宜若说：“我听说，从前善于治理国家的人，不改变国家传统的做法，不更改常规。如今您即将削弱楚国贵族的爵位，而且削减他们的俸禄；损抑富人多余的财物，救济财用不足的；这是改变传统做法，更改常规的。推行这样的政策对自己是不利的。我听说：‘发怒，是悖逆德行的；兵器是凶器；争夺利益是人的本性。’如今您暗中密谋悖逆德行，喜欢使用凶器，引发人争夺的本性，这是最大逆不道的。况且您用鲁国的兵力，不该在齐国得志，然而



states in *Laozi*: "What is most straight seems crooked, and the greatest skill seems like clumsiness."

Wu Qi was appointed to be the Prime Minister of the state of Chu. When he visited the state of Wei, he asked Qu Yiruo, "His Majesty did not know that I am indeed unworthy, so he appointed me to be the Prime Minister. Please scrutinize the policies I am about to take in governing the state of Chu, to see whether or not they will work." Qu Yiruo asked, "What sort of measures are you going to take?" Wu Qi said, "I am about to demote the ranks of the powerful and diminish their salaries, so as to share out the wealth of the rich to support the poor who are not able to sustain themselves. I will also have weapons sharpened, armour repaired and maintained, so as to take advantage of others states in the world when the right time comes." Qu Yiruo said, "I heard that in ancient times, a person good at governing a state would not alter traditional ways of doing things or change fixed rules. Now you are going to demote the ranks of the powerful and diminish their salaries, so as to share wealth of the rich to support the poor. This is nothing but altering traditional ways of doing things and changing fixed rules. Anyone taking this measure will lead himself into trouble. I also heard: 'Fury is against virtue, weapons are lethal, and contesting is in the nature of human beings. Now, you are going to act against virtue, by using lethal weapons to incur the contesting nature of human beings. Nothing could be worse. Moreover, you should not have won the battle by commanding the troops of the state of Lu to



### 【原文】

志于齐，而得志焉；子用魏兵，不宜得志于秦，而得志焉。宜若闻之，非祸人不能成祸。吾固惑吾王之数逆天道，戾人理，至今无祸。差须夫子也。”吴起惕然曰：“尚可更乎？”屈子曰：“成形之徒，不可更也。子不若敦爱而笃行之。”老子曰：“挫其锐，解其纷，和其光，同其尘。”

晋伐楚，三舍不止。大夫请击之。庄王曰：“先君之时，晋不伐楚。及孤之身，而晋伐楚，是孤之过也。若何其辱群大夫？”曰：“先臣之时，晋不伐楚。今臣之身，而晋伐楚，此臣之罪也。请三击之。”王俯而泣涕沾襟，起而拜群大夫。晋人闻之，曰：“君臣争以过为在己，且轻下其臣，

### 【今译】

在那里得志了；您用魏国的兵力，不该在秦国得志，却在那里得志了。我听说，如果不祸害别人就不会给自己招致灾祸。我本来就想不明白我们的大王屡次违背天道，悖逆人之常情，至今却没有陷入祸患，原来是等待您的出现促成这样的结果啊。”吴起警惕地说：“还可以改变吗？”屈宜若说：“已经形成的东西，不可以更改了。您不如本着仁爱的原则踏踏实实地推行吧。”所以老子说：“挫掉锋芒，消解纷扰，收敛光耀，混同尘世。”

晋国军队前往进攻楚国，行军三舍还不停止。楚国大夫请求迎击敌军，楚庄王说：“先君在位的时候，晋国没有进攻楚国。等到我在位的时候，晋国军队却进攻楚国，这都是我的过错啊。怎能让诸位受辱呢？”大夫们说：“在我们上任之前，晋国军队不曾进攻楚国。如今我们在任的时候，晋国就进攻楚国，这都是我们的罪过啊，请让我们迎击敌人。”楚庄王俯身哭泣，泪水沾湿了衣襟，他起身向诸位大夫行礼。晋国人听



conquer the state of Qi, or by commanding the troops of the state of Wei to defeat the state of Qin, but you won in both cases. As far as I know, it is not others who put one in trouble, but one's own conducts lead one into trouble. I have been wondering why the state of Chu has not got into trouble yet despite the fact that the king himself has repeatedly acted against the Tao of Heaven and human nature? Now I realize you are the right one to bring about this result." Wu Qi was so frightened, and said, "Can I change it now?" Qu Yiruo said, "You cannot change it when it is already so. You'd better carry it out assiduously in the spirit of benevolence." Hence, it states in *Laozi*: "Let all sharpness be blunted, all tangles untied, all glare tempered, and all dust smoothed."

The troops of the state of Jin were about to attack the state of Chu, and they had already marched three *she* (amounts to ninety *li*) and still showed no sign of stopping. High-ranking court officials of the state of Chu asked permission to confront the enemy troops. However, King Zhuang of Chu said, "When our deceased king was in power, the troops of Jin did not attack our state of Chu. Now they are about to attack us when I am in power, so I am the one to blame. How can I let you people be humiliated in this case?" The high-ranking court officials said, "When our forebears were in service, the troops of the state of Jin did not attack our state of Chu. But now we are in service, they launch an attack. We are the ones to blame for. So please allow us to confront them." King Zhuang bent down and the tears falling from his face wet the front of his clothes. He then stood up





### 【原文】

不可伐也。”夜还师而归。老子曰：“能受国之垢，是谓社稷主。”

宋景公之时，荧惑在心。公惧，召子韦而问焉。曰：“荧惑在心，何也？”子韦曰：“荧惑，天罚也；心，宋分野，祸且当君。虽然，可移于宰相。”公曰：“宰相，所使治国家也，而移死焉，不祥。”子韦曰：“可移于民。”公曰：“民死，寡人谁为君乎？宁独死耳！”子韦曰：“可移于岁。”公曰：“岁，民之命；岁饥，民必死矣。为人君而欲杀其民以自活也，其谁以我为君者乎？是寡人之命，固已尽矣！”子韦无复言矣。子韦还走，北面

### 【今译】

说了此事，说：“君臣争着承担罪责，而且君主屈尊参拜臣下，不可以进攻啊。”当天夜里就撤军回国了。老子说：“能承担国家的屈辱，这才叫国家的君主。”

宋景公在位的时候，火星出现在心宿的位置。景公极为恐惧，召见子韦，问道：“火星出现在心宿，是什么征兆？”子韦说：“火星预示着上天的惩罚。心宿是宋国的分野，灾祸将会降临在您头上。虽然如此，可以将它转嫁到宰相身上。”景公说：“宰相是参与治理国家的人，如果把死亡的灾祸转嫁给他，这是不吉利的。”子韦说：“可以将灾祸转嫁给百姓。”景公说：“百姓死了，我还做谁的国君？我宁肯自己死掉算了。”子韦说：“还可以把灾祸转嫁到农业收成上。”景公说：“收成不好，百姓就会遭受饥荒，遭受饥荒必然会死亡。作为君主，却用杀害百姓的方式使自己活命，那谁还肯把我当做国君呢？我的命注定要到头了，你



and bowed to his high-ranking court officials. When people of the state of Jin heard of this story, they said, "Both the sovereign and the high-ranking court officials vie with each other to shoulder the responsibility, moreover, the sovereign also condescend to bow to his high-ranking court officials. Such a state should not be attacked." That very night, the troops of Jin retreated and went back to their home state. Hence, it states in *Laozi*: "Only he who has accepted the dirt of the state can be lord of its soil-shrines."

During the time Duke Jing of the state of Song was in power, Ying Huo moved to the same place of Xin. And Duke Jing was terrified by this phenomenon. He called on Zi Wei and asked him: "Ying Huo is at the same place as the Xin. What will happen next?" Zi Wei said: "Ying Huo is a sign of punishment dispensed by Heaven. And Xin is within the demarcation of our state. So, it means that you will be in trouble. Nevertheless, we can use the prime minister as a scapegoat." Duke Jing said: "The prime minister has helped me in governing the state, how could we shift the misfortune onto him? It is inauspicious to do that." Zi Wei suggested: "Maybe we can shift it onto the common people." Duke Jing said: "If all my people are dead, whom should I supervise? I would rather die myself if that is the case." Zi Wei said: "It can also be shifted onto the harvest of this year." Duke Jing said: "If the harvest is not good, my people will starve. As a sovereign, if I am going to maintain my own life at the cost of the lives of all the people, who is left to submit to my authority? I know that my fate is coming. Please do not



### 【原文】

再拜曰：“敢贺君。天之处高而听卑。君有君人之言三，天必有三赏君。今夕星必徙三舍，君延年二十一岁。”公曰：“子奚以知之？”对曰：“君有君人之言三，故有三赏，星必三徙舍。舍行七里，三七二十一，故君移年二十一岁。臣请伏于陛下以伺之。星不徙，臣请死之。”公曰：“可。”是夕也，星果三徙舍。故老子曰：“能受国之不祥，是谓天下王。”

昔者，公孙龙在赵之时，谓弟子曰：“人而无能者，龙不能与游。”有客衣褐带索而见曰：“臣能呼。”公孙龙顾谓弟子曰：“门下故有能呼者乎？”对曰：“无有。”公孙龙曰：“与之弟子籍。”后数日，往说燕王。至于

### 【今译】

别再说什么了。”子韦快走几步，向北拜了两次说：“我祝贺大王。上天居于高处却可以听到地上发生的一切。您说过三句符合最高美德的话，上天一定会对您进行三次奖赏，今天夜里火星一定会后退三舍，您的寿命可以延长二十一年。”景公说：“你怎么知道呢？”子韦回答说：“您有三句至善的话，所以必定受到三次奖赏。因此火星一定后退三舍。一舍经过七颗星，每经过一颗星相当于延长一年，三七二十一，所以说您的寿命可以延长二十一年。我请求伏在宫殿台阶下观察火星，如果它不后退，就请大王把我处死。”景公说：“好吧。”当天夜里，火星果然后退了三舍。所以老子说：“能承担国家的灾难，这才配作天下的君王。”

从前，公孙龙在赵国的时候，对他的弟子说：“没有任何能耐的人，我不能跟他交往。”有位客人穿着粗布短衣、腰间扎着绳索来求见，说：“我能大喊。”公孙龙回头问弟子们道：“门人中已经有能够高声呼喊的吗？”弟子们回答说：“没有。”公孙龙说：“给他弟子学籍。”后来过了几



mention it again." Zi Wei walked a few steps quickly and then he turned to the north to congratulate the duke. He said: "Congratulations, His Majesty. Heaven is staying high above us. Nevertheless, he is watching and listening everything taking place on the earth. You have expressed the most virtuous ideas three times, so that Heaven is going to reward you three times. This evening Ying Huo will move three times and your lifespan will be prolonged by twenty-one years." Duke Jing asked: "How could you know that?" Zi Wei replied: "You will be rewarded three times for your three kindest expressions. And Ying Huo will move three times. Each time it is going to pass seven other stars. And each star represents one year of life for you. Three times seven equals to twenty-one. So that I said your life will be prolonged by twenty-one years. If Ying Huo does not move as I said, please sentence me to death." Duke Jing said: "I will do it." That night, Ying Huo moved three times as expected. Hence, it states in *Laozi*: "Only he who takes upon himself the evils of the state can become a king among those that dwell under heaven."

Previously, when Gongsun Long was in the state of Zhao, he told his disciples, "I do not affiliate with people of no single skill at all." Wearing a coarse short coat and a rope as a belt, a guest wanted to pay a visit to Gongsun Long, and said, "I can shout." Gongsun Long turned around and asked his disciples, "Among the guests, is there already anyone who can shout loudly?" The disciples replied, "No." Gongsun Long said, "Then register him as one of my



### 【原文】

河上，而航在一汜，使善呼者呼之。一呼而航来。故曰：圣人之处世，不逆有伎能之士。故老子曰：“人无弃人，物无弃物，是谓袭明。”

子发攻蔡，逾之。宣王郊迎，列田百顷，而封之执圭。子发辞不受。曰：“治国立政，诸侯人宾，此君之德也；发号施令，师未合而敌遁，此将军之威也；兵陈战而胜敌者，此庶民之力也。夫乘民之功劳，而取其爵禄者，非仁义之道也。”故辞而弗受。故老子曰：“功成而不居。夫惟不居，是以不去。”

### 【今译】

天，公孙龙去游说燕王，到了黄河岸边，却发现渡船在水的另一边，于是命令善于呼喊的人把船招呼过来，喊了一嗓子船就来了。所以说圣人处世，不拒绝有技能的人。老子说：“所以没有被遗弃的人，没有被遗弃的物，这叫做‘袭明’。”

子发进攻蔡国，打败了它。楚宣王亲自到郊区迎接，划分出一百顷土地分封给他，并且赏赐给他执圭的爵位。子发推辞不肯接受，说：“治理国家确立政令，使得诸侯前来朝拜，这是君主的德行；发号施令，军队还没有形成包围之势敌人就逃遁，这是将军的威风；部署军队开战而战胜敌人，是百姓的力量。凭借百姓的力量建立功劳，却接受爵位和俸禄，不符合仁义之道。”因此推辞而不接受。所以老子说：“成就功业却不看作是自己的功绩。正因不看做自己的功绩，所以功劳就不会被埋没。”

disciples." A few days after that, Gongsun Long went to canvass the king of the state of Yan, and when he arrived at the Yellow River, he found that the ferry was on the other side of the water. He asked the man good at shouting to call on the ferry, and it came after one shout. So, it is said; the way a sage conducting himself in society is that he will never turn down a person with any single skill. Hence, it states in *Laozi*: "No one should be turned back, no item should be discarded, this is the so-called Resorting to the Light."

Zi Fa, a general of the state of Chu, launched an attack on the state of Cai and defeated it. King Xuan of the state of Chu went to the suburbs to welcome Zi Fa in person, and the king also offered Zi Fa a hundred Qing of land as well as the Rank of Zhi Gui. However, Zi Fa rejected the king's offer, saying, "Letting sovereigns of other states come here to pay homage to you by properly governing the state and issuing right policies, is the virtue of a sovereign; by issuing military orders, making enemy troops retreat even before our troops finish besieging them is the power of the Commander-in-Chief. Defeating the enemy by deploying troops to confront them is the strength of the masses. Taking advantage of the strength of the masses to gain higher rank and salary is against the principle of benevolence." So, he refused to accept the award. Hence, it states in *Laozi*: "Achieves his aim, but does not call attention to what he does, and for the very reason that he does not call attention to what he does, he is not ejected from the fruition of what he has done."

Duke Wen of the state of Jin launched an attack on the



### 【原文】

晋文公伐原，与大夫期三日。三日而原不降。文公令去之。军吏曰：“原不过一二日将降矣。”君曰：“吾不知原三日而不可得下也。以与大夫期，尽而不罢，失信得原，吾弗为也。”原人闻之，曰：“有君若此，可弗降也！”遂降。温人闻，亦请降。故老子曰：“窈兮冥兮，其中有精，其精甚真，其中有信。”故“美言可以市尊，美行可以加人”。

公仪休相鲁而嗜鱼。一国献鱼，公仪子弗受。其弟子谏曰：“夫子嗜鱼，弗受，何也？”答曰：“夫唯嗜鱼，故弗受。夫受鱼而免于相，虽嗜鱼，不能自给鱼；毋受鱼而不免于相，则能长自给鱼。”此明于为人为己

### 【今译】

晋文公讨伐原，跟大夫们约定三天的期限。三天过去了然而原却没有投降。文公下令退兵，军师说：“原再过一、两天就会投降了。”晋文公说：“我没有料到不能在三天内攻克原，就跟大夫们约好了三天的期限，期限到了而不撤兵，失了信用得到原，我不会这么做的。”原地的人听说了此事，说：“有这样的君主，能不投降吗？”于是就投降了。温地的人听说了，也请求投降。所以老子说：“深远而昏暗，其中有精质，它的精质是十分真实的，是可以信验的。”所以“优美的语言可以博得别人的尊敬，美好的行为可以增益自己的人品”。

公仪休作鲁国的相国，喜欢吃鱼。全国的人都给他送鱼，公仪休不接受。他的弟子进谏说：“先生喜欢吃鱼，却不接受别人送来的鱼，为什么？”公仪休回答说：“正因为喜欢吃鱼，所以不接受。因为接受别人送的鱼而被罢免了相位，即便喜欢吃鱼，自己也不能买得起鱼了；不接受鱼就不会被罢免了相位，自己就能长久地吃鱼。”这就是明白如何对待



county of Yuan, and he made an appointment with his high-ranking court officials to defeat Yuan within three days. However, his troops failed to defeat Yuan within three days, and Duke Wen ordered them to retreat. His military adviser said, "Yuan will surrender in one or two days." The duke said, "I expected that we could defeat Yuan within three days, that's why I made such an appointment with the high-ranking court officials. Now the deadline has come, if we do not retreat, I will be a person who has not kept his word even though we will soon conquer Yuan. I will not do that." When people of Yuan heard of this, they said, "If there is a sovereign like that, how could we not surrender?" So they surrendered. When the people of the county of Wen heard this story, they begged to surrender too. Hence, it states in *Laozi*: "Tao is shadowy and dim, yet within it there is a force (referring to an essence). A force that though rarefied, is none the less efficacious." So, "Beautiful words can earn respect of others, and subtle conduct can enhance virtue."

When Gongyi Xiu was the Prime Minister of the state of Lu, he liked eating fish. People all over the state came to offer him fish, but Gongyi Xiu rejected them. His disciple remonstrated with him, saying, "You like fish very much, sir, why don't you accept the fish?" He replied, "Well, because I like eating fish, I do not accept the fish. If I accept the fish, I will be dismissed from the position of Prime Minister, and if this is the case, I could not afford fish for myself even though I love eating fish; if I reject the fish, I will not be dismissed from office, so I can afford fish for





### 【原文】

者也。故老子曰：“后其身而身先，外其身而身存。非以其无私邪？故能成其私。”一曰：“知足不辱”。

狐丘丈人谓孙叔敖曰：“人有三怨，子知之乎？”孙叔敖曰：“何谓也？”对曰：“爵高者，士妒之；官大者，主恶之；禄厚者，怨处之。”孙叔敖曰：“吾爵益高，吾志益下；吾官益大，吾心益小；吾禄益厚，吾施益博。是以免三怨，可乎？”故老子曰：“贵必以贱为本，高必以下为基。”

大司马捶钩者，年八十矣，而不失钩芒。大司马曰：“子巧邪？有道邪？”曰：“臣有守也。臣年二十好捶钩，于物无视也，非钩无察也。”是以

### 【今译】

别人和自己的人了。所以老子说：“把自己放在后面反而能赢得爱戴，把自己生命置之度外反而能保全生命。不正是由于他不自私吗？反而能达到自私的目的。”还有一个说法是：“知道适可而止就不会带来危险。”

狐丘的一位老人对孙叔敖说：“做人容易激起三种怨恨，您知道吗？”孙叔敖说：“这话怎么说呢？”老人回答说：“爵位高了别的士人会嫉妒你；权力大了君主会讨厌你；俸禄优厚了就会招致怨恨。”孙叔敖说：“我的爵位越高，我的心思就越谦恭；我的官越大，我的志向就越小；我的俸禄越优厚，我就越广加施舍。用这样的方式来避免三种怨恨，可以吗？”所以老子说：“贵一定要以贱为根本，高一定要以下为基础。”

大司马家有个锻造钓钩的匠人，八十岁了，锻造的钓钩依然锋利。大司马问：“因为你手巧呢？还是有道术？”匠人说：“我有所坚守。我从二十岁开始就爱好锻造钓钩，对别的东西都不留意，除了钓钩什么都不



myself in the future." This person really knew how to treat others and himself. Hence, it states in *Laozi*: "The sage puts himself in the background, but is always to the fore; puts himself out of his mind, yet finds that his self-concern is preserved. It is not because of his selflessness that he completes his own." There is also another statement there: "Be content with what you have and are, and no one can despoil you."

Once an old man in Huqiu told Sunshu Ao, "Do you know that three kinds of hatred are likely to be sparked?" Sunshu Ao said, "What do you mean?" The old man said, "If you hold a high-ranking position, others will be jealous of you; if you hold a powerful position, the sovereign will hate you; and if you hold a well-paid position, others will be bitter towards you." Sunshu Ao said, "The higher my rank is, the humbler I will be; the more powerful my position is, the less ambitious I will be; and the more I earn, the more I will spend on charitable deeds. Is it possible to evade bitterness in this way?" Therefore, Laozi said, "The powerful must be rooted in the powerless, and the high must be based on the low."

The fishhook-maker for the Minister of War was eighty years old, but he still made the sharpest fishhooks. The Minister of War asked him, "Are you dexterous or do you stick to a fixed rule?" The craftsman said, "I have always stuck to my work. I began to be fond of making fishhooks at the age of twenty, and ever since then I did not even look at anything else. I paid no attention to anything but fishhooks."



### 【原文】

用之者，必假于弗用也，而以长得其用。而况持无不用者乎？物孰不济焉！故老子曰：“从事于道者同于道。”

文王砥德修政，三年而天下二垂归之。纣闻而患之，曰：“余夙兴夜寐，与之竞行，则苦心劳形。纵而置之，恐伐余一人。”崇侯虎曰：“周伯昌行仁义而善谋，太子发勇敢而不疑，中子旦恭俭而知时。若与之从，则不堪其殃；纵而赦之，身必危亡。冠虽弊，必加于头。及未成，请图之。”屈商乃拘文王于羑里。于是散宜生乃以千金求天下之珍怪，得骝虞、鸡斯之乘，玄玉百工，大贝百朋，玄豹、黄黑、青豸、白虎文皮千合，以

### 【今译】

看。”对自己所用心的，一定要以对别的事物都不用心为凭借，从而得以长期运用自己的技能，何况掌握了无所不用的道呢？任何事物不都是因为道而成就自己的吗？所以老子说：“专心体道的人，能和道融为一体。”

周文王砥砺德行勤勉政事，三年时间天下的两个边陲就归附了他。纣听说了此事很忧虑，说：“我夙兴夜寐，跟他一起竞争做事，就要劳心费力，如果任由他去，恐怕我自己要遭到他的进攻。”崇侯虎说：“周伯昌推行仁义而且善于谋划，太子发勇敢而没有二心，周公旦谦恭、节俭而且洞察时势。如果跟随他们行动，就不能忍受这份辛劳；如果放任他由着他去，我们一定会陷入危亡。帽子虽然破旧，一定要戴在头上。在他们还没有得逞之前，请图谋解决掉他们。”屈商于是把周文王囚禁在羑里。于是散宜生就用一千斤黄金寻求天下的珍稀宝物，得到骝虞、鸡斯两匹千里马，黑玉一百对，大的贝壳一百对，带有美丽图案的黑豹、黄



My dexterity in making fishhooks comes from my negligence in other areas. That's why I can remain dexterous for such a long period of time. What's more, there is Tao, which permeates everywhere. What in the world has not benefited from it?" Hence, it states in *Laozi*: "Whoever engages with Tao will form a union with Tao."

King Wen of the Zhou Dynasty cultivated his virtue and reigned assiduously, and two states located in the remotest areas submitted to him within three years. When King Zhou heard of this news, he became very worried, and said, "If I work from morning till night to vie with him to do favours for the people, it will cause a lot mental fatigue as well as physical effort. But if I let him be, I am afraid that he will attack me." Hu—the Marquis of Chong, said, "Zhou Bochang practices the principles of righteousness and benevolence, and is also resourceful. Furthermore, Prince Fa is bold and bears no disloyalty towards him, Dan, also known as Duke Zhou, is humble, prudent, and good at judging a situation. If we vie with them, we will not be able to cope with such a problem; if we let him be, we will endanger ourselves. A crown should always be put on the head, no matter how worn. Please get rid of him before he succeeds." Then Qu Shang imprisoned King Wen in You Li. After that, San Yisheng prepared a thousand Jin of gold to trade for rare and precious treasures under heaven and obtained Zou Yu, Ji Si (both are swift horses of best quality), a hundred pairs of dark jade, a hundred pairs of big shells, as well as a thousand boxes of beautifully patterned skins with of such wild animals



### 【原文】

献于纣。因费仲而通。纣见而说之，乃免其身，杀牛而赐之。文王归，乃为玉门，筑灵台，相女童，击钟鼓，以待纣之失也。纣闻之，曰：“周伯昌改道易行，吾无忧矣。”乃为炮烙，剖比干，剔孕妇，杀谏者。文王乃遂其谋。故老子曰：“知其荣，守其辱，为天下谷。”

成王问政于尹佚曰：“吾何德之行，而民亲其上？”对曰：“使之时而敬顺之。”王曰：“其度安在？”曰：“如临深渊，如履薄冰。”王曰：“惧哉！王人乎。”尹佚曰：“天地之间，四海之内，善之则吾畜也，不善则吾仇也。”

### 【今译】

黑、青、白虎皮一千盒，来进献给纣，通过费仲引见。纣见到这些珍宝很高兴，于是就赦免释放了周文王，杀牛赏赐给他吃。周文王回去以后，于是就用玉装饰了门框，修筑了灵台，观赏处女，击鼓鸣钟，来等待纣政治上的失策。纣听说了此事，说：“周伯昌改变了以往的做法，我没有什么忧患了。”于是设置了炮烙，杀死比干，剖开孕妇的肚子，杀掉进谏的人。文王于是实现了自己的谋划。所以老子说：“深知荣耀，却守着羞辱，所以能成为天下的溪谷。”

周成王问尹佚如何处理政事：“我具备什么样的德行，百姓才会亲附呢？”尹佚回答说：“役使百姓不要耽误农时而且要恭敬谨慎地对待他们。”周成王问：“按照什么样的标准呢？”尹佚说：“如临深渊，如履薄冰。”周成王说：“统治别人还挺可怕的呢！”尹佚说：“天地之间、四海之内的人们，对他们友好就会得到他们的拥戴，不善待他们就会遭到他们



as black leopard, yellow bear, green moose, and white tiger. He presented these gifts to King Zhou through Fei Zhong. King Zhou loved them at first sight, so he then set King Wen free, and also killed a cow to honour him. When King Wen returned, he decorated his door hinges with jade, entertained himself at Ling Tai, dallied with beautiful young girls, and had bells rung and drums beaten to wait for King Zhou's impolicy. When King Zhou heard of this, he said, "Zhou Bochang (King Wen of the Zhou Dynasty) has changed his ways, I will be free from trouble." Then he set up the stake, dissected Bi Gan, cut open the belly of a pregnant woman, and sentenced to death those who dared to remonstrate with him. As a result of Zhou's ill-conduct, King Wen succeeded in fulfilling his plan. Hence, it states in *Laozi*: "He who knows glory, yet cleaves to ignominy becomes like a valley that receives into it all things under heaven."

Once King Cheng of the Zhou Dynasty asked Yin Yi how to govern the state, saying, "What kind of virtue do you think I should have in order to make the people endear themselves to me?" Yin Yi replied, "Exempt Corvee labour during the busy seasons for farming and treat them with respect and care." The king asked, "What kind of standard shall I follow?" Yin Yi said, "Act as if you were standing on the verge of an abyss or walking on a very thin layer of ice." The king said, "Is it so awful to administer the people?" Yin Yi said, "Between Heaven and Earth, and within the Four Seas, if a sovereign treats his people well, they will support him in return; if he treats them badly, they will become



### 【原文】

昔夏、商之臣反仇桀、纣，而臣汤、武，宿沙之民，皆自攻其君而归神农，此世之所明知也。如何其无惧也？”故老子曰：“人之所畏，不可不畏也。”

跖之徒问跖曰：“盗亦有道乎？”跖曰：“奚适其无道也！夫意而中藏者，圣也；入先者，勇也；出后者，义也；分均者，仁也；知可否者，智也。五者不备，而能成大盗者，天下无之。”由此观之，盗贼之心，必托圣人之道，而后可行。故老子曰：“绝圣弃智，民利百倍。”

楚将子发好求技道之士。楚有善为偷者，往见曰：“闻君求技道之

### 【今译】

的敌对。从前夏朝、商朝的臣子反而跟桀、纣敌对，而投靠了汤、武，宿沙的百姓都自发地攻击他们的君主，而归附了神农，这是世人都清楚地知道的。怎能不心生畏惧呢？”所以老子说：“人人畏惧的东西，不可以不畏惧。”

跖的徒弟问跖：“强盗也有道义吗？”跖说：“何止有道义？能准确猜度室内所藏的物品，就是圣；带头冲进去，就是勇；最后出来，就是义；能把握时机，就是智；分赃公允，就是仁。不通晓这五条而能成为大盗的，天底下没有这样的人。”由此看来，盗贼的心思，一定要依附圣人的道才能行得通。所以老子说：“抛弃聪明和智巧，人民可以得到百倍的好处。”

楚国将军子发喜欢寻求有一技之长的士人。楚国有个擅长偷窃的人，前往求见说：“听说您寻求有一技之长的人，我是个小偷，希望凭着



hostile towards him. Previously, court officials of both the Xia and the Shang dynasties betrayed Xia Jie and King Zhou to serve at King Tang and King Wu's courts. The people of Su Sha killed their sovereign spontaneously and then submitted to Shennong. These stories are well known among people of the world. How should a sovereign stop feeling ashamed?" Hence, it states in *Laozi*: "What others avoid, I too must avoid."

One of the disciples of Robber Zhi asked him: "Does theft hold any principles too?" Zhi said: "Far more than principles! Those who can correctly guess the treasures kept inside a house from outside are considered to be the sages among us; those who take the lead while breaking into the houses of the victims are regarded as brave; those who bring up the rear are regarded as righteous. Those who know how to steal things at the right time are regarded as wise; those who share the stolen treasure fairly with others are regarded as kind. No one can become a great thief if he does not act according to these five principles." By this token, in order to reach the goals borne in the heart, even thieves should act according to Tao advocated by sages. Hence, it states in *Laozi*: "Banish wisdom, discard knowledge, and all people will benefit a hundredfold."

Zi Fa—the Commander-in-Chief of the state of Chu was interested in befriending people with unique skills. In the state of Chu, there was a man good at filching, and he went to see Zi Fa, saying, "I heard that you are looking for people with unique skills, I am a thief, and want to serve as one of



【原文】

士。臣，偷也，愿以技赆一卒。”子发闻之，衣不给带，冠不暇正，出见而礼之。左右谏曰：“偷者，天下之盗也。何为之礼？”君曰：“此非左右之所得与。”后无几何，齐兴兵伐楚，子发将师以当之，兵三却。楚贤良大夫，皆尽其计而悉其诚，齐师愈强。于是市偷进请曰：“臣有薄技，愿为君行之。”子发曰：“诺。”不问其辞而遣之。偷则夜解齐将军之帷帐而献之。子发因使人归之。曰：“卒有出薪者，得将军之帷，使归之于执事。”明又复往，取其枕。子发又使人归之。明日，又复往，取其簪。子发又使归之。齐师闻之，大骇。将军与军吏谋曰：“今日不去，楚君恐取吾

【今译】

这个特长充当一个小卒。”子发听到这个消息，衣服腰带来不及扎好，帽子来不及戴正，就出来见这个人并且对他行礼。子发身边的人进谏说：“偷东西的，是天下的盗贼。为什么要对他行礼？”子发说：“这不该是你们这些人所管的。”此后没过多长时间，齐国起兵进攻楚国，子发率军迎击敌人，楚军连连败退，楚国有才能的大夫的计谋和忠诚全用完了，齐国军队越发强壮。于是这个市井小偷进来请示道：“我有个小伎俩，愿替您试试看。”子发说：“好。”没有问他什么伎俩就把他打发走了。小偷就趁着夜色解下齐国将军的帷帐献给子发，子发于是就派人把帷帐归还给他，说：“士卒中有人出去砍柴，得到了将军的帷帐，我派人归还给您手下的有关人员。”第二天小偷又前去偷走了他的枕头。子发又派人把枕头归还了。第二天又前去，偷走他的发簪。子发又派人把发簪归还了。齐国军队听说了此事，十分惊恐。齐国将军跟军师谋划道：“今天不撤兵的话，楚军恐怕要取走我的头了。”于是撤兵而去。所以说：无



your soldiers to use this skill." When the news reached Zi Fa, before fastening his belt and adjusting his hat, he went out immediately to see the man and saluted him. People around him said, "Why did you salute a thief of the world?" Zi Fa said, "It is not your business." After a short time, the state of Qi sent out troops to attack the state of Chu, and Zi Fa led officers and men to confront the enemy. But his troops were forced to retreat again and again. Wise and capable people and high-ranking officials all tried to help in terms of strategies and loyalty, but the troops of Qi become more and more aggressive. Then the thief went to see Zi Fa, and said, "I have a skill and want to use it for you." Zi Fa said, "I agree." Without asking any further information about his skill, Zi Fa let him go immediately. During that very night, the thief unbound the valance of the tent of the Commander-in-Chief of the enemy troops and presented it to Zi Fa. Zi Fa then sent someone to take the valance back to the enemy Commander-in-Chief, saying, "One of my soldiers took your valance while chopping firewood, so I sent an emissary to return it to your second in command." The next day, the thief went to the enemy camp again and brought back the Commander-in-Chief's pillow. Again Zi Fa sent an emissary to return it. The next day, he went there again and stole the Commander-in-Chief's hairpin. Zi Fa sent an emissary to return that also. When the officers and men of the army of Qi heard that, they were very frightened. The Commander-in-Chief spoke with his military adviser, and said, "If we do not retreat today, the troops of Chu are going to take my head."

【原文】

头。”乃还师而去。故曰：无细而能薄，在人君用之耳。故老子曰：“不善人，善人之资也。”

颜回谓仲尼曰：“回益矣。”仲尼曰：“何谓也？”曰：“回忘礼乐矣。”仲尼曰：“可矣。犹未也。”异日复见，曰：“回益矣。”仲尼曰：“何谓也？”曰：“回忘仁义也。”仲尼曰：“可矣。犹未也。”异日复见。曰：“回坐忘矣。”仲尼遽然曰：“何谓坐忘？”颜回曰：“隳肢体，黜聪明，离形去知，洞于化通。是谓坐忘。”仲尼曰：“洞则无善也，化则无常矣。而夫子荐贤。丘

【今译】

论任何微不足道的技能，都在于君主如何运用它。所以老子说：“不善的人，是善良的人的凭借。”

颜回对孔子说：“我进步了。”孔子问：“此话怎讲？”颜回说：“我忘记礼乐了。”孔子说：“可以了。但还不够。”另一天又来进见，说：“我进步了。”孔子问：“此话怎讲？”颜回说：“我忘却仁义了。”孔子说：“可以了。但还不够。”有一天又来进见，说：“我达到坐忘了。”孔子十分惊讶，说：“什么叫坐忘？”颜回说：“遗忘肢体，废黜聪明，离开形体，摒除智慧，跟道相通，这就叫坐忘。”孔子说：“与道相通就没有偏好了，与道变化就不会拘泥于常规了。而你先达到贤明，请让我随从在你后面。”所以老子



Then the enemy troops withdrew. So, no single skill is too insignificant to be ignored, it is up to a sovereign to use it properly. Hence, it states in *Laozi*: "The imperfect is the stock-in-trade for the perfect man."

Yan Hui said, "I have made some progress."

Confucius asked, "What do you mean?"

Yan Hui said, "I have forgotten the rites and music."

Confucius said, "It's good, but not enough."

Several days afterwards, Yan Hui came to see Confucius again and said, "I have made some progress."

Confucius asked, "What do you mean?"

Yan Hui said, "I have forgotten benevolence and righteousness."

Confucius said, "It's good, but not enough."

Several days afterwards, Yan Hui came to see Confucius again and said, "I have made some progress."

Confucius asked, "What do you mean by that?"

Yan Hui said, "I can sit and forget."

Confucius asked in astonishment, "What is 'sit and forget'?"

Yan Hui said, "I cast off my limbs and trunk, give up my hearing and sight, left my physical form and deprived myself of my mind. In this way, I can identify myself with Tao. This is the so-called 'Sitting and Forgetting'."

Confucius said, "When you identify yourself with Tao, you will have no partiality; when you transform with things in the world, you will merely follow the natural course. You will become a sage before I do, so I am willing to follow

【原文】

请从之后。”故老子曰：“载营魄抱一，能无离乎！专气至柔，能如婴儿乎！”

秦穆公兴师，将以袭郑。蹇叔曰：“不可。臣闻袭国者，以车不过百里，以人不过三十里，为其谋未及发泄也，甲兵未及锐弊也，粮食未及乏绝也，人民未及罢病也。皆以其气之高与其力之盛至，是以犯敌能威。今行数千里，又数绝诸侯之地以袭国，臣不知其可也。君重图之。”穆公不听。蹇叔送师，衰经而哭之。师遂行，过周而东。郑贾人弦高矫郑伯

【今译】

说：“魂魄能坚守着一，不离开吗？能专一你的气达到最柔顺的状态，跟婴儿一样吗？”

秦穆公即将发兵偷袭郑国，蹇叔说：“不行。我听说，偷袭别的国家，战车行进不能超过一百里，步卒行进不能超过三十里，因为这么做我方的谋略还没被泄露出去，铠甲兵器还没变得迟钝，粮食还没被用完，百姓还没有弄得疲惫不堪，都是凭着士气的旺盛和力量的强盛而到达，因此进攻能消灭敌人并威慑住他们。如今要行军几千里，还要穿越其他几个诸侯国的领土去偷袭别国，我认为不可以这么做。大王还是再慎重考虑一下吧。”穆公不听从他的意见。蹇叔送别出征的军队，身穿丧服而且不停地哭泣。秦军于是出征了，路过周的都城向东行进。郑国的商人弦高假托郑国国君的命令，用十二头牛慰劳秦军并且对他



you." Hence, it states in *Laozi*: "Can you keep the unquiet physical-soul from straying, hold fast to Unity, and never desert it? Can you, when concentrating your breath, make it soft like that of a little child?"

Once Duke Mu of the state of Qin sent his troops to launch a surprise attack against the state of Zheng. Jian Shu expostulated with him hardly and said: "No, we should not do that. I have heard that if you want to launch a surprise attack against cities or towns of another state, the chariots should travel no more than one hundred *li*, and the soldiers should march no more than thirty *li*. By so doing, our strategies are still not divulged, our armour and weapons are not blunted, our provisions are not running out, and our officers and men as well as the masses are not exhausted. Under such circumstances, our troops can arrive at the destination with a high morale and robust physical strength. Thus we can attack and annihilate the enemy, and put them under the firm control of our military power. Now we are going to march several thousand *li* and pass through the territories of other states to attack Zheng. I do not think that we should do that. Please think it over again." Duke Mu did not listen to him. Jian Shu wore weeds to see the troops off, and cried. Then the troops of Qin were sent out, and they marched through the capital of the state of Zhou and advanced further eastwards. A businessman from the state of Zheng named Xuan Gao rewarded the troops of Qin under the name of the sovereign of Zheng with twelve cows along with food



### 【原文】

之命，以十二牛劳秦师而宾之。三帅乃惧而谋曰：“吾行数千里以袭人，未至而人已知之。其备必先成，不可袭也。”还师而去。当此之时，晋文公适薨，未葬。先轸言于襄公曰：“昔吾先君与穆公交，天下莫不闻，诸侯莫不知，今吾君薨未葬，而不吊吾丧，而不假道，是死吾君而弱吾孤也。请击之。”襄公许诺。先轸举兵而与秦师遇于殽。大破之，禽其三帅以归。穆公闻之，素服庙临，以说于众。故老子曰：“知而不知尚矣；不知而知病也！”

齐王后死，王欲置后而未定，使群臣议。薛公欲中王之意，因献十

### 【今译】

们以礼相待，秦军的三个主帅就害怕了互相商量道：“我们行军几千里，穿越好几个诸侯国的领土去偷袭人家，还没赶到，人家就已经知道了，由此看来，他们一定准备得很充分了。”于是回师离开了郑国。正在这个时候，晋文公恰好去世了，还没有安葬。先轸对晋襄公说：“从前我们的先君跟秦穆公交好，天下人没有没听说过此事的，诸侯没有不知道的。如今我们的先君去世了，尸体还没有下葬，秦军对我们的哀痛不表示慰问，而且没有请示就径直借道我国，这是因为我们先君去世了就欺负您年幼，请允许我袭击他们。”襄公答应了他。先轸率军在崤山堵截袭击秦军，把秦军打得大败，擒获他们的三个主帅后回师。秦穆公听到这个消息，穿着丧服到宗庙向祖先哭诉，以此向众人解释。所以老子说：“知道自己有所不知，是最好的；有所不知却认为自己什么都知道，是脑子里有毛病。”

齐王后死了，齐王想设立新的王后却没有确定人选，让群臣商量。



and drink and very courteously hosted a banquet. After that, the three generals of Qin were worried about it and planned together: "We have marched several thousand *li* and passed through the territories of a couple of states to launch a surprise attack against Zheng. And they knew of it even before we arrived. Therefore, they must be very well prepared. We should not launch an attack." So they retreated and left the state of Zheng. At that time, Duke Wen of Jin died but he had not yet been buried. Xian Zhen said to Duke Xiang—Duke Wen's successor, "Previously, our deceased sovereign and Duke Mu of the state of Qin were friendly towards each other, no one in the world has not heard of that, and no sovereign of any state has not known it. Our former sovereign has passed away recently, and his corpse is still not buried. However, they did not condole with us on his death, or asked for our permission for traversing our territory. They show no sympathy about the loss of our former sovereign and also look down upon you by considering you to be nothing but a fledgling. Please allow me to attack them." Duke Xiang agreed. Xian Zhen intercepted the troops of Qin at Mountain Xiao, defeated them badly and held three enemy generals captive. When Duke Mu heard this bad news, he wore weeds to report it to the deceased sovereigns sacrificed at the ancestor temple and thus explain the defeat to the masses. Hence, it states in *Laozi*: "To know when one does not know is the best. To think one knows when one does not know is madness."

The queen of the king of the state of Qi died. The king





### 【原文】

珥而美其一。旦日，因问美珥之所在，因劝立以为王后。齐王大说，遂尊重薛公。故人主之意欲见于外，则为人臣之所制。故老子曰：“塞其兑，闭其门，终身不勤。”

卢敖游乎北海，经乎太阴，入乎玄阙，至于蒙谷之上。见一士焉，深目而玄鬓，泪注而鸢肩，丰上而杀下。轩轩然方迎风而舞。顾见卢敖，慢然下其臂，遁逃乎碑。卢敖就而视之，方倦龟壳而食蛤梨。卢敖与之语曰：“唯敖为背群离党，穷观于六合之外者，非敖而已乎？敖幼而好游，

### 【今译】

薛公想做得合乎齐王的心意，于是进献十对玉石耳坠而使得其中一对比别的都美丽。第二天，他就打听那对美丽的耳坠给了谁，乘机劝说齐王立她为王后。齐王十分欢喜，于是重用薛公并赐予他高位。所以君主的心思如果表现出来，就容易被臣子所控制。老子说：“堵塞嗜欲的孔窍，关闭嗜欲的门径，终身都不需操劳。”

卢敖到北海漫游，经过太阴，到达玄阙，来到蒙谷山上，在那里看见一个士人，生有深陷的眼睛和黑色的双鬓，脖颈粗大而且似老鹰一样耸起肩膀，上身肥胖而下身尖细。那人正在迎风飞舞，回头看见卢敖，慢慢放下他的胳膊，逃到山脚后面。卢敖走近观察他，见他正蜷着身子在吃蛤蜊肉。卢敖跟他搭话说：“只有我离开他人和朋友，便览六合之外，难道不是只有我一个人吗？我自幼喜欢漫游，长大后仍然坚持着这个

wanted to take a new queen but did not make the final decision on the right candidate, so he let his court officials discuss it. The Lord of Xue wanted to know the innermost thoughts of the king, so he presented the king ten pairs of jade earrings, including one especially beautiful pair. The next day, he asked to whom the king had given the most beautiful pair of earrings, and suggested the king take this woman as the new queen. The king was very happy with this suggestion, as a result, he appointed the lord of Xue to a powerful position and laid much importance upon him. So, if a sovereign shows his intention outwardly, it is very easy for his court officials to manipulate him. Hence, it states in *Laozi*: "Block the passages to desires, shut the doors to lust, and till the end your strength shall not fail."

Lu Ao roamed over the Northern Sea, passed Tai Yin (referring to a place in the far north), arrived at Mount Xuanque, and reached the top of Mount Menggu. There he saw a man with deep-set eyes, black temples, a thick neck, shoulders shrugged like that of a glade, a big fat trunk, and tapered legs. This man was dancing freely against the wind. Then the man turned around and saw Lu Ao, slowly put down his arms, and escaped to the other side of the foot of the mountain. Lu Ao followed to watch him, and saw him crouching on a turtle shell to eat fresh clam. Lu Ao talked to him, saying, "I left my acquaintances and friends to wander about the places beyond the Six Directions. Am I not the only one choosing to do so? I loved rambling in my childhood and have remained addicted to this hobby into adulthood. I have



### 【原文】

至长不渝。周行四极，唯北阴之未窥。今卒睹夫子于是，子殆可与敖为友乎？”若士者，翫然而笑曰：“嘻！子中州之民，宁肯而远至此，此犹光乎日月而载列星，阴阳之所行，四时之所生，其比夫不名之地，犹窅奥也。若我南游乎冈窳之野，北息乎沉墨之乡，西穷宵冥之党，东开鸿濛之光，此其下无地而上无天，听焉无闻，视焉无矚。此其外犹有汰沃之汜。其馀一举而千万里，吾犹未能之在。今子游始于此，乃语穷观，岂不亦远哉！然子处矣！吾与汗漫期于九垓之外，吾不可以久驻。”若士举臂而竦身，遂入云中。卢敖仰而视之，弗见，乃止驾杯治，悖若有丧

### 【今译】

习惯。我行遍四极之内，只是还没有看到北阴。今天终于在这里看到了先生您，您大概可以跟我交朋友吧？”那个士人露出牙齿笑着说：“咳！你啊，是中原地区的人，宁愿来到这么远的地方，这里仍然被日月照耀着而且负载着诸多的星辰，是阴阳运行、四时产生的地方，它比起不名之地，犹如室内的角落一般。像我向南游历到冈窳(liáng)之野，向北停息在沉墨之乡，向西一直到了宵冥之党，向东到达鸿濛之光，这里下面没有大地而且上面没有天空，听不到任何声音，看不到任何东西。在这之外还有汰沃之汜。我跨一步就是千万里，我仍然没有到达那里。如今您才刚刚漫游到这里，却说便览各地，岂不是差得太远了！您还是算了吧！我跟汗漫相约在九垓之外会面，我不可以长时间停留。”那人抬起手臂身子一耸，一下子就跳进云中。卢敖仰起头看他，没有看见，于是就停下车子，心里不高兴，糊里糊涂怅然若失，说：“我跟您相比，犹如

roamed about and reached all the Four Poles, and the only place I have not seen is the Northern Yin. Finally I meet you here. Probably I can make friends with you?" Showing his teeth, the man smiled, and said, "What! You are from the central part of China and have decided to travel this far. This place is still illuminated by the sun and the moon, it carries the variety of stars and celestial bodies, Yin and Yang execute their powers here, and the Four Seasons take turns to rule here. Compared with the Nameless Area, this place is nothing but the southeastern and southwestern corners of a room. I have been to the Gang Lang Zhi Ye in the south, rested in Chen Mo Zhi Xiang in the north, reached the end of Yao Ming Zhi Dang in the west, and stayed in Hong Meng Zhi Guang in the east. At all these aforementioned places, there is no sky above, no earth beneath, furthermore, men cannot hear any sound or see any things. And beyond these places, there is also somewhere called Tai Wo Zhi Si. A person like me can cover tens of thousands of *li* with a single stride, but I still have not been there. Now you have just reached here and claim that you have been everywhere, don't you think that is far enough? You'd better give it up. I have an appointment with Han Man in Jiu Gai Zhi Wai, so I cannot stay here for a long time." Then the man raised his arms and jumped up into the clouds. Lu Ao looked up to see him, but could not see him. So he stopped his carriage, feeling very unhappy and confused inside, as if he had lost something important. He said, "Compared with you, the contrast between us is like an insect and a swan goose dwelling on



### 【原文】

也。曰：“吾比夫子，犹黄鹄与壤虫也。终日行不离咫尺，而自以为远。岂不悲哉！”故庄子曰：“小年不及大年，小知不及大知，朝菌不知晦朔，蟪蛄不知春秋。”此言明之有所不见也。

季子治亶父三年，而巫马期纒衣短褐，易容貌，往观化焉。见得鱼释之。巫马期问焉，曰：“凡子所为鱼者，欲得也。今得而释之，何也？”渔者对曰：“季子不欲人取小鱼也。所得者小鱼，是以释之。”巫马期归，以报孔子曰：“季子之德至矣。使人暗行，若有严刑在其侧者。季子何以至于此？”孔子曰：“丘尝问之以治言，曰：‘诚于此者刑于彼。’季子必行此术也。”故老子曰：“去彼取此。”

### 【今译】

黄鹄跟土里的虫子一般。一天到晚前行，不过咫尺，却自以为走了很远，难道不可悲吗！”所以庄子说：“短命比不上长寿，小聪明比不上大智慧，朝生暮死的菌类不知道一月之间有晦朔，蟪蛄不知道一年之中有春秋。”这话是说有视力也有所看不见的。

宓子贱治理亶父，过了三年，巫马旗穿着粗劣而短小的衣服，化装改变了自己的容貌，到亶父观察教化的实施情况。看到一个人抓到鱼以后却将它放回水里，巫马旗问他：“您捕鱼，是为了得到鱼。如今您抓到鱼以后还把它放回水里，这是怎么回事？”那人回答说：“宓子不想让人们捕小鱼，我抓到的是小鱼，所以把它放回水里。”巫马旗回去以后告诉孔子说：“宓子的德行达到了极点。人们私下里做事却如同有严刑在身旁一样。宓子是用什么办法达到这种境界的？”孔子说：“我曾经问他如何治理国家，他说：‘自己内心赤诚，你的主张就能在外面推行开来。’宓子必定是推行了这个主张。”所以老子说：“去掉那个，留下这个。”



earth. After a toiling day's traveling, I would still find myself at the start point, but I thought that I had covered a long distance. Isn't it tragic?" Hence, it states in *Zhuangzi*: "The short-lived do not come up to the long-lived, and little learning does not come up to great learning. The Fungi that sprout in the morning and die before evening do not know the alternation of night and day. Cicadas do not know the alteration of spring and autumn." This sentence indicates that there are things beyond the limit of sight.

Three years after Mi Zijian had been governing the area of Dan Fu, Wu Maqi wore sackcloth and disguised himself to investigate the true situation of moral education in Dan Fu. He saw a man fishing, and to his astonishment, the man set free the fishes after he caught them. Wu Maqi asked him: "Everyone goes fishing in order to catch fish. Why did you put the fish back into the water again after you caught them?" The man said: "Mi Zijian does not allow us to take the small fish. Those I put into the water again were all small ones." Wu Maqi went back and told Confucius: "Mi Zijian's virtue is perfect. The common people behave themselves so lawfully in private as if they were under supervision of the strictest criminal law. How could he manage to achieve that?" Confucius said: "Once I asked him how to govern a state, and he said: 'If you are honest in the heart, all your ideas can be popularized outside.' I think Mi Zijian has taken this advice in governing Dan Fu." Hence, it states in *Laozi*: "Truly, 'he rejects that and takes this.'"

Wang Liang asked the sunshine, "Why are you so

### 【原文】

罔两问于景曰：“昭昭者，神明也？”景曰：“非也。”罔两曰：“子何以知之？”景曰：“扶桑受谢，日照宇宙，昭昭之光，辉烛四海，阖户塞牖，则无由入矣。若神明，四通并流，无所不极，上际于天，下蟠于地。化育万物，而不可为象，俯仰之间，而抚四海之外。昭昭何足以明之！”故老子曰：“天下之至柔，驰骋天下之至坚。”

光耀问于无有曰：“子果有乎？其果无有乎？”无有弗应也。光耀不得问，而就视其状貌，冥然、忽然，视之不见其形，听之不闻其声，搏之不可得，望之不可极也。光耀曰：“贵矣哉！孰能至于此乎！予能有无矣，未能无无也；及其为无无，又何从至于此哉！”故老子曰：“无有入于无间，吾是以知无为之有益也。”

### 【今译】

罔两问日光说：“你光芒四射，是神明吗？”日光说：“不是。”罔两说：“你怎么知道呢？”日光说：“扶桑承接落日，太阳照耀宇宙，明亮的光辉，映耀四海，关上门堵上窗户，日光就没有办法进入了。而神明，四通八达，无所不至，上到天空，下居地下，化育万物而不着痕迹，俯仰之间就能抚育四海之外，明亮的光芒哪里能有这样的神力呢！”所以老子说：“天下最柔弱的，能够穿透天下最坚硬的。”

光耀问无有：“您当真存在吗？还是真的不存在呢？”无有不作任何回答。光耀不能问下去，就靠近观察他的形状外貌，幽暗恍惚，看去不见他的形体，听去不闻他的声音，跟他搏斗却击不到他，望去看不到他的边际。光耀说：“太了不起了！谁能达到这种境地啊！我能做到‘无’，不能达到‘无无’；等体验了他的‘无无’，自己又何以达到这种境界呢！”所以老子说：“无有形体的东西能进入没有间隙的东西，我因此知道‘无为’的益处。”



bright? Are you a god?" The sunshine said, "No, I am not a god." Wang Liang said, "How do you know that you are not?" The sunshine replied, "Fu Sang receives the setting sun. The sun can illuminate the universe, and its light reaches everywhere within the Four Seas. However, if you close the doors and windows, there is no way for the light to come into the house. As for a god, he can reach everywhere in every direction, up to Heaven, and beneath into Earth, foster the myriad things without leaving any trace, and even easily raise creatures beyond the Four Seas. Being bright is simply not enough!" Hence, it states in *Laozi*: "What is of all things most yielding can overwhelm that which is of all things is most unbending."

Guang Yao asked Wu You, "Are you really an existence, or a non-existence?" Wu You did not say anything in reply. Guang Yao could not elicit an answer from him, so he came to Wu You to see his shape and appearance. However, it was so dim and incommensurable that Guang Yao could not see any shape while watching, hear any sound while listening, hit any target while fighting, or find any limit while viewing. Guan Yao said, "Perfect! How can you reach such a realm? I can reach the state of non-existence, but cannot reach the Absence of Non-existence. Until I witness your Absence of Non-existence, I ask myself how I can follow you to reach such a realm." Hence, it states in *Laozi*: "Being substanceless it can enter even where there is no space, that is how I know the value of action that is actionless."

Duke Bai, whose name was ink marker, was planning to



### 【原文】

白公胜虑乱。罢朝而立，倒杖策，辍上贯颐，血流至地而弗知也。郑人闻之，曰：“颐之忘，将何不忘哉！”此言精神之越于外，智虑之荡于内，则不能漏理其形也。是故神之所用者远，则所遗者近也。故老子曰：“不出户以知天下，不窥牖以见天道。其出弥远，其知弥少。”此之谓也。

秦皇帝得天下，恐不能守，发边戍，筑长城，修关梁，设障塞，具传车，置边吏。然刘氏夺之，若转闭锤。昔武王伐纣，破之牧野，乃封比干之墓，表商容之间，柴箕子之门，朝成汤之庙，发钜桥之粟，散鹿台之钱，

### 【今译】

白公胜谋划叛乱，早朝后还站在那里，倒拄着拐杖，拐杖的尖头向上刺穿了他的下巴，血流到了地上他也没有发觉。郑国人听说了此事，说：“连下巴都忘了，还有什么忘不了的呢！”这是说精神泄到外面，智虑还在心中鼓荡，就不能调理自己的形体。所以神思所用的地方远，所遗忘的地方就近。所以老子说：“不出门就知道天下事，不向窗外看就能窥见天道。走得越远，知道得越少。”说的就是这个意思。

秦始皇得到天下后，担心不能守住，派兵戍守边地，修筑长城，修建关卡桥梁，设置障碍要塞，置备船车，设立防守边疆的官吏。然而刘氏夺取秦始皇的天下，如同转动络车上的纺锤一般容易。从前周武王讨伐纣，在牧野击败他，接着封修比干的坟墓，表彰商容的里巷，派人把守箕子的家门，朝拜成汤的神庙，分发钜桥仓储藏的米，发放鹿台库积蓄



rebel, after the levee was over, he still held court. Holding his stick upside-down, the point of the stick pierced his chin, and blood dripped to the ground, finally he did not plan notice it. When people of the state of Zheng heard this story, they said, "Could he forget his own chin, is there anything he cannot forget?" This allegation indicates that if the spirit moves outside of the body, and at the same time, thought still lingers inside, then it is not possible to take care of the body. Hence, if attention is paid to things in the distance, things near will be neglected. Hence, it states in *Laozi*: "Without leaving his door, he knows everything under heaven. Without looking out of his window, he knows all the ways of heaven. For the further one travels, the less one knows." This affirmation also means the same.

After Emperor Qin Shi Huang unified the world, he was afraid that he might not keep it forever, so he sent troops to defend the border areas, built the Great Wall, constructed border passes and bridges, set up barriers and forts, prepared post chaises, and also appointed officers to govern the border. Nonetheless, the Lius seized the world as easily as the move of a spindle. Previously, King Wu of the Zhou Dynasty attacked King Zhou of the Shang Dynasty, and defeated him in Mu Ye. Then King Wu issued orders to enlarge Bi Gan's tomb, honour the lane where Shang Rong lived, protect Jizi's former house, pay homage to King Tang's shrine, distribute to the people the grain kept in the granary in Ju Qiao as well as the money deposited in the treasury in Lu Tai. He also ordered war drums and





### 【原文】

破鼓折桴，弛弓绝弦，去舍露宿，以示平易，解剑带笏，以示无仇。于此天下歌谣而乐之，诸侯执币相朝，三十四世不夺。故老子曰：“善闭者，无关键而不可开也；善结者，无绳约而不可解也。”

尹需学御，三年而无得焉。私自苦痛，常寝想之。中夜，梦受秋驾于师。明日往朝，师望之，谓之曰：“吾非爱道于子也，恐子不可予也。今日教子以秋驾。”尹需反走，北面再拜曰：“臣有天幸，今夕固梦受之。”故老子曰：“致虚极，守静笃，万物并作，吾以观其复也。”

昔孙叔敖三得令尹，无喜志；三去令尹，无忧色。延陵季子，吴人愿

### 【今译】

的钱财，毁掉战鼓折断鼓槌，松弛弓弩拉断弓弦，离开屋子露宿外面来表示生活的平和容易，脱下剑器携带笏板来表明没有仇人。这样一来天下人都唱着颂歌表达欢乐，诸侯携带礼金前来朝拜，三十四世没有被剥夺天下。所以老子说：“善于关闭的，不用门闩别人也打不开；善于打结的，不用绳索别人也解不开。”

尹需学习驾车，三年过去了却没有任何收获。私下里感到十分痛苦，常常睡觉时也想着这件事。一天半夜，梦见老师给他传授秋驾的知识。第二天早上去拜见老师，老师看着他，对他说：“我并非舍不得教给你驾车技巧，只是担心你接受不了啊。今天教你秋驾。”尹需后退着，朝北拜了两拜说：“有老天佑护我，昨天夜里已经在梦中学过了。”所以老子说：“致虚和守静到了极致，万物蓬勃生长，我以此观察道的循环往复。”

从前孙叔敖三次获得令尹的职位，没有欣喜的意思；三次丢掉令尹



drumsticks to be broken, loosen bows and cut bowstrings, and encouraged people to leave their houses to spend the night in the open to show how easy life was. He also asked his court officials to take off their swords and carry tablets to the court instead thus to show that they did not have any enemies. As a result, people of the world sang songs to praise him, sovereigns of the states presented gifts to him to show their respect, and the throne was kept for thirty-four generations in succession. Hence, it states in *Laozi*: "The perfect door has neither bolt nor bar, yet cannot be opened. The perfect knot needs neither rope nor twine, yet cannot be untied."

Yin Xu studied driving, but had not learned anything for three years and often dreamed of it. He felt very sorry for himself in private. One day, at midnight, he dreamed that the teacher taught him Autumn Driving. The next morning he went to visit the teacher. The teacher looked at him, and said, "It is not that I am too narrow-minded to teach you how to drive, I am only afraid that it is not the right time for you to learn. Today I am going to teach you Autumn Driving." Yin Xu stepped backwards, bowed twice towards north, and said, "God must have blessed me, I have learned it during a dream last night." Hence, it states in *Laozi*: "Push far enough towards the Void, hold fast enough to Quietness, and of the ten thousand things none cannot be worked on by you."

Previously, Sunshu Ao did not appear happy after he was appointed to be Prime Minister three times, nor did he appear



### 【原文】

一以为王而不肯；许由，让天下而弗受；晏子与崔杼盟，临死地不变其仪；此皆有所远通也。精神通于死生，则物孰能惑之！荆有伋非，得宝剑于干队，还反度江，至于中流，阳侯之波，两蛟挟绕其船，伋非谓柁船者曰：“尝有如此而得活者乎？”对曰：“未尝见也。”于是伋非瞑目，勃然攘臂拔剑曰：“武士可以仁义之礼说也，不可劫而夺也。此江中之腐肉朽骨，弃剑而已。余有奚爱焉！”赴江刺蛟，遂断其头，船中人尽活。风波毕除，荆爵为执圭。孔子闻之，曰：“夫善哉！腐肉朽骨弃剑者，伋非

### 【今译】

的职位，没有忧虑的神色。延陵季子，吴国人愿意让他继承王位然而他却不肯；许由，辞让天下而不肯接受；晏子跟崔杼结盟，面临死亡的胁迫也不改变他的大义；这些人都是深刻通晓事理的。精神洞晓了生与死，还有什么外物能迷惑他们！楚国有个叫伋非的人，在干队得到一口宝剑，回来的路上渡江，到了江中央时，水上掀起了大的波浪，两只蛟龙互相还绕着他的船，伋非对划船的人说：“曾经有经过这样的情形还得以活命的吗？”船夫回答说：“从来没有见过。”于是伋非勃然大怒，他睁大眼睛、袒露手臂、拔出宝剑说：“武士可以用仁义之礼来说服，不可以因为胁迫而改变自己。我不过成为江中的一堆烂肉朽骨，丢弃了宝剑而已。我有什么值得爱惜的！”跳进江水中刺杀蛟龙，于是砍断它们的头，船里的人都得以活命，风浪都平息了，楚王赏赐他执圭的爵位。孔子听了这件事，说：“太好了！不辞成为烂肉、朽骨舍弃宝剑的，说的就是



unhappy after he was dismissed from the post of Prime Minister three times. The people of the state of Wu all wanted YanLing Jizi to be their king, but he rejected this. Xu You, Yao offered the world to him, but he refused to accept it. When Yanzi was forced by Cui Shu to make an appointment to which he did not agree, he stuck to his values on righteousness although his life was under threat. The spirit of these aforementioned people could reach far distances. If the spirit can penetrate life and death, then how can men be confused by external things? In the state of Chu, there was a man named Ci Fei who obtained a precious sword in Gan Sui. On his return journey, he crossed the Yangtze River. When his boat reached the middle of the river, there were huge waves, and two dragons entrapped the boat. Ci Fei spoke to the rower, saying, "Is there any precedent indicating that one could survive under such circumstances?" The rower said, "I have not witnessed anything like that." Then, with his eyes wide open, Ci Fei suddenly bared his arms, pulled out his sword, and said, "A warrior can be remonstrated with the rites and teachings of principles of benevolence and righteousness, but cannot be threatened by force. I would rather become a pile of rotten flesh and bones on the bottom of the water. At the cost of this precious sword, I grudge nothing?" He jumped into the water to fight with the dragons, and cut off their heads, and thus he saved all the passengers on the boat, and the waves subsided. The state of Chu conferred the rank of Zhi Gui on Ci Fei. When Confucius heard of this, he said, "Very good! Not hesitating to become

### 【原文】

之谓乎！”故老子曰：“夫唯无以生为者，是贤于贵生焉。”

齐人淳于髡以从说魏王，魏王辩之。约车十乘，将使荆，辞而行。人以为从未足也，复以衡说，其辞若然。魏王乃止其行而疏其身。失从心志，而又不能成衡之事，是其所以固也。夫言有宗，事有本，失其宗本，技能虽多，不若其寡也。故周鼎著倮，而使啮其指，先王以见大巧之不可也。故慎子曰：“匠人知为门，能以门，所以不知门也，故必杜，然后能门。”

墨者有田鸠者，欲见秦惠王。约车申轅，留于秦，周年不得见。客

### 【今译】

伙非吧！”所以老子说：“不把生当回事的，只有这样的人比珍爱生命的更可贵。”

齐国人淳于髡游说魏王合纵，魏王认为他说的很有道理。淳于髡带着魏王给他置备的十辆车子，即将出使楚国，辞行的时候，又认为合纵是不够的，又游说魏王连横，他的言辞听起来还是很有道理。魏王于是停止让他出使并且疏远了他。失去了合纵的心意然而又不能促成连横一事，他本来就该有这样的下场啊。立言有宗旨，办事有根本，离开了宗旨和根本，即便有多种技能，还不如少量的呢。所以周朝的鼎上刻着倮的图像，却让他咬住自己的手指，先王以此表示太过灵巧是不可取的。所以慎子说：“木匠知道做门能参考着门来做，所以不知道怎么做门。因此一定要堵塞任何参考物，然后他才能自己学会做门。”

墨家学派中有个叫田鸠的，想谒见秦惠王。他置备好车子束好车



a pile of rotten flesh and bones or lose a precious sword, this refers to Ci Fei?" Hence, it states in *Laozi*: "And indeed, in that their hearts are so little set on life they are superior to those who set great store by life."

Chuyu Kun, a man from the state of Qi advised the king of the state of Wei, to He Zong (to ally with other states to attack the state of Qin). The king of Wei considered what he said very reasonable, so he had ten carriages prepared for him, send him to the state of Chu. When he made his adieu, someone thought He Zong was not good enough. So Chuyu Kun advised the king of Wei to Lian Heng (to associate with the state of Qin to attack other states), and his words were as reasonable as before. As a result, the king of Wei stopped his journey and estranged him. Not only could he perform He Zong, he also failed to fulfill Lian Heng, thus he deserved his failure. Words follow some principles, and affairs have roots. Without principles and roots, although one might have many talents, it would be better to have less. Hence, on the cauldrons of the Zhou Dynasty, the figure of Chui was sculpted and people always let him bite his own finger, for, by so doing, the deceased sovereigns wanted to show others that people should not be overly skillful. Hence, it states in *Shenzi*: "Carpenters know how to make doors by referring to a door, so, they do not know how to make doors themselves. Therefore, they must be denied all references, thus they can learn how to make doors themselves."

Among the Maoist scholars there was a man named Tian Jiu who wanted to pay a visit to the king of the state of Qin.



### 【原文】

有言之楚王者，往见楚王，楚王甚悦之。予以节，使于秦。至，因见。予之将军之节。惠王见而说之。出舍，喟然而叹，告从者曰：“吾留秦三年不得见，不识道之可以从楚也。”物故有近之而远，远之而近者。故大人之行，不掩以绳，至所极而已矣。此所谓《管子》“橐飞而维绳”者。

泮水之深千仞，而不受尘垢，投金铁针焉，则形见于外。非不深且清也，鱼鳖龙蛇莫之肯归也。是故石上不生五谷，秃山不游麋鹿，无所阴蔽隐也。昔赵文子问于叔向曰：“晋六将军，其孰先亡乎？”对曰：“中行知氏。”文子曰：“何乎？”对曰：“其为政也，以苛以察，以切为明，以刻

### 【今译】

轅，留在秦国，一年过去了也不能见到。有个客人把这事跟楚王说了，并让田鸠前去拜见楚王，楚王十分欣赏他，给他准备了符节，让他出使秦国。到了秦国，因而得以见到秦惠王，楚王给他将军的符节。秦惠王见了很欣赏他。出来回到宾馆，感慨地叹息，告诉随从的人说：“我留在秦国三年也不能见到秦王，不知道可以通过楚国找到办法啊。”所以有的东西尽管离得很近，实际上却很遥远，有的离得很远，实际上却很近。君子的行为，不遵循绳墨，只是达到极限而已。这就是《管子》中所谓的“橐的飞行合乎准则”。

泮水深一千仞，从而没有任何尘垢，把金属质地的针投进去，从水面上就能看到它们的形状，水并非不深而清澈，鱼鳖龙蛇都不肯在这里生活。因此石头上不能生长五谷，秃山上没有麋鹿游走，因为没有隐蔽的地方。从前赵文子问叔向道：“晋国的六位将军中，谁率先灭亡？”叔向回答说：“中行氏和知氏。”赵文子问：“为什么？”叔向回答说：“他们处



He prepared a carriage, fastened the shafts, but he did not have a chance to see the king even after staying in Qin for three years. A guest of the king of the state of Chu told the king about it, then Tian Jiu went to visit the king of Chu. The king appreciated him very much, so he granted him a tally and sent him to the state of Qin on a diplomatic mission. When he arrived in Qin, King Hui of Qin granted him an interview, and was happy with him. After Tian Jiu left the king he returned to his guesthouse, he sighed, and talked to his followers, saying, "I have stayed in the state of Qin for three years but could not get a chance to see the king, and I did not know that I could reach the king with the help of the state of Chu." Hence, some things become distant to you when you try to approach them, and some become close to you when you try to stay distant from them. So, sage's behaviour cannot be guided by the carpenter's line marker, though they will try their best. This is the so-called "an owl flies according to the fixed rule" in *Guanzi*.

The Bang Shui River is as deep as a thousand ren, and so crystal-clear that if a piece of iron or other metal is thrown into it, it can be seen from above. It is not that the river is not deep or clear, however, no fish, turtles, dragons or snakes would like to live there. Hence, no crops grow on a stone, and no deer or elk run on bare mountains, for there is no shelter in these places. Previously Zhao Wenzhi asked Shu Xiang, "Among the six generals in the state of Jin, who do you think will perish first?" Shu Xiang replied, "The Zhongxings and the Zhis." Wenzhi asked, "Why do you say



### 【原文】

下为忠，以计多为功，譬之犹廓革者也。廓之，大则大矣，裂之道也。”故老子曰：“其政闷闷，其民纯纯。其政察察，其民缺缺。”

景公谓太卜曰：“子之道何能？”对曰：“能动地。”晏子往见公，公曰：“寡人问太卜曰：‘子之道何能？’对曰：‘能动地。’地可动乎？”晏子默然不对。出，见太卜，曰：“昔吾见句星在房、心之间，地其动乎？”太卜曰：“然。”晏子出。太卜走往见公曰：“臣非能动地，地固将动也。”田子阳闻之，曰：“晏子默然不对者，不欲太卜之死；往见太卜者，恐公之欺也。晏子可谓忠于上而惠于下矣。”故老子曰：“方而不割，廉而不刿。”

### 【今译】

理政事，把苛刻当做明察，把严厉当做英明，把严苛地对待下属当做忠诚，把诡计多端当做功劳，这好比撑皮革的，用力撑，大是大了，却是让皮革破裂的做法啊。”所以老子说：“政治宽厚，百姓就淳朴；政治严苛，百姓就狡黠。”

齐景公对太卜说：“您的道术有什么功能？”太卜回答说：“能让大地发生震动。”晏子前往拜见景公，景公说：“我问太卜：‘您的道术有什么功能？’他回答说：‘能让大地发生震动。’会地震吗？”晏子沉默不语。出来见太卜，说：“此前我看见句星在房宿和心宿之间，要地震吗？”太卜说：“是的。”晏子出去了。太卜走去拜见景公说：“不是我能决定地震，而是本来就将发生地震的。”田子阳听说了此事，说：“晏子保持沉默不做任何回答，是不想让太卜死；他去见太卜，是担心景公受到蒙骗。晏子可以说是忠于君主而且惠待下属了。”所以老子说：“方正而不割人，锐利而不伤人。”



so?" Shu Xiang replied, "In terms of their ways of governing the state, they simply regard tyranny as omniscience, inclemency as wisdom, being strict with inferiors as loyalty, and being crafty as meritorious. This is somewhat the same as stretching a piece of leather. Although it is enlarged this way, it will break as a result." Hence, it states in *Laozi*: "When the ruler looks depressed the people will be happy and satisfied; when the ruler looks lively and self-assured the people will be carping and discontented."

Duke Jing of the state of Qi asked Tai Bu (the official in charge of divination), "What function does your talent perform?" Tai Bu replied, "It can make the earth quake." Yanzi went to see the duke, the duke said, "I asked Tai Bu: 'what function does your talent perform?' and he replied, 'It can make the earth quake.' Can it make the earth quake?" Yanzi kept silent. Then he went to see Tai Bu, and said, "Recently I saw the Ju Xing between the Fang constellation and the Xin constellation, will there be an earthquake?" Tai Bu said, "Yes." Yanzi left him. Tai Bu went to see the duke, and said, "I cannot make the earth quake, the earth will quake on its own." When Tian Ziyang heard of this story, he said, "Yanzi kept silent because he did not want Tai Bu to lose his life; he went to visit Tai Bu, for he was afraid that the duke might be cheated. Yanzi really can be considered as loyal to his superior and clement to his inferior." Hence, it states in *Laozi*: "(The sage) squares without cutting, and shapes the corners without chopping."

Marquis Wen of the state of Wei held a banquet at Qu



### 【原文】

魏文侯觴诸大夫于曲阳，饮酒酣，文侯喟然叹曰：“吾独无豫让以为臣乎？”蹇重举白而进之，曰：“请浮君。”君曰：“何也？”对曰：“臣闻之，有命之父母，不知孝子；有道之君，不知忠臣。夫豫让之君，亦何如哉？”文侯受觴而饮，醕不献。曰：“无管仲、鲍叔以为臣，故有豫让之功。”故老子曰：“国家昏乱有忠臣。”

孔子观桓公之庙，有器焉，谓之宥卮。孔子曰：“善哉！予得见此器。”顾曰：“弟子取水。”水至，灌之。其中则正，其盈则覆。孔子造然革容曰：“善哉，持盈者乎！”子贡在侧曰：“请问持盈。”曰：“益而损之。”曰：

### 【今译】

魏文侯在曲阳置办酒席招待诸位大臣，酒喝到高兴的时候，文侯感慨地叹息说：“我怎么就没有豫让那样的大臣呢？”蹇重举起罚酒进献给文侯，说：“君主请喝下这杯罚酒。”文侯问：“为什么？”蹇重回答说：“我听说，父母活着的时候，不知道自己有了孝子；有道的君主，不知道自己有了忠臣。豫让的君主，又是怎样的呢？”文侯接过酒杯喝下后不再敬酒，说：“没有管仲、鲍叔牙作臣子，所以才有豫让的功劳。”所以老子说：“国家昏乱了才有忠臣。”

孔子观览鲁桓公的庙，那里有一个酒器，叫做宥卮。孔子说：“太好了！我能够有机会见到这个酒器。”回头招呼道：“弟子们，拿水来。”水取来，注到里面去，刚好装到一半时酒器是正的，装满了就倒了。孔子突然变了脸色说：“好啊，这表明如何对待盈满啊！”子贡在一旁问：“请问如何对待盈满。”孔子说：“增益以后就会损减。”子贡问：“什么叫增益



Yang to treat his high-ranking court officials. When the atmosphere of the banquet reached its height, sighing with emotion, Marquis Wen proposed a toast, saying, "Why I do not have a court official like Yu Rang?" Jian Zhong approached the marquis, raised his cup and said, "Please drink it as a forfeit." The marquis said, "Why?" Jian Zhong replied, "As far as I know, parents do not know that they have dutiful sons while they are still alive, and a worthy sovereign cannot realize that he has loyal court officials. If this is the case, what kind of sovereign do you think Yu Rang's is?" Marquis Wen took the cup, drank the wine, no longer proposed a toast, and said, "Without court officials like Guan Zhong and Bao Shuya, Yu Rang could get the chance to make such a contribution." Hence, it states in *Laozi*: "Not till the fatherland was dark with strife, did we hear of 'loyal slaves'."

When Confucius visited the shrine of Duke Huan of the state of Lu, he saw a wine vessel called You Zhi. Confucius said, "It's very good that I had the chance to see this vessel in person." He turned around and said, "Disciples, get some water!" When the water was brought, it was poured into the vessel. If the vessel was half-full, it remained upright, but if it was full, it would fall over. Confucius changed his countenance from unease, saying, "Excellent! This is the right way for Maintaining Full." Standing beside Confucius, Zigong asked, "Please, can I ask a question on how to Maintain Full?" Confucius said, "Increase and then decrease it." Zigong asked, "What does it mean by increasing and then



### 【原文】

“何谓益而损之？”曰：“夫物盛而衰，乐极则悲，日中而移，月盈而亏。是故聪明睿智，守之以愚；多闻博辩，守之以陋；代力毅勇，守之以畏；富贵广大，守之以俭；德施天下，守之以让。此五者，先王所以守天下而弗失也；反此五者，未尝不危也。”故老子曰：“服此道者不欲盈。夫唯不盈，故能弊而不新成。”

武王问太公曰：“寡人伐纣天下，是臣杀其主而下伐其上也。吾恐后世之用兵不休，斗争不已，为之奈何？”太公曰：“甚善，王之问也！夫未得兽者，唯恐其创之小也；已得之，唯恐伤肉之多也。王若欲久持之，

### 【今译】

以后就会损减？”孔子说：“事物盛极而衰，乐极生悲，太阳到了正午就开始偏移，月亮盈满后就出现月缺。因此聪明睿智，却守着愚钝；博闻善辩，却守着孤陋；孔武有力刚毅勇敢，却守着畏惧；十分富贵，却守着俭约；德泽遍布天下，却守着谦让。这五个原则，是先王之所以能守住天下而没有失去的原因；违反了这五个原则，从来没有不陷入危机的。”所以老子说：“遵从这一道理的人不贪求盈满。正因为不盈满，所以破旧的才能变成崭新的。”

周武王问太公：“我讨伐纣夺取他的天下，这是臣子杀害他的君主并且是下属攻伐他的上级啊。我担心后世会不停地用兵，争斗不止，该怎么办呢？”太公说：“大王问得很好啊！没有猎获野兽之前，唯恐野兽身上的创口小；已经获得以后，唯恐创口伤及的肉多。大王如果想长久保持天下，就堵住百姓的耳、目、口、鼻，引导他们做完全无用的事，推行



decreasing it?" Confucius said, "Things start to decline after they reach the extremity of prosperity. Sadness follows the greatest happiness, the sun begins to set little by little after midday, and the moon begins to wane after becoming full. Therefore, a person should remain silly although really he is wise, remain ignorant although he is knowledgeable and persuasive. Stay timid although he is strong, rigid and bold, frugal although he is wealthy and owns lots of properties, self-effacing to benefit people of the world. Deceased kings maintained these aforementioned five rules to ensure their authority over the world. If they acted against these five rules, there is no precedent to avoid endangering oneself." Hence, it states in *Laozi*: "Those who possess this Tao do not try to fill themselves to the brim, and because they do not try to fill themselves to the brim, they are like a garment that endures all wear and need never be renewed."

King Wu asked Duke Tai, "My attacking King Zhou and thus seizing the world from him can be compared to a court official killing his sovereign, or an inferior attacking his superior. Therefore I am afraid that there will be endless wars and conflicts for generations to come. What shall I do?" Duke Tai said, "Very good! You set forth the right question. Before one catches a wild animal, one always worries that the wound might be too small to bring it down; after catching the animal, one always worries that the wound might damage too much flesh if it is too large. If Your Majesty wants to maintain the world forever, then you'd better forbid all kinds of desires of the people, and push them into doing useless





### 【原文】

则塞民于兑，道全为无用之事，烦扰之教，彼皆乐其业，供其情，昭昭而道冥冥，于是乃去其簪而载之木，解其剑而带之笏。为三年之丧，令类不蕃，高辞卑让，使民不争。酒肉以通之，竽瑟以娱之，鬼神以畏之，繁文滋礼以弃其质，厚葬久丧以亵其家，含珠鳞、施纶组，以贫其财，深凿高垄，以尽其力，家贫族少，虑患者贫，以此移风，可以持天下弗失。”故老子曰：“化而欲作，吾将镇之以无名之朴也。”

### 【今译】

繁缛的政教，让他们都乐于从事自己的本行，敞开自己的性情，从明明白白转向糊糊涂涂，于是就摘掉冠冕而带上鹬鸟形状的帽子，解下佩剑而带上笏板，制定三年的服丧期限，使得他们不能繁衍。地位高的谦辞，地位卑贱的忍让，使得百姓之间不发生争执。用酒肉让他们感到舒畅，用竽瑟让他们感到欢娱，用鬼神让他们心生敬畏，用复杂的文饰和繁缛的礼节来掩盖他们的本质，用厚葬和长时间服丧来耗尽他们的家产，用给死者含珍珠、穿精美织锦来花费掉他们的家财，深凿坟坑高筑坟头来竭尽他们的气力，使得他们家族贫困人丁稀少，谋划作乱的人就少了，用这种方法移风易俗，可以保持住天下不致失去了。”所以老子说：“万物自生自长而当贪欲萌作时，我将用无名的朴（道）来镇住它。”



things, promote extremely detailed moral education to let them enjoy their own professions, show their true feelings, and turn muddle-headed from being clear-headed. Then ask them to reject hats and wear snipe-shaped caps, and take off their swords and carry tablets instead. Also order them to wear the willow for three years, so, preventing them from multiplying. Make the powerful self-effacing, the powerless humble, so that the people will not vie with each other. Placade them with wine and meat, play the Yu and Se to entertain them, use gods and ghosts to frighten them. Advocate detailed rites and luxurious decorations to cover up their inherent nature. Practise luxurious funerals and long-term mourning to drain the savings of their families. Tell them to put precious pearls in the mouths of the dead. Dress them in fine silk clothes to use up their wealth. Encourage them to dig deep tomb pits and build high graves to exhaust their strength. If families are poor and clans are small, there will be few people planning to rebel. If you transform social traditions this way, you can maintain and safeguard the world." Hence, it states in *Laozi*: "If having been transformed they should desire to act, we must restrain them with the blankness of the Unnamed."

## 卷十三 汜论训

### 【原文】

古者有鍪而缙领，以王天下者矣。其德生而不辱，予而不夺，天下不非其服，同怀其德。当此之时，阴阳和平，风雨时节，万物蕃息。乌鹊之巢，可俯而探也，禽兽可羈而从也。岂必褒衣博带，句襟委章甫哉？古者民泽处复穴，冬日则不胜霜雪雾露，夏日则不胜暑蛰蚊虻。圣人乃作为之，筑土构木，以为宫室，上栋下宇，以蔽风雨，以避寒暑，而百姓安之。伯余之初作衣也，绩麻索缕，手经指挂，其成犹网罗。后世为之机杼胜复，以便其用，而民得以掩形御寒。古者剡耜而耕，摩屨而耨，木钩

### 【今译】

古代有戴着整形的帽子并且穿着翻领衣服而一统天下的，他的德行是让万物生长而不加杀伐，给予而不夺取，天下人不非议他的穿戴，而是共同感念他的德行。在这个时候，阴阳协调平和，风调雨顺，万物繁衍生息，乌鹊的巢穴可以俯下身子探得，禽兽可以束缚起来进行驯化，难道一定要穿宽松的衣服，束宽大的腰带，配上曲饰的衣襟，并戴着章甫吗？古时候人们住在水泽旁、岩穴里，冬日里经不起霜、雪、雾、露，夏日里不胜酷暑以及蚊虫叮咬之苦。圣人于是出现了，为他们修筑搭建土木，做成宫室，上有房脊、下有屋檐，来遮蔽风雨，躲避寒暑，从而百姓得以安居。伯余最初制作衣服，一缕缕搓成麻线，用手指编织，做成的衣服如同网罗。后世发明了织机来促进这项生产，从而人们得以遮

**A Compendious Essay**

In ancient times, a sovereign wore a helmet-shaped hat and lapel clothes to unify the world. His virtue was to facilitate the growth of the myriad things instead of killing them. The sovereign distributed whatever he had to help them instead of levying taxes on them, so, not only did people of the world not criticize the way he dressed himself, but they were also grateful to him. At that time, Yin and Yang were in harmony, winds and rains came properly, the myriad things thrived and multiplied smoothly, crows and magpies built their nests within the reach of men, and wild animals could be caught and domesticated. Was it necessary to wear loose clothes, broad belts, robes with fronts decorated with drapes, and formal hats? In ancient times, people lived in marshes or caves, under the threat of frost, snow, fog as well as dew in the winter, and harassed by the hot weather and mosquitoes in the summer. Sages then built homes with earth and wood for them, some of which were storied buildings, to protect them from winds and rains and to keep out the cold and heat, so to comfort the people. When Bo Yu started making clothes, he twisted hemp threads with hands and fingers, and the clothes he made looked like nets; afterward people invented looms to produce what they needed to cover their bodies and keep them warm.





### 【原文】

而樵，抱甑而汲，民劳而利薄。后世为之耒耜耨耜，斧柯而樵，桔槔而汲，民逸而利多焉。古者大川名谷，冲绝道路，不通往来也；乃为窳木方版，以为舟航。故地势有无得相委输。乃为鞮蹻而超千里，肩荷负檐之勤也，而作为之橐轮建舆，驾马服牛，民以致远而不劳。为鸷禽猛兽之害伤人，而无以禁御也；而作为之铸金锻铁以为兵刃，猛兽不能为害。故民迫其难，则求其便；困其患，则造其备。人各以其所知，去其所害，就其所利。常故不可循，器械不可因也，则先王之法度，有移易者矣。

### 【今译】

蔽形体抵御寒冷。古时候将犁头磨得锋利来耕田，磨制贝壳来锄草，用木镰砍柴，抱着坛子打水，百姓辛劳而且获利微薄。后世发明了耒耜耨耜，用斧头砍柴，用桔槔打水，百姓安逸而且获利多多。古时候大的河流山谷，隔绝了道路交通，人们不能往来，于是就掏空木料连缀木板，制成船只，所以不同的地区得以互通有无。古时候人们穿着草鞋、草鞋步行到千里之遥的地方，有肩挑背负的辛苦，于是燠木为轮制造车辆，用马驾车、用牛驮服，人们可以到达遥远的地方而不感到劳苦。由于鸷鸟、猛兽伤害人，而没有办法制止，于是冶炼金属铸成兵器，使得猛兽不能为害。所以人们迫于困难就寻求一些便利的措施，困于祸患就进行防备，人们各自凭借自己的知识经验，趋利避害。旧的制度不可以死守，旧的器械不可以因循，那么先王的法度，也有需要移易的了。



In ancient times, people sharpened colters to furrow the fields, strickled shells to clear weeds, made wooden hooks to cut firewood, held ceramic jars to carry water. They were exhausted and not much benefited by such toil. Later ploughs and ploughshares were produced to plough and weed, axes were made for cutting firewood, booms were invented for bailing water. People could enjoy more leisure time and benefits. In ancient times, big rivers and water in large valleys floated away roads and passes. People of different areas could not communicate with each other, so wooden planks were linked together to make boats, then people could travel around by water to exchange their produce and goods. Wearing straw shoes and carrying goods on the shoulders or backs, people used to cover as much as a thousand *li* this way to exchange their possessions with others. Then wheels and carts were created and oxen and horses were used instead of people, so that they could reach distant destinations without much effort. Wild birds and animals often preyed on people who had nothing to prevent it. For this reason bronze and iron were cast into weapons to protect the people against them. Hence, when people found themselves in trouble they would look for convenient methods to extricate themselves, and when they were under threat, they would take measures to defend themselves. Everyone uses his own knowledge to gain advantages and avoid disadvantages. There are no fixed rules to use, and no traditional utensils to keep to, therefore, the rules and regulations established by deceased kings can be amended or changed.

### 【原文】

古之制婚礼，不称主人，舜不告而娶，非礼也。立子以长，文王舍伯邑考而用武王，非制也。礼三十而娶，文王十五而生武王，非法也。夏后氏殡于阼阶之上，殷人殡于两楹之间，周人殡于西阶之上，此礼之不同者也。有虞氏用瓦棺，夏后氏塋周，殷人用椁，周人墙置翼，此葬之不同者也。夏后氏祭于暗，殷人祭于阳，周人祭于日出以朝，此祭之不同者也。尧《大章》，舜《九韶》，禹《大夏》，汤《大濩》，周《武象》，此乐之不同者也。故五帝异道，而德覆天下；三王殊事，而名施后世。此皆因时

### 【今译】

按照古代的制度，婚姻不能自己做主，而舜没有告诉父母就娶了妻子，这是不合乎礼仪的。确立嫡长子为继承人，周文王舍弃伯邑考而任命武王即位，这是不合乎制度的。按照礼俗三十岁才娶妻，周文王十五岁就生了武王，这是不合乎礼法的。夏后氏的灵柩停放在厅堂的东阶上，商朝人的灵柩停放在两根柱子之间，周朝人的灵柩停放在西阶上，这是礼俗的不同。有虞氏使用瓦棺，夏后氏使用土棺，商朝人使用槨，周朝人的灵车上插着翼扇，这是葬礼的不同。夏后氏在午夜举行祭祀，商朝人在正午举行祭祀，周朝人在日出时分举行祭祀，这是祭礼的不同。尧时的乐舞是《大章》，舜时的乐舞是《九韶》，禹时的乐舞是《大夏》，汤时的乐舞是《大濩》，周朝的乐舞是《武象》，这是乐曲的不同。所以五帝治国的方法不同，但是他们的德行都能覆盖天下；三王的事业不

According to the rules of ancient times, young people should not make their own decisions on whom to marry, Shun got married without informing his parents, this was against the rules of propriety. The eldest prince should be appointed to be the successor of the throne, but King Wen of the Zhou Dynasty appointed King Wu instead of Bo-Yi-Kao to ascend the throne after him. This was against the accepted system. According to propriety, a man should get married at the age of thirty, but King Wu was born when King Wen was only fifteen, which was against the law. At funeral ceremonies, the Xiahou put the coffin on the eastern sidestep of the main hall, people of the Shang Dynasty put the coffin between the two poles of the main hall, and people of the Zhou Dynasty on the western sidestep. This is the difference in funeral ceremonies. The Youyus buried the dead in an ceramic coffin, the Xiahou in an earth coffin, people of the Shang Dynasty in a wooden coffin, and people of the Zhou Dynasty decorated the coffin with special patterns. This is the difference in coffins used in various times. The Xiahou held fetes at midnight, people of the Shang Dynasty held fetes at midday, and people of the Zhou Dynasty at sunrise. This is the difference in rites. *Da Zhang* was played in Yao's time, *Jiu Shao* in Shun's time, *Da Xia* in Yu's time, *Da Huo* in Tang's time, and *Wu Xiang* during the Zhou Dynasty. This is the difference in music. Hence, the Five King Ancestors took different measures in governing the world, and their virtue covered everywhere under heaven. The Three Emperor Ancestors took different undertakings but they all have been





### 【原文】

变而制礼乐者。譬犹师旷之施瑟柱也，所推移上下者，无寸尺之度，而靡不中音，故通于礼乐之情者能作音，有本主于中，而以知槩覆之所周者也。

鲁昭公有慈母而爱之，死，为之练冠，故有慈母之服。阳侯杀蓼侯而窃其夫人，故大飨废夫人之礼。先王之制，不宜则废之。末世之事，善则著之，是故礼乐未始有常也。故圣人制礼乐，而不制于礼乐。治国有常，而利民为本；政教有经，而令行为上。苟利于民，不必法古；苟周

### 【今译】

同，但是都名扬后世。这些帝王都是根据时势的变化而制定礼乐的。比如师旷触摸瑟弦，手的上下推移没有固定的法则，但是弹出来的音节没有不合乎音律的。所以精通礼乐的人能制作音乐，心中有主宰，因而知道如何合乎尺度。

鲁昭公有位慈母，昭公爱戴她，她死后，为她守丧一年，所以有了为慈母守丧的制度。阳侯杀死蓼侯并且夺取了他的夫人，所以举行祭祀大典时废除了诸侯夫人执豆的礼节。先王的制度，不合乎时宜的就废除它；末世的事情，好的就发扬光大，因此没有固定不变的礼乐。所以圣人制定礼乐，而不受制于礼乐。治国有既定的原则，而为人民谋求利益是最根本的；政治教化有固定的准则，而明令能够执行是上乘的。如果对人民有利，不必效法古代的政策；如果对事业有利，不必遵循旧的

held in high esteem afterwards. These cases show that the rules of propriety and music change according to the ever-changing situation. This is somewhat the same as Master Kuang's moving his fingers up and down along the strings of the Se—every move of his fingering was in accord with the tune, although he kept to no fixed rules. Hence, people who know the essence of music can compose tunes, for there is something in control of their hearts, so they know exactly how to compose.

Duke Zhao of the state of Lu loved his mother very much, and after she died, he was in mourning for a year. Then to be in mourning for kind mothers for a year after their death becomes a fixed rule. Marquis Yang murdered Marquis Jiao in order to marry his wife, so, since then sovereigns' wives were not allowed to participate in grand rituals. As for the rules of deceased kings, they should be abolished if they are no longer suitable to the situation; as for actions taken by sovereigns in chaotic times, they should be recorded in historical documents as long as they are good for the state. As there are no fixed rules for propriety or music, sages set up the rules for propriety and music but do not restrict themselves with these rules. There are some fixed principles in governing a state, among which benefiting the people should be the root; there are some guidelines in issuing orders and edicts, and to ensure that all edicts and orders are carried out is the best. A sovereign does not need to adhere to the fixed rules of old if his policies benefit the people, or follow the traditional ways of doing things if his own measures can

### 【原文】

于事，不必循旧。夫夏、商之衰也，不变法而亡；三代之起也，不相袭而王。故圣人法与时变，礼与俗化。衣服器械，各便其用；法度制令，各因其宜。故变古未可非，而循俗未足多也。

百川异源，而皆归于海；百家殊业，而皆务于治。王道缺而《诗》作，周室废，礼义坏，而《春秋》作。《诗》、《春秋》，学之美者也，皆衰世之造也，儒者循之，以教导于世，岂若三代之盛哉！以《诗》、《春秋》为古之道而贵之，又有未作《诗》、《春秋》之时。夫道其缺也，不若道其全也。诵

### 【今译】

制度。夏朝、商朝的衰退，不变法也灭亡了；三代的兴起，不因袭古代制度也称王天下。所以圣人的法度与时变化，礼节与俗推移。衣服、器械，只要实用就行了；法令、制度，只要合乎时宜就行了。所以改变古代的做法不该受到非议，遵循传统不值得称道。

百川各自有不同的源头，但是都汇入大海；百家的学说不同，然而都致力于取得大治。王道缺失的时候就出现了《诗经》，周室衰微，礼义崩坏，就出现了《春秋》。《诗经》、《春秋》，是学问中的佳作，都是衰世的创造，儒者遵循它们来教导世人，哪里比得上三代的兴盛时期的成功经验呢！把《诗经》、《春秋》当做古道而尊崇，还有《诗经》、《春秋》尚未出



facilitate his meaningful undertakings. When the Xia Dynasty and the Shang Dynasty were in decline, they both perished although they had kept to the laws of old; during the rise of the Three Emperor Ancestors, they unified the world without following in one another's steps. Hence, when a sage sovereign is in power, he amends his regulations to suit the situation and adjusts the rules of propriety along with the customs to make sure that clothes and utensils are expedient and easy to use, and laws and regulations are suitable to the current conditions. Hence, it is not always wrong to amend the rules of old, nor is it always right to follow traditions.

The Hundred Rivers have different headspring but they all flow into the sea. The Hundred Schools have various thoughts but they all focus on how to put the world in order. When the Way for Unifying and Governing the World was lost, *Shijing* (also known as *The Book of Songs*) was produced, and when the Zhou Dynasty was in decline and the rules of propriety and righteousness were breached, *Chunqiu* (also known as *The Spring and Autumn Annals*) was created. Both *Shijing* and *Chunqiu* are books containing great thoughts, however, they were produced during chaotic periods, and the followers of Confucius have used them to educate generation after generation. Is it really as efficient as educating the people with the successful experiences of the times of the Three Emperor Ancestors? If *Shijing* and *Chunqiu* are valued because they contain some of Tao of old, then in history there were some periods existing before the times of *Shijing* and *Chunqiu*. The times whether Tao is lost

### 【原文】

先王之《诗》、《书》，不若闻得其言；闻得其言，不若得其所以言。得其所以言者，言弗能言也。故道可道者，非常道也。

周公事文王也，行无专制，事无由己，身若不胜衣，言若不出口，有奉持于文王，洞洞属属而将不能，恐失之，可谓能子矣。武王崩，成王幼少。周公继文王之业，履天子之籍，听天下之政，平夷狄之乱，诛管、蔡之罪，负扆而朝诸侯，诛赏制断，无所顾问，震动天地，声慑四海，可谓能

### 【今译】

现的时代呢。道缺失的时代，不知道保全的时代。诵读先王的《诗》、《书》，不如听从他们口里说出来的话，听从他们口里说出来的话，不如弄懂他们之所以这么说的根由，弄懂他们之所以这么说的根由，是不能够用语言来表达的。所以能够用语言表述的道，就不是恒久不变的道。

周公侍奉文王，没有任何专制的行为，国事从不自行做主，身体似乎不能支撑起衣服，说话声音轻柔得好像不是从自己口里发出来的，如要捧着什么东西进献给文王，恭敬婉顺，似乎不能承担这样的重量，唯恐有任何闪失，可谓能尽子道了。武王去世的时候，周成王年幼，周公继承文王的大业，履行天子的职责，处理天下的大政，平息夷、狄的叛乱，处罚管叔、蔡叔的罪行，面南背北接受诸侯朝拜，杀伐、奖赏、坚决果断，无须请示他人，威风震动天地，声势慑服四海，可谓能够保持威武了。



are not as good as those when Tao is wholly possessed. Reading deceased kings' *Shijing* and *Shangshu* is not as good as listening to their words in person; listening to their words in person is not as good as possessing the sources of their words. When the sources of their words are possessed, it cannot be articulated with words. Hence, Tao that can be talked about is not the permanent Tao.

When Duke Zhou served King Wen of the Zhou Dynasty, he did not take any action on his own or make any decision himself. His body seemed too weak to support his clothes, his voice so soft as if it did not utter out of his own mouth. Whenever he carried something to King Wen, he did it so cautiously as if he was afraid that he was not qualified for such tasks. He really can be regarded as a dutiful son who knew exactly how to serve his father. After King Wu's death, as King Cheng was a fledgling, Duke Zhou followed in King Wen's steps to take the responsibilities of the Son of Heaven to administrate the whole world, suppress the rebellions stirred up by the Yi and Di Peoples, and sentenced rebellious Uncles Guan and Cai to death. While he was in the saddle, he took over the authority of a Son of Heaven and made sovereigns of other states submit to him. He did not ask for instructions from anyone else and made exclusive decisions on dispensing rewards and punishments. Even Heaven and Earth could not neglect his power, and people within the Four Seas held him in high esteem. He can really be regarded as a man who knew exactly how to use his power! After King Cheng grew up, Duke Zhou turned over

【原文】

武矣。成王既壮，周公属籍致政，北面委质而臣事之，请而后为，复而后行，无擅恣之志，无伐矜之色，可谓能臣矣。故一人之身而三变者，所以应时矣。何况乎君数易世，国数易君，人以其位达其好憎，以其威势供嗜欲，而欲以一行之礼，一定之法，应时偶变，其不能中权亦明矣。故圣人所由曰道，所为曰事。道犹金石，一调不更；事犹琴瑟，每弦改调。故法制礼义者，治人之具也，而非所以为治也。故仁以为经，义以为纪，此万世不更者也。若乃人考其才，而时省其用，虽日变可也。天下岂有常

【今译】

成王长大以后，周公把国家大政归还给他，向北委身称臣事奉成王，凡事请示后再做，得到回复后才执行，没有任何专断的意思，没有任何骄傲的神色，可谓能行臣道了。所以周公一个人的身份有诸多的变化，是为了应对时势。何况君主几次变易法度，国家几次变换君主，他们凭借自己的权位按照各自的好憎行事，凭借自己的威势满足各自的嗜欲，却想推行统一的礼节、固定不变的法度，来应付时势的变化，这样做不符合权变也是明显的了。所以圣人所遵循的叫道，所做的叫事。道如同金钟石磬，一个声调都不能更改；事情犹如琴瑟，每个曲子都要变换声调。所以法制礼仪，是管理人民的工具，而不是统治所要达到的目标。所以把仁作为常经，把义作为纲纪，这是万世不变的。至于考核每个人的才能，根据时势考察任用，即便每天都有变化也是可以的。天



the powers of the state to him and served as one of his court officials. He would not take any action until he asked for instructions from King Cheng, and would report to him after any task was finished. He did not appear arrogant or proud of his own contributions at all. He can really be regarded as a court official who knew his duties exactly. So, Duke Zhou changed his roles three times during his lifetime to suit to the ever-changing situation. However, under contemporary circumstances, a sovereign might change his regimes frequently. A state might change its sovereigns several times, and every sovereign wants to do things according to his own likes and dislikes by dint of the throne in order to consolidate his power and fulfill his wishes. In this case, if a sovereign still wants to follow the fixed proprieties and regulations and thus to deal with a situation, it is obvious that he cannot take actions properly.

Hence, what sages follow is called Tao, what they do is called Activity. Tao is like stone or metal musical instruments whose tunes remain unchangeable; and Activities are like the Qin and Se, the melody is always changeable in accordance with the fingering. Hence, regulations, rules of propriety and righteousness are nothing but tools used to administer the people, not the purpose for administrating. So benevolence and righteousness should be followed as principles suitable for all ages. As for examining the capabilities of people to employ them correctly, changes can take place in this area every day. Are there any fixed rules in this field under heaven? If a person's capability is suitable to



【原文】

法哉！当于世事，得于人理，顺于天地，祥于鬼神，则可以正治矣。

古者人醇工庞，商朴女重，是以政教易化，风俗易移也。今世德益衰，民俗益薄，欲以朴重之法，治既弊之民，是犹无辔衔橛策辔而御驽马也。昔者，神农无制令而民从，唐、虞有制令而无刑罚，夏后氏不负言，殷人誓，周人盟。逮至当今之世，忍诟而轻辱，贪得而寡羞，欲以神农之道治之，则其乱必矣。伯成子高辞为诸侯而耕，天下高之。今之时人，

【今译】

下难道有固定不变的法度吗！合乎世事，遵循人之常情，顺应天地，迎合鬼神，就可以达到大治了。

古代百姓淳朴，工匠制作的器械坚固精致，商人朴实，女人天真，因此政教易于推行，风俗易于改移。如今的世道德行越发表退，民俗越发薄情，想通过纯朴、天真的法度，治理风俗已经败坏的百姓，这如同没有辔衔、嚼子、鞭刺而驾驭烈马一般。从前，神农氏不发布政令百姓就会顺从，唐尧、虞舜发布政令但是不施行刑罚，夏后氏不食言，殷人发誓，周人订立盟约。到了当今社会，人们轻易忍辱含垢，贪得而寡廉鲜耻，想用神农治理国家的办法统治他们，就一定会出现混乱。伯成子高辞掉做诸侯的机会而躬耕，天下人都仰慕他。当今社会的人，如果辞官归

the situation, in accordance with common sense, agreeable to Heaven and Earth, and pleasant to ghosts and deities, he can be employed to rectify the world's wrongs.

In ancient times men were simple, utensils produced by the craftsmen solid and exquisite, businessmen honest, and women naive. Therefore, moral education was easily spread, and traditions and customs easily transformed. Sovereigns of contemporary times are becoming less and less virtuous, and the customs and morals of the people are becoming more and more changeable and unreliable. Under such circumstances, sovereigns still want to follow the simple regulations to administrate people who have already become unreliable. This is somewhat the same as trying to rein a violent-tempered horse without a bit, bridle, whip or spurs. Previously, Shennong did not set up any regulations, however people submitted to him voluntarily, King Yao and King Shun both set up some regulations but did not exact any penalties. the Xiahou kept his word, the people of the state of Shang kept to their promises, and the people of the Zhou Dynasty made agreements with one another. At current times, people put their pride in their pockets, they are so voracious and have no sense of shame. If a sovereign still wants to take the example of Shennong in governing, then it will definitely lead to chaos. When Bocheng Zigao rejected taking the place of the sovereign of a state and worked in the field, people of the world thought highly of him. If a contemporary man rejects his post in government to live in seclusion, he will be derided and looked down upon by people



### 【原文】

辞官而隐处，为乡邑之下，岂可同哉！古之兵，弓剑而已矣，槽矛无击，修戟无刺；晚世之兵，隆冲以攻，渠檐以守，连弩以射，销车以斗。古之伐国，不杀黄口，不获二毛。于古为义，于今为笑。古之所以为荣者，今之所以为辱也；古之所以为治者，今之所以为乱也。夫神农、伏羲，不施赏罚而民不为非，然而立政者不能废法而治民；舜执干戚而服有苗，然而征伐者不能释甲兵而制强暴。由此观之，法度者，所以论民俗而节缓急也；器械者，因时变而制宜适也。

夫圣人作法，而万物制焉；贤者立礼，而不肖者拘焉。制法之民，不可与远举；拘礼之人，不可使应变。耳不知清浊之分者，不可令调音；心

### 【今译】

隐，就会被乡亲们轻贱，世道难道还像以前那样吗！古代的兵器，不过是弓箭与剑而已，长矛没有锋刃，长戟没有尖刺；末世的兵器，用高大的冲车进攻，用渠和车帷防守，用连弩箭射击，用销车作战。古代进攻别的国家，不杀黄口小儿，不抓头发灰白的老人。古代被认为是大义的事情，在今天成为笑谈；古代被认为光荣的事情，在今天成为耻辱；古代达到大治的策略，在今天却导致混乱。神农氏、伏羲氏不施行赏罚百姓却不为非作歹，然而执政者不能废弃法度治理人民；舜手拿干戚而舜就征服了有苗，然而征伐者不能丢弃铠甲兵器就制止强暴。由此看来，法度是用来引导民俗节制缓急的；器械是因时制宜的。

圣人订立法度，而万物受到制约；贤者订立礼教，而不肖者受到拘束。受到法度制约的人，不可以跟他们图谋大业；拘泥于礼教的人，不



of his own county or town. Can these two cases be mentioned in the same breath? The weapons of ancient times were nothing more than bows and swords, spears and halberds were not used in fighting. In modern times, Chong Che (a kind of chariot) are used to attack on enemies protective walls. Qu and Zhan are used in defending, and bows that can shoot several arrows simultaneously are used to kill enemies, Xiao Che also are used in fighting. In ancient times, troops invading another state would not kill the underaged or hold the elderly captive. This was considered righteous in ancient times but is derided by contemporary people. What people in ancient times regarded as honour is taken as infamy now; and what helped in putting the world in order in ancient times can lead to chaos in our times. Although the people under the supervision of Shennong and Fuxi did not commit any sins and they both did not dispense rewards or punishments, sovereigns could not discard regulations and laws in governing their people. Although King Shun conquered the You Miao People while dancing with a shield and axe in his hands, it is impossible for attacking troops to stop tyranny by discarding their armours and weapons. By this token, laws and regulations are established to regulate customs as well as cope with emergencies; and weapons are used in order to take control of the ever-changing situation.

Sages introduced rules and regulations and as a result, the myriad things were put under control; the wise and capable set up proprieties and as a result, the unworthy abide by them. Men should not design great plans with people who

### 【原文】

不知治乱之源者，不可令制法。必有独闻之耳，独见之明，然后能擅道而行矣。夫殷变夏，周变殷，春秋变周，三代之礼不同，何古之从！大人作而弟子循。知法治所由生，则应时而变；不知法治之源，虽循古终乱。今世之法籍与时变，礼义与俗易，为学者循先袭业，据籍守旧教，以为非此不治，是犹持方枘而周员凿也。欲得宜，适致固焉，则难矣！

### 【今译】

可以让他应对变化的时势。耳朵不知辨别清、浊之音的，不可以安排他调音律；心中不明了治乱的根源的，不可以让他订立法律。一定要有能分辨声音的独到的耳朵，能识别事物的独到的眼睛，然后才能擅自遵循道行事。殷朝取代夏朝，周朝取代殷朝，春秋取代周朝，三代的礼各不相同，哪里有古法可以遵从！大人订立法度而弟子遵循。知道法治所产生的根由，就能顺应时势而变化；不知道法治的根源，即便遵循古制，最终仍会导致混乱。如今的法度与时变化，礼义与俗易移，做学问的人遵循因袭传统，根据典籍固守旧有的教条，认为不这样做就不能治理好国家，这犹如拿着方形的榫头试图插进圆形的榫眼里，还想插得刚好合适而且坚固，那就难做到了！



are regulated by the law, and should not ask people who are restricted with proprieties to deal with unexpected events. Those who cannot tell the difference between bourdon and alt should not be employed to pitch tunes, and those who do not know what leads to good order or chaos of a state should not be appointed to make the law. Only those with hearing good enough to hear things others do not hear, and with sight to see things others can not see can abide by Tao and therefore behave correctly. The Shang Dynasty replaced the Xia Dynasty, the Zhou Dynasty replaced the Shang Dynasty, the Spring and Autumn Period replaced the Zhou Dynasty, and all these dynasties followed different laws. How can men abide exclusively by the rules of former times? Masters are the ones to make the laws and their disciples and followers comply with these regulations. People who know the source of laws as well as how to put a state in order can react correctly to the ever-changing situation; those who do not know the source of laws and how to put a state in order will lead their states into chaos although they might have abided by the rules of yore. The laws and regulations of our time should be amended to the ever-changing situation, and the rules of propriety and righteousness should be improved with the customs. However, contemporary scholars focus on abiding by old regulations and keep to the traditional teachings kept in ancient documents, and insist that the state can never be put in good order without these regulations and teachings. This is somewhat the same as trying to put a square rabbit into a round mortise in the hope of making the



### 【原文】

今儒、墨者称三代文武而弗行，是言其所不行也；非今时之世而弗改，是行其所非也。称其所是，行其所非，是以尽日极虑而无益于治，劳形竭智而无补于主也。今夫图工好画鬼魅，而憎图狗马者，何也？鬼魅不世出，而狗马可日见也。夫存危治乱，非智不能道，而先称古，虽愚有余。故不用之法，圣王弗行；不验之言，圣王弗听。

天地之气，莫大于和，和者阴阳调，日夜分而生物。春分而生，秋分而成，生之与成，必得和之精。故圣人之道，宽而栗，严而温，柔而直，猛

### 【今译】

如今儒家、墨家的学者称述三代、文王、武王的礼法然而却不遵行，这是倡导自己不干的；非议当今的礼法然而却不加以改变，这是推行自己所非议的。称道自己认为是正确的，推行自己认为是错误的，因此每天殚精竭虑也无益于国家的治理，劳形竭智也对君主无补。如今的画工喜欢画鬼魅，而憎恶画狗马，为什么？鬼魅不会出现在世间，而狗马却可以每天看见。保存陷入危亡的国家治理混乱的局面，除非智者不能做到；一开口就称述古代的礼法，即便愚蠢的人也绰绰有余。所以没用的法度，圣王不会推行；不能应验的话，圣王不会听从。

天地之间的气，没有比和更伟大的。和，意味着阴阳调和，日夜均分，从而生成万物。春分时节万物开始生长，秋分时节长成，生长与长成，一定要得到和的精髓。所以圣人的道，宽厚而坚硬，严格而温和，柔

two match each other. That is difficult.

Now the followers of Confucius and Mozi praise the policies taken by the Three Emperor Ancestors and King Wen and King Wu of the Zhou Dynasty, but do not follow these policies themselves. This is advocating what they do not practice. They also attack policies and measures taken by the current regime but do not take action to amend them, this is practicing what they attack. Due to their advocating what they agree but practicing what they disagree, they cannot offer any help in administrating the state although they try their best every day. Nor can they make any contribution to the sovereign although they exhaust their thoughts and toil. Nowadays painters like drawing ghosts and hate painting dogs or horses, why? People of the world seldom encounter ghosts, but see dogs and horses every day. As for safeguarding an endangered state or putting a chaotic state in order, only the wise can do so; when it comes to narrating stories of long ago, even the stupid are more than excellent in this aspect. Hence, a sage sovereign will not follow useless regulations or take any useless advice.

Among the Qi between Heaven and Earth, nothing is greater or more important than Concordance. Owing to the Concordance, Yin and Yang are consonant, day and night is even, and creatures grow. Plants start to thrive after the Vernal Solstice, and their seeds ripen around the Autumnal Solstice. Both the thriving and ripening depend on the essence of the Concordance. Hence, the fixed rules held by sages are: to be tolerant but firm, strict but merciful, gentle but

THE HISTORY OF CHINA  
PHILOSOPHY





【原文】

而仁。太刚则折，太柔则卷，圣人正在刚柔之间，乃得道之本。积阴则沉，积阳则飞，阴阳相接，乃能成和。夫绳之为度也，可卷而伸也，引而伸之，可直而晞，故圣人以身体之。夫修而不横，短而不穷，直而不刚，久而不忘者，其唯绳乎？故恩推则懦，懦则不威；严推则猛，猛则不和；爱推则纵，纵则不令；刑推则虐，虐则无亲。昔者，齐简公释其国家之柄，而专任其大臣，将相摄威擅势，私门成党，而公道不行，故使陈成田常、鸱夷子皮得成其难。使吕氏绝祀而陈氏有国者，此柔懦所生也。郑

【今译】

软而正直，威猛而仁慈。太刚强了就容易折断，太柔弱了就会弯曲，圣人正好把握在刚柔之间，于是就掌握了道的根本。阴积得过多就会沉郁，阳积得过多就会飞举，阴阳相接，就能达到和。绳作为准则，可卷可伸，可以引申开来，可以伸直作为依据进行观测，所以圣人身体力行这样的准则。长然而不能阻塞，短然而不能穷尽，直然而不刚强，历时久远然而不会遗忘，只有准绳是这样的吧？所以推行恩德就显得懦弱，懦弱就不威武；实行苛政就显得威猛，威猛就会导致不和；过于爱民就会导致放纵，百姓放纵就不能执行命令；实施酷刑就会暴虐，暴虐人民就不会亲附。从前，齐简公放弃了自己的国家大权，一任他的大臣执政，大将宰相专权，结党营私，公道不能推行，因而使得陈成常、鸱夷子皮能够成功地犯上作乱。导致吕氏的祭祀断绝而且陈氏占有齐国，这是由



upright, powerful but benevolent. If something is too rigid, it will break; and if something is too soft; it will become crooked. Sages remain in the middle of rigid and soft, therefore they can possess the essence of Tao. The accumulating of Yin will sink; the accumulating of Yang will fly; the intercourse of Yin and Yang can form Concordance. As a measure in calculating length, the carpenter's line mark can be stretched and convolved; when it is stretched, it becomes straight and therefore can be used to measure the length. Hence, a sage would follow suit. The carpenter's line mark is long but cannot be blocked, short but limitless, straight but not rigid, lasting but will not be left in oblivion. So, if benevolence is overly spread, it is likely to become weak-minded, and if a sovereign is considered weak-minded, his power will not be honoured rightly; if strictness is overly spread, it is likely to become brutal, and if a sovereign is considered brutal, he and his subjects will not be in harmony. If affection is overly spread, it is likely to become indulgent; and if a sovereign is considered indulgent, orders issued by him will not be carried out. If penalties are overly executed, it is likely to become unmerciful, and if a sovereign is considered unmerciful, people will not endear themselves to him. Previously Duke Jian of the state of Qi gave up his authority over the state, and appointed his ministers and Command-in Chiefs to handle government affairs. The latter monopolized the power, built up cabals, and neglected justice. As a result, Chen Chengchang and Chiyi Zipi had a chance to stir up rebellion. The reason why the Lus could no

### 【原文】

子阳刚毅而好罚，其于罚也，执而无赦。舍人有折弓者，畏罪而恐诛，则因獬狗之惊，以杀子阳，此刚猛之所致也。

今不知道者，见柔懦者侵，则矜为刚毅；见刚毅者亡，则矜为柔懦。此本无主于中，而见闻舛驰于外者也，故终身而无所定趋。譬犹不知音者之歌也，浊之则郁而无转，清之则焦而不讴，及至韩娥、秦青、薛谈之讴，侯同、曼声之歌，愤于志，积于内，盈而发音，则莫不比于律，而和于人心。何则？中有本主，以定清浊，不受于外，而自为仪表也。今夫盲

### 【今译】

于懦弱的缘故。郑子阳刚毅而且喜欢动用刑罚，他对于所处罚的人，一经抓获就不加赦免。家臣中有一个折断了弓的，害怕自己犯了错误会被处死，于是就趁着疯狗发狂时，杀死了子阳，这是由于刚毅威猛所导致的。

如今不懂得这些道理的人，看见懦弱的人受到欺侮，于是就转而变得刚毅；看见刚毅的人遭到灭亡，于是就转而变得懦弱。这样的人心中本没有主见，根据外面的见闻就改变了主意，因而终身没有固定的目标。犹如不懂音乐的人唱歌，唱低音时浑浊而不婉转，唱高音时干涩而不圆润，至于韩娥、秦青、薛谈、侯同、曼声唱的歌，都是情志有所感慨，内心有所郁积，饱含感情地发出声音，没有不合乎音律而且符合人心的。为什么？心中有准则来确定清浊，不受外物的影响，而自行制定标



longer hold ceremonies in worshipping their deceased ancestors, and at the same time the Chens assumed the power over the state lay in the former being overly merciful and weak-minded. Ziyang of the state of Zheng was very rigid and fond of giving punishment, the way he dispensed justice was, whoever was found guilty would be executed without mercy. One of his domestic slaves broke a bow, and the man was afraid that he might be beheaded. So he killed Ziyang in the chaos provoked by a mad dog. Ziyang's death was caused by his own strictness and ruthlessness.

Nowadays some people knowing nothing about Tao realize that his gentle and weak-minded are overridden. So they behave rigidly and ruthlessly on purpose; others realize that the rigid and ruthless have perished, so they behave submissively and weak-mindedly. These people do not have any fixed value in their hearts, therefore they are easily influenced by what they see and hear from outside. As a result, they will not adhere to any fixed rules during their lifetime. This is somewhat the same as the singing of those knowing nothing about music, the bourdon they make is dull and stagnant, the alt wiry and scranell. For people like Han E, Qin Qing, Xue Tan, Hou Tong and Man ink marker, some true feelings accumulate in their hearts, so every time they open the mouth, the songs are in accord with the tunes and agreeable to the listeners. Why? There is something fixed in their heart to pitch sounds, therefore they are not affected by any external features and can create examples for others. When a blind person walks on the road, he will turn



### 【原文】

者行于道，人谓之左则左，谓之右则右，遇君子则易道，遇小人则陷沟壑。何则？目无以接物也。故魏两用楼翟、吴起，而亡西河，湣王专用淖齿，而死于东庙，无术以御之也；文王两用吕望、召公奭而王，楚庄王专任孙叔敖而霸，有术以御之也。

夫弦歌鼓舞以为乐，盘旋揖让以修礼，厚葬久丧以送死，孔子之所立也，而墨子非之。兼爱尚贤，右鬼非命，墨子之所立也，而杨子非之。全性保真，不以物累形，杨子之所立也，而孟子非之。趋舍人异，各有晓

### 【今译】

准。犹如盲人走路，别人告诉他向左就向左，告诉他向右就向右，遇到君子就走平坦的路，遇到小人就掉进沟壑中。为什么？因为他的眼睛看不见东西。所以魏国任用楼翟、吴起，从而丧失了西河；齐湣王任用淖齿，从而导致自己死在东庙，这因为没有驾驭他们的正确办法；周文王两次起用吕望、召公奭而称王，楚庄王任用孙叔敖而称霸，这因为有驾驭他们的正确办法。

唱歌击鼓跳舞作乐，盘旋揖让来遵从礼节，用厚葬和长期服丧来送走死者，是孔子所提倡的，然而却遭到墨子的攻击。兼爱他人崇尚贤才，敬重鬼神、否认天明，是墨子所提倡的，然而却遭到杨子的攻击。保全性命和本真，不因为外物给自身造成负累，是杨子所提倡的，然而却



left whenever another person tells him to turn left, and turn right whenever another person tells him to turn right. He can easily follow even roads when he encounters gentlemen, but will fall into water or valleys when he encounters base men. Why? He cannot see the surroundings himself. Hence, when the state of Wei employed Lou Di and Wu Qi, it lost the area of Xi He, and after King Min of the state of Qi devolved the power over the state exclusively on Zhao Chi, he lost his life in the Eastern Temple, for neither knew the right way to employ people. King Wen of the Zhou Dynasty employed Lu Wang and Duke Shao twice, and as a result, he unified the whole world and became King himself, and Duke Zhuang of the state of Chu asked Sunshu Ao to handle government affairs exclusively, and as a result, his state of Chu became one of the most powerful states and he himself a Lords-Protector, for they both knew the right way to use people.

Singing to music played on stringed as well as percussion instruments for entertainment, pacing up and down and bowing down to cultivate oneself according to the proprieties, and holding generous funerals and staying in mourning for a long period of time to farewell the dead, were rules set up by Confucius; however, such proposals were attacked by Mozi; Loving everyone, admiring the wise and capable, paying homage to ghosts and not believing in fate were set forth by Mozi; however, such proposals were attacked by Yangzi. Safeguarding the inbeing, maintaining the inherent nature, and not bothering the body with external things were propounded by Yangzi; however, such proposals were

### 【原文】

心。故是非有处，得其处则无非，失其处则无是。丹穴、太蒙、反踵、空同、大夏、北户、奇肱、修股之民，是非各异，习俗相反，君臣上下，夫妇父子，有以相使也。此之是，非彼之是也；此之非，非彼之非也。譬若斤斧椎凿之各有所施也。禹之时，以五音听治，悬钟鼓磬铎，置鞀，以待四方之士，为号曰：“教寡人以道者击鼓，谕寡人以义者击钟，告寡人以事者振铎，语寡人以忧者击磬，有狱讼者摇鞀。”当此之时，一馈而十起，一沐

### 【今译】

遭到孟子的攻击。人人有不同的取舍，各自心里明白。因此是非有一定的条件，具备了这个条件就不算作“非”；不具备这个条件就不算作“是”。丹穴、太蒙、反踵、空同、大夏、北户、奇肱、修股国的人们，是非的标准各不相同，习俗彼此相反，君臣、上下、夫妇、父子之间，各自都有某种东西互相役使。一个地方的“是”，不是另一个地方的“是”；一个地方的“非”，不是另一个地方的“非”。如同斤、斧、椎、凿各有不同的用途。禹的时代，通过五音来治理天下，悬挂起钟、鼓、磬、铎，准备鞀鼓，来等待四方的士人，发出命令说：“教给我道的击鼓，用义晓谕我的击钟，有事情告诉我的振铎，有忧患跟我说的击磬，打官司的摇鞀鼓。”在这个时候，禹吃一顿饭就要十次起身接见客人，沐浴的时候也多次被打断，来

attacked by Mengzi. Different people have different choices, and everyone knows the true feelings in his heart. Hence, right and wrong are conditioned by certain circumstances, under such circumstances, nothing is wrong; and without such circumstances, nothing is right. The Dan Xue People, the Tai Meng People, the Fan Zhong People, the Kong Tong People, the Da Xia People, the Bei Hu People, the Qi Hong People, and the Xiu Gu People have totally different standards for right and wrong, and their customs are opposite. However, there is something in each of them to maintain order between a sovereign and the subjects, superiors and inferiors, as well as between husbands and wives. What is considered right by one people is not considered right by another; what is considered wrong by one people is not considered wrong by another; it is somewhat the same as hoes, axes, pestles and chisels, each kind of tool has its own function. At the time when Yu was in power, he put the world in order while listening to the Five Tones. He hung the bells, drums, small bells, rattle-drums as well as other stone instruments to await scholars from all the four directions, and issued an order, saying, "Whoever instructs me about Tao please beat the drum, whoever informs me about righteousness please strike the bell, whoever has something to tell me please ring the small bell, whoever reminds me of trouble please hit the pan, and whoever brings a lawsuit against somebody please shake the rattle-drum." At that time, Yu had to stand up to receive visitors ten times during one meal, and was interrupted many times during a





### 【原文】

而三捉发，以劳天下之民。此而不能达善效忠者，则才不足也。秦之时，高为台榭，大为苑囿，远为驰道，铸金人，发适戍，人刍稿，头会箕赋，输于少府。丁壮丈夫，西至临洮、狄道，东至会稽、浮石；南至豫章、桂林，北至飞狐、阳原，道路死人以沟量。当此之时，忠谏者谓之不祥，而道仁义者谓之狂。逮至高皇帝存亡继绝，举天下之大义，身自奋袂执锐，以为百姓请命于皇天。当此之时，天下雄俊豪英，暴露于野泽，前蒙矢石，而后堕溪壑，出百死而给一生，以争天下之权，奋武厉诚，以决一旦之命。当此之时，丰衣博带而道、儒、墨者，以为不肖。逮至暴乱已

### 【今译】

为天下的百姓操劳。在这种情形下还不能为国家行善效忠的，就是自身的才能不足了。秦朝时，修筑高耸的台榭，兴修大型的苑囿，修筑长长的驰道，铸造铜人，发派士卒戍守边防，让百姓交纳粮草，按照人头征收赋税，运送到皇家府库。壮年男子，西到临洮、狄道，东到会稽、浮石，南到豫章、桂林，北到飞狐、阳原，道路上的死人可以用沟为单位计算。在这个时候，进谏忠言的被称作不祥之人，称述仁义的被称作狂人。等到汉高祖重立被灭亡的、断绝后嗣的宗族，高扬天下大义，亲自挥舞衣袖手持利器，向上天为百姓请命。在这个时候，天下的英雄豪杰，在野外荒泽中征战，前方有敌人投射过来的利箭滚石，后面会陷入溪谷沟壑，百死不辞，来夺取天下大权，竭尽勇武与忠诚，性命悬于一旦。在这个时候，穿宽衣束博带称道儒家、墨家学说的，就是不肖之徒。等到发

bath in order to serve the people of the world. Under such circumstances, if a person still could not let the sovereign know his kindness or gain the chance to serve him with loyalty, the reason must lie in a deficiency in his capabilities. During the Qin Dynasty, high platforms were set up, huge gardens built, long roads constructed, metal figures cast, soldiers dispatched to defend border areas, and provender collected and capitation levied on the people and then transported to the private depots of the royal family. Adult men in the prime of life were sent to conquer Lin Tao and Di Dao in the west, Kui Ji and Fu Shi in the east, Yu Zhang and Gui Lin in the south, and Fei Hu and Yang Yuan in the north. Some lost their lives and the corpses of the dead filled ditches across the country. At that time, whoever remonstrated with the sovereign out of loyalty were considered dangerous, whoever advocated benevolence and righteousness were regarded as maniacs. Then the Founder Emperor of the Han Dynasty, also known as Han Gao Zu, rebuilt the demolished state and reestablished extinct clans, practiced Great Righteousness under heaven, fought barehanded with sharp weapons in person to plead for the people for Heaven. At that time, risking their lives in rains of arrows, and neglecting the danger of falling into valleys and rivers, outstanding heroic people of the world fought tooth and nail to the death in the wild in order to seize authority over the world on behalf of the Founder Emperor. At that moment, those wearing loose clothes and broad belts to advocate the teachings of Confucius and Mozi were considered



### 【原文】

胜，海内大定，继文之业，立武之功，履天子之图籍，造刘氏之貌冠，总邹、鲁之儒、墨，通先圣之遗教，戴天子之旗，乘大路，建九旂，撞大钟，击鸣鼓，奏《咸池》，扬干戚。当此之时，有立武者见疑，一世之间，而文武代为雌雄，有时而用也。今世之为武者，则非文也；为文者，则非武也。文武更相非，而不知时世之用也。此见隅曲之一指，而不知八极之广大也。故东面而望，不见西墙；南面而视，不睹北方；唯无所向者，则无所不通。

国之所以存者，道德也；家之所以亡者，理塞也。尧无百户之郭，舜

### 【今译】

动暴乱的人已经被战胜，海内十分安定，继承文王的大业，建立武王的功勋，履行天子的职责，制造刘氏的冠冕，召集邹、鲁地区儒家、墨家的学者，贯彻先圣的遗教，负戴着天子的大旗，乘坐巨大的车子，树起九面旌旗，撞击巨大的铜钟，敲击洪亮的皮鼓，演奏《咸池》，挥舞着干戚。在这个时候，倡导武力的人就会受到怀疑。在这个世界上，时而推行文治，时而崇尚武功，二者互为雌雄，根据时势加以采用。如今世上提倡武功的，就反对文治；提倡文治的，就反对武功。倡导文治武功的互相非议，却不知道应根据时势采用不同的策略。这就是只看见角落里的手指般大的地方，而不知道八极的广大。所以向东张望，看不见西墙；朝南看，看不到北方；只有不拘泥于一个方向的人，才能无所不通。

一个国家之所以能够保存，是因为君主的道德；一个家族之所以灭亡，是因为违背常理。尧不曾拥有百户人家的城郭，舜没有立锥之地，

unworthy. After the rebellions were quelled, the world was at peace, and the Founder Emperor started to follow the example of King Wen and King Wu of the Zhou Dynasty to perform the duty of a Son of Heaven. Robes and crowns of the Lius were designed, the teachings of both Confucius and Mozi spread in the former states of Zou and Lu and carefully studied, and the thoughts of deceased sages were studied. The banner of the Son of Heaven was raised, huge royal carriages were built, nine flags were erected, huge bells struck, reverberant drums beat, *Xian Chi* played, and items in the form of spears and axes hung up. Under such circumstances, anyone resorting to force would be suspected. In the history of human beings, civil policies and military action should be taken by turns according to the actual situation. Nowadays, those favouring civil policies are against military actions, and those preferring military action are against civil policies. They just attack each other and do not realize that civil policies and military action should be taken according to the actual situation of the world. This is somewhat the same as paying attention to a tiny place in a corner and neglecting the vastness of the space within the remotest areas in all eight directions. Hence, looking to the east, one cannot see the western wall; facing south, one cannot view the north; and only those do not focus on one direction can reach everywhere.

The reason for a state's survival lies in the virtue of a sovereign; and the cause of the perdition of a clan lies in its going against common rules. Yao did not have a county of a





### 【原文】

无置锥之地，以有天下；禹无十人之众，汤无七里之分，以王诸侯。文王处岐周之间也，地方不过百里，而立为天子者，有王道也。夏桀、殷纣之盛也，人迹所至，舟车所通，莫不为郡县，然而身死人手，而为天下笑者，有亡形也。故圣人之见化以观其征，德有盛衰，风先萌焉。故得王道者，虽小必大；有亡形者，虽成必败。夫夏之将亡，太史令终古先奔于商，三年而桀乃亡。殷之将败也，太史令向艺先归文王，期年而纣乃亡。

### 【今译】

却拥有了天下；禹没有十个人的兵力，汤没有七里的封地，却称王诸侯。文王处在岐周的时候，拥有方圆不过百里的土地，却被立为天子，是因为能推行王道的缘故。夏桀、商纣鼎盛的时候，凡是有人烟，能够凭借车、船到达的地方，没有不划归为自己的郡县的，然而却死在别人手里，受到天下人的嘲笑，因为出现了灭亡的迹象。所以圣人观察隐微的征兆来预测事物的发展变化，德行的盛衰先从民风上体现出来。所以掌握了王道的君主，国家虽然弱小但是一定会强大；出现了灭亡的迹象的，虽然现在成功但是一定会走向失败。夏朝即将灭亡的时候，太史令终古先逃跑到了商朝，三年以后桀就灭亡了。殷朝即将衰败的时候，太史令向艺率先归附了周文王，一年后纣就灭亡了。所以圣人能够预见

hundred families, and Shun did not have a tiny bit of land as a base, nevertheless, they both unified the world. Yu did not have a troop of ten men, and Tang did not have a seven-fen fief, nevertheless, they both unified all the states in the world and became Kings. When King Wen of the Zhou Dynasty lived in Qi Zhou, the area under his control was no more than a hundred square *li*, but he was enthroned to be the Son of Heaven, for he possessed the right way of unifying and governing the world. During the most prosperous times of the reigns of Xia Jie of the Xia Dynasty and King Zhou of the Shang Dynasty, anywhere that could be reached either on foot or by carriage or boat became one of the counties under their administration. However, they both lost their lives and have been derided by people of the world, for there was something in them leading to their perdition. So, a sage can foresee the symptoms of a state by examining the subtle changes taking place there. The virtue of a sovereign might have some ups and downs, which can firstly influence the ethos. Hence, a sovereign possessing the right way of unifying the world will enlarge his state although it might be small for the time being. And a sovereign who shows some symptoms of perdition will fail at length although he might be successful at present. At the time the Xia Dynasty perished, Zhong Gu—the Chief-in-Historian of the court, escaped to the Shang Dynasty, and three years after that, Jie lost his life. At the time the Shang Dynasty perished, Xiang Yi—the Chief-in-Historian of the court, escaped to submit to King Wen of the Zhou Dynasty, and a year later, King Zhou lost

THE HISTORY OF CHINA  
CLASSICS



### 【原文】

故圣人之见存亡之迹，成败之际也，非待鸣条之野，甲子之日也。

今谓强者胜，则度地计众；富者利，则量粟称金。若此，则千乘之君无不霸王者，而万乘之国无不破亡者矣。存亡之迹，若此其易知也，愚夫蠢妇，皆能论之。赵襄子以晋阳之城霸，智伯以三晋之地禽，湣王以大齐亡，田单以即墨有功。故国之亡也，虽大不足恃；道之行也，虽小不可轻。由此观之，存在得道，而不在于大也；亡在失道，而不在于小也。《诗》云：“乃眷西顾，此惟与宅。”言去殷而迁于周也。故乱国之君，务广

### 【今译】

存亡的迹象、成败的征兆，不一定要等到鸣条之战、甲子之日才明白最终的结局。

如今人们认为强大的能够取胜，于是就盘算着占有土地扩大人口；认为富有的可以获利，于是就巴望着占有金银米粟。如果真的是这样的话，那千乘之国的君主就没有不能够称霸的，而万乘大国就没有破败灭亡的了。存亡的迹象，如果这样容易知晓的话，愚蠢的男人妇女，就都能加以评论了。赵襄子凭借着晋阳城称霸，智伯拥有三晋的土地却被活捉，齐湣王凭着硕大的齐国却被消灭了，田单凭借着即墨建立功勋。所以一个国家要灭亡，即便国土光大也不足以仰仗；道的推行，即便规模微小也不可以轻视。由此看来，国家得以保全在于得道，而不在于国土广大；灭亡在于背离道，而不在于领土狭小。《诗经》中说：“天帝满怀眷恋向西张望，这块土地只能交给周人居住。”这是说要抛弃殷朝



his life. Hence, without needing to wait till the War in Ming Tiao, or the day of Jia Zi, sages can foresee the signs to tell whether a state is going to survive or be demolished, to succeed or fail.

Nowadays it is claimed that the strong will win so sovereigns are engaged in enlarging their territories and population, and that the wealthy will benefit so sovereigns are committed to weighing grain and gold seized from the people and other states. If it is really like that, then none of the sovereigns of states with a thousand chariots will fail to establish the most powerful of states, and none of the states with ten thousand chariots will be demolished. If the course of surviving or perishing is really so obvious, then even stupid husbands and foolish wives can talk about it. Based in the city of Jin Yang, Zhao Xiangzi established one of the most powerful states; and with the territories of the Three States of Jin under his control, Marquis Zhi was held captive; King Min lost his strong and powerful state of Qi, however, Tian Dan made great contributions to the state by the dint of the city of Ji Mo. Hence, if a state is to be demolished, it cannot count on its size; if a sovereign abides by Tao, he should not be looked down upon although his state might be small. By this token, the survival of a state lies in possessing Tao and not in the vastness of the territory, and the perdition of a state lies in lapsing from Tao and not in the smallness of the territory. It is said in *Shijing*: "God looks towards the west, and leave that land to the Zhou Dynasty." This indicates that Heaven withdrew his support from the Shang Dynasty and





### 【原文】

其地而不务仁义，务高其位而不务道德。是释其所以存，而造其所以亡也。故桀囚于焦门，而不能自非其所行，而悔不杀汤于夏台；纣居于宣室，而不反其过，而悔不诛文王于羑里。二君处强大势位，修仁义之道，汤、武救罪之不给，何谋之敢当！若上乱三光之明，下失万民之心，虽微汤、武，孰弗能夺也！今不审其在己者，而反备之于人，天下非一汤、武也，杀一人，则必有继之者也。且汤、武之所以处小弱而能以王者，以其有道也；桀、纣之所以处强大而见夺者，以其无道也。今不行人之所以

### 【今译】

转而支持周朝。所以混乱的国家的君主，致力于扩展自己的领地而不专心推行仁义，致力于提高自己的权位而不专心修养自身的道德。这就是抛弃了自己所以立身的根本，而自己制造灭亡。所以夏桀被囚禁在焦门的时候，不能自我批评自己的所作所为，反而后悔没有把汤杀死在夏台；商纣被围困在宣室的时候，不反省自己的过失，却后悔没有把周文王杀死在羑里。这两位君主处在强大的势位，如果推行仁义之道，汤、武王挽救他们的罪过也没有机会，怎敢图谋他们呢！至于他们上面扰乱了日月星的光芒，下面失掉了万民之心，即便没有出现汤、武王，谁人不能剥夺他们的大权啊！如今不审察自己的过失，反而防范他人，天下不仅仅只有一个汤王、一个武王，杀了一个人，必定还会有后继者出现呢。况且汤、武王之所以处于弱小的地位而能称王天下，是因为他们是有道的君主；夏桀、商纣之所以处于强大的权位却遭到剥夺，是因为

turned to helping the Zhou Dynasty. Hence, a sovereign of a chaotic state is committed to enlarging his territory instead of practicing benevolence and righteousness, and focuses on gaining more power instead of improving his virtue. Therefore, he dismisses the right measures for safeguarding the state and does whatever leads to its perdition. Hence, even after Xia Jie was confined in Jiao Men, he still could not reflect on his own misconduct, but regretted that he did kill King Tang at Xia Tai. When King Zhou was detained in Xuan Shi, he did not question his own mistakes, but regretted that he did not behead King Wen in You Li. Had these two sovereigns followed the rules of benevolence and righteousness while they were most powerful, neither King Tang of the Shang Dynasty nor King Wu of the Zhou Dynasty would have had a chance to remedy their mistakes. How could one dare plot against them? As they did everything to upset the brightness of the sun, the moon and stars, and therefore he lost the support of tens of thousands of people. Even without King Tang and King Wu, who would not topple their regimes? However, they did not scrutinize their own misconduct, but blamed others for their perdition. Under heaven there were not only a King Tang and a King Wu, although they might have been able to kill one person named Tang or Wu, there must have been others following the example of King Tang and King Wu. Moreover, both King Tang and King Wu's demesnes were weak and small, however they were able to unify the world, for they were worthy; both Xia Jie and King Zhou possessed vast domains,

### 【原文】

王者，而反益己之所以夺，是趋亡之道也。武王克殷，欲筑宫于五行之山，周公曰：“不可。夫五行之山，固塞险阻之地也。使我德能覆之，则天下纳其贡职者回也；使我有暴乱之行，则天下之伐我难矣。”此所以三十六世而不夺也。周公可谓能持满矣。

昔者，《周书》有言曰：“上言者，下用也；下言者，上用也。上言者，常也；下言者，权也。”此存亡之术也，唯圣人为能知权。言而必信，期而必当，天下之高行也。直躬其父攘羊而子证之，尾生与妇人期而死之。直而证父，信而溺死，虽有直信，孰能贵之？夫三军矫命，过之大者也。

### 【今译】

他们无道。如今不推行之所以能够称王的道，却反而增益让自己遭剥夺的东西，这是奔赴通往灭亡之路。武王攻克殷商之后，想在五行山修筑宫室，周公说：“不可以。五行山，有坚固的要塞，地势险阻。假使我的德行能够覆盖广泛，那天下缴纳供奉尽职的人也会因为道路险恶而返回；假使我有暴乱的行为，那天下人要进攻我也就困难了。”这就是周朝之所以历经三十六世而没有被篡夺的原因。周公可以说是能够把持圆满状态了。

从前，《周书》中有句话说：“上好的言论，是臣下要采用的；下等的言论，是君主要采用的。上好的言论，是恒久的道理；下等的言论，是权变。”这是关系到国家存亡的要道，只有圣人能知道权变。信守诺言，约定的事情一定要实现，这是天下高尚的行为。直躬的父亲偷了羊而作为儿子的他却指证此事，尾生因为信守跟一个女人的约会而送命。正直却指证自己的父亲，讲信用却溺水而死，虽然正直诚信，谁会觉得他

THE UNIVERSITY OF CHICAGO  
PRESS



but they were still toppled, for they were unworthy. By not following others' measures for unifying the world but further intensifying the features leading to the result of being toppled, this is the right way of approaching perdition. After King Wu conquered the Shang dynasty, he wanted to build his palace in Mount Wuxing. Duke Zhou stopped him and said, "No, you should not do that, for Mount Wuxing is a dangerous place with strong forts. Suppose that our virtue could cover everywhere, then people of the world coming here to bury their offerings and perform their duties will turn around; and suppose we employed some tyrannical activities, then it is difficult for people of the world to attack us." That's why the Zhou Dynasty successfully maintained authority over the world for thirty-six consecutive generations. Duke Zhou can be considered as being able to Keep Fullness.

Previously, it states in *Zhoushu*: "The best views should be taken by the subjects, and the worst should be taken by the sovereign. The best views refer to fixed rules, and the worst, tact." This is the right method leading to the survival or perdition of a state, and only sages know how to use tact properly. To keep one's promise and appointment at any cost is subtle behaviour admired by people of the world. Zhi Gong's father stole a sheep and Zhi Gong bore witness to it. Mr. Wei lost his life due to keeping his appointment with a woman. Bearing witness to the brigandage of one's own father through uprightness, and keeping an appointment with a woman at the cost of one's own life, although these two



### 【原文】

秦穆公兴兵袭郑，过周而东，郑贾人弦高将西贩牛，道遇秦师于周、郑之间，乃矫郑伯之命，犒以十二牛，宾秦师而却之，以存郑国。故事有所至，信反为过，诞反为功。何谓失礼而有大功？昔楚恭王战于阴陵，潘尪、养由基、黄衰微、公孙丙相与篡之。恭王惧而失礼，黄衰微举足蹴其体，恭王乃觉。怒其失礼，奋体而起，四大夫载而行。昔苍吾绕娶妻而美以让兄，此所谓忠爱而不可行者也。是故圣人论事之局曲直，与之屈

### 【今译】

们这么做可取？三军矫传君主命令，是非常重大的错误了。秦穆公起兵袭击郑国，军队经过周国向东挺进，郑国商人弦高即将到西方贩牛，在周国、郑国之间的道路上遇见秦国的军队，于是就矫传郑伯的命令，用十二头牛犒赏秦军，礼遇秦军从而使得他们退兵，因此保全了郑国。所以在突发情况下事情可以有所变通，有时候死守信用反而是错误的，欺瞒反而能立功。什么叫失礼而能立下大功？从前楚恭王跟晋国军队在阴陵交战被擒，潘尪、养由基、黄衰微、公孙丙互相商量着救回楚恭王。恭王因为恐惧而失态，黄衰微抬起脚揣他，恭王于是才发觉。他因为自己的失态而生气，一下子站起身来，四位大夫载着他逃脱了。从前苍吾绕娶了一位美貌的妻子，就让给自己的哥哥，这就是所谓的有些忠爱举动是不可行的。因此圣人在评判时势的曲直时，根据形式变化推

men were upright and loyal, who would consider them respectable? Nothing is more sinful than to issue orders to the military forces consisting of all three armies in the name of the sovereign. When Duke Mu of the state of Qin sent his troops to attack the state of Zheng, the troops crossed the state of Zhou and marched towards the east. Xuan Gao, a businessman from the state of Zheng was about to go to the west to buy and sell cows, and he met the troops of Qin at the border between the state of Zhou and the state of Zheng. He then rewarded the troops of Qin with the meat of twelve cows in the name of his sovereign, treated them courteously and thus made them retreat. As a result, the state of Zheng was saved. Hence, in some cases, keeping one's word might be wrong, and using trickery might make a contribution. What is the so-called accomplishing great achievement by behaving discourteously? Previously King Gong of the state of Chu commanded his troops to confront the troops of the state of Jin in Yin Ling. The king was wounded and held captive. Pang Wang, Yang Youji, Huang Shuaiwei and Gongsun Bing planned to rescue the king. King Gong behaved indecorously due to fear, and Huang Shuaiwei swung his foot and kicked him. Then King Gong realized his mistake and came to attention immediately. Afterwards, four high-ranking court officials carried King Gong away in a carriage. Previously, Canwu Rao married a beautiful woman, and he presented his wife to his elder brother. This is the so-called activities that cannot be performed out of loyalty or affection. Hence, when a sage judges whether an action is right or wrong, his

### 【原文】

伸偃仰，无常仪表，时屈时伸。卑弱柔如蒲苇，非摄夺也；刚强猛毅，志厉青云，非本矜也，以乘时应变也。夫君臣之接，屈膝卑拜，以相尊礼也；至其迫于患也，则举足蹴其体，天下莫能非也。是故忠之所在，礼不足以难之也。孝子之事亲，和颜卑体，奉带运履，至其溺也，则捽其发而拯；非敢骄侮，以救其死也。故溺则捽父，祝则名君，势不得不然也。此权之所设也。故孔子曰：“可以共学矣，而未可以适道也；可与适道，未

### 【今译】

移，没有固定不变的法则，时屈时伸。有时卑弱柔弱得如同蒲苇，并非被迫改变了自己的心志；有时刚强猛毅，壮志凌云，并非出于矜持，根据时势相应改变自己的做法。君臣相见时，臣子屈膝下拜，是遵循礼节；等到迫于外患时，就抬起脚揣君主的身体，天下没有人能非议此事。因此只要心存忠诚，不可以仅仅依据礼来指责这种做法。孝子侍奉父亲，和颜悦色而且谦恭，为他拿衣带递鞋子，等父亲溺水时，就会抓他的头发将他救上来；这样做不是敢于傲慢地侮辱父亲，而是为了挽救他的性命。所以父亲溺水就抓他的头发营救，父亲死后祭祀他时就尊称他为“君”，势必要这样做，这就是为什么要运用权变。所以孔子说：“可以跟他一同学习，然而不可以跟他一起学到道；可以跟他一同学到道，然而



judgment will be based on a concrete situation, and if there is no fixed rule to follow, he will give up or persist according to the state of affairs. Sometimes a person appears as humble, soft and weak as cattail and reeds, but it doesn't mean that he is forced to change his will due to fear. Other times he seems tough and adamant, but it does not mean that he behave out of arrogance. He just reacts to the changes of situation. When a sovereign and his court officials meet each other, the latter go down on their knees to pay homage to the sovereign and thus follow proprieties. However, at a moment of desperation, a court official could raise his foot to kick his sovereign, and no one in the world would blame him for it. Hence, a person of loyalty cannot be reproved in such a case according to the rules of proprieties. The way a dutiful son should serve his father is to treat him humbly with a kind and pleasant countenance, and bring belt and shoes for him; if the father is drowning, then the son can grab his father's hair to pull him out of water. In so doing, it is not that the son dare humiliate his father or treat him with arrogance, but that he needs to save his life this way. Hence, if a father is drowning, his son can clutch his hair, and after the father's death, the son should address him as "sir" whenever a ceremony is held in worshiping the father, for the son has to behave this way. This is the purpose for using tact. So, Confucius once said: "You probably can learn some knowledge together with some people, but might not be able to possess Tao along with them. You probably can possess Tao together with some people, but might not be able to



### 【原文】

可以立也；可以立，未可与权。”权者，圣人之所独见也。故忤而后合者，谓之知权；合而后舛者，谓之不知权；不知权者，善反丑矣。故礼者，实之华而伪之文也，方于卒迫穷遽之中也，则无所用矣。是故圣人以文交于世，而以实从事于宜，不结于一迹之涂，凝滞而不化。是故败事少而成事多，号令行于天下，而莫之能非矣。

猩猩知往而不知来，乾鹄知来而不知往，此修短之分也。昔者苾宏，周室之执数者也。天地之气，日月之行，风雨之变，律历之数，无所

### 【今译】

不可以跟他一起奉行；可以跟他一同奉行道，然而不可以跟他一起进行权变。”权变，是圣人独到的见地。所以先忤逆而后和恰就叫做知道权变；先和恰而后抵牾就叫做不知道权变；不知道权变的，处于善心反而会做出丑事。所以，礼如同花朵是虚假的文饰，在情势极端危急的时候，就没有任何用处了。因此圣人用文处世，然而却依据时势运用权变，不拘泥于一种固定的模式，不会死守教条而没有变化。所以失败的事情少而成功的事情多，号令能够在天下推行，而没有人能非议他的所作所为。

猩猩知道过去而不知道未来，乾鹄知道未来而不知道过去，这叫各有所长。从前的苾弘，是周王室掌管历算的，天地之气，日月的运行，风雨的变换，律历的精要，没有他不知道的。然而他却没有自知之明，被



abide by Tao along with them. You probably can abide by Tao together with some people, but might not be able to use proper tact along with them." Tact can only be mastered by sages. Hence, a person able to build harmonious relationships with others and the surroundings at length although he might be in dispute in the beginning can be regarded as good at tact. A person who ends up at variance with others and the surroundings although there might have been harmony in the beginning is regarded as not good at tact. For a person not good at tact, his good will result in scandal. Hence, the rules of proprieties are only the flowers of concrete conduct, and therefore nothing but the disingenuous patterns of the surface, for at the moment of desperation, they cannot be of any use at all. So, a sage follows these patterns to conduct himself in society, and resorts to tact when in need. He will never stubbornly keep to any fixed ways of doing things, so he can enjoy many successes and experience few failures, and his orders can be carried out under heaven and no one can blame him for any mistakes.

Orangutans know the past but cannot foresee the future. Gan Hu can foresee the future but does not know the past, because they both have strong as well as weak points. Previously, Chang Hong was in charge of the calendar for the court of the Zhou Dynasty, and there was nothing he did not know in the fields of the Qi of both Heaven and Earth, the movements of the sun and the moon, the changes of wind and rain, as well as the rules in calendaring. But he lacked of self-

【原文】

不通。然而不能自知，车裂而死。苏秦，匹夫徒步之人也，鞣蹠羸盖，经营万乘之主，服诺诸侯，然不自免于车裂之患。徐偃王被服慈惠，身行仁义，陆地之朝者三十二国，然而身死国亡，子孙无类。大夫种辅翼越王勾践，而为之报怨雪耻，禽夫差之身，开地数千里，然而身伏属镂而死。此皆达于治乱之机，而未知全性之具者。故苾宏知天道而不知人事，苏秦知权谋而不知祸福，徐偃王知仁义而不知时，大夫种知忠而不知谋。圣人则不然，论世而为之事，权事而为之谋，是以舒之天下而不

【今译】

肢解而死。苏秦，是一介靠步行赶路的匹夫，脚上穿着草鞋、腿上缠着裹腿，往来周旋在万乘大国的君主之间，说服诸侯听从他的主张，然而自己却不免被肢解而死。徐偃王心怀仁慈，推行仁义，陆地上的国家前来朝拜的就有三十二个，然而自己丧失了性命国家灭亡，断子绝孙。大夫种辅佐越王勾践，为他报仇雪耻，活捉夫差，开辟了几千里的疆域，然而却伏剑而死。这些人都通晓治乱的关键，然而不知道如何保全自己的性命。所以苾弘明了天道却不懂得人事，苏秦知道运用权谋却不知道祸福的先机，徐偃王知道推行仁义却不识时务，大夫种知道衷心却不懂权谋。圣人就不是这样的，审度时势行事，权衡事宜进行谋划，因此



knowledge, and as a result, he was killed under the Che Lie Penalty (referring to the penalty in ancient China of tearing a person asunder by five carts). Su Qin used to be an ordinary man of no position and therefore had to walk whenever he traveled. Wearing straw shoes and leg wrappings, he canvassed sovereigns in the world to take his advice, but he could not exempt himself from the Che Lie Penalty either. King Yan of the state of Xu used merciful and favourable policies, and practiced benevolence and righteousness in person, as a result emissaries from thirty-two states in the world came to his court to pay homage to him. Nonetheless, not only did he lose his life, his state was also demolished, moreover, and none of his descendents survived. High-ranking Official Zhong assisted Gou Jian—the then king of the state of Yue to avenge the insult and wipe out the disgrace he suffered. With his help, Fu Cai—the king of the state of Wu was taken captive, and the territory was enlarged by several thousand *li*, but he was forced to kill himself with his own sword. All these aforementioned people knew how to put a state in order or lead it to chaos, but they did not know how to save their own lives. Hence, Chang Hong understood the rules of Heaven but did not know human affairs; Su Qin was good at tactics but could not foretell the transformation of good and bad luck. King Yan of Xu focused on practicing benevolence and righteousness but could not react to situations; High-ranking Official Zhong remained loyal but did not know to plan for himself. Sages are not the same, for they examine the situation to decide what action to take, and

### 【原文】

窳，内之寻常而不塞。使天下荒乱，礼义绝，纲纪废，强弱相乘，力征相攘，臣主无差，贵贱无序，甲冑生虬虱，燕雀处帷幄，而兵不休息，而乃始服属吏之貌，恭俭之礼，则必灭抑而不能兴矣。天下安宁，政教和平，百姓肃睦，上下相亲，而乃始立气矜，奋勇力，则必不免于有司之法矣。是故圣人者，能阴能阳，能弱能强，随时而动静，因资而立功，物动而知其反，事萌而察其变，化则为之象，运则为之应，是以终身行而无所困。故

### 【今译】

可以在天下舒展开来也不觉得太大，放进狭下的地方也不觉得局促。假如天下荒乱，礼义灭绝，纲纪败坏，强者欺凌弱者，人们凭借力气互相侵夺，主仆之间没有差别，贵贱之间没有等次，铠甲生长虬子、虱子，燕雀处在帷幄之中，而用兵不息，在这种情况下才开始谨慎地奉行谦恭、节俭的礼节，那就一定不能兴盛而会被消灭。天下安宁，政教和平，百姓严肃和睦，上下互相亲附，却仍然开始表现得趾高气扬，崇尚勇武与气力，那就不能免遭法律制裁了。因此圣人，能阴能阳，能弱能强，根据时势作出相应的变化，凭借自身才能建立功勋，事物出现变动就能推知它们的发展方向，事情刚开始萌芽就能察觉到它们将要出现的变化，能够适应变化的新现象，出现了新情况能够及时应对，因此终身也不会陷



weigh concrete affairs to plan how to react to them. Therefore, Tao they follow can be extended to the whole world and there will be no single place left uncovered; and it can also be put into a tiny place, but it will not feel constrained. Suppose the whole world is in chaos, the rules of benevolence and righteousness are discarded, fixed principles and regulations are overlooked, the strong override the weak, a country attacks and conquer one another by force. There is no difference between sovereigns and court officials, no order between the noble and the mean, armour develops louses, brambling lives in camp tents, and officers and men cannot have a rest. Under such circumstances, if a sovereign still behaves humbly to practice the rules of proprieties, then he will certainly be destroyed and can never lead his state to prosperity. Suppose the world is at peace, policies and edicts are favourable, the people are sober and live in harmony, upper classes and lower classes endear themselves to each other. Under such circumstances, if a person begins to act arrogantly and resort to force, it is inevitable that he will be punished by the law of executors. Hence, a sage can accord with both Yin and Yang, and become weak as well as strong, react according to the ever-changing situation, and make contributions on the basis of his talents. He knows that things will develop in the opposite direction when they become extreme, and examines the changes of the situation after the first noticing symptoms taking place. Therefore he can catch the changes of any phenomenon and react to them properly, therefore, he will

### 【原文】

事有可行而不可言者，有可言而不可行者，有易为而难成者，有难成而易败者。所谓可行而不可言者，趋舍也；可言而不可行者，伪诈也；易为而难成者，事也；难成而易败者，名也。此四策者，圣人之所独见而留意也。

谗寸而伸尺，圣人为之；小枉而大直，君子行之。周公有杀弟之累，齐桓有争国之名；然而周公以义补缺，桓公以功灭丑，而皆为贤。今以人之小过，掩其大美，则天下无圣王贤相矣。故目中有疵，不害于视，不可灼也；喉中有病，无害于息，不可凿也。河上之邱冢，不可胜数，犹之

### 【今译】

入困顿。所以事情有可行但是不可以言传的，有可以言传但是不可行的，有容易做但是却难以成功的，有难于成功然而却易于失败的。所谓的可行但是却不可以言传的，是取舍；可以言传但是却不可行的，是伪诈；容易做但是却难以成功的，是事情；难于成功然而却易于失败的，是声名。这四种策略，只有圣人能够发现并且留意。

受一点小小的委屈却能得到大的施展，圣人会这么做；在小事上迁就却在大的方面坚持，君子这样行事。周公有杀死亲生弟弟的罪责，齐桓公有争夺国家的名声；然而周公却能用大义弥补自己的过失，齐桓公通过功劳消除自己的丑行，而所有的人都认为他们贤明。如今因为别人身上小小的过失，就掩盖他们伟大的美德，那天下就没有圣明的君主贤能的宰相了。所以眼睛中有毛病，只要不妨碍看清事物，就不可以灼烧；喉咙里有毛病，只要不妨碍呼吸，就不可以凿除。河上的小丘，不可胜数，还是认为那里的地势是平坦的；激荡的水流会生成波浪，浪与浪



never get into trouble during his life time. Hence, there are some things that can be done but cannot be articulated, some can be articulated but cannot be done, some easy to do but difficult to be fulfilled, and some difficult to be fulfilled but easy to be bungled. The so-called things that can be done but cannot be articulated refer to how to make choices; things can be articulated but cannot be done refer to trickery and double-dealing; those easy to do but difficult to be fulfilled refer to undertakings; and those difficult to be fulfilled but easy to be bungled refer to reputation. Only a sage can realize and pay attention to these aforementioned strategies.

Shrink by a *cun* in order to extend by a *chi*, a sage will do that; overlook some peccadilloes in order to accomplish great achievements, a gentleman will behave that way. Duke Zhou has the guilt of killing his own younger brother, and Duke Huan of the state of Qi has the infamy of usurping the state. However, Duke Zhou made up for his malconduct by his righteousness, and Duke Huan cleared himself of scandals with his achievements. As a result, both of them are considered to be wise and capable by people in the world. If men's great talents are overlooked due to their peccadilloes; as a result, there will be no wise king or capable and worthy prime minister under heaven. Hence, although there might be a defect in the eye, if it does not affect the sight, it should not be burnt off. Although there might be a fault in the throat, if it does not impede breath, it should not be scratched out. Along a river, although there are innumerable shoals, it can still be regarded as flat; when waves rise in



### 【原文】

为易也；水激兴波，高下相临，差以寻常，犹之为平。昔者，曹子为鲁将兵，三战不胜，亡地千里。使曹子计不顾后，足不旋踵，刎颈于陈中，则终身为破军禽将矣。然而曹子不羞其败，耻死而无功。柯之盟，揄三尺之刃，造桓公之胸，三战所亡，一朝而反之，勇闻于天下，功立于鲁国。管仲辅公子纠而不能遂，不可谓智；遁逃奔走，不死其难，不可谓勇；束缚桎梏，大讳其耻，不可谓贞。当此三行者，布衣弗友，人君弗臣。然而

### 【今译】

之间的高度，会相差寻常之多，还是把水面看作平的。从前，曹刿为鲁国率军出战，几次大战都没有取胜，损失了上千里的土地。假使曹刿不作长久打算，来不及转身逃命，就在陈中刎颈自杀的话，那他终身都会被人认为是让自己军队被击溃自身被擒获的将军了。然而曹刿不因为自己的失败而感到羞辱，而是耻于到死也不能为国立功。齐国、鲁国的君主在柯地举行会盟的时候，他举着三尺长的利剑，伸到齐桓公胸前，几次战役中损失掉的土地，一朝就都争取回来了，他的勇猛在天下闻名，为鲁国建立了功勋。管仲辅佐公子纠却不能帮助他达成心愿，不可以称得上智；失败后仓促逃命，不为公子纠殉死，不可以称得上勇；身系桎梏，不觉得可耻，不可以称得上贞。有以上三种行径的人，平民百姓不跟他交朋友，君主不任用他作臣子。然而管仲被释放出来，处理齐国



turbulent water, and fierce rolls are formed at various levels, it still can be considered horizontal. Previously when Cao Gui served as the Commander-in-Chief of the state of Lu, many wars were lost under his command, and a thousand *li* of land was ceded. Had Cao Gui not made long-term plans for his future, and therefore committed suicide on the battleground immediately after losing the battle in Chen Zhong, then he would be nothing but a general leading his troops to perdition and causing himself to be held captive by the enemy. However, Cao Gui did not feel ashamed of his temporary defeat, but considered it humiliating that he could not make any great contribution to the state till the end of his life. During the meeting between Duke Zhuang of the state of Lu and Duke Huan of the state of Qi in Ke, Cao Gui pulled out his three-*chi* sword and pointed it at Duke Huan's chest. All the land that had been ceded due to the many losses in military action was returned to the state of Lu. His prowess was known to people of the world, and he also made great contribution to his state of Lu by so doing. Guan Zhong could not help Childe Jiu realize his goal, so he should not be considered wise; instead of fighting to the death on behalf of Childe Jiu, he escaped after the Childe's death, so he should not be considered brave. Wearing shackles, he was once put in prison, but he was not ashamed of it, so he should not be considered high-principled. If a man has these three aforementioned experiences, ordinary people of no power will not make friends with him, and no sovereign will appoint him to be his court official. Nonetheless, Guan Zhong was freed



### 【原文】

管仲免于累继之中，立齐国之政，九合诸侯，一匡天下。使管仲出死捐躯，不顾后图，岂有此霸功哉！今人君论其臣也，不计其大功，总其略行，而求其小善，则失贤之数也。故人有厚德，无问其小节；而有大誉，无疵其小故。夫牛蹄之涔，不能生鱣鲋，而蜂房不容鹄卵；小形不足以包大体也。夫人之情，莫不有所短。诚其大略是也，虽有小过，不足以为累；若其大略非也，虽有闾里之行，未足大举。夫颜喙聚，梁父之大盗也；而为齐忠臣。段干木，晋国之大狙也；而为文侯师。孟卯妻其嫂，有

### 【今译】

大政，九次会合诸侯，匡正天下。假使管仲为公子纠捐躯，不为后来做打算，哪里会有这样的霸功呢！如今的君主评价自己的臣子，不计数他们的大功，总括他们行事的基本原则，而是责求他们在细节上也尽善尽美，那就失去了贤明的要旨。所以如果一个人具备大的美德，就不要过问他的小节；有很高的声誉，就不要指责他细小的过失。牛蹄涡里的积水不能生长大鱼，蜂房里容不下鸿鹄产的卵；小的体积不能包含大的形体。但凡是人，不会没有短处的。如果他的大方向是对的，即便有小的过失，也不足以影响大体；如果他的大方向是错的，即便有受到闾里乡亲称誉的行为，也不足以成就大事。颜喙聚，是梁父的大盗，然而却成为齐国的忠臣；段干木，是晋国的大经纪，然而却成为魏文侯的老师。孟卯娶自己的嫂子为妻，生下五个孩子，然而却作了魏国的宰相，为国



from his shackles and appointed to administrate the state of Qi. As a result of his exertion, Duke Huan held nine meetings attended by sovereigns of all other states, and rectified the whole world. Had Guan Zhong fought to the death on behalf of his ex-master, and therefore made no long-term design for his future, how could he accomplish such great achievements? Nowadays, when a sovereign judges a court official, instead of attaching importance to his great contributions and paying attention to his main talents, the sovereign normally demands him to be perfect in details. Thus he will miss the right way of using wise and capable people. Hence, if a person has great virtue, do not pay attention to the details; for a person held in high repute, overlook his peccadilloes. Big fish cannot live in the water of a small pit formed by a cow's hoof. And swan geese' eggs cannot lay in a hornet's nest, for the former are too little to keep big items. According to the nature of human beings, everyone has shortcomings as well as strong points. If a person is basically good, he should still be approved of although he might have some peccadilloes. If he is basically bad, he is not qualified to be appointed to great tasks although some of his behaviours might be praised by people living in the same area with him. Yan Huiju was a notorious bandit in the area of Liang Fu, but he turned out to be a loyal court official of the state of Qi. Duangan Mu was a famous broker of the state of Jin, but he became the Grand Tutor of Marquis Wen of the state of Wei. Meng Mao married his brother's wife and then had five children with his former



### 【原文】

五子焉；然而相魏，宁其危，解其患。景阳淫酒，被发而御于妇人；威服诸侯。此四人者，皆有所短，然而功名不灭者，其略得也。季襄、陈仲子，立节抗行，不入污君之朝，不食乱世之食，遂饿而死。不能存亡接绝者何？小节伸而大略屈。故小谨者无成功，訾行者不容于众，体大者节疏，蹠距者举远。自古及今，五帝三王，未有能全其行者也。故《易》曰：“小过亨，利贞。”言人莫不有过，而不欲其大也。

夫尧、舜、汤、武，世主之隆也；齐桓、晋文，五霸之豪英也。然尧有

### 【今译】

家平定危机，解除祸患。景阳酗酒成性，披头散发跟女人寻欢作乐，然而他却威服诸侯。这四个人，各自都有缺点，然而他们的功名却不泯灭，是因为他们的谋略得当的缘故。季襄、陈仲子，有坚定的节操和高尚的行为，不到污浊的朝廷里任事，不吃乱世的粮食，于是就饿死了。他们不能存亡国、继绝嗣的原因是什么？是因为细节做得好然而大的才略却没有得到伸张。所以拘泥于细节的人不能立大功，对别人的行为吹毛求疵的不能被众人容纳，形体大的关节就疏阔，脚大的就能跳得远。自古至今，包括五帝、三王在内，没有人能够做到尽善尽美的。所以《周易》中说：“有小的过失仍旧亨通，有利吉祥。”这是说人没有不犯错误的，然而不想犯大错。

尧、舜、汤、周武王，是世上伟大的君主；齐桓公、晋文公，是五霸中



sister-in-law, however, he served as the Prime Minister of the state of Wei, safeguarded his state and removed all the problems. Jing Yang was addicted to alcohol, had disheveled hair, consorted with women, but was feared by all other states. All these aforementioned four men had shortcomings, however, their great contributions have been admired ever since, for they were men of wisdom and talents. By refusing to work for the courts of chaotic states and rejecting eating the grain produced by these states, Ji Xiang and Chen Zhongzi both stuck to their moral integrity and remained high-principled, as a result, they starved to death. Why could not they reestablish demolished states and maintain clans with no descendents? Although they behaved themselves perfectly in the detail, they did not make good use of their talents. Hence, a person overly cautious with details will never accomplish great achievements, and a person carping at others' behaviour will not be tolerated by the masses. Creatures with huge bodies have big segments, and those with big feet can jump a long way. From days of old, no one has been perfect in every aspect, including the Five King Ancestors and the Three Emperor Ancestors. So, it is said in *Yijing*: "A peccadillo does not matter that much, there will be no problem." This indicated that everyone makes mistakes, but no one expects to make big mistakes themselves.

King Yao, King Shun, King Tang and King Wu of the Zhou Dynasty were the most powerful and honourable sovereigns in the world; Duke Huan of the state of Qi, Duke



### 【原文】

不慈之名，舜有卑父之谤，汤武有放弑之事，五伯有暴乱之谋。是故君子不责备于一人，方正而不以割，廉直而不以切，博通而不以訾，文武而不以责。求于一人则任以人力，自修则以道德。责人以人力，易偿也；自修以道德，难为也。难为则行高矣，易偿则求澹矣。夫夏后氏之璜不能无考，明月之珠不能无颣。然而天下宝之者，何也？其小恶不足妨大美也。今志人之所短，而忘人之所修，而求得其贤于天下，则难矣。夫百里奚之饭牛，伊尹之负鼎，太公之鼓刀，宁戚之商歌，其美有存焉者

### 【今译】

的英豪。然而竟有不慈的名声，舜承受着鄙夷父亲的非议，汤、周武王有流放、杀死君主的事情，五霸有策划暴乱的阴谋。因此君子不责求别人尽善尽美，行为方正却不锋芒毕露，廉洁正直却不尖酸刻薄，知识广博却不非议别人，文武兼备却不用同样的标准要求别人。要求别人根据的是他的能力，自身修养是增进自己的道德。根据能力大小来要求别人，容易得到回报；用道德来增进自身的修养，是难以做到的。因为难以做到他的行为就高尚了，因为容易得到回报他的需求就能得到极大满足。夏后氏的璜不能没有瑕疵，明月之珠不能没有絮状物。然而天下人都把它们当做宝贝，为什么？因为它们小小的瑕疵不足以妨碍整体的美丽。如今注意别人的短处，忘记别人的长处，却想得到天下的贤人，那就难了。百里奚喂过牛，伊尹帮过厨，太公曾操刀屠宰谋生，宁



Wen of the state of Jin were the most outstanding among the Five Lords-Protector. However, King Yao was accused of not being a kind father, King Shun was attacked for not appointing his father to a powerless lowly position, King Tang and King Wu exiled or killed their sovereigns respectively, and the Five Lords-Protector all planned to rebel. Hence, a gentleman will never demand a person to be perfect. Although he is upright, he does not show off; although he is clean-fingered and pure-hearted, he is not overly strict to others; although he is erudite, he does not reproach those inferior to him; although he is well versed in both polite letters and martial arts, he does not use his own talents as a standard for judging others. When employing others he demands nothing but their capabilities, and is committed to improve his virtue when it comes to self-cultivation. It is easy to be paid back in demanding others' according to their capabilities, but difficult to improve one's virtue in self-cultivating. Therefore, a gentleman's behaviour is subtle, for it is difficult to perform, and his demands can be easily fulfilled since it is easy to be paid back. It is inevitable that even Xia Hou's Huang has flaws and the Bright-Moon Pearl has some flocculent structure, but people in the world still regard them as the most precious treasures. Why? Their insignificant defects do not outweigh the big merits. Nowadays sovereigns only pay attention to others' shortcomings, and therefore neglect their strong points, but they still want to win over the wise and capable people in the world. That's difficult. When Baili Xi was breeding cows, Yi



### 【原文】

矣。众人见其位之卑贱，事之污辱，而不知其大略，以为不肖。及其为天子三公，而立为诸侯贤相，乃始信于异众也。夫发于鼎俎之间，出于屠酤之肆，解于累继之中，兴于牛领之下，洗之以汤沐，祓之以燿火，立之于本朝之上，倚之于三公之位，内不惭于国家，外不愧于诸侯，符势有以内合。故未有功而知其贤者，尧之知舜；功成事立而知其贤者，市人之知舜也。为是释度数而求之于朝肆草莽之中，其失人也必多矣。何

### 【今译】

咸唱过歌，他们身上存在着美德。众人见他们地位卑贱，所从事的职业低贱，却不知道他们的才略，以为他们不肖。等他们做到天子三公的高位，被任命为诸侯贤明的宰相，才开始相信他们的才能不一般。从鼎俎之间被发现，出身于屠宰店铺，从桎梏中释放出来，从喂牛起家，给他们沐浴，举行燿火仪式消除晦气，任命在朝廷为官，位及三公，对内无愧于国家，对外无愧于诸侯，顺应时势并且跟君主的心意相吻合。所以在尚未建功立业之前就知道对方贤明，是尧对舜的了解；建功立业后才知道他贤明，是市井之人对舜的了解。因此就放弃衡量人才的标准到市井草莽中寻求贤人，错过的贤人一定会很多，为什么？因为只能仿效别人



Yin doing odds and ends in the kitchen, Duke Tai making a living by slaughtering, and Ning Qi singing sad tunes, they already owned their virtue and talents at that time. Common people saw that their positions were mean, their careers menial, and did not know their talents, so they thought they were unworthy. After they were appointed the highest-ranking court officials by Sons of Heaven or employed as wise and capable prime ministers by their sovereigns, people then started to believe that they were outstanding compared with the masses. They were either discovered as a helper in the kitchen, promoted as a slaughterer in the leash market, appointed as a set-free prisoner, or found from beneath the jaw of a cow. Then they arranged to take a bath and attend rites to be freed from devils. Afterwards, they were employed to be court officials, and some were even appointed as the most powerful ministers. They felt no regret, inside their own states or other states outside, for they could conform to the situation and draw plans as if they could read their sovereigns' minds. So, to know that a person is indeed wise and capable even before he has made any contributions can be applied to King Yao's knowing Shun. And to realize that a person is wise and capable after he has made contributions can be applied to earthling's understanding towards Shun. If only for this reason, a sovereign would give up fixed measures to look for wise and capable people in morning markets or wild places, he will definitely miss a lot of them. Why? Because he can only follow other sovereigns' advice in looking for wise and capable people, but does not



### 【原文】

则？能效其求，而不知其所以取人也。

夫物之相类者，世主之所乱惑也；嫌疑肖象者，众人之所眩耀。故狼者类知而非知，愚者类仁而非仁，慧者类勇而非勇。使人之相去也，若玉之与石，美之与恶，则论人易矣。夫乱人者，芎莠之与藁本也，蛇床之与麋芜也，此皆相似者。故剑工惑剑之似莫邪者，唯欧冶能名其种；玉工眩玉之似碧卢者，唯猗顿不失其情；暗主乱于奸臣、小人之疑君子者，唯圣人能见微以知明。故蛇举首尺，而修短可知也；象见其牙，而大小可论也。薛烛庸子，见若狐甲于剑，而利钝识矣；史儿、易牙，淄、澠之水合者，尝一哈水而甘苦知矣。故圣人之论贤也，见其一行而贤不肖分

### 【今译】

寻求贤人的故事，却不知道他们选用人才的标准。

事物互相之间类似，是让君主感到迷惑混乱的原因；有嫌疑的东西看上去像真的，是让众人感觉眼花缭乱的原因。所以刚愎自用的看着像智慧但实际上并不智慧，愚蠢的看着像仁慈但实际上并不仁慈，刚直而愚钝的看着像勇猛但实际上并不勇猛。假如人与人之间的差距，如同玉跟石头一样明显，一个人是美好还是恶劣就容易判別了。让人产生迷惑的，是芎莠跟藁本，蛇床子跟麋芜，这样相似的东西。所以制剑的匠人对于看上去像莫邪的剑感到疑惑，只有欧冶能叫出它属于哪一种；治玉的工人对看上去像碧卢的玉感到疑惑，只有猗顿能辨別真假；昏庸的君主把看上去像君子的奸臣、小人误认为君子，只有圣人能透过细微的表象明辨他们的本质。所以蛇把头探到一尺左右的高度，就可以推知它的长短了；一头大象只看到它的牙，就可以判断它的大小了。薛烛庸子，只看到一丁点儿剑身，就知道它是否锋利了；史儿、易牙，把淄水、澠水的水混合起来，他们尝一口就能分辨出是哪条河水的水了。所以圣人判断一个人是否贤明，观察他的一个举动就能分辨他是贤还



know which standards he should follow in judging the wisdom and capabilities of people.

Ordinary sovereigns are confused by things similar to one another, and common people are puzzled by dubitable things that seem to be authentic on the surface. Hence, the self-opinionated appear to be wise but are indeed unwise; the foolish seem to be kind but indeed are not kind. The foolhardy look brave but are indeed not brave. Suppose the difference among various people is as apparent as the distinction between stone and jade, then it is easy to tell whether a person is good or bad. Things making people confused, such as Chuan Xiong and Hao Ben, She Chuang Zi and Mi Wu, are similar to one another. Hence, sword makers are confused by swords like Mo Ye, and only Ou Ye could tell what kinds of swords they really are. Jade makers are confused by jade like Bi Lu, and only Yi Dun could judge the true quality of it; unwise sovereigns are confused by evil court officials and base men like gentlemen, and only sages can know them well by examining the inconspicuous signs. When a snake raises its head about a Chi high, its length can be known; when an elephant's trunk is seen, its stature can be judged; and when Xuezu Yong Zi examined only a tiny point of a sword, he could tell whether it is sharp or not. When water from the Zi Shui River and the Mian River were mixed, Yu Er and Yi Ya could tell from which river it was after supping one mouthful. So, when sages judge a person, they can tell whether he is worthy or unworthy by observing only one of his activities. Confucius rejected the land of Lin



### 【原文】

矣。孔子辞廩丘，终不盗刀钩；许由让天子，终不利封侯。故未尝灼而不敢握火者，见其有所烧也；未尝伤而不敢握刃者，见其有所害也。由此观之，见者可以论未发也，而观小节可以知大体矣。故论人之道，贵则观其所举，富则观其所施，穷则观其所不受，贱则观其所不为，贫则观其所不取。视其更难，以知其勇；动以喜乐，以观其守；委以财货，以论其仁；振以恐惧，以知其节；则人情备矣。

古之善赏者，费少而劝众；善罚者，刑省而奸禁；善予者，用约而为

### 【今译】

是不肖了。孔子推辞了廩丘，人们就知道他一辈子也不会盗取一把刀、一只钩了；许由推辞掉做天子的机会，人们就知道他一辈子不会贪图封侯。所以不曾被火烧伤过却不敢用手抓火，是因为看见过火烧伤东西；不曾受伤却不敢用手握刀刃，是因为看见过刀刃所造成的伤害。由此看来，看见一些情形就可以据以推断还没有发生的情况，而且观察小节可以推知大体。所以评价人的正确方法是，尊贵的时候看他举荐什么样的人，富有时候看他是否周济穷人，困厄的时候看他接受什么样的施与，贫贱的时候看他拒绝做什么，贫穷的时候看他接受什么样的施舍。把他置于困境进行观察，就知道他是否勇敢；用他喜欢的事情引诱他，来观察他的操守；用钱财诱惑他，来评判他是否仁义；用恐惧的事情威慑他，就知道他的节操；这样就能全面了解一个人的情况了。

古代善于行赏的君主，费用少却能使很多人受到鼓舞；善于处罚的，用刑少却能禁止奸邪；善于给予的，用度俭约却能让人感恩戴德；善

Qiu, and it can be deduced that he would never steal a knife or even a buckle during his lifetime. Xu You refused to be Son of Heaven, so it can be deduced that he would not have benefited by being appointed to be a sovereign of a state. Hence, men do not dare grasp fire although they have not been burnt before, because they have seen others being hurt by fire. Men do not dare grasp blades although they have not been hurt by sharp weapons before, because they have witnessed others being hurt by blades. By this token, from what men have seen, things still not happening can be foreseen, and from some details, the whole situation can be imagined. So, the right way to judge a person is to examine what kind of persons he recommends at the time he is powerful and honourable. To whom he does favour to at the time he is wealthy. What kind of help he does not accept at the time he is in a difficult position. What activities he refuses to take part in at the time he is mean. What kind of financial assistance he does not take at the time he is in poverty. Put him in trouble to observe whether or not he is brave; tempt him with things he enjoys to descry his morality; allure him with precious things to detect whether or not he is a person of benevolence; let him encounter some fearful occasions to probe his personal integrity. Thus he can be judged comprehensively.

In ancient times, a sovereign good at dispensing awards only rewarded a few people but the masses were encouraged. A sovereign good at dispensing penalties seldom punishes people and evil deeds would be stopped. A sovereign good at



### 【原文】

德；善取者，人多而无怨。赵襄子围于晋阳，罢围而赏有功者五人，高赫为赏首，左右曰：“晋阳之难，赫无大功，今为赏首，何也？”襄子曰：“晋阳之围，寡人社稷危，国家殆，群臣无不有骄侮之心，唯赫不失君臣之礼。”故赏一人，而天下为忠之臣者莫不愿忠于其君。此赏少而劝善者众也。齐威王设大鼎于庭中，而数无盐令曰：“子之誉日闻吾耳，察子之事，田野芜，仓廩虚，囹圄实。子以奸事我者也。”乃烹之。齐以此三十二年道路不拾遗。此刑省奸禁者也。秦穆公出游而车败，右服失马，野人得

### 【今译】

于征取的，聚敛很多却不会激起怨艾。赵襄子被围困在晋阳城，包围消除后奖赏五位有功的人，高赫受到最高的赏赐，赵襄子身边的人说：“晋阳被围，高赫没有建立大功，如今却受到最高奖赏，为什么？”赵襄子说：“晋阳被围困的时候，我的社稷陷入危机，国家面临危亡，大臣们没有不对我心存傲慢轻辱的，只有高赫依旧按照君臣之礼对待我。”所以赏赐一个人，从而天下尽忠的大臣没有不愿意对自己的君主尽忠的。这就是赏赐的人少但是受到鼓舞的人却很多。齐威王在朝廷里放置了一口大锅，于是列举无盐县令的罪状道：“我每天都听到对你的赞誉，然而在核查你做的事时，却发现田野荒芜，粮仓空虚，监狱里关押的犯人满满的。这说明你用奸邪的手段侍奉我。”于是把他活活煮死了。因为此事齐国人三十二年路不拾遗。这就是用刑少就能禁止奸邪。秦穆公出去



bestowing little makes the receivers grateful to him. A sovereign good at demanding collected much and the people would not be bitter towards him. Once Zhao Xiangzi was besieged in the city of Jin Yang, and after the siege was raised, he rewarded five meritorious officials and Gao Ge received the top award. People around Zhao Xiangzi asked him, "In raising the siege of Jin Yang, Gao He did not make any great contribution, but he received the top award. Why?" Zhao Xiangzi said, "When I was besieged in Jin Yang, our God of Land and God of Grain were in danger. The state was on the verge of perdition, and there was no one among the court officials who did not bear arrogance towards and look down upon me. Gao He was the only one who still treated me according to the fixed rules between a sovereign and court officials." Hence, by rewarding one person, no one among the loyal court officials under heaven will not serve one's sovereign with loyalty till the end of one's life. This is the case of encouraging the masses to do good by rewarding few. King Wei of the state of Qi set up a huge cauldron in the court hall, and enumerated the misdeeds of the chief of Wu Yan, saying, "Everyday I hear people praise you. While checking your achievements, I found that the fields in your county lie waste, granaries are empty and prisons are full. You have served me with nothing but evil." Then he had the chief cooked alive. For this reason, people of the state of Qi did not pick up and pocket anything they found on the road. This is the case of stopping evil by dispensing few penalties. When Duke Mu of the state of Qin was traveling, his carriage





### 【原文】

之。穆公追而及之岐山之阳，野人方屠而食之。穆公曰：“夫食骏马之肉，而不还饮酒者，伤人。吾恐其伤汝等。”遍饮而去之。处一年，与晋惠公为韩之战，晋师围穆公之车，梁由靡扣穆公之骖，获之。食马肉者三百余人，皆出死为穆公战于车下，遂克晋，虏惠公以归。此用约而为德者也。齐桓公将欲征伐，甲兵不足，令有重罪者出犀甲一戟，有轻罪者赎以金分，讼而不胜者出一束箭。百姓皆说，乃矫箭为矢，铸金而为刃，以伐不义而征无道，遂霸天下。此人多而无怨者也。故圣人因民之

### 【今译】

游玩的时候车子坏了，右边驾车的马跑了，被一些农夫抓到了。秦穆公追马一直追到岐山南面，那些农夫正杀了马在吃马肉。秦穆公说：“吃了骏马的肉，如果不立即喝点酒，就会伤身体。我恐怕这么做会伤害你们。”送给所有人酒喝然后走了。过了一年，秦穆公跟晋惠公在韩源交战，晋国军队包围了穆公的车子，梁由靡抓住穆公的骖马，活捉了穆公。吃马肉的三百多人，都来到穆公车下为他决一死战，于是打败了晋军，俘虏了晋惠公回国。这就是用度俭约却能让人感恩戴德。齐桓公想征伐别的国家，但铠甲兵器不足，命令犯下重罪的交纳一套犀甲、一支戟，犯有轻罪的交纳不同分量的铜铁赎罪，输了官司的交纳一捆箭。老百姓都很欢喜，于是制造箭矢，铸造铜铁兵器，来讨伐不义、进攻无道的君主，于是称霸天下。这就是聚敛多但是不会激起怨艾。所以圣人根据

broke, the horse on the right side ran away but was caught by some farmers. Duke Mu chased the horse and reached the southern side of Mount Qi. There he found the farmers had killed the horse and were going to eat the meat. Duke Mu said, "Eating the meat of a swift horse without drinking some wine in the meantime will damage your bodies. I am afraid that your people will be hurt." So he distributed his wine to them all and left. A year later, Duke Mu and Duke Hui of the state of Jin were engaging in a battle in Han Yuan, and Duke Mu's chariot was surrounded by the troops of Jin. Liang Youmi caught the middle horse pulling the chariot and took Duke Mu captive. More than three hundred people who had eaten Duke Mu's horse before came to fight to the death beneath Duke Mu's chariots on behalf of Duke Mu. Then the troops of the state of Jin were defeated. Duke Hui was caught and brought back to the state of Qin. This is a case of making others grateful to you by bestowing little. When Duke Huan of the state of Qi was about to attack other states, he was short of armour and weapons, so he asked those who had committed felonies to render a set of armour made of rhinoceros horns together with a halberd. Those committed peccadilloes to present a certain amount of metal each as atonement, and those who lost lawsuits to pay with a bunch of arrows. The people were very happy with this decision, so arrows were made and metal was cast into weapons to attack the unrighteous and the unworthy. As a result, Duke Huan established one of the most powerful of states in the world. This is the case of demanding much without triggering any

### 【原文】

所喜而劝善，因民之所恶而禁奸。故赏一人而天下誉之，罚一人而天下畏之。故至赏不费，至刑不滥。孔子诛少正卯，而鲁国之邪塞；子产诛邓析，而郑国之奸禁。以近喻远，以小知大也。故圣人守约而治广者，此之谓也。

天下莫易于为善，而莫难于为不善也。所谓为善者，静而无为也；所谓为不善者，躁而多欲也。适情辞余，无所诱惑，循性保真，无变于己，故曰为善易。越城郭，逾险塞，奸符节，盗管金，篡弑矫诬，非人之性也，故曰为不善难。今人所以犯囹圄之罪，而陷于刑戮之患者，由嗜欲

### 【今译】

百姓所喜好的劝人从善，根据百姓所讨厌的禁止奸邪。所以赏赐一个人天下人都称赞他，处罚一个人天下人都敬畏他。所以最善于行赏的不需破费很多，最会用刑的不滥杀无辜。孔子诛杀少正卯从而制止了鲁国的奸邪；子产诛杀邓析，从而禁止了郑国的奸人。用近的来比喻远的，通过小事推知大事。圣人固守简约的原则就能治理广大的区域，说的就是这种情形。

天下没有比行善更容易的，而且没有比行不善更难的了。所谓的行善，是指清静无为；所谓的行不善，是指躁动而且有很多嗜欲。足够颐养性情就行了从而辞掉多余的东西，这样就没有什么诱惑了；遵循本性保全真质，自身不受外界影响而发生变化，所以说行善容易。翻越城郭，穿越险塞，假冒符节，盗取钥匙、金印，篡位、弑君、矫传命令、造谣诽谤，这是违背人性的，所以说行不善难。如今人们之所以犯下罪行被关

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bitterness. Hence, sages encourage the people to do good by following things liked by them and stop evil by making decisions disliked by them. Therefore, people of the world praised their sovereign due to his rewarding one person, and feared him owing to his punishing one person. Hence, a perfect award does not need to cost much, and a perfect penalty does not need to punish many. After Confucius killed Shaozheng Mao, evil was finished in the state of Lu, and after Zi Chan beheaded Deng Xi, the evil was stopped in the state of Zheng. The distant situation can be mastered by studying things nearby, and the large can be deduced by examining the small. Hence, a sage can put a vast territory in order by adhering to simple rules, and this is the case.

Under heaven nothing is easier than doing good, and nothing is more difficult than serving the devil. The so-called doing good means to maintain Quietness and adhere to inactivity; the so-called serving the devil means being restless and full of desires. Having just enough to make one feel well and rejecting the superfluous, by so doing, one cannot be tempted by anything. Therefore one can conform to the inbeing to maintain one's true nature, and thus cannot be affected by any outside changes, so it is said that doing good is easy. Activities such as climbing over protective walls, crossing dangerous forts, counterfeiting tallies, stealing keys and seals, usurping states, killing sovereigns, issuing orders in the name of one's sovereign, and using trickery are against human nature, so it is said that serving the devil is difficult. Nowadays, some people are put in prison and even sentenced

【原文】

无厌，不循度量之故也。何以知其然？天下县官法曰：“发墓者诛，窃盗者刑。”此执政之所司也。夫法令者，网其奸邪，勒率随其踪迹。无愚夫蠢妇，皆知为奸之无脱也，犯禁之不得免也。然而不材子不胜其欲，蒙死亡之罪，而被刑戮之羞。然而立秋之后，司寇之徒继踵于门，而死市之人血流于路。何则？惑于财利之得，而蔽于死亡之患也。夫今陈卒设兵，两军相当，将施令曰：“斩首拜爵，而屈挠者要斩。”然而队阶之卒皆不能前遂斩首之功，而后被要斩之罪，是去恐死而就必死也。故利害之反，祸福之接，不可不审也。

事或欲之，适足以失之；或避之，适足以就之。楚人有乘船而遇大

【今译】

押进监狱，并且遭到杀头，是因为无穷无尽的嗜欲，不遵循法度的缘故。怎么知道是这样的呢？向天下人下达命令道：“盗墓的要杀头，偷窃的要受到处罚。”这是执法部门的职责。法令就是要网罗奸邪，追踪坏人，无论愚钝的男人、蠢笨的女人，都知道做了坏事不能逃脱法律的制裁，触犯禁律的不能受到赦免。然而不才的人们不能克制自己的欲望，所以会犯下死罪，从而遭受杀头的羞辱。然而立秋以后，处决犯人的不断地来到监狱门前提取犯人，而被处死在闹市的人的鲜血流到路上。为什么？因为受到物质利益的诱惑，从而看不到被处死的祸患。如今部署兵卒，两军互相对峙，即将发布一道命令说：“斩取敌人首级的封赏爵位，后退逃跑的要被处死。”然而队伍里的兵卒都不能取得上前斩下敌人首级的功劳，而后却被判处腰斩的死罪，这是离开恐怕死亡的境地而走上必死的道路。所以利害的相互转化，祸福的轮流出现，不可不审察。

有的东西想得到它，却恰恰会失去它；要想躲避它，却恰恰会靠近



to death due to their endless desires, and therefore they cannot conform to fixed rules and regulations. How do I know it is like this? An order has been issued all over the world, saying, "Tomb robbers will be sentenced to death and thieves will be punished." This is the duty of the law-executors. The function of the law is to arrest the evil and track down criminals, everyone, stupid man or foolish woman, knows that punishment is ineludible if a man has committed some sins, or he gets away with breaching prohibitions. However, innumerable unworthy people still commit capital crimes and are humiliated by being punished or even beheaded. As a result, after the Beginning of Autumn, executioners come to the prison gate in train to pick up criminals awaiting execution, to behead them in the market, and their blood flows on the ground. Why is it like this? These people are lured by loaves and fishes and therefore cannot be stopped by the deadly threat of being sentenced to death. Nowadays, when armed officers and men are deployed to confront enemy troops, an order will be issued, saying, "Promotions will be conferred on whoever can behead enemies, and absquatulators will be killed on the spot." However, all the men cannot manage to approach the front to behead enemies, and are killed in the rear. This is nothing but leave Might Die for Must Die. Hence, the transformation of advantages and disadvantages and the interaction of good and ill luck should be scrutinized.

In some cases, if men want something, they will just lose it; if men want to avoid something, they will just



### 【原文】

风者，波至而自投于水。非不贪生而畏死也，惑于恐死而反忘生也。故人之嗜欲，亦犹此也。齐人有盗金者，当市繁之时，至掇而走。勒问其故曰：“而盗金于市中，何也？”对曰：“吾不见人，徒见金耳。”志所欲，则忘其为矣。是故圣人审动静之变，而适受与之度，理好憎之情，和喜怒之节。夫动静得，则患弗过也；受与适，则罪弗累也；好憎理，则忧弗近也；喜怒节，则怨弗犯也。故达道之人，不苟得，不让福，其有弗弃，非其有弗索，常满而不溢，恒虚而易足。今夫雷水足以溢壶榼，而江河不能

### 【今译】

它。楚国有一人乘船时遇上大风，波涛翻滚过来的时候就自己跳进水里，他并非不贪生怕死，由于担心自己可能会死反而忘记了如何求生。所以人的嗜欲，这是如此。齐国有一个盗窃黄金的人，正当市场繁忙的时候，他来到抓起金子就走，被人抓住问他什么原因，说：“你在闹市里盗窃金子，为什么？”那人回答说：“我没有看见人，只看到了金子。”心中有所向往，就忘记了自己的行为，因此圣人审察动静变化，调节接受与施与的分寸，调理好憎的情感，调和喜怒使自己的情绪有节制。动静得当，就不会遇到祸患；接受与施与适度，就不会受到任何罪过牵连；好憎理顺了，就不会接近任何忧患；喜怒有节制，就不会激起怨恨。所以通晓道的人，不苟且得到任何利益，不辞让属于自己的福分，不抛弃自己所拥有的，不索取不该属于自己的，始终饱满而不外溢，永保空虚但是容易满足。房檐上流下来的水足够灌满酒壶，然而长江、黄河也



approach it. In the state of Chu, a man was caught in a heavy wind while traveling by boat, when huge waves arose he jumped into the water on his own. It was not that he did not want to survive, the problem was that he forgot how to survive for fear that he might lose his life. Hence, men's desires and lust are somewhat the same as the aforementioned case. In the state of Qi, there was a case of a man stealing gold. He arrived at the market at a busy time, picked up the gold and left. After he was caught, people asked him, "How dare you steal gold at the busy time?" He replied, "I did not see anybody here, I only paid attention to the gold." He did not know what he was doing because he was overly concentrated on his goal. Hence, sages examine the changes of movement and stillness in order to be moderate in accepting and giving; and they reconcile their love and hate to smooth their joy and anger. Since the changes of movement and stillness are recognized, they will not get into trouble; since they are moderate in accepting and giving, they will not commit any sins; since love and hate are reconciled, they will be freed from sadness; and since joy and anger are smoothed, they will not trigger any bitterness. Hence, a man who has mastered Tao will not take advantage of others improperly, will not give up happiness on the way, not dismiss whatever belongs to him, or demand whatever does not belong to him. He is just like a vessel, which always remains full but does not overflow, keeps empty but is easily satisfied. Drops of water falling from the eaves can fill a pot, but the water of the Yangtze River and the Yellow River cannot fill a leaking



### 【原文】

实漏卮。故人心犹是也。自当以道术度量，食充虚，衣御寒，则足以养七尺之形矣。若无道术度量而以自俭约，则万乘之势不足以为尊，天下之富不足以为乐矣。孙叔敖三去令尹而无忧色，爵禄不能累也；荆欵非两蛟夹绕其船而志不动，怪物不能惊也。圣人心平志易，精神内守，物莫足以惑之。

夫醉者俛入城门，以为七尺之闾也；超江、淮，以为寻常之沟也；酒浊其神也。怯者夜见立表，以为鬼也；见寝石，以为虎也；惧掩其气也。又况无天地之怪物乎？夫雌雄相接，阴阳相薄，羽者为雏鹭，毛者为驹

### 【今译】

不能装满漏水的酒杯，所以人心也是这样的。用符合道术的准则调节自己的生活，食物能够填饱空腹，衣服能够抵御寒冷，就足以颐养七尺的身躯了。如果没有符合道术的准则来约束自己，那样即便拥有万乘大国的势力也不会觉得足够尊贵，拥有天下的财富也不会觉得足够快乐。孙叔敖三次被罢免了令尹的职位也没有忧虑的神色，爵位俸禄不能成为他的拖累；楚国的欵非乘坐的船被两条蛟龙缠绕住而他依旧心绪平静，怪物不能惊扰他。圣人心志平易，精神内敛，没有什么东西足以诱惑他。

喝醉的人低头进了城门，以为是进入了七尺的小门；横渡长江、淮河，以为是寻常的水沟；因为酒精扰乱了他的神志。胆怯的人夜里看到竖起的表，以为是鬼；看见平躺的石头，以为是老虎；因为恐惧笼罩了他的勇气。又何况真的遇到天地之间的怪物呢？雌雄相交接，阴阳相交融，有羽毛的生出雏鸟，有皮毛的生下马驹、牛犊，柔软的是皮肉，坚硬



cup, so the desire of a human being is the same. For those guiding themselves with Tao and proper measures, food sufficient to feel their empty stomach together with clothes sufficient to protect them from the cold are enough to sustain their seven-*chi* bodies. For those not guided by Tao and proper measures, they will not feel powerful enough although they might own a state of ten thousand chariots each. Nor will they be happy although they might possess all the wealth under heaven. Sunshu Ao did not appear sad although he was dismissed from the post of Prime Minister three times, for he was not bothered by rank or salaries; Chi Fei of the state of Chu remained calm at the moment his boat was entwined by two dragons, because he was not frightened by monsters. Sages keep even-tempered and maintain their spirit inside, so they are not confused by anything else.

When a drunk man enters his hometown with his head lowered, he takes the city gate as a normal seven-*chi* high door; when he crosses the Yangtze River and the Huai He River, he regards them as common ditches; because his mind is confused by the alcohol. When a coward sees a staff guage at night, he mistakes it for a ghost; when he bumps into a lying stone, he considers it as a tiger; for he was caught in fear and therefore loses his courage. Imagine how people react when they meet real monsters existing between Heaven and Earth! The male and the female mate up with each other, Yin and Yang interact on each other. Creatures with feathers produce baby birds, creatures with fur give birth to calves and colts, the soft becomes skin and flesh, and the





### 【原文】

稊，柔者为皮肉，坚者为齿角，人弗怪也。水生虻蜋，山生金玉，人弗怪也。老槐生火，久血为磷，人弗怪也。山出泉阳，水生罔象，木生毕方，井生坟羊，人怪之，闻见鲜而识物浅也。天下之怪物，圣人之所独见；利害之反覆，知者之所独明达也；同异嫌疑者，世俗之所眩惑也。

夫见不可布于海内，闻不可明于百姓，是故因鬼神机祥，而为之立禁；总形推类，而为之变象。何以知其然也？世俗言曰：“豨大高者，而彘为上牲；葬死人者，裘不可以藏；相戏以刃者，太祖辮其肘；枕户牖而卧者，鬼神蹠其首。”此皆不著于法令，而圣人之所不口传也。夫豨大高

### 【今译】

的是牙齿、犄角，对于这些现象人们不会感到奇怪。水中生出蚌蛤，山中生出金玉，人们不会感到奇怪。老槐树自行燃烧，时间很长的血产生磷火，人们不会感到奇怪。山中生出泉阳，水中生出罔象，木中生出毕方，土中生出坟羊，人们就感到奇怪了，这是因为他们很少见到这样的现象所以对事物的认识很粗浅。天下的怪物，只有圣人能够认识；利害的互相转化，只有智者能够明察；看似相同实际有差别的东西，世俗之人都会感到迷惑以致难于分辨。

看见的现象不可以传遍海内，听到的传闻不可以让百姓明了，因此就假借鬼神能带来吉凶为人们立下种种禁忌，根据大体形状类推其他变化的现象。怎么知道是这样的呢？俗话说：“祭祀祖宗时生猪是最好的祭品；死人下葬时，裘皮大衣不可以用来陪葬；用利器互相嬉戏的，祖先的神灵会推拉他的胳膊；枕着门槛睡觉的，鬼神会踩踏他的头。”这些都没有被写在法令上，而且圣人嘴里也不传播这样的言论。祭祀祖宗



hard becomes teeth and horns, however, men do not consider such phenomena strange. Water generates mussels and clams, and mountains produce metal mines and jade, however, men do not think such phenomena as unusual. An old pagoda tree might inflame itself, and remains of human being or animals might cause fen fire, however, men do not regard such phenomena unnatural. Nonetheless, when Xiao Yang is generated by mountains, Wang Xiang by water, Bi Fang by woods, Fen Yang by earth, men regard them unnatural, for they have not seen many things and only have shallow knowledge. Monsters under heaven only can be recognized by sages; the transformation of advantages and disadvantages can only be perceived by the wise; and things analogous to one another on the surface normally make ordinary people confused.

Some phenomena cannot be spread across the world, some news cannot be explained to the people. Therefore, taboos are established on the basis of the belief that ghosts and deities can bring people good or bad luck, and people interpret new cases according to some familiar phenomenon. How do I know that it is like this? A saying goes: "In memorial ceremonies for deities, uncooked pig is regarded as the best sacrificial offering. Fur coats should not be buried alone with the dead in funeral ceremonies. The spirits of the deceased ancestors will jerk the elbows of those romping about with knives. And ghosts will step on the heads of those resting their heads on thresholds sleeping." All these aforementioned rules are not written in the law, nor do sages spread them personally. Why in memorial ceremonies for



### 【原文】

而彘为上牲者，非彘能贤于野兽麋鹿也，而神明独飨之，何也？以为彘者，家人所常畜，而易得之物也。故因其便以尊之。裘不可以藏者，非能具绵绵曼帛，温暖于身也。世以为裘者，难得贵贾之物也，而不可传于后世，无益于死者，而足以养生，故因其资以善之。相戏以刃，太祖边其肘者，夫以刃相戏，必为过失，过失相伤，其患必大，无涉血之仇争忿斗，而以小事自内于刑戮，愚者所不知忌也，故因太祖以累其心。枕户楹而卧，鬼神履其首者，使鬼神能玄化，则不待户牖之行，若循虚而出入，则亦无能履也。夫户牖者，风气之所从往来，而风气者，阴阳相搏者

### 【今译】

时生猪是最好的祭品，并非因为生猪的味道胜过麋鹿等野兽，但是神明可以独享这样的美味，为什么呢？因为猪是家庭通常饲养的牲畜，很容易得到，所以就着这个便利而尊崇它。裘皮大衣不可以用来陪葬，并非因为它不能像丝绵衣物那样保暖，世人认为裘皮是难得的贵重物品，而且可以传给后世，对于死者没有任何用处，但是却足以为后世用来养生，所以因为它的贵重而禁止用它陪葬。用利器互相嬉戏的，祖先的神灵会推拉他的胳膊，是因为用利器互相嬉戏，一定会出现过失，过失伤人，一定会带来很大的祸患，并非出于血海深仇而争斗，而是因为小事自己招致刑罚或杀戮，愚蠢的人不知道忌讳，所以就用祖先的神灵来给他的心中造成一些负担。枕着门楹睡觉的，鬼神会踩踏他的头，假使鬼神能玄妙变化，出入无间，就无须通过门窗行走，也不能踩到别的东西。门窗，是风气往来的地方，而风气，是阴阳互相争斗引起的，遭到它侵袭

deities, uncooked pig is regarded as the best sacrificial offering? It is not that pig flesh tastes better than deer flesh or that of other wild animals, however deities enjoy it exclusively. Why? The reason lies in the fact that pigs are common livestock raised by most of the families and therefore it is easy to obtain. So it is honoured due to this convenience. Fur coats should not be buried along with the dead in funeral ceremonies. Nonetheless, it is not because fur coats cannot keep the body as warm as cotton and silk clothes do, but rather due to the fact that people regard fur coats as rare and precious; therefore, they should be left to following generations, for they provide no benefit to the dead but can protect the living. Hence, fur coats are not allowed to be buried along with the dead owing to their value. The spirits of the deceased ancestors will jerk the elbows of those romping about with knives. For romping about with knives is very likely to hurt others inadvertently, and this will lead to severe trouble. A person who committed such mistake will be severely punished or even sentenced to death due to an insignificant cause, since the fight is not triggered by intense and deep-seated hatred. However, stupid people do not know that they should abstain from such activities, so the spirits of the deceased ancestors will pose burdens on their hearts this way. And ghosts will step on the heads of those resting their heads sleeping on thresholds. Given that ghosts could really move without being noticed, they would not resort to doors or windows in entering buildings. So they can go through anything, and accordingly, they do not need to step on anything at all. Doors and windows are openings through

【原文】

也。离者必病，故托鬼神以伸诫之也。凡此之属，皆不可胜著于书策竹帛，而藏于官府者也。故以机祥明之。为愚者之不知其害，乃借鬼神之威以声其教，所由来者远矣。而愚者以为机祥，而狠者以为非，唯有道者能通其志。今世之祭井灶、门户、箕帚、臼杵者，非以其神为能飨之也，恃赖其德，烦苦之无已也。是故以时见其德，所以不忘其功也。触石而出，肤寸而合，不崇朝而雨天下者，唯太山。赤地三年而不绝流，泽及百里而润草木者，唯江河也。是以天子秩而祭之。故马免人于难者，

【今译】

的一定会生病，所以假托鬼神进行告诫。凡是这些现象，都不可以统统书写在书策竹帛上，收藏进官方府库中，之所以用吉凶来表明，是因为愚蠢的人不知道这么做的害处，于是就假借鬼神的威力来宣传教导，这么做由来已久了。然而愚蠢的人认为是吉凶征兆，而刚愎自用的人认为是错误的，只有有道的人能够通晓它的实质。如今世人祭祀井、灶、门、户、箕、帚、臼、杵，并非因为他们的神社能够享受祭祀，而是因为世人仰仗它们的德行，不停地烦劳它们，因此时常发现它们的美德，所以不忘它们的功劳。云紧贴着石头生出，在很小的地方汇合，不一会儿工夫天下就普降大雨，能这样只有泰山。大旱三年而不绝流，浇灌距离岸边上百里的土地而且滋润草木的，能这样的只有长江、黄河。因此天子按照品级对山川河流进行祭祀。马能够免除人的劳苦，所以等它死后，

which wind and Qi come and go, and wind and Qi are produced by the fight between Yin and Yang, and those who are caught in them will become ill. Hence, people are warned by dint of the function of ghosts in this case. All such cases cannot be fully recorded in official documents and kept as state files, so they are applied to good or bad luck, because stupid people do not realize the harmful aftermath of such activities. Therefore, the fearful power of ghosts and deities are resorted to educate them. This way of educating people has a long history. The stupid believes in good or bad luck caused by ghosts and deities, the perverse consider such thoughts to be totally wrong, and only those understanding Tao know the true meaning. Nowadays, memorial ceremonies are held in worshiping wells, kitchen stoves, doors, dustpans, brooms, mortar and pestle. It is not that such utensils are regarded as deities and thus worshiped, but that with their help people can finish the everyday household chores. In so doing, these utensils are used endlessly. Hence, people notice their virtue from time to time, so that they will never forget their contributions. When it comes to clouds rising from the surface of stone converging at a tiny place and in a short while bringing rains to moisten everywhere under heaven, only Mount Tai has this kind of holy function. When it comes to rivers not drying up during a severe drought that might last years, but still irrigating land hundreds of *li* along their banks and moistening grass and trees, only the Yangtze and Yellow Rivers have such a function. Hence, the Son of Heaven orders memorial ceremonies to worship mountains and rivers to be held



### 【原文】

其死也，葬之。牛，其死也，葬以大车为荐。牛马有功，犹不可忘，又况人乎！此圣人所以重仁袭恩。故炎帝于火而死为灶；禹劳天下而死为社；后稷作稼穡而死为稷；羿除天下之害而死为宗布。此鬼神之所以立。

北楚有任侠者，其子孙数谏而止之，不听也。县有贼，大搜其庐，事果发觉。夜惊而走，追道及之。其所施德者皆为之战，得免而遂反。语其子曰：“汝数止吾为侠。今有难，果赖而免身，而谏我不可用也。”知所

### 【今译】

要把它埋葬。牛死的时候，用大车拉着它下葬。牛马对人有功，就不能忘了它们，又何况对自己有恩德的人呢！这就是圣人之所以尊崇仁慈并且承袭、推行恩德的原因。炎帝发明了火，因而死后成为灶神；禹为天下人操劳，因而死后成为社神；后稷开始种植庄稼，因而死后成为稷神；羿为天下除害，死后成为宗布神。这就是确立鬼神的原因。

北楚有个行侠的人，他的子孙多次劝阻他，他不听。县里发生了盗窃案，彻底搜查他家，他因行侠犯下法律的事果然被发觉了，夜里惊慌逃走，官府差役追赶他，在路上赶上他，曾受到他帮助的人都为他而战，于是他得以逃脱回家，对他儿子说：“你多次制止我行侠。如今有难，果然仰仗以前行侠得以脱身，然而你却劝阻我，你的话不能听。”他知道如



according to their scales. Horses exempt people from many troubles, so they are buried after death. Cows relieve people of a lot of toil, so they are carried on carts to be buried after death. Even the contributions of horses and cows should not be left in oblivion, let alone those of meritorious people. That also accounts for the fact that sages attach importance to benevolence and carry out the tradition to do favours to the people. Hence, Emperor Yan was the first person to make fire, so that he has been worshiped as the God of the Kitchen Stove after death; King Yu worked hard for people of the world, so that he has been worshiped as the God of Land after death; Hou Ji was the first one to grow crops, so that he has been worshiped as the God of Grain after death; Yi removed many dangers from people of the world, so he has been worshiped as Zong Bu after death. This accounted for the reason for establishing ghosts and deities.

In the area of Bei Chu, there was a chivalrous person. His son remonstrated with him for acting this way several times, but he did not listen. Brigandage happened in his county, and his home was thoroughly investigated, as a result, many of his activities were proved to be against the law, so he was frightened and escaped at night. Bailiffs chased him and caught him on the way. People who he had helped before came to his rescue, so he was able to escape again. He returned home and talked to his son, "Several times you have tried to stop me acting chivalrously. Now I am in trouble, and those I had helped before rescued me. But you are against my way of doing things, I should not listen to you." This man knew how to escape from the trouble, but



### 【原文】

以免于难，而不知所以无难。论事如此，岂不惑哉！宋人有嫁子者，告其子曰：“嫁未必成也。有如出，不可不私藏。私藏而富，其于以复嫁易。”其子听父之计，窃而藏之。若公知其盗也，逐而去之。其父不自非也，而反得其计。知为出藏财，而不知藏财所以出也。为论如此，岂不勃哉！今夫负载者，救一车之任，极一牛之力，为轴之折也，有如辕轴其上以为造，不知轴辕之趣轴折也。楚王之佩玦而逐菟，为走而破其玦也，因珮两玦以为之豫。两玦相触，破乃逾疾。乱国之治，有似于此。夫鸱目大而视不若鼠，蚺足众而走不若蛇。物固有大不若小，众不若

### 【今译】

何从灾难中逃脱，却不知道怎样就能不招致灾难，这样品评事情，难道不糊涂吗！宋国有个人嫁女儿，告诉他女儿说：“嫁出去未必能一直保持婚姻关系，假如出现离婚，不能不私藏一些财物，私藏财物就富裕了，对于改嫁也容易。”女儿听从了父亲的建议，偷窃家里的东西藏起来。她公公发现她偷东西，于是就把她赶出家门而且将她休了。她父亲不认为自己做错了，却反而认为得计了。他知道为防备被休私藏财物，却不知道私藏财物正是女儿被赶出家门的原因。持这样的论调，难道不荒谬吗！有一个租赁车子的人，认为负载一车的重荷，竭尽一头牛的力气，车轴会折断，为了补救，他在车上又加了一套辕、一根轴，却不知道这么做正加速了车轴、车辕的断裂。楚王佩带一块玦追赶野兔，因为担心自己奔跑会弄破那块玦，于是佩带两块玦预备着。两块玦互相撞击，加快了它们的破裂。乱国的政治，跟这些情形类似。猫头鹰的眼睛大视力却不如老鼠，百足虫有很多脚却不如蛇跑得快。事物本来就有大



did not realize why he got in trouble. Judging things this way, isn't it muddle-headed? A man in the state of Song, whose daughter was getting married, told his daughter, "Any marriage might not be maintained for good. In case you might face a divorce in future, you should steal some possessions and keep them secretly yourself, and thus you will become wealthy and it will be easy for you to find a new husband this way." The daughter took her father's advice, stole some possessions and kept them at a secret place. Her father-in-law discovered her thievery, and he drove her out. Her father did not consider his advice was wrong, on the contrary, he thought his was right. He knew that his daughter should steal some possessions from her husband's family in case she might be divorced some day. However, he did not realize that his daughter's thievery was the cause of the divorce. Isn't it absolutely wrong to hold such an opinion? For instance, suppose a man rents a cart to carry some goods, fearing that the heavy load might make the cow exhausted and also break the axle, he fastened another thill and a second axle to the cart. But he did not know that would accelerate the break-down of the original thill and axle. The king of the state of Chu wore a piece of jade while chasing a hare, in case the running might damage the jade, he wore a second piece of jade to be prepared. The two pieces hit each other, and as a result, they quickly broke. The policy of a chaotic state is somewhat the same. Although an owl's eyes are bigger than that of a mouse, however, its sight is not a match for the latter. Although a centipede has more feet, it cannot run as quickly as a snake. It is natural that some big



### 【原文】

少者，及至夫强之弱，弱之强，危之安，存之亡也，非圣人孰能观之！大小尊卑，未足以论也，唯道之在者为贵。何以明之？天子处于郊亭，则九卿趋，大夫走，坐者伏，倚者齐。当此之时，明堂太庙，悬冠解剑，缓带而寝。非郊亭大而庙堂狭小也，至尊居之也。天道之贵也，非特天子之为尊也，所在而众仰之。夫螽虫鹊巢，皆向天一者，至和在焉尔。帝者诚能包禀道，合至和，则禽兽草木莫不被其泽矣，而况兆民乎！

### 【今译】

的不如小的，多的不如少的，至于由强到弱，由弱到强，由危到安，由存到亡，除了圣人，谁能观察到！大小、尊卑，都不能给予定论，只有道所在的才是尊贵的。怎么知道是这样的呢？天子处在郊外的亭子里，九卿小步快走，大夫奔跑，坐着的伏身下拜，倚着的站得整整齐齐。而在这时候，处在朝廷太庙的官员，摘下帽子解下佩剑，放松衣带睡着了。并非郊外的亭子大而庙堂狭小，庙堂是至尊的天子所处的地方。天道的尊贵，并非仅仅如同天子般尊贵，天道所在的地方众生都仰视它。螽伏的虫子鸟鹊的巢都朝向天一的方向，因为那是至和所在的地方。如果一个帝王能够秉承天道，融合至和，那禽兽、草木没有不被他的恩泽笼罩的，何况百姓呢！

things are no better than small ones, more no better than less. When it comes to the strong becoming weak, or the weak becoming strong, the threatened becoming safe, or an existing state being demolished, who else can foresee the symptoms of these aforementioned cases except sages? It is not worth mentioning whether a state is big or small, a person is powerful or powerless, only those understanding Tao are honourable. How do I know this? Well, if the Son of Heaven stays in a pavilion in the suburbs, all nine ministers will walk fast and high-ranking court officials will run to him; those sitting will lie prone, and those leaning against something will stand up straight. And at the same time, officials remaining at the court hall and the ancestral temple will take off their hats and swords, loosen their belts and sleep. It is not that the pavilion in the suburbs is large and the court hall and ancestral temple are small, officials behave themselves while the Son of Heaven is there. Compared with the authority of the Son of Heaven, the Tao of Heaven is much more important and honourable. At the place where the Tao of Heaven resides, all creatures pay respect to it. Both the dens and holes of hibernating creatures and birds' nests face Tian Yi, for the Great Concordance remains there. If an emperor could really possess Tao and mingle with the Great Concordance, no animals, birds, grass, or trees cannot benefit from his virtue, let alone the people!

THE TAO OF HEAVEN  
CLASSICS



## 卷十四 论言训

### 【原文】

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。

稽古太初，人生于无，形于有，有形而制于物。能反其所生，若未有

### 【今译】

在天地还没有生成之前，是一片混沌的朴。没有生成任何造物，这种状态叫做太一。都出自“一”，所形成的事物却各不相同，有鸟、有鱼、有兽类，叫做各种造物。相同种类的事物之间按照品级区别，不同种类事物之间按照群体区分，性命各不相同，都产生于“有”。不同种类互相独立不能相通，彼此分化千差万别，没有能返回到它们的原初状态的，所以事物处在动的状态时叫做活着，死了叫做结束。彼此都是物，并非不是物而能生成他物的东西，生成他物的东西融入万物之中了。

最初的太古时候，人是从“无”产生的，从无产生出“有”，“有”赋予万物形体从而生成各种物类。能返回到自己产生前的状态，看上去似



**An Explanatory Discourse**

Before Heaven and Earth came into existence, the world was as simple as an uncarved Block, and there was no creature 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, 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.

In primeval times, human beings were born from Not-being. Not-being gave birth to Being, and then Being conferred shapes on tens of thousands of creatures and thus the myriad things came into being. The man who can return to the original state—the state he was in before coming into being and remain as if he was shapeless is addressed as a True





### 【原文】

形，谓之真人。真人者，未始分于太一者也。圣人不为名尸，不为谋府，不为事任，不为智主。藏无形，行无迹，游无朕，不为福先，不为祸始，保于虚无，动于不得已。欲福者或为祸，欲利者或离害。故无为而宁者，失其所以宁则危；无事而治者，失其所以治则乱。星列于天而明，故人指之；义列于德而见，故人视之。人之所指，动则有章；人之所视，行则有迹。动有章则词，行有迹则议。故圣人掩明于不形，藏迹于无为。王子庆忌死于剑，羿死于桃楸，子路菹于卫，苏秦死于口。人莫不贵其所

### 【今译】

乎没有形体，叫做真人。真人，是未曾从太一中分离出来的。圣人不是声名的载体，不当谋略的府库，不让事务成为自己的负担，不做智慧的主宰。隐藏起来使人看不到他的形体，行走的时候不留痕迹，出游的时候没有踪迹，不先行谋求福，不率先招致祸，保持虚无的状态，只是在不得已的情况下才有所行动。想求福的可能招致祸，想求利的可能会遭受受害。所以保持无为而宁静的，如果失掉了宁静的根本就会陷入危险；和平无事就能治理好国家的，失掉了治国的根本就会陷入混乱。星星分布在天空中而且很明亮，所以人们可以指着它们进行辨认；义通过布施德泽表现出来，所以人们能够看到。人们所指认的，运行遵循固定的轨迹；人们所看到的，行动有一定的踪迹。运行时遵循固定的轨迹就会招致说辞，行动有一定的踪迹就会引起非议。所以圣人掩藏自己的形体不让人看见，通过无为隐藏自己的行迹。王子庆忌被人用剑杀死，羿死在桃楸，子路在卫国被剁成肉酱，苏秦死于自己的一张嘴。人没有不



Man. A True Man has not really separated from Tai Yi. A sage is not the carrier of fame, nor the depository of strategies, he does not burden himself with concrete affairs, or act as the master of wisdom. He ensconces himself so that others cannot see him, and he does not leave any footprints when walking, or leave any trail while traveling. He does not take the lead to seek happiness or trigger mishap. Maintaining Emptiness, he would only take action when he was forced to do so. People seeking happiness might cause mishap, and people seeking benefit might bring about loss. Hence, a person who can remain still by adhering to the rule of being actionless will be in danger if he gives up this rule that ensures his stillness. A sovereign who can put his state in order by adhering to the rule of peace will lead his state into chaos if he discards this rule of governing. Stars are bright and dispersed over the sky, so men can point to them in order to discern them; the righteousness of a sovereign can be manifested by doing favours and following benevolent policies, so these activities can be witnessed by the people. The move of the stars follows fixed orbits; and the activities taken by the sovereign and witnessed by the people have some paths. Those following fixed orbits in moving will be discussed and those whose activities leave trails will be criticized. Hence, a sage would hide out so as to prevent others from seeing him and concealing his tracks through remaining actionless. Prince Qing Ji was beheaded with a sword, Yi—the most famous archer lost his life in The Tao Bei, Zilu was minced up into meat by people of the state of

### 【原文】

有，而贱其所短，然而皆溺其所贵，而极其所贱。所贵者有形，所贱者无朕也。故虎豹之强来射，猿狖之捷来措。人能贵其所贱，贱其所贵，可与言至论矣。

自信者，不可以诽谤迁也；知足者，不可以势利诱也。故通性之情者，不务性之所无以为；通命之情者，不忧命之所无奈何；通于道者，物莫不足滑其调。詹何曰：“未尝闻身治而国乱者也，未尝闻身乱而国治者也。”矩不正，不可以为方；规不正，不可以为员；身者，事之规矩也。

### 【今译】

看重自己所拥有的本领而轻视自己不具备的能耐的，这样一来就都沉溺于自己看重的长处，而极力贬低自己不具备的东西。认为自己的长处是实在的，自己的短处是凭空想象的。所以虎豹因为强悍遭到射击，猿狖因为敏捷遭到猎捕。人如果能看重自己所不具备的东西，轻视自己所具备的，就可以跟他探讨最高妙的理论了。

自信的人，不会因为别人的非议或赞赏改变自己的心志；知足的人，不可以用权势和利益引诱他。所以通达性情的，不务求跟本性没有关系的東西；通晓天命的，不为自己没有办法左右的事感到忧虑；通彻道的，没有什么外物足以扰乱他内心的平和。詹何说：“从未听说过自身修养得好而国家却陷入混乱的，从未听说过自身荒乱而国家却能治理好的。”矩不标准，不可以画出方形；规不标准，不可以画出圆形；自身的修养，是处理事情的标准。没有听说过自己邪枉却能匡正别人的。本



Wei and Su Qin was executed due to the trouble triggered by his own mouth. No one does not attach importance to his own abilities and make light of the capabilities he himself does not possess. As a result, he will revel in his own strong points and despise to the utmost the skills he does not know and believes that his strong points are substantial, and his shortcomings are nothing but imagination without foundation. Therefore, tigers and leopards are shot due to their sturdiness, and apes and monkeys are hunted for their agility. People who attach importance to abilities they themselves do not possess and think lowly of their own capabilities can be partners in discussing Tao.

A man who is confident about himself will not change his mind because of others' censure or praise; a man who is content with his lot cannot be tempted with power or profit. So, a man knowing of the true nature of human beings does not concentrate on things unrelated to his inherent nature; a man acquainted with fate does not worry about things beyond his limit; and a man possessing Tao cannot be disturbed by any thing external. Zhan He said, "I have never heard that a sovereign having successfully cultivated his mind has lead his state into chaos, and I have never heard that a sovereign who himself is dissolute has put his state in order." If a carpenter's square is not normative, it cannot draw squares, and if the carpenter's dividers are not normative, it cannot draw rounds. Self-discipline is the standard for handling concrete affairs. There is no precedent that a man who is wicked himself can rectify others. Comply with fate,

【原文】

未闻枉己而能正人者也。原天命，治心术，理好憎，适情性，则治道通矣。原天命则不惑祸福；治心术则不妄喜怒；理好憎则不贪无用；适情性则欲不过节。不惑祸福，则动静循理；不妄喜怒，则赏罚不阿；不贪无用，则不以欲用害性；欲不过节，则养性知足。凡此四者，弗求于外，弗假于人，反己而得矣。

天下不可以智为也，不可以慧识也，不可以事治也，不可以仁附也，不可以强胜也。五者皆人才也，德不盛，不能成一焉。德立则五无殆，

【今译】

着天命，调治心术，理顺好憎，调养情性，那么治理好国家的方法就通达了。本着天命，就不会被祸福所惑；调治心术，就不会喜怒无常；理顺好憎，就不会贪求无用的东西；调养情性，欲望就不会没有节制。不被祸福所惑，一举一动就能遵循事理；不会喜怒无常，就会赏罚公允；不贪求无用的东西，就不会为满足欲望而伤害本性；欲望不会没有节制，就能颐养性情知道满足。凡是这四种情形，不能从外部求得，不能从他人获得，求诸自我就能得到了。

天下的事不可以用智慧来运作，不可以用聪明来辨识，不可以凭本事治理，不可以靠仁使人亲附，不可以靠强力取胜。这五个方面都属于人的才能，如果不是德行盛大，就不能成就其中的任何一个方面。德行确立了那么这五方面都没有危险，但只看重这五个方面，那德行就没有

harmonize intention, smooth likes and dislikes and temper disposition. By so doing the right way of governing a state can be mastered. Comply with fate, then man will not be confused by happiness or misfortune; harmonize intention, then man will not become ill-tempered; smooth likes and dislikes, then man will not covet useless items; and temper disposition, then man's desires will not become immoderate. Be not confused by happiness or misfortune, then every action taken is in accordance with common sense; be even-tempered, then both rewards and punishments can be dispersed fairly; do not covet useless items, then the inherent nature will not be harmed in the pursuit of seeking fulfillment of lust; and if the desires are not immoderate, man can cultivate his disposition and easily feel satisfied. All these afore mentioned cases cannot be obtained from outside or rendered by others, man can only reach this realm by resorting to himself.

Wisdom cannot be used to deal with affairs under heaven, intelligence cannot be resorted to in discerning the myriad things, capability cannot be resorted to in governing a state, benevolence cannot be resorted to in building close relationship with others, and might cannot be resorted to in conquering others. All these five aspects are capabilities of human beings, and if a person is not of great virtue, he could not successfully perform even one aspect among them. If virtue is well established, then there will not be any abuse in all these five aspects, nonetheless, if nothing but these five aspects has importance attached to it, virtue will become out

【原文】

五见则德无位矣。故得道则愚者有余，失道则智者不足。渡水而无游数，虽强必沉；有游数，虽羸必遂。又况托于舟航之上乎！为治之本，务在于安民；安民之本，在于足用；足用之本，在于勿夺时；勿夺时之本，在于省事；省事之本，在于节欲；节欲之本，在于反性；反性之本，在于去载。去载则虚，虚则平。平者，道之素也；虚者，道之舍也。能有天下者，必不失其国；能有其国者，必不丧其家；能治其家者，必不遗其身；能修其身者，必不忘其心；能原其心者，必不亏其性；能全其性者，必不感

【今译】

地位了。所以获得了道即便愚蠢的人也会游刃有余，失去了道即便智者也有所不足。如果不掌握游泳的要领就渡水，即便身强力壮也会被淹没；掌握了游泳的要领，即便身体衰弱也能成功。又何况凭借着船只在水上航行呢！处理国家大政的根本，一定在于安定百姓；安定百姓的根本，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，在于减少徭役；减少徭役的根本，在于节制欲望；节制欲望的根本，在于返回本性；返回本性的根本，在于除掉负累。除掉负累就能保持虚静，虚静就会平和。平和，是道一贯的特征；虚静，是道的居所。能够保有天下的，一定不会失去自己的国家；能够保有自己的国家的，一定不会丧失自己的家庭；能够治理好自己的家庭的，一定不会遗忘自己的身体；能够修养好自身的，一定不会忘记自己的内心；能够本着自己的心的，一定不会损伤自己的本性；能够保全自己本性的，一定能清楚



of place. Hence, if Tao is possessed, even a stupid person can govern a state with skill and ease; if Tao is lost, even a wise man is not capable enough of putting a state in order. If a man tries to cross a river without mastering the skill of swimming, he will be drowned although he might be robust and strong. If the skill of swimming is mastered, even a weak man can cross the water successfully. Let alone to take a voyage by boat! The root of handling government affairs must lie in bringing peace and stability to the people; the root of bringing peace and stability to the people lies in ensuring that they have enough outlay to sustain the everyday living; the root of ensuring enough outlay to sustain everyday living lies in not disturbing the people during busy seasons of farming. The root of not disturbing the people during busy seasons of farming lies in reducing forced labour; the root of reducing forced labour lies in restraining lust. The root of restraining lust lies in returning to the inherent nature; and the root of returning to the inherent nature lies in getting rid of burdens. Rid oneself of burdens, then one can remain empty and still, therefore can be placid. Placidity is the fixed characteristic of Tao; emptiness and stillness are the residence of Tao. A person able to retain the whole world will definitely not lose his own state; a person able to retain his state will definitely not lose his own family; a person able to keep his family in order will definitely not leave his own body in oblivion; a person able to take good care of his body will definitely not neglect his own heart; a person able to act in line with his real intention will definitely not do any damage





### 【原文】

于道。故广成子曰：“慎守而内，周闭而外，多知为败。毋视毋听，抱神以静，形将自正。不得之己而能知彼者，未之有也。”故《易》曰：“括囊，无咎无誉。”能成霸王者，必得胜者也；能胜敌者，必强者也；能强者，必用人力者也；用人力者，必得人心也；能得人心者，必自得者也；能自得者，必柔弱也。强胜不若己者，至于与同则格，柔胜出于己者，其力不可度。故能以众不胜成大胜者，唯圣人能之。

善游者，不学刺舟而使用之，劲筋者，不学骑马而便居之。轻天下

### 【今译】

地了解道。所以广成子说：“谨慎把守你的内心，全面切除与外界的联系，知道得太多就要坏事。什么都不要看、不要听，静静地抱守着精神，形体自然就会端正。”不了解自己就能推知别人的，从来就没有过。所以《周易》中说：“保持缄默，没有罪过也没有赞誉。”能成就霸王大业的，一定是战胜敌人的；能战胜敌人的，一定是强大的；能做到强大的，一定是调用人力的；能调用人力的，一定是得人心的；能得人心的，一定是了解自己的；能了解自己的，一定是柔弱的。强大的能战胜不如自己的，遇到跟自己势均力敌的就要格斗，柔弱的胜出超过自己的，他的能力不可限量。所以说只有圣人能够做到凭借诸多常人看来不能取胜的因素成就巨大胜利。

善于游泳的，不用学习划船就能灵巧地利用船只渡水；筋骨强壮

to his inherent nature; and a person able to retain his inherent nature definitely knows Tao. Hence, Guangchengzi said, "Retain your heart cautiously and cut off all connections with the external world, for a man who knows a lot will get himself in trouble. Do not watch anything or listen to anything. Just quietly retain the spirit, then the body will become modest." There is no such precedent that a person can deduce others' situation without any knowledge of his own. So, it is said in *Yijing*: "Keep silent, thus one can be free from censure and praise." A person able to establish a most powerful state or even unify the whole world must be one who can win over all enemies; a person able to win over all enemies must be the one very powerful; a person able to become so powerful must be the one accomplished in mobilizing the masses; a person able to mobilize the masses must be the one who can win over the people; a person able to win over the people must be the one who knows himself well; and a person able to know himself well must be the one who appears soft and weak. A powerful person can beat the ones considered to be his inferiors, but when he encounters another person as powerful as he himself, he will engage in a wrestling match; if a person who looks soft and weak beats the one who appears to be his superior, his capability is unlimited. Hence, only the sages can accomplish great achievements by dint of factors that seem invincible to others.

A person good at swimming can cross water skillfully without learning rowing; and a sturdy man can sit on the

### 【原文】

者，身不累于物，故能处之。泰王亶父处邠，狄人攻之，事之以皮币珠玉而不听，乃谢耆老而徙岐周。百姓携幼扶老而从之，遂成国焉。推此意，四世而有天下，不亦宜乎！无以天下为者，必能治天下者。霜雪雨露，生杀万物，天无为焉，犹之贵天也。厌文搔法，治官理民者，有司也，君无事焉，犹尊君也。辟地垦草者，后稷也；决河浚江者，禹也；听狱制中者，皋陶也；有圣名者，尧也。故得道以御者，身虽无能，必使能者为己用。不得其道，伎艺虽多，未有益也。方船济乎江，有虚船从一方来，

### 【今译】

的，不用学习骑马就能灵巧地坐在马身上驾驭它。看轻天下的，自身不受外物的拘牵，所以能拥有天下。太王亶父居住在邠地的时候，狄人来进攻，亶父送给他们皮毛、钱币和珠玉他们还是不听，于是他就辞别当地的耆老迁徙到岐周。老百姓携幼扶老跟随着他，于是在那里形成了国家。推行这种心意，经过四世就拥有了天下，不也是应该的吗！不志在夺得天下的，一定能治理好天下。霜、雪、雨、露，掌握着万物的生杀大权，天什么也没有做，却依然受到敬仰。按照条文执法，管理百官治理百姓的是有司，君主什么具体的事情也不做，却依然受到尊崇。开辟土地消灭荒草的是后稷；疏导黄河长江的是禹；听取诉讼进行裁决的是皋陶；享有圣名的是尧。所以掌握了道来驾驭天下的，自身虽然不具备才能，却一定能让有才干的人为自己效力。没有掌握道的人，即便有众

back of a horse and rein it dexterously without learning riding. A man who does not pay any attention to the world is not bound up by any external things, so that he can possess the whole world. When Tan Fu—the Grand King was living in the area of Bin, the Di People invaded this area, and they did not stop the invasion although Tan Fu presented them with some furs, money, pearls and jade. As a result, Tan Fu bid farewell to the old among the locals and moved to Qi Zhou. People brought along the young and the old to follow him and a new state was built there. Remembering this intention Tan Fu's forth-generation descendents unified the whole world, wasn't it deserved? A man who does not intend to seize the world can definitely put the whole world in order. Frost, snow, rain and dew hold power over the life and death of the myriad things, and Heaven does not do anything in particular, but it is still held in high esteem. Officials in charge of executing the law are those who have been appointed to administer the people, and the sovereign himself does not do anything in particular. None the less he is still admired by the subjects. The one who reclaimed the land and removed weeds to grow crops is Hou Ji; the one who dredged the Yellow River and the Yangtze River is Yu; the one who listened to lawsuits and made arbitrament is Gao Yao; and the one who has been held in high repute is Yao. Hence, the way a man in possession of Tao governs the world, though he might not be talented himself, he can certainly make talented people render services to him. A sovereign in no possession of Tao might possess some talents himself, but they are not

### 【原文】

触而覆之，虽有忮心，必无怨色。有一人在其中，一谓张之，一谓歎之，再三呼而不应，必以丑声随其后。向不怒而今怒，向虚而今实也。人能虚己以游于世，孰能訾之！释道而任智者必危，弃数而用才者必困。有以欲多而亡者，未有以无欲而危者也；有以欲治而乱者，未有以守常而失者也。故智不足免患，愚不足以至于失宁。守其分，循其理，失之不忧，得之不喜，故成者非所为也，得者非所求也。入者有受而无取，出者

### 【今译】

多技艺却未必有益。一只船正在渡江时，有一条空船从另一个方向行驶过来，把这艘船撞沉了，被撞的船上的人虽然恼火，却一定没有怨恨的神色。如果那艘船上有一个人在里面，有人让他向后划，有人让他向前划，再三呼叫这人也不理睬，一定有人随后谩骂他。原先没有发怒而如今却发怒，是因为原先那船是空的如今却是实的了。如果一个人能虚无缥缈地在世上游走，谁还能非议他！放弃道而专门运用智慧的必定会陷入危险，抛开要略而运用才干的一定会陷入困顿。有因为欲望太多而灭亡的，未尝有因为没有欲望而陷入危机的；有想治理好国家却导致混乱的，未尝有固守着道而丧失国家的。所以智慧不足以免除祸患，愚钝不足以发展到失去安宁。守住自己的本分，遵循事理，失去了也不忧虑，得到了也不欢喜，所以成功并非因为有为而得来的，得到也并非因为有所求的缘故。有收益就接受但不索取，该付出就付出但不

necessarily helpful. Suppose a boat crossing the Yangtze River was hit and sunk by an unmanned boat approaching from another direction, people on the former certainly would become irritated but bear no grudge against the second boat. Suppose there was a person on the second boat, and some passengers on the former asked him to row backward, others told him to row in another direction, but the man neglected their shouting, then he would definitely be cursed as a result. In the first case, people on the boat were not angry but in the second case they were, for the second boat was unmanned in the former case, and manned in the latter. If a man can travel across the world without leaving any track, who can reproach him? A person who discards Tao and exclusively relies on his intelligence will definitely get into trouble; and a person who neglects shu to resort to his own talents will definitely find himself at a loss. There are some people who have perished due to their many immoderate desires, but there is no one who has got into trouble because of not bearing any desire; there have been some sovereigns who have wished to put their states in order but led them to chaos instead, but there has been no sovereign who has lost his state due to his adherence to Tao. Hence, intelligence is not enough in removing disasters, and stupidity is not enough in leading a state off the path of peace and stability. Stick to one's duties and act according to common sense, do not worry about losing something or feel happy due to gaining some interests, for success cannot be accomplished with exertion, and gains are not the result of pursuit. Accept the profits if there are some,

【原文】

有授而无予，因春而生，因秋而杀，所生者弗得，所杀者非怨，则几于道也。

圣人不为可非之行，不憎人之非己也；修足誉之德，不求人之誉己也；不能使祸不至，信己之不迎也；不能使福必来，信己之不攘也。祸之至也，非其求所生，故穷而不忧；福之至也，非其求所成，故通而弗矜。知祸福之制不在于己也，故闲居而乐，无为而治。圣人守其所以有，不求其所未得。求其所无，则所有者亡矣；修其所有，则所欲者至。故用兵者，先为不可胜，以待敌之可胜也；治国者，先为不可夺，以待敌之可

【今译】

施与，趁着春天促进万物生长，趁着秋天肃杀，所生的不感恩戴德，所杀的不会怨恨，这就接近道了。

圣人不做招致非议的事情，不憎恨别人非议自己；修养足以值得称誉的德行，却不要求别人赞誉自己；不能让灾祸不到来，的确不会自行招致灾祸；不能让福分一定到来，真的来了自己也确实不会拒绝。灾祸的到来，并非出于自己的要求产生的，所以即便陷入困厄也不忧虑；福分的到来，并非出于自己的请求形成，所以即便通达也不会矜持。知道祸福不在自己的掌握之中，所以闲居而保持快乐的心境，奉行无为而治。圣人守住自己所拥有的，不贪求自己没有得到的。贪求自己没有的，就会失去自己已经拥有的；修治好自己所拥有的，那么所向往的也就来到了。所以善于用兵的人，先表现出不能取胜的样子，以等待可以战胜敌人的时机；治理国家的人，先表现出不能夺取别国的样子，以

but do not demand them forwardly, and pay out when necessary but do not give in charity. Take advantage of the spring season to facilitate the growth of the myriad things, and take advantage of the autumn season to eradicate things. Therefore, the things being facilitated will not be grateful, and those being killed will not bear any bitterness. This is near Tao.

A sage will not do anything that might trigger reprehension of others, and does not hate others reproaching himself; he just cultivates his virtue to make it praiseworthy, but does not demand others to praise him; he cannot stop the arrival of disasters, but does not provoke disasters himself; he cannot ensure the arrival of happiness, but will not reject it when it indeed arrives. The arrival of disaster is by no means out of his own desire, so he will not worry about it although he might be in trouble; and the arrival of happiness is not due to his own request, so he will not be arrogant although he might be very successful in his career. Knowing that both happiness and misfortune is out of his own control, a sage will lead a quiet life, remain happy and at the same time adhere to the principle of retaining actionless in handling government affairs. A sage safeguards what he has, but does not covet what does not belong to him. For coveting what does not belong to him will lose what he already has. By taking good care of what he has, what he desires will come on its own. Hence, a man good at taking military action will pretend to be unable to win, and thus wait for the right time to beat the enemy. A sovereign accomplished in governing his





### 【原文】

夺也。舜修之历山，而海内从化；文王修之岐周，而天下移风。使舜趋天下之利，而忘修己之道，身犹弗能保，何尺地之有！故治未固于不乱，而事为治者，必危；行未固于无非，而急求名者，必剡也。福莫大无祸，利莫美不丧。动之为物，不损则益，不成则毁，不利则病，皆险也，道之者危。故秦胜乎戎，而败乎殽；楚胜乎诸夏，而败乎柏莒。故道不可以劝而就利者，而可以宁避害者。故常无祸，不常有福；常无罪，不常有功。

### 【今译】

等待可以夺取敌国的机会。舜在历山修养自身的德行，而海内都接受他的教化；文王在岐周修养自身德行，而天下的风俗都被改易。假使舜追求天下的利益，而忘记了自我修养的准则，连自身也不能保全，怎能拥有咫尺的土地呢！所以未曾掌握确保国家不会陷入混乱的方法，就致力于治理国家，一定会出现危机；自己的行为不曾做到无可非议，就急于追求声名的，必定遭受挫败。最大的福分是没有灾祸，最大的利益是不丧失已经拥有的。有所行动对于事物来说，不是损减就是增益，不是成功就是毁灭，不是有利就是有害，都是危险的，这样做的人会陷入危急。所以秦国战胜了戎人，却在殽山打了败仗；楚军在诸夏取胜，却在柏莒被击败。所以，道不可以用来劝阻那些逐利的人，却可以使避害的人得到安宁。所以崇尚没有灾祸，不崇尚有福；崇尚没有罪过，不崇尚有功。



state will pretend to be unable to seize other states, and thus wait for the opportunities to conquer enemy states. When Shun was cultivating his virtue in Mount Li, people within the kingdom accepted the moral education he advocated. When King Wen of the Zhou Dynasty was cultivating his virtue in Qi Zhou, customs of people of the world were transformed. Should Shu have coveted the advantage of possessing the whole world and left the principles for self-cultivation in oblivion, he could not be able to ensure his own safety, so how could he maintain a tiny piece of land? So, if a sovereign who has not mastered the right way of governing his state focuses on putting his state in order, he will definitely find himself in trouble; and if a man whose behavior is not inculpable is anxious to gain fame, he will definitely encounter failure. The happiest thing is to be free from misfortune, and the biggest advantage is not losing what one already possesses. For all, taking action means either loss or gain, success or failure, advantage or disadvantage, and both are dangerous, people doing so will get in trouble. Hence, the troops of the state of Qin beat the Rong People but were defeated in Mount Xiao; the troops of the state of Chu won the battle in Zhu Xia but were beaten in Bo Ju. So, Tao cannot be used to stop people seeking advantages, but can guarantee peace and tranquility for those seeking to avoid disasters. Hence, instead of seeking happiness, men should seek being free from misfortune; and instead of worshiping contributions, men should worship not committing sins.

### 【原文】

圣人无思虑，无设储，来者弗迎，去者弗将。人虽东西南北，独立中央，故处众枉之中，不失其直，天下皆流，独不离其坛域。故不为善，不避丑，遵天之道；不为始，不专己，循天之理；不豫谋，不弃时，与天为期；不求得，不辞福，从天之则。不求所无，不失所得，内无旁祸，外无旁福。祸福不生，安有人贼！为善则观，为不善则议；观则生贵，议则生患。故道术不可以进而求，名不可以退而修，身不可以得利，而可以离害。故圣人以行求名，不以智见誉。法修自然，己无所与。虑不胜数，行不

### 【今译】

圣人没有思虑，不事储蓄，来的不迎接，走的不送行。尽管别人奔走东西南北，他独自伫立在中央，所以处在众多曲枉之中，不会失去自己的正直，天下都随波逐流，唯独他不放弃自己的立场。所以不行善，不回避丑事，遵循天道；不为天下先，不独断专行，遵循天理；不预先谋划，不放弃时机，跟上天相期约；不妄求得益，不推辞福分，顺应上天的法则。不贪求自己所没有的，不失去自己所得到的，内部没有突发的祸患，外部没有突来的福分。祸与福均不会产生，怎会有人伤害他呢！行善的时候有人观察，作恶的时候有人非议；观察就会挑出毛病，非议就会导致祸患。所以道术不可以用来追求仕进博取声名，但可以用来退而修身；不可以得到利益，但可以远离祸害。所以圣人不通过自己的行为博取声名，不凭借自己的智慧受到赞誉。用自然的法则修身，自己没

A sage freed from consideration, does not save anything, or welcome the coming or see off the leaving. Although others might rush about in all indirections, he remains the only one standing at the centre, so, although he is in the midst of the wicked, he will never lose his integrity. Although people of the world drift with the tide, he remain the only one who adheres to his standpoint. Hence, a sage does not cast his bread upon the waters, nor does he circumvent scandals, he just adheres to the Tao of Heaven; he does not take the lead to advocate something, nor does he go his own way, he is just comfort to able the sense of Heaven; he does not plan anything in advance, nor does he give up any opportunities. He acts in accordance with the will of Heaven. He does not seek improper advantages, nor does he reject happiness, he just complies with the rules of Heaven. He does not covet what he does not possess, or lose what he has gained, there will be no sudden bad luck inside, or unexpected good luck outside. Neither bad nor good luck is provoked, so how could anyone else cause any damage to him? Man is observed while casting his bread upon the waters, and is reproached while conducting misdeeds; being observed, some mistakes are likely to be pointed out some mistakes, and being reproached, it is likely to get in trouble. Hence, Tao cannot be used as a tool for forging ahead in order to seek fame, but can be resorted to in self-cultivation. It cannot be used to gain profits, but can be resorted to in avoiding trouble. Hence, a sage would not gain fame through his behaviour, or seek praise by dint of his wisdom. He just

### 【原文】

胜德，事不胜道。为者有不成，求者有不得。人有穷而道无不通，与道争则凶。故《诗》曰：“弗识弗知，顺帝之则。”有智而无为，与无智者同道；有能而无事，与无能者同德。其智也，告之者至，然后觉其动也；使之者至，然后觉其为也。有智若无智，有能若无能，道理为正也。故功盖天下，不施其美；泽及后世，不有其名。道理通而人伪灭也。

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。

### 【今译】

有任何参与。思虑不能胜过定数，行为不能胜过德行，人事不能胜过道。所做的事有不成功的，所追求的有得不到的。人有困顿的时候但是道无所不通，跟道相争就危险了。所以《诗经》中说：“无知无识，顺应上天的准则。”有智慧而奉行无为，跟愚蠢的人同道；有能力而不做事，跟无能的人同德。他的智慧，受到征召的时候才会到来，然后能感觉到它动起来了；受到调遣的时候才会出现，然后能感觉到它有所作为了。有智慧跟没有智慧一样，有才能跟无能一样，把道作为匡正一切的准则。所以功劳超过天下所有人，也不表现自己的美德；德泽惠及后世，也不希求声名。因为通达道理人为的虚假的东西就灭绝了。

名与道不能两者都彰显，人接受了名，道就派不上用场了，道操控了人，名就消失了。如果一个人心中存在着道与名的竞争，名彰显了，



cultivates his mind according to natural rules, and that is by no means contrived. Consideration cannot outdo fate, human activity cannot outdo virtue, and worldly affairs cannot outdo Tao. Some actions taken might not result in success, and some goals pursued might not be realized. Men might get in trouble, but Tao is universal, so any who vie with Tao will be in danger. So, it is said in *Shijing*: "to be of no intelligence and no knowledge, and thus take comfort from the rules of Heaven." If a man adheres to the rules of remaining actionless although he is of wisdom, he shares the same road as the stupid do; if a man does not do anything although he is of capability, he shares the same virtue as the incapable. Regarding his wisdom, it only comes when called for, and then he can feel the moving of it; and it will only appear when summoned, and then he can feel that it is about to do something. A man of wisdom appears to be the same as those of no wisdom are, and a man of capability seems to be the same as those of no capability are, if Tao is used as the standard for rectifying everything. Hence, although a sage is more meritorious than anyone else in the world, he would not show off his virtue; although his favours can benefit generations to come, he would not seek fame. For, a person in possession of Tao is absolutely free from anything factitious.

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



### 【原文】

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，妄为而要中。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。

天下非无信士也，临货分财，必探筹而定分，以为有心者之于平，不

### 【今译】

道就消失了；如果名彰显、道消失，那就离危险不远了。所以世上的人或事物享有了盛名，那衰微的日子就到来了。想博取名的一定要做善事，想做善事的一定会引发事端，引发事端后就会放弃公道追求私利，就会背离道术迁就自己的私心。想通过行善得到赞誉，通过显示自己的才干来扬名的，执政就不遵循事理，行事就不等待时机。执政不遵循事理，就会招致很多指责；行事不等待时机，就没有功劳。指责多而功劳少，没有什么来填补，就会妄自行事来纠正自己的形象。成功了，也不足以抵偿指责；失败了，就无处藏身。所以行善时能小心翼翼如同作恶时谨谨慎慎一般，这样就接近道了。

天下并非没有讲究信用的人，但在分配财物的时候，一定严格掌握筹码确定份额，因为人们认为有心的人不如无心的筹码那样公平。天

obvious, Tao will disappear; and if this is the case—fame becomes obvious and 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 conduct some kind deeds, and if they want to conduct some kind deeds, they will definitely trigger some problems. And when problems take place, they will definitely neglect justice to seek self-interests, 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 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 contributions. 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 so doing, 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.

It is not that there is no honest person in the world, but when it comes to distributing things, people will still strictly control the counter to judge the weight of each portion, for they judge human beings with hearts not as fair as the heartless counter is. It is not that there is no clean-fingered



### 【原文】

若无心者也。天下非无廉士也，然而守重宝者必关户而全封，以为有欲者之于廉，不若无欲者也。人举其疵则怨人，鉴见其丑则善鉴，人能接物而不与己焉，则免于累矣。公孙龙粲于辞而贸名，邓析巧辩而乱法，苏秦善说而亡国。由其道，则善无章；修其理，则巧无名。故以巧斗力者，始于阳，常卒于阴；以慧治国者，始于治，常卒于乱。使水流下，孰弗能治；激而上之，非巧不能。故文胜则质掩，邪巧则正塞之也。

德可以自修，而不可以使人暴；道可以自治，而不可以使人乱；虽有

### 【今译】

下并非没有廉洁的人，然而把守珍贵宝物的一定要关上门并且把宝物封藏起来，因为人们认为有欲望的人不如没有欲望的门与封印廉洁。别人列举自己的毛病就埋怨那人，镜子照见自己的丑陋就觉得那镜子好，人能应接外物而自己不参与其中，就能免除负累了。公孙龙因善于辞令而扰乱了名，邓析因巧言善辩而乱法，苏秦因善于游说而丧生。循道，所擅长的就不会表现出来；因袭事理，就不会通过灵巧博得声名。所以凭借灵巧搏斗别人的勇力的始于阳善，却常常以阴恶告终；凭借聪明治国的，开始能够把国家管理得井井有条，却常常以乱告终。让水往低处流，谁不能做到呢？把水激扬起来让它往高处流，除非灵巧的人都不能做到。所以形式华丽就会掩盖内容，邪巧盛行就会堵塞正道。

德可以用来提高自身修养，却不可以使人暴虐；道可以用来管束自



person in the world, however, the man guarding precious treasures certainly will lock his door and seal the treasures, for people believe that human beings with desires are not as clean-fingered as the door and seal that bear no desire at all. If another person points out one's shortcomings, one will bear a grudge towards that person, however, if a mirror reflects one's ugliness, one will consider it a nice mirror. If a man can react to external things but not get involved with them, then he is free from burdens. Gongsun Long disarranged the Names due to his speechcraft, Deng Xi abused the law because of his eloquence, and Su Qin lost his life owing to his persuasive skills. Complying with Tao, a man will not manifest his talent; conforming to sense, a man will not gain fame with his skills. Hence, a man fighting another person's strength by dint of his dexterity always starts with a good beginning in accordance with Yang, and often winds up with a bad end in accordance with Yin; and a sovereign resorting to his own intelligence in governing his state normally can put the state in perfect order at the beginning, and will lead it into chaos at the end. Let water flow to low-lying places, who cannot do that? Regarding making water flow to high places, no one can manage to do that except the skillful. Hence, if the exterior is too magnificent, the interior will be covered up; and if evils prevail, the right way will be blocked off.

De can be resorted to in improving one's self-cultivation, but can by no means make one tyrannical; Tao can be applied to self-discipline, but can by no means make one befuddled.

### 【原文】

圣贤之宝，不遇暴乱之世，可以全身，而未可以霸王也。汤、武之王也，遇桀、纣之暴也；桀、纣非以汤、武之贤暴也，汤、武遭桀、纣之暴而王也。故虽贤王必待遇。遇者，能遭于时而得之也，非智能所求而成也。君子修行而使善无名，布施而使仁无章，故士行善而不知善之所由来，民澹利而不知利之所由出。故无为而自治。善有章则士争名，利有本则民争功，二争者生，虽有贤者弗能治。故圣人掩迹于为善，而息名于为仁

### 【今译】

我，却不可以使人昏乱；即便有圣明贤能的才干，不遇到暴虐昏乱的世道，也只能用来保全自身，而不可以用来称王称霸。商汤、周武王能够一统天下，是因为遇到桀、纣的暴虐；桀、纣并非因为汤、武的贤能而暴虐，汤、武却因为生逢桀、纣的暴虐而称王。所以即便是贤明的君王，也一定要适逢机遇才行。机遇，是能遇到适合的时机并且抓住它，并非凭借智慧、才能去追求就能得到的。君子修养自身德行而且做到不通过自己的善行博取声名，布施却不让自己的仁慈表现出来，所以士人就会行善然而却不知道为什么要行善，百姓就会获利而且不知道利益是从哪里来。所以要奉行无为而治。善行彰显了士人就会争名，利益有出处了百姓就会争功，如果这两种争夺出现了，即便有贤能的人，也不能



Although a man might be wise, capable and have outstanding talents, if he does not encounter a tyrannical and muddle-headed sovereign, he can only use his talents to safeguard himself, and should never use them to establish the most powerful of state in order to become a Lord-Protector himself or to unify the whole world to become a king. The reason that King Tang of the Shang Dynasty and King Wu of the Zhou Dynasty both unified the world lay in the tyranny and brutality of Xia Jie of the Xia and King Zhou of the Shang dynasties respectively. King Tang and King Wu's wisdom and capabilities did not account for the tyranny and brutality of Xia Jie and King Zhou, but they unified the world and became kings due to their coming upon the tyranny and brutality of these two fierce kings. Hence, even a wise and capable sovereign cannot achieve his goal until he meets the right opportunity. Opportunity means to grasp and make the best use of the chance when it comes, and it is not something that can be pursued with the help of intelligence and capabilities. Gentlemen cultivate their virtue but will never seek fame with their kind deeds, do favours to others but will never reveal their benevolence, therefore, scholars will do good works without realizing why they do so, and the people will benefit without realizing from where these benefits come. Hence, the principle of governing a state with actionless activities should be adhered to. If kind deeds are made open scholars will vie with one another for fame; and if sources of benefits are known common people will vie with one another for contributions. If these two kinds of competitions take

【原文】

也。外交而为援，事大而为安，不若内治而待时。凡事人者，非以宝币，必以卑辞。事以玉帛，则货殫而欲不饜；卑体婉辞，则谗说而交不结；约束誓盟，则约定而反无日。虽割国之锺锤以事人，而无自恃之道，不足以全。若诚外释交之策，而慎修其境内之事。尽其地力，以多其积；厉其民死，以牢其城；上下一心，君臣同志；与之守社稷，戮死而民弗离，

【今译】

把国家治理好。所以圣人不留痕迹地做善事，泯灭声名地推行仁。通过外交来争取援助，侍奉大国来求得安宁，不如修养好自身来等待时机。凡是侍奉别人，不是用宝物钱财，就是通过低三下四的话语。用玉帛巴结别人，财货用尽了别人的欲望也得不到满足；低三下四地说好话，好话说尽也不能结下深交；通过盟约来互相约束，订立盟约后过不了几天就反悔了。即便割取国内很少的利益来侍奉别人，如果没有一定的自我维系的准则，就不足以保全自己的国家。如果真的放弃了结交别国的策略，谨慎处理好境内的事情，竭尽地力来积蓄更多的粮食，激励百姓为国效死来巩固自己的城守，上下齐心协力，君臣志同道合，跟他们一起把守社稷，百姓誓死捍卫自己的国家而不逃离，那为名的不



place, although there might be some wise and capable in the state, it is not possible to put it in order. Hence, sages leave no tracks in conducting kind deeds, and seek no fame in practicing benevolence. A sovereign should rather cultivate his virtue and thus wait for the right time rather than striving for foreign assistance through diplomatic means or for peace and stability through making up to powerful big states. Regarding making up to other states, he needs either to present them treasures and gift money, or to flatter them with humble words. Pleasing sovereigns of other states with jade and silk, will never satisfied them even if the wealth is exhausted. Flattering them with humble words, it is not possible to establish a good relationship with them although all the best words might be utilised; then making appointments to restrict each other, the appointments will be breached shortly after they are signed. Although a sovereign might cede only a little interests of his state to please others, he will not be able to retain the state if he does not adhere to any fixed rule in self-maintenance. If he could really give up the strategy of establishing diplomatic ties with other states and focus on handling state affairs cautiously, try his best to store as much grain as possible, and encourage the people to fight to the death to defend their cities and towns, thus the upper and lower classes will make a concerted effort. The sovereign and his court officials will be of one mind and therefore they will guard the state together, and the people will devote their lives in defending the state and will never retreat. If this is the case, those seeking fame will not launch

### 【原文】

则为名者不伐无罪，而为利者不攻难胜，此必全之道也。

民有道所同道，有法所同守，为义之不能相固，威之不能相必也，故立君以一民。君执一则治，无常则乱。君道者，非所以为也，所以无为也。何谓无为？智者不以位为事，勇者不以位为暴，仁者不以位为患，可谓无为矣。夫无为则得于一也。一也者，万物之本也，无敌之道也。凡人之性，少则猖狂，壮则暴强，老则好利，一人之身，既数变矣，又况君数易法，国数易君！人以其位通其好憎，下之径衢，不可胜理，故君失

### 【今译】

会征伐无罪的君主，为利的不会进攻难以取胜的国家，这是定能保全国家的做法。

对于老百姓而言，有了道路就会一起走，有了法令就会共同遵守。因为义不能保证一定可以把他们团结起来，靠权势不一定达成目的，所以确立君主来统一百姓。君主坚持道就能治理好国家，不坚持道国家就会陷入混乱。君主治理国家的正确方法，不是有为，而是无为。什么叫无为？智慧的人不凭借权位行事，勇敢的人不凭借权位施暴，仁慈的人不凭借权位施惠，这样可以称得上无为了。无为，就能跟道保持一致。道，是万物的根本，是做到无敌的法则。但凡人，他的天性是，年少时猖狂，壮年时强暴，老年时贪利，一个人的性格，就有多次变化，又何况君主多次变革法度，国家多次变换君主！人们凭借自己的权位按照

attacks against a sinless sovereign, nor will those seeking benefits try to conquer an invincible state. This is the right way that can definitely successfully maintain the state.

For common people, if there is a road, they will walk along it together. If there is a regulation, they will comply with it together. Because it is not guaranteed that righteousness alone can unite the people as one, and it is not always possible to realize any goal with power, sovereigns therefore were set up to hold the people together. If a sovereign adheres to Tao he is able to put the state in order; and if he does not adhere to Tao, he is going to lead the state into chaos. Instead of interfering with the course of development of things, the right way for a sovereign to govern his state is letting things take their own course. What is letting things take their own course? The wise do not take action by dint of their power and position, the valorous do not conduct brutal deeds by dint of their power and position, and the benevolent do not do favours to people by dint of their power and position, these aforementioned cases can be addressed as letting things take their own course. Letting things take their course means to be in accordance with Tao. Tao is the root of the myriad things, and is the guideline in becoming invincible. The common inherent nature of men is, they are insolent when they are at a young age, violent in the prime of lives, and greedy when they get old. There are several changes in the character of the same person, even though a sovereign changes the law and regulations many times, and a state shifts its sovereigns frequently. If powerful



【原文】

一，则乱甚于无君之时。故《诗》曰：“不愆不忘，率由旧章。”此之谓也。

君好智则倍时而任己，弃数而用虑，天下之物博而智浅，以浅澹博，未有能者也。独任其智，失必多矣。故好智，穷术也；好勇，则轻敌而简备，自诩而辞助。一人之力以御强敌，不杖众多而专用身才，必不堪也。故好勇，危术也。好与，则无定分。上之分不定，则下之望无止。若多

【今译】

一己好憎行事，百姓中出现的形形色色的情况就理不清了。所以君主失去了道国家就会陷入混乱，程度比没有君主时还要严重。所以《诗经》中说：“不犯错误不忘过去，一切依照老样子。”说的就是这个意思。

如果君主喜欢运用智谋就会违背时机而专凭自己的智谋行事，抛开定数而运用谋略，天下的事物广博而智谋浅薄，用浅薄的来应对广博的，从来没有人能做到。只运用自己的智谋，一定会有很多失误。所以喜欢运用智谋是让自己陷入困顿的做法；崇尚勇武，就会轻敌而且不进行全面防备，会因自负而辞掉别人的帮助。凭一个人的力量抵御强大的敌人，不依靠众人而仅仅凭借自己的才力，一定不能担当这样的重任。所以崇尚勇武是让自己陷入危险的做法。君主如果喜欢施与，就会失掉分寸。上面的没有确定的分寸，下面的愿望就没有止境。如果



people all act according to their personal likes and dislikes, then the variety of situations take place among the people will become undiscernible. Hence, if a sovereign loses the possession of Tao, his state will descend into chaos, and things will become even worse compared with the time when the state is acephalous. So, it is said in *Shijing*: "Do not make any mistake or forget the past, everything is still the same as before." This verse means the same.

If a sovereign likes applying his own intelligence, he will overlook opportunities and do everything on his own terms, and is likely to neglect Shu to exercise stratagem. There are numerous things under heaven, but the intelligence of a person is limited. No one in history has managed to use one's limited intelligence to deal with numerous things. If a sovereign exclusively resorts to his own intelligence, he will certainly make many mistakes. So, exercising stratagem is the way of leading oneself into trouble. If a sovereign overly worships boldness, he will think lowly of enemies and therefore not take proper precautions against them, and will also reject assistance due to his overconfidence. Confronting powerful enemies by dint of his personal might, and not relying on the strength of the masses but exclusively resorting to his own capabilities, certainly he will not be able to shoulder such a great task. Hence, overly worshiping boldness is a path leading to danger. If a sovereign loves dispensing benefits, he is likely to lose the right measure in so doing. If the sovereign cannot keep to the proper measures in dispensing benefits, the desires of his subjects will become



### 【原文】

赋敛，实府库，则与民为仇。少取多与，数未之有也。故好与，来怨之道也。仁智勇力，人之美才也，而莫足以治天下。由此观之，贤能之不足任也，而道术之可修明矣。

圣人胜心，众人胜欲。君子行正气，小人行邪气。内便于性，外合于义，循理而动，不系于物者，正气也。重于滋味，淫于声色，发于喜怒，不顾后患者，邪气也。邪与正相伤，欲与性相害，不可两立。一置一废。故圣人损欲而从事于性。目好色，耳好声，口好味，接而说之，不知利害，嗜欲也。食之不宁于体，听之不合于道，视之不便于性。三官交争，

### 【今译】

靠多征收赋税来充实国家府库，就会跟百姓结怨。征收少而施予多，从来没有这样的办法。所以君主喜欢施予，是招致怨恨的做法。仁慈、智慧、勇武、有力，是人所具备的才干，然而却不足以治理天下。由此看来，治理国家不能只靠贤能，而道术却可以发扬光大。

圣人凭自己的内心行事，众人靠欲念支使做事。君子行的是正气，小人行的是邪气。内心的想法符合本性，外在的行为合乎大义，遵循事理行事，不受外物拘牵，这是正气。注重滋味的美好，沉溺于声色，凭一己喜怒行事，不顾可能引发的后患，这是邪气。邪气与正气、欲望与本性互相伤害，不能两立，一方被确立了另一方就要被废弃。所以圣人损抑欲望而致力于颐养性情。眼睛喜欢看美丽的女色，耳朵喜欢听美妙的音乐，嘴巴喜欢吃美味的食物，这些欲望被满足时就感到欣悦，不知道这么做的害处是嗜欲。吃了对身体没有好处，听了不合乎道，看了不



limitless. In this case, if the sovereign relies on levying heavy taxes to replenish the state depot, it will beget bitterness among the people. And if he levies less and dispenses more, there has been no such precedent in history. Benevolence, wisdom, boldness, sturdiness are all qualities possessed by men, none the less, these qualities are not enough in administrating the world. By this token, the wise and capable should not be counted on exclusively in governing a state, but Tao can be carried forward.

Sages act according to their intentions, and common people's activities are guided by their lust and desire. Gentlemen follow the right path, and base men follow the wrong. The intentions inside are in accordance with the inherent nature, and the activities taken outside in accordance with the principle of righteousness, all actions comply with sense, and are not restrained by external factors. This is the right path. By addiction to delicacies, dulcet tones and sex with beautiful women, acting according to one's likes and dislikes, and neglecting possible future trouble, this is the wrong path. The right path and the wrong path, lust and inherent nature are mutually damaging, and therefore cannot co-exist, so if one of them is established, the other will become obsolete. Hence, sages would restrain their lust to cultivate the inherent nature. The eyes love watching beautiful women, the ears love listening to dulcet tunes, the mouth loves eating delicious food, and when these wishes are satisfied, man feels satisfied but does not realize the harm of so doing. This is lust. What man eats is not good for health,

【原文】

以义为制者，心也。割疮疽，非不痛也；饮毒药，非不苦也；然而为之者，便于身也。渴而饮水，非不快也；饥而大飧，非不澹也；然而弗为者，害于性也。此四者，耳目鼻口不知所取去，心为之制，各得其所。由是观之，欲之不可胜，明矣。凡治身养性，节寝处，适饮食，和喜怒，便动静，使在己者得，而邪气因而不生，岂若忧痲疵之与疮疽之发，而豫备之哉！夫函牛之鼎沸，而蝇蚋弗敢入；昆山之玉璜，而尘垢弗能污也。

【今译】

利于本性，这三个器官互相纷争，用义来控制它们的，是心。切除疔子毒疮，并非不感到疼痛；喝下带有毒性的草药，并非不感到苦涩；然而还这么做，是因为对身体有好处。极其口渴的时候大量饮水，并非不痛快；极端饥饿的时候狼吞虎咽，并非不能吃饱；然而不这么做，是因为对身体有害。这四种情形中，耳朵、眼睛、鼻子、嘴巴不知道取舍，心制约它们，使它们各得其所。由此看来，人不能光靠欲望驱使，这是明显的了。但凡颐养身性，就要调节起居，饮食适量，喜怒平和，动静适宜，自己把握好了，就不会遭到邪气侵袭，比等到身体出了毛病生了毒疮以后再去准备不是好多了吗！能盛下一头牛的鼎沸腾了，苍蝇蚊子都不敢飞进来；昆山出产的玉纹理细密，尘土污垢也不能把它弄脏了。



what man listens is not in accordance with Tao, and what man watches is not helpful to the inherent nature, and these three organs—the eye, ear and mouth vie with each other to fulfill their own wishes. It is the heart that takes charge of the former organs according to the principle of righteousness. It is not that man does not feel painful when ulcers are removed from the body; and it is not that man does not taste the bitterness while taking poisonous herbs. However, he would still do so, for it is beneficial to his health. It is not that man does not feel pleased to drink a lot of water when he is thirsty; and it is not that man cannot be satiated by eating ravenously when he is hungry; none the less he will not do so, for it is not good for his health. Regarding these four cases, the ear, eye, nose, and mouth cannot make their choices on when to stop, so the heart is there to take control, so that the wishes of all other organs can be moderately satisfied. By this token, it is obvious that men should not be dominated by lust and desire. Regarding preserving health and cultivating the mind, man should temper his daily life, be abstinent with his diet, smooth his feelings and take proper action. If he can take good control of himself, then he will not be hunted by evil Qi. Isn't it much better than getting ready for the operation of removing the ulcers after they have developed in the body? When the water in a cauldron that is big enough to contain a cow is boiling, no flies or mosquitoes dare fly into it; the jade produced in Kun Shan is so diaphanous that it cannot be blemished by dust or any other dirty things.

### 【原文】

圣人无去之心，而心无丑；无取之美，而美不失。故祭祀思亲不求福，飨宾修敬不思德，唯弗求者能有之。处尊位者，以有公道而无私说，故称尊焉，不称贤也；有大地者，以有常术而无矜谋，故称平焉，不称智也。内无暴事以离怨于百姓，外无贤行以见忌于诸侯，上下之礼，袭而不离，而为论者莫然不见所观焉，此所谓藏无形者。非藏无形，孰能形！三代之所道者，因也。故禹决江河，因水也；后稷播种树谷，因地也；汤、

### 【今译】

圣人不想除去丑的心思，然而心中没有丑；没有博取美的意思，然而美却不会丧失。所以祭祀时思念故去的亲人却不祈求福分，宴饮宾客表达敬意却不求别人感恩，只有不求的人能够拥有福分和感恩。身处尊位的人，因为坚持公道而没有私心，所以才被称为尊贵，而不是被称作贤能；拥有大地的，因为坚持固定的准则而没有权谋，所以才被称为公平，而不是被称为智慧。在内没有暴虐的举动来招致百姓的怨恨，在外没有贤德的行为来招致诸侯的妒忌，上下一心而不分裂，从而让喜欢评头论足的人见不到任何迹象，这就是所谓的隐藏起来不露形迹。除了隐藏起来不露形迹的，还有谁能保全自己的形体呢！三代所遵循的，就是因势利导。所以禹疏导长江、黄河，是顺应了水的本性；后稷种植作物，是顺应了地的本性；商汤、周武王平定暴乱，是顺应了当时的形



A sage does not think of ridding himself of hideous ideas, but there is nothing hideous in his heart; nor does he seek nicety on purpose, but he will never lose nicety. Hence, when a sage holds ceremonies, he is remembering the beloved dead, but does not pray for their bliss; when he gives banquets, he shows his respect to the guests in this way but does not expect them to be grateful to him in return. Only those who do not pray for bliss or expect others to be grateful to them can enjoy bliss and gratitude. People holding powerful high positions are free from selfishness due to their adherence to justice, so they are addressed as powerful and honourable rather than sensible and capable; a sovereign owning vast territories is free from trickery due to his abiding by fixed rules, so he is addressed as a man of fairness rather than of wisdom. He does not take any tyrannical actions to evoke bitterness towards him within in the state, nor does he commit any kind deeds to provoke the envy of other sovereigns outside of the state. Both the upper and lower classes are of one mind and none of them will seek secession, so no sign is left for people liking finding faults of others. This is the so-called hiding oneself and leaving no sign. Who else can successfully retain their lives except those able to hide themselves and leave no signs? The rule complied with by the sovereigns of the Three Dynasties is to make the best of the situation. So, King Yu's dredging the Yellow River and the Yangtze River is to make the best of the nature of water; Hou Ji's growing crops is to make the best of the nature of soil; King Tang's and King Wu's putting down







### 【原文】

武平暴乱，因时也。故天下可得而不可取也，霸王可受而不可求也。在智则人与之讼，在力则人与之争。未有使人无智者，有使人不能用其智于己者也；未有使人无力者，有使人不能施其力于己者也。此两者，常在久见。故君贤不见，诸侯不备；不肖不见，则百姓不怨；百姓不怨，则民用可得；诸侯弗备，则天下之时可承。事所与众同也，功所与时成也，圣人无焉。故老子曰：“虎无所措其爪，兕无所措其角。”盖谓此也。

### 【今译】

势。所以天下可以得到但不可以夺取，王霸大业可以接受但不可以追求。凭智谋行事别人就会跟你打官司，靠力气行事别人就会跟你争夺。没有能让人没有智慧的，但是有使别人不能把他的智慧用来谋算自己的；没有能让别人没有力气的，但是有使人不能用他的力气用来对付自己的。这两种做法贵在不表现出来。所以一个君主的贤能不表现出来，诸侯就不会戒备；他的不肖不表现出来，百姓就不会怨恨；百姓不怨恨，人民就听他调遣；诸侯不戒备，就可以抓住天下的时机行事。所做的是跟众人一同做的，成功是时机促成的，圣人什么也没有做。所以老子说：“老虎找不到地方放置它的爪子进攻，犀牛找不到地方放置它的犄角攻击。”大概就是指这种情形。

rebellions is to take action adroitly according to the circumstances. Hence, the power over the world can be conferred but can never be seized, and the great accomplishment such as establishing the most powerful of states or unifying the world can be accepted but can never be pursued. If man acts on the basis of his own intelligence, others will engage in lawsuits against him, and if man acts on the basis of his sturdiness, others will vie with him. There is no such method that can deprive others of intelligence, but there is a measure that can make others not use their intelligence to plan against you; there is no such method that can deprive others of strength, but there is a measure that can make others not to apply their strength against you. And the importance of these two measures lies in not revealing them. So, if a sovereign does not reveal his wisdom and capability, other states' sovereigns will not be wary of him; and if he does not reveal his unworthiness, the people will not be bitter towards him; if the people are not bitter towards him, then they will carry out his orders. If sovereigns of other states are not wary of him, he is able to grasp the opportunity of the world to take action. The achievement is accomplished together with the masses, and the success is brought about owing to the opportunity. the sage himself has not done anything in particular. So, it is said in *Laozi*: "The tiger could not find a place in him to start an attack with its claws, and the rhinoceros could not find a point in him to begin an attack with their horn." This sentence probably indicates this aforementioned case.

### 【原文】

鼓不灭于声，故能有声；镜不没于形，故能有形；金石有声，弗叩弗鸣；管箫有音，弗吹无声。圣人内藏，不为物先倡，事来而制，物至而应。饰其外者伤其内，扶其情者害其神，见其文者蔽其质，无须臾忘为质者，必困于性。百步之中，不忘其容者，必累其形。故羽翼美者伤骨骸，枝叶美者害根茎，能两美者，天下无之也。

天有明，不忧民之晦也，百姓穿户凿牖，自取照焉；地有财，不忧民

### 【今译】

鼓不将声音隐藏起来，所以能发声；镜子不把照见的形体隐藏起来，所以能看见镜子里事物的形体；金石的乐器能够发出声响，不叩击却不会鸣响；箫管能发音，不吹就没有声。圣人深藏自己的才能与德行，不先行倡导什么，事情发生了就将它控制住，事物出现了才做出反应。修饰外在形象的会伤害自己的内心，扶助情感的会伤害自己的精神，显露文采的会掩盖自己的本质，时刻不忘显示自己的贤能的，必定会束缚本性。走到哪里都不忘修饰自己外表的，必定给自己的形体带来负累。所以羽毛和翅膀美丽的鸟的骨骼会受到伤害，枝叶繁茂的树的根和树干会受到伤害，能够两全其美的，天下没有。

上天拥有光明，不用担心百姓处在黑暗中，百姓在房子上穿凿门窗，自然就能照明了；大地拥有财宝，不用担心百姓贫苦，百姓伐木割



The drum does not retain any sound, so that it can give out sounds; the mirror does not keep any image, so that it can reflect the images of things. Musical instruments made of metal and stone can give out sounds, but they will not make sounds themselves until they are beaten; flute and other wind instruments can give out sounds, but they will not sound on their own until they are blown. Sages deeply conceal their talents and virtue, never take the lead to advocate something, and will only take control of the situation if events occur, and react to things after they take place. Those who pay too much attention to improve their appearance will cause damage to their hearts, and those who comply with feelings will do harm to their souls. Those who manifest their literary talent and grace will cover up their essence, and those who never forget to show off their talents will definitely restrain their true nature. Those who never forget to decorate their appearances wherever they go will definitely cause harm to their bodies. Hence, if the features and wings of a bird are overly beautiful, they will cause damage to the bones; and if the leaves and branches of a tree are overly exuberant, they will cause damage to the trunk. Nothing under heaven can make the best of both worlds.

Heaven is in possession of light, therefore it is not necessary to worry that the people are in the dark, for if they open windows and doors in their homes, they will be illuminated naturally; Earth is in possession of various resources of wealth, therefore it is not necessary to worry that the people are in poverty, for they can become wealthy

### 【原文】

之贫也，百姓伐木芟草，自取富焉。至德道者若邱山，巍然不动，行者以为期也。直己而足物，不为人籜，用之者亦不受其德，故宁而能久。天地无予也，故无夺也；日月无德也，故无怨也。喜德者必多怨，喜予者必善夺。唯灭迹于无为，而随天地自然者，唯能胜理，而为受名。名兴则道行，道行则人无位矣。故誉生则毁随之，善见则怨从之。利则为害始，福则为祸先。唯不求利者为无害，唯不求福者为无祸。侯而求霸者，必失其侯；霸而求王者，必丧其霸。故国以全为常，霸王其寄也；身

### 【今译】

草，自然就能取得财富。掌握了最高的德与道的人跟高山一样，巍然屹立，行路的人把它当做目标。高山上生产丰足的物品，其目的不在于赠送他人，享用这些物品的也不必对它感恩戴德，所以安宁而且能够长久。天、地不赐予，所以不剥夺；日、月不施人恩德，所以不会招致怨恨。喜欢施人恩德的必定会招致很多怨恨，喜欢给予的必定善于剥夺。只有奉行无为不表露任何心迹，而且顺应天地自然的人，才能遵从事理而不接受虚名。名声盛大了道就走了，道走了那么人就不能保住自己的位子了。所以赞誉出现了继之而来的就是诋毁，善行出现了继之而来的就是怨恨。利益是祸害的开始，福分是祸患的先导。只有不追求利益的人没有祸害，只有不追求福分的人没有祸患。一个侯王孜孜以求称霸，必定丧失他的侯位；一个霸主孜孜以求称王，必定丧失他的霸业。

by lumbering as well as mowing. People in possession of De and Tao stand towering like lofty mountains, and passengers on the road regard them as destinations. High mountains bear a variety of produce, but they are not aimed at bestowing these things as gifts, therefore, it is not necessary for those who enjoy the usage of such produce to be grateful to the mountains, so the mountains can enjoy peace and stability and exist for good. Both Heaven and Earth do not aim at bestowing, so that they will not deprive others of their possessions. Both the sun and the moon do not aim at doing favours to people, so that they will not trigger bitterness. People who love doing favours to others will definitely evoke a lot of bitterness, and who love bestowing are definitely good at depriving others of their properties. Only people who adhere to the rules of not taking action and letting things take their own courses, and not manifest their intention and also conform to Heaven. Earth and Nature can comply with senses and refuse empty fame. If a person enjoys a great reputation, Tao will leave. And if Tao leaves, this person can no longer retain his power and position. Hence, imputation always follows recognition, and bitterness always lingers after kind deeds. Benefit is the beginning of trouble, and happiness is the forerunner of disaster. Only people seeking no self-interest are free from trouble, and only people not pursuing personal happiness are free from disaster. If a marquis is committed to establishing one of the most powerful of states and therefore becoming a Lord-Protector himself, he will definitely lose his position as a marquis. If a

### 【原文】

以生为常，富贵其寄也。能不以天下伤其国，而不以国害其身者，为可以托天下也。

不知道者，释其所已有，而求其所未得也。苦心愁虑，以行曲故，福至则喜，祸至则怖，神劳于谋，智遽于事，祸福萌生，终身不悔，己之所生，乃反愁人。不喜则忧，中未尝平。持无所监，谓之狂生。人主好仁，则无功者赏，有罪者释；好刑，则有功者废，无罪者诛。及无好者，诛而

### 【今译】

所以对于一个国家来说能够保全是最根本的，称霸称王只是可有可无的暂时的声名；对于身体来说活着才是最重要的，富贵只是可有可无的暂时的拥有。能够不因为贪求天下伤害自己的国家，而且不因为贪求国家而伤害自己身体的，是可以托付天下的人。

不懂得道的人，放弃自己已经拥有的，去追求还没有得到的。处心积虑地做事，所以福分来了就欢喜，灾祸来了就恐怖；神思为了谋划而操劳，心智因为事务而劳顿，祸福萌生的原因，终身也不能领悟，自己所导致的，反而怨天尤人。不是喜就是忧，心中没有平静的时候，没有固定的持守，这样的人叫做狂生。君主喜欢推行仁慈，那么没有功劳的人也受到奖励，有罪的人也被宽赦；喜欢动用刑罚，那么有功的人也被废黜，无罪的也被砍头。至于没有偏好的君主，杀了人也不会招致怨恨，



sovereign of one of the most powerful states is committed to unifying the world and therefore becoming a king himself, he will definitely lose his ruler. Hence, for a state, the most essential thing is to successfully preserve itself, for establishing one of the most powerful states or even unifying the whole world and thus being entitled as a Lord-Protector or even a king is nothing but a nonessential temporary note; and for a man, the most important thing is to survive, and wealth and power are nothing but nonessential temporary possessions. Only the one who does not covet the world at the cost of his state, or covet a state at the cost of his health is the right man on whom the world can be conferred.

A person not understanding Tao will give up what he has to pursue and what he has not obtained. Taking action elaborately, he will be joyful when happiness arrives and frightened when disaster looms. His soul is burdened by scheming, and his mind is burdened by concrete affairs, but he would never realize the causes for happiness and misfortune, therefore he will blame everyone and everything for the trouble and problems engendered by himself. He is either joyful or worried, his heart is never tranquil or keeps to a fixed rule, such a person is addressed as a maniac. If a sovereign likes practicing benevolence, then people of no contributions are likely to be rewarded, and the guilty are likely to be pardoned; if a sovereign likes executing penalties, as a result, the meritorious are likely to be dismissed, and the innocent will be sentenced to death. As for a sovereign of no partiality, no bitterness is shown towards him although



### 【原文】

无怨，施而不德，放准循绳，身无与事，若天若地何不覆载！故合而舍之者，君也；制而诛之者，法也。民已受诛，怨无所灭，谓之道。道胜，则人无事矣。圣人无屈奇之服，无瑰异之行，服不视，行不观，言不议，通而不华，穷而不慑，荣而不显，隐而不穷，异而不见怪，容而与众同；无以名之，此之谓大通。

升降揖让，趋翔周游，不得已而为也，非性所有，于身情无符检，行所不得已之事，而不解构耳，岂加故为哉！故不得已而歌者，不事为悲；

### 【今译】

施予恩德也不会受人感激，一切依照准绳，自己什么具体事情也不做，跟天地一样，还有什么东西不能覆盖、负载呢！所以保持和合而舍弃具体事务，是君主的职责；制约百姓诛杀犯下死罪的人，是法律的职责。百姓即便被处以死刑，也不会心生怨恨，叫做道。道占据统治地位了，人就没有事了。圣人不穿奇特的衣服，没有奇异的行径，他的衣服不会引起人们注意，行为不会受到人们关注，言论不会遭到人们非议，通达时也不奢侈，困厄时也不怯懦，荣耀时也不显赫，隐退时也不困顿，他与众不同却不显得奇怪，能够跟众人融合到一起，没有什么合适的名字来称呼他，这就叫做大通。

升降揖让，奔走周旋，是不得已才这么做的，并非自己愿意这样，感情跟行动不一致，迫不得已做一些事，这不是偶然的，难道是心里想这么做吗！所以不得已而唱歌的人，不会流露出悲哀；不得已而舞蹈的，



some might have been sentenced to death, nor will people be grateful towards him although he might have done some favours for them, for he only adheres to Tao and will not handle any concrete affairs himself, just like Heaven and Earth do. What else cannot be covered or borne by him if this is the case? Hence, retaining harmony and abandoning concrete affairs should be the duty of a sovereign; administrating the people and executing the sinful should be the duty of law. People will not bear any bitterness although they might be sentenced to death, and this is addressed as Tao. If Tao is prevailing, the sovereign is exempted from concrete affairs. A sage never wears bizarre clothes or indulges in weird behaviour. His clothes are not conspicuous, his actions not noticeable, his words not reproachable. He does not lead a luxurious life when he is successful, nor does he appear timid when he finds himself at a dead end. He does not look glorious when he is powerful and influential, nor does he seem exhausted when he is in retirement. He is unique but does not seem strange, and he can get along well with the mass. There is not suitable name to address him, here we just call him Da Tong(the Know-All).

Sometimes men are forced to bow or rush about on errands in order to socialize with others, but they are not doing so out of their own will. Sometimes men's feelings and activities do not accord with each other, for they have got to do some things, and this is by no means occasional. Do they really want to do so from the bottom of their hearts? So, if a man is forced to sing, his song will not sad at all; if a man is



### 【原文】

不得已而舞者，不矜为丽。歌舞而不事为悲丽者，皆无有根心者。善博者不欲牟，不恐不胜，平心定意，捉得其齐，行由其理，虽不必胜，得筹必多。何则？胜在于数，不在于欲。驰者不贪最先，不恐独后，缓急调乎手，御心调乎马，虽不能必先载，马力必尽矣。何则？先在于数，而不在于欲也。是故灭欲则数胜，弃智则道立矣。贾多端则贫，工多技则穷，心不一也。故木之大者害其条，水之大者害其深。有智而无术，虽钻之

### 【今译】

不会努力展现华丽的舞姿。唱歌跳舞却不关心是否悲切华丽，都是因为不是他们内心想做的。善于博弈的人不会一心想着获利，不担心自己不能取胜，平心静气，骰子投掷得恰到好处，一切举动合乎规律，虽然不一定能够取胜，得到的筹码却一定很多。为什么？胜败在于高超的技巧，不在于是否想取胜。赛马的人不贪图自己的马跑到最前面，不担心独自落在后面，手中掌握着缓急，驾驭者懂得如何支配马，即便不一定能率先到达，马的力气必定最大限度地发挥出来。为什么？能否领先取决于是否掌握了要领，而不在于想获胜。因此消除了获胜的欲望就能掌握要领了，放弃了智慧道就能确立了。商人诡计多端就会陷入贫困，工匠掌握了多种技能就要受穷，这是因为用心不专一的缘故。所以树的干很大会妨碍枝条的生长，水面宽阔的就影响河的深度。有才智但是没有要术，即便钻开他也还是不能通窍；有上百种技艺但是没有



coerced to dance, his dance will not express any graceful movements. In these two cases men do not care whether or not their song or dance appears sad or graceful, because they do not sing or dance of their own accord. A man good at gambling is not intent to win or solicitous about loss, he just remains dispassionate, tosses the dice appropriately, and every action is in accordance with the senses, although he might not win, he is surely to gain as many jetons as possible. Why? Win or loss lies in whether or not one is skillful but not in whether or not one wants to win. A man participating in horse racing does not expect his horse to be the first, nor does he worry that his horse might be the last. He just holds the reins to control the horse appropriately for he knows exactly how to control the animal, although his horse might not be the first one to reach the finish, it will certainly try its best. Why? Whether his horse can win the race or not lies in whether or not he himself is in possession of the right way to ride the horse, but not in whether or not he wants to win. Hence, deprive oneself of the wish to win, then one can master the right way to win, discard one's intelligence, then Tao can be established. If a merchant is overly crafty, he will be impoverished, and if a craftsman masters many skills, he will be in poverty, for such people can only concentrate on what they are doing. Hence, if a tree trunk is too big, it will impede the growth of the roots. If a river is too broad, it will hinder its depth. If a person is of intelligence but not in possession of Shu, he is still not permeable even though a hole is bored in him. If a person

### 【原文】

不通；有百技而无一道，虽得之弗能守。故《诗》曰：“淑人君子，其仪一也。其仪一也，心如结也。”君子其结于一乎！

舜弹五弦之琴，而歌《南风》之诗，以治天下。周公殽膳不收于前，钟鼓不解于县，以辅成王而海内平。匹夫百亩一守，不遑启处，无所移之也。以一人兼听天下，日有余而治不足，使人为之也。处尊位者如尸，守官者如祝宰。尸虽能剥狗烧彘，弗为也，弗能无亏；俎豆之列次，黍稷之先后，虽知弗教也，弗能害也。不能祝者，不可以为祝，无害于为

### 【今译】

一种符合道，即便既得的利益也不能固守。所以《诗经》中说：“美好的君子，他的仪态是一贯的。他的仪态一贯，内心就坚定。”君子大概要专一地坚持道吧！

舜弹奏着五弦琴，唱着《南风》一诗，来治理天下。周公，摆放在面前的食物都来不及吃，钟鼓时刻悬挂着不摘取下来，就这样辅佐成王使得海内升平。老百姓守着一百亩土地，片刻得不到休息，因为没有别的事情可做。一人治理天下，每天都有闲暇而没有足够政事要处理，是因为安排别人去做了。处在尊贵位置上的人如同祭祀时的尸，执掌各种事务的官员如同负责祭祀的人。尸虽然能剥狗皮、烹猪肉，但是却不动手，就没有什么能损伤他；俎豆的陈列次序，黍稷摆放的先后，即便知道也不教导别人，就没有什么能伤害他。不懂祭祀的人，不可以让他主持

masters a hundred kinds of skills but none of them is in accordance with Tao, then he cannot maintain what he has already obtained. So, it is said in *Shijing*: "A wonderful gentleman's manner is persistent. His manner persistent, his heart sturdy." Probably this verse indicates that gentlemen should adhere to Tao wholeheartedly.

Shun put the world in order while playing the five-string Qin and singing the tune of *Nanfeng*. Duke Zhou did not have time to finish the meal served before him, and hung all the time the drums and bells prepared for those coming to remonstrate with him. By assisting King Cheng in this way, people of the state enjoyed peace and stability. A farmer is busy working on his a hundred *mu* of land and does not have any time to take a rest, for there is nothing else he can do. A sovereign governing the whole world enjoys his leisure time everyday and does not have many government affairs to handle in person, for he has appointed others to deal with them. A sovereign holding the most powerful and honourable position is just like the person impersonating the god being worshiped during ceremonies, and his court officials in charge of various affairs are like those holding the ceremonies. Although the person impersonating god is able to peel off the dog skin and cook the meat of the pig used as offering, he would not do that in person. Therefore, nothing can cause any harm to him; although he knows exactly how to display the chopping board and the wine vessel and the right order for serving millet as well as foxtail millet, he would give others no instructions in this regard, so nothing can do harm to him.

### 【原文】

尸；不能御者，不可以为仆，无害于为佐。故位愈尊而身愈佚；身愈大而事愈少。譬如张琴，小弦虽急，大弦必缓。

无为者，道之体也；执后者，道之容也。无为制有为，术也；执后之制先，数也。放于术则强，审于数则宁。今与人卜氏之璧，未受者，先也；求而致之，虽怨不逆者，后也。三人同舍，二人相争，争者各自以为直，不能相听，一人虽愚，必从旁而决之，非以智，不争也。两人相斗，一

### 【今译】

祭祀，但是不妨碍他充当尸；不懂驾车技术的，不可以让他当车夫，但是不妨碍他作陪驾者。所以地位越尊贵的身子就越安逸；身体越大的做的事情就越少。比如弹琴，小弦被急促地弹奏着，大弦却很舒缓。

无为，是道的主体；执后，是道的表现。无为控制有为，是术；执后制约抢先，是数。遵循术就会强大，谨慎对待数就能安宁。如今主动把卜氏之璧送给别人，却不被接受，是因为抢先去做了；等到别人要求的时候再奉上，虽有怨意却不违逆别人，是因为在受到要求后做的。三个人同住在一间屋子里，两个人发生争执，纷争的双方都认为自己是对的，不能听取对方的意见，没有陷入纷争的那一个人虽然愚蠢，必定在一旁为他们裁决，并非因为他更加聪明，而是因为他没有陷入纷争。两

A person does not know anything about the process of rites cannot be appointed to be the host of any ceremonies, but that does not prevent him from acting as the person impersonating the god being worshiped; a man who does not know the skill of driving cannot be appointed to drive the chariot, but that does not obstruct him from sitting on the chariot. The more powerful one's position is, the more leisure one can enjoy; the greater the figure is, the less one needs to do. For instance, in playing Qin, small strings are played rapidly and big strings slowly.

Remaining non-interference is the principal part of Tao; lagging behind is the behaviour of Tao. Dominating those taking action up front by remaining non-interference and thus letting things take their own course is a stratagem; and controlling those leading by lagging behind is Shu. Whoever complies with this stratagem will be strengthened, and whoever cautious with Shu will enjoy peace and stability. If a man forwardly presents the Jade of the Bian's to another person, the jade will be rejected, for he is leading up in offering it. If he presents the jade when it is asked for, although he is reluctant in giving it up he is not going against the will of the demander, for he only offer the jade after it is demanded. Suppose that three men live in the same room, and two among them are at odds, they both think they are right, therefore they will not listen to each other's advice, and the third person—the one who is not involved in the dispute will certainly mediate for them. It is not that he is much more intelligent than the two in dispute. But he is the



### 【原文】

羸在侧，助一人则胜，救一人则免，斗者虽强，必制一羸，非以勇也，以不斗也。由此观之，后之制先，静之胜躁，数也。倍道弃数，以求苟遇，变常易故，以知要遮，过则自非，中则以为候，暗行缪改，终身不寤，此之谓狂。有祸则诎，有福则羸，有过则悔，有功则矜，遂不知反，此谓狂人。

员之中规，方之中矩，行成兽，止成文，可以将少，而不可以将众。

### 【今译】

个人互相打斗，一个体弱的人在旁边，帮助其中的一个那人就会取胜，救助其中的一个那人就能解脱；争斗的人虽然强壮，必定会被一个瘦弱的人制约，并非因为他勇猛，而是因为没有参与争斗的缘故。由此看来，后发能制约先发，安静能胜过躁动，这是数。背离了道放弃了数，追求苟且的机遇，改变常规，凭着自己的聪明去碰运气，错过了就自责，达到目的就认为自己走运，行事阴暗狡诈，终身都不省悟，这就叫做狂。有了灾祸就屈服，有了福分就自满，有了过错就后悔，有了功劳就骄傲，不知道物极必反，这就叫做狂人。

圆的合乎规，方的合乎矩，行进时组成兽阵，驻扎时有条不紊，这样的人可以指挥少数人马，而不可以指挥千军万马。种的蓼菜排成行，瓶



only one of them who is not entangled. Suppose two men are engage in a fight, and a weak man is watching them beside. If he assists one of them, the one being assisted will win the fight, and if he helps one of them, the one being helped will be extricated. Although the two engaging in the fight are much stronger than the third man is, they will certainly be controlled by the third, not because he is brave, but because he is not involved in the fight. By this token, the one lagging behind can dominate the one leading, and the quiet can outdo the restless, this is Shu. Abandon Tao and desert Shu to seek improper chances, tamper with fixed rules to try one's fortune by dint of one's own intelligence, blame oneself for failure, and consider oneself lucky when the goal is reached, act insidiously and guilefully and do not realize that this way of doing things is wrong during a lifetime, this is madness. A man who would succumb when disaster appears and feel complacent when happiness comes, regrets when a mistake occurs. Behave arrogantly when contribution are made, and do not know that things will develop in the opposite direction when they reach an extreme, is called lunatic.

A man who would ensure that the circles are as authentic as figures made by a carpenter's dividers and the squares as authentic as those made by a carpenter's square, and officers and men are in orderly battle array when marching and also stay orderly when stationed, is able to command only a handful of troops, but cannot direct a large number of mounted and foot soldiers. A man able to ensure that all the knot-weeds are in perfect rows, jars and bottles are put on



### 【原文】

蓼菜成行，瓶甌有堤，量粟而舂，数米而炊，可以治家，而不可以治国。漆杯而食，洗爵而饮，浣而后馈，可以养家老，而不可以飨三军。非易不可以治大，非简不可以合众。大乐必易，大礼必简。易故能天，简故能地。大乐无怨，大礼不责，四海之内，莫不系统，故能帝也。

心有忧者，筐床衽席，弗能安也；菰饭糲牛，弗能甘也；琴瑟鸣竽，弗能乐也。患解忧除，然后食甘寝宁，居安游乐。由是观之，生有以乐也，死有以哀也。今务益性之所不能乐，而以害性之所以乐，故虽富有天

### 【今译】

甌放在底座上，量着粟舂米，数着米做饭，这样的人可以治家，但不可以治国。涮干净杯子进食，洗干净爵饮酒，洗完手后吃饭，这样的人可以养活一家老小，但不可以供应三军膳食。除非简易不可以处理大事，除非简约不可以团结大众。大的乐章必定简易，大的礼节必定简约。简易所以能符合天意，简约所以能符合地道。大的乐章没有幽怨，大的礼节不求面面俱到，四海之内，没有不能统领的，所以能称帝。

心中有忧愁的，在柔软舒适的床上也不能安睡；吃着菰米饭和肉，也不感觉到美味；耳边琴瑟和鸣竽管吹响，也不感到快乐。忧患解除了，然后吃饭就觉得美味睡觉也安稳了，居家时安闲出游时快乐。由此看来，生有生的快乐，死有死的悲哀。如今旨在补益性情的东西不能让



pedestals, rice is ground after exact weighing, and only a certain amount of food can be eaten for each meal, can successfully administer his own family but is not able to put a state in order. A wan who would thoroughly cleanse bowls and cups before eating, purify wine vessels before drinking, and wash hands before taking each meal, is able to sustain his own family but cannot prepare meals for the Three Armies. It is not possible to handle important government affairs unless simple rules are adhered to, and not possible to unite the masses unless measures are taken. Great musical movements must be simple, and great proprieties must be easy. Things are in accordance with the will of Heaven for they are simple, and in accordance with the principles of Earth for they are easy. There is no hidden bitterness in great music movements, and great proprieties cannot be perfect in every aspect. Within the Four Season, the man who is not unable to direct anyone is therefore addressed as a Di (emperor).

If a man has some worry in the heart, he cannot sleep well although he might lie in a soft and comfortable bed; he can not enjoy his meal although he might be served with tasty rice and meat; and he cannot feel happy at all although he might be entertained with music played with the Qin, Se, and the Yu pipes etc. After his worry is removed, then he can enjoy his meal, sleep well, lead a peaceful and quiet life at home and feel happy while traveling. By this token, there are some joys in life and something sad in death. However, if things aimed at benefiting man's disposition cannot make a



### 【原文】

下，贵为天子，而不免为哀之人。凡人之性，乐恬而憎烦，乐佚而憎劳。心常无欲，可谓恬矣；形常无事，可谓佚矣。游心于恬，舍形于佚，以俟天命。自乐于内，无急于外，虽天下之大，不足以易其一概。日月度而无溉于志，故虽贱如贵，虽贫如富。大道无形，大仁无亲，大辩无声，大廉不嗾，大勇不矜。五者无弃，而几乡方矣。

军多令则乱，酒多约则辩；乱则降北，辩则相贼。故始于都者，常大

### 【今译】

他快乐，但对有害于性情的却感到愉快，所以虽然富有天下，贵为天子，也不免是个可怜的人。但凡人的本性，都是喜欢恬适而讨厌忧虑，喜欢安逸而憎恨劳顿。心中一直没有欲望，可以称得上恬适了；形体一直不用操劳，可以称得上安逸了。让心情在恬适中游弋，让身体在安逸中休憩，来等待天命的安排。内心感到快乐，外面没有紧急，天下虽大，也不足以交换丝毫属于他的东西。日月都消失了也不能让他心动，所以即便地位卑贱也如同尊贵，即便贫困也犹如富足。最高妙的道是无形的，最高尚的仁是没有偏袒的，最高明的论辩是无声的，最廉洁的不会不满足，最勇武的不会骄傲。这五个方面都不抛弃，就接近正道了。

军令繁多就会产生混乱，酒桌上的规矩多了就会引起争辩；军队出现混乱就容易投降败北，争辩就会导致互相伤害。所以开始是美好的，

man happy, on the other hand, things harmful to his disposition can please him, although such a man might be wealthy enough to possess the whole world and as powerful and honourable as a Son of Heaven, he is still a miserable person. According to the inherent nature of men, they all want to be happy and tranquil and hate to be bothered and disturbed with problems. They all want to enjoy cozy life and hate toil. If there has been no desire in the heart, such a man can be regarded as tranquil; if the body has not been harassed by any toil, such a man can be addressed as comfortable. Let the spirit wander in tranquility, and let the body relax in comfort, thus to await the arrangement of fate. Feel happy inside and be free from urgency outside, although the world is vast, it is not worthy to trade it for a tiny thing belonging to oneself. One is not disturbed even if the sun and the moon might disappear from the sky, as if he were powerful and honourable although he is lowly indeed, and as if he were wealthy although he is in poverty indeed. The subtlest Tao is shapeless, the best benevolence is of no partiality, and the most ingenious argument is soundless. The most cleanfigured do not feel unsatisfied, and the most valorous are not arrogant. If all these aforementioned five aspects are not discarded, then one is near the authentic Tao.

If too many military orders are issued, it will lead to chaos; and if too many regulations regarding drinking are established at a feast, it will lead to dispute. If an army is in chaos, it is likely to surrender and retreat; and if disputes take place during a feast, those involved will be hurt. So,

【原文】

于鄙；始于乐者，常大于悲；其作始简者，其终本必调。今有美酒嘉肴以相飨，卑体婉辞以接之，欲以合欢；争盈爵之间反生斗，斗而相伤，三族结怨，反其所憎，此酒之败也。《诗》之失僻，乐之失刺，礼之失责。徵音非无羽声也，羽音非无徵声也，五音莫不有声，而以徵羽定名者，以胜者也。故仁义智勇，圣人之所备有也，然而皆立一名者，言其大者也。阳

【今译】

结局常常可鄙；开始是快乐的，结局常常悲哀；开始是简易的音调，最终必然众声和谐。如今设置美酒佳肴来招待别人，低三下四说尽好话来迎合他，想跟他交好；因为酒杯是否斟满发生争执而导致打斗，因打斗而互相伤害，三辈族人之间结下怨恨，到头来成为仇人，这是酒的坏处。《诗》的失误在于流于邪僻，乐的失误在于没有达到讽刺的目的，礼的失误在于苛责。徵音中并非没有羽声，羽音中并非没有徵声，五音中没有不包含其他声调的，然而却用徵、羽来定名，因为它们是占主导的音调。所以仁、义、智、勇，是圣人都具备的，然而每位圣人都因一种美德而立名，指的是其中最具有代表性的美德。阳气从东北方发起，在西南方衰



things with a sound beginning often result in a despicable end; and affairs with a joyful start normally have sad final results; tunes started with simple and easy tones will definitely become harmonious in the end. Now a man can prepare nice wine and delicious dishes to treat another person, and use many humble words to flatter him in order to establish a good relationship. However, they might run into dispute over whether each other's wine vessels are poured full or not and that might lead into a fight. As a result, the two of them will be hurt and therefore they contract enmity with each other and their descendents of generations to come will also bear a grudge towards one another. This is the disadvantage of alcohol. The problem regarding the function of *Shijing* is that some of the odes are indecent, the problem regarding the function of music is that the goal of remonstrating with the rules with tunes has not been realized. The problem of the function of proprieties is that sometimes they are overly severe and exacting. It is not that the Tone of Zhi does not contain any note belonging to the Tone of Yu, or the Tone of Yu does not contain any note belonging to the Tone of Zhi. All the Five Tones have some notes not belonging to themselves, however, they are named Zhi or Yu because they are recognised according to the prevalent pitches in each of them. Accordingly, with regard to benevolence, righteousness, wisdom and prowess, these qualities are possessed by all the sages, nonetheless, each sage is famous for only one of the virtues he possess, namely the most representative virtue in him. Yang originates from



### 【原文】

气起于东北，尽于西南；阴气起于西南，尽于东北。阴阳之始，皆调适相似，日长其类，以侵相远，或热焦沙，或寒凝水，故圣人谨慎其所。积水出于山，而入于海；稼生于野，而藏于廩。见所始则知终矣。席之先藿藟，樽之上玄樽，俎之先生鱼，豆之先黍羹，此皆不快于耳目，不适于口腹，而先王贵之，先本而后末。圣人之接物，千变万转，必有不化而应化者。夫寒之与暖相反，大寒地坼水凝，火弗为衰其暑；大热烁石流金，火弗为益其烈。寒暑之变，无损益于己，质有之也。

### 【今译】

微；阴气从西南方发起，在东北方衰微。阴阳开始的时候，都处于和调适宜的状态，两种气一天天壮大，差别越来越远，一个热得能把沙子烤焦了，一个冷得能让水结成冰，所以圣人谨慎对待事物的发展变化。河流发源于山上，而流入大海；庄稼生长在田野里，而被储藏在粮库中。看见事物开始的苗头就知道结果是怎样的了。举行祭祀时首先铺上藿藟编制的席子，酒樽里首先敬献的是玄酒，案板上首先敬献的是生鱼，盘子里首先敬献的是不加任何调味的肉汁，这些都是看起来不舒服，吃起来不合口味的东西，然而先王却尊崇它们，是因为把最根本的放在第一位而把末节放在最后。圣人应接外物，事物千变万化，一定有用不变应万变的准则。寒与暖的性质恰好相反，最寒冷的时候大地冻结水凝成冰，但是火不会因此而减退自己的热度；最炎热的时候金属石头能被熔化得遍地流淌，但是火不会因此而更加酷烈。寒暑的变化，对于自己并没有任何损伤或补益，因为它的本质就是这样的。

the northeast and declines in the southwest; Yin originates from the southwest and declines in the northeast. In the beginning both Yin and Yang were in harmony, with their development day by day. The difference between them becomes more and more apparent, one is so hot that it can scorch sands, and the other is so cold that it makes water freeze into ice, therefore, sages cautiously deal with the changes and development of things that Rivers originate in mountains, and flow into seas; crops grow in the fields and their grain and seeds are stored in granaries. The results of things can be deduced by observing their first symptoms. During ceremonies, the first mat spread is made of wild grass, the first cup of wine offered is nothing but dark-coloured water, and the first meat presented on the chopping board is raw fish. However the deceased sovereigns prefer these things, because they present the most essential things first and the minor details last. The way sages react to external things is that they must adhere to an unchangeable rule to deal with the ever-changing situation, for the myriad things might experience tens of thousands of changes. The characters of heat and cold are opposite to each other, at the coldest time the earth freezes up and water turns into ice. Nonetheless fire does not become less hot because of this; at the most sweltering time, even stone can be melted and flow on the ground. However, fire would not become more fervent because of this. The changes of cold and heat do not cause any differences or of any help in themselves, because their essences are simply like that.

### 【原文】

圣人常后而不先，常应而不唱；不进而求，不退而让；随时三年，时去我先；去时三年，时在我后；无去无就，中立其所。天道无亲，唯德是与。有道者，不失时与人；无道者，失于时而取人。直己而待命，时之至不可迎而反也；要遮而求合，时之去不可追而援也。故不曰我无以为而天下远，不曰我不欲而天下不至。古之存己者，乐德而忘贱，故名不动志；乐道而忘贫，故利不动心。名利充天下，不足以概志，故廉而能乐，

### 【今译】

圣人常常甘居人后而不为人先，常常在事情出现后才应对而不首先倡导；不进取求索，不退后避让；跟随时间三年，时间走在我前面；离开时间三年，时间落在我后面；没有屈就，保持中立。天道没有偏袒，只是帮助有德的人。有道的人，不会失去时机而且布施百姓；无道的人，失去时机而且向百姓索取。保持自身正直来等待命运的安排，时机到来时不可以推辞掉，应该抓住机会成就事业，时机错过了不可以追回。所以不能说我奉行无为天下人就远离我了，不能说我不想得到天下它就不会到来。古代善于保全自己的人，乐于修德而忘了自己的卑贱，所以名不能动摇他的心志；乐于修道而忘了自己的贫困，所以利不能让他动心。名利充斥天下也不足以动摇他的志向，所以廉洁却能感到快乐，

Normally would sages rather lag behind than lead in front. They often react to some affairs after they take place but do not take the lead to advocate something. They do not go ahead to demand something, nor do they remain behind to circumvent anything. Follow the time for three years, and time is still before me; depart from the time for three years, and time is behind me. Not having any choices, I remain totally neutral. The Tao of Heaven is of no partiality, it only helps people of virtue. A sovereign possessing Tao does not miss any opportunity and also makes donations to the people; a sovereign not possessing Tao misses opportunities and also collects wealth and properties from the people. Remain upright and await the arrangement of fate. When the right time comes, man should not reject it, and he should grasp the opportunity to accomplish great achievements. Once the opportunity is missed, it will not come back again. Man can never say that if he adheres to the rule of letting things take their own course, people of the world will keep away from him. He also cannot say that if he does not want to control the world, he would not have the chance to possess it. In ancient times people good at safeguarding themselves took pleasure in cultivating their virtue and therefore would leave their humility in oblivion. Then their minds were not disturbed with fame; they took pleasure in learning Tao and therefore would leave their poverty in oblivion, and their hearts were be tempted with material benefits. The reputation prevailing under heaven is not enough to shake a

【原文】

静而能澹。故其身治者，可与言道矣。自身以上，至于荒芒尔远矣，自死而天下无穷尔滔矣，以数杂之寿，忧天下之乱，犹忧河水之少，泣而益之也。龟三千岁，浮游不过三日，以浮游而为龟忧养生之具，人必笑之矣。故不忧天下之乱，而乐其身之治者，可与言道矣。君子为善，不能使福必来；不为非，而不能使祸无至。福之至也，非其所求，故不伐其功；祸之来也，非其所生，故不悔其行。内修极而横祸至者，皆天也，非

【今译】

恬淡却能感到满足。所以能成功修身的人，可以跟他探讨道了。从自身存在往上推到混沌之初是遥远的，从自己死后往下推算天下也是无穷无尽的，凭着区区几十年的寿命，就忧心天下的混乱，如同担心黄河的水少，就通过哭泣用自己的泪水来增益它一般。龟的寿命是三千岁，浮游活不过三天时间，凭着浮游为龟担忧如何养生，人们必定要嘲笑它了。所以不担忧天下大乱，而高兴自己修身成功的人，可以跟他探讨道了。君子行善，不能使福分一定到来；不做坏事，却不能让灾祸不找上门来。福分的到来，并非是求得的，所以不夸耀自己的功劳；灾祸的发生，并非自己招致的，所以不后悔自己所做的事。进行自我修养达到了极致而横祸却到来了，这都是天意，不是人的意志能够左右的。所以内

man's ideal, so he feels happy by remaining clean-figured, and satisfied with leading a simple and quiet life. So, a man who has successfully cultivated his mind can be a partner with whom to discuss Tao. Calculate backward from the time one was born to the original chaotic state at the very beginning, it is immemorial. Think forward from the time one is dead to the end, it is also immemorial. With a lifespan of only a few dozens years, if one worries that the world might lapse into chaos someday. This is somewhat the same as trying to increase the water of the Yellow River with one's tears in fear that the Yellow River might not have enough water. The lifespan of a turtle can be as long as three thousand years, and some plankton live no longer than three days. In this case, if plankton worry about the turtle's way of preserving health, they will certainly be derided by people. So, man can discuss Tao with somebody who instead of worrying that the world might lapse into chaos, would rather take pleasure in the success of his self-cultivation. Gentlemen do kind deeds, but cannot ensure the arrival of happiness; they do not do anything bad, but cannot guarantee that disaster will not come to their doors. The arrival of happiness is not the result of pursuing, so it is not necessary to boast about one's own contribution. Disasters do not take place by being self instigated. So, it is not necessary to regret what one has done. If an unexpected mishap takes place even though one has cultivated his mind to the extreme, this is nothing but the will of Heaven and is beyond the limit of any human being.

【原文】

人也。故中心常恬漠，累积其德，狗吠而不惊，自信其情。故知道者不惑，知命者不忧。万乘之主，卒葬其骸于广野之中，祀其鬼神于明堂之上，神贵于形也。故神制则形从，形胜则神穷。聪明虽用，必反诸神，谓之太冲。

【今译】

心一直保持恬静淡漠，累积自己的德行，狗叫也不感到惊惶，因为相信自己的真诚。所以了解道的人没有疑惑，通晓命的人不会担忧。万乘大国的君主死了，将他的尸骸埋葬在旷野中，在明堂上祭祀他的精灵，因为精神比形体重要。所以精神处于主导地位而形体要服从支配，形体胜利了精神就会陷入困顿。耳朵眼睛虽然有用，但是都受到精神制约，这就叫做太冲。



So, remain tranquil and indifferent within, cultivate one's virtue, thus one will not feel frightened at the bark of a dog due to the belief in one's own faithfulness. So, people understanding Tao will not feel perplexed, and people knowing fate will not worry about anything. After the death of a sovereign of a state with ten thousand chariots, his corpse is buried in the wild, but his spirit is sacrificed at the ancestral temple, for the spirit is much more important than the body. Hence, the spirit plays a dominant role and the body should submit to the spirit. If the body is in control of a person, the spirit will be in trouble. Although both the ears and eyes have their own functions, they are still under the control of the spirit. This is called Tai Chong.

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