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HUAI NAN ZI

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卷十五 兵略训

【原文】

古之用兵者，非利土壤之广而贪金玉之略，将以存亡继绝，平天下之乱，而除万民之害也。凡有血气之虫，含牙带角，前爪后距，有角者触，有齿者噬，有毒者螫，有蹄者踶。喜而相戏，怒而相害，天之性也。人有衣食之情，而物弗能足也。故群居杂处，分不均，求不澹，则争；争则强胁弱，而勇侵怯。人无筋骨之强，爪牙之利，故割革而为甲，铄铁而

【今译】

古时候用兵，并非为了扩展领地获利或者贪图金玉财宝，而是为了存亡继绝，平定天下的动乱，而且为万民除害。凡是有血气的动物，嘴里有牙的、头上长角的，前面有爪的、后面有距的，头上有角的用角顶撞，嘴里有牙的用牙咬，体内有毒的用毒针螫，有蹄的用蹄子踢。高兴时互相嬉戏，发怒时互相残害，这是动物的天性。人有衣食的需要，而这些物质不能得到满足。所以群居杂处时，如果物质分配不平均，需求得不到满足，就发生纷争；发生纷争，那强大的胁迫弱小的，而勇猛的欺凌怯懦的。人没有强健的筋骨，锋利的爪牙，所以裁割皮革制作铠甲，



Book 15

On Military Strategy

In immemorial times, military action was not taken in order to enlarge territories, gain benefits, or covet gold, jade, wealth and other treasures. They were safeguard states that were in danger or facing extermination, put down the rebellions in the world, and removed disasters from the people. As for animals with blood and Qi, some have teeth in the mouth, some bear horns on the head, some have front claws, and others develop rear Ju. Those developing horns on the head butt others with horns. Those having teeth in the mouth bite others with teeth. Those bearing poison will sting others, and those with hooves will kick others. These animals play with one another when they are happy, and harm one another when they are irritated. This is the inherent nature of animals. Human beings demand something to eat and wear; nonetheless, these material demands cannot be satisfied. Hence, when they live in groups, if material interests are not evenly distributed, and their demands are not achieved, disputes will occur. And when a dispute occurs, the strong and powerful will coerce the weak and powerless, and the valorous will override the timid. Human beings do not have strong muscles, bones, or sharp claws and teeth as wild animals do, so they cut leather to make armour, and melt bronze and iron to cast weapons. Greedy, foolish

【原文】

为刃。贪昧饕餮之人，残贼天下，万人骚动，莫宁其所有。圣人勃然而起，乃讨强暴，平乱世，夷险除秽，以浊为清，以危为宁，故不得不中绝。兵之所由来者远矣！黄帝尝与炎帝战矣，颛顼尝与共工争矣。故黄帝战于涿鹿之野，尧战于丹水之浦，舜伐有苗，启攻有扈。自五帝而弗能偃也，又况衰世乎！

夫兵者，所以禁暴讨乱也。炎帝为火灾，故黄帝禽之；共工为水害，故颛顼诛之。教之以道，导之以德而不听，则临之以威武；临之威武而不从，则制之以兵革。故圣人之用兵也，若栉发耨苗，所去者少，而所利

【今译】

熔铸金铁制造兵器。贪婪愚昧凶残的人，伤害天下人，万民骚动，没有人能够安居。圣人突然奋起，于是讨伐强暴，平定乱世，铲平险阻除掉污秽，把浊世变得清平，转危为安，因而这些贪婪残暴的人不得不终止作恶。战争的由来十分久远！黄帝曾经跟炎帝交战，颛顼曾经跟共工争斗。所以黄帝在涿鹿之野开战，尧在丹水岸边开战，舜进攻有苗，启攻打有扈。从五帝开始就不能停止用兵，更何况衰世呢！

用兵，是为了制止暴虐讨伐叛乱。炎帝制造火灾，所以黄帝把他擒拿；共工制造水害，所以颛顼把他诛杀。用道教诲他，用德教导他却不服从，就用威武来震慑他；用威武震慑也不服从，就用兵革来制服他。所以圣人用兵，如同梳头、锄草，去掉的少，而获利的多。杀害无辜百



and brutal men cause damage to kind people of the world; as a result, tens of thousands of people will become restless, and no one can live in peace and stability. Then if a sage might appear all of a sudden, he starts to conquer the violent, bring peace to the chaotic state, remove dangerous forces and eject the filthy, change a disorderly society into a peaceful and tranquil one, and divert dangers. As a result, greedy and brutal people are forced to stop committing evil conduct. Military action has a very long history. Huang Di(also known as the Yellow Emperor) engaged in a war with the Emperor of Fire(also known as Yan Di), and Zhuan Xu also fought a battle against Gong Gong. Hence, Huang Di(also known as the Yellow Emperor) launched the attack on the suburbs of Zhuo Lu, Yao fought the battle along the Dan Shui River, Shun assaulted the You Miao People, and Qi attacked the You Hu People. From the times of the Five Emperors on, military action has never been stopped, let alone during the times when the society is in chaos.

Military action is taken to stop the tyrannical and suppress the rebellious. The Emperor of Fire lit a big fire, therefore, Huang Di(also known as the Yellow Emperor) captured him; Gong Gong stirred up a flood; therefore, Zhuan Xu beheaded him. Apply Tao to instruct man, and use De to edify man, if he still does not defer, then threaten him with power; if he still does not obey under the threat of power, then suppress him with weapons. Hence, with regard to sages' taking military action, it is like combing hair or weeding. What man loses is little, nonetheless, the benefit

【原文】

者多。杀无罪之民，而养无义之君，害莫大焉；殫天下之财，而澹一人之欲，祸莫深焉。使夏桀、殷纣有害于民而立被其患，不至于为炮烙；晋厉宋康，行一不义而身死国亡，不至于侵夺为暴。此四君者，皆有小过而莫之讨也，故至于攘天下，害百姓，肆一人之邪，而长海内之祸，此大伦之所不取也。所为立君者，以禁暴讨乱也。今乘万民之力，而反为残贼，是为虎傅翼，曷为弗除！夫畜池鱼者必去獭獭，养禽兽者必去豺狼，又况治人乎！

故霸王之兵，以论虑之，以策图之，以义扶之，非以亡存也，将以存

【今译】

姓，供养不义的君主，没有比这更大的危害了；竭尽天下的财物，满足一个人的欲求，没有比这更深重的灾祸了。假使夏桀、商纣残害百姓时立即就遭受报应，他们就不至于创制炮烙刑具；假使晋厉公、宋康王做第一件不义之事就死去而且国家灭亡，他们就不至于侵夺百姓制造残暴事件。这四位君主，开始都有小错而没有人声讨他们，所以发展到攘夺天下，残害百姓。放纵一个人的邪行，来助长海内的灾祸，这是天理不容的。设立君主的目的是为了制止暴虐讨伐叛乱。如今凭借万民的力量，反而残害百姓，这是为老虎添加翅膀，为什么不将他除掉呢！在水池里养鱼的一定要除去水獭，豢养禽兽的一定要消除豺狼，又何况统治人民呢！

所以称霸、称王的君主用兵，根据伦理谋划，运用策略图谋敌国，用



from doing so is dramatic. When it comes to killing innocent people to support unrighteous sovereigns, nothing could cause more damage; regarding exhausting the wealth under heaven to satisfy one person's demand and desire, nothing could be more catastrophic. Suppose Xia Jie of the Xia Dynasty and King Zhou of the Shang Dynasty faced their nemesis immediately after they had cruelly executed innocent people, they would not be able to take the chance to use the stake and other instrument of tortures; should Duke Li of the state of Jin and King Kang of the state of Song had died immediately after they had committed their first unrighteous conduct, they would not have the chance to override the people and become tyrannical. These aforementioned four sovereigns made some insignificant errors at the beginning, but no one condemned them, as a result, with the passing of time they seized the world, killing ordinary people and facilitated disasters in China by following their own evil conduct. This is not tolerated by the Justice of Heaven. The purpose of enthroning sovereigns is to stop tyrannical activity and suppress rebellions. On the contrary, concerning to the strength of tens of thousands of ordinary people, if a sovereign turns to cruelly killing his subjects, this is simply like giving wings to tigers. Why not get rid of him if this is the case? A man who raises fish in a pond must get rid of otters, and a man who raises animals must get rid of jackals, let alone the one governing people!

Hence, when sovereigns who are able to establish one of the most powerful states or even unify the world resort to

【原文】

亡也。故闻敌国之君，有加虐于民者，则举兵而临其境，责之以不义，刺之以过行。兵至其郊，乃令军师曰：“毋伐树木，毋抉坟墓，毋蕪五谷，毋焚积聚，毋捕民虏，毋收六畜。”乃发号施令曰：“其国之君，傲天侮鬼，决狱不辜，杀戮无罪，此天之所以诛也，民之所以仇也。兵之来也，以废不义而复有德也。有逆天之道，帅民之贼者，身死族灭！以家听者禄以家，以里听者赏以里，以乡听者封以乡，以县听者侯以县。”克国不及其

【今译】

正义扶持军威，并非为了消灭既存的国家，而是要让即将灭亡的国家续存下去。所以听到敌国的君主，有残害百姓的，就举兵逼近他的边境，声讨他的不义，揭发他错误的行为。大兵到达敌国的国都郊外，就给将士下达命令道：“不要砍伐树木，不要挖开坟墓，不要焚烧五谷，不要烧毁积聚，不要俘虏百姓，不要没收六畜。”并且发号施令说：“这个国家的君主，傲视上天侮辱鬼神，制造冤狱，杀戮无辜，这是上天所诛杀的，百姓所仇视的。大兵前来，是消灭不义恢复有德行的人。有违逆天道，保卫暴君的，自身处死且整个家族要被消灭！带领全家听从命令的，赏赐全家俸禄；带领一个里听从命令的，把这个里赏赐给他；带领一个乡听从命令的，把整个乡封赏给他；带领一个县听从命令的，把整个县赏给

military force, they plan it according to human ethics, use strategies to conspire against enemy states, and rely on justice to enhance the morale of their troops. By so doing, they do not intend to annihilate those existing states, but rather to help sustain those states under threat of dying out. Therefore, when they hear that a sovereign of one of their neighbouring states is cruelly killing innocent people, they will send righteous troops to his borders to condemn his unrighteousness and disclose his wrong deeds. When the superior troops reach the suburbs of the capital of the enemy state, they will issue an order to their officers and men as following: "Do not fell trees. Do not dig up tombs. Do not set crops to fire. Do not burn property. Do not enslave the people. Do not confiscate livestock." Afterwards, they will issue another edict, saying, "The sovereign of this state is arrogant before Heaven, humiliates ghosts and deities, misjudge lawsuits and execute innocent people. A person like this—a public enemy of the people, should be sentenced to death according to the will of Heaven. The victorious troops are here to exterminate the unrighteous and resume the power of the virtuous. Whoever acts against the will of Heaven to defend the tyrannical sovereign will be executed and his whole family will be exterminated! Whoever leads his family to maintain order, all the family members will be rewarded salaries. Whoever leads the people of his Li to carry out orders, the whole Li will be conferred onto him; whoever leads the people of a township to carry out orders. The whole township will be conferred onto him. Whoever leads the

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【原文】

民，废其君而易其政。尊其秀士而显其贤良，振其孤寡，恤其贫穷，出其囹圄，赏其有功，百姓开门而待之，渐米而储之，唯恐其不来也。此汤、武之所以致王，而齐桓之所以成霸也。故君为无道，民之思兵也，若旱而望雨，渴而求饮。夫有谁与交兵接刃乎！故义兵之至也，至于不战而止。晚世之兵，君虽无道，莫不设渠堑、傅堞而守，攻者非以禁暴除害也，欲以侵地广壤也。是故至于伏尸流血，相支以日，而霸王之功不世

【今译】

他作封邑。”攻克一个国家却不殃及老百姓，废黜君主改易他的政治。尊显优秀的士人和贤良的人才，救济孤儿寡妇，抚恤贫穷的人，释放监狱里关押的人，奖赏有功的人，老百姓开门等待他们，淘好米准备迎接他们，唯恐他们不来呢。这就是商汤、周武王之所以称王天下，而齐桓公之所以成就霸业的原因啊。所以一个君主无道，百姓思慕义兵，如同干旱时渴望降雨，干渴时希望得到水。有谁会跟他们交兵接刃进行搏斗呢！所以义兵来到，不需作战就能制止暴乱。末世用兵，君主虽然无道，没有不挖掘沟壕，凭借城防进行守卫，进攻的军队并非是为了制止残暴消除祸害，而是为了侵占土地扩充领土。因此伏尸流血，旷日持久



people of a county to carry out orders, the whole county will be conferred onto him as his fief." The righteous troops attack and conquer a state, but will not cause any damage to the people, and they topple the tyrannical sovereign and introduce suitable policies. They honour outstanding scholars and talented people, sustain orphans and widows, offer help to the poor, free prisoners, and reward the meritorious. Therefore, the people will open their doors to await them, wash rice to welcome them, and are worried that they might not come. This accounts for why King Tang of the Shang Dynasty and King Wu of the Zhou Dynasty unified the world and became Kings themselves. Also why Duke Huan of the state of Qi established one of the most powerful states of the world. Hence, if a sovereign is unworthy, the people will miss righteous troops as much as they would long for rainfall during the drought, and look forward to water when they are thirsty. Who would fight them with weapons in their hands! So, when righteous troops arrive, it is possible for them to stop tyrannical activities even without needing to launch a fight. With regard to military action taken in chaotic times, the case is, although sovereigns are unworthy, no one among them would not have ditches dug or resort to protective walls or other bulwarks to defend himself. On the other hand, instead of aiming at stopping tyrannical activities and removing disasters, the invading troops intend to seize land to enlarge their own territories. So, as a result, officers and men lose their lives and shed blood on the battleground. A war might last for a long period of time, nonetheless, no



【原文】

出者，自为之故也。

夫为地战者，不能成其王；为身战者，不能立其功。举事以为人者，众助之；举事以自为者，众去之。众之所助，虽弱必强；众之所去，虽大必亡。兵失道而弱，得道而强；将失道而拙，得道而工；国得道而存，失道而亡。所谓道者，体圆而法方，背阴而抱阳，左柔而右刚，履幽而戴明。变化无常，得一之原，以应无方，是谓神明。夫圆者，天也；方者，地也。天圆而无端，故不可得而观；地方而无垠，故莫能窥其门。天化育

【今译】

交战，然而称霸、称王的战功还是不能出现在世上，这是为实现自己的目的作战的缘故。

为了夺取土地而战的，不能称王天下；为自身而战的，不能立功。为他人利益而采取军事行动的，会得到众人的帮助；为了自己的利益采取军事行动的，众人会离他而去。众人所帮助的，即便弱小必定会变得强大；众人所离弃的，虽然强大必定会灭亡。军队失去了道就会削弱，得道就会强大；将领失去了道就会笨拙，得道就会灵巧；国家得道就能存续，失道就会灭亡。所谓的道，本着“圆”而效法“方”，背对着阴而面朝阳，左边是柔而右边是刚，脚踩幽暗头戴光明，变化无常，得到“一”这个本原，来应对无穷尽的变化，这就叫做神明。圆，代表天；方，代表地。天是圆的而且没有边际，所以不能看到它的极限；地是方的而且无

military victory that is magnificent enough to ensure a sovereign establishing one of the most powerful states or even unifying the whole world has occurred in our society, for modern wars are fought for the sake of the sovereign himself.

Those who intend to take military action against other states to seize their land cannot unify the world and become Kings themselves. Those who fight for themselves cannot make great contributions to the state. Those who resort to military force for the sake of other people will be supported by the masses; those who take military action to gain self-interest, the masses will abandon them. Those supported by the masses will become strong and powerful although they are weak for the time being; those abandoned by the masses will perish although they are strong and powerful at present. An army deviating from Tao will weaken, and the army in possession of Tao will become formidable. A general deviating from Tao will become clumsy, and the general in possession of Tao will become dexterous; a state in possession of Tao can survive, and the state deviating from Tao will die out. The so-called Tao is based on the "round" and follows the "square", back against Yin and in the face of Yang, soft on the left side and rigid on the right. Its feet step on the dark and its head wears the bright, and it transforms endlessly, and clings to the root—"one" and to cope with limitless changes. This is called Supernatural Being. "Round" represents Heaven, and "square" represents Earth. Heaven is round and boundless, therefore man cannot see its terminals; Earth is square and limitless, so no one can see

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【原文】

而无形象，地生长而无计量，浑浑沉沉，孰知其藏。凡物有朕，唯道无朕。所以无朕者，以其无常形势也。轮转而无穷，象日月之运行，若春秋有代谢，若日月有昼夜，终而复始，明而复晦，莫能得其纪。制刑而无刑，故功可成；物物而不物，故胜而不屈。

刑，兵之极也，至于无刑，可谓极之矣。是故大兵无创，与鬼神通，五兵不厉，天下莫之敢当。建鼓不出库，诸侯莫不惛慢悛沮胆其处。故庙战者帝，神化者王。所谓庙战者，法天道也；神化者，法四时也。修政

【今译】

边无垠，所以没有人能窥见它的门道。天化育万物而不着痕迹，地生长万物却不能计量，浑厚而深沉，谁知道它们的蕴藏？所有的事物都有征兆，只有道没有征兆。之所以道没有征兆，是因为它没有固定的形状。运转无穷，像日月的运行，如春秋更迭，似日月分别产生昼夜，周而复始，明了又暗，没有人能掌握它的规律。它控制有形的东西但是本身没有形体，所以能够建立功劳；支配外物而不被任何外物支配，所以能常胜而不屈折。

杀戮，是用兵的极点，能达到不进行杀戮的境界，可以称得上极致了。因此最高境界的战争不会带来创伤，与鬼神相通，各种兵器无须砥砺，天下没有人敢交接。战鼓没有出库，诸侯无不惊恐丧胆。所以在庙堂之上战胜敌人的可以称帝，用精神感化敌人的可以称王。所谓的在庙堂之上战胜敌人，是取法天道；用精神感化敌人，是取法四时。一个



through its mystery. Heaven creates the myriad things but leaves no trace in doing so, Earth fosters the myriad things but cannot enumerate them, they both are simple and profound, who can know their storage? The myriad things all have signs, only Tao leaves no sign. It does not have any sign because it bears no shape. It functions endlessly, moves like the sun and the moon do, alternates like the spring and the summer, generates the day and the night, goes round and round, becomes dark again after a period of being bright, and no one can master its rule. Tao controls anything with shape but is shapeless itself, therefore, it can make contributions; it manipulates other things but cannot be manipulated by anything itself, therefore, it remains invincible and never yields to anything.

Slaughter is the extremity of military action. Those who can reach the state of not resorting to slaughter can be addressed as perfect. Hence, war to the highest extent will not bring about any casualties. Those involved in the war can communicate with ghosts and deities, so, without needing to sharpen the variety of weapons, no one under heaven dares confront them. Although the war drums are still stored in the armoury, all the sovereigns of other states are scared to death. Hence, the one who defeats his enemies at his court hall can become a Di (emperor) himself, and the one who spiritually imposes positive influences on his enemies can become a King. The so-called defeating enemies at the court hall means to follow the principles of Heaven; and the so-called spiritually imposing positive influences on enemies is to





【原文】

于境内，而远方慕其德；制胜于未战，而诸侯服其威。内政治也。古得道者，静而法天地，动而顺日月，喜怒而合四时，叫呼而比雷霆，音气不戾八风，诘伸不获五度。下至介鳞，上及毛羽，条修叶贯，万物百族，由本至末，莫不有序。是故入小而不逼，处大而不究，浸乎金石，润乎草木，宇中六合，振豪之末，莫不顺比。道之浸洽，溥淖纤微，无所不在，是以胜权多也。夫射仪度不得，则格的不中；骥一节不用，而千里不至。

【今译】

君主在境内修明政治，而远方的人就仰慕他的德行；在没有开战之前就战胜敌人，从而让诸侯佩服他的威势，是因为国家内政治理得好。古代得道的人，静居时效法天地，行动时取法日月，喜怒跟四时和合，叫呼跟雷霆协调，音与气不跟八风忤逆，屈伸不扰乱五行。下到有介壳、鳞片的，上到有皮毛、羽翼的，枝条修长叶片有序，万物有上百个种类，但从本到末，没有不井然有序的。因此进入狭小的空间也不会觉得局促，处在广大的空间也不会感到空阔，能浸渍到金石中，使草木润朗，大到宇宙中六合内，小到毫毛末端，没有不畅顺的。道浸润万物，精妙细微，无所不在，因而制胜的权谋就多。射箭，瞄得不准，就不能射中目标；千里



follow the law of the four seasons. If a sovereign uses wise and suitable policies within his state, people from remote areas will admire his virtue. If a sovereign can defeat his enemies even before any concrete attack is launched, and make sovereigns of other states admire his might, it is because all government affairs are handled perfectly. In immemorial times, people in possession of Tao followed the principles of Heaven and Earth when staying quietly at home, imitated the movement of the sun and the moon when taking action. Their joy and anger were in accordance with the four seasons. Their shooting in harmony with thunder, their sounds and Qi were not against the winds blowing from all the eight directions, and their bending and stretching did not disturb the Five Main Elements. All kinds of creatures, no matter whether living in low-lying areas and bearing crust or squama, or living on the ground or in the sky and having furs and feathers, or those plants with long branches and orderly leaves, the myriad things belong to up to a hundred species. From their roots to their details, (due to Tao) no one is not in perfect order. Hence, when Tao enters a tiny place, it will not feel confined, and when it stays in a vast space, it will not leave any crevice. Tao can soak into metal and stone, make plants exuberant, and because of Tao, the myriad things in the universe or within the Six Directions, even those as tiny as the tip of a down, are in order. Tao moisten tens of thousands of things, it is pleasant, subtle, and omnipresent, therefore, it has many strategies for gaining victory. When it comes to shooting, if man cannot take aim by rule and line,

【原文】

夫战而不胜者，非鼓之日也，素行无刑久矣。故得道之兵，车不发轫，骑不被鞍，鼓不振尘，旗不解卷，甲不离矢，刃不尝血，朝不易位，贾不去肆，农不离野。招义而责之，大国必朝，小城必下。因民之欲，乘民之力，而为之去残除贼也。故同利相死，同情相成，同欲相助。顺道而动，天下为向；因民而虑，天下为斗。猎者逐禽，车驰人趋，各尽其力，无刑罚之威，而相为斥阹要遮者，同所利也；同舟而济于江，卒遇风波，百族

【今译】

马，完全不加驾驭，就不能日行千里。开战而不能取胜，原因不在于交战的当时，而是平素没有法纪惯了。所以得道的军队，战车不曾启动，战马不曾备鞍，战鼓不曾振落尘土，战旗不曾伸展，铠甲不曾遭到箭击，兵刃不曾沾上血迹，朝廷不曾调遣将领，商贾不曾离开市场，农夫不曾离开田野。标举着大义声讨敌国，大国一定会前来朝拜，小城一定能攻下。因循百姓的心愿，借助百姓的力量，从而为百姓除掉残害他们的人。所以利益相同的人彼此拼死效劳，心情相同的人互相成全，欲望相同的人互相帮助。顺应道而行动，天下都会响应；为百姓着想，天下都会为他而战。打猎的追逐野兽，车飞驰人快跑，各自尽上自己的全力，没有刑罚威逼，而彼此守候、阻挡、拦截野兽，因为他们的利益是相同

he cannot hit the target; if not being reined at all, a swift horse cannot cover a thousand *li* in a day. After a battle is launched and the troops fail to defeat the enemy, the reason does not lie in their performance at the very moment the fight occurs, but in the fact that they are used to being undisciplined. Hence, for an army in possession of Tao, their chariots have never started out, their war horses have never been harnessed, their war drums have never been dusted, their war banners have never been unfolded, their armour has never been pierced by arrows, their weapons have never been contaminated by blood. Their court has never dispatched generals, merchants of their state have never left the market, and farmers of their state have never left the fields. By attacking an enemy state under the title of righteousness, big states will certainly come to pay homage, and small towns can definitely be conquered. So comply with the people's will, resort to the people's strength, and thus get rid of those who cruelly threaten the people. Hence, people sharing the same interests fight desperately for each other, people sharing the same feelings facilitate each other to fulfill their wishes, and people sharing the same wishes help each other. By acting according to Tao, people of the world will respond to support you; by taking the people into consideration, everyone in the world will fight for your sake. When hunters chase wild animals, the horses pull their carriages and they themselves run rapidly, everyone tries his best, and although under no threat of any kind of punishment, they cooperate with one another in waiting for, impeding and trapping

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【原文】

之子，捷桴招桴船，若左右手，不以相德，其忧同也。故明王之用兵也，为天下除害，而与万民共享其利。民之为用，犹子之为父，弟之为兄。威之所加，若崩山决塘，敌孰敢当！故善用兵者，用其自为用也；不能用兵者，用其为己用也。用其自为用，则天下莫不可用也；用其为己用，所得者鲜矣。

兵有三诋，治国家，理境内，行仁义，布德惠，立正法，塞邪隧，群臣

【今译】

的；乘坐同一条船渡江，突然遇到大风大浪，上百个姓氏的人奋力划船，如同左、右手般协调，不是因为互相报恩，而是因为有着共同的忧患。所以英明的君主用兵，是为天下人除害，而且跟万民共享胜利。百姓能够为他所用，如同儿子为父亲做事，弟弟为哥哥效劳。威势所到之处，如同山崩水决，敌人谁敢抵挡！所以善于用兵的，让士卒为他们自己的利益而战；不能用兵的，让士卒为君主的利益而战。让士卒为他们自己的利益而战，那天下人没有不可以调遣的；让士卒为君主的利益而战，能为他效命的就很少了。

用兵有三个要素，处理好国家政治，管理好境内事务，推行仁义，布施德惠，订立公正的法律，堵塞奸邪，使得群臣亲附，百姓和睦，上下一



animals, for they share the same interests. When taking the same boat to cross the Yangtze River, if heavy winds and big waves suddenly occur, passengers on board with up to a hundred surnames will row the boat together. Their exertion is as concerted as the cooperation between the left and the right hands. They are not doing so to repay obligations to one another, but they are facing the same trouble. Hence, the reason a wise sovereign takes military action is to remove trouble from people of the world and to enjoy the happiness of victory along with tens of thousands of men. Therefore, the people will do anything for him as a son treats his father, and a younger brother serves his elder brother. Whatever his might encounters, it will be defeated as vehemently as if there were landslide or flooding. Will any enemies dare resist! Hence, a man good at commanding troops will let officers and men fight for their own interests; and a man not be able to command troops will allow officers and men to fight for their own sake. By letting officers and men fight for their own interests, then no one in the world cannot be manoeuvred; by forcing officers and men to fight for man's own sake, then few will fight to the death for him.

There are three important factors in resorting to military force. Gaining victory by taking proper policies, administrating state affairs correctly, extending the principles of benevolence and righteousness, dispensing favours, making fair-and-just laws, stopping evil activities, ensuring that the court officials endear themselves to you. Harmonizing the relations among the people, making sure





【原文】

亲附，百姓和辑，上下一心，君臣同力，诸侯服其威，而四方怀其德。修政庙堂之上，而折冲千里之外，拱揖指撝，而天下响应，此用兵之上也。地广民众，主贤将忠，国富兵强，约束信，号令明，两军相当，鼓铎相望，未至兵交接刃，而敌人奔亡，此用兵之次也。知土地之宜，习险隘之利，明奇正之变，察行陈解赎之数，维桴绾而鼓之，白刃合，流矢接，涉血属肠，舆死扶伤，流血千里，暴骸盈场，乃以决胜，此用兵之下也。今夫天

【今译】

心，君臣协力，诸侯宾服你的威势，四方的人感怀你的德行。在庙堂之上修明政治，在千里之外挫败敌军，彬彬有礼地打个手势，天下就会响应，这是用兵的最高境界。土地广阔人口众多，君主贤明将帅忠诚，国家富裕兵力强大，将士遵守纪律，号令严明，两军对阵，互相望见彼此的战鼓、铎子，还没有等到兵刃交接，敌人就奔跑逃亡，这是用兵的中等境界。了解地形是否有利于作战，熟悉便于据守的险隘，明确奇正变化，明了布陈时分散、集中兵力的有效方法，击鼓进军，兵刃交锋，箭头相接，蹙着血水踩着伤亡将士流出来的肠子，转送死者扶助伤员，血流到千里之外，战场上满是尸骸，如此才能取胜，这是用兵的最低境界。如

that the superiors and inferiors are of one mind, and the sovereign and his subjects exert themselves concertedly. Then sovereigns of other states admire your might, and people from all the four sides are grateful due to your virtue. Defeating enemy troops a thousand *li* away by simply improving policies at the court, and letting people of the world follow you by making a courteous gesture, is the best military action. Gaining victory based on vast territory, or a large population, a sage sovereign along with loyal generals and commanders, or a wealthy state along with mighty military forces, and very well disciplined officers and men strictly following military orders. So when confronting enemy troops and the war drums and weapons displayed by both sides can be clearly viewed by each other, the enemy troops will retreat even before the battle is launched. This is the second-best military action. Gain victory by collecting information on whether or not the situation is suitable for taking military action, being familiar with strategic passes that are easy to defend. Understand the alteration of Qi and Zheng, know the right ways of dispersing and converging forces in deploying them for battle. Beat the war drums to issue orders to advance, cross swords, arrows bumping into each other, wading through blood and trampling the guts of the wounded or dead soldiers, transport the dead, assist the wounded, plus the thousand *li* bloodstream as well as the corpses all over the battleground, is third-rate military action. In our times, everyone in the world knows to pay attention to the details, but no one realizes that he should

PLANNING
MILITARY
STRATEGY





【原文】

下皆知事治其末，而莫知务修其本，释其根而树其枝也。

夫兵之所以佐胜者众，而所以必胜者寡。甲坚兵利，车固马良，畜积给足，士卒殷軫，此军之大资也，而胜亡焉。明于星辰日月之运，刑德奇贼之数，背乡左右之便，此战之助也，而全亡焉。良将之所以必胜者，恒有不原之智，不道之道，难以众同也。夫论除谨，动静时，吏卒辨，兵甲治，正行伍，连什伯，明鼓旗，此尉之官也。前后知险易，见敌知难易，

【今译】

今天下人都知道注重末节，而没有人懂得致力于修护根本，这是放弃了树根去种植树枝。

战争中辅助获得胜利的因素有很多，而必胜的条件很少。铠甲坚固兵器锋利，战车牢固战马精良，储备给养丰足，士卒众多，这是军队重要的资本，然而还会失去胜利的机会。明察星辰日月的运行，刑德阴阳的变化规律，便于进攻驻扎的方位与方向，这是作战的辅助条件，然而还是会失去大获全胜的机会。良将之所以能够必胜，因为总有无穷无尽的智慧、不能言传的道术，这是众人难以拥有的。挑选任用官吏慎重，行动静止合乎时宜，官兵治理得有条不紊，兵器铠甲配备齐全，行、伍、什、伯基层组织整齐有序，明确战鼓军旗发出的信号，这是尉官的职责。摸清前方后方敌情的险易，看见敌军就知道他们是否难于对付，派



focus on strengthening the roots. This is nothing but discarding the roots to plant the branches.

There are many accessorial factors that are helpful in winning a war, but few conditions can ensure a victory. Solid armour, sharp weapons, stable chariots, strong war horses, sufficient provision and numerous soldiers together provide very important foundations for an army. Nonetheless, the chance to gain victory can still be lost even though these factors are possessed. Being well versed in the movements of the sun, the moon and other celestial bodies as well as the laws of the alteration of Xing and De and Yin and Yang, and holding the right places and directions that are convenient to attack and defend, are the accessorial factors for military action. Nonetheless, the chance to win a great victory can still be missed although these factors are possessed. The reason that an outstanding general will win every battle lies in that fact that he always has unlimited wisdom and strategies that cannot be expressed with words, and it is very difficult for ordinary people to possess such talents. Being prudent in selecting officers and officials, taking proper action according to the actual situation, disciplining officers and men systematically, preparing weapons and armour thoroughly. Make sure that all the organizations at grass-root level, such as Hang, Wu, Shi and Bai are in perfect order, and clarifying the signals given off by the war-drums and war-banners, are the duties of the Wei Guan (also known as Junior Officer). Spying on enemy positions both at the front and in the rear, realizing immediately whether or not the enemy troops are

【原文】

发斥不忘遗，此候之官也。隧路亟，行辘治，赋丈均，处军辑，井灶通，此司空之官也。收藏于后，迁舍不离，无淫舆，无遗辘，此舆之官也。凡此五官之于将也，犹身之有股肱手足也。必择其人技能其才，使官胜其任，人能其事。告之以政，申之以令，使之若虎豹之有爪牙，飞鸟之有六翮，莫不为用。然皆佐胜之具也，非所以必胜也。兵之胜败，本在于政。

【今译】

出侦察的人员并不遗忘细节，这是候官的职责。能够迅速穿越隧道，运输辘重，确保营垒大小均匀，营帐扎得安稳，水井与炉灶之间的道路畅通，这是司空的职责。做好善后收留保障工作，部队转移或者驻扎都没有人掉队，没有超负荷的车子，没有遗失的辘重，这是舆官的职责。这五种军官跟将领之间的关系，犹如身体有股肱、手脚一般。一定要选用合适的人，考察他们的才能，使得每位官员都能够胜任，每个人都能做好自己分内的事。向他们传达政策，给他们申明军令，使得他们如同虎豹的爪牙，飞鸟的六翮，没有不能发挥作用的。然而这些都是辅助取胜的工具，并非必胜的条件。用兵的胜败，根本在于国家政治。政治能够

easy to conquer while catching the vision of them, and making sure that the soldiers sent out for reconnaissance will not neglect any details, are the duties of the officer in charge of reconnaissance. Ensuring that the troops can cross tunnels and roads and transport supplies and equipment rapidly, making sure that the forts are of right and well proportioned size, camps are pitched stably, and the roads between the well and the stove are unobstructed, are the duties of Si Kong (referring to the minister of public work in ancient China). Dealing with problems arising after the battle properly in terms of taking in the wounded and preserving the strength and making sure that no one drops out during the transferring or stationing of the army. No cart overloaded, and no supplies and equipment neglected are the duties of Yu Guan (referring to the officer in charge of transportation). The relationship of these aforementioned five kinds of officers and the Commander-in-Chief is the same as that between foremen and hands, or that between thighs and feet. It is necessary to select the right people for these positions, examine their talents and make sure that each officer is qualified for the position he is appointed to, and each one can perform his duties successfully. Convey policies to them, clarify military orders to them, and thus make them as powerful as tigers or leopards' claws or birds' six quills, so that everyone can play a proper role. Nonetheless, all of these aforementioned measures are accessorial factors in gaining victory, but they are anything but necessary conditions ensuring victory. The victory or loss of military action lies in the policies taken by





【原文】

政胜其民，下附其上，则兵强矣；民胜其政，下畔其上，则兵弱矣。故德义足以怀天下之民，事业足以当天下之急，选举足以得贤士之心，谋虑足以知强弱之势，此必胜之本也。

地广人众，不足以为强；坚甲利兵，不足以为胜；高城深池，不足以为固；严令繁刑，不足以为威。为存政者，虽小必存；为亡政者，虽大必亡。昔者楚人地，南卷沅、湘，北绕颍、泗，西包巴、蜀，东裹郟、邳，颍、汝以为洫，江、汉以为池，垣之以邓林，绵之以方城，山高寻云，溪肆无景，

【今译】

统领百姓，臣下亲附君上，那兵力就会强大了；百姓凌驾于政治之上，臣下背叛君上，那兵力就会削弱了。所以德行道义足以赢得天下人民，事业功就足以应对天下的紧急情况，选举人才足以赢得贤士的心，谋虑足以知道强弱的形势，这才是必胜的根本。

土地广大人口众多，不足以强大；铠甲坚固兵器锋利，不足以取胜；城防高城池深，不足以固守；法令严苛刑罚繁多，不足以确立威势。推行确保国家存续的政治的，国家虽然小也一定能够存续；推行导致国家灭亡的政治的，国家虽然大也必定会灭亡。从前楚国的领土，南面环绕着沅水、湘水，北面萦绕着颍水、泗水，西面包括了巴、蜀，东面囊括了郟、邳，有颍水、汝水作壕堑，有长江、汉水作城池，有邓林作围墙，方城

the state. If the policies can command the people, and the subjects endear themselves to the sovereign, the military force will become formidable; if the people override policies, and subjects turn against the sovereign, the military force will weaken. Hence, virtue and morality are enough to win over the people of the world, achievements enough to cope with any incidents in the world. The system of election is enough to draw the hearts of the wise and capable scholars, and stratagems are enough to know the levels of might of both our own troops and the enemies, which are the necessities ensuring victory.

A vast territory and large population are not enough to make a state strong and powerful; solid armour and sharp weapons are not enough to gain victory; high protective walls and deep moats are not enough in safeguarding security; strict regulations and numerous penalties are not enough to establish power. If a sovereign practicing policies that ensure the survival of his state, although his state might be small, it can definitely survive. If a sovereign practices policies that will lead his state to perdition, although his state might be big, it will definitely die out. Previously, the territory of the state of Chu was encircled by the Ruan Shui River and the Xiang Shui River in the south, and the Ying Shui River and the Si Shui River flowed in the north. Plus the areas of Ba and Shu in the west, the areas of Tan and Pi in the east, moreover, the Ying Shui River and the Ru Shui River acted as its ditches. The Yangtze River and the Han Shui River served as its moats, Deng Lin as its protective wall, and Mount Fangcheng as its



【原文】

地利形便，卒民勇敢。蛟革犀兕，以为甲冑，修铍短钏，齐为前行，积弩陪后，错车卫旁，疾如锥矢，合如雷电，解如风雨。然而兵殆于垂沙，众破于柏举。楚国之强，大地计众，中分天下，然怀王北畏孟尝君，背社稷之守，而委身强秦，兵挫地削，身死不还。二世皇帝，势为天子，富有天下。人迹所至，舟楫所通，莫不为郡县，然纵耳目之欲，穷侈靡之变，不

【今译】

山作屏蔽，高山耸入云霄，溪谷深得见不到日光，地形便利，士卒百姓勇敢。有蛟龙、犀兕的皮革制作甲冑，长矛短矛，一齐排列在前，连发的弓箭布设在后，错金战车护卫两旁，进军迅疾如离弦之箭，集合迅速如雷鸣闪电，兵力分散如同暴风骤雨。然而楚军仍然在垂沙陷入危机，在柏举被击败。楚国如此强大，还继续扩充土地人口，跟秦国平分天下，然而楚怀王畏惧北部的孟尝君，不保守自己的社稷，而委身侍奉强大的秦国，军队被挫败领土被削割，自己送了命也没能回到楚国。秦二世皇帝胡亥，贵为天子，富有天下。人迹所到的地方，舟船通航的地区，没有不划为郡县的，然而纵情耳目的欲望，穷奢极欲，不顾百姓的饥寒贫困。



barrier. Besides, there were also sky-scraping mountains and valleys that were too deep to receive any sunshine. Its geographic conditions were advantageous, and soldiers and people valorous. They were also armed with armour made of dragon and rhinoceros skin, with long and short spears orderly displayed in front of them, and bows that could launch several arrows simultaneously. Also chariots decorated with metal patterns safeguarded them on both sides, and they could march as quickly as arrows just launched from bows, converge as rapidly as thunder and lightning, and disperse as swiftly as violent storms. Nonetheless, the troops of the state of Chu were still getting into trouble in Chui Sha, and were defeated in Bo Ju. As strong and vast as the state of Chu used to be, they still continuously enlarged their territory and population, and wanted to share the whole world with the state of Qin. However, King Huai of the state of Chu was afraid of Lord Mengchang in the north, so that instead of defending his own state, he entrusted himself to serve the strong and powerful state of Qin. As a result, his troops were defeated and his territories were ceded, he himself lost his life and did not have the chance to go back to his state of Chu before his death. As powerful and honourable as the Son of Heaven, Hu Hai—the second emperor of the Qin Dynasty, owned the world. Everywhere that could be reached on foot or by boat and carriage was incorporated into counties under his control. However, he was addicted to lust, lived a life of wanton extravagance, and neglected the fact that the people were



【原文】

顾百姓之饥寒穷匮也。兴万乘之驾，而作阿房之宫，发间左之戍，收太半之赋，百姓之随逮肆刑，挽辂首路死者，一旦不知千万之数。天下敖然若焦热，倾然若苦烈，上下不相宁，吏民不相饆。戍卒陈胜，兴于大泽，攘臂袒右，称为大楚，而天下响应。

当此之时，非有牢甲利兵，劲弩强冲也，伐棘枣而为矜，周锥凿而为刃，剡笮，奋檐，以当修戟强弩，攻城略地，莫不降下，天下为之糜沸蚁动，云彻席卷，方数千里。势位至贱，而器械甚不利，然一人唱而天下应之者，积怨在于民也。武王伐纣，东面而迎岁，至汜而水，至共头而

【今译】

派出一万辆车子，修建阿房宫，征发贫苦百姓戍守边防，征收过半的收入作为赋税，百姓相继被捕处死或拉车死在路上的，每天都成千上万。天下人如同在烈火中煎熬，痛不欲生，上下不得安宁，官吏和百姓生活都没有依靠。戍卒陈胜，在大泽乡起义，挽起胳膊露出右臂，建立国号为“大楚”，而天下人纷纷响应。正当这时，他并非有坚固的铠甲锋利的兵器，强劲的弓弩威猛的冲车，砍伐荆棘、枣树枝做成矛柄，安装起锥子、凿子作为兵器，削尖竹子，挥舞扁担、锄头，来抵挡长矛、强弩，攻占城邑夺取土地，没有不能攻克的，天下为之沸腾，起义大军如同乌云弥漫席卷开来，占领了方圆几千里的地盘。陈胜的地位是最卑贱的，而且兵器是最不利的，然而一人倡导而全天下的人都响应，因为百姓心中有积怨的缘故。周武王进攻商纣，朝着太岁向东挺进，到达汜水时正好发



under the threat of hunger and poverty. He sent ten thousand carts to build the E' pang Palace, requisitioned poor people to guard border areas, and confiscated more than half of the income of the people in taxes. As a result, ordinary people were sentenced to death one after another, those pulling carts died on the road, everyday tens of thousands of people lost their lives. People under heaven lived in an abyss of suffering, grieved to the extent of wishing to die, both upper and lower classes were not in peace and stability. Officials and ordinary people had no means to sustain their lives. Chen ink marker, a soldier guarding the border, rebelled at Da Ze Xiang. Rolling up his sleeves and exposing his arms, he established the state under the title of "Da Chu", and people of the world successively joined him. At that time, they did not have firm armour, sharp weapons, strong bows and crossbows, or powerful chariots. Chopping thorns and jujube branches to make them into spear handles, fixing awls and chisels as weapons, cutting sharp bamboos tips and wielding shoulder poles and hoes to resist long spears and powerful crossbows, they conquered towns and cities and seized land. By winning every war, the whole world was as excited as boiling water. The insurgent army swept forward like clouds covering the sky, and seized a territory as vast as several thousand square *li*. When Chen Sheng—a man of extremely mean status with the most inferior weapons took the lead, people of the world joined him, for they had for a long time accumulated bitterness towards the ruler. When King Wu of the Zhou Dynasty was attacking King Zhou of the Shang

【原文】

坠，彗星出而授殷人其柄。当战之时，十日乱于上，风雨击于中，然而前无蹈难之赏，而后无遁北之刑，白刃不毕拔，而天下得矣。

是故善守者无与御，而善战者无与斗，明于禁舍开塞之道，乘时势，因民欲，而取天下。

故善为政者积其德，善用兵者蓄其怒；德积而民可用，怒蓄而威可立也。故文之所以加者浅，则势之所胜者小；德之所施者博，而威之所制者广；威之所制者广，则我强而敌弱矣。故善用兵者，先弱敌而后战

【今译】

大水，到达共头山时出现山崩，彗星出现而且尾部指向殷朝方向。正当开战的时候，十个太阳乱糟糟地出现在天上，又遇上暴风骤雨袭击，然而冲锋陷阵赴难在前的人不会受到奖赏，后退逃跑的也不加惩处，兵器没有全部拔出来就得到天下了。因此善于防守的没有谁能跟他对抗，而善于作战的没有人能跟他相斗，明确禁止奸邪开通正道，抓住有利时机，顺应百姓愿望，就能夺取天下。

所以善于治理国家的人积德，善于用兵的人蓄怒；积德就能调遣民众，蓄怒就能树立威势。所以文德施予得少，威势所能震慑的范围就小；文德施予得广，威势所震慑的范围就广大；威势所震慑的范围广大，

Dynasty, facing Tai Sui, his troops marched eastwards. When they arrived at the Si Shui River, they happened to encounter a freshet. When they reached Mount Gong Tou, they encountered a landslide, moreover, a comet appeared in the sky with its tail pointing to the direction of the capital of the Shang Dynasty. When the battle was being launched, ten suns appeared in disorder in the sky, and to make things worse, they were also caught in a heavy storm. Nonetheless, although those charging forward to fight to the death on the front were not rewarded and those who retreated or escaped would not be punished, King Wu's troops seized the authority over the whole world even before all of their weapons were sheathed. Hence, for a man good at defending, no one will confront him; and for a man clever at fighting, no one will vie with him. By openly stopping evil conduct and removing all obstacles on the path to justice, grasping advantageous opportunities, and complying with the will of the people, man can seize the world.

Hence, a man good at governing a state would acquire virtuous conduct, and a man clever in military command would engender resentment. Accumulating virtuous conduct, he is able to employ the people; and accumulating resentment, he is able to establish his might. So, if benevolent civil policy is taken to a low extent, the areas that can be influenced with his might will be small; and if benevolent civil policy is taken to a high extent, the areas that can be influenced with his might will be vast. If the areas that can be influenced by his might are vast, then the military



【原文】

者也，故费不半而功自倍也。汤之地方七十里而王者，修德也；智伯有千里之地而亡者，穷武也。故千乘之国，行文德者王；万乘之国，好用兵者亡。故全兵先胜而后战，败兵先战而后求胜。德均则众者胜寡，力敌则智者胜愚，智侔则有数者禽无数。凡用兵者，必先自庙战。主孰贤？

【今译】

那么我方就强大而敌方就软弱。所以善于用兵的，先削弱敌人而后交战，因此费不到半数的劲就能取得双倍的功劳。汤的地盘方圆七十里而统一天下，是因为修明德政的缘故；智伯拥有上千里的土地却灭亡了，是因为穷兵黩武的缘故。所以拥有千辆战车国家的君主，能推行文德的就能称王；拥有一万辆战车国家的君主，喜欢用兵的就会灭亡。打胜仗的军队在先确保必胜的情况下才作战，打败仗的军队先交战而后尝试取胜。德行相同的情况下士卒众多的军队能战胜士卒少的，在势均力敌的情况下聪明的能战胜愚蠢的，在智力等同的情况下有策略的能擒获没有策略的。凡是用兵的，一定要自己先进行庙战。考虑君主哪一方的贤明，将军哪一方的有才能，百姓哪一方的亲附，国家哪一方

power of his troops will be strong and that of the enemy troops will be weak. Hence, a man good at commanding armies will weaken the enemy force first and then launch an assault on them. Therefore, he will gain twice the result with half the effort. Based on a territory of no more than seventy square *li*, King Tang unified the world, for he had used benevolent policy. Owning up to a thousand square *li* of land, Marquis Zhi perished, for he used all his armed might to indulge in aggressive wars. So, if the sovereign of a state of a thousand chariots uses civil policy and extends his virtue, he will be able to unify the world and become a King himself. If the sovereign of a state of ten thousand chariots likes resorting to force, his state will die out. Hence, an army that can gain victory will make sure that they will certainly triumph before launching the attack, and an army that will lose will engage with enemy troops first and then try to win victory. Under the circumstance that the two armies confronting each other are of the same virtue, the one with more officers and men can defeat the one with less. Under the circumstance that the two armies confronting each other are equal, the wisest of them can triumph over the stupid; under the circumstance that the two armies confronting each other are of the same intelligence level, the one with strategies can capture the one without them. When it comes to resorting to military force, man must launch a Court Attack first. In terms of sovereigns, the one of which side is wiser? In terms of generals, the one of which side is more capable? In terms of the people, those of which side are closer

【原文】

将孰能？民孰附？国孰治？蓄积孰多？士卒孰精？甲兵孰利？器备孰便？故运筹于庙堂之上，而决胜乎千里之外矣。

夫有形埒者，天下讼见之；有篇籍者，世人传学之。此皆以形相胜者也。善形者弗法也，所贵道者，贵其无形也。无形则不可制迫也，不可度量也，不可巧诈也，不可规虑也。智见者，人为之谋；形见者，人为之功；众见者，人为之伏；器见者，人为之备。动作周还，倨句拙伸，可巧诈者，皆非善者也。善者之动也，神出而鬼行，星耀而玄逐，进退拙伸，

【今译】

的治理得好，积蓄哪一方的更多，士卒哪一方的精良，铠甲兵器哪一方的坚固锋利，器械装备哪一方的便利，所以在庙堂之上运筹帷幄，就能决胜千里之外。

有形迹的东西，天下都能看见；书籍中有明确记载的，世人都能传诵学习。这都是通过实在的形体取胜，善于驾驭形体的人是不会这么做的。人之所以尊崇道，是尊崇它没有形迹。没有形迹就不能控制胁迫它，不能度量它，不能对它运用巧诈，不能图谋它。聪明表现出来，就会被敌人图谋；形迹暴露出来，敌人就能采取行动；士卒数量暴露，敌人就容易设埋伏；兵器陈列出来，敌人就会做好准备。动作周旋，时屈时伸，运用巧诈，都不是好的做法。善于用兵的人采取行动时，神出鬼没，



to their sovereign? In terms of administrating, the state of which side is better governed? In terms of resources, which side has more? In terms of officers and men, those of which side are superior? In terms of armour and weapons, those of which side are more solid and sharper? And in terms of equipment, that of which side is more convenient? Hence, by devising strategies at the court, a sovereign can ensure his troops will triumph a thousand *li* away.

Things with shape and traces can be seen by everyone under heaven; records clearly kept in books and documents can be learned by everyone in the world. In both cases, triumph is won through manipulating things of concrete form and structure, but a man good at manipulating form and structure would not do the same. Men admire and honour Tao because Tao is of no shape or trace. Because it is of no shape and trace, it cannot be controlled or coerced to do anything, cannot be weighed or measured, cannot be cheated with trickery or deceived. If the intelligence of attacking army is exhibited, they will be contrived by the enemy troops; if their movement is divulged, the enemy troops will take action against them; if the number of their officers and men is discovered, it is easy for the enemy troops to ambush them; if their weapons are displayed, the enemy troops will be prepared. Regarding moving to contend with enemy troops, bending and stretching over and over, and resorting to trickery, these are not excellent moves in military action. When a man good at commanding military forces takes action, his troops appear and disappear mysteriously just like

【原文】

不见朕垠，鸾举麟振，凤飞龙腾。发如秋风，疾如骇龙。当以生击死，以盛乘衰，以疾掩迟，以饱制饥。若以水灭火，若以汤沃雪，何往而不遂！何之而不用！达在中虚，神在外漠，志运于无形，出于不意。与飘飘往，与忽忽来，莫知其所之；与条出，与间入，莫知其所集。卒如雷霆，疾如风雨，若从地出，若从天下，独出独入，莫能应圉。疾如镞矢，何可胜偶？一晦一明，孰知其端绪！未见其发，固已至矣。故善用兵者，见敌之虚，

【今译】

如群星闪耀、天体运行，进退屈伸，看不见踪迹，如鸾鸟飘举如麒麟奔腾，如凤凰飞舞飞龙腾空，爆发如秋风般迅疾，如受惊的巨龙般神速。应当如同活人袭击死者，强盛的凌驾衰弱的，迅疾的压倒迟缓的，饱食的制服饥饿的。如同用水灭火，把热水浇到雪地里，做什么不能成功！去哪里不能到达！在内心让精神保持虚静，在外心志淡漠，行动时没有形迹，动作出人意料。如同飘忽的风一般来来往往，没有人知道他去了哪里；从极其狭窄的缝隙里出入，没有人知道他如何停歇。像雷霆般爆发，如风雨般迅疾，似乎是从地下冒出来的，好像是从天上降落的，独自出入，没有人能抵御。疾速如射出的箭，谁能战胜谁能匹敌？时而晦暗时而光明，谁知道他的端倪！没看见他出发，他却早就到达了。所以善于用兵的，发现敌人的虚弱，就乘机进攻而不放过，穷追不舍，步步紧逼



the stars shining and the celestial bodies moving in the sky. While advancing, retreating, bending or stretching, they leave no trace just like the rising of a male phoenix, the galloping of a Qinlin, the flying of a phoenix, and the ascending of a dragon. And when making a surprise attack, they act as rapidly as the autumn wind blowing or the soaring of a huge frightened dragon. They should act as if the living attacked the dead, the strong and powerful overrode the weak and exhausted, the swift overpowered the slow, and the satiated mastered the hungry. Like putting out fire with water, or pouring hot water onto snow, what can they not manage to do, and where can they not manage to reach! Make sure that the spirit remains empty and quiet inside, be indifferent towards external things, leave no trace while moving, and act spontaneously. Come and go as if they were blown by winds, so no one knows where they go; come and go through extremely narrow crevices, so no one knows how they rest. Like thunder bursting, as rapidly as rains falling and winds blowing, they look as if they came from underground, or descended from the sky. Come and go anywhere they want to, so no one can confront them. Advance as rapidly as an arrow leaving the bow, so who can triumph over them, and who can be their match? Remain dark and bright ever and again, so who can catch any sign of them? No one sees when they start off, they are already at their destinations. Hence, once a man good at commanding to military forces realizes the enemy troops are weak and exhausted, he will take the chance to attack them. Go in hot



【原文】

乘而勿假也，追而勿舍也，迫而勿去也。击其犹犹，陵其与与，疾雷不及塞耳，疾霆不暇掩目。善用兵，若声之与响，若镗之与鞀，眯不给抚，呼不给吸。当此之时，仰不见天，俯不见地，手不麾戈，兵不尽拔，击之若雷，薄之若风，炎之若火，凌之若波。敌之静不知其所守，动不知其所为。故鼓鸣旗麾，当者莫不废滞崩隳，天下孰敢厉威抗节而当其前者！故凌人者胜，待人者败，为人杓者死。

【今译】

而不舍弃。在敌人犹犹豫豫时发动进攻，造成迅雷不及塞耳、疾霆不暇掩目的局面。善于用兵的，如同声音与回响、大鼓和小鼓互相响应，敌人眯了眼睛也来不及揉，上气不接下气。正当这时，仰头看不见天，低头看不见地，手来不及挥舞长戈，兵器没有全部拔出，如雷霆般袭击他们，如狂风般迫近他们，如烈火炙烤他们，如波涛吞没他们。让敌人静止下来时不知道该如何防守，行动时不知道该做什么。所以战鼓奏鸣战旗挥舞，对抗的敌人没有不崩溃的，天下谁敢振奋威风标举节操跟他对抗呢！所以凌驾敌人之上的取胜，等待敌人进攻的失败，成为别人靶子的丧身。



pursuit, and approach them step by step and never give up. He will also launch an attack when the enemy troops hesitate. Thus, make the enemy troops so passive as if man did not have time to cover up his ears and eyes during thunder splitting or lightning. A man good at commanding military forces will make his officers and men cooperate with one another like sound and echo, or small and big drums responding to each other. Therefore, the enemy troops would not have time to rub their eyes after dust had blown into them, and become out of breath. At that very time, looking up, man cannot see the sky, and looking down, man cannot see the ground, and it is too late for the enemy troops to brandish their long daggers or draw all their weapons. For the assaulting troops are attacking them like splitting thunder, approaching them like violent winds blowing, overwhelming them like scorching fire and devouring them like heavy pounding weaves. The enemy troops find no way out, when they are actionless, and they do not know how to defend themselves, and while taking action, they do not know what exactly they should do. Therefore, when the war drums are being struck and the war banners are being waved, no enemies confronting them cannot be defeated. Whoever under heaven dares rouse himself and manifest his moral integrity to resist him? Therefore, those who override enemy troops will triumph, those who wait for enemy troops to attack them will be defeated, and those who become targets of others will lose their lives.

An army is stable if officers and men remain calm in the



【原文】

兵静则固，专一则威，分决则勇，心疑则北，力分则弱。故能分人之兵，疑人之心，则锱铢有余；不能分人之兵，疑人之心，则数倍不足。故纣之卒，百万之心；武王之卒，三千人皆专而一。故千人同心，则得千人力；万人异心，则无一人之用。将卒吏民，动静如身，乃可以应敌合战。故计定而发，分决而动，将无疑谋，卒无二心，动无堕容，口无虚言，事无尝试，应敌必敏，发动必亟。故将以民为体，而民以将为心。心诚则支

【今译】

军队心静就稳固，齐心协力就威猛，职分明确就勇武，心中存在疑虑就败北，力量分散就虚弱。所以能分散敌人的兵力，让他们起疑心，那很少的力量就足以击败他们了；不能分散敌人的兵力，让他们起疑心，那几倍于他们的兵力都不够。所以商纣的士卒，有上百万种心思；周武王的士卒，三千人都一条心。所以一千人一条心，就能得到一千人的力量；一万人各有不同的心思，就不如一个人顶用。将士官民，行动静止如同身体的各部位般协调一致，就可以应敌作战。所以明确作战方针后就进发，职分确定后就行动，大将没有犹豫不决的谋略，士卒没有二心，任何行动都不懈怠，口中没有大话空话，做事不存任何试试看的心里，则应敌一定敏捷，行动必定迅速。所以将军把百姓当做肢体，

hearts, formidable if they are of one mind and make concerted efforts, and valorous if their duties are clarified. But an army will be defeated if there are misgivings in the heart of its officers and men, and will weaken if its forces act sporadically. Hence, if an army can disperse the forces of the enemy troops and make them skeptical towards one another, then it can defeat them with a small military force; if it cannot disperse the forces of the enemy troops and make them skeptical towards one another, then it is not powerful enough to defeat them although its military forces are several times stronger than those of the enemy troops. Therefore, the officers and men of King Zhou of the Shang Dynasty bore up to a million thoughts. However, the three thousand soldiers of King Wu of the Zhou Dynasty were of one mind. So, if a thousand people are of one mind, man can gain the strength of a thousand people; if each one bears his own thought, ten thousand people would not be as useful as one man is. If generals, soldiers, officials and people can act and remain still as concertedly as all the parts of a body do, they are able to confront enemy troops and defeat them. Hence, advance after the strategies are clarified, and take action when the duties are clear. If the Commander-in-Chief does not practice any indecisive stratagem, officers and men do not bear any disloyalty, there is no nonfeasance in any action, no overstatement from the mouth, and they do not take chances. Thus, they will meet enemy attacks adroitly, and act swiftly. So, if a Commander-in-Chief treats the people as if they were his own limbs, the people will regard him as





【原文】

体亲刃，心疑则支体挠北。心不专一，则体不节动；将不诚心，则卒不勇敢。故良将之卒，若虎之牙，若兕之角，若鸟之羽，若蚘之足，可以行，可以举，可以噬，可以触。强而不相败，众而不相害，一心以使之也。故民诚从其令，虽少无畏；民不从令，虽众为寡。故下不亲上，其心不用；卒不畏将，其形不战。守有必固，而攻有必胜，不待交兵接刃，而存亡之机固以形矣。

【今译】

而百姓把将军当做心脏。心诚肢体就奋力作战，有疑心肢体就败北。心不专一，肢体运动就不受关节支配；大将心不诚，士卒就不勇敢。所以良将率领的士卒，犹如老虎的爪牙，犀牛的犄角，鸟的羽翼，蜈蚣的脚，可以让他们奔跑，可以让他们飞举，可以让他们噬咬，可以让他们顶触。强大但是不互相败坏，众多但是不互相妨害，因为良将能一心一意地调遣他们。所以如果百姓真能听从命令，即便数目少也不会畏惧；百姓不听从命令，即便数目众多也是少。所以臣下不亲附君主，君主就不能赢得他们的心让他们为自己效劳；士卒不畏惧将领，就不能作战。防守一定能做到稳固的，进攻一定能保证胜利的，不用等到兵刃交接，存亡的大势就已经形成了。



their heart. If the heart is sincere, the limbs will do all they can to fight the battle, but if suspicion exists in the heart, the limbs will be defeated. If man is absentminded, the movement of his limbs cannot be manipulated by the joints; if the Commander-in-Chief is not sincere, his officers and men will not be valorous. Therefore, under the commendation of an excellent Commander-in-Chief, officers and men are like tigers' claws, rhinoceroses' horns, birds' wings, and centipedes' feet. He can let them run, can let them fly, can let them bite, and can also let them bump. Although the troops are formidable, they do not damage one another, and although they are numerous, they do not hurt one another, for the Commander-in-Chief can manoeuvre them with pure sincerity. Hence, if the people can really carry out orders, although they are less numerous, they will not be afraid of the enemy troops. If the people cannot carry out orders, although they are numerous, they still could be regarded as being overwhelmed by the enemy troops. Hence, if subjects do not endear themselves to their sovereign, the sovereign cannot win over them and make them serve him; if officers and men are not in fear of their Commander-in-Chief, they are not able to carry out a fight. In terms of defending, some people can certainly ensure that their defence pattern is stable, and in terms of attacking, some people can certainly ensure that they will win victory. So, even before the actual engagement, the general trend on which side will survive and which side will expire is already shaped.

In terms of resorting to military forces, there are three



【原文】

兵有三势，有二权。有气势，有地势，有因势。将充勇而轻敌，卒果敢而乐战，三军之众，百万之师，志厉青云，气如飘风，声如雷霆，诚积逾而威加敌人，此谓气势。硖路津关，大山名塞，龙蛇蟠，却笠居，羊肠道，发笥门，一人守隘，而千人弗敢过也，此谓地势。因其劳倦怠乱，饥渴冻喝，推其旃旃，挤其揭揭，此谓因势。善用间谍，审错规虑，设蔚施伏，隐匿其形，出于不意，敌人之兵无所适备，此谓知权。陈卒正，前行选，进

【今译】

用兵有“三势”，有“二权”。“三势”是指气势，地势，因势。大将充满斗志勇猛而且藐视敌人，士卒果敢而且乐于作战，三军将士，百万大军，壮志凌云，气势猛烈如狂风，声势浩荡如雷霆，诚心积聚而且用威势紧逼敌人，这就叫气势。狭窄崎岖的小路、渡口、关卡、大山、要塞，像龙蛇般蜿蜒，像斗笠般排列，羊肠小道，鱼笥状的山谷，一人把守险隘，而一千人不敢通过，这就叫地势。趁着敌人劳倦懈怠混乱，饥饿干渴冻伤中暑，摇摇欲坠、动荡不安时推翻他们，这就叫因势。善于利用间谍反间敌军，举措谋划审慎得当，在丛林草莽中设立埋伏，隐匿我方形迹，出其不意，让敌人的军队无从准备，这就叫智权。阵列部署整齐，精选前

Shi and two Quan. The three Shi refer to momentum, advantageous geographical conditions, and favourable position. If the Commander-in-Chief is of high morale, and valorous and despises the enemy, officers and men are decisive and willing to fight. The generals and soldiers and all the three armies totalling one million are of high ideal, their momentum as impetuous as violent winds, their renown as powerful as thunder. Moreover, they have accumulated sincerity and approach the enemy with formidable power, and this is known as momentum. When it comes to narrow and uneven paths, ferries, passes, huge mountains, forts that meander like dragons and snakes, and look like bamboo hats in rows and lines, and narrow meandering footpaths, as well as fish-trap like valleys, when each of these aforementioned dangerous places are guarded by one person, an army consisted of a thousand men dares not pass through it, and this is called as advantageous geographical conditions. Taking the chance of the fact that enemy troops are exhausted, sluggish, chaotic, and suffer from hunger, thirst, frostbite or heatstroke and therefore become restless and find themselves between the beetle and the block to defeat them is known as making good use of the favourable situation. Being good at using spies to set one's enemies at odds, designing stratagems cautiously and correctly, ambushing in forests and wilderness, concealing the movement of our troops, launching surprise attacks and not giving the enemy troops the chance to prepare themselves are addressed as Zhi Quan (referring to stratagem designed on the basis of intelligence).

THE ART OF WAR
CLASSICS





【原文】

退俱，什伍搏，前后不相撚，左右不相干，受刃者少，伤敌者众，此谓事权。权势必形，吏卒专精，选良用才，官得其人，计定谋决，明于死生，举错得失，莫不振惊，故攻不待冲隆云梯而城拔，战不至交兵接刃而敌破，明于必胜之攻也。故兵不必胜，不苟接刃；攻不必取，不为苟发。故胜定而后战，铃县而后动。故众聚而不虚散，兵出而不徒归。唯无一动，

【今译】

锋，进退一致，队伍动作协调，前后不互相妨碍，左右不互相干涉，我方受伤的少，敌人伤亡的多，这就叫事权。二权三势一定要形成，官兵精良，选用良才，官员任用合适的人选，计策谋略明确，申明死生大义，举措得时，敌人没有不震惊的。所以进攻无需依赖高大的冲车和云梯就能拔下敌人的城邑，作战不用等到兵刃交接就能击败敌人，这是因为明了必胜的进攻方略的缘故。所以在用兵不能确保胜利的情况下，不轻易跟敌人交锋；在进攻不能确保一定夺取的情况下，不轻易采取行动。所以先确保取得胜利后再交战，权衡好策略后再行动。所以兵力聚集起来以后就不能无所事事地将他们分散，大兵派出就不能徒劳无获地

Make sure that officers and men are deployed orderly, the vanguards are carefully selected, so that they can act concertedly, soldiers in front and behind will not harm each other, and those on the right and left will not interfere with each other. Thus, to ensure that we will suffer insignificant casualties and the enemy troops will suffer severely, is addressed as Shi Quan (referring to stratagems designed according to concrete affairs). These two Quan and three Shi must be established. Then, if officers and men are excellent, selected warriors are employed, the right people are appointed to suitable positions, stratagems and strategies are clear, the great righteousness on life and death is clarified, and every action taken is proper and timely, everyone in the enemy ranks will feel frightened. Hence, without using tall and big Chong Che (a kind of chariot) and scaling ladders, we can seize enemy towns and cities, and without needing to wait until the troops of both sides engage with each other, we can defeat the enemy troops, because we have mastered the right stratagems that can certainly ensure victory in any attack. Hence, we will never indiscreetly cross swords with the enemy troops if we cannot ensure victory; and we will never launch an attack if we cannot ensure that we will seize the enemy bastion. Hence, ensure victory first before launching any attack, and design the best stratagems first before taking any military action. So, after the military forces are assembled, they should not be dispersed without having carried out all orders, and after overwhelming troops are sent out, they should not return in vain. Once an action is taken,



【原文】

动则凌天振地。抗泰山，荡四海，鬼神移徙，鸟兽惊骇。如此，则野无校兵，国无守城矣。

静以合躁，治以持乱，无形而制有形，无为而应变，虽未能得胜于敌，敌不可得胜之道也。敌先我动，则是见其形也；彼躁我静，则是罢其力也。形见则胜可制也，力罢则威可立也。视其所为，因与之化；观其邪正，以制其命。饵之以所欲，以罢其足。彼若有问，急填其隙，极其变而束之，尽其节而仆之。敌若反静，为之出奇，彼不吾应，独尽其调。若

【今译】

返回。要么不采取行动，一采取行动就惊天动地。气势能震撼泰山，激荡四海，使鬼神迁徙，鸟兽惊骇。能达到这样的境界，那野外就没有正在较量的军队，国家也不必派兵防守城邑了。

保持安静来对付焦躁的，治理好自己的国家来等待敌国出现混乱，用无形的控制有形的，奉行无为来应对变化，即便不能战胜敌人，敌人也没有办法取胜了。敌人先采取行动，这样他们的形迹就暴露出来了；敌人焦躁我方安静，这就使得他们精疲力竭。敌人形迹暴露我方就可以制胜了，敌人精疲力竭我方威势就可以确立了。观察敌人的所作所为，因而采取相应措施；观察敌人的奇正变化，来控制他们的命脉。用敌人想得到的东西来引诱他们，把他们弄得疲惫不堪。敌方一旦露出破绽，就迅速乘虚而入，极尽变化来控制他们，竭尽全力来击败他们。假如敌人安静下来，就出奇招对付他们，如果他们不回应，就充分设法

it should shake the world; otherwise, you'd better remain actionless. Make sure that your momentum can rock Mount Tai, convulse the Four Seas, dislodge ghosts and deities, and terrify birds as well as wild animals. If you can reach such a level, then there will be no troops competing with each other in the suburbs, and it is also no longer necessary to deploy troops to defend any towns and cities.

Remain tranquil to cope with the restless, put your own state in perfect order and wait for the enemy state to slip into chaos. Resort to the shapeless to control those with shape, practice the rule of not taking any action to interfere with the courses of the myriad things to deal with the ever-changing situation. If this is the case, although you cannot defeat your enemies, they will not be able to conquer you either. Let the enemy troops take action first, then their positions will be exposed; let the enemy troops be restless and ours keep still, then they will become exhausted. If the enemy troops' positions are exposed, we can defeat them; and if the enemy troops are exhausted, the power of our military forces can be well established. Observe the activities of the enemy troops, and thus take suitable measures; watch the alteration of Qi-Zheng of the enemy ranks, and thus control their life lines. Lure the enemy troops with desirable things, and thus make them exhausted. Once they show any weak points, we will take advantage of them to control them with protean strategies and set ourselves out to defeat them. If the enemy troops calm down, then we can resort to surprise stratagems to deal with them, and if they do not respond, then we take

【原文】

动而应，有见所为，彼持后节，与之推移。彼有所积，必有所亏。精若转左，陷其右陂。敌溃而走，后必可移。敌迫而不动，名之曰奄迟，击之如雷霆，斩之若草木，耀之若火电，欲疾以邀，人不及步辇，车不及转毂，兵如植木，弩如羊角，人虽众多，势莫敢格。诸有象者，莫不可胜也；诸有形者，莫不可应也。是以圣人藏形于无，而游心于虚。风雨可障蔽，而寒暑不可开闭，以其无形故也。夫能滑淖精微，贯金石，穷至远，放乎九天之上，蟠乎黄卢之下，唯无形者也。

【今译】

调动他们。假如我方一行动敌人就有回应，就能暴露他们的行动，后发制人，根据形势同他们较量。如果敌人集中兵力作战，就一定有兵力空虚的地方。敌人的精锐部队转到我军左方，我们就调转兵力攻陷他们的右方。敌军前线溃败逃跑，他们的后方必定可以击破。如果敌人龟缩不动，这叫做滞留延迟，那就发动闪电战袭击他们，像切割草木一样斩杀他们，如闪电一般震慑他们，行动迅疾，使敌人来不及挪动脚步，车子来不及调转，我方兵器如同树木枝条，弓弩如同羊角，敌人即便众多，势必不敢抵挡。凡是有形迹的，没有不能战胜的；凡是行动暴露的，没有不能对付的。因此圣人把自己的形迹隐藏起来，让心在虚无中遨游。风雨能够遮蔽，而严寒酷暑不能侵袭，因为他没有形迹的缘故。能够变得柔和精微，贯通于金石之中，穷尽于极远之地，托身于九天之上，盘曲于黄泉之下的，只有无形的东西。



the best possible measures to mobilize them. If the enemy troops respond to our military action immediately, then their movement will be exposed, thus we can win by striking only after they have struck, and fight them according to the actual situation. If the enemy troops congregate their forces to engage with us, then on their battlefield, there must be some places where their forces are relatively weak. If the picked forces of the enemy troops turn to our left, then we can transfer our troops to conquer their right. If the enemy troops fighting on the front are defeated and therefore retreat, we can definitely crush them in the rear. If the enemy troops withdraw into passive defence, this is addressed as remaining immobile or lingering, then we launch a surprise attack to assault them. Behead them like slicing grass, frighten them like lightning, and act as swiftly as possible. As a result, the enemy troops will not have the chance to move one step, or turn around their chariots. Our weapons are displayed like tree branches, our bows and crossbows are set like goats horns. Although the enemy troops are numerous, they will definitely not dare confront us. Anything with shape can be defeated; and anyone whose position has been exposed can be dealt with. Hence, sages conceal their trackles and let their hearts soar in the state of emptiness and nothingness. So, they can shelter themselves from winds and rains, and avoid being caught in rigid winter cold or sweltering summer heat. Only the shapeless can turn soft and subtle, soak into metal and stone, reach the remotest areas, entrust itself to the highest sky, and crouch



【原文】

善用兵者，当击其乱，不攻其治，是不袭堂堂之寇，不击填填之旗。容未可见，以数相持，彼有死形，因而制之。敌人执数，动则就阴，以虚应实，必为之禽。虎豹不动，不入陷阱；麋鹿不动，不离置罟；飞鸟不动，不挂网罗；鱼鳖不动，不撮罾喙。物未有不以动而制者也。是故圣人贵静，静则能应躁，后则能应先，数则能胜疏，博则能禽缺。故良将之用卒也，同其心，一其力，勇者不得独进，怯者不得独退。止如邱山，发如风

【今译】

善于用兵的，应当进攻混乱的国家，而不攻击治理得井井有条的国家，这是不袭击军容整齐的敌人，不攻打军纪严明的敌军。在敌人情况没有弄清楚之前，就用计谋跟他们对抗，等对方呈现战败的迹象，就乘机制服他们。敌人掌握了高明的策略，我方一行动就会陷入被动，用虚弱的兵力对抗实力强大的敌人，必定被他们擒获。虎豹不动，就不会落入陷阱；麋鹿不动，就不会撞进兽网；鸟儿不动，就不会被网罗捕获；鱼鳖不动，就不会让钓钩刺穿嘴唇。事物无不因为有所行动才被制服的。因此圣人注重心静，心静就能应付焦躁的，后发就能对付抢先行动的，周密就能胜过疏忽的，完整的就能战胜残缺的。所以良将使用士卒，让他们齐心协力，勇敢的不得独自前进，怯懦的不得独自后退。军队静止

at the bottom of the netherworld.

A man good at resorting to military force should attack chaotic states, and never assault states that are in perfect order. This means not attacking the enemy which has orderly soldiers' bearings, or falling upon well disciplined enemy troops. We should resort to stratagems to cope with enemy troops before we have collected exact information on them, and once they show any sign of losing the battle, we will take advantage of it to conquer them. If the enemy troops have taken some wise stratagems, we will run into trouble if we take action. If we manoeuvre weak military forces to confront mighty enemy troops, we will certainly be captured by them. If tigers and leopards remain still, they will not fall into traps; if elks remain motionless, they will not bump into clapnet; if birds remain actionless, they will not be caught by toils; if fish and soft-shell turtles remain immobile, fishing hooks will not piece their lips. There is no exception that things are controlled due to their taking actions. Therefore, sages attach importance to remaining tranquil in the heart. Those remaining tranquil can cope with the restless, and those winning by striking only after the enemy has struck can outdo those preparing to act. The thoughtful can outwit the negligent, and the united can defeat the fragmented. Hence, the way an excellent general manoeuvres his officers and men is to make sure that they will make a concerted effort, the valorous dare not advance and the timid dare not retreat on their own. When stationed, his troops are as stable as mountains and hills, and when advancing, they march as



【原文】

雨，所凌必破，靡不毁沮，动如一体，莫之应圉。是故伤敌者众，而手战者寡矣。夫五指之更弹，不若卷手之一握；万人之更进，不如百人之俱至也。今夫虎豹便捷，熊黑多力，然而人食其肉而席其革者，不能通其知而壹其力也。夫水势胜火，章华之台烧，以升勺沃而救之，虽涸井而竭池，无奈之何也；举壶榼盆盎而以灌之，其灭可立而待也。今人之与人，非有水火之胜也，而欲以少耦众，不能成其功亦明矣。兵家或言曰：“少可以耦众。”此言所将，非言所战也。或将众而用寡者，势不齐也；将

【今译】

时如丘山般稳固，出动时如风雨般迅疾，攻无不克，所向披靡，行动起来浑然一体，没有谁能对抗。因此杀伤的敌人众多，而进行肉搏的情况很少。五个手指交替弹，不如握起拳头捣一下子；一万人轮番前来，不如一百人一起到来力量大。虎豹轻便敏捷，熊黑力气巨大，然而人吃它们的肉而且把它们的皮革制作成席子，因为它们不能联合它们的智慧做到齐心协力的缘故。水克火，章华台失火后，如果用升、勺舀水救火，即便井水舀干水池枯竭，也不能将火扑灭；用水壶、盆子、罐子盛水浇灌，立刻就能将火扑灭。人与人之间，没有水克火之势，而想以少胜多，不能成功，也是明显的了。用兵的人有时说：“以少胜多。”这话指的是带兵的将领，而不是指具体作战。有的将领率领的士卒众多但是真正效力的人少，是不能让他们齐心的缘故；有的将领率领的士卒少而为他效

rapidly as winds and rains. Winning every war and sweeping away all obstacles, they act as if they were one integrated mass, and no one can confront them. So, they can cause heavy casualties to the enemy troops, and seldom fight close fought battles. Five fingers taking turns to flip is not as strong as pounding once with the fist; ten thousand people taking turns to act is not as powerful as a hundred people exerting themselves together. Tigers and leopards are agile, bears and brown bears are of tremendous physical strength; nonetheless, men eat their meat and make their furs into mats, because they cannot use their intelligence cooperatively and make a concerted effort. Water can quench fire. However, suppose the Zhang Hua Platform were on fire and men used ink marker and spoons to ladle water into fight fire, although wells and ponds might be exhausted, they still could not put out the fire. Should they use water jugs, basins, and jars to carry and pour water upon the fire, it could be quenched immediately. Human being cannot defeat each other like water quenching fire, so it is obvious that they could not succeed in the hope of conquering their adversaries if the latter are outnumbered. Sometimes military personnel might say "defeating the outnumbered enemy with less numerous soldiers". Instead of referring to any concrete battles, this saying indicates the talent of the Commander-in-Chief. In some cases, a general might command numerous soldiers, but few among them would devote their lives to fight for him, because he is not able to unify them. In other cases, a general might command an army consisting of less



【原文】

寡而用众者，用力谐也。若乃人尽其才，悉用其力，以少胜众者，自古及今，未尝闻也。

神莫贵于天，势莫便于地，动莫急于时，用莫利于人。凡此四者，兵之干植也。然必待道而后行，可一用也。夫地利胜天时，巧举胜地利，势胜人。故任天者可迷也，任地者可束也，任时者可迫也，任人者可惑也。夫仁勇信廉，人之美才也，然勇者可诱也，仁者可夺也，信者易欺也，廉者易谋也。将众者有一见焉，则为人禽矣。由此观之，则兵以道

【今译】

力的人多，是因为士卒齐心协力的缘故。至于人尽其才、才尽其力的军队，却能用少数士卒打败这样一支压倒多数的军队，自古至今，从来没有听说过。

最神明的莫过于得到天助了，最有利的莫过于便利的地势了，最重要的莫过于抓住时机采取行动了，最有效的莫过于任用合适的人才了。这四种情形是用兵最重要的因素。然而一定要在道的指引下才可行，才能让它们一一发挥效用。地利胜过天时，妙举胜过地利，时势胜过人和。所以完全听任天时的可以被天迷惑，完全听任地利的可以受到地的束缚，完全听任时机的可以受到胁迫，完全听任人和的可以被人蛊惑。仁慈、勇猛、诚信、廉洁，是人的美德，然而勇猛的可以被利诱，仁慈的可以被威逼，诚信的容易受欺骗，廉洁的容易遭到谋算。率领军队的将领如果有一种品德表现出来，就会被人擒获了。由此看来，用兵靠道



soldiers, but most of them will serve him, for his officers and men are of one mind. As for an army under the guidance of everyone being able to do his best being defeated by less numerous troops, I have never heard of such precedent from olden times.

The most supernatural factor is to be helped by Heaven, and the most advantageous factor is to take the vantage ground. The most important factor is to grasp opportunities to take action, and the most efficient factor is to appoint the right men to suitable positions. These aforementioned four cases are of primary importance when taking military action. Nonetheless, if they are directed by Tao, each of them can then be brought into play. Vantage ground outdoes advantageous climatic condition, adroit activity outdoes vantage ground, and a favourable situation outdoes harmonious human relations. Hence, those who exclusively rely on advantageous climatic condition can be puzzled by Heaven, and those who exclusively rely on vantage ground can be fettered by Earth. Those who exclusively rely on opportunities can be coerced, and those who exclusively rely on harmonious human relations can be cheated. Benevolence, valour, honesty and probity are virtues of human beings. Nonetheless, the valorous can be lured with material interests, the benevolent can be coerced with force, the honest are easily cheated, and the clean-fingered are likely to be conspired against. If a general's commanding troops shows one of these four virtues, he will be captured. By this token, it is obviously that military victories are won through



【原文】

理制胜，而不以人才之贤，亦自明矣。是故为麋鹿者，则可以置罟设也；为鱼鳖者，则可以网罟取也；为鸿鹄者，则可以矰缴加也；唯无形者，无可奈也。是故圣人藏于无原，故其情不可得而观；运于无形，故其陈不可得而经。无法无仪，来而为之宜；无名无状，变而为之象。深哉矚矚，远哉悠悠，且冬且夏，且春且秋，上穷至高之末，下测至深之底，变化消息，无所凝滞，建心乎窈冥之野，而藏志乎九旋之渊，虽有明目，孰能窥其情！

兵之所隐议者，天道也；所图画者，地形也；所明言者，人事也；所以

【今译】

之理制胜，而不是因为人才的贤能，也是显然的了。因此取法麋鹿的，就可以用兽网捕获；取法鱼鳖的，就可以用渔网捉拿；取法鸿鹄的，就可以用带丝绳的箭射落；只有无形的，是让人无可奈何的。因此圣人把自己隐藏在无原，因而他的实情不能被窥见；在无形中运作，因而他的阵势不能被窥测。没有法度没有仪象，事情出现了就能找到适当的方法解决；没有名字没有形状，根据变化的时势采取相应的形象。既深之又深，远而又远，既能适应冬也能适应夏，既能适应春也能适应秋，上穷尽最高处的顶端，下到达最深处的底部，变化消长，不会凝结停滞，把心寄托在窈冥之野，把志藏在九旋之渊，即便有明亮的眼睛，谁能窥视他的内情！

用兵所暗中观察的，是天象；所描画绘制的，是地形；所公开发表言



justified reasons of Tao and not due to the wisdom and capability of outstanding personnel. Hence, those who imitate elk can be captured with clapnets; those who imitate fish and soft-shelled turtle can be caught with nets; and those who imitate swans can be shot down with arrow attached to a silk string; only those remaining shapeless can not be done anything with. Therefore, sages would hide themselves at the headspring of nothingness, so that his truth cannot be pried into; they act in the shapeless state, so that their ranks cannot be detected. Abiding by no laws and bearing no fixed image, they can find the right way to settle problems only after they take place; having no name and having no shape, they just assume corresponding images according to the ever-changing situation. They are deep and will become deeper, long and become longer, not only can they acclimatise to winter, they can also acclimatise to summer, and not only can they acclimatise to spring, they can also acclimatise to autumn. They can reach the zenith of the highest place as well as the nadir of the lowest area, and keep on changing, decreasing and increasing, and they will never become immobile. They entrust their hearts to the darkest wild, and conceal their ideals in the most tortuous abyss, although men might have bright eyes, who can penetrate the inside of them!



In terms of resorting to military forces, what should be secretly observed is the celestial phenomena; what should be protracted is mapping; what should be openly uttered is human affairs; and what decides victory or loss is tactics and

【原文】

决胜者，铃势也。故上将之用兵也，上得天道，下得地利，中得人心，乃行之以机，发之以势，是以无破军败兵。及至中将，上不知天道，下不知地利，专用人与势，虽未必能万全，胜铃必多矣。下将之用兵也，博闻而自乱，多知而自疑，居则恐惧，发则犹豫，是以动为人禽矣。今使两人接刃，巧拙不异，而勇士必胜者，何也？其行之诚也。夫以巨斧击桐薪，不待利时良日而后破之。加巨斧于桐薪之上，而无人力之奉，虽顺招摇，挟刑德，而弗能破者，以其无势也。故水激则悍，矢激则远。夫栝淇卫

【今译】

论的，是人事；决定胜负的，是权谋势力。所以上等的将领用兵，上能符合天道，下能利用地利，中能赢得人心，于是抓住时机采取行动，发动攻势，因此不会打败仗。至于中等的将领，上不知天道，下不知地利，专门依仗人的力量与军事实力，尽管未必能做到万无一失，但是取胜的机会必定很多。下等的将领用兵，见闻广博却自行乱了阵脚，知识丰富却怀疑自己，驻扎下来就感到恐惧，想进攻却又犹豫不决，因此动辄就会被敌人擒获。如果让两个人搏斗，在巧拙相同的情况下，勇猛的那个必定获胜，为什么？因为他专心取胜。用巨大的斧头砍小树，不用等到吉利的时日就能砍断。如果把巨大的斧头放在小树上，而人不用力，即便顺着斗柄指引的方向，阴阳合和，也不能砍断，因为斧头没有砍击的气势。所以水激荡流势就凶猛，箭迅速射程就远。箭栝用优质的竹子制作，涂

might. Hence, the way a first-rate general commands his troops is that he acts in accordance with the principles of Heaven above, makes good use of advantageous geographic conditions beneath, and wins over his officers and men in the middle. Then he can grasp opportunities to take military action and charge forward, therefore he will not be defeated. As for a second-rate general, he knows nothing about the principles of Heaven above or making good use of vantage ground beneath, relying exclusively on the strength of human beings and military forces. Although he might not ensure winning every war, he can gain victory most of the time. A third-rate general's way of commanding his troops is that he is erudite but becomes confused himself, knowledgeable but skeptical towards himself, after having deployed, he will feel scared, and whenever thinking of launching an attack, he hesitates in taking action. Therefore, he will be likely to be captured by enemy troops. In case two men were fighting each other and they both were of equal skill, the valorous one would certainly win, why? Well, he concentrates on gaining victory. Chopping a small tree with a big axe, a man can do it without needing to wait for an auspicious day. However, should a man just put the big axe on the tree and not exert any effort, although he might place the axe in accordance with the direction pointed to by the Handle of Big Dipper, and in harmony with Yin-Yang, he still could not fell the tree because the axe could not execute any force in this way. Hence, if water surges, it flows torrentially; and if an arrow is launched violently, it can cover a long distance. An arrow



【原文】

籥箝，载以银锡，虽有薄缟之蟾，腐荷之檐，然犹不能独射也。假之筋角之力，弓弩之势，则贯兕甲而径于革盾矣。夫风之疾，至于飞屋折木，虚举之下，大迟自上高邱，人之有所推也。是故善用兵者，势如决积水于千仞之堤，若转员石于万丈之溪，天下见吾兵之必用也，则孰敢与我战者！故百人之必死也，贤于万人之必北也。况以三军之众，赴水火而不还踵乎！虽逃合刃于天下，谁敢在于上者！

所谓天数者，左青龙，右白虎，前朱雀，后玄武。所谓地利者，后生

【今译】

刷上银、锡，即便薄缟制作的车帷，腐烂的盾牌也不能射穿。但如借用牛筋兽角的力量，用弓弩发射出去，就能射穿犀角制成的铠甲而且穿透皮革制作的盾牌了。疾风大作时，能卷飞房屋折断树木，不用牛马拉的车子能行走在大路上、攀爬到高丘上，因为有力推动它的缘故。因此善于用兵的，威势如同千仞高的大堤决口，洪水把圆形巨石冲到万丈深渊的谷底，天下看见我方军队必定胜利，谁敢跟我作战！所以一百人抱定必死决心作战，比一万人注定败北要好得多。何况三军将士，赴汤蹈火也不转身后退呢！即便仓促应战天下诸侯，谁敢凌驾于他们之上呢！

所谓的天数，是指东方属青龙，西方属白虎，南方属朱雀，北方属玄武。所谓的地利，是指处后则生而处前则死，左边属阳而右边属阴。所



made of high quality bamboo and painted with silver or tin would even fail to pierce through a carriage veil made of thin silk produced in the state of Lu or a shield made of leather. When strong winds blow, it can blow away houses and break tree trunks, and carts not pulled with cows or horses can move forward on big roads, and even climb high hills, for there is manpower driving them. Hence, for a man good at resorting to military forces, his might is like a thousand ren levee bursting, or floodwater flushing huge round stones to the bottom of a ten thousand *zhang* deep abyss. People of the world realize that our troops will definitely win, whoever dares confront us! So, if a hundred men have decided to fight to the death, it is much better than ten thousand men doomed to be defeated. Let alone all the officers and men of the three armies going through fire and water and never turning around to retreat! Although they might be forced to confront the allied forces of sovereigns of all other states in the world, who will ever dare to override them!

The so-called Heavenly Rules indicate that Qing Long (literally it means the blue dragon, referring to the God of the Element of Wood) belongs to the east. Bai Hu (literally it means the white tiger, referring to the God of the Element of Metal) belongs to the west. Zhu Que (literally it means the red bird, referring to the God of the Element of Fire) belongs to the south, and Xuan Wu (a snake-like creature referring to the God of the Element of Water) belongs to the north. The so-called vantage ground means that staying in the front one will lose his life but standing in the rear man can survive, and

【原文】

而前死，左牡而右牝。所谓人事者，庆赏信而刑罚必。动静时，举错疾。此世传之所以为仪表者，固也，然而非所以生仪表者，因时而变化者也。是故处于堂上之阴，而知日月之次序；见瓶中之水，而知天下之寒暑。夫物之所以相形者微，唯圣人达其至。故鼓不与于五音，而为五音主；水不与于五味，而为五味调；将军不与于五官之事，而为五官督。故能调五音者，不与五音者也；能调五味者，不与五味者也；能治五官之事者，不可揆度者也。是故将军之心，滔滔如春，旷旷如夏，湫漻如秋，典凝如冬，因形而与之化，随时而与之移。

【今译】

谓的人事，是指赏罚公平而分明，举动适时，举措果断。这是世代相传的可以作为法则的东西，本来就是这样的，然而并非产生法则的东西。法则，是根据时势而变化的。因此在堂上观察物体影子的移动，就知道太阳月亮运行的规律；看见瓶子里的水结冰，就知道天下的寒暑交替情况。事物表现出来的征兆是很细微的，只有圣人熟知其中的真谛。所以鼓不掺和到五音中，却是五音的主宰；水不掺和到五味中，却能调和五味；将军不掺和五官的取责，却是五官的督管。所以能协调五音的，是不掺和到五音中的东西；能调和五味的，是不掺和到五味中的东西；能管理五官事务的，是不可测度的东西。因此将军的心，和煦温暖如春，明媚光亮如夏，空阔静寂如秋，庄严凝重如冬，因循外物而变化，顺应时势而推移。



the left side belongs to Yang and the right belongs to Yin. The so-called human affairs imply dispensing rewards and punishments fairly, taking timely action, and making up one's mind decisively. These rules have come down generation after generation, and it is natural to be so, however they are not the things from which rules are derived. Rules alter according to the ever-changing situation. Hence, by staying at the hall watching the move of the shadow of certain objects, man can know the law of the movement of the sun and the moon. Seeing the water in a bottle freeze, man will realize the alteration of cold and hot weather under heaven. Signs shown by the myriad things are extremely tiny, and only sages know the truth in them. Hence, the drum does not mingle with the Five Tones, but it still acts as the ruler of the Five Tones; water does not mingle with the Five Flavours, but it can concoct the Five Flavours; a Commander-in-Chief does not interfere with the affairs under the control of the Five Military Departments, but he is the supervisor of the Five Military Departments. Therefore, the thing that can tune the Five Tones must be the one that does not clash with the Five Tones; the thing that can concoct the Five Flavours must be the one that does not clash with the Five Flavours; the thing that can administrate the affairs relating to the Five Inner Organs must be the one that is unfathomable. Therefore, the heart of a Commander-in-Chief is as warm and mild as spring, as fine and bright as summer, as clear, quiet and silent as autumn, and as solemn and dignified as winter. Then he can change according to external

【原文】

夫景不为曲物直，响不为清音浊。观彼之所以来，各以其胜应之。是故扶义而动，推理而行，掩节而断割，因资而成功。使彼知吾所出，而不知吾所入；知吾所举，而不知吾所集。始如狐狸，彼故轻来；合如兕虎，敌故奔走。夫飞鸟之挚也，俯其首；猛兽之攫也，匿其爪；虎豹不外其爪，而噬不见齿。故用兵之道，示之以柔，而迎之以刚；示之以弱，而乘之以强；为之以歛，而应之以张；将欲西而示之以东；先忤而后合，前

【今译】

物体弯曲的，它的影子不会成为直的，声音浑浊的，它的回响不会变得清越。观察敌情的方方面面，分别用能够战胜他们的办法加以对付。因此行动要捍卫正义，举措要合乎事理，将关键之处切断，凭借有利条件立功。让敌人知道我军采取行动了，但是不知道我们的目标在哪里；知道我军进发了，但是不知道我们在哪里集合。开始作战时如狐狸一样狡猾，所以敌人会轻易前来；集合时如犀牛老虎般威猛，所以敌人会仓皇逃跑。飞鸟准备搏击猎物时，总是先把头缩起来；猛兽准备袭击猎物时，总是先把利爪藏匿起来；虎豹不把爪子露在外面，咬人的狗不让人看见它的牙齿。所以用兵的正确方法是，显得柔顺，而实际上却刚硬地迎击敌人；显得弱小，实际上却用强大的兵力压倒敌人；表现出要收兵，实际上却部署兵力对抗敌人；心里想的是向西，却显得要向东；



things, and alter according to the situation.

If an object is crooked, its shadow can not become straight; if the sound is deep and obscure, the echo will not become clear and sweet. Observe the enemy's situation from all aspects, then take proper measures to cope with and defeat them respectively. Hence, military action is taken to defend justice, and all activities must be in accordance with common sense. Cut off the enemy positions at the most important points, and make contributions by dint of advantageous conditions. Let the enemy troops know that we are taking action, but do not let them guess where our target is; let them know that we are advancing, but do not let them know where we will concentrate. At the beginning of each battle, we act as slyly as a fox, therefore, the enemy troops are very likely to approach us; while concentrated, our troops are as formidable as the rhinoceros and tiger, so the enemy troops will retreat hurriedly. When a bird is ready to strike, it always shrinks its head first; when a fierce animal is ready to attack other animals, it always conceals its sharp claws first. Tigers and leopards do not expose their claws, and dogs biting human beings do not show their teeth. Hence, the right way of taking military action is to appear complaisant but actually confront enemy troops rigidly; pretend to be weak, but overpower enemy troops with numerically superior military forces; pretend to be ready to withdraw, but eventually deploy forces to confront the enemy troops. Intend to march towards the west, but ostentatiously advance towards the east. Assume disobedience first and then turn



【原文】

冥而后明。若鬼之无迹，若水之无创。故所乡非所之也，所见非所谋也。举措动静，莫能识也。若雷之击，不可为备。所用不复，故胜可百全。与玄明通，莫知其门，是谓至神。

兵之所以强者，民也；民之所以必死者，义也；义之所以能行者，威也。是故合之以文，齐之以武，是谓必取。威仪并行，是谓至强。夫人之所乐者，生也；而所憎者，死也。然而高城深池，矢石若雨，平原广泽，白刃交接，而卒争先合者，彼非轻死而乐伤也，为其赏信而罚明也。是

【今译】

先表现得忤逆而后和顺，先在黑暗中摸索而后豁然开朗。如鬼神般没有形迹，像水一样不留创痕。所以前进的方向并非所要到达的目的地，所表现出来的并非真正的谋略。任何举措，无论行动还是静止，都没有人能识别。如同雷霆袭击，不能让敌方有所准备。用过的招式不再重复，所以能百战百胜。跟幽暗光明相通，没有人知道它的门道，这就叫至神。

兵力之所以强大，原因在于老百姓；老百姓之所以一定能够效死，原因在于恪守道义；道义之所以能够推行，原因在于君主的威望。因此用文德来团结他们，用尚武精神来统一他们，这就叫“必取”。威势与道义同时推行，这就叫“至强”。人所喜欢的，是活着；所憎恶的，是死亡。然而不顾高耸的城墙深深的城池，冒着雨点般射来的箭，在平原大泽，短兵交接，争先恐后跟敌人交锋，他们并非蔑视死亡而且乐于受伤，而是因为军队赏罚分明的缘故。因此君主看待臣下如同儿子一般，那臣

complaisant, fumble in the dark first and then become bright and clear. When as shapeless as ghosts and deities, and as traceless as water, the direction in which they advance is by no means the destination they make for. And what they express on the outside is not really in accordance with their real stratagems. So, anything they do, immobile or active, cannot be discerned by anyone else. They act like thunder splitting, so that the enemy troops will never be able to be prepared. They never repeat the same strategies they have tried before, so that they can win every war. Linking with the darkness as well as the brightness, no one knows the truth of them, and this is addressed as the Most Supernatural.

The might of a military force lies in the people; the reason that the people will be certain to fight to the death to serve their state lies in their strictly adhering to morality and justice; morality and justice can be extended because of the prestige of the sovereign. Hence, rely on virtue to solidify and resort to emphasizing military contributions to unify the people. This is called "to seize definitely". Extend might, morality and justice at the same time, and this is called "the most powerful". What men love is to remain alive; and what men hate is to die. Nonetheless, despite high protective walls, deep moats, and arrows approaching like rain drops, officers and men still fight hand-to-hand on level land as well as in inundated areas, and vie with one another to engage with enemy troops. It is not that they think nothing of death and willingly suffer casualties, but that rewards and punishments are dispensed fairly in the army. Hence, if a

【原文】

故上视下如子，则下视上如父；上视下如弟，则下视上如兄。上视下如子，则必王四海；下视上如父，则必正天下。上亲下如弟，则不难为之死；下视上如兄，则不难为之亡。是故父子兄弟之寇，不可与斗者，积恩先施也。故四马不调，造父不能以致远；弓矢不调，羿不能以必中；君臣乖心，则孙子不能以应敌。是故内修其政，以积其德；外塞其丑，以服其

【今译】

下看待君主就如同父亲一般；君主看待臣下如同弟弟一般，那臣下看待君主就如同兄长一般。君主看待臣下如同儿子一般，就一定能称王四海；臣下看待君主如同父亲一般，那就一定能匡正天下。君主亲近臣下如同亲近自己的弟弟一般，臣下就不难为他效死；臣下看待君主如同自己的兄长一般，就不难为他送命。因此将士亲如父子兄弟的军队，不可跟他们争斗，因为君主的恩德施加到他们身上已经很久了。驷马行动不统一，造父也不能驾驭他们到达远方；弓矢没有调试好，羿也不一定能够射中目标；君臣离心离德，孙子也不能率领这样的军队迎击敌人。因此在国内修明政治，来累积君主的德行；在外杜绝丑行，来树立威信；体

sovereign treats the subjects like his own children, then the subjects will treat him as if he were their parent; if a sovereign treats the subjects like his younger brothers, then the subjects will treat him as if he were their elder brother. If a sovereign treats the subjects like his own children, then he can certainly unify everywhere within the Four Seas and become a king himself. If the subjects treat the sovereign as if he were their parent, the sovereign can certainly rectify the world. If a sovereign endears himself to his subjects as the same he endears himself to his own younger brothers, then it is not difficult for the subjects to do their utmost for him. If the subjects treat their sovereign like their own elder brother, then it is not difficult for them to give up their lives for his sake. So, if in an army, the Commander-in-Chief and his officers and men are as close as if they were father and son, or elder brother and younger brother, man should not confront them, for their sovereign must have been doing favours to them for a long time. Therefore, if four horses pulling the same carriage do not make a concerted effort, even Zao Fu could not rein them to cover a long distance. If both the bow and the arrow are not correctly adjusted, even Yi could not definitely hit a target. If a sovereign and his court officials are not of one mind, even Sunzi could not command them to defeat an enemy. Hence, a sovereign should employ a wise policy inside his state and thus accumulate his virtue; and he should also stop all kinds of malconduct outside and thus establish his prestige. Moreover, he should also be concerned with the people's

【原文】

威；察其劳佚，以知其饱饥。故战日有期，视死若归。故将必与卒同甘苦，俟饥寒，故其死可得而尽也。故古之善将者，必以其身先之。暑不张盖，寒不被裘，所以程寒暑也；险隘不乘，上陵必下，所以齐劳佚也；军食熟，然后敢食，军井通，然后敢饮，所以同饥渴也；合战必立矢射之所及，以共安危也。故良将之用兵也，常以积德击积怨，以积爱击积憎，何故而不胜！主之所求于民者二：求民为之劳也，欲民为之死也。民之所

【今译】

察百姓的劳逸，来了解他们的饥饱。一旦有了战事，百姓会视死如归作战。所以将领一定要与士卒同甘苦，共饥寒，因而士卒才会拼死为他效劳。所以古代优秀的将领，一定身先士卒。在酷暑中也不张开车盖，在严寒中也不穿裘皮大衣，是为了跟士卒均寒暑；路过险隘的时候不乘车，爬坡时一定下车步行，是为了跟士卒齐劳逸；大部队的饭做好了后才敢进食，大部队的井挖通了后才敢饮水，是为了跟士卒同饥渴；交战时一定站在敌人的箭能射到的地方，是为了跟士卒共安危。所以良将用兵，常常是先积累恩德赢得民心然后攻击臣下对君主心生怨恨已久的国家，先积累对百姓的关爱然后袭击臣下对君主心存憎恶已久的国家，怎能不取胜呢！君主所要求百姓的有两条：要求百姓为自己效

work and rest, know whether or not they suffer starvation. So, if there is warfare, the people will face death unflinchingly to fight the enemies. Therefore, a Commander-in-Chief must share happiness and woe, cold and hunger with his officers and men, and the latter will fight to the death for his reason. Hence, in ancient times, outstanding generals had to take the lead to fight enemies in any battle. They would not open up the covers of their chariots in sweltering weather, or wear fur coats in bitter cold, for they wanted to share the severest weather conditions along with their soldiers. They would not only refuse to take a carriage while traversing dangerous places and also climb slopes on foot, for they wanted to work and rest along with their soldiers. They would not eat until the meal for the rest of the army was ready, nor would they drink until the well used by all the troops was finished, for they wanted to share hunger and thirst along with their soldiers. During any battle they would always stand within the range of enemy arrows, for they wanted to share danger and safety along with their soldiers. So, when an excellent Commander-in-Chief takes military action, he normally accumulates favours done to the people first to win them over, and then he attacks states in which the subjects have born bitterness towards their sovereigns for a long time. He also accumulates his concerns for the people first and then assaults states in which the subjects have born hatred towards their sovereigns for a long period. In this case, how can he not win? A sovereign demands two things from his people. He demands the people serve him, and also



【原文】

望于主者三：饥者能食之，劳者能息之，有功者能德之。民以偿其二积，而上失其三望，国虽大，人虽众，兵犹且弱也。若苦者必得其乐，劳者必得其利，斩首之功必全，死事之后必赏，四者既信于民矣，主虽射云中之鸟，而钓深渊之鱼，弹琴瑟，声钟竽，敦六博，投高壶，兵犹且强，令犹且行也。是故上足仰则下可用也；德足慕则威可立也。

将者必有三隧、四义、五行、十守。所谓三隧者，上知天道，下习地

【今译】

劳，希望百姓为自己效死。百姓所希望君主的有三条：饥饿的人能有饭吃，劳苦的人能得到休息，有功的人能得到赏赐。假如百姓满足了君主的两个愿望，而君主却让他们的三个愿望落了空，国家虽然大，人口虽然众多，兵力也还是会削弱。如果受苦的人定能得到快乐，劳苦的人定能得到利益，杀敌的功劳定能得到奖赏，为国事而死的人的后代定能得到封赏，在这四个方面能够取信于民，君主即便射云中的飞鸟，钓深渊的游鱼，弹奏琴瑟，聆听钟竽，掷骰博弈，投壶宴饮，兵力依然强大，而且令行禁止。因此君主足以仰仗，那臣下就足以致用；君主的德行足以令人仰慕，那他的威势就可以确立。

将领一定要有“三隧”、“四义”、“五行”、“十守”。所谓的“三隧”，是



expects them to do their utmost for him. The people want the sovereign to fulfill their three hopes; those suffering from hunger can have some food to sustain themselves, the toiling can have some rest, and the meritorious can be rewarded. If the people have fulfilled the two demands of their sovereign, but the sovereign lets their three hopes go by the board, although his state is vast and with a large population, his military forces will still be weakened. If suffering can certainly gain happiness, the poor can certainly benefit, those who have beheaded enemy soldiers can certainly be rewarded, and fiefs can certainly be conferred onto the descendents of those who had died for the sake of the state. That is to say the sovereign can be trusted by the people in all these aforementioned aspects, although he might shoot birds flying in the sky, go fishing along abysses, play the qin and se, or appreciate the tunes played by the bell and the yu pipe. He may play dice or chess, enjoy banquets as well as the games performed during them, and he will still possess formidable military forces and ensure strict enforcement of all his orders and prohibitions. So, if the sovereign is reliable enough, then the subjects will guarantee him various kinds of service; if the virtue of the sovereign is admirable enough, then his authority can be established.

Every Commander-in-Chief should abide by three Sui (referring to three kinds of knowledge), four Yi (referring to four principles of righteousness), five Xing (referring to five ways of action), and ten Shou (referring to ten rules of behaving himself). The so-called three Sui indicate that he



【原文】

形，中察人情。所谓四义者，便国不负兵，为主不顾身，见难不畏死，决疑不辟罪。所谓五行者，柔而不可卷也，刚而不可折也，仁而不可犯也，信而不可欺也，勇而不可陵也。所谓十守者，神清而不可浊也，谋远而不可慕也，操固而不可迁也，知明而不可蔽也，不贪于货，不淫于物，不嗑于辩，不推于方，不可喜也，不可怒也。是谓至于窈窈冥冥，孰知其情！发必中铨，言必合数，动必顺时，解必中揆。通动静之机，明开塞之

【今译】

指上通晓天道，下熟悉地形，中明察人情。所谓的“四义”，是指要捍卫国家利益而不倚仗兵权，为了君主奋不顾身，遇到困难不畏惧死亡，裁决疑难不怕获罪。所谓的“五行”，是指柔和但是不可以卷曲，刚毅但是不可以折断，仁慈但是不可以侵犯，诚信但是不可以欺骗，勇猛但是不欺凌别人。所谓的“十守”，是指精神清越而不可以搅浑，谋略远大而不可以效仿，操守坚定而不可以改变，见识明辨而不可以蒙蔽，不贪财，不沉溺于物欲，不逞口舌之利，不扩充自己的地盘，不能诱使他高兴，不能让他发怒。这就叫达到了最精纯的境界，幽深晦暗，谁知道其中的内情！行动一定合乎事理，说话一定符合道理，举动一定顺应时势，处理问题一定合情合理。通晓动静的玄机，明察开闭的分寸，慎重对待任何



should be well versed in the Tao of Heaven above, familiar with geographical conditions beneath, and also able to penetrate interpersonal affairs. The so-called four Yi indicate that he should safeguard the interest of his state and not rely only on his military power, should advance regardless of his safety for the sovereign's sake, not fear death if facing disasters or accused of misdeed due to his judgement and settling difficult problems. The so-called five Xing indicate that he should remain gentle but cannot be cowed, be resolute but cannot be broken, benevolent but cannot be humiliated, honest but cannot be cheated, and valorous but never override others. The so-called ten Shou indicate that his spirit should remain clear and cannot be agitated, his strategies ambitious but cannot be imitated, his moral integrity firm and cannot be changed, his insight perspicacious and cannot be cheated. Moreover, he also does not covet any material interests nor addicted to lust, intent to outspoke others, enlarge his own fief, and nobody can make him happy nor irritate him. A Commander-in-Chief possessing all these features can be addressed as having reached the purest spiritual state. By remaining deep and dark, who can know the inner nature of him? Make sure that every act is in accordance with common sense, every word is rational, every move is suitable to the situation, and every problem is settled fairly and reasonably. Be familiar with the mysterious principles on remaining actionless or taking action, perspicacious of the proper limits for closing and opening. Make sure to discreetly handle the possible advantages and disadvantages aroused by any

【原文】

节，审举措之利害，若合符节。疾如犷弩，势如发矢。一龙一蛇，动无常体，莫见其所中，莫知其所穷。攻则不可守，守则不可攻。

盖闻善用兵者，必先修诸己，而后求诸人；先为不可胜，而后求胜；修己于人，求胜于敌。己未能治也，而攻人之乱，是犹以火救火，以水应水也，何所能制！今使陶人化而为埴，则不能成盆盎；工女化而为丝，则不能织文锦。同莫足以相治也，故以异为奇。两爵相与斗，未有死者也；鸱鹰至则为之解，以其异类也。故静为躁奇，治为乱奇，饱为饥奇，

【今译】

举措可能带来的利害，如同合对符节一般。迅疾如张满的弓，气势如离弦的箭。龙蛇般腾越变化，没有固定的形态，没有人能看清他的目标，没有人知道他的归宿。进攻时敌人不能防御，防御时敌人不能攻破。

听说善于用兵的，一定先进行自我修养，然后再要求他人；先做到不可战胜，然后再争取战胜敌人；要求别人提高修养，希望敌人把胜利拱手相让，自己的国家没有治理好，却进攻混乱的国家，这如同拿了火种去救火，放水来对付洪水。怎能对付得了呢！如今让制陶工人变成陶土，就不能做成盆盎；让工女变成丝，就不能织出文锦。同类的事物不能互相统治，所以用不同的东西来对付它们。两只麻雀互相搏斗，没有一只会死；鸱鹰飞来，结果就出来了，因为鸱鹰跟它们不是一类的。所以用安静的军队对付躁动的，用军纪严明的对付纪律涣散的，用饱食



activities and make them as perfect as putting the two parts of a tally together. Act rapidly as a fully-stretched bow, and bear similar momentum as an arrow just being launched from the bow-string. Cavorting and altering like dragons and snakes, and bearing no fixed shape, so no one can penetrate his defence, and no one can guess his destination. While attacking, no one can defend against him, and while defending, no one can conquer him.

I heard that a general good at commanding military action must focus on self-improvement first and then demand others to follow him; and he must firstly become invincible, and then try to defeat his enemies. If he demands others to improve themselves, hopes his enemies will courteously offer victory to him, and attacks chaotic states before having put his own state in order, it is the same as using kindling to fight fire or releasing water to cope with flood. How could one succeed! Now, should potters turn into clay, they would not be able to produce basins and other earthen vessels; should female workers change into silk, they would not be able to weave fabrics with beautiful patterns. Things of the same kind cannot rein each other, so something else not belonging to the same category should be applied to cope with the former. When two sparrows fight each other, neither will lose its life; if a sparrow hawk flies over, the result comes forth, for sparrow and sparrow hawk are not of the same species. Hence, use tranquil troops to cope with restless troops, use well-disciplined to cope with the undisciplined, use the satiated to cope with those suffering hunger, and use

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【原文】

佚为劳奇。奇正之相应，若水火金木之代为雌雄也。善用兵者持五杀以应，故能全其胜；拙者处五死以贪，故动而为人禽。兵贵谋之不测也，形之隐匿也。出于不意，不可以设备也。谋见则穷，形见则制。故善用兵者，上隐之天，下隐之地，中隐之人。隐之天者，无不制也。何谓隐之天？大寒甚暑，疾风暴雨，大雾冥晦，因此而为变者也。何谓隐之地？山陵邱阜，林丛险阻，可以伏匿而不见形者也。何谓隐之人？蔽之于前，

【今译】

的对付饥饿的，用休息的好的对付筋疲力尽的，就会有出奇的效果。奇招和传统做法互相配合，如同水、火、金、木都有雌雄搭配一样。善于用兵的遵照五行生杀的规律应敌，所以能得胜；笨拙的人处于五种必死境地还贪得无厌，所以动辄被人擒获。用兵贵在谋略不可测度，将形迹隐匿起来，出其不意，不可以防备。谋略泄露了就会陷入困境，形迹暴露了就会被敌人制约。所以善于用兵的，上隐藏在天，下隐藏在地，中隐藏在人群中。隐藏在天，没有不能制约的。什么叫隐藏在天？严寒酷暑，疾风暴雨，大雾遮天蔽日，根据这样的天气变化调整策略。什么叫隐藏在地？山陵丘阜，丛林险阻，可以埋伏隐匿在那里不让敌人看见形迹。什么叫隐藏在人群中？在敌人前方设下埋伏，在敌人后方侦察

the well-rested to cope with the exhausted, thus man can experience unexpected results. Apply unexpected tricks along with traditional strategies just like the male and female parts of the Element of Water, the Element of Fire, the Element of Metal and the Element of Wood cooperating with each other. A general good at military command will confront enemies according to the rules of the interaction among the Five Main Elements, therefore, he can win victory. When a clumsy man finds himself at all the five kinds of dead ends he would still be insatiably greedy. Therefore, he is very likely to be captured by others. The most valuable factor in taking military action is to use unfathomable strategies, conceal the movement of the troops and act unexpectedly so that the enemy troops will not be prepared. If the strategies are divulged, the troops will be in trouble, and if the moves of the troops is discovered, they will be thwarted by enemy troops. Hence, a good commanding general will conceal the strategies and movements in Heaven above, conceal in Earth beneath, and in the mass in between. By concealment in Heaven, there is nothing he cannot conquer. What does concealing in Heaven mean? Well, if there is bitter cold, sweltering heat, strong wind, violent rain, or deep fog covering the sky and obscuring the sun, then adjust the strategies according to such weather conditions. What does concealing in Earth mean? Hide and ambush in valleys, hills, forests or other dangerous places and do not let enemy troops discover your position. What does concealing in the mass mean? Well, ambush in front of the enemy troops and scout

【原文】

望之于后，出奇行陈之间，发如雷霆，疾如风雨，擐巨旗，止鸣鼓，而出入无形，莫知其端绪者也。

故前后正齐，四方如绳，出入解续，不相越凌，翼轻边利，或前或后，离合散聚，不失行伍，此善修行陈者也。明于奇正，赅阴阳、刑德、五行、望气、候星、龟策、机祥，此善为天道者也。设规虑，施蔚伏，见用水火，出珍怪，鼓噪军，所以营其耳也。曳梢肆柴，扬尘起塌，所以营其目者，此善为诈佯者也。罅钺牢重，固植而难恐，势利不能诱，死亡不能动，此

【今译】

他们的动向，突如其来地出现在他们的行陈之间，如雷霆爆发，如风雨迅疾，卷起大旗，不敲锣打鼓，进退不留痕迹，没有人知道他的端绪。

所以队伍前后整齐，四面如同用绳墨裁过那样笔直，进退协调连贯，不随意窜位或超越，两侧队伍轻锐，向前还是退后，离合、散聚，队形不会打乱，这是擅长布列队伍行阵的。明白奇正的秘诀，精通阴阳、刑德、五行，懂得观望云气、星象、占卜、机祥，这是擅长利用天道的。设计谋划，设置埋伏，利用水火，动用奇招，击鼓呐喊，为的是迷惑他们的耳朵。挥动树枝，扬起灰尘，为的是迷惑他们的眼睛，这是善于进行伪诈的。军心稳固，意志坚定而不受恐吓，势头锐利而不能诱惑，死亡不能



for information in their rear. Appear suddenly in their positions just like the splitting of thunder or the blowing of heavy wind. Roll up the war banner, do not beat the gongs and drums, and leave no trace while advancing or retreating, so that no one can discover any sign.

Hence, if the troops are properly organized, and the four sides of the array are as straight as if being cut according to the carpenter's line marker, move cooperatively and coherently no matter in advance or retreat. No one will take another person's place or surpass anyone free-willingly in the parade. The troops on both sides are agile and with light packs so that the ranks will not be disarranged no matter whether marching forward or backward, converging or dispersing. This shows that the Commander-in-Chief is good at arranging the ranks. Understanding the secrets of Qi-Zheng, being well versed in Yin, Yang, Xing (referring to penalty), De (referring to virtue) and the Five Main Elements, and knowing how to interpret clouds patterns, celestial phenomena, augury, and ominous as well as auspicious signs, indicate that the Commander-in-Chief is good at making use of the Tao of Heaven. Plan and devise against enemy troops, prepare ambushades, make use of water and fire, use unexpected tactics, beat the drum and shout to confuse enemy troops' ears. Weave branches and kick up dust to confuse their eyes, are features that show the Commander-in-Chief is clever at playing trickery. Ensure that officers and men are well determined, of high morale and cannot be frightened, their impetus cannot be held back,



【原文】

善为充干者也。剽疾轻悍，勇敢轻敌，疾若灭没，此善用轻出奇者也。相地形，处次舍，治壁垒，审烟斥，居高陵，舍出处，此善为地形者也。因其饥渴冻暵，劳倦怠乱，恐惧窘步，乘之以选卒，击之以宵夜，此善因时应变者也。易则用车，险则用骑，涉水多弓，隘则用弩，昼则多旌，夜则多火，晦冥多鼓，此善为设施者也。凡此八者，不可一无也，然而非兵之

【今译】

动摇，这是善于保持斗志的。敏捷强悍，勇敢轻敌，一闪即逝，这是善于运用轻兵出奇制胜的。观察地形，选择宿营地点，修筑壁垒，审察进退线路，占据高陵，驻扎在有退路的地方，这是善于利用地形的。趁着敌军饥渴冻热，劳倦懈怠混乱，恐惧困窘不前，派精选的士卒入侵他们，乘着夜色袭击他们，这是善于顺应时势应对变化的。地势平易就用战车，险阻就用骑兵，隔水而战就多用弓箭，狭隘的地方就用机弩，白天作战就树立很多旌旗，夜晚作战就点燃很多火把，天色昏暗就大肆击鼓，这是善于利用设施的。凡是这八种情形，一种都不能缺少，然而并非最可

tempted, or changed even under threat of death. These imply that the Commander-in-Chief is good at enhancing morale. If the troops are agile, valiant, intrepid, think little of the enemy and can move rapidly, this shows that the Commander-in-Chief is good at deploying lightly equipped officers and men to win unexpected victory. By observing geographical conditions, selecting the right place for camping, building fortifications, examining and approving the routes for advancing and retreating, seizing high hills, and stationing the troops at the places with some leeway for withdrawal, these show that the Commander-in-Chief is clever at making use of vantage ground. Take advantage if the enemy troops suffer hunger, thirst, cold, or heat, becoming tired, sluggish, disorderly, frightened and hesitated to advance. Sending selected soldiers to invade their positions and attack them under the protection of the dark shows that the Commander-in-Chief is good at adjusting to changes according to the actual situation. Use chariots if tracks and battleground are even, rely on cavalry if they are dangerous, employ bows and arrows if the enemy troops are deploying across a river, and resort to crossbows at narrow places. Erect numerous war banners if the fight is carried out during the day, ignite as many torches as possible if the attack is launched at night, and beat war drums vehemently while assaulting enemy troops when it is dim, and these features show that the Commander-in-Chief is clever at making use of various facilities. Regarding these aforementioned eight cases, all of them are absolute



【原文】

贵者也。夫将者，必独见独知。独见者，见人所不见也；独知者，知人所不知也。见人所不见，谓之明；知人所不知，谓之神。神明者，先胜者也。先胜者，守不可攻，战不可胜，攻不可守，虚实是也。上下有隙，将吏不相得，所持不直，卒心积不服，所谓虚也。主明将良，上下同心，气意俱起，所谓实也。若以水投火，所当者陷，所薄者移，牢柔不相通，而

【今译】

贵的用兵策略。大将，必须具备独见独知。独见，是发现别人不能发现的问题；独知，是知道别人不知道的东西。发现别人不能发现的问题，叫做明察；知道别人不能知道的东西，叫做神通。神通而明察，在交战之前就能确保胜利。在交战之前就能确保胜利的，防守的话不会被攻破，交战的话不会被战胜，进攻的话没有人能防守，因为他善于虚实变化。君臣上下有隔阂，大将和军官不和睦，不坚持公正的原则，士卒心存不服，这就叫做“虚”。君主英明大将精良，上下齐心，斗志昂扬，这就叫做“实”。如同用水浇火，浇到哪里火势就立即被扑灭，水迫近的地方火势就转移，刚柔不同胜利就显示出来了，这就叫做“虚实”。所以善于

necessities. Nonetheless, they still cannot be regarded as the most valuable strategies. A Commander-in-Chief must have unique sight as well as unique knowledge. Having unique sight, he is able to discern problems that cannot be discerned by others; having unique knowledge, he is able to know things that cannot be known by others. Discerning problems that cannot be discerned by others is called Being Perspicacious; knowing things that cannot be known by others is called Being Supernatural. If a Commander-in-Chief is both perspicacious and supernatural, he can ensure victory even before engaging with the enemy troops. A man able to ensure victory before engaging with the enemy troops cannot be broken through when in defence, or be vanquished in any fight. And when he assaults, no one can successfully defend himself, for he is good at adjusting his strategies according to the Xu-Shi of the actual situation. If the sovereign and his subjects are estranged towards each other, the Commander-in-Chief and his officers are not in harmony and neither adhere to fair-and-square principles, and soldiers do not admire them in their hearts. This is known as Xu. If the sovereign is wise, the Commander-in-Chief excellent, superiors and inferiors of one mind, and all of them are of high morale, this is addressed as Shi. Like pouring water onto fire, wherever the water touches, the fire there will be put out immediately, and wherever the water approaches, the fire is forced to move, and if the attacking and the defending troops are of different levels of rigidity and softness, which side is going to win will become apparent. This is addressed



【原文】

胜相奇者，虚实之谓也。故善战者不在少，善守者不在小，胜在得威，败在失气。夫实则斗，虚则走，盛则强，衰则北。吴王夫差地方二千里，带甲七十万，南与越战，栖之会稽，北与齐战，破之艾陵，西遇晋公，禽之黄池，此用民气之实也。其后骄溢纵欲，拒谏喜谀，倨悍遂过，不可正喻，大臣怨怼，百姓不附，越王选卒三千人，禽之干隧，因制其虚也。夫气之有虚实也，若明之必晦也。故胜兵者非常实也，败兵者非常虚也。善者

【今译】

作战的不在于自己率领的士卒多少，善于防守的不在于自己守卫的地盘大小，取胜在于确立威势，失败在于丧失斗志。实的就能进行战斗，虚的就会败走，盛的就会强大，衰的就会败北。吴王夫差拥有方圆两千里的土地，七十万武装的士卒，向南与越国交战，让他们被迫退居会稽；向北与齐国交战，在艾陵攻破齐军；向西跟晋平侯交锋，在黄池将他擒获，这些都是利用士卒斗志的结果。后来骄奢纵欲，拒听进谏喜欢阿谀，凶残暴戾酿成大过，不可理喻，大臣不满，百姓不亲附，越王率领精选的三千士卒，在干隧将他擒获，这就是乘虚制服他。气有虚实，如同光明过后必有昏暗。所以打胜仗的军队并非一直是实的，打败仗的军



as Xu-Shi. Hence, a Commander-in-Chief good at attacking does not care about the number of the troops he is leading. And a Commander-in-Chief good at defending does not care about the size of the territory he is protecting. Victory can only be won due to the establishment of might, and defeat is accounted for by the loss of morale. The Shi can carry out any fight, and the Xu will retreat from the battleground, those on the increasing will become prosperous, and those in decline will be defeated. Fu Chai, the then king of the state of Wu owned a territory as vast as two thousand square *li* and an army consisting of seven hundred thousand troops. He ordered his troops to attack the troops of the state of Yue in the south, and forced them to retreat to Kuai Ji, engaged with the troops of the state of Qi in the north and defeated them in Ai Ling. Then he confronted the troops of Marquis Ping of the state of Jin who captured him in Huang Chi. These victories were gained due to his making good use of the morale of his officers and men. After that, he became arrogant, addicted to lust, refused to take others' advice, loved flattery, behaved tyrannically and brutally; therefore, made severe mistakes. He was so impervious to reason that his ministers were disgruntled with him, and the people did not endear themselves to him. As a result, the king of the state of Yue leading three thousand selected warriors captured Fu Chai in Gan Sui. He took advantage of his Xu to conquer him. Qi has Xu-Shi like darkness taking turns to replace brightness. Hence, troops triumphing over enemies will not remain Shi forever, and the troops being defeated will not be



【原文】

能实其民气，以待人之虚也；不能者虚其民气，以待人之实也。故虚实之气，兵之贵者也。

凡国有难，君自宫召将，诏之曰：“社稷之命在将军，即今国有难，愿请子将而应之。”将军受命，乃令祝史太卜斋宿三日，之太庙，钻灵龟，卜吉日，以受鼓旗。君入庙门，西面而立；将入庙门，趋至堂下，北面而立。主亲操钺，持头，授将军其柄，曰：“从此上至天者，将军制之。”复操斧，持头，授将军其柄，曰：“从此下至渊者，将军制之。”将已受斧钺，答曰：

【今译】

队并非一直是虚的。善于用兵的人能充实百姓的士气，来等待敌人出现虚弱；不能用兵的人削弱百姓的斗志，来等待敌人充实起来。所以虚实之气，是用兵的关键。

凡是国家出现战事，君主就在宫中召见大将，命令他道：“社稷的命运在将军手里，现在国家有难，请您率军迎击敌人。”将军接受命令，于是让祝史太卜斋宿三天，他们来到太庙，钻龟壳，占卜吉日，举行授予战鼓、战旗仪式。君主进入太庙大门，面朝西站着，大将进入庙门，快步走到堂下，面朝北站立。君主亲自拿着大斧，用手握着斧头，把大斧柄交给将军，说：“从此以后，上到九天，全凭将军裁决。”又拿起斧头，手握着头部，把斧柄交给将军，说：“从此以后，下到黄泉，全凭将军裁决。”将军



Xu for good. A Commander-in-Chief good at taking military action will enhance the morale of his people first, and thus await any the signs of weakness shown by the enemy troops; and a Commander-in-Chief unable to take military action will weaken the morale of his own people and delay until the enemy troops become strengthened. Therefore, Xu-Shi is the key factor in resorting to military force.

Whenever a state engages in warfare, the sovereign summons the Commander-in-Chief to the palace and orders him; "The fate of our state is in the hands of you—our Commander-in-Chief. Now we are in danger, so please lead our troops to confront the enemy." The Commander-in-Chief takes orders from the sovereign. Then officials in charge of ceremonies and augury are asked to fast for three days. They come to the National Temple to drill turtle crust to choose an auspicious date for the ceremony of granting a war drum and war banner. After the sovereign enters the gate of the National Temple, he stands, facing west. When the Commander-in-Chief enters the National Temple, he walked quickly to the hall and stands, facing north. The sovereign grasps an axe and offers the handle of the axe to the Commander-in-Chief, saying, "From now on, everything, including the highest sky, is decided by you Commander-in-Chief." Then he picks up the axe again, grasping its head in his hand, he extends the handle to the Commander-in-Chief, saying: "From now on, everything, including the netherworld, is decided by you Commander-in-Chief." The Commander-in-Chief takes the axe, and replies, "Government



【原文】

“国不可从外治也，军不可从中御也。二心不可以事君，疑志不可以应敌。臣既以受制于前矣，鼓旗斧钺之威，臣无还请。愿君亦以垂一言之命于臣也。君若不许，臣不敢将。君若许之，臣辞而行。”乃爪鬻，设明衣也，凿凶门而出。乘将军车，载旌旗斧钺，累若不胜。其临敌决战，不顾必死，无有二心。是故无天于上，无地于下，无敌于前，无主于后，进不求名，退不避罪，唯民是保，利合于主，国之实也，上将之道也。如此，则智者为之虑，勇者为之斗，气厉青云，疾如驰骛。是故兵未交接而敌

【今译】

接受斧钺以后，回答说：“国家不可以从外部治理，大军不可在朝中驾驭。二心不可以侍奉君主，心中迟疑不可以迎击敌人。我既然已经接受命令，战鼓、战旗、斧钺象征的权威，我不请求交还。希望您以后不要给我下达任何军事命令。您如果不答应，我不敢率兵。您如果答应了，我就辞行。”于是剪掉手脚的指甲，穿上冥衣，打开凶门出去。乘着将军的战车，载着旌旗斧钺，满脸忧戚似乎不能胜任。临敌决战时，奋不顾身死战到底，没有二心。因此上不怕天，下不怕地，前方不顾忌敌人，后面不顾忌君主，进攻不是为了追求声名，退却不逃避罪责，唯有保全百姓是他的目标，跟君主的利益相吻合，这样的将领是国家的宝贝，这是大将应有的作为。这样一来，聪明的人会为他谋划，勇猛的人会为他战斗，壮志凌云，疾行如骏马奔驰。因此兵刃未曾交接敌人就已经恐惧

affairs cannot be administrated from the outside of the state, and the troops cannot be managed at court. Any men becoming disloyalty in their hearts should not be employed to serve the sovereign, and officers and men bearing hesitation and skepticism in the heart should not be manoeuvred to confront enemies. Now that I have taken your orders, I will not refuse the power represented by the war drum, war banner, axe and big axe. I hope that Your Majesty will not issue any military order to me. If you do not agree, I dare not command the troops. If you do, I will say my adieu." Then the Commander-in-Chief cuts off the nails of his hands and feet, wears weeds, opens the door conveying something ominous and leaves. Taking a general's chariot and carrying war banners and axes, the Commander-in-Chief looks anguished as if he were not qualified for the task. While engaging with the enemy troops, he dashes ahead regardless of his safety and fights to the death out of pure loyalty. Therefore, when charging forward, in fear neither of Heaven above, Earth beneath, enemy troops before, or the sovereign behind, the Commander-in-Chief does not aim at gaining fame. When retreating, he does not desert, for his only goal is to safeguard the lives of the people, and this is in accordance with the interest of the sovereign. Such a general is a treasure of the state, and a Commander-in-Chief should act in this way. If this is the case, the wise will plan for him, the intrepid will fight for him, and with lofty ideals and high morale, his troops can advance rapidly like a swiftly galloping horse. Hence, the enemy troops will become scared even

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【原文】

人恐惧，若战胜敌奔，毕受功赏，吏迁官，益爵禄，割地而为调，决于封外，卒论断于军中。顾反于国，放旗以入斧钺，报毕于君，曰：“军无后治。”乃缟素辟舍，请罪于君。君曰：“赦之。”退，斋服。大胜三年反舍，中胜二年，下胜期年。兵之所加者，必无道国也，故能战胜而不报，取地而不反。民不疾疫，将不夭死，五谷丰昌，风雨时节，战胜于外，福生于内，是故名必成而后无余害矣。

【今译】

了。假如打了胜仗敌人逃跑，全军将士都记功受赏，军吏晋级，爵位俸禄得到提升；假如割地与敌人讲和，主将或者在境外自杀，或者在军中量罪处死。返回国都以后，将战旗、斧钺交还，向君主禀报战事完毕，说：“军中没有遗留的后事。”于是穿上白衣离开家到外面过夜，以此向君主请罪。君主说：“免罪。”退下去后，进行斋戒。取得重大胜利的三年返回家中，取得中等胜利的两年返回家中，取得小规模胜利的一年后返回家中。用兵的对象，一定是无道的国家，所以战胜对方后不会遭到报复，夺取了土地不用返还。百姓不得病，大将不夭折，五谷丰登，风调雨顺，在境外打了胜仗，给境内带来福分，因此威名定能树立，而且没有后顾之忧。



before the fight is launched. If they win victory and the enemy troops escape, the contributions of all the officers and men will be registered and rewarded accordingly. Officers will be promoted, and their ranks and salaries will be raised. If they lose the war and are forced to cede some land to make peace with the enemy troops, the Commander-in-Chief will either commit suicide outside his state, or will be sentenced to death according to military law. When the Commander-in-Chief comes back to the capital of his state, he returns the war banner and axes etc. , to report to the sovereign that the war is over. "There is nothing left unsettled in the army," he says. Then he puts on white clothes, leaves his home to spend the night in the open and thus to offer apologies to the sovereign. The sovereign says, "Absolution." Then the Commander-in-Chief leaves to fast. A Commander-in-Chief who has won a great victory returns home three years later (due to the fast), he who has won a medium victory returns home after two years fasting, and one who has won a small-scale victory returns one year later. Make sure that only unworthy states are attacked, and you will not be avenged after defeating them or be forced later to return the territories ceded from them. As a result, the people will not suffer from disease, and the Commander-in-Chief will not die prematurely. The crops will produce good harvests, winds and rains will be timely, and happiness will come to the people in the state due to the military victory gained outside. Therefore, the state can establish its prestige, and also be free from any future trouble.



卷十六 说山训

【原文】

魄问于魂曰：“道何以为体？”曰：“以无有为体。”魄曰：“无有有形乎？”魂曰：“无有。”“何得而闻也？”魂曰：“吾直有所遇之耳。视之无形，听之无声，谓之幽冥。幽冥者，所以喻道，而非道也。”魄曰：“吾闻得之矣。乃内视而自反也。”魂曰：“凡得道者，形不可得而见，名不可得而扬。今汝已有形名矣，何道之所能乎！”魄曰：“言者，独何为者？”“吾将反吾宗矣。”魄反顾魂，忽然不见，反而自存，亦以沦于无形矣。

人不小学，不大迷；不小慧，不大愚。

人莫鉴于沫雨，而鉴于澄水者，以其休止不荡也。

【今译】

魄问魂说：“道的本体是什么？”魂说：“道的本体是‘无有’。”魄接着问：“‘无有’是有形的吗？”魂说：“是无形的。”“你从哪里听说的？”魂说：“我从自己的体会中得知的。观察它时没有形体，倾听它时没有声音，把它叫做幽冥。幽冥是用来比喻道的，但不是道本身。”魄说：“我知道了，就是回转过来反省自己。”魂说：“凡是得道的人，他的形体不能够看见，他的声名不会远扬。如今你已经有了形体和声名了，还怎能体悟道呢！”魄说：“说吧，你要做什么？”“我将要返回到我的最初状态中了。”魄回头四顾，魂忽然就不见了，就反过来自我省察，也沦于无形中了。

人不停留在细小的知识上，就不会有大的迷惑；不沉溺于小聪明，就不会有大的愚蠢。

人不用流水照自己的影子，而是用止水观照自己的形象，因为它是静止不动的。



Book 16

Discourse on Mountains

Soul asked Fetch, "What is the noumenon of Tao?" Fetch said, "The noumenon of Tao is 'not-being'." Soul asked further, "Is 'not-being' of any shape?" Fetch said, "It is shapeless." "How do you know that?" Fetch said, "I realized it from my own experience. While observing it I find no shape, while listening to it I hear no sound, so I address it You Ming. You Ming is a metaphor for Tao, but it is not Tao itself." Soul said, "I see. It is to turn to introspect oneself." Fetch said, "For every person in possession of Tao, his body cannot be seen, and his reputation cannot spread widely. Now you already have a body and reputation, how can you comprehend Tao?" Soul said, "Just tell me what you are going to do?" "I am going to return back to my original state." Soul looked around and found Fetch had suddenly disappeared, so he turned to introspect himself, and also became shapeless.

If man does not pay too much attention to the details of knowledge, he will not become very puzzled; if man does not addict himself to petty tricks, he will not become extremely stupid.

Instead of using flowing water, men use still water to mirror their images, for still water does not move.

When Zhan He went fishing, even thousand years old

【原文】

詹公之钓，千岁之鲤不能避；曾子攀枢车，引辐者为之止也；老母行歌而动申喜，精之至也；瓠巴鼓瑟，而淫鱼出听；伯牙鼓琴，驯马仰秣；介子歌龙蛇，而文君垂泣。故玉在山而草木润，渊生珠而岸不枯。螾无筋骨之强，爪牙之利，上食晞燥，下饮黄泉，用心一也。

清之为明，杯水见眸子；浊之为暗，河水不见太山。视日者眩，听雷者聒。

人无为则治，有为则伤。无为而治者，载无也；为者，不能有也；不

【今译】

詹何钓鱼，千年的鲤鱼不能逃脱；曾子伏在父母的灵车上不忍和他们诀别，拉灵车的人被感动得停下脚步；老母亲唱歌触动了申喜，是精诚所至的缘故；瓠巴弹奏瑟时，鲟鱼浮到水面上倾听；伯牙弹琴时，马仰头嘶鸣；介子推唱龙蛇之歌时，晋文公垂泪哭泣。所以山中有玉的地方草木就润泽，水中产珍珠的地方岸边就不会干枯。蚯蚓没有强健的筋骨，没有锐利的爪牙，却向上能吃干土，向下能喝黄泉，这是因为用心专一的缘故。

清水因为是透明的，一杯水能够照见眸子；浊水因为是混暗的，黄河水不能照见泰山。盯着太阳看的会感到眩晕，听打雷的耳朵会被震聒。

人奉行无为就顺利，有为就会受到伤害。奉行无为而达到大治的，是因为履行“无”的缘故；有为，是不可以的；不能做到无为的，就不能有



carp could not escape; when Zengzi bent over the hearse carriages of his parents crying due to not being able to bid a final farewell to them, the people pulling the hearses were so moved that they stopped walking; Shen Xi was deeply touched by his mother's singing due to the absolute sincerity in the song. When Hu Ba was playing the Se, sturgeons swam to the water's surface to listen to his music. When Yu Boya was playing the Qin, horses raised their heads to neigh. When Jie Zitui was singing the song about the dragon and snake, Duke Wen of the state of Jin was in tears. Hence, at the mountainous place where jade is buried, plants growing there are exuberant. At the place where pearls are produced, the water there will not dry up. Earthworms do not have robust bones and muscles or sharp claws and teeth, but they can eat dry earth upwards and drink underground water downwards, for they focus on what they are doing.

Clear water is transparent, so that a cup of water can reflect the pupils of one's eyes. Turbid water is murky, so the water of the Yellow River cannot mirror Mount Tai. Staring at the sun, man will feel dizzy, and listening to thunder, man will become deaf due to the brisance.

If man adheres to the rule of not taking any action, he will find himself in favourable circumstances, and if he takes action on his own, he will be harmed. Adhering to the rule of not taking any action can put a state in perfect order, because not-being is executed. Man should not take action on his own; those who cannot remain actionless will not be able to accomplish great achievements. A man will become

HUAI NAN ZI
Book 16





【原文】

能无为者，不能有为也。人无言而神，有言者则伤。无言而神者载无，有言则伤其神之神者，鼻之所以息，耳之所以听，终以其无用者为用矣。

物莫不因其所有，而用其所无。以为不信，视籟与竽。

念虑者不得卧，止念虑，则有为其所止矣，两者俱忘，则至德纯矣。

圣人终身言治，所用者非其言也，用所以言也。歌者有诗，然使人善之者，非其诗也。鸚鵡能言，而不可使长。是何则？得其所言，而不得其所以言。故循迹者，非能生迹者也。

神蛇能断而复续，而不能使人勿断也；神龟能见梦元王，而不能自

【今译】

为。人没有说任何话就会神奇，开口就会有说错话的时候。没有说话而神奇的人履行“无”，而开口说话就会损伤自己的精神。鼻子之所以能喘息，耳朵之所以能听到声音，终究是凭借它们看似无用的空腔部位。

事物没有不凭借自身拥有的并借助自己虚空的部位来发挥功效。认为这话不可信的，就看看籟与竽。

心中有所思虑的人不能安睡，要停止思虑，就要采取措施让它平息下来。如果把思虑和采取措施这两方面都遗忘了，那他的道德就达到最纯粹的境界了。

圣人终身发表关于治理国家的言论，实际上他所采纳的治国策略却并非那些言论，而是运用产生这些言论的基本精神。唱歌的人歌唱一些诗篇，然而使人觉得他唱得好的原因，却并非因为他的诗。鸚鵡会说话，但是不可以让它做君长。这是什么原因？它会说几句话，但是不知道为什么要说这些话。所以遵循别人的足迹的，不是能够独自创造足迹的人。

神蛇能在被人斩断后把自己的身子重新接起来，却不能让人不斩

supernatural if he does not speak at all, and whenever he opens his mouth to talk, he will make mistakes. The supernatural man of no words carries out not-being, when he starts to talk he will harm his spirit. The reason that the nose can breathe and the ears can hear eventually lies in the hollow parts that seem useless in them.

No single thing brings its function into play by dint of what it does not possess or by using the vacuous part in it. If you consider this argument is untrue, then just take a look at the Lai and Yu pipes.

A man who retains some thoughts in the mind cannot sleep well, and in order to get rid of these thoughts, he should take some measure to alleviate them. If man can leave both his thoughts and the measures he should take to remove them in oblivion, this indicates that his morality has reached the purest level.

During his lifetime a sage would set forth arguments in how to put his state in order; in fact, it is not what he says but the essence from which his words are derived that are applied to govern his state. A singer sings some odes, but what makes people think he sings well is not the odes. A parrot can speak, but cannot be elected to be the ruler over human beings. Why? It can produce a few sentences, but it does not know why. Hence, people following in others' footsteps can not leave their own footsteps.

A supernatural snake can reconnect its body parts together itself after it has been cut into pieces, but it cannot stop people from cutting it into pieces. A supernatural turtle



【原文】

出渔者之笼。

四方皆道之门户牖向也，在所从窥之。故钓可以教骑，骑可以教御，御可以教刺舟。

越人学远射，参天而发，适在五步之内，不易仪也。世已变矣，而守其故，譬犹越人之射也。

月望，日夺其光，阴不可以乘阳也。日出星不见，不能与之争光也。故末不可以强于本，指不可以大于臂。下轻上重，其覆必易。一渊不两蛟。

水定则清正，动则失平。故惟不动则所以无不动也。

【今译】

断它；神龟能够托梦给宋元王，却不能把自己从渔人的笼子里解脱出来。

四方都有朝向“道”的门窗，看你从哪个方向观察他。所以钓师可以教人骑马，骑师可以教人赶车，赶车的可以教人划船。

越国人学习射击远处的目标，朝着天放箭，即便目标在五步之内，也不改变他的做法。世事已经变化了，还是坚守传统法则，就好比越国人射箭一样。

在阴历每月十五月亮呈现一轮满月，太阳夺走它的光芒，因为属阴的月亮不可以凌驾于属阳的太阳之上。太阳出来星星就隐没不见了，因为星星不能跟太阳争光。所以树梢不可以比树根强大，指头不可以大过胳膊。下面轻上面重，一定容易倾覆。一个深渊里不能容下两只蛟龙。

水静止下来就会清澈平静，一流动就失去平静。所以只有保持静止不动，才能做到无所不动。

could appear in the sovereign of the state of Song—King Yuan's dream and make a request of being set free, but could not escape from the fisherman's coop itself. In all Four Directions there are windows facing Tao, and it depends from which direction you watch. Hence, a master in fishing can teach people how to ride, and a master in riding can teach people how to drive a carriage, and a master in driving can teach people how to row a boat.

A man in the state of Yue was practicing hitting distant targets. He just fired the arrows towards the sky, and if he were asked to shoot something within five *bu*, he would not change his way of shooting. If man adheres to traditional ways of doing things when the situation has already changed, it is somewhat the same as the man of the state of Yue's shooting practice.

When the moon is full, the sun deprives it of the moonlight, for Yin (referring to the moon which belongs to Yin) should not override Yang (referring to the sun which belongs to Yang). When the sun rises, the stars disappear from the sky, for stars cannot vie with the sun in terms of brightness. Hence, a treetop should not be stronger than the root is, and a finger should not be bigger than the arm. If the lower part of something is light and the upper part is heavy, it is likely to capsize. Two dragons cannot co-exist in an abyss.

When water becomes still, it will turn clear and quiet. Once it starts to flow, it will lose quiescence. Hence, only by remaining actionless can one move anywhere.



【原文】

江河所以能长百谷者，能下之也。夫惟能下之，是以能上之。

天下莫相憎于胶漆，而莫相爱于冰炭。胶漆相贼，冰炭相息也。

墙之坏，愈其立也；冰之泮，愈其凝也，以其反宗。

泰山之容，巍巍然高，去之千里，不见埤堦，远之故也。秋豪之末，沦于不测。是故小不可以为内者，大不可以为外矣。

兰生幽谷，不为莫服而不芳。舟在江海，不为莫乘而不浮。君子行义，不为莫知而止休。

夫玉润泽而有光，其声舒扬，涣乎其有似也。无内无外，不匿瑕秽，

【今译】

长江、黄河之所以能成为百谷的领袖，是因为它们能让自己屈居百谷之下。能屈居下位，所以才能保持上位。

天下没有比胶与漆更不能相容的了，没有比冰与炭关系更亲密的了。胶与漆互相败坏，冰与炭互相助长。

墙倒塌了，比它竖立着的时候更好；冰消融了，比它凝结的时候更好，因为返回到了各自最初的状态。

泰山的形状，巍然高大，然而离开它一千里，连一个小土堆也看不见，是距离太远的缘故。秋毫的末端，小不可测。因此道小到里面再也不能容纳任何东西，大到外面再也不能有任何别的东西。

兰花生长在幽谷，不因为没有人佩带就不芬芳。船航行在江海上，不因为没有人搭乘就不漂浮。君子遵循义的原则行事，不因为没有人知道就停止这么做。

玉润朗而有光泽，它的声音舒缓悠扬，如同君子般光明磊落。里里



The Yangtze River and the Yellow River become the leaders of hundreds of valleys, for they condescend themselves to be the inferiors of the latter. Only by condescending himself to a lower position is man able to maintain the highest position.

Under heaven nothing is more compatible than glue and lacquer, and nothing closer than ice and coal. Glue and lacquer damage each other, and ice and coal facilitate each other.

It is much better if a wall collapses compared with being erected properly; and it is much better when ice thaws compared with when it is frozen, since they both return to their original states in this way.

Mount Tai looks very powerful and lofty, but from a place a thousand *li* away, a man sees it as a small heap of earth, for he is too far away from the mountain. The tip of a newly-grown down is too tiny to be measured. Hence, Tao is so small that nothing could be contained in it, and it is also so huge that nothing exists outside of it.

Orchids grow in deep valleys, but they do not discard their fragrance because no one is there to wear them. Boats sailing on the sea, do not refuse to float because there is no one sailing in them. Gentlemen comply with the principles of righteousness in doing things, and they do not stop doing so because no one understands them.

Jade looks moist and shiny, when beaten it gives off melodious sounds, and is as aboveboard as gentlemen. Outside and within, it does not conceal its flaws. Observed





【原文】

近之而濡，望之而隧。夫照镜见眸子，微察秋毫，明照晦冥。故和氏之璧，随侯之珠，出于山渊之精，君子服之，顺祥以安宁，侯王宝之，为天下正。

陈成子恒之劫子渊捷也，子罕之辞其所不欲，而得其所欲，孔子之见黏蝉者，白公胜之倒杖策也，卫姬之请罪于桓公，子见子夏曰“何肥也”，魏文侯见之，反被裘而负刍也，兒说之为宋王解闭结也，此皆微眇可以观论者。

【今译】

外外，都不隐匿自己的瑕疵污秽，近看它显得润泽，远望它显得深邃。能如镜子般照见眸子，能明察秋毫，能映耀幽暗。所以和氏之璧，随侯之珠，是大山深渊的精灵化育而成的，君子佩带它们，就能顺利吉祥而且安宁，侯王把它们当做宝贝，用来匡正天下。

陈成子恒胁迫子渊捷子，子罕推辞自己不想得到的，从而得到自己最珍视的廉洁美德，孔子看人粘蝉领悟到做事要专心致志，白公胜倒拄着拐杖被杖尖刺伤了下巴，卫姬观察齐桓公的神色不对就请求他不要攻打自己的国家，曾子见到子夏问他怎么变得这么肥胖，魏文侯看见路人反穿着皮裘背负柴草从而悟出毛依附于皮的道理，兒说为宋王找到解死结的答案就是不用把它解开，这些都是微妙而值得推敲学习的道理。



closely, it appears moist, and seen from a distance, it looks deep and profound. It can reflect the eyes like a mirror, and can discern the tip of a newly-grown down as well as illuminate things in the dark. Hence, the Jade of the Hes and the Pearl of Marquis Sui were both developed from the goblins of huge mountains and deep abysses. Wearing them, gentlemen will encounter good luck, peace and stability. Sovereigns also cherish them, and use them as standards in rectifying the world.

Chen Chengzi forced Mr. Yuan Jiezi to split his state and was rejected by the latter, Zihan refused to take the Jade of the Hes, so they both fulfilled their innermost wishes by rejecting things normally desired by other people. When Confucius saw people catching cicadas with sticky dough, he realized that man should concentrate on what he is doing in order to succeed. Bai Gongsheng leaned on his stick upside-down and the tip of the stick stabbed into his chin, but he still did not realize it himself; When Madame Wei saw the abnormal countenance of Duke Huan of the state of Qi, she begged him not to attack her state of Wei; when Zengzi met Zixia, he asked him why he had become so fat. When Marquis Wen of the state of Wei saw a man carrying firewood on his back with his fur coat inside out, he realized that hairs depend on the skin. And at the king of Song's request, Ni Shuo found him the answer for untying an inextricable knot was not trying to untie it at all. These are all subtle truths that need to be weighed and studied carefully.

When a man's daughter was getting married, he told



【原文】

人有嫁其子而教之曰：“尔行矣。慎无为善。”曰：“不为善，将为不善邪？”应之曰：“善且由弗为，况不善乎？”此全其天器者。

拘囹圄者，以日为修；当死市者，以日为短。日之修短有度也，有所在而短，有所在而修也，则中不平也。故以不平为平者，其平不平也。

嫁女于病消者，夫死则后难复处也。故沮舍之下，不可以坐；倚墙之傍，不可以立。

执狱牢者无病，罪当死者肥泽，刑者多寿，心无累也。

良医者，常治无病之病，故无病；圣人者，常治无患之患，故无患也。

【今译】

有人嫁女儿时告诉他说：“你出嫁以后，千万小心，不要做善事。”女儿说：“不做善事，那么要做不善的事吗？”那人回答女儿说：“善事尚且不能做，何况不善的呢？”这是保全自己的天性。

身陷囹圄的，觉得每天都很长；即将要在闹市被处决的人，觉得日子过得太快。日子的长短是一定的，有的人觉得它短，有的人觉得它长，因为心中不平静的缘故。所以用不平静的心情去看待平常的事物，平常的也变得不平常了。

把女儿嫁给患有消渴症的男人，丈夫死后日子就很难过了。所以即将倒塌的房子下面，不可以坐在那里；已经倾斜的墙的旁边，不可以站在那里。

看管监狱的人不会生病，犯下死罪的人吃得肥胖，受了宫刑的人大多长寿，因为心中没有负累的缘故。

良医，经常在疾病还没有出现时就予以防治，所以不会生病；圣人，常常在祸患还没有发生时就予以防止，所以没有祸患。最灵巧的人不



her, "Be sure that you will not conduct any kind of deeds after getting married." The daughter said, "Don't conduct any kind of deeds? Shall I do bad things then?" The man replied to his daughter, "Even good deeds are forbidden, let alone evil deeds." This is to save one's inherent nature.

For criminals in prison, every day seems to be very long; for a person who is about to be executed in a busy street, time passes by very quickly. The length of a day is fixed; however, some consider it long; others regard it as short, because they are not calm in the heart. Hence, viewed with impassioned hearts, common things will become uncommon in their eyes.

If a man married his daughter to a person suffering from diabetes, life will be very hard for the daughter after her husband dies. Hence, a man should not sit near a deteriorating house that threatens to collapse at any time, or stand by a wall that is already crumbling.

Those who guard the prison are not likely to get diseases, and criminals waiting for execution are likely to eat much and gain weight. Castrated men are likely to enjoy longevity, for under such circumstances, people have no burden in their hearts.

An excellent doctor will prepare against diseases before he himself catches them, so that he will not fall ill. A sage will take precautions against disasters before they occur, so that he will not find himself in trouble. The most dexterous man does not need to use a sword in fighting, and the man who is clever at closing doors does not need to use a bolt, and



【原文】

夫至巧不用剑，善闭者不用关键，淳于髡之告失火者，此其类。

以清入浊，必困辱；以浊入清，必覆倾。君子之于善也，犹采薪者见一芥掇之，见青葱则拔之。天二气则成虹，地二气则泄藏，人二气则成病。阴阳不能且冬且夏，月不知昼，日不知夜。

善射者发不失的，善于射矣，而不善所射；善钓者无所失，善于钓矣，而不善所钓。故有所善，则不善矣。

钟之与磬也，近之则钟音充，远之则磬音章，物固有近不若远，远不

【今译】

需使用剑，善于关闭的人无须使用门闩，淳于髡警告邻居失火，就是这类的。

清正的人进入污浊的人中，必定会陷入困顿遭受羞辱；污浊的人进入清正的人中，必定会完蛋。君子对于善行，犹如采薪的人看见一棵草就把它拾起来，看见葱绿的树木就把它拔起来。天上阴阳二气干犯就形成虹，地中阴阳二气干犯就会泄露闭藏的地气，人体中阴阳二气干犯就会生病。阴阳不能在冬、夏两季都保持旺盛，月亮不能在白天出现，白昼不知道黑夜。

擅长射箭的每次发射都不会偏离目标，射技是高超的，但是这对所射的目标来说却不是件好事；擅长垂钓的每次都能钓上鱼来，垂钓的技术是高明的，但是这对于所钓上的鱼来说却不是件好事。所以人有所擅长，别的事物就会有不幸发生了。

钟与磬，近听钟的声音洪亮，远听磬的声音悠扬，事物本来就有近



Chunyu Kun's warning to his neighbours that their houses might catch fire due to the sparks in the smoke from their chimneys was also the same.

If a clear and upright man joins crafty and evil people, he will definitely find himself in trouble and be humiliated. If a crafty and evil man joins clear and upright people, he will definitely be finished. The relationship between a gentleman and kind deeds is just like a woodman collecting grass and uprooting any green trees coming into his view. When the Yin and Yang in the sky encroach upon each other, they will form rainbows. When the Yin and Yang contained in the earth encroach upon each other, the closed Qi of the earth will leak out. When the Yin and Yang contained in a man's body encroach upon each other, the man will fall ill. Yin and Yang cannot remain exuberant in both summer and winter, the moon cannot appear in the sky during daytime, and the day knows nothing about the night.

A man good at shooting will not miss the target every time, because his skill is outstanding. Nonetheless, this is not a good thing for the targets. A man good at fishing will catch a fish every time, for his skill is excellent. Nonetheless, this is not a good thing for the fish. Hence, for this reason if a man has some talents, then other things will have rough luck.

As for the bell and the chime stone, when listening nearby, the bell sounds very resonant, and when appreciated from a distance, the chime stone sounds melodious. It is natural that some things appear more attractive when



【原文】

若近者。

今日稻生于水，而不能生于湍濑之流；紫芝生于山，而不能生于盘石之上；慈石能引铁，及其于铜则不行也。

水广者鱼大，山高者木修。广其地而薄其德，譬犹陶人为器也，搢挺其土而不益厚，破乃愈疾。圣人不先风吹，不先雷毁，不得已而动，故无累。

月盛衰于上，则羸虻应于下，同气相动，不可以为远。执弹而招鸟，挥柷而呼狗，欲致之，顾反走。故鱼不可以无饵钓也，兽不可以虚气召也。

剥牛皮，鞣以为鼓，正三军之众，然为牛计者，不若服于轭也。狐白

【今译】

看不如远观，远听不如近闻的。

如今说稻子生长在水中，但是不能生长在急流中；紫芝生长在山里，但是不能生长在盘石上；磁石能吸引铁，但是对于铜，就不行了。

水广阔的里面的鱼大，山高大的上面的树木修长。扩大自己的领地却削弱自己的德行，好比制陶的人制作陶器，拍打陶土而不增加胚子的厚度，就会破得更快。圣人不在风之前进行吹动，不在雷之前进行毁坏，而在不得已的情况下才有所行动，所以没有负累。

月亮在天空中的盛衰，地下水里的螺蚌随之盈缩，属于同类的气的东西互相感应，不因为距离遥远而被阻隔。手里拿着弹弓来吸引鸟，挥动着棒槌来召唤狗，想把它们吸引过来，反而会把它们吓走。所以没有诱饵鱼不会上钩，不加引诱野兽不会被吸引过来。

剥下牛皮进行加工制成鼓，向三军发号施令，然而为牛考虑，不如

watched from a distance than observed closely. Some instruments sound more melodious when appreciated close than listened from a distance.

Rice grows in water, but it cannot grow in a turbulent flow; glossy ganoderma grows on mountains but cannot grow on huge rocks. Magnets attract iron but cannot do anything about copper.

If a river is broad and huge, the fish living in it must be big; if a mountain is lofty, the trees growing there must be tall. If a sovereign enlarges his territories but weakens his virtue at the same time, this is somewhat the same as a potter making pottery. If he keeps on patting the clay without enhancing its thickness, it will soon break. A sage never blows before the wind starts, or ravages before the thunder occurs. He will take action when he is forced to do so, therefore he does not have any burdens.

When the moon becomes full or starts to wane in the sky, the flesh of clams living in water will become fat or thin correspondingly. For things that belong to the same sort respond to and influence each other, no matter how far away they are from each other. Carrying a catapult to attract birds, or weaving a wooden club to summon a dog, even though a man intends to attract them, he will instead frighten them away. Hence, without bait, no fish will bite the hook, and without being tempted by something attractive, wild animals cannot be enticed here.

By peeling the skin of a cow and making it into a war-drum, it can be used to issue orders to the officers and men of

THE GREAT
CLASSICS
OF
CHINA



【原文】

之裘，天子被之而坐庙堂，然为狐计者，不若走于泽。

亡羊而得牛，则莫不利失也；断指而免头，则莫不利为也。故人之情，于利之中则争取大焉，于害之中则争取小焉。

将军不敢骑白马，亡者不敢夜揭炬，保者不敢畜噬狗。

鸡知将旦，鹤知夜半，而不免于鼎俎。

山有猛兽，林木为之不斫，园有螫虫，藜藿为之不采。

为儒而踞里闾，为墨而朝吹竽，欲灭迹而走雪中，拯溺者而欲无濡，

【今译】

被套在轭下拉车呢。纯白的狐皮制作的大衣，天子穿着它坐在庙堂上，然而为狐狸着想，不如让它在草泽中奔走。

丢了羊却捡到牛，那就没有人不从这样的损失中得利；砍断一个手指而避免了杀头之祸，没有人不认为这么做是有利的。所以人的本性是，在利益中争取最大的，在祸害中选择最小的。

将军不敢骑白色的马，逃亡的人不敢在夜间拿着火把照路，酒保不敢畜养咬人的狗。

鸡知道天什么时候亮，鹤知道什么时候是夜半，但是免不了被人杀死煮了吃。

山中有猛兽，林子里的树木因此不遭到砍伐，园子里有螫人的毒虫，藜藿因此不会被采摘。

研修儒学却在里闾间横行霸道，研治墨学却在朝堂上吹竽，想不留足迹却在雪地里行走，想拯救落水的人却不想沾水，这就是否定自己所



all armies. However, for the cow's sake, it is not as good as being harnessed to the yoke to pull a cart. A fur coat made of white fox skin can be worn by the Son of Heaven when holding court. Nonetheless, for the fox's sake, it is not as good as running in swamps.

Losing a sheep but gaining a cow in return, no one cannot benefit from this kind of loss; avoiding being beheaded by allowing a finger to be cut off, no one will not consider it advantageous to do so. Hence, according to the nature of human beings, among benefits they always prefer the biggest, and among disasters they would choose the lesser.

Generals do not dare to ride white horse, criminals at large do not dare to use torches to light up the road at night, and barkeepers do not dare to raise dogs that will bite people.

Roosters know when the day breaks, and cranes can tell when it is midnight, however, they cannot exempt themselves from being killed and cooked for meals.

If there are fierce wild animals living on a mountain, the trees growing in the forests there will not be chopped down for this reason. If there are poisonous insects that might sting people living in a garden, lamb's quarters and bean leaves growing there will not be picked up due to this.

If a man studying the learning of Confucius plays the tyrant in his lane, a scholar researching the thoughts of the Maoist School plays the Yu pipe at court, someone tries to leave no footsteps while walking in a place covered with thick snow, or a person does not want to wet his body while rescuing a man drowned in water, this is simply negating





【原文】

是非所行而行所非。

今夫暗饮者，非尝不遗饮也，使之自以平，则虽愚无失矣。是故不同于和，而可以成事者，天下无之矣。

求美则不得美，不求美则美矣；求丑则不得丑，求不丑则有丑矣；不求美又不求丑，则无美无丑矣。是谓玄同。

申徒狄负石自沉于渊，而溺者不可以为抗；弦高诞而存郑，诞者不可以为常。事有一应，而不可循行。

人有多言者，犹百舌之声；人有少言者，犹不脂之户也。六畜生多

【今译】

做的而且做自己所否定的。

如今在黑暗中饮酒的，未尝有不会撒酒的，但假使他内心平和，即便愚蠢的人也没有什么闪失。因此不能做到和，却可以成事的，天下都没有。

追求美名的人得不到美名，不追求美名自然就赢得美名了；有意让人丑化自己就不会被丑化，希求别人不丑化自己就会被人丑化了；不追求美也不求被丑化，那就没有美丑了，这就叫玄同。

申徒狄背负着石头自己沉到水中，但是落水的人不能被认为是高尚的；弦高通过假传命令而保存了郑国，但是欺诈者不能被认为是正常的。有的事情只是为了应对特殊情况偶尔做一次，但是不可以这样做下去。

有的人话很多，犹如百舌鸟叫个不停；有的人话很少，好像没有润滑的门那样难以开启。六畜下生时有多个耳朵、眼睛的是不吉利的，讖

what man does and doing what man negates.

Drinking alcohol in the dark, no one will not splash a little; if he is placid in the heart, even a stupid person will not make any errors. Hence, there is no such precedent in the world that a man not being able to remain harmonious in the heart has accomplished great achievements.

Whoever pursues fame cannot gain fame, and it is natural for him to become famous when he stops seeking fame. Whoever intends to let others to smear him, will not be smeared, and when he does not want others to smear him, he will be smeared. For people who do not seek fame or intend to be smeared, there is no fame or notoriety at all, and this state is addressed as Xuan Tong.

Shen Tudi carried a stone on his back to drown himself in water, however, people falling into water cannot be regarded as noble-minded as Shen Tudi was. Xuan Gao issued an order to treat the troops of the state of Qin in the name of his sovereign of the state of Zheng and thus saved his state from being invaded. However, deceitful people should not be considered right. Under certain special circumstances a man can use a trick only once, but he should not continue behaving in this way.

Some people are very talkative, just like Bai She (a kind of bird that twitters all the time as if it had a hundred tongues in the head) twittering ceaselessly. Some people seldom speak, and their mouths are as difficult to open as unlubricated doors. If newly-born livestock have more than two ears or eyes, such a phenomenon is considered as



【原文】

耳目者不祥，讖书著之。百人抗浮，不若一人挈而趋。物固有众而不若少者，引车者二六而后之。

事固有相待而成者，两人俱溺，不能相拯，一人处陆则可矣。故同不可相治，必待异而后成。

千年之松，下有茯苓，上有兔丝，上有丛薺，下有伏龟，圣人从外知内，以见知隐也。

喜武非侠也，喜文非儒也，好方非医也，好马非驹也，知音非瞽也，知味非庖也。此有一概而未得主名也。

被甲者非为十步之内也，百步之外，则争深浅，深则达五藏，浅则至

【今译】

书上有这样的记录。一百个人举着一个瓢，不如一个人拿着它走得快。事情本来就有多了还不如少的好，十二个人拉车反而会落在三个人拉的后面。

有的事情本来就是互相依赖才能成功，两个人都落在水里，不能互相营救，一个人在陆地上就行了。所以相同的东西不可以互相支配，必定要依赖不同的东西才成。

千年的松树，下面生长茯苓，上面生长菟丝子，上面有薺草丛的地方，下面有伏藏的龟，圣人从外表推知内情，通过明显的征兆推知隐藏的情形。

喜欢勇武的并非就是侠客，喜欢舞文弄墨的并非就是儒生，喜欢方术的并非就是医生，喜欢马的并非就是马官，通晓音律的并非就是瞎子，能够鉴别美味的并非就是厨子。这些人都有某种特长但不是通过它而赢得声名的。

射身披铠甲的人，在十步之内分不出高下，百步以外就能分出射得

ominous. Books on augury keep such records. A hundred people lifting a gourd together cannot advance as quickly as one man carries it and walks. On some occasions, more people cannot function as well as less, and a carriage pulled by twelve men will lag behind one pulled by three men.

Some things are interdependent in order to be successful. Two men falling into water together cannot save each other, but if one of them is on land, a rescue can be carried out properly. Hence, things of the same kind cannot operate each other, and they must depend on something different to assist them.

Tuckahoe develops beneath the roots of one thousand years old pines, and dodder grows on the ground above. Where there is yarrow growing, there must be a turtle hiding beneath it. Sages know the truth of things by deducing their superficialities, and hammer out hidden situations through obvious signs.

People fond of prowess are not necessarily free-lance fighters, and those fond of playing with words are not necessarily Confucian scholars. Those fond of alchemy are not necessarily doctors, and those fond of good horses are not necessarily stablemen. Those well versed in temperament are not necessarily blind musicians, and those able to appreciate tasty dishes are not necessarily chefs. All of these people have one special skill, but their fame is not gained through these skills.

It is impossible to tell whose skill is more outstanding if a match is held to shoot a man in armour standing within ten



【原文】

肤而止矣。死生相去，不可为道里。

楚王亡其猿，而林木为之残；宋君亡其珠，池中鱼为之殫。故泽失火而林忧。上求材，臣残木；上求鱼，臣干谷；上求楫，而下致船；上言若丝，下言若纶。上有一善，下有二誉；上有三衰，下有九杀。

大夫种知所以强越，而不知所以存身；苾弘知周之所存，而不知身所以亡。知远而不知近。

畏马之辟也，不敢骑；惧车之覆也，不敢乘；是以虚祸距功利也。

【今译】

深浅了；深得能射到五脏，浅的射到肌肤就停止了。死与生之间的距离不遥远。

楚王的猿猴跑了，林子里的树木因此遭到砍伐；宋国君主的珠子掉了，排干池中的水鱼儿为此都死光。所以水泽失了火林子就会遭殃。君主想得到木材，臣子们就砍伐树木；君主想吃鱼，臣子们就会排干山谷里的水；君主想要一只桨，臣下就会献上船；君主说的是丝，下面的人就会传成绳索。君主有一个善行，臣下就有双倍的赞誉；君主有三种减少，臣下就有九种封杀。

大夫文种知道如何让越国强大起来，却不知道如何保全自己的生命；苾弘知道周朝为什么能存在，却不知道自己为什么会丧生。他们只知道长远利益而不知道逼近的灾祸。

害怕马的性子太烈，而不敢骑；担心车子会翻，而不敢乘坐；这是用





bu. If the target man is standing a hundred *bu* away, one can tell whose arrow pierces deeply and shallowly. The one piercing deeply can reach the inner organs, but the one piercing shallowly can only scratches the surface. The distance between death and survival is not very far.

When the king of the state of Chu's monkey escaped, trees in the entire forest were felled. When the king of the state of Song's pearl was lost, water in the whole pond was drained off and as a result, all the fish died. Hence, if a swamp is caught catching fire, the neighbouring forest will be in trouble. If a sovereign wants some timber, his court official will chop down trees; if a sovereign wants to eat some fish, his court officials will drain off the water in valleys. If a sovereign wants an oar, his court officials will offer him a boat; if a sovereign says silk string, the subjects will spread it as rope. If a sovereign conducts a kind deed, he will earn twice as much praise from the subjects; and if a sovereign wants to reduce the number of three kinds of things, the subjects will exterminate nine kinds.

Wen Zhong—a high ranking court official of the state of Yue knew how to strengthen the state of Yue, but did not know how to save his own life; Chang Hang knew why the Zhou Dynasty could exist, but did not know why he lost his own life. These two people only knew long-term interests but did not realize approaching disasters.

Being afraid of the violent character of a horse and therefore not daring to ride it; worrying about carriages that might turn over and therefore not daring to take them. This



【原文】

不孝弟者，或詈父母。生子者，所不能任其必孝也，然犹养而长之。范氏之败，有窃其钟负而走者，铨然有声，惧人闻之，遽掩其耳。憎人闻之，可也；自掩其耳，悖矣。

升之不能大于石也，升在石之中；夜之不能修其岁也，夜在岁之中；仁义之不能大于道德也，仁义在道德之包。

先针而后缕，可以成帷；先缕而后针，不可以成衣。针成幕，纂成城。事之成败，必由小生。言有渐也。

染者先青而后黑则可，先黑而后青则不可；工人下漆而上丹则可，

【今译】

没有发生的灾祸来拒绝显然的便利。

不孝的儿女有的会辱骂亲生父母，生了孩子的，不能保证子女们一定会孝顺，然而还是把他们抚养长大。范氏失败后，有人偷了他的钟背在身上逃跑，钟发出很大的声音，那人害怕别人听见，于是迅速捂上自己的耳朵。讨厌别人听到，是对的；捂自己的耳朵，就荒唐了。

升不可能比石大，升包括在石之中；夜不可能比年长，夜包括在年之中；仁义不可能比道德还伟大，仁义包含在道德之中。

先把线穿在针上，用针牵引着可以缝制成帷帐；如果用线牵引针，不可以缝成衣服。一针针地缝能做成帷幕，一笼笼地堆土能筑成城墙。事情的成败，必定是由小处开始的，这是说事情是逐渐发展变化的。

染布的人先染成青色而后改为黑色是可以的，先染黑了而后改成青色就不行了；工人在黑漆上面覆盖红漆是可以的，底层用红色而上面

is rejecting obvious convenience in fear of imagined disaster.

Some undutiful children curse their parents, and parents cannot ensure that their children will be dutiful after they give birth to them; however, they still bring them up. After the defeat of the Fans, a man stole their bell. The man carried the bell on his back and fled, but the bell made loud sounds. The man was afraid that it might be heard by others, so he immediately covered up his own ears with his hands. It was right to fear that others might hear it; but it was ridiculous to cover up his own ears.

Sheng cannot be bigger than *dan*, and *Sheng* is a lower level unit that can be included in *dan*. A night cannot be longer than a year, and a night is included in a year. Benevolence and righteousness cannot be greater than Tao and De, so benevolence and righteousness can be included in Tao and De.

By threading a needle and then pulling the thread with the needle a man can sew a curtain. On the contrary, if a man pulls the needle with the thread, he cannot make a suit. Needle by needle, a curtain can be finished; one basket of earth after another, and a wall can be erected. The success or failure of any undertaking must start from some details. This means that things develop and change gradually.

If a dyer dyes a fabric blue and then changes it to black, there is no problem with that. However, if he dyes it black first and then changes it to blue, it is not possible. If a lacquerer paints an object with black lacquer and then covers it with red, there is no problem with that. However, if he



【原文】

下丹而上漆则不可。万事由此，所先后上下，不可不审。

水浊而鱼噍，形劳而神乱。故国有贤君，折冲万里。因媒而嫁，而不因媒而成；因人而交，不因人而亲。行合趋同，千里相从；行不合，趋不同，对门不通。海水虽大，不受芻芥，日月不应非其气，君子不容非其类也。人不爱倅之手，而爱己之指，不爱江汉之珠，而爱己之钩。

以束薪为鬼，以火烟为气。以束薪为鬼，竭而走；以火烟为气，杀豚

【今译】

用黑漆就不行了。万事都是如此，先后上下的顺序，不可不慎重对待。

水浑浊了鱼就浮到水面吸气，身体劳顿了精神就会慌乱。所以一个国家有贤明的君主，就能决胜万里之外。婚姻通过媒人撮合而成，但不是通过媒人才能永久；通过中间人跟别人结交，但不能通过中间人跟对方建立亲密关系。品行志趣投合，千里互相追随；品行志趣不投合，对门的人也互不往来。海虽然大，但不接受极小的腐肉，日月不跟不具备同类的气的东西发生感应，君子不容纳跟自己不同类的人。人不爱惜倅的手，而爱惜自己的指头，不珍爱长江、汉水出产的珍珠，而珍爱自己的带钩。

把成捆的柴火当做鬼，把野外的火烟当做妖气。把成捆的柴火当做鬼，吓得赶快逃离；把火烟当做妖气，杀猪烹狗祭祀来消灾辟邪。抢先



paints with red lacquer and then tries to cover it with black, he will not succeed. The myriad things are all the same, and they must be dealt with according to the right order.

If water is turbid, fish will swim to the surface to breathe; if a man is tired, his mind will become restless. Hence, if a state has a wise and capable sovereign, it can determine the victory over enemy states a thousand *li* away. Wedlock is arranged through a matchmaker; however, marriage does not last for good through the matchmaker; man can take up with others through a middleman, but he cannot establish close relations with others through the middleman. People getting along with each other in terms of morality and interest will accompany each other even if one of them travels a thousand *li*. Those people not getting along with each other in terms of morality and interest will not come together even though their doors might face each other. As huge as the sea is, it does not accept even a small piece of rotten flesh. The sun and the moon do not influence things not sharing the same *Qi* as themselves, and gentlemen do not contact people not as virtuous as themselves. Men do not cherish Chui's hand, but value their own fingers; they do not cherish the pearls produced in the Yangtze River or the Yellow River, but value their own belt button.

Man is likely to mistake a bundle of firewood as a ghost, and wild fire as a demon. Mistaking a bundle of firewood as a ghost, he will run away immediately in fear; regarding wild fire as a demon, he will kill a pig, and cook a dog to hold a



【原文】

烹狗。先事如此，不如其后。巧者善度，知其善豫。羿死，桃部不给射；庆忌死，剑锋不给搏。

灭非者户告之曰：“我实不与我谗乱。”谤乃愈起。止言以言，止事以事，譬犹扬堞而弭尘，抱薪而救火。流言雪污，譬犹以涅拭素也。

矢之于十步贯兕甲，于三百步不能入鲁缟。骐驎一日千里，其出致释驾而僵。

大家攻小家则为暴，大国并小国则为贤。

小马非大马之类也，小知非大知之类也。

【今译】

做这样的事，不如观察清楚再说。灵巧的人善于揣度，智慧的人擅长预见未来。羿死在桃部，因为来不及射箭自卫；庆忌死在利剑下，因为来不及搏斗。

想消除非议的人挨家挨户告诉别人说：“我真的没有参与。”越用好话安抚，就越是谣言四起。用语言来平息别人的议论，用事件阻止已发生的事件，如同扬起尘来消除尘埃，抱着柴火救火。用流言洗刷污辱，如同用黑涅土拭擦白色的绢一般。

射出的箭能在十步之内射穿犀牛角制的铠甲，在三百步的距离却不能穿透鲁地的织锦。骐驎一天能奔跑千里，体力耗尽后卸下车来它就会僵卧在地。

大的家族进攻小的家族就是暴虐的，大国兼并小国就是贤能的。

小马和大马是同类的，小聪明和大智慧却不是同类的。

ceremony to remove the spirit of the devil. He'd better observe these things carefully to know what they really are rather than rush into such actions. Dexterous people are good at estimating, and wise people are clever at foreseeing the future development of things. Yi—the best archer lost his life in Tao Bu before he had time to launch his arrow; Qingji was killed by his adversary with a sword without getting a chance to fight him.

If man tries to eliminate rumour by telling others going door to door "I am really not involved in that evil deed", the more he appeases them with humble words, the more rumours will be stirred up. Using words to eliminate others' comments, and smoothing events by provoking another event are just like trying to exterminate dirt by raising dust, or put out a fire by adding some firewood to it. Using rumours to wipe out a disgrace is like cleaning a white handkerchief with black mud.

An arrow can pierce armour made of rhinoceros horns within ten *bu* after it is launched, but it cannot penetrate through the silk made in the state of Lu after it travels three hundred *bu*. Qi Ji (the swiftest horse) can travel a thousand *li* in one day, but after it is unharnessed, it will be exhausted and fall to the ground.

It is tyrannical for a big clan to attack a small one, but it is regarded as wise and capable if a big state annexes a small one.

A pony and a big horse belong to the same category, but petty trickery and great wisdom are not of the same kind.





【原文】

被羊裘而赁，固其事也；貂裘而负笼，甚可怪也。

以洁白为污辱，譬犹沐浴而抒溷，薰燧而负瓮。

治疽不择善恶丑肉而并割之，农夫不察苗莠而并耘之，岂不虚哉！

坏塘以取龟，发屋而求狸，掘室而求鼠，割唇而治龋。桀、跖之徒，君子不与。杀戎马而求狐狸，援两鳖而失灵龟，断右臂而争一毛，折镆邪而争锥刀，用智如此，岂足高乎！

宁百刺以针，无一刺以刀；宁一引重，无久持轻；宁一月饥，无一旬饿。万人之蹶，愈于一人之隧。

有誉人之力俭者，春至旦，不中员呈，犹滴之。察之，乃其母也。故

【今译】

身穿羊皮袄给人做佣工，事情本来就该如此；穿着貂皮大衣身上却背个笼子，就是怪事了。

品行洁白的人做肮脏的事，如同沐浴后去打扫厕所，做过香薰后再去背猪。

治疗疮疽不管好肉坏肉一并割掉，农夫不论禾苗野草一起锄掉，难道不是太虚妄了吗！

毁坏了池塘来抓龟，拆了屋顶来找狸猫，掘开屋地来捉老鼠，割下嘴唇来治龋齿，桀、跖之徒，君子不跟他们为伍。杀掉战马来换取狐狸，捉拿两只鳖而失去了神龟，折断右臂去争夺一根毫毛，折损镆邪去争夺锥刀，这样运用自己的智慧，难道还值得称道吗！

宁可被针刺一百次，也不愿被刀刺一次；宁可拉一次重物，也不要长时间拿着轻物；宁肯一个月吃不饱，也不要一旬挨饿。一万人跌倒，也比一个人从高处坠落要好一些。

有被别人称赞奉行节俭的人，通宵达旦舂米，还没舂完规定的数量，

Wearing a sheepskin coat and acting as a hired labourer is natural; wearing a mink coat but carrying a cage on the back at the same time is abnormal.

If a man of purest virtue performs some dirty deeds, it is like cleaning a cesspit after taking a bath, or carrying a pig on the back after burning some incense.

If a man cuts off healthy as well as infected flesh in order to cure a subcutaneous ulcer, or a farmer removes wild grasses as well as crops together, isn't it ridiculous to do so?

Gentlemen will not consort with people who would destroy a pond to catch a turtle, demolish the roof to look for a palm civet, dig up the floor to catch a rat, or cut off lips to cure a decayed tooth, as well as the followers of Xia Jie or disciples of Bandit Zhi. If a man uses his intelligence to kill a war horse to trade for a fox, miss a supernatural turtle to catch two soft-shelled turtles, plunder a hair at the cost of losing an arm, or break Mo Ye in scrambling for an awl or a knife, should this be praised?

A man would rather be stabbed with a needle a hundred times than be stabbed once with a knife, would rather pull heavy weight for a short time than carry light things for a long period of time, and would rather take inadequate amounts of food for one month than suffer starvation for ten days. Ten thousand people stumbling together is not as serious as a man falling from a high altitude.

Once a person praised someone for his frugality, since they were pounding rice all through the night without finishing the fixed amount. The person who pounded the rice



【原文】

小人之誉，人反为损。

东家母死，其子哭之不哀，西家子见之，归谓其母曰：“社何爱速死，吾必悲哭社！”夫欲其母之死者，虽死亦不能悲哭矣。谓学不暇者，虽暇亦不能学矣。

见窾木浮而知为舟，见飞蓬转而知为车，见鸟迹而知著书，以类取之。

以非义为义，以非礼为礼，譬犹裸走而追狂人，盗财而予乞者，窃简而写法律，蹲踞而诵《诗》、《书》。

割而舍之，镞邪不断肉；执而不释，马牦截玉。圣人无止，无以岁贤昔，日愈昨也。

【今译】

还因为舂多了受到责骂。一打听这件事，原来舂米的人是他自己的母亲。所以小人称赞别人，反而会损坏人家的声誉。

东家的老母亲死了，她的儿子哭得不够哀痛，西家的儿子见了，回去对他的母亲说：“您怎么不舍得快点死呢，我一定悲切痛哭您！”希望自己的母亲死的人，即便母亲死了也不会悲切痛哭的；声称想学习但是没有时间的人，即使有空闲也不会学习的。

看见空心的木头浮在水上就知道制作船只，看见飞蓬流转就知道制造车子，看见鸟的足迹就知道创造用以书写的文字，通过类推的方法加以取法。

把不义当做义，把非礼作为礼，如同赤身裸体奔走着追赶狂人，盗取钱财赠送给乞讨的人，偷窃竹简来书写法律条文，踞坐着诵读《诗》、《书》。

割一下就放弃了，即便镞邪也不能割断肉；拿着不放，马尾也能截断玉。圣人的自我修养是没有止境的，不是一年才取得进步，而是每天都胜过昨天。



was still scolded for having pounded too much. Looking into it, people found that the person pounding the rice was his own mother. Hence, if a base man praises somebody, it will hurt the latter's reputation in return.

The old mother of the eastern neighbour died, but his son did not appear sad enough in weeping. When the son of the western neighbour witnessed that, he went home and told his mother, "Why do you hesitate giving up your life? I will definitely cry very sadly after your death." A man hoping his mother die will not cry very sadly even though his mother really dies. A man declaring that he does not have time to study although he hopes to do so will not study at all even if he has the time.

When men saw hollow wood drifting on water, they learned to make boats from it. When men saw fleabane going round and round in the sky, they learned to make carriages from it. When men saw the footsteps left by birds, they invented written characters. This is analogizing external things and taking them as models.

Taking disloyalty as righteousness or regarding discourtesy as courtesy is like chasing a maniac in the nude, giving stolen money to beggars, stealing bamboo planks to write legal clauses, or sitting on the ground with both legs stretched out to read *Shijing* and *Shangshu*.

Giving up immediately after one cut, even Mo Ye cannot slice meat; by persevering, even a hair from the tail of a horse can cut jade. The self-improvement of a sage is endless, and progress is not made year by year but day by





【原文】

马之似鹿者千金，天下无千金之鹿。玉待璣诸而成器，有千金之璧，而无鎚之璣诸。

受光于隙，照一隅；受光于牖，照北壁；受光于户，照室中无遗物；况受光于宇宙乎！天下莫不藉明于其前矣。由此观之，所受者小，则所见者浅；所受者大，则所照者博。

江出岷山，河出昆仑，济出王屋，颍出少室，汉出蟠冢，分流舛驰，注于东海，所行则异，所归则一。通于学者若车轴，转毂之中，不运于己，与之致千里，终而复始，转无穷之源。不通于学者若迷惑，告之以东西南北，所居聆聆，背而不得，不知凡要。

【今译】

马看上去像价值千金的鹿，但天下没有价值千金的鹿。玉凭借璣诸才能雕琢成器，有价值千金的璧玉，但是没有价值一鎚一锤的璣诸。

从一条缝隙里透进来的光，可以照亮一个角落；从一个窗子照进来的光，可以照亮北边的墙壁；从门里照进来的光，可以照见室中所有的东西；何况接受从整个宇宙照射过来的光呢！天下没有不借助于它的光明的。由此看来，受体小，所照见的就少；受体大，所照见的就多。

长江发源于岷山，黄河发源于昆仑山，济水发源于王屋山，颍水发源于少室山，汉水发源于蟠冢，分流奔腾，汇入东海，所经行的水道是不同的，但归宿都是一致的。博学的人像车轴，在旋转的毂中，不用自己行走，就能跟随它到达千里之外，周而复始，运转无穷。不知道如何学习的人像迷了路，告诉他东西南北，听着似乎明明白白，一转身就忘了，因为不知道要领。



day.

A horse looking like a deer might cost a thousand Yi of gold; however, no deer under heaven costs that much. With the help of Jian Zhu (a kind of stone used to process jade), jade can be processed into various jade wares. Some jade ware might cost as much as a thousand *yi* of gold, but no Jian Zhu is worth a Zi or a Zhu of gold.

Sunlight permeating through a crevice can illuminate a corner; sunlight permeating through a window can illuminate the northern wall; sunlight permeating through the door can illuminate everything in the room; let alone sunlight permeating from the universe! Nothing under heaven does not resort to its light. By this token, if the receiver of the light is small, the area that can be illuminated is also small; if the receiver is large, the area illuminated is also large.

The Yangtze River originates from Mount Min, the Yellow River originates from Mount Kunlun, the Ji Shui River originates from Mount Wangwu, the Ying Shui River originates from Mount Shaoshi, and the Han Shui River originates from Mount Bozhong. Following various courses, they flow into the East Sea. Although their water courses are different, they share the same destination. An erudite man is like an axle, which without bothering, can reach destinations a thousand *li* away as a wheel going endlessly forward round and round. A man not knowing how to study is like someone getting lost, when someone else tells him the directions, he seems to understand it properly. But after he turns around, he forgets it totally, for he does not know the essential in



【原文】

寒不能生寒，热不能生热；不寒不热，能生寒热。故有形出于无形，未有天地能生天地者也，至深微广大矣！

雨之集无能霑，待其止而能有濡；矢之发无能贯，待其止而能有穿。唯止能止众止。因高而为台，就下而为池，各就其势，不敢更为。圣人用物，若用朱丝约乌狗，若为土龙以求雨。乌狗待之而求福，土龙待之而得食。

鲁人身善制冠，妻善织履，往徙于越而大困穷，以其所修而游不用之乡。譬若树荷山上，而蓄火井中。操钓上山，揭斧入渊，欲得所求，难

【今译】

寒冷不能产生寒冷，酷热不能产生酷热；只有不寒不热，能产生寒冷和酷热。所以有形的事物是从无形的东西中产生出来的，在天地还没有出现之前就存在而且能产生天地的东西，是非常深微广大的！

雨降落的时候不能沾湿别的东西，等它停落下来才能打湿；箭在发射的途中不能射穿东西，等它停止的时候才能穿透目标。只有停止能够制止其他的运动，使它们都停止。凭借高地修筑高台，凭靠低地修建城池，各自将就便利的地势，不敢别出心裁行事。圣人使用他物，如同用朱丝缠绕乌狗，如同制作土龙来求雨。凭借乌狗祈求福分，凭借土龙得到糊口的收成。

鲁国有个人自己擅长做帽子，他的妻子善于做鞋子，他们迁徙到了越国而陷入极端的穷困，凭借他们的长处来到不能发挥这些特长的地方谋生，好比在山上种植荷花，在井里蓄火。拿着钓具上山，举着斧头

discerning directions.

Bitter cold cannot produce frigidity; sweltering heat cannot produce torridity; only something that is neither cold nor hot can produce frigidity and torridity. Hence, things with shape are derived from things without shape. Whatever was in existence even before Heaven and Earth came into being and also gave birth to Heaven and Earth is very deep, subtle and huge.

While rain drops are falling, they cannot wet other things. Only after they drop on other things can they wet them. While the arrow is heading towards the target, it cannot pierce it. Only after it stops can it pierce the target. Only stopping can halt the movement of other things. Build high platforms by dint of uplands, and dig ponds by dint of low-lying land. Thus men can take advantage of the geographic conditions, and no one dare try to be different in such cases. The way sages manage other matters is just like using red string to wrap the Straw Dog (a dummy dog made of straw or grass that is used as an offering in ceremonies) or making the Earth Dragon (a dummy dragon made of earth that is used to pray for rain). With the help of the Straw Dog, men can obtain good luck, and with the help of the Earth Dragon, men can obtain a good harvest.

A man in the state of Lu was good at making hats, and his wife good at making shoes. After they emmigrated to the state of Yue, they found themselves in absolute poverty, because their talents became useless there. This is somewhat the same as growing water lilies in mountains, or preserving

【原文】

也。方车而躐越，乘桴而入胡，欲无穷，不可得也。

楚王有白猿，王自射之，则搏矢而熙；使养由基射之，始调弓矫矢，未发而猿拥柱号矣，有先中中者也。

和氏之璧，夏后之璜，揖让而进之以合欢；夜以投人则为怨，时与不时。

画西施之面，美而不可说，规孟贲之目，大而不可畏；君形者亡焉。

人有昆弟相分者无量，而众称义焉。夫惟无量，故不可得而量也。

【今译】

下水，还想得到自己所希求的东西，那就难了。两车并行前往越国，乘着木筏进入胡地，想不陷入困境，是不可能的。

楚王有只白猿，楚王亲自射它，它就抢过箭戏耍；让养由基射它，刚开始调正弓矢还没有发射，猿就抱着柱子哀号了，因为有在射到目标之前就把它射中的东西。

和氏之璧，夏后氏的璜，恭敬地进献给别人，就能讨人欢心；夜里拿来投掷别人，就会结怨，这是是否符合时宜的问题。

画出的西施的面容，虽然美丽但是不能让人喜欢；用圆规画的孟贲的眼睛，虽然大但不让人感到可怕；因为控制形体的东西不存在的缘故。

有的兄弟分家，不称量各自家产的多少，因而众人称道他们讲义

kindling in a well. If a man climbed mountains with fishing tackle, or dived into water with an ax, it is difficult to fulfill his hope of obtaining fish and timber in this way. If a man connects two carriages side by side to travel to the state of Yue or takes a raft to the area of the Hu People, it is impossible to reach his destination without finding himself in trouble.

The king of the state of Chu had a white monkey. If the king shot an arrow at it in person, the monkey would seize the arrow and play with it. The king invited Yang Youji shoot at it. When Yang Youji started to adjust the bow and arrow, the monkey hugged a post and cried even before the arrow was fired, for there was something that could hit the monkey before the monkey was eventually pierced by the arrow.

If a man humbly presented another person the Jade of the Hes and the Huang of the Xiahou, the recipient would be very happy with him. However, if a man threw them towards others in the dark, he would invoke enmity. This is a question on whether or not it is appropriate to the occasion.

Although the portrait of Xi Shi still looks beautiful, it cannot attract others as Xi Shi herself does; although Meng Ben's eyes drawn with dividers might be very big, they cannot frighten others as Meng Ben's real eyes do. Because the thing controlling the shapes of other things does not exist in such cases.

Some brothers do not measure or weigh each other's portion of property when they break from the family and live apart. Therefore, their personal loyalty is praised by other





【原文】

登高使人欲望，临深使人欲窥，处使然也。射者使人端，钓者使人恭，事使然也。

曰：“杀罢牛可以赎良马之死。”莫之为也。杀牛，必亡之数，以必亡赎不必死，未能行之者矣。

季孙氏劫公家，孔子说之。先顺其所为，而后与之人政。曰：“举枉与直，如何而不得？举直与枉，勿与遂往。”此所谓同污而异涂者。

众曲不容直，众枉不容正，故人众则食狼，狼众则食人。欲为邪者，

【今译】

气。正是因为不加称量，所以他们的情义是不能衡量的。

登上高处让人想眺望，临近深渊使人想窥视，这是因为所处的地势使人们想这么做。射箭使人站得端正，垂钓使人坐得笔直，因为所做的事使人们这么做。

如果宣称杀死一头疲弱的牛就可以赦免良马的死，没有人会这么做的。杀牛，牛是必定要死的，用必死的牛来赎回不必死的马，没有人能这么做事。

季孙氏把持鲁国大权，孔子取悦他，先顺着他做事，而后劝说他归还政权。有人评论此事说：“举用奸邪的人加入正直的人的行列，奸邪的人怎能不得手？举用正直的人加入奸邪者的行列，正直的人不会跟他们同流合污。”这就是所谓的同在污秽中而所走的路却不相同。

众多弯曲中容不下直的东西，众多奸佞中容不下正直的人，所以人



people. Because they do not measure and weigh their possessions, the brotherhood between them becomes immensurable.

Climbing to a high place allows a man to look into the distance. Approaching an abyss, man looks downwards into it, for the geographic situation triggers a man to do so. Shooting an arrow makes a man stand upright, and fishing makes a man sit up straight, for what a man is doing forces him to behave in this way.

Suppose it is declared that a man can save the life of a swift horse by killing a weak and exhausted cow, no one will do so. By killing the cow, the cow will definitely die. No one will act in a way to use the cow that will definitely die to atone for a swift horse that might not lose its life at all.

When the Jisuns were manipulating the authority of the sovereign in the state of Lu, Confucius endeared himself to them at first and then he tried to advise them to return the authority over the state back to the sovereign. Some people commented on this story, saying, "If a crafty and evil person is recommended to a parallel position along with righteous people, how is it that the crafty and evil cannot accomplish his evil purposes? If a righteous man is recommended to a parallel position along with crafty and evil people, he would not associate with the latter." This is the so-called different people following different paths when they all are under extenuating circumstances.

Something straight cannot be tolerated by numerous crooked things, and an upright person cannot be accepted by



【原文】

必相明正；欲为曲者，必相达直。公道不立，私欲得容者，自古及今，未尝闻也。此以善托其丑。

众议成林，无翼而飞，三人成市虎，一里能挠椎。

夫游没者不求沐浴，已自足其中矣。故食草之兽，不疾易藪；水居之虫，不疾易水。行小变而不失常。信有非礼而失礼。尾生死其梁柱之下，此信之非也；孔氏不丧出母，此礼之失者。曾子立孝，不过胜母之

【今译】

多了能把狼吃掉，狼多了能吃人。想做恶事的人，一定鼓吹自己如何光明正大；想行邪辟的人，一定装得十分正直。不先为自己树立貌似公道的形象，就能随顺私欲行事的，从古到今，都没有听说过。这是打着善良的幌子掩盖自己的丑行。

众人的议论能把平地说成是森林，把没有翅膀的东西也说得能飞，三个人说市场上有老虎别人就信以为真，一个里巷的人传说有人能把大榔头弄弯人们就会相信。

潜水的人目的不在于沐浴，在水中却自然能得到沐浴了。所以吃草的野兽，不会担心变更自己的草泽；水中的动物，不会忧虑改变自己的水域。发生小的变化并不改变它们的常性。守信有时候是错误的，恪守礼节有时反而失礼。尾生死在大桥的柱子下，这是守信的错；孔子的后人不为被休弃的母亲守丧，这是礼法的失误。曾子坚守孝道，从不

crafty and evil people. Hence, if human beings are in the majority, they can eat a wolf, but if wolves are more numerous, they can devour a human being. People planning to commit evil deeds must proclaim far and wide how aboveboard they are; people practicing unrighteousness must pretend to be very upright. I have not heard of such a precedent in any age when a man could practice favouritism without firstly having established himself as an impartial person. This is covering up evil conduct under the camouflage of kindness.

If everybody says a piece of flatland is a forest, then others will believe it was a forest. If everybody says something without wings can fly, then others will believe it could fly. If three men say there is a tiger in the market, then people will believe it. And if all the people living in the same lane say someone can bend a big hammer by hand, then others will believe it too.

A diver does not aim at taking a bath, however, he can naturally take a bath in the water. Hence, herbivorous animals do not worry about altering swamps; aquatic creatures do not worry about altering water areas. Such small alterations cannot change their inherent nature. Sometimes it is wrong to keep one's word, and sometimes it will become discourteous to stick to the rules of propriety. Scholar Wei lost his life beside a post under a bridge, error caused for keeping his word. The descendants of Confucius do not keep vigil beside the coffin of their mothers that have been divorced by their fathers, for this is a miscarriage of the rules of





【原文】

间；墨子非乐，不入朝歌之邑；曾子立廉，不饮盗泉；所谓养志者也。

纣为象箸而箕子唏，鲁以偶人葬而孔子叹。故圣人见霜而知冰。

有鸟将来，张罗而待之，得鸟者，罗之一目也。今为一目之罗，则无时得鸟矣。今被甲者，以备矢之至，若使人必知所集，则悬一札而已矣。事或不可前规，物或不可虑卒，然不戒而至，故圣人畜道以待时。

髡屯犁牛，既辘以櫛，决鼻而羈，生子而牺，尸祝齐戒，以沉诸河，河伯岂羞其所从出，辞而不享哉！

【今译】

路过胜母间；墨子主张“非乐”，不肯进入朝歌邑；孔子廉洁，不喝盗泉的水；这都是所谓的颐养心志的人。

纣制作了象牙筷子而箕子歔歔，鲁国用偶人殉葬而孔子感叹。所以圣人看见霜就知道快要结冰了。

因为有鸟飞来，于是张开罗等待它，抓到鸟的，只是罗的一只孔眼。如今做一个一只孔眼的罗，那任何时候都不会抓到鸟了。如今身穿铠甲，是为了防备有箭射过来，假如人确切知道箭射过来的地方，那悬挂一个甲片就够了。事情的出现有的不可以预见，事物的发展有的不可以预料，而突然在没有任何准备的情况下来临，所以圣人畜养道来等待时机。

毛色驳杂体态丑陋的牛，既没有犄角又是秃尾巴，将它穿鼻羈絆，生下牛犊后用作牺牲，尸祝斋戒后把它沉到河里，难道河伯会嫌弃它的样子，拒绝享用它吗！



propriety. Zengzi adhered to the standards of filial piety, and never passed by the Lane of Sheng Mu; Mozi was against musical entertainment, and never entered the County of Chao Ge; Confucius was too clean-fingered to drink the water of Dao Quan. All these people are regarded as paying attention to cultivating their minds and wills.

When King Zhou had ivory chopsticks made, Jizi sobbed, and Confucius groaned when he saw people in the state of Lu bury dummy figures along with the dead. Hence, when sages witness frost, they will realize that it will freeze.

Because a bird will fly over here, a man stretches a clapnet to await it, but what catches the bird is only one mesh. For this reason if a man makes a clapnet of only one mesh, then it can never catch a bird. A man wears armour in case he might be shot with an arrow, if he knew exactly the point at his body that the arrow will hit, then it would be enough to avoid it by hanging only one flakelet of the armour. Some matters cannot be foreseen, and sometimes the development of some things cannot be forecasted, for they take place unexpectedly, therefore, sages cultivate Tao and await the right time to take action.

With a bare tail, a mottled, ugly cow without horns is fettered by piercing a metal ring through its nose. Its calf is used as an offering, and itself is drowned in water as a sacrifice by the person in charge of rites after a ceremony. Would the god of that river refuse to enjoy it due to its ugly appearance?

Obtaining a troop of ten thousand soldiers is not as good



【原文】

得万人之兵，不如闻一言之当；得隋侯之珠，不若得事之所由；得和氏之璧，不若得事之所适。

撰良马者，非以逐狐狸，将以射麋鹿；砥利剑者，非以斩缟衣，将以断兕犀。故高山仰止，景行行止，乡者其人。见弹而求号鸚炙，见卵而求晨夜，见麋而求成布，虽其理哉，亦不病暮。

象解其牙，不憎人之利之也。死而弃其招簪，不怨人取之。人能以所不利利人则可。

狂者东走，逐者亦东走，东走则同，所以东走则异。溺者入水，拯之者亦入水，入水则同，所以入水者则异。故圣人同死生，愚人亦同死生。圣人之同死生，通于分理；愚人之同死生，不知利害所在。徐偃王以仁

【今译】

得到一万人的兵力，不如听到一句妙言；得到隋侯之珠，不如知道事情的由来；得到和氏之璧，不如知道事物发展变化的方向。

挑选良马，并非用来追逐狐狸，而是将用来猎射麋鹿；砥砺宝剑，并非用来割切缟衣，而是将用来刺杀兕犀。所以像仰望高山那样仰望他，像行走在大路上一般跟随着他前进，这因为向往他的为人。看见弹弓就想吃炙烤的鸚肉，看见鸡下的蛋就想让它打鸣司晨，看见粗麻就想让它成为布，虽然从道理上讲是对的，但也太性急了。

大象脱落自己的牙，不憎恨人贪图象牙牟利。死后丢弃自己的床褥，不怨恨别人取走它。人把对自己没有用处的东西用来方便别人是可以的。

发狂的人朝东跑，追逐他的人也朝东跑。朝东跑是相同的，但他们之所以朝东跑的原因却是不同的。溺水的人掉进水里。营救他的人也进入水里，但进入水里是一样的，他们之所以进入水中的原因却是不同的。所以圣人把死、生等同起来，愚蠢的人也死、生等同起来。圣人的等同死生，是通晓生死定分的结果；愚蠢的人的等同死生，是因为不知



as hearing a wise one saying; obtaining the Pearl of Marquis Sui is not as good as knowing the roots of things; obtaining the Jade of the Hes is not as good as mastering the development of things.

Swift horses are not chosen to chase foxes but used to hunt elk; the best swords are not sharpened to cut silk clothes but to kill rhinoceroses. Hence, people look up to a sage like looking up to a lofty mountain, and follow him like advancing smoothly on a main road, because they admire his humanity. When man sees an owl, he wants to eat its roasted meat. When he sees an egg laid by a hen, he wants it to herald daybreak even before the egg is hatched, and when he sees unprocessed hemp, he wants it to become fabric. Although it is logical, it is too brash to react in this way.

An elephant sheds its ivory but does not hate men who take advantage of it. Man discards his bedclothes after death and does not mind others taking them. It is moral for men to let others benefit from possessions that are no longer of any use to him.

If a maniac runs towards the east, people who chase him will also run towards the east. Their running towards the east is the same, but the reasons for doing so are different. A man accidentally falls into water, and people will also jump into the water to save him. Their jumping into the water is the same, but the reasons they jump into the water are different. Hence, sages equate life with death, and stupid people also equate life with death. Sages equate life with death because they know the destiny with regard to life and death; stupid



【原文】

义亡国，国亡者非必仁义；比干以忠靡其体，被诛者非必忠也。故寒颤，惧者亦颤，此同名而异实。

明月之珠，出于蚌蜃；周之简圭，生于垢石；大蔡神龟，出于沟壑。万乘之主，冠錡锤之冠，履百金之车。牛皮为贱，正三军之众。

欲学歌讴者，必先徵羽乐风；欲美和者，必先始于《阳阿》、《采菱》。此皆学其所不学，而欲至其所欲学者。

耀蝉者务在明其火，钓鱼者务在芳其饵。明其火者，所以耀而致之

【今译】

道利害所在。徐偃王因为推行仁义亡国，但亡国的君主并非一定推行仁义；比干因为忠心而遭到杀害，遭到杀害的人并非一定忠心。所以寒冷时打哆嗦，恐惧的人也打哆嗦，表面上都是打哆嗦但是实质上却不相同。

明月之珠，从蚌蛤中产生出来；周代的美玉，从丑陋的石头里产生出来；大蔡的神龟，从沟壑中产生出来。万乘大国的君主，头戴极轻的冠冕，乘坐的是价值百金的车子。牛皮是不值钱的，牛皮鼓却能让三军将士统一行动。

想学唱歌的，一定要先掌握五个音阶和音乐的风教作用；想让自己的音乐达到优美和谐的，一定要先从《阳阿》、《采菱》开始学习。这都是先学习看似不需学习的，从而达到自己所期待的程度。

用火烛照蝉时首要的是让自己的火把明亮，钓鱼时首要的是让自己的诱饵芬芳。把火把弄得明亮，是为了把蝉照耀过来；把诱饵弄得芬

people equate life with death because they cannot differentiate advantages from disadvantages. King Yan of the state of Xu lost his state for practicing the rules of benevolence and righteousness, but not all sovereigns lost their states due to practicing the rules of benevolence and righteousness. Bi Gan was executed for his loyalty to King Zhou, but not all executed people are definitely loyal to their sovereigns. Hence, men shiver when they are cold, and they also shiver when they are in terrible fear of something, nominally they shiver in both cases but the real causes for their shivering are not the same.

Luminous pearls are produced by clams; precious jade of the Zhou Dynasty is found in ugly stones; the Supernatural Turtle of Da Cai is produced in ravines. A sovereign of a state of ten thousand chariots wears an extremely light crown and takes a carriage that is worth a hundred Jin of gold. Cowhide is inexpensive, but a war drum made of cowhide can issue orders to make officers and men of all the armies take concerted action.

Whoever wants to learn singing should study the musical scales of the Five Tones and the edifying function of music first. Whoever wants to make his music melodious and harmonious must start from *Yang A* and *Cai Ling*. In these cases men study things that don't seem worth learning, and thus reach the level men expect.

Whoever catches cicadas with a torch should firstly make his torch bright enough, and whoever goes angling should firstly make his bait smell inviting. Making the torch bright

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【原文】

也；芳其饵者，所以诱而利之也。欲致鱼者先通水，欲致鸟者先树木。水积而鱼聚，木茂而鸟集。好弋者先具缴与矰，好鱼者先具罟与罾，未有无其具而得其利。

遗人马而解其羈，遗人车而税其轂，所爱者少，而所亡者多。故里人谚曰：“烹牛而不盐，败所为也。”

桀有得事，尧有遗道，嫫母有所美，西施有所丑。故亡国之法，有可随者；治国之俗，有可非者。

琬琰之玉，在洿泥之中，虽廉者弗释；弊簞甑甗，在裋茵之上，虽贪者不搏。美之所在，虽污辱，世不能贱；恶之所在，虽高隆，世不能贵。

【今译】

芳，是为了引诱鱼儿上钩。想引来鱼的要先疏通水，想招来鸟的要先种树。水积得多了鱼就会聚集过来，树木茂盛了鸟就会聚集过来。喜欢射箭的先准备好丝绳和箭，爱好捕鱼的先准备好大小渔网，没有不做任何准备就能得利的。

送给人家马却解下缰绳，送给人家车子却拆下穿缰绳的环，舍不得的东西少，而所失去的却多。所以民间有谚语说：“煮牛肉却不放盐，把肉都糟蹋了。”

桀也有做得对的事，尧有做得不好的地方，嫫母有她美的一面，西施有她丑陋的地方。所以灭亡了的国家的法度，也有可以借鉴的地方；治理得很好的国家的风俗，也有可以非议的东西。

琬琰美玉，掉在污泥中，即便廉洁的人也不会丢掉它；破簞子烂甑布，放在毡席上，即便贪婪的人也不会拿取它。具备美德的人，即便地位卑贱，世人也不会轻视他；品质恶劣的人，即使处于显赫的高位，世人



is to attract cicadas, and making the bait smell inviting is to lure the fish to bite the hook. Whoever wants to attract fish must dredge the water first, whoever wants to attract birds must plant trees first. When a lot of water is accumulated, fish will converge there; when the trees are exuberant, birds will converge here. Whoever likes archery must firstly prepare raw silk string and arrows first, and whoever loves angling must prepare large and small nets. No one can benefit without making preparations.

If a man gives another person a horse but takes off the reins, gives another person a carriage but takes off the ring holding the reins, what he hates to give up is very small compared with the things he loses. Hence, there is a folk saying: "Cooking beef without salting it will ruin the beef."

Xia Jie might have done something right, and King Yao might have done something wrong. Mo Mu might have some beautiful points, and Xi Shi might have some ugly points. Hence, there might be something that can be used for reference in the regulations of a state that has been destroyed. So, there must be something that can be reproached in the customs of a state that is put in perfect order.

If a piece of precious stone is found in mud, even a clean-fingered man will not discard it; if a worn grate or shabby cooking fabric is put in a woolen mat, even a greedy man will not take it. Even if a man of virtue might hold a lowly position, people of the world would not look down upon him; although a wicked man might hold a powerful high position,



【原文】

春贷秋赋，民皆欣；春赋秋贷，众皆怨。得失同，喜怒为别，其时异也。

为鱼德者，非挈而入渊；为螻赐者，非负而缘木。纵之其所而已。

貂裘而杂，不若狐裘而粹，故人莫恶于无常行。

有相马而失马者，然良马犹在相之中。今人放烧，或操火往益之，或接水往救之，两者皆未有功，而怨德相去亦远矣。

郢人有买屋栋者，求大三围之木，而人予车轂，跪而度之，巨虽可而修不足。

【今译】

也不会尊崇他。

春天放贷秋天征收赋税，民众都会欢喜；春天征收赋税秋天放贷，众人都会怨恨。得失是一样的，人们表现出的喜怒却不相同，因为具体时间的差异。

对鱼施加德泽，并非抓着它投放进深渊里；对猿猴做善事，并非背着它爬到树上去。把它们放回原处就是了。

毛色驳杂的貂皮大衣，不如毛色纯粹的狐皮大衣，所以人没有比缺乏恒久的节操更可恶的。

有相马的人看走眼而失去了良马，然而良马还是通过相马的人才能被发现。如今对于失火，有的人拿着火种去助火，有的人拿水去救火，这两种做法都未必有效，但是别人对他们埋怨或感激的态度却相差太远了。

郢人有买房梁的，寻求三围粗的木头，于是别人就给了他车轂，他跪着测量车轂，粗细虽然可以，但是长短不够。



people of the world would not respect him.

If a sovereign provides loans in spring and levies taxes in autumn, people will be happy with him; if he levies taxes in spring and provides loans in autumn, people will be bitter towards him. The gain and loss are still the same, but the happiness and hatred expressed by the people are different, according to whether or not such actions are taken at the right time.

Doing a favour to a fish does not mean putting it into an abyss after catching it; and doing a favour to a monkey does not mean carrying it on your back to climb to the top of a tree. Man can just let them stay at the place where they are found.

A motley mink coat is not as good as a pure-coloured fur coat made of fox skin. Hence, for a man nothing is worse than not sticking to moral integrity.

A connoisseur of horses might make mistakes and therefore he did not recognise swift horses, nonetheless, swift horses can only be discovered by connoisseurs in that area. If there is a fire, some people carry kindling to facilitate the fire, and some people carry water to put out the fire. Although neither of these two ways might be proved to be useful, other people's will either blame or be grateful to them and such attitudes are totally different from each other.

A man in the capital of Ying wanted to buy a girder and therefore he looked for timber with a perimeter of three-Wei, and some people provided him with a hub. He knelt down on the ground to measure the hub and found out that although it



【原文】

蘧伯玉以德化，公孙鞅以刑罪，所极一也。病者寝席，医之用针石，巫之用糈藉，所救钧也。

狸头愈鼠，鸡头已瘰，虻散积血，斲木愈龋，此类之推者也。膏之杀蟹，鹊矢中蠹，烂灰生蝇，漆见蟹而干，此类之不推者也。推与不推，若非而是，若是而非，孰能通其微！

天下无粹白狐，而有粹白之裘；掇之众白也。善学者，若齐王之食鸡，必食其脏，数十而后足。

刀便剃毛，至伐大木，非斧不克。物固有以克适成不逮者。

【今译】

蘧伯玉用德政感化了邻国，公孙鞅因为制订刑律自己获罪，他们所追求的目标是一致的。病人卧床不起，医生用金针石针治疗，巫师用精米、菅茅祈祷，他们救人的目的是一样的。

狸毛的头能治愈瘰疮，鸡头能治好恶疮，牛虻能化散淤血，啄木鸟能治愈龋齿，这些事情是可以类推出来的。液态油脂能杀死蟹，喜鹊屎能杀死刺猬，腐烂的灰烬能生出苍蝇，漆遇见蟹子就不会干，这些事情是不可以类推的。能不能类推，看上去像错的却是对的，看上去像对的却是错的，谁能通晓其中的奥秘！

天下没有纯白的狐狸，然而却有纯白的裘皮大衣；是将众多的白色皮毛连属起来的缘故。善于学习的，好比齐王吃鸡，一定要吃上几十只鸡爪才觉得满足。

剃刀用于剃除毛发很方便，至于砍伐大树，离了斧头就不行。事物本来就是 在一些场合能派上用场而在另外的场合发挥不了任何作用的。

was wide enough, it was not long enough.

Ju Boyu influenced neighbouring states with his benevolent policies, and Gongsun Yang breached the law himself while making the criminal law, none the less they both shared the same goal. A doctor treats a bedfast patient with metal as well as stone needles, while a wizard uses fine rice as well as thatch grass to pray for him. Their goal of saving his life is the same.

The heads of palm civets can cure fistula, the heads of roosters can cure tumefaction, gadflies can cure gore, and woodpeckers can cure decayed tooth. Such things can be deduced. Liquid fat can kill soft-shelled turtles, magpie excrement can kill hedgehogs, rotten ash can generate flies, when lacquer encounters crabs it will not dry, and such things cannot be deduced. Whether or not some cases can be deduced, as well as things appearing wrong are indeed right or those seeming right are in fact wrong, who can master the profound mystery in them?

Under heaven there is no pure white fox, but there are pure white fur coats made of fox skin by sewing many pieces of white fox skin together. A man good at learning is like the state of Qi's king's eating chickens feet. He could not feel satisfied until he had eaten dozens of them.

It is very convenient to shave off hairs with a razor, but when it comes to felling big trees, man cannot do without an ax. It is natural that some things can function well in some cases but are of no use at all on other occasions.

If man only sees a small piece of a cow, he does not

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【原文】

视方寸于牛，不知其大于羊；总视其体，乃知其大相去之远。

孕妇见兔而子缺唇，见麋而子四目。

小马大目，不可谓大马；大马之目眇，可谓之眇马。物固有似然而似不然者。故决指而身死，或断臂而顾活。类不可必推。

厉利剑者必以柔砥，击钟磬者必以濡木，毅强必以弱辐，两坚不能相和，两强不能相服。故梧桐断角，马牦截玉。

媒但者，非学谩也，但成而生不信；立懂者，非学斗争也，懂立而生不让。故君子不入狱，为其伤恩也；不入市，为其挫廉也。积不可不慎

【今译】

看到牛身上极小的地方，不知道它比羊大；看到它的整体，才知道它比羊大多了。

孕妇见到兔子生的孩子就是兔唇，见到麋子生的孩子就是四只眼睛。

小马生着一双大眼睛，不可以叫它大马；大马的眼睛小，可以叫它小眼马。事物本来就有看似这样又似乎不这样的情形。所以有人断了一个手指就会丧命，有人断了一只胳膊却能活下来。事情不一定能够类推。

磨砺利剑一定要用柔软的砥石，敲击钟、磬一定要用软木，车毂坚硬的一定要用柔软的辐条，两个坚硬的物体不能互相协调，两个强硬的人不能互相降服。所以梧桐木可以击断兽角，马尾可以割断玉石。

媒人欺瞒，并非专门学习行骗，行骗的性格一旦养成便不说实话；培养勇武，并非专门学习争斗，勇武精神培养起来了就养成不谦让的性格。所以君子不到监狱里去任职，因为这样做会伤害自己的仁爱之心；不到市场上做生意，因为这样做会伤害自己廉洁的美德。积小成大的

realize that it is bigger than a sheep; if he sees the whole cow he knows that it is much bigger than a sheep.

If a pregnant woman sees a rabbit, she will give birth to a baby with a harelip, and if she sees an elk, she will give birth to a baby with four eyes.

A colt born with a pair of big eyes cannot be called a big horse, but a big horse with a pair of small eyes can be called as a small-eyed horse. It is natural that some things seem to be so but are indeed not so. Hence, a person might lose his life if one of his fingers is broken, but another person might survive after losing one arm. Not the development of all things can be deduced.

When sharpening a fine sword a man must use a soft millstone; when striking the bell or a chime stone man must use a cork stick. And if a hub is hard, man must use soft spokes, for two hard things cannot cooperate well with each other, and two powerful men cannot yield to each other. Hence, phoenix tree wood can break the horns of wild animals and a hair from a horse's tail can cut jade apart.

Matchmakers deceive people but they are not technically trained to cheat, but if people are used to deceiving they will no longer tell the truth. People cultivating prowess do not focus on learning how to fight, but once the spirit of prowess is established people will no longer behave humbly. Hence, gentlemen will not accept any positions in prison, for otherwise it will damage their sense of benevolence; they will not do any business in the market, since it will damage their virtue of being clean-fingered. Many a little makes a mickle.





【原文】

者也。

走不以手，缚手，走不能疾；飞不以尾，屈尾，飞不能远。物之用者，必待不用者。故使之见者，乃不见者也；使鼓鸣者，乃不鸣者也。

尝一禽肉，知一镬之味；悬羽与炭，而知燥湿之气；以小明大。见一叶落，而知岁之将暮；睹瓶中之冰，而知天下之寒；以近论远。

三人比肩，不能外出户；一人相随，可以通天下。

足蹶地而为迹，暴行而为影，此易而难。

庄王诛里史，孙叔敖制冠浣衣，文公奔荏席后霉黑，咎犯辞归，故桑

【今译】

道理不可以不慎重对待。

奔跑不用手，束缚了双手，就不能快跑；飞不用尾巴，弯着尾巴，就飞不远。事物的功用一定要依赖看似没用的部位才能发挥出来。所以事物让人看见的部分取决于不能让人看见的东西；让鼓发出声音的是不能发声的东西。

尝一小块肉，就知道一锅肉的味道；悬挂起羽毛和木炭，就知道空气是干燥还是潮湿，这是由小处看见大处。看见一片叶子陨落，就知道即将岁暮了；看见瓶子里的水结了冰，就知道天下寒冷了，这是由近的推知远的。

三个人肩并肩，不能走出门外；一个个相随出去，可以到达天下任何地方。

脚踩在地上形成足迹，在太阳下行走形成影子，这是很容易的然而要想脚印直、影子正却很难。

楚庄王诛杀里史，孙叔敖就制作帽子浣洗衣裳准备上任；晋文公抛

This argument must be taken into serious consideration.

When running a man does not use the hands, none the less, if the hands are tied, a man cannot run quickly; while flying a bird does not use the tail; nonetheless, if it crooks the tail it cannot fly a distance. The function of things can only be brought into play by dint of those parts that seem useless. Hence, the parts that can be seen rest with those parts that cannot be seen by others. The thing that makes a drum gives off sound does not phonate itself.

By tasting a small piece of meat a man can know the flavour of a whole pot of meat; hanging a feather charcoal, man can tell whether the weather is dry or damp. This is deducing the big aspects of things by studying the small aspects of them. Witnessing leaves falling from the trees a man will know that the end of the year draws near. When seeing the water in a bottle freeze, a man will realize that it is getting cold. This is deducing the situation in the distance by analogizing things nearby.

Three people cannot go through a door walking side by side. However, if they go one at a time, they can travel anywhere in the world.

When stepping on the ground, a man will leave footsteps; when walking in the sun, man will cast a shadow. This is very easy. However, if man wants his footsteps to be in a straight line and his shadow upright, it is very difficult to accomplish.

After King Zhuang of the state of Chu killed Li Shi, Sunshu Ao had a hat made and washed his clothes to prepare



【原文】

叶落而长年悲也。

鼎错日用而不足贵，周鼎不爨而不可贱。物固有以不用而为有用者。地平则水不流，重钧则衡不倾，物之尤必有所感，物固有以不用为大用者。

先裸而浴则可，以浴而裸则不可；先祭而后飧则可，先飧而后祭则不可。物之先后，各有所宜也。

祭之日而言狗生，取妇夕而言衰麻，置酒之日而言上豕，渡江河而

【今译】

弃垫席，怠慢随从他逃亡的晒得黝黑的人，咎犯辞官归隐，所以桑叶凋落会引发人们对时光流逝的悲哀。

鼎锅天天使用却不值得珍贵，周鼎不用来生火做饭却不可以轻视。事物本来就有因为不派任何用场而有用。地势平坦水就不流动，两边的重量均等天平就不倾斜，事物出了过错必定能被感知到，事物本来就有因为不被派任何用场而有大用的。

先裸身再沐浴是可以的，沐浴后再裸身就不行了；先祭祀然后再品尝供品是可以的，先品尝供品然后再祭祀却不行。事情的先后，各有应当遵守的秩序。

举行祭祀的日子却谈论狗肉的腥膻，娶媳妇的良宵却谈论披麻戴



for his new position at the court. When Duke Wen of the state of Jin discarded his mat and neglected those who had followed him and become tan due to the escape (got a tan), Jiu Fan resigned to lead a secluded life. Hence, the falling of mulberry tree leaves will make people feel sad for the lapsing of time.

The cooking pot is used every day but is not worth being cherished at all; the cauldrons of the Zhou Dynasty are not used for cooking but they could not be looked down upon. It is natural that some utensils are useful because they are not used by people at all. If the ground is level, water on top of it will not flow; if the weights on both sides of a scale are the same, the scale arm will not slope. If there are any mistakes in any affairs, they will definitely be recognized. Essentially some things are of great use because they are not used on any occasion at all.

It is fine for a man to take off all his clothes to take a bath, however, it is unacceptable if he is still in the nude after taking the bath. It is alright to taste the offerings after sacrificing them to deities and deceased ancestors, but it is unacceptable if a man tastes the offering first and then offers them to deities and deceased ancestors. Everything has an order that should be complied with.

It is very untimely if man talks about the smell of fish or mutton or dog meat during ceremony held to worship deities or deceased ancestors, or discusses how to wear the willow on the wedding day, or argues about visiting the graves of the dead to cherish the memory of them while holding a banquet,



【原文】

言阳侯之波。

或曰知其且赦也，而多杀人；或曰知其且赦也，而多活人；其望赦同，所利害异。故或吹火而然，或吹火而灭，所以吹者异也。

烹牛以飧其里，而骂其东家母，德不报而身见殆。

文王污膺，鲍申伛背，以成楚国之治。裨谿出郭而知，以成子产之事。

朱儒问径天高于修人，修人曰：“不知。”曰：“子虽不知，犹近之于我。”故凡问事，必于近者。

【今译】

孝，置办酒席的日子却谈论上坟，横渡长江、黄河的时候却谈论阳侯之波。

有的说知道朝廷将要大赦就多处决犯人；有的说知道朝廷将要大赦就力求更多的人活下来；盼望大赦是相同的，所包藏的利人、害人之心却不一样。所以有人吹火就把火吹着了，有人吹火却把火吹灭了，因为吹火背后的动机是不同的。

烹牛来款待邻里，却骂东邻家的老母，恩德不会受到报答自身反而陷入危险。

楚文王的胸膛塌陷，鲍申驼背，却完成楚国的大治。裨谿出了城郭就知道该怎么办了，帮助子产完成大事。

侏儒问一个高个子的人天有多高，高个子的人说：“不知道。”侏儒说：“您虽然不知道，还是比我更接近天。”所以但凡问事，一定要问那些接近事实真相的人。



or discourses upon the big waves triggered by Yang Hou while crossing the Yangtze River or the Yellow River.

Some officials in charge of justice say that they will execute many more prisoners after they hear the news that the sovereign will issue a general pardon. Other officials say that they will do their best to save as many prisoners' lives as possible after they hear that the sovereign is about to give a plenary indulgence. Their longing for the general pardon is the same, but their intentions to benefit or harm others are different. Hence, some people blow a kindling and will make a fire. While if others puff they will put it out, for the latent motivations of their puffing are not the same.

If man cooks a cow to treat his neighbours but curses the old mother of the eastern neighbour at the same time, not only will his neighbours not be grateful to him, he will also get himself into trouble.

In the state of Chu, King Wen's chest caved in and Bao Shen had a crookback, however, the two of them put the state of Chu in perfect order. After Pei Chen left the city he knew exactly what to do and assisted Zichan to accomplish great achievements.

A gnome asked a tall man how high the sky was. The tall man said, "I don't know." The gnome said, "Although you do not know the answer yourself, you are still closer to the sky compared with me." Hence, if you have any question, make sure to ask those who are close to the truth of things.

Enemies invaded a state. A lame man told a blind man



【原文】

寇难至，躡者告盲者，盲者负而走，两人皆活，得其所能也。故使盲者语，使躡者走，失其所也。

郢人有鬻其母，为请于买者曰：“此母老矣。幸善食之而勿苦。”此行大不义而欲为小义者。

介虫之动以固，贞虫之动以毒螫，熊罴之动以攫搏，兕牛之动以牴触，物莫措其所修，而用其短也。

治国者若鋤田，去害苗者而已。今沐者堕发，而犹为之不止，以所去者少，所利者多。

砥石不利，而可以利金；撒不正，而可以正弓。物固有不正而可以正，不利而可以利。

【今译】

敌寇入侵，瘸子告诉了瞎子，瞎子背着瘸子逃跑，两人都得以活命，因为各自的能力都发挥出来了的缘故。而让瞎子报信，让瘸子奔跑，两人的长处都发挥不出来。

郢城有个人卖自己的母亲，向买方请求道：“我母亲年纪大了，希望你给她吃好别苦了她。”这是做十分不义的事却想做小小不言的义举。

有甲壳的昆虫行动时凭借的是坚固的外壳，细腰的蜂类行动时凭借的是有毒的蜇针存活，熊罴行动时凭借的是角斗搏击，犀牛行动时凭借的是用犄角顶撞，事物没有放着自己的长项不用而利用自己的弱项的。

治理国家如同鋤地，除去妨害庄稼的野草而已。如今沐浴会掉头发，但是人们还继续这么做，因为掉去的头发少，而得到的好处多。

砥石不锋利，却可以让金属器具变得锋利起来；撒本身不正，却可以调正弓箭。事物本来就有自己不正但是可以正定他物的，有所不利但是可以带来别的利益的。

about it, and the blind man carried the lame man on his back and escaped. As a result, they both survived because the strong points of the two of them were brought into play. Hence, if they let the blind man inspect the situation and asked the lame man to run, their strong points could not be brought into play.

In the city of Ying, a man was selling his mother, and he begged the purchaser, "My mother is very old, so I hope you give her good food and do not treat her badly." This is conducting an extremely unrighteous deed and at the same time wanting to do some significant righteous thing.

Insects with carapace resort to their hard shells when they take action. Wasps with very slim middles survive by dint of their poisonous stings, bears resort to wrestle and fight, and rhinoceroses rely on their horns to butt enemies. Among all creatures, none of them will put aside their strong points to use their weak points at the same time.

Governing a state is somewhat the same as weeding; one only gets rid of wild grasses. Taking a bath, men might lose some hair, however, they still keep on doing so, for they only lose a few hairs, and they can benefit a lot by so doing.

The millstone itself is not sharp but it can make metal utensils sharp; the adjuster itself is not upright but it can rectify the bow. Essentially some things are not upright themselves but they can be used to rectify other things, and some things have disadvantages themselves but can bring about advantages.

【原文】

力贵齐，知贵捷。得之同，速为上，胜之同，迟为下。所以贵馘邪者，以其应物而断割也。剟靡勿释，牛车绝辘。

为孔子之穷于陈、蔡而废六艺，则惑；为医之不能自治其病，病而不就药，则勃矣。

【今译】

用力贵在迅疾，用智贵在巧捷。得到相同的目标，抢先得到的为上；战胜相同的敌人，动作迟缓的为下。人们之所以看重馘邪，是因为它触碰到的东西立即会被割断。不停地磨来磨去，如同牛车摩擦门槛，永远也不会断绝。

因为孔子曾经在陈、蔡之间陷入困厄就废除六艺，就是糊涂的了；因为医生不能治好自己的病，生了病也不去就医，就是错误的了。



When it comes to resorting to strength, the quicker the better, and when it comes to using wisdom, the more skillful the better. Vying for the same goal, the first one who obtains it is the best; fighting the same enemy, the one who acts slowly is the worst. The reason that people cherish Mo Ye lies in the fact that it can cut anything apart with one quick touch. If it abrades something continuously like a cart pulled by a cow abrading a threshold, it will never cut it apart.

If one advocated abolishing the Six Classical Arts because Confucius once got into trouble in the border area between the state of Chen and the state of Cai, that is muddle-headed; if man does not go to see the doctor when he is sick for he believes that the doctor cannot cure his disease, that is also wrong.



卷十七 说林训

【原文】

以一世之度制治天下，譬犹客之乘舟，中流遗其剑，遽契其舟楫，暮薄而求之，其不知物类亦甚矣！夫随一隅之迹，而不知因天地以游，惑莫大焉。虽时有所合，然而不足贵也。譬若旱岁之土龙，疾疫之白狗，是时为帝者也。曹氏之裂布，蛛者贵之，然非夏后氏之璜。

无古无今，无始无终，未有天地而生天地，至深微广大矣。

足以蹶者浅矣，然待所不蹶而后行；智所知者褊矣，然待所不知而

【今译】

用一个朝代的制度来治理天下，如同一个客人乘船时，中途他的剑掉进水里，就急忙在船的桅杆上刻一个标志，傍晚的时候根据那个标志寻找他的剑，他也太不懂得事物的发展变化了！在一个角落里转悠，却不知道凭借着天地遨游，没有比这更糊涂的了。虽然有时也能达成自己的目的，然而还是不值得推重的。比如干旱年头的土龙，用来驱逐疾疫的白狗，这是根据具体时势敬献给天帝的。婴儿用过的尿布，患有蛛螫病的人把它看得很宝贵，然而它并非是夏后氏的璜玉。

不论古今，没有始终，存在于天地没有出现之前而且产生了天地的，是最为深微广大的道。

脚所踩到的地方是很小的，然而靠着不着地时才能前行；智力所了



Discourse on Forests

Governing the world with the system and law of another dynasty is like the story of the man whose sword fell into the water while he was crossing the Yangtze River in a boat. He immediately marked the place from where the sword sank on the mast, and looked for the sword according to the mark that evening. He did not know anything about the development of the situation at all. Nothing is more muddleheaded than sauntering in a corner without knowing how to soar by dint of Heaven and Earth. Although by so doing one sometimes might achieve his goal, it is still not praise worthy. For instance, men use Earth Dragon during drought to pray for rain and use Straw Dog to dispel disease; these things are offered to God according to the actual situation. People suffering from the disease caused by Qiu Sou(it might be earwig) cherish dirty diapers used by babies, although such things are not as valuable as the Huang of the Xiahou at all.

Without reference to ancient or modern, without beginning or end, the most profound and vastest Tao is the thing that existed before Heaven and Earth came into being and gave birth to Heaven and Earth.

The place trampled by a foot is very tiny, but depending on the split second a man's foot does not step on the ground



【原文】

后明。

游者以足蹶，以手抆不得其数，愈蹶愈败。及其能游者，非手足者矣。

鸟飞反乡，兔走归窟，狐死首邱，寒将翔水，各哀其所生。

毋贻盲者镜，毋予蹙者履，毋赏越人章甫，非其用也。

椎固有柄，不能自椽；目见百步之外，不能自见其眦。

狗彘不择甌瓿而食，偷肥其体，而顾近其死。凤皇高翔千仞之上，故莫之能致。

月照天下，蚀于詹诸。腾蛇游雾，而殆于螂蛆。乌力胜日，而服于

【今译】

解的是很狭窄的，然而依赖自己所不知的东西才能变得聪明。

游泳的人用脚踢腾，用手拨拉，这样做不得要领，越扑腾越坏事；等到他能够游泳了，就不用手脚乱扑腾了。

鸟儿飞得再高也会返回自己的巢窠，兔子跑得再远也要回到自己的洞穴，狐狸死的时候头朝着自己的山丘，寒将鸟在水面上飞翔，鸟兽各自留恋自己生长的地方。

不要送给瞎子镜子，不要送给瘸子鞋子，不要赏赐给越国人章甫，因为他们用不着这些东西。

椎子虽然有柄，却不能敲打自己；眼睛能看见百步以外的东西，却不能看到自己的眼眶。

猪狗不选择盛食的容器就吃，养肥了自己却接近死地。凤凰在千仞之上的高空翱翔，所以没有人能捉住它。

月亮的光芒照耀着天下万物，却被蟾蜍噬咬。腾蛇能在云雾中游走，却因蟋蟀而丧命。三足鸟的耐力胜过太阳，然而却被鹓礼鸟制服，



he can advance; things that can be mastered by man's intelligence are very limited, but by relying on the things man does not know can he become more knowledgeable.

A man learning swimming kicks the water with his feet and parts it with hands, by so doing, he still fails to grasp the main point; after he can swim he does not need to kick and part the water with feet and hands.

No matter how high a bird might fly in the sky it will certainly return to its nest, no matter how far away a hare might run it will certainly return to its den. When foxes are dying, their heads points to the hill where they lived before, and Hang Jiang(a kind of water bird) flies on the surface of the water. Birds and animals are all reluctant to leave their habitats.

Do not present a blind person with a mirror, do not present a lame person shoes, do not donates hats to the people of the state of Yue, for they do not need such things at all.

Certainly each hammer has a handle, but it cannot hammer itself; eyes can see things a hundred *bu* away, but they cannot see their own sockets.

Pigs and dogs eat without paying any attention to the container of their fodder, they become fat but this means nothing but approaching death. Phoenixes soar as high as a thousand *ren* in the sky, therefore no one can catch them.

The moon's light illuminates everything under heaven, but the moon itself is bitten by the toad. A flying snake can soar in the clouds, but it can be killed by crickets. The





【原文】

雖禮，能有修短也。莫壽于殤子，而彭祖為夭矣。短綆不可以汲深，器小不可以盛大，非其任也。

怒出于不怒，为出于不为。视于无形，则得其所见矣；听于无声，则得其所闻矣。至味不嫌，至言不文，至乐不笑，至音不叫，大匠不断，大豆不具，大勇不斗，得道而德从之矣。譬若黄钟之比宫，太簇之比商，无更调焉。

以瓦铎者全，以金铎者跋，以玉铎者发，是故所重者在外，则内为之

【今译】

是因为才能有大有小的缘故。没有比刚出生就死去的婴儿更长寿的了，而彭祖却早年夭折。短绳子不可以从深井里打水，器皿小了不可以盛下大的物体，因为超出了它们的能力范围。

愤怒是从没有愤怒的时候产生的，有为来自无为。能看到无形的东西，就得到自己所要看的了；能听到无声的声音，就得到自己所要听的。最美的食物没有爽快的口感，最妙的话没有文饰，最大的快乐不会让人发笑，最响的声音不用喧叫，最高明的工匠不亲自削斫，最高明的厨师不亲自下厨，最勇敢的人不会跟别人争斗，得道以后德也就随之出现了。比如黄钟与宫调相配，太簇与商调相配，不能换成别的音调。

用瓦块作赌注的气定神闲，用金子作赌注的提心吊胆，用玉作赌注的心急如焚，因此自己所看重的投放在外面，心智就会变得笨拙。追逐



stamina of the Three-Feet Crow can outdo that of the sun, but it can be defeated by Zhui Li (the name of a kind of bird), for everything has its strong and weak points. No one can lead a longer life than the babies who die immediately after birth, and Peng Zu (the person who enjoyed the longest lifespan in ancient Chinese legend) can be considered as dying prematurely. Using a short rope, man cannot draw water from a deep well, and a small container cannot contain big things, for it is beyond their limits.

Fury develops from the state when man is still not furious, achievements come from not taking action to interfere with the course of things. A person who can see shapeless things can see whatever he wants to see; a person who can hear soundless sounds can listen to whatever he wants. The best food does not taste delicious, the best words are not embellished, the greatest joy cannot make people laugh, the most sonorous sound does not need to be shouted, the most dexterous craftsman does not cut and sculpt in person, the best chef does not cook dishes in person, the bravest man does not fight with others in person, and if man possesses Tao he will consequently obtain De. This is like Huang Zhong matching the tone of Gong, Tai Cu matching the tone of Shang, and there is no alteration in pitch for the latter.

If a man wagers on a piece of tile he will be calm, if he wagers on gold, he will worry about the result, and if he wagers on precious jade, he will become anxious. Because if a man wagers on something he cherishes very much, he will



【原文】

掘。逐兽者目不见太山，嗜欲在外，则明所蔽矣。

听有音之音者聋，听无音之音者聪；不聋不聪，与神明通。

卜者操龟，筮者端策，以问于数，安所问之哉！舞者举节，坐者不期而拊皆如一，所极同也。

日出暘谷，入于虞渊，莫知其动，须臾之间，俯人之颈。

人莫欲学御龙，而皆欲学御马；莫欲学治鬼，而皆欲学治人，急所用也。

解门以为薪，塞井以为白，人之从事，或时相似。水火相憎，镹在其间，五味以和。骨肉相爱，谗贼间之，而父子相危。

【今译】

野兽的眼睛看不见泰山，是因为嗜欲集中在外物上面，视力就受到蒙蔽了。

听有声的声音的人是聋子，听无声的声音的人听力灵敏；耳朵不聋也不过于灵敏，就能与神明交通。

占卜的人拿着龟壳，占筮的人端着著草，来询问占卜的方法，然而这哪里能问得到呢！跳舞的根据音乐起舞，坐着的人不约而同地拍手应和，因为他们感受到的是同样的节奏。

太阳从暘谷升起，在虞渊落下，没有人知道它如何运行，一会儿工夫，就落到人们脖子下面的位置了。

没有人想学习如何驾驭龙，然而都愿意学习驾驭马；没有人想学习如何治理鬼，然而却愿意学习如何统治人。因为人们急着学习有用的东西。

劈开门当柴烧，填上井当白用，人们做事情，有时就出现类似的情形。水火不相容，把一口小锅盛了水放在火上面，就能调和五味。骨肉之间互相亲爱，受到奸邪之人离间，父子就会互相伤害。



become unskillful. A man chasing a wild animal cannot see big mountains, for he focuses on the thing he desires and therefore his sight is clouded.

Men who listen to vocal sounds are deaf, and those who listen to voiceless sounds are of good hearing. Only men who are neither deaf nor of perfect hearing can communicate with supernatural beings.

People learning augury carry turtle shells and yarrows to inquire the right way of soothsaying. How can they get the right answer this way? Dancers dance to the music, people sitting there watching will clap their hands concertedly in responding to them, for they both experience the same rhythm.

The sun rises from Yang Gu, and sets in Yu Yuan. No one knows exactly how it moves, it seems that it shifts to a place below man's neck in a while.

No one wants to learn how to rein a dragon, but everyone wants to learn how to drive a horse; no one wants to learn how to govern ghosts, but everyone wants to learn how to administrate human beings, for people are anxious to learn the knowledge that can be put into use.

Chopping a door as firewood, and filling a well as a mortar, sometimes, people just act this way. Water and fire are not compatible to each other, none the less, if man pours some water into a small pot and puts it on fire, all kinds of flavours can be concocted. Intimate relatives love each other, however, if they are alienated by wicked people, even father and son will harm each other.

【原文】

夫所以养而害所养，譬犹削足而适履，杀头而便冠。昌羊去蚤虱而来蚘穷，除小害而致大贼，欲小快而害大利。墙之坏也，不若无也，然逾屋之覆。

璧璜成器，璩诸之功；镞邪断割，砥砺之力。

狡兔得而猎犬烹，高鸟尽而强弩藏。

虻与骥致千里而不飞，无糗粮之资而不饥。

失火而遇雨，失火则不幸，遇雨则幸也。故祸中有福也。

鬻棺者，欲民之疾病也；畜粟者，欲岁之荒饥也。

水静则平，平则清，清则见物之形，弗能匿也。故可以为正。

【今译】

因为用来养生的东西伤害到所保养的身子，如同切割自己的脚使它适合鞋子的大小，割下头来方便戴帽子一般。菖蒲能驱赶跳蚤、虱子却招来蚘蜒，除掉小害而招致大害，贪图小利而妨害大利。墙倒塌了，不如没有，然而比房屋倒塌了还好些。

把大块的玉琢磨成玉器，是璩诸的功劳；镞邪能割断东西，是砥砺的力量。

捉到狡兔后就把猎犬烹调了，高鸟射尽后就把强弩收藏起来了。

牛虻附在骥身上，可以到达千里之外的地方而不用自己飞，没有干粮也不会觉得饥饿。

失火的时候遇上下雨，失火是不幸的，遇上下雨就是幸运的。所以祸中蕴藏着福。

卖棺材的人，希望人们生病；囤积粮食的人，希望天下出现饥荒。

水静止了表面就平静，表面平静就清澈，清澈了就能照见物体的形



If a man damages his health trying to obtain things used to preserve his health, this is somewhat the same as cutting one's feet to fit the shoes, or chopping one's head in order to wear a hat properly. Calamus can drive away fleas and lice, but can also attract common house centipedes. This is triggering great damage while removing insignificant problems, or harming great benefits while coveting small advantages. If a wall collapses, it would be better to have no wall at all, none the less, it is still better than the collapse of a house.

Processing a big piece of jade into jade ware is accounted to the contribution of Jian Zhu (a kind of stone used in processing jade); Mo Ye's cutting things is accounted to the contribution of millstone.

Hounds will be cooked after sly hares are caught, and powerful bows will be packed away after all the birds flying high in the sky are shot.

Adhering to a swift horse, a gadfly can cover a thousand *li* without bothering itself to fly, and it will not feel hungry without any food.

An accidental fire happens to encounter rain, it is a misfortune to have a fire accident, but it is good luck to catch the rain. Hence, good luck is latent in misfortune.

People selling coffin hope others fall sick; people storing grain expect lean years under heaven.

If water is stagnant, the surface will be still. If the surface is still, the water will become clear. If the water is clear it can reflect the shapes of other things and cannot





【原文】

川竭而谷虚，邱夷而渊塞，唇竭而齿寒。河水之深，其壤在山。钩之缟也，一端以为冠，一端以为袜，冠则戴致之，袜则踞履之。知己者不可诱以物，明于死生者不可却以危，故善游者不可惧以涉。

亲莫亲于骨肉，节族之属连也。心失其制，乃反自害，况疏远乎！圣人之于道，犹葵之与日也。虽不能与终始哉，其乡之诚也。官池涔则溢，旱则涸。江水之原，渊泉不能竭。盖非椽不能蔽日，轮非辐不能追疾，然而椽辐未足恃也。

【今译】

状，不能隐匿。所以人们可以用它作镜子整理自己的衣冠。

河流干涸了溪谷就会枯竭，丘陵夷平了深渊就能填平，唇没有了牙齿就会感到寒冷，黄河的水很深，一路冲走山上的土壤。

同样都是缟，一头被制作成帽子，一头被制作成袜子，帽子戴在头上，袜子踩在脚下。

了解自己的人不会受到外物的诱惑，通晓死与生的人，不可以用危险胁迫他。所以擅长游泳的人不可以用涉水来恐吓他。

没有什么比骨肉更亲的了，关节筋络把它们联结在一起。但如果失去了心脏对它们的制约，骨肉反而会自相残害，更何况关系疏远的人呢！

圣人跟道的关系，如同葵花跟太阳一样。虽然不能跟道相始终，却一心向道。

宫中的护城河中的水太多了就会外溢，干旱的时候就会干涸。长江的源头，水源很深不会枯竭。

伞盖没有骨架支撑就不能遮蔽太阳，车轮没有辐条就不能迅速奔



conceal them. Therefore people can use it as a mirror to neaten their hats and clothes.

If rivers dried up there would be no water in valleys, if hills were leveled all the abysses could be filled up, and if the lips are lost the teeth will feel cold. The water of the Yellow River is very deep and it sweeps along the soil of the mountains on both banks.

From the same piece of silk, one part is made into a hat, and the other part into a pair of socks, the hat is worn on the head, and the socks are stepped on by the feet.

A man of self-understanding cannot be tempted with external things, and a man versed in life and death cannot be coerced with danger. Hence, a person good at swimming cannot be terrified by forcing him to cross a river.

No other relationship is closer than that between bones and flesh, and they are connected by joints and tendons. However, if the heart loses control over them, bones and flesh will harm each other, never mind people who are estranged from one another.

The relationship between a sage and Tao is just like the relationship between a sunflower and the sun. Although he cannot always combine with Tao, he is totally committed to Tao.

If there is too much water in the moat of a palace, it will overflow, and it will dry up during seasons of drought. The headspring of the Yangtze River is very deep and will not dry up.

Without an umbrella handle, the cover of the umbrella

【原文】

金胜木者，非以一刃残林也；土胜水者，非以一壤塞江也。

躄者见虎而不走，非勇，势不便也。倾者易覆也。倚者易转也。几易助也，湿易雨也。

设鼠者机动，钓鱼者泛杭，任动者车鸣也。

乌狗能立而不能行，蛇床似麋芜而不能芳。

谓许由无德，乌获无力，莫不丑于色，人莫不奋于其所不足。

以兔之走，使犬如马，则逮日归风；及其为马，则又不能走矣。

【今译】

跑，然而不能只靠骨架和辐条。

所谓的金克木，并非用一把刀砍伐整个林子；所谓的土克水，并非用一块土就能填满长江。

瘸腿的人看见老虎不跑，并非因为勇敢，而是身体状况不方便的缘故。倾斜的物体容易倾倒，倚靠在别的物体上的东西容易被推倒，靠得近的易于互相帮助，空气潮湿容易下雨。

捕捉老鼠的靠机关发动，钓鱼的看浮子的摇动，载重的车子嗡嗡响。

乌狗能站立但是不能行走，蛇床看似麋芜却没有芬芳。

如果说许由没有德行，乌获没有力气，他们的脸色不会不难看的。人没有不奋力弥补自己的不足的。

根据野兔奔跑的速度来看，假使它像马那样大的话，就能追赶上太

along cannot shield a man from the sun. Without spokes in the wheel the carriage cannot run quickly, nonetheless, man cannot exclusively depend on umbrella handles and spokes.

It is said that the Element of Metal can defeat the Element of Wood, but it does not mean a whole forest can be hacked down with a knife; it is said that the Element of Earth can defeat the Element of Water, but it does not mean the Yangtze River can be filled with a block of earth.

A lame man will not run away when he encounters a tiger, but that is not out of bravery. He reacts this way because of the inconvenient condition of his body. Oblique objects are likely to collapse, things leaning upon other things are likely to be upset, men living close together are likely to help one another, and moist weather is likely to bring rain.

A man catching rats resorts to the movement of the mechanism of the clamp. A man angling carefully observes the drift of the float, and a cart carrying heavy load keeps on making a ponderous sound.

A Straw Dog can stand but cannot walk, She Chuang (the name of a herb) looks like Mi Wu (confervoid) but is not as fragrant as Mi Wu.

Suppose people say Xu You were of no virtue and Wu Huo were of no strength to their faces, certainly they would not look happy. No one would not do his best to remedy his shortcomings.

Judging from the speed a hare runs, if it were as big as a horse, it could catch up with the sun and wind; if it indeed





【原文】

冬有雷电，夏有霜雪，然而寒暑之势不易，小变不足以妨大节。

黄帝生阴阳，上骈生耳目，桑林生臂手，此女娲所以七十化也。

终日之言，必有圣之事；百发之中，必有羿、逢蒙之巧。然而世不与也，其守节非也。

牛蹄彘颅亦骨也，而世弗灼，必问吉凶于龟者，以其历岁久矣。

近敖仓者，不为之多饭；临江河者，不为之多饮；期满腹而已。

兰芝以芳，未尝见霜；鼓造辟兵，寿尽五月之望。

【今译】

阳和风了；等到它真的成了马，却又不能疾速奔跑了。

冬天会有雷电，夏天会有霜雪，然而寒冷和暑热的基本情形是不会改变的，小的变化不足以妨碍大节。

黄帝化生出阴阳，上骈化生出耳朵与眼睛，桑林化生出胳膊与手，这是女娲造物时之所以有七十种变化的原因。

整天不停地说，必定能说出一些圣明的话；射出的一百支箭中，必定有像羿、逢蒙那样巧中目标的。然而世人并不欣赏这样的人，因为他们坚守的原则是错误的。

牛蹄子、猪头颅也是骨头，然而世人却不灼烧它们，一定用龟壳占问吉凶，因为龟经历的年代久远。

敖仓附近的居民，不会因此多吃饭；靠近长江、黄河居住的，不会因此多饮水，填饱肚子而已。

兰草和白芝之所以芬芳，是没有经历过霜的缘故；橐囊能够避免兵



became a horse, then it could not run as quickly as a hare does.

There might be lightning and thunder in the winter, and frost and snow in the summer, none the less, the fundamental situation—cold in winter and sweltering in summer does not change, for small changes are not enough to disturb the most important characters of things.

Huang Di (also known as the Yellow Emperor) gave birth to Yin and Yang, the ears and eyes derived from Shang Pian, and the arms and hands derived from Sang Lin. These cases accounted for the seventy changes in Nü Wa's creating the creatures.

If a man talks all the time everyday, certainly he can set forth some sage arguments between times; among a hundred arrows fired, one must hit the target as skillfully as Lord Yi and Pangmeng did. However, people in the world do not appreciate this kind of person, because the rules they adhere to are wrong.

Cow hooves and pig skulls are also bones, none the less instead of burning them in divining, people in the world must use turtle shells, for turtles live very long lives.

People living near Ao Cang (the name of a huge granary) do not take more food for this reason; similarly people living along the banks of the Yangtze River and the Yellow River do not drink more water for this reason either. They only eat and drink enough to quench their hunger and thirst.

Orchid and angelica are fragrant because they have not experienced any frost; the meat broth made of owl flesh can



【原文】

舌之与齿，孰先苍也？铍之与刃，孰先弊也？绳之与矢，孰先直也？
今鱗之与蛇，蚕之与蠋，状相类而爱憎异。晋以垂棘之璧得虞、虢，
骊戎以美女亡晋国。

聋者不歌，无以自乐；盲者不观，无以接物。

观射者遗其孰，观书者忘其爱。意有所在，则忘其所守。

古之所为不可更，则推车至今无蝉匱。

使但吹竽，使工厌窍，虽中节而不可听，无其君形者也。

【今译】

灾，却活不过五月十五。

舌头跟牙齿，哪个先磨尽？刀铍与刀刃，哪个先磨坏？缴绳与箭
头，哪个先取直？

如今鱗鱼跟蛇，蚕跟蠋，形状相似但是引起人们的爱憎却不相同。
晋国凭借垂棘之璧得到虞国、虢国，骊戎用美女灭亡了晋国。

聋子不能唱歌，所以无法用歌声自我娱乐；瞎子看不见东西，所以
不能用眼睛感知外物。

观看别人射箭的忘记自己手里拿着的东西，看书的忘了自己的所
爱。心意集中在某一方面，就会忘记自己所持守的东西。

如果古代的做事法则不可以更改，那笨重的椎车至今不会被轻便
的蝉匱(dān jué)取代。

让倡优吹竽，让乐工按压竽的孔窍，虽然合乎节律但是不能听，因

avoid war, therefore, owls can only live until the fifth of May.

Comparing the tongue with teeth, which decays first? Comparing the Dui (referring to the metal sheet mounted at the end of the handle of a spear or halberd) with the blade, which becomes worn and blunt first? Comparing the raw silk string attached to an arrow and the arrow itself, which becomes straight first?

Eel and snake, silkworm and the larva of moth look alike, but they trigger different feelings in men. The state of Jin seized the state of Yu and the state of Guo by dint of the Jade of Chui Ji, and Li Rong destroyed the state of Jin with beautiful women.

A deaf man cannot sing, so he cannot entertain himself with his own song; a blind man cannot see anything, so he cannot recognize external things with his eyes.

A man watching others shooting forgets the thing carried in his own hands, and a man reading a book neglects the things he loves. If one's mind is concentrated on something, he will forget the thing he holds.

If the ways of doing things in olden times cannot be changed, then the cumbersome Chui Che (a kind of carriage with wheels made of a whole wood plank without any spokes) would not be replaced by the Dan Jue (the name of a kind of light carriage).

Let a professional singer blow a Yu pipe, and let a musician press the holes in the pipe, although the music made this way might accord with the rhythm, it is still unpleasant





【原文】

与死者同病，难为良医；与亡国同道，难与为谋。

为客治饭而自藜藿，名尊于实也。

乳狗之噬虎也，伏鸡之搏狸也，恩之所加，不量其力。

使景曲者形也；使响浊者声也。

情泄者中易测，华不时者，不可食也。

蹠越者或以舟，或以车，虽异路，所极一也。佳人不同体，美人不同面，而皆说于目；梨橘枣栗不同味，而皆调于口。

人有盗而富者，富者未必盗；有廉而贫者，贫者未必廉。蒿苗类繁，

【今译】

为没有共同的精神主宰形体。

跟要死的人患同样的病，难以成为良医；跟亡国的君主同道的人，难以跟他谋划大计。

为客人准备饭而自己吃野菜和豆叶，是因为把名看得比实重要。

处于哺乳期的狗敢噬咬老虎，孵鸡的母鸡敢搏斗狸猫，是因为心中充满对自己幼崽的爱，就不顾及自己力气的大小。

使影子弯曲的，是物体本身的形状；使回声混浊的，是声源本身。

内情暴露的人，心意容易被人揣测到；开花不合时节的，果实不能吃。

到越国去的，或者乘舟，或者乘车，虽然走的路不同，所要到达的目的地却是一致的。佳人的体形不同，美人的面貌不一样，但是都很悦目。梨子、橘子、枣子、栗子的味道不同，然而都很好吃。

有的人通过偷盗而致富，但富有的人却未必偷盗；有的人因为廉洁

to hear, for there is no common spirit controlling the two of them.

If a doctor catches the same disease as his patient who is dying of this ailment, it is very difficult for him to become an excellent doctor; if a man is in the same camp with a sovereign who will lead his state to destruction, it is impossible to design great plans with him.

A man prepares tasty food for his guest while he himself eats wild vegetables and bean leaves, for he puts his fame before his true condition.

During the period a dog breast-feeds its pups, it dares bite a tiger, and a hen hatching eggs dares fight a palm civet. Because their hearts are so full with love for their young, they ignore that their strength is inferior to that of the adversaries.

What makes a shadow crooked is the shape of the object; what makes an echo ponderous is the sound itself.

If man exposes his true feelings, his mind will be easily read by others; if a tree does not blossom at the right time, the fruit it bears will not be edible.

Heading for the state of Yue, some people might take carriages, others might take a boat, although they take different courses, their destination is the same. Pretty women's figures are not the same, beautiful women's appearances are different, but they all look pleasant to the eyes. Pears, mandarin oranges, jujubes and chestnuts are of various flavours, but they all taste good.

Some people enrich themselves through stealing, but not all rich people steal; some people are in poverty due to their





【原文】

而不可以絮；麋不类布，而可以为布。

出林者不得直道，行险者不得履绳。

羿之所以射远中微者，非弓矢也；造父之所以追速致远者，非辔衔也。

海内其所出，故能大；轮复其所过，故能远。

羊肉不慕蚁，蚁慕于羊肉，羊肉膻也；醯酸不慕蚋，而蚋慕于醯酸。

尝一脔肉而知一镬之味，悬羽与炭而知燥湿之气。以小见大，以近喻远。

十顷之陂，可以灌四十顷；而一顷之陂，可以灌四顷；大小之衰然。

【今译】

而贫穷，但贫穷的人却未必廉洁。芦荻花看上去像棉絮，但是不可当做棉絮用；苕麻不像布，但是可以织成布。

穿越林子的人不能走直道，步行的人不能走得笔直。

羿之所以能射中远处微小的目标，原因不在于弓矢；造父之所以能迅速到达远方，原因不在于辔衔。

海容纳从自身生发出来的雨水，所以能够保持自己的大；车轮周而复始地行进，所以能到达远方。

不是羊肉引诱蚂蚁，而是蚂蚁被羊肉所吸引，因为羊肉是膻的；不是醋引诱蚊蚋，而是蚊蚋被醋所吸引，因为醋是酸的。

尝一小块肉就知道一锅肉的滋味，悬挂着羽毛和木炭就能推知空气是干燥还是潮湿，通过小的可以预见大的，通过近处的可以了解远处的。

十顷的池塘，可以灌溉四十顷土地；然而一顷的池塘，却不可以灌溉四顷的土地；是因为池塘的容量大小有差别的缘故。

probity, but not all poor people are clean-fingered. The blossoms of reeds look like cotton wool, but they cannot be used as cotton wool; coarse hemp does not look like fabric, but can be weaved into fabric.

A man traversing a forest cannot follow a straight path, and a man walking on foot cannot advance in a straight line.

Yi could hit tiny targets in the distance, the reason he could do so does not lie in the bows and arrows he used; Zao Fu could reach distant destinations in a short time, the reason he could do so does not lie in reins and bridles.

Oceans accept the rain water generated from them, so that they can maintain their vastness; wheels go round and round in movement, so that they can reach distant destinations.

It is not that mutton attracts ants, but that ants are attracted by mutton due to the smell of the latter; it is not that vinegar attracts mosquitoes and midges, but that mosquitoes and midges are attracted to vinegar by its sour smell.

By tasting a small piece of meat a man can know the flavour of the whole pot of meat; hanging feather char and coal, man can tell whether the weather is dry or damp. This is deducing big aspects of things by studying the small aspects of them, or deducing distant situation by analogizing things nearby.

The water of a ten-*qing* pond can irrigate forty *qing* of land; however, the water of a one-*qing* pond cannot irrigate four-*qing* of land, for the capacities of different ponds vary





【原文】

明月之光，可以远望，而不可以细书；甚雾之朝，可以细书，而不可以远望寻常之外。

画者谨毛而失貌，射者仪小而遗大。治鼠穴而坏里间，溃小胞而发痃疽，若珠之有颡，玉之有瑕，置之而全，去之而亏。

榛巢者处林茂，安也；窟穴者托埵防，便也。

王子庆忌足躐麋鹿，手搏兕虎，置之冥室之中，不能搏龟鳖，势不便也。

汤放其主而有荣名，崔杼弑其君而被大谤，所为之则同，其所以为之则异。

吕望使老者奋，项托使婴儿矜，以类相慕。

【今译】

明月的光芒，可以凭借它眺望远方，然而不可依靠它书写蝇头小字；大雾的早晨，可以书写蝇头小字，然而不可以看到寻、常以外的事物。

画工过分注重皮毛就会忽略物体的全貌，射箭的人瞄准时稍有偏差就会出现大的失误。为了挖开一个老鼠洞而破坏整个里间，为了挑破一个小脓包而引发痃疽，如同珍珠有斑点，美玉有瑕疵，保留着它们珠玉都完好无损，凿除了就会破坏珠玉。

巢处的鸟儿把巢窠筑在繁茂的林子里，是因为那样安全；穴居的野兽在堤防高处打洞，是因为那样方便。

王子庆忌能用脚踩住麋鹿，用手搏击犀兕、老虎，但如把他放在一个幽暗的房间中，他却不能搏击龟、鳖，这是因为客观条件不方便的缘故。

汤放逐了自己的君主却享有美好的声名，崔杼杀死自己的国君却遭到猛烈的攻击，他们所做的事相同，这么做的目的却是不同的。

吕望让年老的人感到振奋，项托让少年感到骄傲，因为他们属于同一类人所以互相倾慕。

according to their size.

The light of the bright moon can be relied on to view the distance, but cannot be counted on to write small characters; on a foggy morning, a man can write small characters but cannot see things located a *xun*, or a *zhang* away.

If a painter overly pays attention to details he will neglect the complete picture; if an archer makes a small mistake whiling taking aim he will make a big error. Destroying all the buildings of a whole lane to dig a mouse hole, or producing a subcutaneous ulcer due to piercing a small blain is like handling the flaws and stains in pearls and jades. If the flaws and stains are kept, pearls and jades will remain intact; if they are removed, that will damage the pearls and jades.

Birds nest in luxuriant forests, for it is safe to do so; wild animals dig their dens in higher places of dikes, for it is convenient to do so.

Prince Qing Ji could control an elk by stepping on it and at the same time fight a rhinoceros and tiger with his hands. But if he was put in a dark room, he could not fight turtles of hard or soft shell, because the conditions are not convenient for him.

King Tang banished his sovereign but he was held in high repute; Cui Shu murdered his sovereign and as a result, he was violently attacked by the people in his state. Their actions were the same, but their intentions to do so were different.

Lu Wang encouraged the old, and Xiang Tuo made the young proud of him, for they are congeners and therefore



【原文】

使叶落者风摇之，使水浊者鱼挠之。虎豹之文来射，猿狖之捷来乍。

行一棋，不足以见智；弹一弦，不足以见悲。三寸之管而无当，天下弗能满；十石而有塞，百斗而足矣。

以篙测江，篙终而以水为测，惑矣。

渔者走渊，木者走山，所急者存也；朝之市则走，夕过市则步，所求者亡也。

豹裘而杂，不若狐裘之粹；白璧有考，不得为宝；言至纯之难也。

战兵死之鬼憎神巫，盗贼之辈丑吠狗。

【今译】

树叶掉落，是因为有风摇动了树；水出现浑浊，是因为有鱼搅浑了水。老虎、豹子因为花纹美丽的皮毛受到射猎，猿猴因为动作敏捷遭到刺射。

走一只棋子，不足以显示出智慧；弹一根弦，不足以表现悲情。三寸长的管如果没有底，天下的米也不能装满；十石的容器如果有底，装一百斗就满了。

用篙测量长江的深度，篙没入水中就以为测到水深了，这是糊涂的。

捕鱼的要到水边，伐木的要进山，因为他们所急于得到的东西在那里；早上到集市上要快走，傍晚路过集市就可以漫步，因为自己所需要的东西已经没有了。

豹裘毛色不纯的话，比不上毛色纯粹的狐裘；白璧上面有裂痕污物，不能作为宝贝；这是说达到纯粹是很难的。

战死的士卒的鬼魂憎恶神巫，盗贼讨厌爱叫的狗。



were admired by others.

Leaves fall from the trees because there is wind blowing them; water becomes turbid because there are fish stirring it. Tigers and leopards are hunted for their furs of beautiful patterns, and monkeys are shot for their agility.

Moving a chessman is not enough to show a man's wisdom; playing a string of an instrument is not enough to express a man's sadness. All the grain under heaven cannot fill a three-*cun* long tube without a bottom; a ten-*dan* container has a bottom that can be filled with a hundred *dou* of grain.

Trying to measure the depth of the Yangtze River with a punt-pole, if a man believes he can reach the bottom of the river with the punt-pole totally submerged in the water, he is muddle-headed.

A man going fishing should go to the waterside, and a man lumbering should go to mountains, for the things they want are there; going to a market early in the morning, a man should walk quickly, but passing by a market in the evening, a man can walk slowly, for the items he needs are no longer there.

A mottled mink coat is not as good as a pure-coloured fur coat made of fox skins; a white jade that has flaws and stains cannot be regarded as a treasure. This means it is very difficult to reach the pure state.

The spirits of soldiers who lost their lives on the battleground hate wizards, and thieves loathe dogs that bark.

A God of Land that is not worshiped can easily be



【原文】

无乡之社，易为黍肉；无国之稷，易为求福。蟹无耳，而目不可以瞽，精于明也；瞽无目，而耳不可以察，精于聪也。遗腹子不思其父，无貌于心也；不梦见像，无形于目也。

蝮蛇不可为足，虎豹不可使缘木，马不食脂，桑扈不啄粟，非廉也。

秦通峭塞，而魏筑城也。

饥马在厩，寂然无声，投刍其旁，争心乃生。

引弓而射，非弦不能发矢，弦之为射，百分之一也。

道德可常，权不可常。故遁关不可复，亡犴不可再。

环可以喻员，不可以轮；绦可以为缙，不必以纆。

【今译】

没人祭祀的社神，可以很容易地用黍子和肉去祭祀它；失去了国家的谷神，很容易向它祈求福分。蟹没有耳朵，但是它的眼睛不会被蒙蔽，因为它的视力非常灵敏；瞎子没有眸子，但是耳朵不会被蒙蔽，因为他的听力非常灵敏。遗腹子不思念他的父亲，因为心中不存在父亲的面貌；不会梦见父亲的形象，因为眼睛不曾见过他的外形。

蝮蛇不可以有脚，老虎、豹子不可以让它们爬树，马不吃肉，桑扈鸟不吃粮食，却并非因为它们廉洁。

秦国打通峭塞的时候，魏国就开始修筑城防了。

饿马在马厩里，静悄悄的不发出声响，把草料扔在它们旁边，心中就有争抢的意思了。

拉弓射箭，离了弦不能射出箭，但弦对于射中目标而言，不过有百分之一的重要性而已。

道德是恒久的，但权变不是固定不变的。所以不可以再次经过曾经逃亡的关口，不能再次越狱。

圆环可以用来比喻圆形，不一定用车轮；丝绦可以用来编制丝带，



satisfied if man offers millet and meat as a sacrifice; and it is very easy to pray for happiness to the God of Grain of a state that has been destroyed. Soft-shelled turtles do not have ears but their eyes cannot be beclouded, for they have perfect sight; blind people's eyes do not have pupils, but their ears cannot be beclouded, for they have perfect hearing. An orphaned child does not miss his father, for he cannot remember his father's appearance in the heart; nor can he dream of his father, for he has never seen him in person.

Pallas pit vipers do not have feet, and tigers and leopards cannot climb trees. Horses do not eat meat, and Sang Hu (a kind of bird) do not eat grain, but they are not doing so out of probity.

When the troops of the state of Qin got through to the Fort of Mount Xiao, the state of Wei began to set up fortifications.

Hungry horses remain still in the stable, but if fodder is put beside them, then they will begin to vie with one another for it.

When it comes to pulling a bow to hire an arrow, it is impossible to do so without the bowstring. With regard to hitting the target, the bowstring plays a role of no more than one percent in terms of importance.

Virtue is perpetual, but tactics are not fixed. Hence, a man should not again pass by the fort from where he had escaped, and a prisoner cannot breakout for a second time.

A ring can be used to metaphorize round figures, and it is not necessary to use a wheel in this case; silk strings can be



【原文】

日月不并出，狐不二雄，神龙不匹，猛兽不群，鸷鸟不双。

循绳而斲则不过，悬衡而量则不差，植表而望则不惑。

损年则嫌于弟，益年则疑于兄，不如循其理，若其当。

人不见龙之飞举而能高者，风雨奉之。

蠹众则木折，隙大则墙坏。悬垂之类，有时而隧；枝格之属，有时而弛。

当冻而不死者，不失其适；当暑而不暍者，不亡其适；未尝适，亡其适。

【今译】

不一定用细的圆丝带。

太阳和月亮不同时升起，狐群中没有两只雄性的，神龙不成双结对，猛兽不会群体活动，鸷鸟单独飞翔。

遵循绳墨而砍斲就不会有差错，悬起秤锤来称量就不会有失误，树立起圭表观测就不会弄错时间。

少报自己的年龄就会引起弟弟的猜忌，多说自己的年龄就会受到兄长的猜疑，不如实事求是，照实说的好。

人们看不见龙飞举它却能升腾到高空，是因为有风雨相助。

蠹虫多了木头就会折断，缝隙大了墙就会毁坏。垂直悬挂着的東西，有时会掉下来；枝柯之类的东西，长到一定时候会脱落。

在冰天雪地中却没有被冻死的，是因为没有失去他的适应力；在炎热的酷暑中而不中暑的，是因为没有失去他的适应力；在任何情况下都能适应的人，就不用特意适应环境了。



used to weave ribands, and it is not necessary to use slim round ribbons in this case.

The sun and the moon do not rise at the same time, there cannot be two male foxes in a fox pack, dragons are not in pairs, fierce wild animals are not in gangs, and birds of prey fly alone.

If cutting wood according to the carpenter's line marker, a man will not make any mistake; when hanging the sliding weight of a steelyard to weigh things, a man will make no error; and measuring the time by erecting a sundial, a man will not misread the time.

If a man understates his age, his younger brother will be skeptical towards him; if he overstates his age, his elder brother will be skeptical towards him; so he'd better tell the truth.

Dragon cannot be witnessed ascend but they can fly high in the sky, for there is rain and wind assisting them.

If there are too many moths, the timber will break; if there is a big crevice in a wall, the wall will collapse. Something hung vertically might fall sometimes; branches will fall off trees at certain times.

Someone might survive a world of ice and snow for he has not lost his adaptability to frigidity; someone might not suffer from heatstroke in extremely sweltering weather, for he has not lost his adaptability to torridity; people able to acclimate to any environment do not need to acclimatize to any new environment.

When the hot water for bath is ready, nits and lice will





【原文】

汤沐具而虬虱相吊，大厦成而燕雀相贺，忧乐别也。柳下惠见饴，曰：“可以养老。”盗跖见饴，曰：“可以黏牡。”见物同，而用之异。蚕食而不饮，二十二日而化；蝉饮而不食，三十日而脱；蜉蝣不食不饮，三日而死。人食礪石而死，蚕食之而不饥；鱼食巴菽而死，鼠食之而肥。类不可必推。

瓦以火成，不可以得火；竹以水生，不可以得水。

扬燥而欲弭尘，被裘而以翼，岂若适衣而已哉！

槁竹有火，弗钻不燃，土中有水，弗掘无泉。

虺象之病，人之宝也；人之病，将有谁宝之者乎？

【今译】

洗沐的热水准备好了，虬子、虱子就会互相凭吊，大厦落成时燕雀就会互相祝贺，因为它们有着不同的忧伤与欢乐。柳下惠看见饴糖会说：“可以给老人吃。”盗跖看见饴糖会说：“可以用来粘门闩。”见到的物体相同，然而所派的用场却不一样。蚕只吃桑叶而不喝水，三十二天就化成蛾；蝉只喝露水而不吃东西，三十天就脱壳；蜉蝣不吃不喝，三天就死了。人吃了礪(yū)石就会死去，蚕吃了它却不感到饥饿；鱼吃了巴豆就会死去，老鼠吃了它却长得很肥。事情不一定能够完全类推。

瓦由火烧成，不可以从瓦中得到火；竹子靠水生长，不可以从竹子中获得水。

扬起尘土来消除尘埃，穿着裘皮大衣却扇扇子，哪里比得上穿合时的衣服呢！

枯竹能够生火，但是不钻不会自己燃烧；土中有水，但是不深掘就得不到泉水。

珍珠、象牙对于蚌和大象而言是毛病，人却把它们当做宝物；人的毛病，将会有谁把它当做宝贝呢？

condole on each other; when a mansion is set up swallows and sparrows will say congratulations to each other, for they have their own sorrow and joy. If Liu Xiahui saw some maltose, he would say, "We can give it to the old." If Bandit Zhi saw some maltose, he would say, "We can use it to stick bolts." Seeing the same thing, different people will put them into different uses. Silkworms only eat mulberry tree leaves and do not drink any water, and they turn into moths thirty-two days later; cicadas only drink dew and do not eat anything, and they shed their crusts in thirty days; mayflies do not eat or drink, and they die three days after they are born.

If man eats arsenopyrite, he will die, but if silkworms eat it, it can quench their hunger; if fish eat crotons, they will die, but if rats eat crotons they will gain weight. Some things cannot be analogized.

Tiles are made by dint of fire, but fire cannot be found in tiles; bamboo cannot grow without water, but water cannot be obtained from bamboo.

Sometimes a man tries to remove dirt by raising dust, or wave fans while wearing a fur coat, wouldn't it be better to put on the right clothes?

Cankered bamboo can ignite, but if it is not punctured, it cannot ignite itself; earth contains water, but if men do not dig the earth, they cannot obtain groundwater.

For clams and elephants, pearls and ivories can be regarded as problems. However, men consider them treasures. When it comes to the problems of men, who will



【原文】

为酒人之利而不酤，则竭；为车人之利而不僦，则不达。握火投人，反先之热。

邻之母死，往哭之；妻死而不泣，有所劫以然也。

西方之保国，鸟兽弗辟，与为一也。

一膊炭爇，掇之则烂指；万石俱爇，去之十步而不死。同气异积也。大勇小勇，有似于此。今有六尺之席，卧而越之，下材弗难；植而逾之，上材弗易。势施异也。

百梅足以为百人酸，一梅不足以为一人和。

【今译】

因为不愿意让卖酒的人得利就不打酒，就会干渴难耐；因为不愿意让赶车的人获利就不租乘车子，就不能到达目的地。手里握着火往别人身上投，自己反而先被烧疼了。

邻居的母亲死了，前去痛哭；自己的妻子死了却不掉眼泪，是因为心中有不能释怀的结才会这样。

西方的保国，鸟兽不避人，因为人跟它们是一样的。

把一块肉放在炭火上烤，用手拿它就会烫伤手指；一万石肉放在一起烤，离开十步也不会被烧死，同样是炭火因为距离的远近其热度是不同的。大勇和小勇，情形跟这有些相似。如今有一张六尺宽的席子，把它铺开跳过去，弹跳力低下的人也不会感到困难；把它竖起来跳过去，弹跳力好的人也不容易做到，因为席子摆放的情形不同的缘故。

一百只梅子足以让一百人流酸水，但一只梅子不足以给一个人调口味。

take them as precious treasures?

If a man refuses to buy alcohol because he does not want to benefit the person selling alcohol, he himself will not be able to stand his thirst; if man refuses to take a carriage because he does not want to benefit the driver, he cannot reach his destination. Grasping fire in hands and throwing it onto others, a man will harm himself first.

After the death of the mother of the neighbour, a man cries his eyes out. However, when his wife dies, there are no tears in his eyes at all, for there are some vexations that cannot be forgotten in the heart.

When people are in the state of nudity, birds and animals do not evade human beings, because human beings are of no difference to them.

When roasting a piece of meat on a charcoal fire, if a man holds the meat in his hands, it will scald his fingers; roasting ten thousand Dan of meat together, if a man keeps ten *bu* away from it, he will not be burnt. Using the same charcoal fire, the degrees of its heat vary according to different distances from it. The relationship between little courage and great courage is somewhat the same. Suppose there was a six-*chi* broad mat, if it was spread on the ground, a man not good at bouncing would not find it difficult to jump over it; if it was erected on the ground, it would not be easy for a man good at bouncing to jump over it, for the ways the mat is put are different.

A hundred plums are enough to make a hundred people salivate, but a plum is not enough to satiate one man's taste.



【原文】

有以饭死者，而禁天下之食；有以车为败者，而禁天下之乘；则悖矣。

钓者静之，罟者扣舟，罩者仰之，罟者举之，为之异，得鱼一也。

见象牙乃知其大于牛，见虎尾乃知其大于狸，一节见而百节知也。

小国不斗于大国之间，两鹿不斗于伏兕之旁。佐祭者得尝，救斗者得伤。荫不祥之木，为雷电所扑。

或谓冢，或谓隄，或谓笠，或谓簦。头虱与空木之瑟，名同实异也。

日月欲明，而浮云盖之；兰芝欲修，而秋风败之。

【今译】

有因为吃饭而噎死的，就禁止天下人吃饭；有乘车时出事故的，就禁止天下人乘车，那就错了。

垂钓的人静静地守候，在水中堆积柴火抓鱼的人敲打船帮赶鱼，罩鱼的把网罩扣到水里，用罟捉鱼的把罟高高地举起，做法不同，能抓到鱼是一样的。

看见象牙就知道它比牛大，看见老虎尾巴就知道它比狸猫大，因为一节现见出来就能推知百节了。

小国不在大国之间争斗，两只鹿不会在一头卧着的犀牛旁边搏斗。辅佐祭祀的人得到赏赐，劝架的人会受伤。在不祥的树木下避雨，会被电雷击倒。

有人叫它冢，有人叫它隄，有人叫它笠，有人叫它簦。头上生的虱子的“虱”跟空木瑟的“瑟”，发音相同但是本质却不一样。

太阳和月亮想释放光芒，但是浮云遮蔽了它们；兰花、白芝想长久绽放，但是秋风吹落了它们。





It is wrong to forbid people of the world to take food because someone died of suffocation while having a meal or to stop people of the world taking carriages because someone was killed in an accident while traveling in a carriage.

People angling wait quietly; people accumulating firewood in water to catch fish; beat the shipboard to drive the fish; some rapidly press down the net; and others raise it quickly. Though using various methods, the result is the same they can catch fish.

Seeing ivory a man will know that an elephant is bigger than a cow. And seeing the tail of a tiger a man will realize that a tiger is much bigger than a palm civet, for man can deduce a hundred parts of something by observing only one apparent part of it.

Small states will not fight each other in front of big states, and two deer will not fight each other beside a lying rhinoceros. People who offer help during ceremonies will be rewarded, and people trying to stop a fight will be hurt. Seeking shelter from the rain under an ominous tree, a man will be knocked down by lightning and thunder.

As for a tomb, some people call it "Zhong", some call it "Long", some call it "Li", and some call it "Deng". "Shi", which means lice growing in the hair, and "Se", which means hollow timber, share the same pronunciation, but they are different in reality.

The sun and the moon want to give off light, but they are covered by clouds; orchid and angelica want to blossom for good, but the autumn wind blows them down.

【原文】

虎有子不能搏攫者，辄杀之，为堕武也。

龟纽之玺，贤者以为佩；土壤布在田，能者以为富。

予拯溺者金玉，不若寻常之纆索。

视书，上有酒者，下必有肉；上有年者，下必有月。以类而取之。

蒙尘而眯，固其理也，为其不出户而堞之也。

屠者羹藿，为车者步行，陶者用缺盆，匠人处狭庐。为者不必用，用者弗肯为。

毂立三十辐，各尽其力，不得相害。使一辐独入，众辐皆弃，岂能致千里哉！

夜行者掩目而前其手，涉水者解其马戴之舟。事有所宜，而有所不

【今译】

老虎生的幼崽，如果不能搏击猎物，母老虎会立即把它杀了，因为它有损老虎的威武。

提纽雕饰成龟状图案的玺，贤人把它佩带在身上；土壤分布在田野中，能干的人靠它致富。

把金玉扔给落水的人来拯救他，比不上用普通的绳索。

看书的时候，前面出现一个“酒”字，后面必定会有个“肉”字；前面出现一个“年”字，后面必定会有个“月”字。因为它们经常连用的。

尘土眯了眼睛，本来是合乎情理的，但如果说不出家门就被眯了眼睛就没有道理了。

卖肉的人吃的是豆叶羹，制作车子的人要步行，制陶的人用的是破损的盆子，匠人住的是狭小的屋子。亲自动手做的人不一定能使用自己制作的东西，使用这些东西的人不肯亲自动手去做。

车轮能够发挥功效，因为三十根辐条各尽其力，不互相妨碍。假使只穿入一根辐条，把其余的辐条都抛弃了，怎能行进千里呢！

在夜间行走的人闭着眼睛而且把手伸到前面，涉水的人解下自己



If the newly born tigerkin cannot fight and devour prey, the mother tiger will kill it immediately, for otherwise he will bring shame on the powerful image of tigers.

Seals with knobs sculpted in the shape of turtles are worn by wise and capable people; soil is everywhere in the fields and hard-working people use it to enrich themselves.

Throwing gold and jade at a man falling into water to save him is not as helpful as using a rope.

While reading, if man encounters the word "alcohol" first, then it must be followed by the word "meat"; if a man encounters the word "year", then it must be followed by the word "month", for these words are often used together.

It is reasonable that dust might blow into a man's eyes, but if a man declares that dust blows into his eyes while staying indoors, that is not reasonable.

People selling meat to make a living eat soup made of bean leaves; people making carriages travel on foot; people making pottery use damaged wares; and craftsmen live in small narrow houses. People who make things themselves are not necessarily the ones who use them, and people who use these things do not necessarily make them themselves.

A wheel functions well because there are thirty spokes working together and they do not impede one another. Suppose only one spoke was inserted into the wheel, and all the rest were discarded, how could the carriage cover a thousand *li*?

A man walking at night would close his eyes and stretch his hands in front of him, and a man crossing a river would





【原文】

施。

橘柚有乡，萑苇有丛。兽同足者相从游，鸟同翼者相从翔。

田中之潦，流入于海；附耳之言，闻于千里也。

苏秦步，曰何故；趋，曰何趋驰；有为则议，多事固苛。

皮将弗睹，毛将何顾？畏首畏尾，身凡有几？

欲观九州之士，足无千里之行，心无政教之原，而欲为万民之上则难。

的的者获，提提者射，故大白若辱，大德若不足。

未尝稼穡，粟满仓；未尝桑蚕，丝满囊；得之不以道，用之必横。

【今译】

的马放在船上。事物有适合自己的特长，也有不具备的东西。

橘子、柚子有各自的产地，萑草、芦苇有各自的草丛，具有同样蹄爪的野兽在一起活动，生有相同翅膀的鸟儿在一起飞翔。

田间的流水，能流入大海；附在人耳边说悄悄话，能传到千里之外。

苏秦慢步的时候，人们问他为什么要慢慢走；快走的时候，人们问他为什么走得这么快；有所作为就会遭人议论，做的事多了肯定受人指责。

皮都看不见了，还怎能看到毛呢？畏首畏尾，还有什么不值得畏惧的吗？

想观览九州的大地，却不行走千里的路程，心中没有政教的根本，而想成为万民之上的君主，那就难了。

醒目标的目标会被捕获，明显的目标会被射中，所以最洁白的好像是污秽的，最高尚的德行看似不足。

自己不亲手耕种，粮食却积满粮仓；自己不亲手采桑养蚕，丝绸却盛满囊袋；不通过正道得来的东西，使用起来一定挥霍无度。



unyoke his horse and put it on a boat. Things have their strong points but also do not possess some other talents.

Mandarin oranges and oranges both have their own provenances, reeds and Di (a kind of reed) have their own groups, wild animals with the same hooves and claws stay together, and birds of the same feathers fly together.

Water flowing in the fields can flow into the sea, and whispers can spread over a thousand *li*.

When Su Qin was wandering, people asked him why he walked so slowly; when he walked rapidly, people asked him why he was in such a hurry? Taking action, a man will be talked about by others, and doing many things, a man will be condemned by others.

If the skin does not exist, what can hair adhere to? If a man feels frightened all over, will there be anything he is not in fear of?

If a man wishes to view the scenery all over China but does not want to walk a thousand *li*, or wishes to become a sovereign governing tens of thousands of people but knows nothing on how to govern a state in the heart, it is difficult to reach such goals.

Striking prey will be caught, obvious targets will be hit, hence, the whitest should seem to be dirty, and the most virtuous should appear not virtuous enough.

Some people do not grow crops themselves, but their granaries are full of grain; some people do not pick mulberry tree leaves and raise silkworms themselves, but have bags and bags of silk; wealth not obtained properly will be



【原文】

海不受流鬻，太山不上小人，旁光不升俎，骠驳不人性。

中夏用箠快之，至冬而不知去；褰衣涉水，至陵而不知下；未可以应变。

有山无林，有谷无风，有石无金。

满堂之坐，视钩各异，于环带一也。

献公之贤，欺于骊姬；叔孙之智，欺于竖牛。故郑詹人鲁，《春秋》曰：“佞人来。佞人来。”

君子有酒，鄙人鼓缶，虽不见好，亦不见丑。

人性便丝衣帛，或射之则被铠甲，为其不便以得所便。

【今译】

大海不接受腐肉，太山不让小人攀登，膀胱不能上砧板，毛色驳杂的马不能用作牺牲。

盛夏使用扇子，很畅快；冬天来了，还不知放下；提着衣服过河，到了丘陵还不知道放下，是不可以应付变化。

有的山上不生长林木，有的山谷没有风，有的石头里面不含金属。

满屋子里坐着的人，看他们的带钩各不相同，但是都环扣住腰带是一样的。

凭着晋献公的贤明，却受到骊姬的欺骗；凭着叔孙的聪明，却受到竖牛的欺骗。所以郑詹来到鲁国后，《春秋》中说：“佞人来了。佞人来了。”

君子有了美酒，鄙贱的人敲打着缶娱乐，虽然不见得好听，也不见得难听。

人天性喜欢穿丝帛做的衣服，有时为了防止别人射中自己，就穿上

dissipated extravagantly.

Oceans and seas do not accept rotten flesh; Mount Tai does not allow the mean to climb it; the urinary bladder should not be processed openly on the chopping board; and mottled horses should not be used as sacrifice.

It is very pleasant to use fans during midsummer, however, if a man does not put them aside when winter comes, or if a man raises his clothes to cross a river and does not drop them after he reaches a hilly area, he cannot react to the ever-changing situation.

Forests do not grow on some mountains; wind does not blow in some valleys; and some stones do not contain metal ore.

Among all the people sitting in a room, the buttons of their belts are different, but it is for the same reason that they are used to fasten the belts.

As wise and capable as Duke Xian of the state of Jin was, he was still deceived by Madame Li; as intelligent as Shu Sun was, he was still beclouded by Shu Niu. Hence, when Zheng Zhan came to the state of Lu, it was recorded in *Chunqiu* (*The Spring and Autumn Annals*): "The flatterer comes! The flatterer comes!"

When a gentlemen obtains some good wine, lowly people strike the Fou (a kind of earthen jar with a big belly and small mouth) to entertain themselves, although it might not sound melodious, it is not unpleasant either.

According to the nature of men, they all like to wear silk clothes, but sometimes in order to protect themselves from



【原文】

辐之人毂，各值其凿，不得相通，犹人臣各守其职，不得相干。

尝被甲而免射者，被而入水；尝抱壶而度水者，抱而蒙火，可谓不知类矣。

君子之居民上，若以腐索御奔马，若踞薄冰，蛟在其下，若入林而遇乳虎。善用人者，若蚘之足，众而不相害；若唇之与齿，坚柔相摩而不相败。

清醴之美，始于耒耜；黼黻之美，在于杼轴。布之新，不如纴；纴之

【今译】

铠甲，做让自己感到不便的事是为了保障更重要的东西。

辐条穿进车毂，各自插进相应的凿口，不能互相通连，如同臣子们各司其职，不互相干扰。

有人因为曾经身披铠甲而免于被射中，就穿着它下了水；有人因为曾经抱着壶过河，就抱着它去灭火；可以说是不知区别不同的情形。

君子居于民众之上，就好比用腐烂的缰绳驾驭奔驰的马，如同行走在薄薄的冰层上，蛟龙在他下面的水中，好比进入山林遇到正在哺乳幼崽的老虎。善于用人的人，好比马蚘的脚，虽然众多但是不互相妨碍；好比嘴唇与牙齿，一坚一柔互相摩擦但是不互相破坏。

清醇的美酒，生产它的粮食最初是从使用耒耜耕种开始的；黼黻的美丽，是用织机创造出来的。布新的时候，比不上纴；纴破旧了以后，比

being shot by others, they put on armour. Doing things they do not want to do is to protect the most important thing—their lives.

When spokes are inserted into the hub, and each of them enters its corresponding rabbet, they should not be connected to each other. This is somewhat the same as court officials' performing their duties, —they do not interfere with one another.

A man wears armour to cross a river, for he once avoided an arrow fired at him due to wearing armour; another man carries a gourd to put out a fire, for he once carried it to cross a river. Such people do not know how to differentiate various situations.

If a gentleman places himself above the people, this is like reining a running horse with a rotten halter, or walking on a thin layer of ice with a dragon swimming beneath him, or like climbing a mountain and encountering a tiger that is breast-feeding its cub. A man good at employing others is like the feet of a centipede, although they are numerous they do not impede one another; and he is also like the relationship between the lips and teeth, the former are soft and the latter hard, they may scrape each other but do not damage each other.

The grain used to produce clear and good wine originally started with ploughing and seeding with ploughs and ploughshares in the field; the beautiful patterns of silk fabrics are produced with looms. When they both are new, hemp cloth is not as good as ramie cloth; when ramie cloth is worn,

【原文】

弊，不如布。或善为新，或恶为故。

靛黼在颊则好，在颡则丑；绣以为裳则宜，以为冠则讥。

马齿非牛蹄，檀根非椅枝，故见其一本而万物知。

石生而坚，兰生而芳，少自其质，长而愈明。

扶之与提，谢之与让，故之与先，诺之与已也，之与矣，相去千里。

污准而粉其颡，腐鼠在坛，烧薰于宫，入水而憎濡，怀臭而求芳，虽善者弗能为工。

再生者不获，华大早者，不胥时落。

【今译】

不上布。有的东西新的时候好，有的东西陈旧了好。

酒窝生在面颊上就好看，生在额头上就丑陋；绣花的布料做成衣裳就适合，做成帽子就会被人讥笑。

马的牙齿不是牛蹄子，檀木的根不是椅木的枝柯，所以看见其中的一个方面就能识别万物。

石头从一开始就是坚硬的，兰花从一开始就是芬芳的，从小就具备了各自的特质，长大后愈发明显。

扶助与擲击，道歉和责备，得到与失去，承诺与反对，相差千里。

把鼻梁弄脏了却粉饰额头，腐臭的老鼠在坛子里，却在室内燃烧薰香，下水却讨厌被弄湿，怀藏着恶臭的东西却寻找芳物，即便灵巧的人也做不到。

再生的庄稼不能结实，开得又大又早的花不到时候就会凋谢。

it is not as good as hemp cloth. Some things are good when they are new, and other things are valuable when they are old.

If dimples are on the cheeks, they look beautiful, but if they were on the forehead; they must look ugly; embroidered clothes are suitable to make clothes, but if they are made into shoes, it will be derided by others.

A horse's tooth is not a cow hoof, the root of sandalwood is not a branch of idesia, hence, the myriad things can be recognized by observing only one aspect of each of them.

A stone is rigid from the very beginning, and an orchid is also fragrant from the very beginning. Each of them bears its special character from the beginning, and these characters become more apparent after they grow up.

Assisting and hitting, apologizing and condemning, gaining and losing, promising and arguing against are poles apart.

Even a skillful person cannot succeed in befouling the nose and beautifying the forehead, burning fragrant incense indoors and at the same time keeping a stinking rotten rat in a jar; entering water but loathing to get wet; carrying something effluvial in the clothes and looking for something fragrant.

Crops that germinate too late cannot bear seeds; flowers blossoming overly largely and prematurely will wither before their time.

Do not say it is unlucky, for the cooking pot on the top

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【原文】

毋曰不幸，甑终不堕井，抽簪招磷，有何为惊！

使人无度河，可；中河使无度，不可。

见虎一文，不知其武；见骥一毛，不知善走。

水蚤为螭，孑孓为蚊，兔啮为蟹。

物之所为，出于不意，弗知者惊，知者不怪。

铜英青，金英黄，玉英白，糜烛掬，膏烛泽也。以微知明，以外知内。

象肉之味不知于口，鬼神之貌不著于目，捕景之说不形于心。

【今译】

别说不幸运，灶台上的甑终究不会掉进井里。拔取簪子有时会摩擦出火花，有什么值得大惊小怪的！

不让人渡河，是可以的；等他到了河中央再不让人过去，是不可以的。

只看见老虎身上的一个斑纹，不能推知它的勇猛；只看见骥的一根毛，不能推知它善于奔跑。

水蚤化作蜻蜓，孑孓变成蚊子，兔子啃过的草生出小蛇虫。

事物的发展变化，出乎意料，不知道的人感到吃惊，智者不会觉得奇怪。

铜的光泽是青色的，金子的光泽是黄色的，玉的光泽是白色的；苙油灯发出的光昏暗，脂膏油灯发出的光明亮柔和。通过幽暗识别光明，通过外表推知内情。

象肉的味道，口中不曾品尝过；鬼神的样子，眼中不曾见到过；捕风捉影的说法，心里没有具体的印象。

of a kitchen range will not fall into a well. Sometimes sparkles can be produced due to attrition when pulling a hair pin out. Is it necessary to make a fuss about that?

It is alright to stop a man from crossing a river. But it is wrong to stop him after he has already reached the middle of the river.

By seeing only one pattern of the fur of a tiger, a man does not know that it is fierce; by observing only one hair of the Ji (the swiftest horse), man cannot deduce that it is good at running.

Shui Chai (referring to the larvae of dragonflies) turn into dragonflies, wigglers turn into mosquitoes, and the leftovers of the grasses eaten by hares turn into small horseflies.

The development of things is unexpected. People who do not know it will feel surprised, but wise people will not feel strange about it.

The luster of bronze is green; the luster of gold is yellow; and the luster of jade is white. The light given off by a ramie oil lamp is gloomy, and the light given off by a greasy oil lamp is soft and bright. Discern brightness by dint of things dull, and deduce the true conditions of things by dint of superficialities.

With regard to the flavour of elephant meat, no one has ever tasted it; with regard to the appearances of ghosts and deities, no one has seen it in person; with regard to rumours on hearsay evidence, nobody has concrete impressions from them.

Ice formed in winter will thaw when a certain time





【原文】

冬冰可折，夏木可结，时难得而易失。木方茂盛，终日采而不知；秋风下霜，一夕而殫。

病热而强之餐，救喝而饮之寒，救经而引其索，拯溺而授之石。欲救之，反为恶。

虽欲谨亡马，不发户辮，虽欲豫就酒，不怀蓐。孟贲探鼠穴，鼠无时死，必噬其指，失其势也。

山云蒸，柱础润；伏苓掘，兔丝死，一家失燹，百家皆烧。谗夫阴谋，百姓暴骸。

【今译】

冬天的冰到这时候会消融，夏天的树叶到这时候会凋落，时机难得却容易失去。树木正当茂盛的时候，整天采摘枝叶也不觉得变少；秋风吹起霜露降下的时候，一夜之间就会凋零殆尽。

人生病发热的时候强迫他吃饭，抢救中暑的人却给他灌凉水，拯救吊死的人却拉扯他的绳索，营救溺水的人却投给他石头。想救他，反而坏了事。

即便再谨慎，马跑掉也不必取下门槛来寻找是否藏在里面；即便再有准备，出去喝酒的时候也不必以防醉酒后躺倒在地而怀揣席垫。孟贲用手掏老鼠洞，老鼠没死的时候，必定会咬他的手指，因为在这样的情形下他的优势发挥不出来。

山中云气蒸腾，柱子的基石就润湿；茯苓挖掉了，菟丝就会死去。一家失火了，一百家都会被烧毁。谗人施展阴谋，百姓就会暴尸野外。

comes; leaves that sprout in summer will wither and fall when a certain time comes. Opportunity is difficult to meet but easy to miss. When trees are exuberant, it seems that branches and leaves do not lessen although they are picked everyday; when autumn wind blows and frost and dew descend, all the leaves will fall over night.

Forcing a patient suffering from rheumatic fever to take food; coercing a person suffering from heatstroke to drink cold water; rescuing a person who has hung himself by pulling the rope; saving a drowning person by throwing a stone at him; in these cases, although a man is trying to rescue those people, it will cause damage to them instead.

Although a man might be very cautious, it is not necessary to take off the threshold to look for his lost horse to see whether or not it hides beneath it; although a man might be very prudent, it is not necessary to carry a mat in his clothes in case he might get drunk when he goes out for a drink. If Meng Ben tried to pull out rats from their holes, the rats would definitely bite his figures before they died, for under such circumstances his talents could not be brought into play.

If there are clouds rising in mountains, the foundation stones of buildings' posts will become moist; if tuckahoe is dug up, then the Chinese dodder beneath it will die. If one family catches fire, a hundred families will be devastated. If wicked people play trickery, the common people will lose their lives with their bones unburied in the wild.

If millet is soaked, it becomes moist but then will



【原文】

粟得水湿而热，甑得火而液。水中有火，火中有水。疾雷破石，阴阳相薄。

汤沐之于河，有益不多；流潦注海，虽不能益，犹愈于已。

一目之罗，不可以得鸟；无饵之钓，不可以得鱼；遇士无礼，不可以得贤。

兔丝无根而生，蛇无足而行，鱼无耳而听，蝉无口而鸣。有然之者也。

鹤寿千岁，以极其游；蜉蝣朝生而暮死，而尽其乐。

纣醢梅伯，文王与诸侯构之；桀辜谏者，汤使人哭之。狂马不触木，

【今译】

粟米浸了水变湿后会发热，甑放在火上烧却会渗出水。水中有火，火中有水。霹雳能把石头炸开，这是阴阳迅速交接的缘故。

洗澡水倒进黄河里，虽然有所增益但是不会发觉河水变多；地上汇集的雨水注入大海，虽然没有明显的增益，还是比以前多了。

只有一个网眼的罗，不能捕捉到鸟；没有诱饵的钓钩，不可以钓到鱼；对待士人无礼，不可以得到贤才。

菟丝子没有根却能生长，蛇没有脚却能行走，鱼没有耳朵却能听到声音，蝉没有嘴却能鸣叫，有能让它们这样做的东西。

鹤的寿命是一千年，来遍游天下；蜉蝣朝生暮死也能极尽欢乐。

商纣王把梅伯剁成肉酱，周文王与诸侯一起图谋消灭他；夏桀杀害进谏的人，汤派人吊唁。发狂的马不会自行碰撞到树上，疯狗不会自己



become calorific, when a cooking pot is heated by fire, water will leak from it. Water contains fire, and fire contains water. Thunder can split a stone as a result of the rapid intercourse of Yin and Yang.

If the water a man used for a bath is poured into the Yellow River, though there is some increase in the water but men cannot see that the water has increased; rain water accumulated on the ground flows into the sea; although there is no obvious increase, the sea water is still somewhat enhanced.

A net with only one mesh cannot catch any birds; and a hook without bait cannot catch any fish; if a sovereign is discourteous to scholars, he cannot win over talented people.

Cuscuta chinensis does not have roots but can grow; snakes do not have feet but can run; fish do not have ears but can hear sound; cicadas do not have mouths but can sing, for they have something in them that allows them to do so.

The lifespan of a crane is a thousand years, so that it can visit everywhere in the world; dayflies born in the morning will die in the evening, but they can also enjoy their lives to the extreme.

After King Zhou of the Shang Dynasty chopped up Marquis Mei and made him into meat pies, King Wen of the Zhou Dynasty associated with sovereigns of other states to plan to kill him; when Xia Jie of the Xia Dynasty executed people remonstrating with him, Tang sent his people to condole on their death. A mad horse would not bump into a tree on its own, and a mad dog will out jump into a river to



【原文】

獬狗不自投于河，虽聋虫而不自陷，又况人乎！

爱熊而食之盐，爱獾而饮之酒，虽欲养之，非其道。

心所说，毁舟为杙；心所欲，毁钟为铎。

管子以小辱成大荣，苏秦以百诞成一诚。

质的张而弓矢集，林木茂而斧斤入，非或召之，形势所致者也。

待利而后拯溺人，亦必以利溺人矣。

舟能沉能浮，愚者不加足。骐驎驱之不进，引之不止，人君不以取道里。

刺我行者，欲与我交；訾我货者，欲与我市。以水和水不可食，一弦

【今译】

跳进河里，即便愚蠢的动物也不会陷害自己，更何况人呢！

喜爱熊却给它喂盐，喜欢獾却让它饮酒，即便想养活它们，方法却是错误的。

自己心里高兴，可以把船毁掉做成杙；自己心里愿意，可以把钟毁掉做成铎。

管仲因为不避讳小的耻辱而做出光荣的成就，苏秦用一百次欺诈成就他内心真正想做的事。

靶子张设后就会有箭射过来，林木茂盛就会有人携带斧头进来砍伐，并非它们自己召集的，而是形势所导致的。

获取利益以后才去拯救落水的人，也定会出于私利故意使人落水。

船能沉能浮，愚蠢的人不敢乘坐。骐驎驱赶它不前进，拉它不停止，君主不会用它驾车赶路。

指出我行为上的过失的，是因为想跟我结交；给我的货物挑毛病的，是因为想买我的东西。拿水调水味道不能吃，一只弦的瑟弹奏的曲

drown itself, even the stupidest animals would not hurt themselves, let alone human beings.

If a man feeds a bear salt and lets an otter drink wine out of love for them, though he might want to raise them, his method is totally wrong.

If a man wants he can destroy his boat to make it into an oar; if a man who will he can destroy his bell to make it into a smaller bell.

Due to not circumventing small disgraces Guan Zhong accomplished great achievements, and Su Qin realized his inner-most goal with a hundred tricks.

If a target is set up, there will be arrows fired at it, and if the trees in a forest are exuberant, there will be people carrying axes there to fell them. It is not that the target and trees invite people to do so, the damage is caused by the situation.

If a man would only save another person falling into water after he has gained some profit for doing so, then he would make people fall into water on purpose out of selfish motives.

A boat can float but it might sink, so foolish people dare not take it. If a swift horse refuses to advance when it is driven to do so or to stop when it is reined, a sovereign would not use it to pull his carriage.

People who point out my mistakes are those who want to make friends with me; people who pick faults and criticize my goods are those who want to purchase them. Using water to concoct water, then it has an unpleasant flavour, and the



【原文】

之瑟不可听。

骏马以抑死，直士以正穷，贤者摈于朝，美女摈于宫。

行者思于道，而居者梦于床，慈母吟于巷，适子怀于荆。

赤肉悬则乌鹊集，鹰隼鸷则众鸟散。物之散聚，交感以然。

食其食者不毁其器，食其实者不折其枝，塞其源者竭，背其本者枯。

交画不畅，连环不解，其解之不以解。

临河而羡鱼，不如归家织网。

明月之珠，蚌之病而我之利；虎爪象牙，禽兽之利而我之害。

【今译】

调不能听。

骏马因为不被赏识压抑而死，耿直的士人因为品行端正而贫困，贤能的人在朝廷上受到排挤，美女在宫中遭到遗弃。

行路的人在路上思念亲人，居家的人在床上梦见远行的游子，慈祥的老母在巷子里叨念外出的孩子，亲生的儿子远在楚国心中也能够感应到。

挂起一块红彤彤的肉乌鹊就会聚集过来，鹰隼捕食时众鸟就会飞走。物的散聚，是互相感应的结果。

吃东西的人不会毁掉盛食物的器皿，吃果实的人不会折断树枝，源头被堵塞的就会枯竭，离开根本的就会枯萎。

交织在一起的线条不会流畅，连环不能解开，解答它的答案就是不能把它解开。

站在河边想得到鱼，不如回家织网。

明月般光泽的珍珠，对蚌是种病，然而却是我的宝贝；虎爪、象牙，对禽兽来说是有利的，然而却能为害我。



tune played with a Se with only one string is unmelodious.

Swift horses die of depression because they are not appropriated; honest and straight people suffer poverty for their integrity; talented people are elbowed out at the court; and pretty women are neglected in the palace.

People traveling on the road miss their relatives at home, while people staying at home dream of their relatives going on long journeys. Kind old mothers always talk about their children away from home, and sons can feel it although they are only as far as in the state of Chu.

Hang a piece of fresh red meat, and the crows will converge here. When hawks prey, other birds will fly away. The meeting and parting of things are the result of ambilateral influences.

People eating food will not destroy the food containers, and people eating fruits will not break the branches bearing them. If a headspring is blocked up, the stream will dry up, and if the roots are removed, a plant will wither.

Lines interweaved together are not smooth, and some interlinks cannot be untied, so the answer for untying it is not trying to untie it at all.

Standing by a river to dream of fish is not as efficient as going home to knit a fishing net.

Pearls as bright as the moon are a kind of ailment for clams, but men regard them as treasures; tigers' claws and elephants' ivories are advantageous for these wild animals,



【原文】

易道良马，使人欲驰；饮酒而乐，使人欲歌。

是而行之，故谓之断；非而行之，必谓之乱。

矢疾，不过二里也；步之迟，百舍不休，千里可致。

圣人处于阴，众人处于阳；圣人行于水，众人行于霜。异音者不可听以一律，异形者不可合于一体。农夫劳而君子养焉，愚者言而智者择焉。

舍茂林而集于枯，不弋鹄而弋乌，难与有图。

寅丘无壑，泉原不溥，寻常之壑，灌千顷之泽。见之明白，处之如玉石；见之暗晦，必留其谋。

【今译】

平坦的道路、优良的骏马，让人想奔驰；饮酒的快乐，使人想放歌。

对的就去做，这叫做果断；错的却去做，这叫做乱来。

箭射得再快，射程也不过二里；步行走得再慢，坚持不懈，可以达到千里之外。

圣人处于阴，众人处于阳；圣人在水中行走，众人在霜上行走。不同的音调不能发出同样的旋律，不同的形体不能融合为一体。农夫辛勤劳作而君子得到供养，愚蠢的人发表言论而智者择取他们正确的观点。

舍弃繁茂的树林栖息到枯枝上，不射鸿鹄而射乌鸦，这样的人难以跟他共图大事。

高山上没有沟壑，因为水源不足；普通沟壑里的水，可以灌溉千顷大的湖泽。看上去明明白白的事情，处理起来如玉石般明朗；看上去不明晰的事情，一定要好好谋划一番。



but they can hurt men.

An even road and with swift horses encourage a man to gallop away at high speed; and the joy in drinking makes a man want to sing.

If something is right, then just do it, which is manful to act this way; if something is wrong, and a man still does it, which is acting recklessly.

No matter how fast an arrow flies after being fired, it covers no more than two *li*; no matter how slowly a man walks, if he persists, he can reach places as far as a thousand *li* away.

Sages are in Yin, while common people are in Yang; sages travel on the surface of water, while common people advance on frost. Different pitches cannot play the same tune, and things of different kinds cannot get along well with one another. Farmers work hard in the field and therefore gentlemen are sustained, foolish people set forth their arguments and wise people choose the right viewpoints.

One who discards exuberant woods to rest on a dried branch, or neglects a swan goose to shoot a crow, one cannot design great plans with a person like this.

There is no ravine on the top of lofty mountains due to lack of fountainheads; the water of a common ravine can fill up a one thousand *qing* lake. Naked affairs looking can be coped with as clearly as observing jade; and things that appear unclear must be planned carefully.

As vast as the world is, if one person is entrusted to



【原文】

以天下之大，托于一人之才，譬若悬千钧之重于木之一枝。负子而登墙，谓之不祥，为其一人陨而两人伤。

善举事者，若乘舟而悲歌，一人唱而千人和。

不能耕而欲黍粱，不能织而喜采裳，无事而求其功，难矣。

有荣华者，必有憔悴；有罗纨者，必有麻屨。

鸟有沸波者，河伯为之不潮，畏其诚也。故一夫出死，千乘不轻。

蝮蛇螫人，傅以和董则愈，物故有重而害反为利者。

圣人之处乱世，若夏暴而待暮，桑榆之间，逾易忍也。

【今译】

天下如此之大，委托一人的才力治理，如同把千钧的重物悬挂在一根树枝上一般。身上背着孩子登墙，可以说是不祥的，因为如果他自己掉下来就会两个人受伤。

善于行事的人，好比乘船时放声悲歌，一人唱起来会有上千人应和。

不耕种却想得到黍子、高粱，不织布却喜欢美丽的衣裳，不做事却想成就功劳，是很难的。

享受了荣华富贵的人，一定会有憔悴落魄的日子；身穿绫罗绸缎的，一定有穿麻布衣、睡草席的时候。

如果有大鸟挥动翅膀激起波涛，河伯也会因此不涨潮，因为敬畏大鸟的精诚。所以如果有一人出生入死决战，拥有一千辆战车的大军也不敢轻视他。

蝮蛇咬了人，敷上和董就能治愈，所以有的东西本身非常有害但是反过来又十分有用。

圣人处在乱世，犹如在盛夏烈日炎炎的酷暑中等待黄昏来临，太阳落到桑榆之间时，就更加有盼头了。



govern it, it is like hanging something as heavy as a thousand *jun* onto a branch. Carrying a baby on the back to climb a wall is dangerous, for if one falls down, both of them will be hurt.

A man good at taking action is like singing a melancholy tune loudly while taking a boat, when it is started by one person, there will be thousand joining him.

If man wants to obtain millet and kaoliang without growing them himself, loves wearing beautiful clothes without weaving them, or hopes to accomplish great achievement without exerting himself, that is difficult.

A man who has enjoyed a high position and great wealth will certainly become down and out someday; and a man who has worn fine silk clothes will certainly wear hemp clothes and sleep on a straw mat someday.

If there is a huge bird waving its wings and stirring waves, the God of Water will not raise a flood tide in respect of the bird's sincerity. Hence, if there is one man going through fire and water to fight enemy troops, a military force with a thousand chariots dare not underestimate him.

If man is bit by a Pallas pit viper, the wound can be cured by applying some aconite. Hence, some things are very poisonous but they also can be of some use.

For a sage to live in a chaotic state is standing in the burning sun awaiting dusk. But if the sun falls among mulberry crowns, he will feel much more hopeful.

Although the surface water might be still, waves will



【原文】

水虽平，必有波；衡虽正，必有差；尺寸虽齐，必有诡。非规矩不能定方圆，非准绳不能正曲直。用规矩准绳者，亦有规矩准绳焉。

舟覆乃见善游，马奔乃见良御。

嚼而无味者，弗能内于喉；视而无形者，不能思于心。

兕虎在于后，随侯之珠在于前，弗及掇者，先避患而后就利。逐鹿者不顾兔，决千金之货者不争铢两之价。

弓先调而后求劲，马先驯而后求良，人先信而后求能。

陶人弃索，车人掇之；屠者弃销，而锻者拾之；所缓急异也。

【今译】

水的表面虽然平静，一定有起波浪的时候；称虽然公正，一定会有出差错的时候；尺寸虽然齐正，一定会有诡诈的时候。没有规矩不成方圆，没有准绳不能取直。使用规矩、准绳的人，心中也有固定的准则。

船翻了才能发现善于游泳的人，马奔跑起来才能显示出优良的驭手。

嚼起来没有味道的东西，喉咙不能接纳它；看起来没有形状的东西，心里不会想着它。

如果有犀牛、老虎在后面追赶，即便面前有随侯之珠也来不及捡，因为要先避祸患而后逐利。追逐鹿的人不会顾念兔子，买卖千金重的货物的人不争究一铢、一两的价格。

弓先调好了而后期望它有劲，马先驯服了而后希望它能疾速奔跑，判断一个人首先要看他是否诚信而后要求他的才能。

制陶的人丢掉的绳索，赶车的人会捡起来；杀猪的人扔掉的生铁，铁匠会拾起来；因为这些东西对于每个人的重要性不一样。



definitely surge at sometimes; although the steelyard is just, it will definitely make mistakes sometimes; although *chi* and *cun* are fair, certainly they also cheat sometimes. Rounds and squares cannot be drawn without dividers and square, and a straight line cannot be made without the carpenter's line marker. People using dividers, square and carpenter's line marker also have some fixed rules in their hearts.

Only after the boat has capsized, can passengers who are good at swimming be discovered; and the best driver is not revealed until the horses are running.

The throat does not accept food that tastes insipid; and the heart cannot remember things without any shape.

Suppose there were tigers and rhinoceroses chasing a man, although Marquis Sui's Pearl might be lying on the ground before him, he would not have time to pick it up, for he should avoid danger first before going after profits. A man chasing a deer will neglect a hare, and a man who trades goods as heavy as a thousand *jun* will not bargain for the price of a *zhu* or a *liang* of it.

Man should conciliate a bow first and then expect it to be powerful; tame a horse first and then expect it to gallop quickly; and when it comes on how to judge a person, a man should see whether he is honest or not and then expect him to be talented.

Ropes discard by a potter will be picked up by a man driving carriages; pig iron discarded by a butcher will be picked up by an ironsmith, for such things are of various





【原文】

百星之明，不如一月之光；十牖之开，不如一户之明。矢之于十步贯兕甲，及其极，不能入鲁縞。太山之高，背而弗见；秋豪之末，视之可察。

山生金，反自刻；木生蠹，反自食；人生事，反自贼。

巧冶不能铸木，巧工不能斲金者，形性然也。

白玉不琢，美珠不文，质有余也。

故跬步不休，跛鳖千里；累积不辍，可成丘阜。城成于土，木直于下，非有事焉，所缘使然。

【今译】

一百颗星星的亮度，不如月亮释放的光芒；打开十扇窗户，不如开一扇门亮堂。箭能在十步之内射穿犀牛角制成的铠甲，强弩之末却不能穿透鲁地的縞素。泰山如此高大，背对着它却看不见；秋毫的末端，仔细观察却能看到它的全部。

山上生产金属，反而被制成器具用来开山；木头生蠹虫，反而会把自身吃掉；人制造是非，反而害了自己。

灵巧的铁匠不能铸造木器，灵巧的木匠不能削斫金属器具，他们的工作性质就是这样的。

洁白的玉不用雕琢，美丽的珍珠不需文饰，因为它们的本质已经非常好了。

所以一步不停地赶路，跛足的鳖也能达到千里之外；不断地累积土，可以形成丘山。城墙用土筑成，树木从根部直着生长，并非故意这么做，它们的本性如此。

levels of importance to different people.

The brightness of a hundred stars put together is not as bright as the light giving off by the moon; opening ten windows together, it will not be as bright as opening one door. An arrow can pierce armour made of rhinoceros horns within ten *bu* after being fired, however, an arrow at the end of its flight-spent force cannot pierce the thinnest silk produced in the state of Lu. As huge and lofty as Mount Tai is, a man cannot see with his backs to it; the tip of a newly-grown down is so tiny but man can fully observe it if he looks carefully.

Metals are produced in mountains, but they are processed and made into tools used for excavating mountains; timber produces moths, as a result it will be damaged by moths; men start disputes, and that will cause damage to themselves in return.

A skillful blacksmith cannot cast wooden wares, and a dexterous carpenter cannot make metal utensils, for this is decided by the characteristics of their careers.

Pure white jade does not need to be processed, and beautiful pearls do not need to be decorated, for they are already perfect in quality.

Hence, persisting in advancing, even a lame soft-shelled turtle can reach destinations a thousand *li* away; by piling up earth continuously, even hills can be built this way. Protective walls are set up with earth, and trees grow straight upward from their roots, and they are not doing so by





【原文】

凡用人之道，若以燧取火，疏之则弗得，数之则弗中，正在疏数之间。

从朝视夕者移，从枉准直者亏。圣人之偶物也，若以镜视形，曲得其情。

杨子见逵路而哭之，为其可以南，可以北；墨子见练丝而泣之，为其可以黄，可以黑。

趋舍之相合，犹金石之一调，相去千岁，合一音也。

鸟不干防者，虽近弗射；其当道，虽远弗释。

酤酒而酸，买肉而臭；然酤酒买肉，不离屠沽之家。故求物必于近之者。

【今译】

用人的方法，如同用燧石取火，击打得太慢了不冒火，太急了又打不中，应当把握在快慢之间。

从早晨太阳的位置进行判断太阳傍晚就移动了，用弯曲的东西来矫正直的就会产生失误。圣人对待外物，好比通过镜子观察形状，了解得真切而详尽。

杨朱遇到四通八达的路就放声大哭，因为它可以向南，也可以朝北；墨子看见染丝就哭泣，因为可以把它染成黄的，也可以染成黑的。

人们对于取舍的态度是一致的，犹如金钟、石磬和鸣，即便千年以后，发出的和声也是一样的。

如果鸟不干犯妨碍自己，即便离得很近也不要射它；如果它为害，尽管隔得远也不要放过它。

打酒有时会买到酸的，买肉有时会买到臭的；然而打酒买肉，却依然要到屠夫和卖酒人家里，所以人们买东西一定就近。

accident, but out of their nature.

The right way of employing others is just like making a fire with firestone. If the firestone is hit too slowly, it will give off only sparks; if it is hit too rapidly, one might miss it. So make sure that it is hit neither too slowly nor too rapidly.

Judging from the position of the sun in the morning; then the sun moves to another place in the evening; rectifying a straight thing with crooked things, man will make mistakes. The way sages cope with external things is just like observing an object through a mirror, it can be mastered thoroughly and true to reality.

Whenever Yang Zhu encountered a road extending in all directions, he would cry loudly, for it led to the north as well as to the south; whenever Mozi saw people dye silk he would cry, for it could be dyed into yellow as well as into black.

The way people make choices is the same as the metal bell and the chime stone being played harmoniously together, the harmony will remain the same even a thousand years later.

If a bird does not offend or impede you, then do not shoot it although it is nearby; if it offends or impedes you, then do not let it off although it is far away.

Sometimes one might buy sour wine or rotten meat; none the less, one still goes to the same butcher and wine seller to buy meat and wine, for people certainly purchase groceries nearby.

Returning trick for trick, intrigue for intrigue is like



【原文】

以诈应诈，以谲应谲，若披蓑而救火，毁渎而止水，乃愈益多。

西施、毛嫱，状貌不可同，世称其好，美钧也。尧、舜、禹、汤，法籍殊类，得民心一也。

圣人者，随时而举事，因资而立功，涘则具擢对，旱则修土龙。

临淄之女，织纨而思行者，为之悖戾。室有美貌，繒为之纂绎。

徵羽之操，不入鄙人之耳。扞和切适，举坐而善。

过府而负手者，希不有盗心。故侮人之鬼者，过社而摇其枝。

晋阳处父伐楚以救江，故解捽者不在于捌格，在于批抗。

【今译】

用诈术应对欺诈，用诡谲对付诡谲，如同披着蓑衣救火，掘开沟渎制止大水，事情只会越来越糟糕。

西施、毛嫱，她们的面貌各不相同，世人都称赞她们好看，因为她们都很美丽是一样的。尧、舜、禹、汤，他们采用的法律制度各不相同，但是都能赢得民心是一样的。

圣人，根据形势举事，凭借可以依赖的条件立功，连降大雨时就准备容器蓄水，干旱时就制作土龙。

临淄地区的女子，一边织绢一边思念远行的丈夫，因而把绢织坏了。丈夫新娶了美貌的女人，妻子织的布就不细密。

徵音、羽音弹奏出的曲调，粗俗的人觉得不好听。改弹或平缓或急切的曲调，所有在座的都觉得好。

经过府库而背着手的人，很少没有贼心的。使人害病的鬼，经过人家的神社时会故意摇晃那里的树枝来掩饰自己。

晋国的阳处父征伐楚国以解救江国，所以给打在一起的人劝架不



wearing a straw coat to put out a fire, or releasing a ravine to stop flood water. It only makes things worse.

Mao Qiang and Xi Shi do not look the same, but people all praise their beauty, for both of them are beautiful. The systems and laws adopted by Yao, Shun, Yu and Tang were different, but all of them could win over the people.

A sage takes action by dint of an advantageous situation and relies on reliable conditions to accomplish great achievements. When it rains continuously, he will prepare containers to store the rain water, and when there is a drought, he will make an Earthen Dragon.

While weaving silk the women in Lin Zi missed their husbands who were far away from homes, and as a result, they bungled the job. If the husband married another beautiful woman, the fabric weaved by the first wife would not be fine.

Tunes played according to the tone of Zhi and the tone of Yu do not sound melodious to uneducated common people, but if they are altered with tunes either mild or vehement, everyone in the auditorium will consider them very good.

People with hands clasped behind their backs while passing by depots seldom hear the thoughts of stealing in their hearts. A ghost bringing about disease to a person will swing the branches of the trees growing nearby the ancestral temple of the patient on purpose to cover itself up.

Yang Chufu of the state of Jin rescued the state of Jiang by taking military action against the state of Chu, hence, the



【原文】

木大者根擢，山高者基扶，蹠巨者志远，体大者节疏。
狂者伤人，莫之怨也；婴儿詈老，莫之疾也；贼心亡。
尾生之信，不如随牛之诞，而又况一不信者乎！
忧父之疾者子，治之者医；进献者祝，治祭者庖。

【今译】

在于过去拉扯，而在于击打他们的要害让他们住手。

大树的根须分布很广，高山有宽厚的根基支撑，脚大的人志向远大，体形大的人身体的肢节也大。

发疯的人伤了人，没有人怨恨他；婴儿骂老人，没有人讨厌他，因为他们没有害人之心。

尾生的守信，还不如吹牛撒谎，特殊情况下一次不守信又能怎样呢！

为父亲的疾病担忧的是儿子，治疗疾病的是医生；向神灵进献祭品的是巫祝，准备祭品的是厨子。

key to stop a fight is not to pull apart those involved but to attack their crucial key points to make them stop fighting.

The roots of a big tree spread to a large place; a lofty mountain has a vast base; a man with big feet has ambitious goals; and the limes and joints of a man with a large body are also big.

If a maniac hurts others, no one would blame him; if a baby scolds an old person, no one would dislike him, for they do not mean to hurt others.

Scholar Wei's keeping his word is not as good as lying. Why not be dishonest only once when one is in special circumstances?

The one who worries about the ailment of a son is his father, and the one who cures the son is a doctor; the one who offers the sacrifice to deities and deceased ancestors is the wizard in charge of ceremonies, and the one who prepares the sacrifice is a chef.



卷十八 人间训

【原文】

清静恬愉，人之性也；仪表规矩，事之制也。知人之性，其自养不勃，知事之制，其举措不惑。发一端，散无竟，周八极，总一筦，谓之心。见本而知末，观指而睹归，执一而应万，握要而治详，谓之术。居知所为，行知所之，事知所秉，动知所由，谓之道。道者，置之前而不轻，错之后而不轩，内之寻常而不塞，布之天下而不窳。是故使人高贤称誉己

【今译】

喜欢恬静愉悦，是人的本性；遵从制度规矩，是做事的程式。知道了人的本性，就能颐养性情不会出现错乱，知道做事的程式，举措就不会犯错误。从一个端点出发，散布到无止境，包括八极，统一进行管辖的，叫做心。看见事物的根本就知道它的末端，看到事物的大方向就能预见它的归宿，执守一个原则应付千变万化的事物，掌握要领处理烦琐的事情，叫做术。静处的时候知道自己该做什么，出门的时候知道自己要去哪里，做事的时候知道自己该坚持什么准则，行动的时候知道自己为什么要这么做，叫做道。道，放在前面而不显得重，放在后面而不显得轻，放进狭小的地方而不显得拥挤，遍布天下而不显得不足。因此使



Book 18

In the World of Man

Liking leisure and happiness is the nature of human beings; complying with a fixed system and regulations is the ground rule of doing things. Realizing the nature of human beings, man can edify his temperament, and therefore will not conduct errors. Knowing the ground rule of doing things, man will not make any mistakes. The thing that starts from one point, then disperses and becomes so unlimited as to contain everywhere within the remotest areas in all eight directions, and puts everything under its firm control is called Xin (the heart). Mastering details by observing the roots of things, deducing the final results of things by studying the main course of their development, reacting to the ever-changing situation by sticking to one fixed rule, and handling miscellaneous affairs by mastering their essentials is named Shu. Knowing what man should do when staying at home, being clear about where man should go when going out, being conscious of the principle which he should adhere to, and being aware of why he is doing things this way whenever he takes action, is named Tao. With regard to Tao, if it is put at the front of a cart, it does not appear to be heavy, if it is put at the back of the cart, it does not appear to be light. If it is put into a small place, it does not appear to be cramped, and if it is dispersed under heaven, it does not appear to be





【原文】

者，心之力也；使人卑下诽谤己者，心之罪也。夫言出于口者，不可止于人；行发于迩者，不可禁于远。事者难成而易败也；名者难立而易废也。千里之堤，以蝼蚁之穴漏；百寻之屋，以突隙之烟焚。《尧戒》曰：“战战慄慄，日慎一日。人莫蹶于山，而蹶于蛭。”是故人皆轻小害，易微事，以多悔。患至而后忧之，是犹病者已倦而索良医也。虽有扁鹊、俞跗之巧，犹不能生也。

夫祸之来也，人自生之；福之来也，人自成之。祸与福同门，利与害为邻，非神圣人，莫之能分。凡人之举事，莫不先以其知规虑揣度，而后

【今译】

别人尊崇称赞自己，是心的力量；使别人鄙视诽谤自己，是心的罪过。话从自己嘴里说出来，就不能制止别人传播；在近处做的事情，就不能避免远处的人知道。事情，难以成功而且容易失败；声名，难以确立而且容易败坏。长达千里的堤防，因为蝼蛄蚂蚁的洞穴而溃漏；高达百寻的房子，因为烟囱缝隙里的烟火而烧毁。《尧戒》中说：“提心吊胆，一天比一天谨慎。”人没有被高山绊倒的，而被小土堆绊倒。因为人们都轻视小的危害，疏忽细微的事物，所以会有很多悔恨。祸患发生了才忧虑，这如同病得很厉害了才去找良医，即便像扁鹊、俞跗那样高明的医生，也不能起死回生了。

灾祸的到来，是人自己导致的；福分的到来，是人自己促成的。祸与福出自同一门户，利与害是近邻，除了圣明的人，没有人能认识其中的奥秘。但凡人们做一件事，没有不事先根据自己的知识进行思虑揣

deficient. Hence, earning others' admiration and praise is the power of the heart; and making others despise and defame one is the sin of heart. Once some words are delivered from one's own mouth, one cannot stop others from spreading them; and it is inevitable that things done nearby will be known by people far away. With regard to undertakings, it is difficult to succeed and easy to fail; with regard to a high reputation, it is difficult to gain and easy to become notorious. And a thousand-*li* dike might burst due to the holes of mole crickets and ants; and a hundred-*xun* house might be burnt owing to a spark carried by the smoke in the crevices of a chimney. It is said in *Yaojie*: "Having the heart in the mouth, become more and more cautious day by day." No one would trip over a high mountain, but people are very likely to trip over a small heap of earth. So, people normally look down upon small damages, and neglect insignificant things, therefore they will experience a lot of regret. If one starts to worry about disasters after they have already taken place, it is somewhat the same as going to see an excellent doctor after one becomes terminally ill, even doctors as outstanding and experienced as Bian Que and Yu Fu cannot save one's life.

The arrival of misfortune is caused by man himself; and the arrival of good luck is also facilitated by man himself. Misfortune and good luck come out of the same door, disadvantage and advantage are close neighbours, however, no one can discern the subtleness between them except sages. When people start to do something, it is inevitable that they



【原文】

敢以定谋，其或利或害，此愚智之所以异也。晓自然以为智，知存亡之枢机，祸福之门户，举而用之，陷溺于难者，不可胜计也。使知所为是者，事必可行，则天下无不达之涂矣。是故知虑者，祸福之门户也；动静者，利害之枢机也。百事之变化，国家之治乱，待而后成。是故不溺于难者成，是故不可不慎也。

天下有三危：少德而多宠，一危也；才下而位高，二危也；身无大功而受厚禄，三危也。故物或损之而益，或益之而损。何以知其然也？昔

【今译】

度的，然后才敢决定怎么做，有的能够得利有的受到损害，这是愚蠢的和聪明的人不同于对方的地方。通晓自然的智者，知道存亡的关键、祸福的由来，把这些知识道理应用到实际中，却陷入困境的，教也教不过来。假使知道自己所做的事情是正确的，而且一定可行，那天下就没有走不通的路了。因此智慧谋略，是促成祸、福的根源；采取行动或保持静止，是导致利、害的关键。事情的百般变化，国家的治乱，有待于正确的途径才能成功。因此只有不会陷入困境的人才能成功，所以不能不审慎。

天下有三种危险：美德少而宠爱多，是第一种危险；才能低下而身居高位，是第二种危险；自身没有巨大的功劳却接受优厚的俸禄，是第三种危险。所以有时想减损某事物却反而增益了它，有时要增益某事



would think about and plan it on the basis of their knowledge, then they dare make decisions on how to take action. Some might benefit from their actions, others might suffer losses, so this accounts for the difference between the wise and the stupid. As for wise people versed in the nature of things, they know the causes for the existence and perdition of a state as well as the reasons for misfortune and good luck. But when they apply this knowledge and theories to their practice, there are still innumerable among them finding themselves at a dead end. Suppose one knows that what is done is absolutely right and feasible, and this is the case, there would be no impasse in the world. Hence, intelligence and strategy are the roots causing misfortune and good luck; taking action or remaining still is the key for advantages and disadvantages. With regard to the hundreds of changes of the situation, and the chaos or good order of a state, these problems can only be successfully settled with correct methods. Hence, only people who never find themselves in trouble can succeed, so one should be prudent.

In the world, there are three kinds of dangers; if a man lacking virtue is unduly fond of and trusted by his sovereign, this is the first danger; if a man not capable and talented enough is appointed to a powerful high position, this is the second danger; if a man of no great contribution accepts very generous salaries, this is the third danger. Hence, sometimes, man wants to diminish something, but actually it turns out to increase it; sometimes man intends to increase something, but actually it turns out to diminish it. How do I



【原文】

者，楚庄王既胜晋于河、雍之间，归而封孙叔敖，辞而不受。病疽将死，谓其子曰：“吾则死矣，王必封女。女必让肥饶之地，而受沙石之间有寢丘者。其地确石而名丑，荆人鬼，越人机，人莫之利也。”孙叔敖死，王果封其子以肥饶之地。其子辞而不受，请有寢之丘。楚国之俗，功臣二世而爵禄，惟孙叔敖独存。此所谓损之而益也。何谓益之而损？昔晋厉公南伐楚，东伐齐，西伐秦，北伐燕，兵横行天下而无所卷，威服四方而

【今译】

物却反而减损了它。怎么知道是这样的呢？从前，楚庄王在黄河、雍丘之间战胜晋国军队，回国后封赏孙叔敖，孙叔敖推辞而不接受。因患痈疽快死的时候，对他儿子说：“我死了以后，大王一定会赏赐给你封地。你务必要推辞掉肥沃的土地，而接受寢丘那里的沙石之地，那儿地里有很大许多石头而且名字难听，楚国人相信鬼神，越国人迷信，没有人觉得那里有利。”孙叔敖死后，楚王果然封给他儿子肥沃的土地。他儿子推辞而不肯接受，请求得到寢丘。按照楚国的传统，功臣的爵位俸禄只能传两代，唯独孙叔敖的封地还存在。这就是所谓的想损害却反而增益了它。什么叫想增益却反而损害了它呢？从前晋厉公向南征伐楚国，向东攻打齐国，向西进攻秦国，向北讨伐燕国，他的军队横行天下而战无不胜，威风征服四方而所向无敌，于是在嘉陵盟会诸侯。他一副志得意



know it is like this? Previously, King Zhuang of the state of Chu defeated the troops of the state of Jin in the area between the Yellow River and Yong Qiu. After the king returned to his state, he offered Sunshu Ao a fief, but Sunshu Ao rejected it. When Sunshu Ao was dying of a subcutaneous ulcer, he spoke to his son, saying, "After I die, certainly His Majesty is about to confer a fief on you. You should reject fertile land and ask for the land of Qin Qiu in which there is sand and stone everywhere. Moreover, the name of that place also sounds very unpleasant. People of the state of Chu worship deities and ghosts, and people of the state of Yue are very superstitious, so no one would take advantage of that place." After Sunshu Ao died, the king of Chu conferred fertile land to his son as expected. However, his son refused to accept it and asked for the area of Qin Qiu. According to the tradition of the state of Chu, the rank and salary of meritorious court officials can only be passed on to two generations, so only the land conferred on Sunshu Ao's son still in his possession. This is the so-called increasing something despite the original intention to diminish it. What is diminishing something despite the original intention to increase it? Previously, Duke Li of the state of Jin defeated the state of Chu in the south and attacked the state of Qi in the east, the state of Qin in the west, as well as the state of Yan in the north. His troops advanced freely and quickly across the world and left no enemies unconquered. His might and power defeated all states in the four directions and became invincible. Then he held a meeting and sovereigns of

【原文】

无所诎，遂合诸侯于嘉陵。气充志骄，淫侈无度，暴虐万民。内无辅拂之臣，外无诸侯之助，戮杀大臣，亲近导谀。明年出游匠骊氏，桀书、中行偃劫而幽之。诸侯莫之救，百姓莫之哀，三月而死。夫战胜攻取，地广而名尊，此天下所愿也，然而终于身死国亡，此所谓益之而损者也。夫孙叔敖之请有寝之丘，沙石之地，所以累世不夺也；晋厉公之合诸侯于嘉陵，所以身死于匠骊氏也。

众人皆知利利而病病也，唯圣人知病之为利，知利之为病也。夫再实之木根必伤，掘藏之家必有殃。以言大利而反为害也。张武教智伯

【今译】

满的骄傲神态，荒淫奢侈无度，残暴地虐待百姓。他在内没有辅佐规谏的大臣，在外没有诸侯的援助，杀戮大臣，亲近谀人。他第二年到匠骊氏的封地游玩，桀书、中行偃劫持了他并且把他幽禁起来，诸侯都不来营救，百姓都不可怜他，三个月就死去了。战无不胜攻无不取，扩展领地而且赢得显赫的名声，这是天下人都向往的，然而终于自己丧命国家灭亡，这就是所谓的想增益却反而损害了它。孙叔敖请求寝丘那里多沙多石的土地，所以几代都没有被剥夺封地；晋厉公在嘉陵会盟诸侯，所以会死于游览匠骊氏的封地。

众人都知道从利益中获利而且厌恶弊病，只有圣人知道弊病可以成为利益，知道利益可能成为弊病。再度结果实的树，它的根必定会受到损伤，盗墓贼的家中定会遭受灾殃。这是说巨大的利益反而会成为



all the states in Jia Ling participated. He appeared very arrogant, led an extremely luxurious life, and treated the people brutally. As a result, there was no high-ranking court official assisting and remonstrating with him in the state, and no sovereigns of other states would offer him any help from outside of the state. He executed high-ranking court officials and established close relationships with evil flatterers. During the next year, he went to visit Jiang Lishi's fief. Luan Shu and Zhonghang Yan took this chance to imprison him, but no sovereigns of other states came to his rescue, and the people did not show any sympathy towards him, so three months later he died. Being invincible and able to conquer any enemies, enlarging the territory and gaining a high reputation admired by everyone under heaven. However, by so doing a sovereign loses his life as well as his state, this is the so-called diminishing something despite the original intention to increase it. Sunshu Ao asked for the sandy and stony land of Qin Qiu, therefore, his fief was not deprived for generations; Duke Li of the state of Jin held a meeting participated in by sovereigns of all the states in Jia Ling, as a result he lost his life by visiting Jiang Lishi's fief.

People all know that they can benefit from some advantages and hate disadvantages; only sages know that disadvantages can become advantages, and advantages can turn into disadvantages. If a tree bears fruit a second time, it will definitely harm the roots; and the family of a tomb robber will definitely experience some disasters. This indicates that huge profits will become disaster instead.



【原文】

夺韩、魏之地而禽于晋阳，申叔时教庄王封陈氏之后而霸天下。孔子读《易》，至《损》、《益》，未尝不愤然而叹，曰：“益损者，其王者之事与！事或欲以利之，适足以害之；或欲害之，乃反以利之。利害之反，祸福之门户，不可不察也。”阳虎为乱于鲁，鲁君令人闭城门而捕之，得者有重赏，失者有重罪。围三匝，而阳虎将举剑而伯顾，门者止之曰：“天下探之无穷，我将出子。”阳虎因赴围而逐，扬剑提戈而走。门者出之，顾反取其

【今译】

祸害。张武教唆智伯夺取了韩国、魏国的土地，从而使得智伯在晋阳被擒，申叔时劝导楚庄王分封陈国君主的后人从而称霸天下。孔子读《易经》的时候，每逢读到《损》卦、《益》卦，没有不喟然叹息的，他说：“益与损，是君王的事吗！有的事本想让他获利的，却恰恰会害了他；本想损害他的，却反而对他有利。利与害互相转化，祸与福的由来，不可不详察啊。”阳虎在鲁国作乱，鲁国国君下令关闭城门搜捕他，抓到他的人有重赏，让他跑掉的人会被治以重罪。都城被包围了三圈，阳虎举起剑将要刺向自己的下巴，看门的人制止他说：“天下是无穷无尽的，我将把你放出去。”阳虎于是准备突围，他举起剑、提起戈逃跑。看门的人把他放

Zhang Wu abetted Marquis Zhi to seize territories from the state of Han and the state of Wei, as a result, Marquis Zhi was captured in the city of Jin Yang. Shen Shushi advised King Zhuang of the state of Chu to confer a fief on the successor of the deceased sovereign of the state of Chen, therefore, King Zhuang established one of the most powerful states in the world. Whiling reading *Yijing*, whenever Confucius came to the diagrams of *Sun* (literally it means to diminish) and *Yi* (literally it means to increase), he could not stop groaning every time, saying, "Are the diagrams of *Yi* and *Sun* only related to the government affairs of a sovereign?" Sometimes it is intended to bring advantages to someone, but it turns out to cause disadvantages to him instead; sometimes it is intended to cause disadvantages to someone, but it turns out to bring advantages to him instead. Advantage and disadvantage can change into each other, so the causes for misfortune and good luck should be scrutinized." Yang Hu stirred up a rebellion in the state of Lu, and the sovereign of Lu ordered all the gates of the capital city closed in the hunt for him. Anyone who caught him would be generously rewarded, and whoever let him run away would be severely punished. The capital city was besieged in three tight encirclements. When Yang Hu raised his sword to his chin and was about to commit suicide, one of the warders stopped him and said, "Look, the world is unlimited, and I am going to set you free." When Yang Hu was ready to break the siege, he raised his sword, took his dagger and got ready to run away. However, he turned back,

【原文】

出之者，以戈推之，攘祛薄腋。出之者怨之曰：“我非故与子反也，为之蒙死被罪，而乃反伤我，宜矣其有此难也。”鲁君闻阳虎失，大怒，问所出之门，使有司拘之，以为伤者受大赏，而不伤者被重罪。此所谓害之而反利者也。何谓欲利之而反害之？楚恭王与晋人战于鄢陵，战酣，恭王伤而未休。司马子反渴而求饮，竖阳谷奉酒而进之。子反之为人也，嗜酒而甘之，不能绝于口，遂醉而卧。恭王欲复战，使人召司马子反。辞以心痛。王驾而往视之，入幄中而闻酒臭。恭王大怒，曰：“今日之战，不穀亲伤。所恃者司马也。而司马又若此，是亡楚国之社稷，而不率吾

【今译】

走了，阳虎又回头抓住那个放走他的人，用戈刺向他，穿透衣袖刺伤了他的腋部。放走他的人怨恨地说：“我跟你本来没有什么交情，冒着死罪救你，而你却反而伤害我，我该当有此灾难啊。”鲁国国君听说阳虎跑掉了，非常气愤，问他从哪个城门逃跑的，让有关官员把看守城门的人都关押起来，给予受伤的人丰厚的奖赏，而没有受伤的被治以重罪。这就是所谓的害他却反而对他有利。什么叫想对他好却反而害了他？楚恭王跟晋国军队在鄢陵交战，恭王负了伤也没有停战。司马子反渴了想要点喝的，竖阳谷捧了酒进献给他。子反这个人嗜酒，有了好酒就不能控制自己，于是喝醉倒下了。楚恭王想再度交战，派人去叫司马子反。子反推辞说自己心脏痛。楚恭王亲自过去看望他，进到军帐中就闻到酒味儿。恭王非常愤怒，说：“今日一战，我本人都负了伤。我所倚赖的，是司马啊。然而司马又是这个样子，这是要灭亡楚国的社稷，而



grasped the warder who had set him free, stabbed him with the dagger and wounded him in the armpit through the clothes. The warder spoke to him with hatred, saying, "You and I are not old friends, I rescued you at the risk of losing my own life, but you wound me instead. Do I deserve to meet such a disaster?" When the sovereign of the state of Lu heard that Yang Hu escaped, he was very angry and investigated from which gate he escaped. The sovereign ordered the officials in charge to detain all the warders and bestow upon the wounded generous rewards, and severely punished those who were not wounded. This is the so-called benefiting someone indeed despite causing damage to him. What is causing damage to someone despite the original intention to benefit him? When King Gong of the state of Chu was engaging in a fight with the troops of the state of Jin in Yan Ling, King Gong was injured but he did not stop fighting. Sima Zifan was thirsty and wanted something to drink, so Shu Yanggu gave him some wine. Zifan was such a person, whenever he had some good wine, he just could not have enough, so he was drunk. King Gong of Chu intended to launch another attack, so he sent someone to call for Sima Zifan. Sima Zifan denied and lied to the man that he had had a heart attack. King Gong of Chu went to see Sima Zifan in person and detected the smell of alcohol after he entered Zifan's tent. The king was very much irritated, and said, "During today's fight, I was injured. The one I count on is Zifan. However, Zifan is very drunk, which is nothing but leading our state of Chu to perdition, and caring nothing



【原文】

众也。不穀无与复战矣。”于是罢师而去之，斩司马子反为僂。故竖阳谷之进酒也，非欲祸子反也，诚爱而欲快之也，而适足以杀之。此所谓欲利之而反害之者也。夫病湿而强之食，病暍而饮之寒，此众人之所以为养也，而良医之所以为病也。悦于目，悦于心，愚者之所利也，然而有道者之所辟也。故圣人先忤而后合，众人先合而后忤。

有功者，人臣之所务也；有罪者，人臣之所辟也。或有功而见疑，或有罪而益信，何也？则有功者离恩义，有罪者不敢失仁心也。魏将乐羊

【今译】

不体恤我的士卒啊。我不再跟他们交战了。”于是退兵离开了，斩杀司马子反陈尸示众。竖阳谷进献酒，并非想加害子反，实在是爱戴他而且想让他痛快一下，但是却足以给他招来杀身之祸。这就是所谓的想对他好却反而害了他。患了湿症却强迫他进食，中了暑却迫使他喝冷水，这是人们通常认为调养的办法，但是高明的医生却认为这么做会使得病情加剧。赏心悦目的东西，愚蠢的人认为是有利的，然而有道的人会加以回避。所以圣人开始时违逆但随后会和顺，普通人开始时和顺但后来会违逆。

建立功劳，是臣子们所致力；犯下罪过，是臣子们所规避的。有的有功却受到怀疑，有的有罪却更加受到信任，为什么？那是因为有功的人抛开了恩情道义，有罪的人不敢丧失仁爱之心。魏国将军乐羊进

about our officers and men. I will not fight any longer.” Then the troops of Chu retreated. Sima Zifan was executed and his corpse was displayed in public to warn others. Hence, when Shu Yanggu gave Sima Zifan wine, he did not mean to hurt him, on the contrary, he did it out of love to his master and just wanted Sifan to enjoy the alcohol. However, his good intention was enough to bring about the death sentence to Zifan. This is the so-called causing damage to someone despite of the original intention to benefit him. Forcing one suffering from rheumatic fever to eat and coercing one suffering from heatstroke to drink cool water are taken as useful methods to cure such diseases in common people, but outstanding doctors would think by so doing, the conditions of the patients will deteriorate. Things pleasant to both the eyes and the mind are taken as advantageous by stupid people, but people in possession of Tao would circumvent them. Hence, sages appear disharmonious with others at the beginning but will become harmonious later, and common people seem harmonious with others at the beginning but will turn disharmonious in the end.

Making contributions to the state is what court officials are committed to; conducting sins should be avoided by court officials. The meritorious are distrusted, and the sinful are trusted. Why? It is because the meritorious neglect consanguinity and morality, and the sinful do not dare discard their feelings of love and kindness. Yue Yang, the Commander-in-Chief of the state of Wei was leading his troops to attack the state of Zhong Shan, and his son was

【原文】

攻中山，其子执在城中。城中县其子以示乐羊。乐羊曰：“君臣之义，不得以子为私。”攻之愈急。中山因烹其子而遗之鼎羹与其首。乐羊循而泣之曰：“是吾子！”已，为使者跪而啜三杯。使者归报中山曰：“是伏约死节者也，不可忍也。”遂降之。为魏文侯大开地有功。自此之后，日以不信。此所谓有功而见疑者也。何谓有罪而益信？孟孙猎而得麕，使秦西巴持归烹之。麕母随之而啼，秦西巴弗忍，纵而予之。孟孙归，求麕安在，秦西巴对曰：“其母随之而啼，臣诚弗忍，窃纵而予之。”孟孙怒，逐

【今译】

攻中山，他的儿子被押在中山城中。城里的人把他儿子悬挂起来给乐羊看。乐羊说：“按照君臣大义，不能为了儿子徇私情。”越发激烈地进攻它。中山国的人于是活活煮死他的儿子，而且送给他一锅肉汁和他儿子的头。乐羊抚摸着儿子的头哭泣，说：“这是我儿子！”说完，为使者下跪而且喝下了三杯。使者回去报告中山国说：“这是个信守约定誓死捍卫节操的人，不能奈他何。”于是就投降了他。乐羊为魏文侯开辟了很多土地，建立了功勋。从此以后，他一天天不被信任。这就是所谓的有功却受到怀疑。什么叫有罪却更加受到信任？孟孙打猎时猎获了一头小鹿，让秦西巴把它带回来煮了吃。母鹿跟随在他身后哀鸣，秦西巴不忍心，放走小鹿给了母鹿。孟孙回来后，问小鹿在哪里，秦西巴回答说：“母鹿跟随在我身后哀鸣，我实在觉得不忍心，私自把它放走给母

detained in the city of Zhong Shan. People in the city hanged his son to show him to Yue Yang. Yue Yang said, "According to the cardinal principle of righteousness between a sovereign and court officials, I should not practice favouritism for the sake of my son." He launched even more severe attacks against the city of Zhong Shan. As a result, the people of the state of Zhong Shan cooked his son alive, and sent him a pot of meat broth as well as the head of his son. Touching his son's head, Yue Yang cried and said, "This is my son." When he finished his words, he knelt down on his knees before the emissary of Zhong Shan, and took three bowls of the meat broth. The emissary went back to report to the sovereign of the state of Zhong Shan, saying, "This person firmly adheres to his principles and will fight to the death to defend his value, so we cannot do anything about him." Then the state of Zhong Shan surrendered to him. Yue Yang seized a lot of land for Marquis Wen of the state of Wei and made great contributions. After that, he was more and more distrusted day by day. This is the so-called the meritorious are distrusted. What if the sinful are trusted? Once Meng Sun was hunting and caught a fawn, then he asked Qin Xiba to take it back to cook it. The doe followed Qin Siba and whined. Qin Xiba could not stand that, so he set the fawn free to join its mother. When Meng Sun came back, he asked for the fawn. Qin Xiba said, "The doe was following me whining, and I really could not put up with that, so I set the fawn free to let it join its mother." Meng Sun was very angry, and he drove Qin Xiba out of his home.

【原文】

秦西巴。居一年，取以为子傅。左右曰：“秦西巴有罪于君，今以为子傅，何也？”孟孙曰：“夫一麀而不忍，又何况于人乎！”此谓有罪而益信者也。故趋舍不可不审也。此公孙鞅之所以抵罪于秦，而不得入魏也。功非不大也，然而累足无所践者，不义之故也。

事或夺之而反与之，或与之而反取之。智伯求地于魏宣子。宣子弗欲与之。任登曰：“智伯之强，威行于天下，求地而弗与，是为诸侯先受祸也。不若与之。”宣子曰：“求地不已，为之奈何？”任登曰：“与之，使喜，必将复求地于诸侯，诸侯必植耳。与天下同心而图之，一心所得者，

【今译】

鹿了。”孟孙很恼火，驱逐了秦西巴。过了一年，把他召回来做自己儿子的老师。孟孙身边的人说：“秦西巴得罪过您，如今却让他做您儿子的老师，为什么？”孟孙说：“他连一只鹿都不忍心看到它伤心，又何况对于人呢！”这就是所谓的有罪却更加受到信任。所以取舍不可以不慎重啊。这就是为什么公孙鞅在秦国犯了罪，就不得进入魏国的原因。他的功劳并非不大，这样还弄得连个落脚的地方都没有，是因为多行不义的缘故啊。

有的事情本来是想剥夺却反而给予，有的本来是想给予却反而夺取了。智伯向魏宣子索要土地，宣子不想给他。任登说：“智伯很强大，威风震慑天下，他索要土地而拒绝给他，这是为其他诸侯先遭受祸患。不如给他。”魏宣子说：“如果他不停索取土地，拿他怎么办？”任登说：“给了他，让他欢喜，他一定会继续向其他诸侯索要土地，诸侯们必定会很警惕。跟天下各国同心协力地图谋他，所得到的可不仅仅是我们失

After a year, he called Qin Xiba back and appointed him to be the tutor of his son. People around Meng Sun asked him, "Qin Xiba offended you before, now you have appointed him to be the tutor of your son. Why?" Meng Sun said, "He could not even put up with the sadness of a doe, let alone what he is like to human beings." This is the so-called the sinful are trusted instead. Hence, man should be careful in making choices. This is why Gongsun Yang was not allowed to enter the state of Wei after he broke the law in the state of Qin. It was not that he was not extremely meritorious, nonetheless, he could not find a foothold to take refuge, for he had conducted too many unrighteous deeds.

Sometimes it turns out to bestow someone despite the original intention to deprive him of something, and sometimes it turns out to deprive someone despite the original intention to bestow something upon him. Marquis Zhi demanded land from Wei Xuanzi, but Wei Xuanzi did not want to give it to him. ren Deng said, "Marquis Zhi is very powerful, and all the states in the world are afraid of him. Now he demands land from us, and if we reject him, our state will be the first one to be invaded by him before any other states. So we'd better give him the land." Wei Xuanzi said, "What if he demands land from us endlessly? What shall we do if this is the case?" ren Deng said, "Just give him the land to please him, then he will certainly continue to demand land from sovereigns of other states, therefore other sovereigns will definitely keep on high alert. Then we can unite with other states in the world to conspire against him



【原文】

非直吾所亡也。”魏宣子裂地而授之。又求地于韩康子，韩康子不敢不予。诸侯皆恐。又求地于赵襄子。襄子弗与。于是智伯乃从韩、魏，围襄子于晋阳。三国通谋，禽智伯而三分其国。此所谓夺人而反为人所夺者也。何谓与之而反取之？晋献公欲假道于虞以伐虢，遗虞垂棘之璧与屈产之乘。虞公惑于璧与马，而欲与之道。宫之奇谏曰：“不可！夫虞之与虢，若车之有轮，轮依于车，车亦依轮。虞之与虢，相恃而势

【今译】

去的那么多。”魏宣子划出一块土地给了他。他又向韩康子索取土地，韩康子不敢不给他。诸侯们都感到恐惧。他又向赵襄子索取土地，赵襄子不给他。于是智伯就联合韩国、魏国，将赵襄子围困在晋阳。韩、赵、魏三国串通起来谋划，活捉智伯并且三家共同瓜分了他的国家。这就是所谓的剥夺别人却反而被人家所剥夺。什么叫想给予却反而夺取？晋献公想借道虞国进攻虢国，送给虞国君主垂棘之璧和屈地出产的良马。虞国君主受到美玉与宝马的诱惑，就打算让他借道。宫之奇进谏说：“不行！虞国与虢国，如同车与轮子，轮子依附于车，车也依附于轮子。虞与虢，互相依仗对方而存在。如果让他们借道，虢早上灭亡

together, so what we gain from him will certainly be much more than we cede this time." Wei Xuanzi ceded some land to Marquis Zhi. After that Marquis Zhi asked for land from Han Kangzi, and Han Kangzi did not dare to refuse him. Sovereigns of the states in the world felt under threat. Marquis Zhi then asked for land from Zhao Xiangzi, but Zhao Xiangzi rejected him. As a result, Marquis Zhi united with the states of Han and Wei to attack the state of Zhao and besieged Zhao Xiangzi in the city of Jin Yang. The three states of Han, Zhao and Wei secretly built up an alliance to scheme against Marquis Zhi. They captured the marquis and divided his territory among themselves. This is the so-called aiming to deprive others of their properties but resulting in being deprived by others instead. What is depriving someone of something despite of the original intention to bestow something upon him? Once Duke Xian of the state of Jin wanted to traverse the state of Yu to attack the state of Guo, so he presented the sovereign of Yu the Jade of Chui Ji as well as a swift horse from Qu Chan. Being attracted by the jade and swift horse, the sovereign of Yu intended to let the troops of Jin to cross his territory. Gong Zhiqi remonstrated with him, saying, "No, you should not do that. The relationship between our state of Yu and the state of Guo is just like a carriage and its wheels, the wheels depend on the carriage, and the carriage depends on the wheels too. Both the state of Yu and the state of Guo can survive because of the existence of each other. If we let the troops of Jin traverse our state to attack the state of Guo, Guo will be conquered in



【原文】

也。若假之道，虢朝亡而虞夕从之矣。”虞公弗听，遂假之道。荀息伐虢，遂克之。还反伐虞，又拔之。此所谓与之而反取者也。

圣王布德施惠，非求其报于百姓也；郊望禘尝，非求福于鬼神也。山致其高，而云起焉；水致其深，而蛟龙生焉；君子致其道，而福祿归焉。夫有阴德者，必有阳报；有阴行者，必有昭名。古者，沟防不修，水为民害。禹凿龙门，辟伊阙，平治水土，使民得陆处。百姓不亲，五品不慎，契教以君臣之义，父子之亲，夫妻之辨，长幼之序。田野不修，民食不

【今译】

了而虞国傍晚也就随之灭亡了。”虞国君主不听从他的建议，于是让晋国借道。荀息率兵攻打虢国，不久将它攻克。归途中攻打虞国，又占领了它。这就是所谓的给予却反而是夺取。

圣明的君主布施德泽恩惠，并非为了让百姓报答他；举行郊祀、望祀、禘尝祀，并非向鬼神求福。山达到一定的高度，就会有云从那里升起；水达到一定的深度，就会有蛟龙在那里生存；君子致力于修道，就会得到福祿。有阴德的，一定会有阳报；有隐行的，一定会赢得显著的声名。古时候，没有修筑沟渠堤防，大水为害百姓。禹开凿龙门山，疏通伊阙山，治理平息洪水，使得百姓能够在陆地上居住。百姓不亲睦，五种人伦不顺，契教人们君臣之间的大义，父子之间的亲密，夫妻之间的



the morning, and consequently our state of Yu will be seized in the evening." The sovereign of Yu did not take his advice, and allowed the troops of Jin to traverse his state. Xun Xi led the troops of Jin to attack the state of Guo and conquered it in no time. On their way back, the troops of Jin assaulted the state of Yu and seized it too. This is the so-called depriving someone of something under the name of bestowing it upon him.

A sage sovereign distributes benefits and does favours to the people but does not want them to pay him back; he holds the Ceremonies named Jiao Si, Wang Si and and Di-Chang Si but does not intend to pray for blessing for himself. If a mountain reaches a certain altitude, clouds will rise up from there; if a river reaches a certain depth, dragons would come to live there; if a gentleman is committed to improving his mind by studying Tao, good luck and generous salaries will be bestowed upon him. A person with virtue will be paid back handsomely; and a person conducting kind deeds secretly will gain a high reputation. In ancient times, there were no dikes built, heavy flood water caused severe damage to the people, therefore Yu excavated Mount Long Men, and dredged Mount Yi Que to drain the flood water. As a result, the people could live on dry land. People were not close and harmonious to one another and the Five Human Relations were not in order, therefore Qi educated people on the cardinal principles of righteousness between a sovereign and his court officials, the close relationship between a father and his children, the different roles played by husbands and

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【原文】

足，后稷乃教之辟地垦草，粪土种谷，令百姓家给人足。故三后之后，无不王者，有阴德也。周室衰，礼义废，孔子以三代之道教导于世。其后继嗣至今不绝者，有隐行也。秦王赵政兼吞天下而亡，智伯侵地而灭，商鞅支解，李斯车裂。三代种德而王，齐桓继绝而霸。故树黍者不获稷，树怨者无报德。

昔者，宋人好善者，三世不解。家无故而黑牛生白犊。以问先生，

【今译】

差别，长幼之间的次序。田野没有开垦，百姓没有充足的食物，后稷于是教导人们开垦荒地去除杂草，给田地施肥种植五谷，使得百姓家给人足。所以他们三人的后代，没有不称王的，因为有阴德的缘故。周王室衰微，礼义崩坏，孔子用三代的道教导世人。他的后嗣至今都在延续着，因为有隐行的缘故。秦王赵政吞并天下却灭亡了，智伯侵占别国土地却被消灭了，商鞅被肢解，李斯被车裂。三代君主种下的是美德所以称王，齐桓公重新建立被灭绝的宗族而称霸。所以种下黍的不会收获稷，结下怨恨的别人不会用恩德来回报。

从前，宋国有个人喜欢行善，三世都不懈怠。他家里的黑牛无缘无



wives, as well as the order between the younger and elder brothers. Fields were not cultivated, and the people did not have enough to eat, therefore Hou Ji taught people how to reclaim waste land, remove wild grasses, as well as fertilize the fields to grow crops, so that people could sustain themselves and their families. Accordingly, the descendents of these three people all became Kings due to their virtue. When the Zhou Dynasty declined, the principles of propriety and righteousness moldered and went into disuse. Confucius instructed people of the world the Tao of the Three Eras. The descendents of Confucius still exist due to his kind deeds. Emperor Qin Shi Huang, also known as Ying Zheng, once unified the whole world but his kingdom was destroyed; Marquis Zhi seized territories from other states but he was defeated; Shang Yang was executed by having his limbs and trunk dismembered; and Li Si was torn asunder by five carts pulling in different directions. What the sovereigns of the Three Eras planted was virtue, so that their descendents could unify the world and be enthroned as Kings. Duke Huan of the state of Qi reestablished the perished clans, so that he could build up one of the most powerful of states and became a Lord-Protector himself. Hence, if broomcorn millet is planted, man can not harvest millet, and if enmity is contracted, man cannot expect others to pay him back with favour and gratitude.

Previously in the state of Song there was a man who loved performing kind deeds, and this behaviour had already been carried out for three generations. His black cow gave



【原文】

先生曰：“此吉祥，以飨鬼神。”居一年，其父无故而盲。牛又复生白犊。其父又复使其子以问先生。其子曰：“前听先生言而失明，今又复问之，奈何？”其父曰：“圣人之言，先忤而后合。其事未究，固试往复问之。”其子又复问先生。先生曰：“此吉祥也，复以飨鬼神。”归致命其父。其父曰：“行先生之言也。”居一年，其子又无故而盲。其后楚攻宋，围其城。当此之时，易子而食，析骸而炊。丁壮者死，老病童儿皆上城，牢守而不下。楚王大怒。城已破，诸城守者皆屠之。此独以父子盲之故，得无乘城。军罢围解，则父子俱视。

【今译】

故地生下一只白色的牛犊，就去问一位术士，术士说：“这是吉祥的，可以用来祭祀鬼神。”过了一年，他的父亲无缘无故眼睛瞎了。黑牛又生下白色的牛犊。他父亲又支使儿子去问术士。他儿子说：“以前听了先生的话却失明了，现在再去问他，有什么用？”父亲说：“圣人的话，开始听来不顺耳但是以后会应验。这事还没弄明白，还是去一次，再问问吧。”他儿子又去问术士，术士说：“这是吉祥的，再用它来祭祀鬼神。”儿子回来向父亲汇报，父亲说：“按照先生的话去做吧。”过了一年，儿子又无缘无故地瞎了。后来楚国军队进攻宋国，包围了他们所在的城市。正当那个时候，人们交换孩子吃了充饥，折断骨头生火做饭。壮年男子都死了，老弱病残和小孩都登上城墙，牢牢把守而不能攻下。楚王十分愤怒。城被攻破以后，所有守城的都被屠杀了，唯独这家父子因为眼睛瞎了，不能登上城墙。军队撤退、包围解除后，父亲和儿子的视力都恢复了。

birth to a white calf for no reason, so the man then went to ask a wizard in the hope of finding out the reason. The wizard said, "This is an auspicious sign, use the calf as sacrifice to deities and ghosts." After a year, the man's father became blind for no reason at all. Moreover, the black cow gave birth to a white calf again. The father then sent the son to ask the wizard about it again. The son said, "We talked to him before, but now you are blind. Do you think it would be of any use to ask him again?" The father said, "The words of sages might sound unpleasant at first, but they will turn out to be true, you'd better ask him about it again." The son went to the wizard, and the wizard said, "This is an auspicious sign, use the calf as sacrifice to deities and ghosts again." The son went back to report this information to the father, and the father said, "Just follow his instructions." After a year, the son also became blind for no reason. Afterwards, the troops of the state of Chu attacked the state of Song and besieged their city. At that time, people exchanged children to feed themselves, and human bones were broken to build cooking fires. All the adult men lost their lives in the fighting, the old, the weak, the sick and children all climbed the protective walls to firmly defend the city, so the troops of Chu could not conquer it. The king of Chu was very much irritated. Finally after the city was defeated, all those who had defended it were slaughtered. Only the father and his son had not climbed the protective walls due to their blindness. After the siege was raised and the enemy troops retreated, both the father and the son could

【原文】

夫祸福之转而相生，其变难见也。近塞上之人有善术者，马无故亡而入胡。人皆吊之。其父曰：“此何遽不为福乎？”居数月，其马将胡骏马而归。人皆贺之。其父曰：“此何遽不能为祸乎？”家富良马，其子好骑，堕而折其髀。人皆吊之。其父曰：“此何遽不为福乎？”居一年，胡人大入塞，丁壮者引弦而战，近塞之人，死者十九，此独以跛之故，父子相保。故福之为祸，祸之为福，化不可极，深不可测也。

或直于辞而不害于事者，或亏于耳以忤于心而合于实者。高阳魑将为室，问匠人。匠人对曰：“未可也。木尚生，加涂其上，必将挠。以

【今译】

祸与福互相转化，其中的变化难以发现。靠近边塞的地方有个人的父亲擅长算术，他的马无缘无故地跑到胡地去了，人们都来安慰他，他的父亲说：“这难道就不是件好事吗？”过了几个月，他的马带着胡地的骏马回来了，人们都来向他表示祝贺，他的父亲说：“这难道就不是祸害吗？”家中有很多好马，他的儿子喜欢骑马，从马上摔下来折断了大腿，人们都来安慰他，他的父亲说：“这难道就不是件好事吗？”过了一年，胡人大举入侵边塞，壮年男子都应征作战，靠近边塞的百姓，丧生的十分之九，唯独这个人因为瘸腿的缘故，父与子都得到保全。所以福可以转化为祸，祸可以转化为福，变化没有穷尽，深不可测。

有的话率直但是不合事宜，有的话听起来不舒服心里也感到难受，但是却合乎实情。高阳魑将要建一所房子，咨询匠人，匠人回答说：“不行，木材还是没有干，在上面涂上泥灰，一定会被压折了。用没有干透



see immediately.

Misfortune and good luck turn into each other, and the changes in them are hard to find. In the border area there was a man whose father was good at augury. Once his horse ran away to the area of the Hu People, acquaintances came to soothe them, but the father said, "Isn't this a good thing?" Several months later, his horse came back with swift horses from the area of the Hu People, and acquaintances came to express their congratulations to them, but the father said, "Couldn't this be a bad thing?" Owning many swift horses in the family, the son loved riding, but he fell from horseback and broke his thigh. Acquaintances came to comfort them, but the father said, "Couldn't this be a good thing?" After a year, the Hu People launched a large-scale invasion on the border areas. All the adult men were recruited for the fight, nine out of ten people living in the border areas lost their lives. Only this young man and his father survived due to his lameness. Hence, good luck can turn into misfortune, and misfortune can become good luck. The changes between them are endless, and too deep to be predicted.

Some words are direct but untimely, while some expressions sound immelodious and unpleasant to the heart but are true to reality. Once Gao Yangtui was about to build a house, and he consulted a craftsman, but the craftsman said, "Not now. The timbers are still not dry, if we put the mixture of cement, lime and sand upon them, they will certainly break. If damp timber is used to hold the heavy mixture, although it might work for the time being, the





【原文】

生材任重涂，今虽成，后必败。”高阳魑曰：“不然。夫木枯则益劲，涂干则益轻，以劲材任轻涂，今虽恶，后必善。”匠人穷于辞，无以对，受令而为室。其始成，均然善也，而后果败。此所谓直于辞而不可用者也。

何谓亏于耳、忤于心而合于实？靖郭君将城薛，宾客多止之，弗听。靖郭君谓谒者曰：“无为宾通言。”齐人有请见者，曰：“臣请道三言而已。过三言，请烹。”靖郭君闻而见之。宾趋而进，再拜而兴。因称曰：“海大鱼。”则反走。靖郭君止之曰：“愿闻其说。”宾曰：“臣不敢以死为熙。”靖郭君曰：“先生不远道而至此，为寡人称之。”宾曰：“海大鱼，网弗能止

【今译】

的木材负载很重的泥灰，当时虽然行，日后一定会断裂。”高阳魑说：“不是这样的。木材枯干了就会越来越轻，泥灰干了也会越来越轻，用越来越强劲的木材负荷越来越轻的泥灰，现在虽然不好，日后一定会好的。”匠人理屈词穷，无言以对，接受命令为他建造房子。房子刚刚落成的时候，高大华美，然而后来果然倒塌了。这就是所谓的直率的话但是不可以采用的。

什么叫听起来不舒服心里也感到难受但是却合乎实情？靖郭君将要在薛地筑城，门客大多都制止他这么做，靖郭君不听从他们的意见。靖郭君对负责通报引见客人的人员说：“不要为客人传话。”齐国有一个人请求拜见，说：“我只请求说三个字而已。超过了三个字，请把我活活煮死。”靖郭君听说了就接见了。客人快步走进来，拜了两拜才站起来，于是说道：“海大鱼。”接着转身就走。靖郭君制止他说：“想听听你有什么说法。”客人说：“我不敢拿着自己的生命当儿戏。”靖郭君说：“先生远道来到这里，为我解释解释吧。”客人说：“海里的大鱼，网不能捉住

timbers will definitely break later." Gao Yangtui said, "It is not as you said. The timbers will become lighter and lighter as they lose their moisture day by day, so will the mixture too. By using the timbers that become more and more indurative to carry the mixture that becomes lighter and lighter, might not be perfect for the time being, certainly the condition will improve later." The craftsman could not find a word to rebut him, so he took the order to build the house for him. After the house was finished, it looked tall and magnificent, however, it later collapsed as expected. This is the so-called direct words that cannot be applied to.

What are the expressions that sound immelodious and unpleasant to the heart but are true to reality? Once Lord Jingguo was thinking of building a city in the area of Xue. Most of the guests wanted to stop him from doing so, but Lord Jingguo did not listen to their advice. Lord Jingguo told his sub-official in charge of receiving guests, "Do not send any word to the guests." A man from the state of Qi asked for permission to see the lord, saying, "I only want to say three words. If I express more than three words, then please cook me alive." When Lord Jingguo heard of this, he granted an interview to the man. The man walked quickly, entered the lord's room, bowed twice before the lord and said "Sea, big, fish." Then he turned around and left. Lord Jingguo stopped him and said, "I want to hear what you intended to say." The man said, "I dare not play with my own life." Lord Jingguo said, "You have traveled a long distance here, sir, please explain it to me." The man said, "When it comes





【原文】

也，钩弗能牵也。荡而失水，则蝼蚁皆得志焉。今夫齐，君之渊也。君失齐，则薛能自存乎？”靖郭君曰：“善！”乃止不城薛。此所谓亏于耳、忤于心而得事实者也。夫以“无城薛”止城薛，其于以行说，乃不若“海大鱼”。

故物或远之而近，或近之而远。或说听计当而身疏，或言不用计不行而益亲。何以明之？三国伐齐，围平陆，括子以报于牛子曰：“三国之地，不接于我，逾邻国而围平陆，利不足贪也。然则求名于我也。请以

【今译】

它，钩钩不能牵制它。一跃而离开了水，就会被蝼蛄蚂蚁制伏吃掉了。如今齐国是您的深渊。您失去了齐国，那薛城怎能自我保全呢？”靖郭君说：“说的好！”于是停止计划不在薛地筑城。这就是所谓的听起来不舒服心里也感到难受但是却合乎实情的。如果直接说“不要在薛地筑城”来劝止他修城薛地，这样让他采纳自己的意见，就不如用“海大鱼”了。

所以有的事物疏远它却反而能接近它，有的接近它却反而导致疏远。有的人言论被听从计策得当却反而被疏远，有的人言论不被采用、计策不被执行跟君主的关系却反而更加亲近。怎么知道是这样的呢？韩、赵、魏三国的军队进攻齐国，包围了平陆，括子向牛子报告说：“韩、赵、魏三国的土地，跟我们不接壤，越过邻国包围平陆，这个利益不足贪



to the big fish in the sea, it cannot be captured with a net, or caught with a hook. However, if it leaves the water with one jump, it will be defeated and eaten by mole crickets and ants. And the state of Qi is an abyss for you. If you lose control over the state of Qi, how can you safeguard the city of Xue?" Lord Jingguo said, "Very good." Then he discarded the plan and stopped building the city in Xue. This is the so-called expressions that sound immelodious and unpleasant to the heart but are true to reality. If the man tried to stop the lord from building the city in Xue by directly telling him: "Do not build any city in Xue", it would not be as efficient as using the example of the big fish in the sea.

Hence, sometimes when a man tries to estrange something he might approach it instead, and sometimes when man tries to approach something he might on the contrary estrange it. Some people's advice is taken and their strategies are correct, but they will be estranged by their sovereign. Some people's advice is not taken and their strategies are not carried out, nonetheless, their relationship with the sovereign becomes closer. How do I know it is like that? Once the allied troops of the states of Han, Zhao and Wei launched a concerted attack on the state of Qi and besieged Ping Lu. Kuozi went to report to Niuzi, saying, "The territories of the three states of Han, Zhao and Wei do not border our state of Qi, yet they still cross their neighbouring states to besiege Ping Lu. This advantage of seizing Ping Lu is not big enough for them to covet in any way. Therefore, they are here to demand high reputation from us, please let our sovereign to



【原文】

齐侯往。”牛子以为善。括子出，无害子人。牛子以括子言告无害子。无害子曰：“异乎臣之所闻。”牛子曰：“国危而不安，患结而不解。何谓贵智？”无害子曰：“臣闻之，有裂壤土以安社稷者，闻杀身破家以存其国者，不闻出其君以为封疆者。”牛子不听无害子之言，而用括子之计，三国之兵罢，而平陆之地存。自此之后，括子日以疏，无害子日以进。故谋患而患解，图国而国存，括子之智得矣。无害子之虑无中于策，谋无益于国，然而心调于君，有义行也。

今人待冠而饰首，待履而行地。冠履之于人也，寒不能暖，风不能

【今译】

图，这样一来是跟我们要求名分，请让齐侯到他们那里去朝拜。”牛子认为是个好主意。括子走了，无害子进来拜见。牛子把括子的话告诉了无害子，无害子说：“跟我听到的不一样。”牛子说：“国家陷入危急而不安定，祸患结下却不能排解，尊崇智者有什么用？”无害子说：“我听说，有割让土地换取社稷平安的，听说有家破人亡保存自己国家的，没听说让自己的君主到别国去朝拜来保住疆土的。”牛子没有听从无害子的话，而是采用了括子的计策，韩、赵、魏三国的兵力撤退了，从而平陆的土地得到了保全。从此以后，括子日渐受到疏远，而无害子日益得到进用。所以谋划消除祸患而祸患得到解除，思虑保全国家而国家得到保全，括子的智谋实现了。无害子的想法不符合策略，谋划对国家无益，然而他的心意跟国君的吻合，有忠义的品行。

如今人们依靠帽子装扮头，依赖鞋子行路，帽子和鞋子对于人，寒

go there and pay homage to their sovereigns in person." Niuzi thought it was a good idea. After Kuozi left, Wu Haizi paid a visit to Niuzi. Niuzi told him about Kuozi's idea, and Wu Haizi said, "It is different from what I have learned before." Niuzi said, "When the state is in danger they cannot bring peace and stability to it; when enmity is contracted, they cannot smooth it; what is the purpose for honouring the wise?" Wu Haizi said, "As far as I know, I heard about that some states have ceded land in order to trade for peace and stability, and some people have defended their states at the cost of their own families and lives. But I have never heard about anyone advocating that his sovereign should go to another state to pay homage to their sovereign in order to safeguard the territory." Niuzi did not listen to Wu Haizi but took Kuozi's advice instead, as a result, the troops of Han, Zhao and Wei retreated, so the land of Ping Lu was successfully maintained. From then on, Kuozi was estranged day by day, and Wu Haizi was appointed to more and more powerful positions. Hence, Kuozi designed to smooth the trouble and it was removed as expected. He planned to safeguard the state and it was preserved, so his resourcefulness was successfully carried out. Wu Haizi's idea was not in accordance with the strategy, and his design was not useful to the state. Nonetheless, his intention accorded with that of his sovereign, for he possessed the quality of loyalty and righteousness.

Nowadays people use hats to decorate their heads and depend on shoes for walking. With regard to the relationship

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CHINA'S HISTORY





【原文】

障，暴不能蔽也。然而冠冠履履者，其所自托者然也。夫咎犯战胜城濮，而雍季无尺寸之功，然而雍季先赏而咎犯后存者，其言有贵者也。

故义者，天下之所赏也。百言百当，不如择趋而审行也。或无功而先举，或有功而后赏。何以明之？昔晋文公将与楚战城濮，问于咎犯曰：“为奈何？”咎犯曰：“仁义之事，君子不厌忠信；战陈之事，不厌诈伪。君其诈之而已矣。”辞咎犯，问雍季。雍季对曰：“焚林而猎，愈多得兽，后必无兽。以诈伪遇人，虽愈利，后无复。君其正之而已矣。”于是不听

【今译】

冷的时候不能带来温暖，刮风的时候不能挡风，日晒的时候不能遮蔽。既然这样人们还是戴帽子、穿鞋子，因为他们自然要依托这些东西的缘故。咎犯出谋划策使得晋国在城濮之战中取胜，雍季没有一丁点儿功劳，然而雍季第一个受到奖赏而咎犯却被排在后面，是因为雍季的话有可贵之处。

所以义，是天下都奖赏的。说一百句话句句都很恰当，不如择取合乎义的价值观并且审慎地奉行。有的没有功劳却率先受到举用，有的有功却最后得到奖赏。怎么知道是这样的呢？从前晋文公即将跟楚国军队在城濮交战，问咎犯道：“该怎么办？”咎犯说：“如果是行仁义，君子不厌忠诚守信；布兵作战的事，不厌虚伪欺诈。您尽管欺诈他们就可以了。”打发走了咎犯，他又问雍季，雍季回答说：“焚烧林子打猎，能猎捕到很多野兽，但以后必定没有野兽了。用虚伪欺诈对待别人，虽然能

between hats, shoes and men, they cannot keep them warm in the cold, cannot ward off strong winds, or shelter them from the burning sun. However, people still wear hats and shoes, for it is natural for them to be dependent on these kinds of things. Due to Jiu Fan's stratagems, the troops of the state of Jin won the battle in Cheng Pu. Yong Ji did not make any contribution in that war, but he received the first award and Jiu Fan was put behind him, because Yong Ji's words were valuable.

Hence, righteousness is admired by people of the world. Expressing a hundred sentences with each of them merely appropriate is not as good as establishing a value in accordance with righteousness and then adhering to it cautiously. Sometimes people with no contributions are employed by the government first, and sometimes the meritorious are the last ones to be rewarded. How do I know it is like this? Previously, Duke Wen of the state of Jin was about to engage in a war with the troops of the state of Chu in Cheng Pu. He asked Jiu Fan, "What shall I do?" Jiu Fan said, "With regard to practicing the principles of benevolence and righteousness, gentlemen should behave as loyalty and honestly as possible; when it comes to deploying troops and engaging in war, it should be as double-dealing and deceitful as possible. You just use trickery to cheat them." The duke let Jiu Fan go, then he asked Yong Ji for instructions again, and Yong Ji said, "If you set up a whole forest on fire in hunting, certainly you can catch a lot of animals at one time, however, there will definitely be less animals in future. If



【原文】

雍季之计，而用咎犯之谋。与楚人战，大破之。还归赏有功者，先雍季而后咎犯。左右曰：“城濮之战，咎犯之谋也，君行赏先雍季何也？”文公曰：“咎犯之言，一时之权也；雍季之言，万世之利也。吾岂可以先一时之权，而后万世之利也哉？”

智伯率韩、魏二国伐赵。围晋阳，决晋水而灌之城下，缘木而处，县釜而炊。襄子谓张孟谈曰：“城中力已尽，粮食匮乏，大夫病，为之奈何？”张孟谈曰：“亡不能存，危不能安，无为贵智士。臣请试潜行，见韩、

【今译】

获得很多好处，但以后就不可能再得利了。您还是光明正大地行事吧。”于是晋文公没有听从雍季的建议，而是采用了咎犯的计谋，跟楚国人作战，重重地挫败了他们。回朝以后赏赐有功的人，先赏赐雍季而后赏赐咎犯。晋文公身边的人说：“城濮之战，是咎犯的计谋，您行赏却先赏赐雍季，为什么？”文公说：“咎犯的话，是一时的权宜之计；雍季的话，是有利于万世的。我难道可以把一时的权宜之计放在前面，而把万世之利放在后面吗？”

智伯率领韩国、魏国的军队进攻赵国，包围了晋阳，决开晋水淹没晋阳城。城内的人爬到树上度日，悬挂着锅做饭。赵襄子对张孟谈说：“城中军民的力气已经耗尽，粮食匮乏，大夫们生了病，该怎么办呢？”张孟谈说：“国家危亡时不能保存它，国家陷入危机时不能转危为安，那有智谋的士人就没有什么值得珍贵的了。请允许我尝试着悄悄出去，参

you treat others with trickery, although you might benefit tremendously for the time being, you will not be able to take advantage of it. You'd better act aboveboard." Duke Wen of Jin did not listen to Yong Ji's advice, but adopted Jiu Fan's stratagem to fight the enemy troops of the state of Chu, and badly defeated them. After Duke Wen returned to his court, he rewarded those who had made contributions in the war. Yong Ji received the top award and Jiu Fan was the last one to be rewarded. People around Duke Wen asked him, "During the War in Cheng Pu, Jiu Fan's stratagem was adopted, but you put Yong Ji before Jiu Fan when dispensing rewards, why?" Duke Wen said, "Jiu Fan's advice is nothing but a makeshift device; but Yong Ji's words can benefit ten thousand generations to come. How can I put a makeshift plan before a major programme of lasting importance?"

Marquis Zhi led the troops of the states of Han and Wei to attack the state of Zhao and the allied troops besieged the city of Jin Yang, they also released the water of the Jin Shui River to flood the city. People in the city were forced to climb and stay in the tops of trees, and they had to hang their pots there to cook. Zhao Xiangzi talked to Zhang Mengtan, saying, "Our officers and men and the people are exhausted, moreover, we are also running out of provisions, and our high-ranking court officials have become run-down, what shall we do?" Zhang Mengtan said, "If they are not able to bring peace and stability to the state when it is in danger or safeguard the state when it is in need, then it is not worthy respecting and honouring these idea-men. Please let me



【原文】

魏之君而约之。”乃见韩、魏之君，说之曰：“臣闻之，唇亡而齿寒。今智伯率二君而伐赵，赵将亡矣。赵亡则君为之次矣。及今而不图之，祸将及二君！”二君曰：“智伯之为人也，粗中而少亲，我谋而泄，事必败，为之奈何？”张孟谈曰：“言出君之口，入臣之耳，人孰知之者乎？且同情相成，同利相死。君其图之。”二君乃与张孟谈阴谋，与之期。张孟谈乃报襄子。至其日之夜，赵氏杀其守堤之吏，决水灌智伯。智伯军救水而乱。韩、魏翼而击之，襄子将卒犯其前，大败智伯军，杀其身而三分其

【今译】

见韩国、魏国的君主跟他们协商解决的办法。”于是就去拜见了韩国、魏国的君主，劝说他们道：“我听说，唇亡齿寒。如今智伯率领两位大王的军队进攻赵国，赵即将灭亡了。赵国灭亡了那接下来的就是两位大王了。现在如果不图谋此事，灾祸很快就会降临到两位大王身上！”两位君主说：“智伯的为人，残暴粗鲁而缺少情义，如果我们的计划泄露出去，事情一定会失败，那怎么办呢？”张孟谈说：“话从您的口里说出来，进入到我的耳朵里，别人谁会知道？况且处在相同情势下的人互相成全，有着共同利益的人互相效死。您好好打算吧。”两位君主于是跟张孟谈暗中商定好计谋，跟他约定了具体行动时间。张孟谈于是汇报给赵襄子。等到约定的那天夜里，赵国将军杀死看守大堤的官吏，放水淹没智伯的营地。智伯的军队因为救水而陷入混乱，韩国、魏国从两侧进攻他，赵襄子率领士卒冲到他们前方，大败智伯的军队，将他杀死并把他的国家划成三份瓜分了。赵襄子于是赏赐有功的人，高赫却得到了

secretly go to visit the sovereigns of the state of Han and the state of Wei to work out a solution to this problem." Then Zhang Mengtan paid a visit to the sovereigns of Han and Wei and reasoned with them, saying, "As far as I know, if the lips do not exist, the teeth will feel cold. Now Marquis Zhi is leading the troops of your states attacking our state of Zhao, and Zhao will soon perish, then it is your turn to be toppled. If we do not scheme against him right now, the two of you will soon be in danger." The two sovereigns said, "Marquis Zhi is very brutal and ruthless, if our plan is divulged, it will certainly fail, what should we do then if this is the case?" Zhang Mengtan said, "Words spoken from your mouths go into my ears, who else could know anything about it? Moreover, people sharing a common and will assist each other, and people with a common interest will fight to the death to defend each other. Please think it over." Then the two sovereigns secretly made a plan with Zhang Mengtan, and also work out a concrete time to take action against Marquis Zhi. Then Zhang Mengtan reported it to Zhao Xiangzi. During the night of the promissory day, the Commander-in-Chief of the state of Jin killed the officer in charge of the dike and thus released water to flood Marquis Zhi's camp. As a result, Marquis Zhi's troops panicked to save themselves from the water. The troops of the states of Han and Wei attacked Marquis Zhi on both flanks, and Zhao Xiangzi led his troops to the front. They badly defeated Marquis Zhi's troops, killed the marquis and divided his territory among themselves. After that Zhao Xiangzi



【原文】

国。襄子乃赏有功者，而高赫为赏首。群臣请曰：“晋阳之存，张孟谈之功也。而赫为赏首，何也？”襄子曰：“晋阳之围也，寡人国家危，社稷殆。群臣无不有骄侮之心者，唯赫不失君臣之礼，吾是以先之。”由此观之，义者，人之大本也，虽有战胜存亡之功，不如行义之隆。故君子曰：“美言可以市尊，美行可以加人。”

或有罪而可赏也，或有功而可罪也。西门豹治邺，廩无积粟，府无储钱，库无甲兵，官无计会，人数言其过于文侯。文侯身行其县，果若人

【今译】

最高的奖赏。诸位大臣请示道：“晋阳能够保全下来，是张孟谈的功劳，然而高赫却得到了最高奖赏，为什么？”赵襄子说：“晋阳被围的时候，我的国家出现危机，社稷遭到威胁，大臣们没有不对我心怀骄傲轻慢的，只有高赫依然按照君臣之礼对待我，我因此给他最高奖赏。”由此看来，义，是人最根本的东西，即便有战胜敌人挽救危亡的功劳，也不如行义更重要。所以君子说：“美好的言论可以博得尊名，美好的行为可以受到推崇。”

有的有罪但是可以受到奖赏，有的有功但是可以被治罪。西门豹治理邺地，粮仓中没有余粮，国库里没有钱财储备，兵库里没有铠甲兵器，官府没有记账的文书，有人到魏文侯那里指责他的过失。魏文侯亲自到那个县视察，情况果然像人们传言的那样。魏文侯说：“翟璜任用

rewarded those who had made contributions during the battle, and Gao He obtained the top award. High-ranking court officials asked him, "Due to Zhang Mengtan's great contribution, we saved Jin Yang. However, Gao He is the one who receiving the top award. Why?" Zhao Xiangzi said, "When we were besieged in Jin Yang, our state was in danger and our deities of land and grain were under threat. No one among the high-ranking court officials did not bear arrogance and slight towards me in the heart except Gao He. He was the only one who still treated me according to the principles of propriety between a sovereign and high-ranking court officials. Therefore I conferred the top award upon him." By this token, righteousness is the most important quality of human beings. Although a man might have made big contributions like defeating enemy troops or saving his state from danger, it is not as important as practicing the principles of righteousness. Hence, gentlemen would say, "Good words can help a man gain a high reputation, and kind deeds can make a man admired and honoured."

Some people are sinful but can still be rewarded, and some people are meritorious but can still be punished. When Ximen Bao was governing Ye, there was no grain surplus in the official granary, no savings of money in the official depot, no armour or weapons in the official armoury, and no account book to keep records of official expenditure on file in the government. Someone spoke ill of Ximen Bao before Marquis Wen of the state of Wei. Marquis Wen of Wei went to question Ye in person, and found out that it was really like





【原文】

言。文侯曰：“翟璜任子治邲，而大乱。子能道则可，不能，将加诛于子！”西门豹曰：“臣闻王主富民，霸主富武，亡国富库。今王欲为霸王者也，臣故稽积于民。君以为不然，臣请升城鼓之，甲兵粟米，可立具也。”于是乃升城而鼓之。一鼓，民被甲括矢，操兵弩而出；再鼓，负犂粟而至。文侯曰：“罢之。”西门豹曰：“与民约信，非一日之积也。一举而欺之，后不可复用也。燕常侵魏人城，臣请北击之，以复侵地。”遂举兵击

【今译】

你治理邲，然而却出现了大乱。能说出理由就饶了你，不能的话，将把你处死！”西门豹说：“我听说称王的君主把财富藏在民间，称霸的君主崇尚武功，亡国的君主把财富藏在国家府库。如今大王是想成就霸王大业的，所以我把财富蓄积在民间。您如果不这样认为的话，请让我登上城楼击鼓，铠甲、兵器和粮食，立刻就能准备齐全。”于是就登上城楼击鼓。第一次击鼓，百姓身披铠甲束着箭，拿着兵器跑出来了；再次击鼓，人们身上背负着或者用车拉着粮食来到了。魏文侯说：“好了吧。”西门豹说：“跟人们约定守信，并非一天能做到的。一次欺骗了他们，以后就不能再调遣他们了。燕国曾经侵略魏国掠走我们的城邑，请允许我向北攻击他们，来收复失地。”于是举兵袭击燕国，收复失地后返回。



the rumours spread by the people there. Marquis Wen said, "Zhai Huang recommended you to govern Ye, but you had led it into severe chaos. If you have any excuse for it, I will forgive you; if not, I will sentence you to death." Ximen Bao said, "I heard that a sovereign going to unify the whole world distributes his wealth among the people. A sovereign going to establish one of the most powerful of states attaches importance to military accomplishments, and a sovereign whose state will be perish keeps all the wealth in the state depot. Your Majesty is the one who is going to unify the whole world, or at least establish one of the most powerful of states, so I distribute wealth among the people. If you do not believe it, please allow me climb the protective wall to strike the war-drum, and armour, weapons and grain will be prepared in no time." Then he climbed the protective wall and struck the war-drum. After the first stroke, people converged rapidly, wearing armour and carrying arrows and weapons. After a second stroke, people arrived carrying grain on their backs or transported in carts. Marquis Wen said, "Alright." Ximen Bao said, "I have made a promise with the people to be honest with each other, and this cannot be achieved overnight; if I cheat them once, I will no longer be able to employ them. The state of Yan has invaded our state before and seized some of our cities and towns, please allow me to march towards the north to attack them to recover our lost land." Then he led his troops to assault the state of Yan, regained the lost land and returned after the triumph. This is the case of being sinful but should still be rewarded. When

【原文】

燕，复地而后反。此有罪而可赏者也。解扁为东封，上计而入三倍。有司请赏之。文侯曰：“吾土地非益广也，人民非益众也，人何以三倍？”对曰：“以冬伐木而积之，于春浮之河而鬻之。”文侯曰：“民春以力耕，暑以强耘，秋以收敛，冬间无事，以伐林而积之，负輶而浮之河。是用民不得休息也，民以敝矣。虽有三倍之人，将焉用之！”此有功而可罪者也。

贤主不苟得，忠臣不苟利。何以明之？中行穆伯攻鼓，弗能下。饒闻伦曰：“鼓之啬夫，闻伦知之。请无罢武大夫，而鼓可得也。”穆伯弗

【今译】

这是有罪但是可以受到奖赏的。解扁作东部边境地区的长官，呈报上来的账目显示收入增加了三倍，有关官员请求奖赏他。魏文侯说：“我的土地并没有扩展，人口并没有增多，收入怎能提高三倍？”那位官员回答说：“因为冬天伐木堆积在那里，到了春天把木材顺流漂下来卖掉。”魏文侯说：“百姓春天出力耕种，冒着酷暑奋力耕耘，秋天收割聚藏，冬天闲下来修养不能再操劳，用民力伐林堆积起来，用车拉到河边顺流漂下来，这是过分使用民力让他们得不到休息啊，百姓已经筋疲力尽了。即便有三倍的收入，有什么用！”这是有功但是可以被治罪的。

贤明的君主不会苟且获取眼前所得，忠诚的臣子不会苟且贪图利益。怎么知道是这样的呢？晋国的中行穆伯进攻鼓地，不能攻克。饒闻伦说：“鼓地的啬夫，我认识他，请不必劳烦士卒大夫，而鼓地就可以

Xie Bian was acting as the chief of the eastern border area, the account book presented to the court indicated that the income of his office increased three times, and the court official in charge of related affairs asked for the sovereign's permission to reward him. Marquis Wen of the state of Wei said, "My territory is not enlarged, and the population does not increase either, how come that his income has trebled?" The court official replied, "For he let people log during the winter and heap the timber there, and when spring comes, the timber is transported along the river and then sold in the market." Marquis Wen said, "The people work hard to plough and sow seed in the field during the spring, weed arduously in the scorching sun in the summer, and harvest in the autumn. So during the winter they need to rest themselves and should not be used for forced labour again. However, he forces the people to log and heap timber, and then transport the timber to river banks on carts and then float them along the water. By so doing, he overly uses the people and does not let them have a rest, therefore, the people are exhausted. Although the income of his government has trebled, would it be of any use?" This is the case of being meritorious but still should be punished.

A sage sovereign would not imprudently seek short term profits, and a loyal court official would not improperly take advantage of the state. How do I know it is like this? Zhonghang Mubo of the state of Jin attacked the area of Gu but could not defeat it. Kui Wenlun said, "I know the Se Fu (referring to the chief) of Gu, please do not bother our high-

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【原文】

应。左右曰：“不折一戟，不伤一卒，而鼓可得也，君奚为弗使？”穆伯曰：“闻伦为人，佞而不仁。若使闻伦下之，吾可以勿赏乎？若赏之，是赏佞人。佞人得志，是使晋国之武，舍仁而后佞。虽得鼓，将何所用之！”攻城者，欲以广地也，得地不取者，见其本而知其末也。秦穆公使孟盟举兵袭郑。过周以东。郑之贾人弦高、蹇他相与谋曰：“师行数千里，数绝诸侯之地，其势必袭郑。凡袭国者，以为无备也。今示以知其情，必不

【今译】

到手了。”穆伯没有答应。他身边的人说：“不折一根戟，不伤一名士卒，就可以得到鼓地。您为什么不派他去呢？”穆伯说：“闻伦的为人，奸佞而不仁义。假如让闻伦拿下鼓地，我怎么可能不行赏呢？假如赏赐他，这就是赏赐佞人。佞人得志，这就是让晋国的武夫舍弃仁义而做奸佞之事。即便得到鼓地，又将有什么用呢！”攻打别国的城邑，是为了扩展自己的疆域，得到土地却不据为己有的，是因为看到事物的根本就知道可以忽略枝节了。秦穆公派孟盟率兵袭击郑国，秦国军队经过周国往东挺进。郑国的商人弦高、蹇他互相商量道：“队伍挺进几千里，穿过好几个国家的领地，那形势必定是要袭击郑国。凡是袭击别国，都是认为对方没有防备。如今我们表示知道实情，他们必定不敢挺进了。”于是

ranking court officials and officers and men, we can seize Gu without needing the slightest effort." Mubo did not agree to do so. People around Mubo said, "Without breaking a halberd or injuring a soldier, we could conquer the area of Gu. Why do not you send him there?" Mubo said, "Wenlun is crafty, fawning and is not a man of benevolence and righteousness. If I count on him to seize the area of Gu, how can I avoid rewarding him? And if I reward him, this is nothing but rewarding the crafty and fawning. And if the crafty and fawning achieve their ambitions, this is nothing but letting the warriors of the state of Jin discard the principles of benevolence and righteousness to conduct evil deeds. Although I might obtain Gu this way, will it really be of any use?" Attacking cities and towns of other states is to enlarge one's own territory. Some sovereigns would not take the land they conquered, for they know that they can overlook details by observing the essentials of things. Once Duke Mu of the state of Qin appointed Meng Meng to lead troops to attack the state of Zheng, and the troops of Qin traversed the territory of the state of Zhou and marched further eastwards. Xuan Gao and Qian Tuo—two merchants from the state of Zheng discussed it with each other, "Look, the troops have marched several thousand *li* and traversed a few states, they must be here to attack our state of Zheng. With regard to launching surprising attack on another state, the invading troops must think that the other state is not prepared. Now if we pretend that we know the truth of their military action, they will definitely not dare to march

【原文】

敢进。”乃矫郑伯之命，以十二牛劳之。三宰相与谋曰：“凡袭人者，以为弗知。今已知之矣。守备必固，进必无功。”乃还师而反。晋先軫举兵击之，大破之。郑伯乃以存国之功赏弦高，弦高辞之曰：“诞而得赏，则郑国之信废矣。为国而无信，是俗败也。赏一人而败国俗，仁者弗为也。以不信得厚赏，义者弗为也。”遂以其属徙东夷，终身不反。故仁者不以欲伤生，知者不以利害义。圣人之思修，愚人之思叇。

【今译】

就假传郑伯的命令，用十二头牛犒劳秦军。秦国的三位将军互相商量道：“凡是袭击别国，都是因为对方不知道。现在他们已经知道了，守备一定十分坚固，继续挺进一定没有任何功劳。”于是就撤军返回了。晋国的先軫率兵袭击他们，在殽将他们重重挫败。郑伯于是以保全国家的功劳奖赏弦高，弦高推辞说：“靠欺诈而得到奖赏，那郑国的诚信就被废弃了。治理国家而不讲信用，这是败坏风俗啊，赏赐一个人而败坏了国家风俗，仁慈的人是不会做的；凭借不诚信得到丰厚的奖赏，讲道义的人是不会接受的。”于是带领他的家眷迁徙到东夷，终身没有返回郑国。所以仁慈的人不会因为欲望伤害本性，智慧的人不会因为利益损害大义。圣人的见识长远，愚人的想法短浅。



further." Then he issued an order in the name of the sovereign of the state of Zheng to treat the troops of Qin with the meat of twelve cows. The three generals of the state of Qin consulted with one another, saying, "When it comes to launching a surprising attack on another state, we think that they are not prepared. However, they have already foreseen our military action, therefore, their defences must be very solid, and if we march further, our effort will result in vain." Then the troops of Qin retreated. When they passed by the state of Jin, Xian Zhen led the troops of Jin to attack them and badly defeated them near Mount Xiao. The sovereign of the state of Zheng then offered to reward Xuan Gao for having saved the state, however, Xuan Gao rejected it and said, "If I receive the reward for using trickery, then honesty will be discarded in our state of Zheng. Governing a state by not adhering to honesty will do nothing but ruin our customs. A benevolent sovereign would never ruin our customs by rewarding one person; and a man of morality and justice would never receive the generous reward offered to him for his dishonest deeds." So, he and his family moved to Dong Yi, and did not return to the state of Zheng during his life time. Hence, a benevolent man will not pose any threat to his inherent nature to pursue the fulfillment of his lust, and a wise man will not cause any damage to the principle of righteousness for seeking self-interest. The insight of sages is deep and penetrating, and the thought of stupid people is narrow and shallow.

A loyal court official is committed to improve the virtue





【原文】

忠臣者务崇君之德，谄臣者务广君之地。何以明之？陈夏徵舒弑其君，楚庄王伐之，陈人听令。庄王以讨有罪，遣卒戍陈，大夫毕贺。申叔时使于齐，反还而不贺。庄王曰：“陈为无道，寡人起九军以讨之。征暴乱，诛罪人，君臣皆贺，而子独不贺，何也？”申叔时曰：“牵牛蹊人之田，田主杀其人而夺之牛，罪则有之，罚亦重矣。今君王以陈为无道，兴兵而攻，因以诛罪人，遣人戍陈。诸侯闻之，以王为非诛罪人也，贪陈国也。盖闻君子不弃义以取利。”王曰：“善。”乃罢陈之戍，立陈之后。诸

【今译】

忠臣致力于提高君主的德行，谄臣致力于扩大君主的疆域。怎么知道是这样的呢？陈国的夏徵舒杀死了他的君主，楚庄王征伐他，陈国人都听从庄王的命令。庄王讨伐有罪的人，派遣士卒戍守陈国，大夫们都来表示祝贺。申叔时出使齐国，回来后却不表示祝贺。庄王说：“陈国出现大逆不道的叛乱，我派出九支军队讨伐，征伐暴乱，诛杀罪人，群臣都向我祝贺，然而唯独你不表示祝贺，为什么？”申叔时说：“牵着牛踩了别人田里的庄稼，田地的主人杀死那个人而且夺了那头牛，罪倒是有，处罚也过重了。如今大王认为陈国出现大逆不道的事，派兵进攻，从而诛杀了有罪的人，派遣军队戍守陈国，诸侯听说此事，会以为大王并非旨在诛杀罪人，而是贪图陈国。听说君子不违背道义去获取利益。”庄王说：“好。”于是撤走了戍守陈国的士卒，让陈国君主的后人继



of his sovereign, and a crafty and evil court official focuses on enlarging the territory of his sovereign. How do I know that it is like this? In the state of Chen, Xia Zhengshu murdered the sovereign, so King Zhuang of the state of Chu led his troops to attack Xia Zhengshu, and people of the state of Chen carried out King Zhuang's orders. King Zhuang attacked the sinful person, and then sent troops to garrison the state of Chen, as a result, all his high-ranking court officials came to pay congratulations to him. At that time Shen Shushi was on a diplomatic trip to the state of Qi, but after he came back he did not pay congratulations to King Zhuang. King Zhuang asked him, "The worst rebellion took place in the state of Chen, and I sent nine armies to assault the rebellious and beheaded the sinful. All the high-ranking court officials said congratulations to me except you. Why you do not follow suit?" Shen Shushi said, "Suppose a man pulls a cow and the cow tramples on someone else's crops, if the land-lord killed the man and also took the cow for this reason, although the man had really done something wrong, the punishment was still too severe. Your Majesty thought a serious rebellion was stirred up in the state of Chen, so you sent troops to attack them and kill the rebellious people, and then you sent troops to garrison the state of Chen. When sovereigns of others state hear this, they will think that you are not aiming at executing the sinful rebellions, but are coveting the territory of the state of Chen. I heard that gentlemen should not pursue profits at the expense of morality and justice." King Zhuang said, "Very good." Then



【原文】

侯闻之，皆朝于楚。此务崇君之德者也。张武为智伯谋曰：“晋六将军，中行文子最弱，而上下离心，可伐以广地。”于是伐范中行，灭之矣。又教智伯求地于韩、魏、赵。韩、魏裂地而授之，赵氏不与，乃率韩、魏而伐赵，围晋阳三年，三国阴谋同计，以击智氏，遂灭之。此务为君广地者也。夫为君崇德者霸，为君广地者灭。故千乘之国，行文德者王，汤、武

【今译】

承王位。诸侯听说了这件事，都到楚国来朝拜。这就是致力于提高君主的德行。张武为智伯出谋划策说：“晋国的六位将军当中，中行文子最弱，而且上下不一心一意，可以征伐他来扩大领地。”于是讨伐范氏、中行氏，消灭了他们，又教唆智伯向韩国、魏国、赵国索要土地。韩国、魏国割让土地给他，赵国不给，于是智伯率领韩国、魏国军队进攻赵国，将晋阳包围了三年，韩、赵、魏三国共同密谋，联合袭击智伯，于是消灭了他。这是致力于为君主扩大领地。为君主提高德行的他的君主能够称霸，为君主扩展领地的他的国家就会灭亡。所以拥有一千辆兵车的国家，如果推行文德就能称王，商汤、周武王就是这样的；拥有一万辆兵



he withdrew the troops garrisoning the state of Chen and enthroned the successor of the deceased sovereign of Chen as the new ruler. When sovereigns of other state heard of this, they all came to the court of the state of Chu to pay homage. This is the case of being committed to improving the virtue of the sovereign. Zhang Wu gave counsel to Marquis Zhi, saying, "Among the six generals of the state of Zheng, Zhonghang Wenzi is the weakest, moreover, he and his people are not of one mind, so you can attack him to enlarge your territory." Then Marquis Zhi attacked the Fans and the Zhonghangs and defeated them. After that Zhang Wu suggested Marquis Zhi ask for land from the states of Han, Zhao and Wei. The states of Han and Wei both ceded him some land, but the state of Zhao refused to do so, and for this reason, Marquis Zhi led the troops of the state of Han and the state of Wei to assault the state of Zhao and besieged the city of Jin Yang for three years. The states of Han, Zhao and Wei secretly planned to attack Marquis Zhi together, and then defeated him. This is the case of focusing on enlarging the territory of the sovereign. For court officials committed to improving the virtue of their sovereign, their sovereign can establish one of the most powerful of states; and for court officials focusing on enlarging the territory of their sovereign, their state will be destroyed. Hence, if the sovereign of a state with a thousand chariots takes beneficial civil policies, he will be able to unify the whole world and become a King himself. King Tang of the Shang Dynasty and King Wu of the Zhou Dynasty were this kind of people. If a sovereign of a



【原文】

是也；万乘之国，好广地者亡，智伯是也。非其事者勿仞也，非其名者勿就也。无故有显名者勿处也，无功而富贵者勿居也。夫就人之名者废，仞人之事者败，无功而大利者后将为害。譬犹缘高木而望四方也，虽愉乐哉，然而疾风至，未尝不恐也。患及身，然后忧之，六骥追之，弗能及也。是故忠臣事君也，计功而受赏，不为苟得；积力而受官，不贪爵禄。其所能者，受之勿辞也；其所不能者，与之勿喜也。辞所能则匿，欲所不能则惑。辞所不能而受所能则得，无损堕之势，而无不胜之任矣。昔者

【今译】

车的国家，喜欢扩展领地会灭亡，智伯就是这样的。不是自己该做的事就不要承揽，不是自己该得的名声就不要追求。无缘无故而有显赫的名声难以保持，没有功劳就富贵的难以据有。追求属于他人的声名的会弄得声名狼藉，承揽他人的事情的会失败，无功而享受巨大利益的将招致祸害。如同攀登上高树向四方张望，虽然感觉愉快，然而大风吹起来，没有不感到恐惧的。等到灾祸降临到自己身上，然后担忧，用六匹宝马追赶，也来不及了。所以忠臣侍奉君主，按照自己的功劳大小接受奖赏，不会苟且得益；根据自己的能力接受官职，不会贪图爵位俸禄。自己能做的事情，接受下来不要推辞；自己不能做的，交给你不要感到欣喜。推辞自己所能做的就是隐匿自己的才干，想做自己不能做的就是糊涂。推辞自己不能做的而接受自己能做的，这样就不会把事情做砸了，而且不会出现不能胜任的现象。从前智伯骄横，攻打范氏、中行

state with ten thousand chariots loves enlarging his territory, he will be toppled. Marquis Zhi was a good example of this. Do not assume what one should not do or pursue fame one does not deserved. A high reputation gained for no reason cannot be maintained, and wealth not obtained on the basis of great contributions to the state cannot be kept forever. If man pursues fame belonging to others, he will become notorious in return; if man takes on the responsibilities of others, he will fail. And if man enjoys great benefits without having made any contributions to the state, he will trigger disaster. This is somewhat the same as climbing on the top of a high tree to look around in all directions, although man might feel amused, none the less, no one would not feel frightened when a strong wind blows. If man starts to worry about it after he is already caught in a disaster, it cannot be replevied even if being chased with six swift horses. Hence, the way a loyal court official should serve his sovereign is to accept rewards according to his contributions to the state, and refuse improper benefits; and he would assume a position according to his capability, and not covet higher ranks or more generous salaries. If he is able to do something, he would take it on without delay; if he is unable to do something, he would not feel delighted when such a task is devolved onto him. Denying doing what man can do is hiding his talent, and trying to do what man is unqualified for is muddle-headed. By denying what man cannot do and assume what man can do, he will never fail any tasks, or appear to be unqualified for the undertakings he takes on. Previously, Marquis Zhi was





【原文】

智伯骄，伐范中行而克之，又劫韩、魏之君而割其地，尚以为未足，遂兴兵伐赵。韩、魏反之，军败晋阳之下，身死高粱之东，头为饮器，国分为三，为天下笑。此不知足之祸也。老子曰：“知足不辱，知止不殆，可以修久。”此之谓也。

或誉人而适足以败之，或毁人而乃反以成之。何以知其然也？费无忌复于荆平王曰：“晋之所以霸者，近诸夏也；而荆之所以不能与之争者，以其僻远也。楚王若欲从诸侯，不若大城城父，而令太子建守焉，以

【今译】

氏而且攻克了他们，又迫使韩国、魏国的君主割让他们的土地，还觉得不满足，于是起兵进攻赵国。韩国、魏国背叛了他，他在晋阳城下打了败仗，死在高梁以东，他的头被砍下用作饮酒器，国家被韩、赵、魏三国瓜分，受到天下人的嘲笑。这是不知足惹下的灾祸。老子说：“知道满足就不会有羞辱，知道停止就不会有危险，这样才可以长久。”说的就是这个意思。

有时称赞别人却反而足以坏人家的事，有时诋毁别人却反而促成人家的好事。怎么知道是这样的呢？费无忌向楚平王汇报说：“晋国之所以称霸，是因为靠近中原地区的国家的缘故；而楚国之所以不能跟它抗衡，是因为地处偏远的缘故。楚王如果能让诸侯听令，不如大规模扩建城父，而且派太子建驻守那里，来联络北方的国家，大王亲自笼络南

very arrogant, he attacked the Fans and the Zhonghangs and defeated them, then he forced the sovereigns of the state of Han and the state of Wei to cede some land to him. None the less, he still felt dissatisfied, so he took military action against the state of Zhao. The state of Han and the state of Wei turned against Marquis Zhi, as a result, he was defeated near the city of Jin Yang, and lost his life east of Gao Liang. His head was cut off and used as wine vessel; his state was dismembered by the three states of Han, Zhao and Wei, and he was derided by people of the world. This disaster ensued through his insatiability. It is said in *Laozi*: "Knowing when to feel satisfied, man will not experience any humiliation; knowing when to stop, man will not find himself in danger. Thus his life can last for a long time." This sentence also indicates the same meaning applied in the life story of Marquis Zhi.

Sometimes praising another man can just ruin his task, and sometimes to slander another man can bring good results to him instead. How do I know that it is like this? Once Fei Wuji reported to King Ping of the state of Chu, saying, "The reason that the state of Jin has developed into one of the most powerful states lies in the fact that it is located near the central part of China; and our state of Chu cannot match Jin in terms of might due to our remote location. If Your Majesty wants other states to take your orders, you'd better expand the city of Cheng Fu and send Jian—the Crown Prince there to garrison it as well as ally with the states located in the north, and you can establish good relations with the states in





【原文】

来北方，王自收其南，是得天下也。”楚王悦之，因命太子建守城父，命伍子奢傅之。居一年，伍子奢游人于王侧，言太子甚仁且勇，能得民心。王以告费无忌，无忌曰：“臣固闻之，太子内抚百姓，外约诸侯。齐、晋又辅之，将以害楚，其事已构矣。”王曰：“为我太子，又尚何求？”曰：“以秦女之事怨王。”王因杀太子建而诛伍子奢，此所谓见誉而为祸者也。何谓毁人而反利之？唐子短陈骈子于齐威王，威王欲杀之，陈骈子与其属出亡奔薛。孟尝君闻之，使人以车迎之，至而养以刍豢黍粱五味之膳，日三至，冬日被裘罽，夏日服絺纻，出则乘牢车，驾良马。孟尝君问之

【今译】

方的国家，这样就能得到天下了。”楚王很赞赏他的话，于是命令太子建驻守城父，命令伍子奢做太子建的老师。过了一年，伍子奢派人到楚平王身边游说，说太子建非常仁慈而且勇敢，能赢得民心。楚平王把这话告诉了费无忌，无忌说：“我早就听说了，太子在内抚慰百姓，向外结交诸侯。齐国、晋国又帮助他，将要危害楚国，他叛乱的事已经谋划好了。”楚平王说：“他是我的太子，还有什么要求？”费无忌说：“他因为那个秦国女人的事怨恨大王。”楚平王于是杀了太子建并且处死了伍子奢，这就是所谓的赞美别人却反而为人家招致灾祸。什么叫诋毁别人却反而成就了人家的好事？唐子在齐威王面前说陈骈子的坏话，齐威王想杀死陈骈子，陈骈子跟他的家眷出逃到薛。孟尝君听说了这件事，派人用车迎接他，用美味的肉食和精粮供养他，每天三次送饭，冬天穿的是裘皮大衣和毛衣，夏天穿的是轻薄舒适的葛麻衣服，出门乘坐的是



the south. By so doing you can unify the whole world." The king appreciated Fei Wuji's opinion very much, so he sent Jian—the Crown Prince to garrison Cheng Fu, and appointed Wu Zishe to be the Grand Tutor of the Crown Prince. After a year, Wu Zishe sent a man to praise the Crown Prince in front of King Ping. The man said that the Crown Prince was very benevolent and brave and could win over the people. King Ping told Fei Wuji about it, Fei Wuji said, "I have already heard that the Crown Prince has been appeasing the people within and establishing diplomatic relations with other states. The state of Qi and the state of Jin also help him. He is going to rebel and the insurgence is already well prepared." King Ping said, "He is my Crown Prince, what else does he want?" Fei Wuji said, "He bears bitterness towards you because of the woman from the state of Qin." King Ping then killed Jian—the Crown Prince and also executed Wu Zishe. This is the so-called causing disaster to another person despite of the original intention to praise him. What will bring good results to another person despite the original intention to slander him? Tangzi spoke ill of Chen Pianzi before King Wei of the state of Qi. Therefore, King Wei of Qi was about to sentence Chen Pianzi to death, but Chen Pianzi escaped to Xue along with his family. When Lord Mengchang heard of this, he sent someone to pick up Chen Pianzi in a carriage, and served him delicious meat and fine staple food three times a day. In winter, Chen Pianzi wore a fur coat and warm woolen clothes, in summer, light and comfortable hemp garments, and whenever he went out he took a state carriage



【原文】

曰：“夫子生于齐，长于齐，夫子亦何思于齐？”对曰：“臣思夫唐子者。”孟尝君曰：“唐子者，非短子者耶？”曰：“是也。”孟尝君曰：“子何为思之？”对曰：“臣之处于齐也，粝粢之饭，藜藿之羹，冬日则寒冻，夏日则暑伤。自唐子之短臣也，以身归君，食刍豢，饭黍粱，服轻暖，乘牢良，臣故思之。”此谓毁人而反利之者也。是故毁誉之言，不可不审也。

或贪生而反死，或轻死而得生，或徐行而反疾。何以知其然也？鲁人有为父报仇于齐者，剖其腹而见其心，坐而正冠，起而更衣，徐行而出门，上车而步马，颜色不变。其御欲驱，抚而止之曰：“今日为父报讎，以

【今译】

坚固的车子，用优良的马驾车。孟尝君问他说：“您生在齐国，长在齐国，齐国有什么让您思念的吗？”陈骈子回答说：“我思念唐子。”孟尝君说：“唐子，不就是那个说你坏话的吗？”陈骈子说：“是的。”孟尝君说：“那你为什么思念他？”陈骈子回答说：“我呆在齐国的时候，吃的是粗饭，喝的是野菜豆叶粥，冬天被严寒冻坏，夏天被酷暑晒伤。自从唐子说我的坏话以后，我投靠了您，吃的是肉和精粮，穿的是又轻又暖的衣服，乘坐的是坚固的车子，所以我思念他。”这就是所谓的诋毁别人却反而成就了人家的好事。因此诋毁、赞美的话，不可以不慎重对待。

有的人贪生却反而丧命，有的人轻死却反而得以活命，有时慢慢走却反而走得很快。怎么知道是这样的呢？鲁国有个人到齐国为他的父亲报仇，剖开仇人的肚子露出他的心脏，坐下来戴正自己的帽子，起来整理好衣服，慢慢走出门，上了车让马慢慢走，神色一点都没有改变。他的车夫想赶着车快跑，他抚摸着马制止说：“今天目的就是为父亲报



pulled by high quality horses. Lord Mengchang asked him, "You were born in the state of Qi and grew up in the state of Qi, is there anything or anyone you miss in the state of Qi?" Chen Pianzi replied, "I miss Tangzi." Lord Mengchang said, "Isn't Tangzi the one who spoke ill of you?" Chen Pianzi said, "Yes." Lord Mengchang said, "Why do you miss him then?" Chen Pianzi replied, "When I was in the state of Qi, I ate coarse staple food and took porridge made of wild vegetables or bean leaves. I was frozen stiff during the winter and burnt by the scorching sun in the summer. After Tangzi spoke ill of me, I took refuge in your palace, and ever since then I have eaten meat and fine staple food, worn light and warm clothes, as well as taken state carriages, that's why I miss him." This is the so-called bring good results to someone despite the original intention to slander him.

Some people are mortally afraid of death, but they will lose their lives; some people face death unflinchingly, but they will survive; sometimes man walks slowly but can advance quickly. How do I know that it is like this? Once a man from the state of Lu went to the state of Qi to avenge his father's death. He cut open the belly of the personal enemy and exposed his heart to the air. Then he sat down and put his hat in order, stood up and smoothed his clothes, walked out of the door slowly, mounted his carriage and told his driver to drive in easy stages. And he did not look nervous at all. His driver wanted to whip the horses to gallop, but he touched the driver to stop it, saying, "Today I am here to avenge my father. I was ready to give up my life when I left



【原文】

出死，非为生也。今事已成矣，又何去之！”追者曰：“此有节行之人，不可杀也。”解围而去之。使被衣不暇带，冠不及正，蒲伏而走，上车而驰，必不能自免于千步之中矣。今坐而正冠，起而更衣，徐行而出门，上车而步马，颜色不变，此众人所以为死也，而乃反以得活。此所谓徐而驰，迟于步也。夫走者，人之所以为疾也；步者，人之所以为迟也。今反乃以人之所为迟者反为疾，明于分也。有知徐之为疾，迟之为速者，则几于道矣。故黄帝亡其玄珠，使离朱、捷剡索之，而弗能得之也。于是使忽怳，而后能得之。

圣人敬小慎微，动不失时。百射重戒，祸乃不滋。计福勿及，虑祸

【今译】

仇，出来就做好死的准备，并非为了逃生。如今事情已经成功了，为什么要匆匆逃离呢！”追赶他的人说：“这是个有节操的人，不可以杀的。”解除包围离开了。假使他披着衣服没有时间系好腰带，来不及戴正帽子，匍匐逃跑，上了车就慌忙疾驰，必定在千步之内就不能幸免于难了。如今坐直戴正帽子，站起来整理好衣服，慢慢走出门，上了车让马慢走，神色一点都不改变，这是普通人认为必死无疑的了，却反而得以活命。这就是所谓的快跑有时比慢走还要无效。快跑，人们认为是很快的；慢步，人们认为是很缓慢的。如今人们认为缓慢的却反而是迅速的，因为明白做事的分寸的缘故。有谁知道慢可以变成快，迟缓可以变成迅速的，那他就接近道了。所以黄帝丢失了玄珠，派离朱、捷剡去寻找，却不能找到。于是派忽怳去找，随后却找到了。

圣人恭敬谨慎地对待细微的事情，举动不会不合时宜。对于种种



home and not meant to survive. Now that I have succeeded, why should I escape in a hurry?" The people chasing him said, "This man is of moral integrity, we should not kill him." They raised the siege against him and left. Suppose the man crept to escape without having time to smooth his clothes, fasten his belt, or correct his hat, and galloped at full speed after mounting the carriage. He would certainly be killed within a thousand *bu*. However, he sat down and corrected his hat, stood up and smoothed his clothes, walked slowly out of the gate, asked the driver to travel in easy stages after he got in the carriage, and did not look frightened at all. Behaving this way, common people would believe that he surely could not survive, but survive he did. This is the so-called sometimes running at full speed is not as efficient as walking slowly. With regard to running at full speed, people believe they can thus advance rapidly; when it comes to walking slowly, people think they only progress by inches. However, what people believe to be slow turns out to be rapid indeed if man knows how to react under certain circumstances. Whoever knows that the slow can become the rapid, and the sluggish can become the swift, he is approaching Tao. Hence, after Huang Di (also known as the Yellow Emperor) lost his Black Pearl, he sent Li Zhu and Jie Duo to look for it but these two people of the best sight could not find it. Then he sent Hu Huang to search after it and the pearl was subsequently found.

Sages cope with tiny and insignificant things with respect and prudence, any action they take is not untimely. They



【原文】

过之。同日被霜，蔽者不伤。愚者有备，与知者同功。夫爇火在縹烟之中也，一指所能息也；唐漏若罅穴，一堞之所能塞也。及至火之燔孟诸而炎云台，水决九江而渐荆州，虽起三军之众，弗能救也。夫积爱成福，积怨成祸。若痈疽之必溃也，所浼者多矣。诸御鞅复于简公曰：“陈成常、宰予二子者，甚相憎也。臣恐其构难而危国也。君不如去一人。”简公不听。居无几何，陈成常果攻宰予以庭中，而弑简公于朝。此不知敬小之所生也。鲁季氏与郈氏斗鸡，郈氏介其鸡，而季氏为之金距，季氏之鸡不胜。季平子怒，因侵郈氏之宫而筑之。郈昭伯怒，伤之鲁昭公

【今译】

伤害层层戒备，灾祸就不会滋生。对于福分不要过多地贪求，对于灾祸要有充分的考虑。同样遭受严寒，有遮挡的东西就不会受到伤害。愚蠢的人如果有准备，能跟智慧的人取得同样的功劳。飘荡的烟雾中的小火星，一个手指就能把它熄灭；堤防上像老鼠窟窿那么大的漏洞，一块土就能塞满。等到大火焚烧了孟诸蔓延到云台，长江从九江决口而且淹没了荆州，即便发动三军将士，也于事无补了。爱的积蓄能促成福分，怨的积蓄能促成祸患。如同痈疽一定会崩溃，被污染的就一定会很多。诸御鞅报告齐简公说：“陈成常、宰予这两个人，互相十分仇视，我担心他们互相发难会危及国家。您不如辞退他们中的一人。”齐简公不听。没过多长时间，陈成常果然在朝廷中袭击宰予，而且将简公刺杀在朝堂上。这是不知道慎重处理小事引起的灾祸。鲁国的季氏与郈氏斗鸡，郈氏给他的鸡穿上铠甲，而季氏给他的鸡戴上金属爪子。季氏的鸡没有取胜，季平子十分恼火，于是侵占郈氏家的房子而且筑墙把它围起

take precautions ring upon ring, therefore, they will not be caught in a disaster. They do not overly covet good luck, and thoroughly weigh up misfortunes. Equally experiencing bitter frost, sheltered things will not be damaged. If the stupid are well prepared, they can make the same contributions as the wise. A spark blowing along with smoke can be put out with a finger; a mouse hole in a dike can be filled with a small block of earth. However, when a huge fire burns Meng Zhu and approaches Yun Tai, or the Yangtze River bursts in Jiu Jiang and submerges Jing Zhou, and all the officers and men of the armies are mobilized to stop the disaster, it would be of no use. The accumulation of love can bring good luck, and the accumulation of hatred will cause trouble. This is somewhat the same as a subcutaneous ulcer. When it bursts, my things will be contaminated. Once Zhu Yuyang reported to Duke Jian of the state of Qi, saying, "Chen Chengchang and Zai Yu are very hostile towards each other, I am afraid that if they attack each other, it will put our state under threat. You'd better dismiss one of them." Duke Jian did not take Zhu Yuyang's advice. Shortly after that, Chen Chengchang attacked Zai Yu in the court as expected, and he also killed Duke Jian in the court hall. This disaster was caused by not knowing how to cope prudently with insignificant affairs. In the state of Lu, the Jis and the Hous held a cock fight. The Hous dressed their rooster in armour, and the Jis put metal claws on theirs. The rooster of the Jis failed, and Ji Pingzi was very much irritated by the result. So he seized the house of the Hous and also built up walls to

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【原文】

曰：“祷于襄公之庙，舞者二人而已，其余尽舞于季氏。季氏之无道无上，久矣。弗诛必危社稷！”公以告子家驹。子家驹曰：“季氏之得众，三家为一。其德厚，其威强，君胡得之！”昭公弗听，使郈昭伯将卒以攻之。仲孙氏、叔孙氏相与谋曰：“无季氏，死亡无日矣。”遂兴兵以救之。郈昭伯不胜而死，鲁昭公出奔齐。故祸之所从生者，始于鸡定；及其大也，至于亡社稷。故蔡女荡舟，齐师大侵楚。两人搆怨，廷杀宰予，简公遇杀，

【今译】

来。郈昭伯很气愤，到鲁昭公面前败坏季平子说：“在襄公庙举行祭祀的时候，只有两个人在那里跳舞，其余的都在季氏家里跳舞。季氏不守道义、目无君上，已经很久了，如果不诛杀他，一定会危及社稷！”鲁昭公把这话告诉了子家驹。子家驹说：“季氏有众多拥护者，三家合而为一，他们的德行盛大，威势强劲，您怎能得手呢！”鲁昭公不听，派郈昭伯率领部队进攻季平子。仲孙氏、叔孙氏互相商量道：“如果季氏被除掉了，我们的灭亡也指日可待了。”于是起兵营救季平子。郈昭伯没有取胜战死了，鲁昭公出逃到齐国。所以这次灾祸的产生，是从鸡瓜子开始的；等它发展大了，以致于国家都灭亡了。所以来自蔡国的夫人摇晃船只，齐国派出军队大规模袭击楚国。两个人结怨，在朝廷上杀死宰予，齐简



enclose the Hous' residence. Hou Zhaobo was very angry, so he visited Duke Zhao of the state of Lu to speak ill of the Ji Pingzi, and he said, "When the ceremony was held at Duke Xiang's temple, there were only two persons dancing there, and the rest of the band was dancing at the Jis' home. The Jis have not adhered to morality and justice and also made light of the authority of Your Majesty for a long time. If you do not sentence them to death, they will definitely cause harm to our state." Duke Zhao of Lu told Mr. Jia Ju about it, and Mr. Jia Ju said, "The Jis have a lot of supporters, and if the three clans ally with one another, they are very virtuous and extremely powerful, how can you beat them?" Duke Zhao of Lu did not listen to him, and ordered Hou Zhaobo to command the troops of Lu to attack Ji Pingzi. The Zhongsuns and the Shusuns plotted with each other, saying, "If the Jis are uprooted, we will follow suit in no time." So they sent out their military forces to rescue the Jis. Hou Zhaobo could not win the battle and fought to the death, Duke Zhao escaped to the state of Qi. Hence, this disaster was triggered by rooster claws; and when the disaster upstrock, the state was destroyed for this reason. Therefore, when Madame Cai rocked the boat and by doing so her husband—Duke Huan of the state of Qi was frightened, so the Duke Huan sent the troops of Qi to attack the state of Chu. When two men—Chen Chengchang and Zai Yu contracted enmity with each other, Chen Chengchang attacked Zai Yu in the court, and Duke Jian of the state of Qi also lost his life for this reason. After Duke Jian's death, he

【原文】

身死无后，陈氏代之，齐乃无吕。两家斗鸡，季氏金距，郈公作难，鲁昭公出走。故师之所处，生以棘楚，祸生而不蚤灭，若火之得燥，水之得湿，浸而益大。痛疽发于指，其痛遍于体。故蠹啄剖梁柱，蚊虻走牛羊，此之谓也。

人皆务于救患之备，而莫能知使患无生。夫使患无生，易于救患而莫能加务焉，则未可与言术也。晋公子重耳过曹，曹君欲见其骭肋，使之袒而捕鱼。虢负羁止之曰：“公子非常也。从者三人，皆霸王之佐也。遇之无礼，必为国忧。”君弗听。重耳反国，起师而伐曹，遂灭之。身死

【今译】

公也遭到杀害，死后没有继承人，陈氏取代吕氏执政，吕氏从此在齐国失势。两家斗鸡，季平子给鸡套上金属爪子，郈昭伯遇难，鲁昭公出奔。所以发生战乱的地方，会生出一片荆棘，灾祸发生了而不及早消灭，如同火遇到干燥的东西，水流到潮湿的地方，就会越发蔓延开来。痛疽在手指上发作，疼痛会蔓延到全身。所以蠹虫的噬咬能折断房梁廊柱，蚊子、牛虻的叮咬能赶跑牛羊，说的就是这个意思。

人们都致力于防备来解救祸患，然而没有人能知道如何不让祸患产生。让祸患不产生，比祸患发生了再去补救要容易，可是却没有人能致力于这么做，那就不能跟他们探讨术。晋国公子重耳路过曹国的时候，曹国君主想看看他畸形的肋骨，让他袒露着身子捕鱼。虢负羁制止他说：“公子并非常人。随从他的三个人，都是霸王的辅佐。如果对他无礼，必定会为国家招致忧患。”曹国君主没有听从他的话。重耳返回





did not have any successor to assume the throne, as a result, the Chens took the place of the Lus and came to power. Hence, in the area where a war takes place, only thorns will grow. If the right measures are not taken on time to avert a disaster immediately after it takes place, the disaster will increase rapidly just like a fire catches dry firewood or water flow across wet areas. If a subcutaneous ulcer develops in one finger, the pain will cover the whole body. Hence, moths can bore through girders and posts, and the biting of mosquitoes and gadbees can make cows and sheep run away. These phenomena share the same meaning as the aforementioned stories.

Men all focus on preparing to eliminate disaster and trouble after they take place, but no one knows how to prevent disaster and trouble from taking place. It is easier to prevent disaster and trouble from taking place than to take measures to remedy them after they occur. However, nobody is committed to do so, therefore, you cannot discuss Shu with common people. When Childe Chong' er of the state of Jin passed by the state of Cao, the sovereign of Cao wanted to take a look at his malformed ribs. So he asked Childe Chong' er to bare the upper part of his body to catch fish. Xi Fuji tried to stop the sovereign of Cao from doing so, and he said, "This Childe is not a common person. All of his three followers are assistants able to help their master establish one of the most powerful states or even unify the whole world. If you treat him discourteously, it will definitely cause trouble to our state." The sovereign of Cao did not listen to him.

【原文】

人手，社稷为墟。祸生于袒而捕鱼，齐、楚欲救曹，不能存也。听鼈负羈之言，则无亡患矣。今不务使患无生，患生而救之，虽有圣知，弗能为谋耳。患祸之所由来者，万端无方。是故圣人深居以避辱，静安以待时。小人不知祸福之门户，妄动而挂罗网，虽曲为之备，何足以全其身！譬犹失火而凿池，被裘而用箑也。且唐有万穴，塞其一，鱼何遽无由出？室有百户，闭其一，盗何遽无从入？夫墙之坏也于隙，剑之折必有啮。

【今译】

晋国，起兵进攻曹国，随即消灭了它。丧身他人之手，社稷沦为废墟。灾祸产生于让公子重耳袒露身子捕鱼，齐国、楚国想营救曹国，也不能保全它了。如果听了鼈负羈的话，就没有这个灾难了。如今不致力于不让祸患发生，而是祸患出现后进行补救，即便有圣明智慧的人，也不能进行谋划了。祸患的产生，有上万种理由但是没有固定的程式。因此圣人深居简出避免羞辱，安静地等待时机。小人不知道祸福的由来，轻举妄动而自投罗网，虽然绞尽脑汁防范，怎能保全自身！如同失了火才去开凿水池，穿着裘皮大衣而用扇子。况且堤上有一万个洞穴，堵塞上其中的一个，鱼怎么就不能从别的洞里出来？房子有上百扇门，关闭其中的一扇，盗贼怎么就不能从别的门里进去？墙的毁坏是从缝



After Childe Chong'er came back to the state of Jin and came into power, he sent troops to attack the state of Cao and destroyed it quickly. As for the sovereign of Cao, he himself lost his life, and his state was ruined. This disaster occurred because he let Childe Chong'er bare the upper part of his body to catch fish. Although both the state of Qi and the state of Chu wanted to rescue the state of Cao, they could no longer save it. If the sovereign of Cao had taken Xi Fuji's advice, this disaster would not have occurred. Nowadays sovereigns are not committed to preventing disaster and trouble from taking place, but focus on remedying them after they occur. Although there might be wise and capable people, they cannot draft useful plans for them. The occurrence of a disaster might have tens of thousands of causes, but no fixed pattern. Hence, sages live a secluded life to avoid humiliation, and quietly wait for opportunities. Petty men do not know the reasons for misfortune and good luck, they act indiscreetly and therefore will hurl themselves willingly into the net. Although they might rack their brains to keep away disaster and trouble, how can they safeguard themselves? By so doing, it is like starting to dig a pond after catching fire, or weaving a fan to cool oneself and wearing a fur coat at the same time. Moreover, if there are ten thousand holes in a dike and a man only tamps one of them, how can he prevent fish swimming away through other holes? If there are hundreds of doors in a house and a man only closes one of it, how can he prevent thieves from breaking in through the rest of the doors? The collapse of a wall must

【原文】

圣人见之密，故万物莫能伤也。太宰子朱侍饭于令尹子国。令尹子国啜羹而热，投卮浆而沃之。明日，太宰子朱辞官而归。其仆曰：“楚太宰未易得也，辞官去之，何也？”子朱曰：“令尹轻行而简礼，其辱人不难。”明年，伏郎尹而笞之三百。夫仕者先避之，见终始微矣。夫鸿鹄之未孚于卵也，一指箴之，则靡而无形矣；及至其筋骨之已就，而羽翮之既成也，则奋翼挥矚，凌乎浮云，背负青天，膺摩赤霄，翱翔乎忽荒之上，析惕乎虹霓之间。虽有劲弩利矰微缴，蒲且子之巧，亦弗能加也。江水之始出于岷山也，可撻衣而越也，及至乎下洞庭，骛石城，经丹徒，起波涛，舟

【今译】

隙开始的，剑之所以折断必定有小缺口。圣人的见识缜密，所以万物都不能伤害到他。太宰子朱伺候令尹子国吃饭，令尹子国喝了一口汤觉得太热，拿起杯子里的酒倒进汤里。第二天，太宰子朱辞官回家，他的车夫问：“楚国太宰的职位是不容易得到的，您却辞官离开了，为什么？”子朱说：“令尹行为轻率而且傲视礼节，他很容易侮辱别人。”第二年，令尹子国让郎尹服输而且鞭打了他三百下。有洞察力的人先行回避，因为能从细微的征兆中遇见事情的结果。鸿鹄的卵还没有孵化出来之前，一个手指就能把它弄死，那它就消失得无影踪了；等到它的筋骨长成，翅膀发育完好，就会挥舞翅膀，奋飞到浮云之上，背负着青天，胸部摩擦着云霞，在极其高远的天空翱翔，在虹霓之间徜徉。即便有强劲的弓弩、利箭和柔细的缴丝，加上蒲且子的灵巧，也不能射中它了。长江水开始发源于岷山的地方，可以提着衣服跨越过去，等它流经洞庭湖，

start from cracks, and the breaking of a sword is certainly due to small nicks in it. Sages are very considerate, so that nothing among the myriad things can cause any damage to them. Once Zizhu—the Master-Chef waited at table for Lingyin Ziguo. Lingyin Ziguo took one sip of the soup and found it too hot, so he grasped his wine vessel and poured some alcohol in the soup. Next day the Master-Chef resigned and was ready to go back to his hometown, his driver asked, “It is not easy to obtain such a position as the Master-Chef of the state of Chu, but you have resigned that office. Why?” Zizhu said, “Lingyin behaves rashly and is too arrogant to pay any attention to the rules of propriety. He is very likely to humiliate others.” The next year, Lingyin Ziguo forced the Langyin to yield to him and also whipped the Langyin three hundred times. Penetrating people will circumvent some bad things in advance, for they can foresee the development of things by observing the insignificant signs of them. Before the egg of a swan goose is hatched, a man can smash it with a finger, and then it will disappear without leaving hidden or hair; but when the swan goose is grown and its wings are fully developed, it will spread its wings and fly high above the clouds with its back against the blue sky and its chest rubbing against the rosy clouds to soar in the high and distant sky as well as hover up and down rainbows. Despite powerful bows, sharp arrows, pliant raw silk string, as well as an archer as skillful as Pu Juzi, it could not be hit. At the headspring of the Yangtze River in Mount Min, a man can lift his clothes and jump over it easily. However, when it flows across the

華南子
卷十八





【原文】

杭一日不能济也。是故圣人者，常从事于无形之外，而不留思尽虑于成事之内。是故患祸弗能伤也。

人或问孔子曰：“颜回何如人也？”曰：“仁人也。丘弗如也。”“子贡何如人也？”曰：“辩人也。丘弗如也。”“子路何如人也？”曰：“勇人也。丘弗如也。”宾曰：“三人皆贤夫子，而为夫子役。何也？”夫子曰：“丘能仁且忍，辩且讷，勇且怯。以三子之能，易丘一道，丘弗为也。”孔子知所施之也。秦牛缺径于山中，而遇盗。夺之车马，解其囊笥，拖其衣被，盗还反顾之，无惧色忧志，驩然有以自得也。盗遂问之曰：“吾夺子财货，

【今译】

奔腾流过石城，经过丹徒，激起层层波涛，凭借船只一天之内也不能横渡。因此，圣人常常致力于无形的事情，而不留意既成事实并为之殚精竭虑，因此任何祸患不能伤害他。

有人问孔子道：“颜回是个什么样的人？”孔子说：“是个仁义的人。我不如他。”“子贡是个什么样的人？”孔子说：“是个能言善辩的人。我不如他。”“子路是个什么样的人？”孔子说：“是个勇敢的人。我不如他。”客人说：“三个人都比先生贤能，然而他们却被先生差遣。为什么？”孔子说：“我能做到仁慈但是不乏狠心，能言善辩但是不乏木讷，勇敢但是不乏怯懦。即使用他们三人的能耐来换取我一门道术，我也不换。”孔子知道如何施展自己的才能。秦国人牛缺在山中赶路，遇到了强盗。强盗夺走了他的车子和马，解下他的口袋和竹箱，剥走他的衣服，强盗回来看了看他，发现他丝毫没有恐惧的神色忧伤的心情，反而欢欢喜喜地非常自得。强盗于是问他说：“我们抢夺了您的财货，用刀



Dongting Lake, flushes through Shi Cheng, and surges by Dan Tu, waves are stirred rings upon rings, and it is not possible to cross it by boat within one day. Hence, sages normally concentrate on things that are still not in existence, and do not rack their brains to advert to accomplished facts, therefore, no disaster or trouble can cause any harm to them.

Once a man asked Confucius, "What kind of person is Yan Hui?" Confucius said, "He is a benevolent and righteous person. I am not as good as he is in this aspect." "What kind of person is Zigong?" Confucius said, "He has a tongue in his head. And I am not as good as he is in this aspect." "What kind of person is Zilu?" Confucius said, "He is a brave person. And I am not as good as he is in this aspect." The man said, "Well, all these three of them are more sensible and capable than you are, but they are at your service. Why?" Confucius said, "I am benevolent but also cruel-hearted, have a tongue in my head but also am hardhearted and talk rarely, brave but also timorous. I would not trade one of my skills for the capabilities of the three of them put together." Confucius knew how to put his talents to good use. A man from the state of Qin named Niu Que was hurrying on with his journey in the mountains and met some bandits. The bandits robbed him of his carriage and horses, and took his bag, bamboo box as well as his clothes. The bandits came back to take a look at him and found that he did not appear frightened or worried at all, on the contrary, he seemed glad and enjoying himself very much. So the bandits asked him, "We robbed you of your money and other

【原文】

劫子以刀，而志不动，何也？”秦牛缺曰：“车马所以载身也，衣服所以掩形也，圣人不以所养害其养。”盗相视而笑曰：“夫不以欲伤生，不以利累形者，世之圣人也。以此而见王者，必且以我为事也。”还反杀之。此能以知知矣，而未能以知不知也。能勇于敢，而未能勇于不敢也。凡有道者，应卒而不乏，遭难而能免，故天下贵之。今知所以自行也，而未知所以为人行也。其所论未之究者也。人能由昭昭于冥冥，则几于道矣。《诗》曰：“人亦有言，无哲不愚。”此之谓也。

事或为之，适足以败之；或备之，适足以致之。何以知其然也？秦

【今译】

胁迫您，而您却不动声色，为什么？”牛缺说：“车马是用来乘坐的，衣服是用来遮蔽身体的，圣人不会因为用来养生的东西而伤害所应当保养的本性。”强盗们互相对视笑着说：“不因为欲望伤害本性，不因为利益负累形体，这是世上的圣人啊。这样的人去见大王，必定会找我们麻烦的。”于是返回来把他杀了。这是能凭借自己的智慧知道一些道理，而不能凭借自己的智慧表现出不知道一些东西；能做到勇敢，但是在特定形势下表现得不勇敢。凡是有道的人，能够应对突发事件而不会感到无能为力，遇到灾难能够避免，所以天下人推崇他们。如今只知道自己该如何行事，而不知道别人会怎么做事，他对于人世的研究还不够透彻啊。人能从明明白白洞察一切变得迷迷糊糊，就接近道了。《诗经》中说：“人们也说，没有任何一个哲人不显得愚蠢的。”说的就是这个意思。

有的事想尽力去做却恰恰会弄糟了；有的事加以防备却恰恰致使





properties, and threatened you with knives, however, you still maintain your composure. Why?" Niu Que said, "Carriage and horses I use to carry me, clothes I wear to cover my body. A sage would not seek things used for preserving his health or making himself comfortable at the expense of his inherent nature." The bandits smiled at one another, and said, "Do not hurt the inherent nature with lust or burden the body with loaves and fishes, this is a sage of the world. If we let such a person visit the sovereign of our state, it will certainly lead us into trouble." So they came back and killed Niu Que. In this case Niu Que knew some truth on the basis of his knowledge, finally he could not pretend that he did not know some truth on the basis of his knowledge; he could react boldly, but could plan not pretend to be timorous under certain circumstances. Men in possession of Tao can cope with unexpected affairs without feeling powerless about themselves. They can avoid disasters whenever they take place, therefore, they are admired by people of the world. In Niu Que's case, he knew only how he should react to the situation, but could not understand what others would do, because he was not well versed in human affairs. If a man can become muddle-headed from being penetrative at the beginning, he is approaching Tao. It is said in *Shijing*: "People also say that no philosopher does not look stupid." This also indicates the same meaning.

Sometimes a man exerts himself to do something but he will bungle it instead; sometimes a man takes measures to prevent something happening but on the contrary he will start

【原文】

皇挟录图，见其传曰：“亡秦者，胡也。”因发卒五十万，使蒙公、杨翁子将，筑修城。西属流沙，北击辽水，东结朝鲜，中国内郡挽车而饷之。又利越之犀角、象齿、翡翠、珠玕，乃使尉屠睢发卒五十万，为五军，一军塞殪城之岭，一军守九疑之塞，一军处番禺之都，一军守南野之界，一军结余干之水。三年不解甲弛弩。使监禄无以转饷，又以卒凿渠而通粮道，以与越人战，杀西呕君译吁宋。而越人皆入丛薄中，与禽兽处，莫肯为

【今译】

它发生。怎么知道是这样的呢？秦始皇收集到一册录图，发现上面有一句话：“灭亡秦朝的，是胡人。”秦始皇于是派出五十万大军，任命蒙恬、杨翁子为将军，率兵修筑长城。西起流沙，北到辽水，东连朝鲜，中原地区的郡县拉着车供应粮饷。他又垂爱越地出产的犀牛角、象齿、翡翠、珠玕，于是派尉屠睢率领五十万大军，兵分五路，一路镇守殪城的山岭，一路把守九疑的要塞，一路驻扎在番禺城中，一路守住南野的边界，一路聚集在余干水边，将士们整整三年没有脱掉铠甲放松弓弩。因为监禄不能转运粮饷，于是率领士卒开凿运河疏通运送粮食的水道，来跟越作战，杀死西呕的君主译吁宋。于是越国人都来到草泽丛林中，跟禽兽相处，没有人肯做秦国的俘虏。他们互相推选出俊杰人士作将军，

it. How do I know that it is like this? Once Emperor Qin Shi Huang collected a superstitious book and found a prophecy in it, saying, "The perdition of the Qin Dynasty will be triggered by the Hu People." As a result, Emperor Qin Shi Huang sent out five hundred thousand soldiers under the command of generals Meng Tian and Yang Wengzi to build the Great Wall. The Great Wall reached Liu Sha in the west, the Liao Shui River in the north, and Chao Xian in the east. People from the prefectures and counties of the central part of China pulled carts to transport provisions and funds for the troops. Emperor Qin Shi Huang also cherished the rhinoceros horns, ivory, jade and pearls produced in the state of Yue, so he sent Tu Ju to lead five hundred thousand soldiers divided into five armies. One army guarded the mountainous areas in Tan Cheng, one garrisoned the forts in Jiu Yi, one was stationed in the city of Pan Yu, one defended the border areas of Nan Ye, and the last converged along the bank of the Yu Gan River. Officers and men had not taken off their armour or loosened bow strings for three years. Due to not being able to transport provisions and funds for the troops, Emperor Qin Shi Huang then ordered Jian Lu to lead the troops to dig canals as well as dredge water courses to transport food supplies to assault the state of Yue. The troops of Qin killed Ze Yusong—the sovereign of Xi'ou. As a result, people of the state of Yue were forced to live in grassy marshlands and forests along with wild animals, and no one would surrender to the troops of the state of Qin. The people of Yue selected outstanding people among them to be their generals to attack



【原文】

秦虜。相置桀駿以为将，而夜攻秦人，大破之。杀尉屠睢，伏尸流血数十万，乃发適戍以备之。当此之时，男子不得修农田，妇人不得剥麻考缕，羸弱服格于道，大夫箕会于衢，病者不得养，死者不得葬。于是陈胜起于大泽，奋臂大呼，天下席卷，而至于戏。刘、项兴义，兵随而定，若折槁振落，遂失天下。祸在备胡而利越也。欲知筑修城以备亡，不知筑修城之所以亡也。发適戍以备越，而不知难之从中发也。夫鹊先识岁之多风也，去高木而巢扶枝，大人过之则探穀，婴儿过之则挑其卵；知备远

【今译】

趁着夜色进攻秦军，重重击败他们，杀死了屠睢，几十万士卒被杀血流遍地，秦始皇于是征发囚徒进行守备。正当那时候，男子不能在田间耕种，妇女不能剥麻纺线，身体羸弱的人在路上拉车，大夫们在要道上用簸箕聚敛财物，有病的人得不到休息，死了的人得不到埋葬。于是陈胜在大泽乡起义，奋臂一声大呼，席卷天下，一直攻打到戏。刘邦、项羽派义兵追随，如同折断枯枝、振掉落叶般将秦军击败，秦朝于是失去了天下。秦朝的灾祸在于防备胡人但是却为越国提供了有利条件。只知道修筑长城来防备灭亡，却不知道修筑长城正是它灭亡的原因。征发囚犯防备越人，却没有想到囚犯会从中发难。乌鹊能率先意识到哪年会刮大风，离开高木在低矮的树枝上筑巢，大人经过就掏走雏鸟，小孩路过就挑破鸟卵。只知道防备遥远的灾难而忘记了近在眼前的祸患。所

the troops of the state of Qin during the dark of night and badly defeated them. Tu Ju was killed, hundreds of thousands of soldiers were beheaded and their blood flowed everywhere on the ground. Emperor Qin Shi Huang then sent prisoners to defend his state. At that time men could not work in their fields, women could not process hemp or spin. The weak were pulling carts on the roads, high-ranking court officials collected money and properties at main crossroads. The run-down did not have a chance to take a rest, and the dead were not buried. As a result, Chen Sheng rebelled in Da Ze. Raising his arms and with one loud shout, his troops swept everywhere under heaven, and approached the area of Xi. Liu Bang and Xiang Yu sent righteous troops to follow suit, and the troops of Qin were defeated just like breaking dried branches or shaking down withered leaves. So the Qin Dynasty lost the control over the world. The disaster of the Qin Dynasty lies in taking precautions against the Hu People, but by so doing, it provided a good opportunity for the state of Yue. Emperor Qin Shi Huang knew only to build the Great Wall and to prevent his kingdom from perdition, but could not realize that building the Great Wall simply led to its perdition. He sent prisoners to guard against the state of Yue, but did not see that the prisoners might act against him. Crows and pies can forecast when there will be strong winds, so they leave tall trees to nest on lower branches. When adults pass by they take away the baby birds, and when children pass by they break their eggs. For they only know how to prepare for future catastrophe but neglect



【原文】

难而忘近患。故秦之设备也，乌鹄之智也。

或争利而反强之，或听从而反止之。何以知其然也？鲁哀公欲西益宅，史争之，以为西益宅不祥。哀公作色而怒。左右数谏不听。乃以问其傅宰折睢，曰：“吾欲益宅，而史以为不祥。子以为何如？”宰折睢曰：“天下有三不祥，西益宅不与焉。”哀公大悦而喜。顷，复问曰：“何谓三不祥？”对曰：“不行礼义，一不祥也；嗜欲无止，二不祥也；不听强谏，三不祥也。”哀公默然深念，愤然自反，遂不西益宅。夫史以争为可以止

【今译】

以秦朝的防御措施，只不过是乌鹄的智慧。

有时候想跟人争夺却反而增强了对方的力量，有时候想让人听从自己的意见却反而制止了对方这么做。怎么知道是这样的呢？鲁哀公想向西扩展自己的宅院，史官极力劝阻此事，认为向西扩展宅院是不吉利的。鲁哀公改变了脸色，十分生气。身边的人几次进谏都不听从。于是鲁哀公就去问他的太傅宰折睢，说：“我想扩建宅院，然而史官们认为是不吉利的，您觉得怎么样？”宰折睢说：“天下有件三不祥之事，向西扩建宅院不在其中。”鲁哀公十分高兴。过了一会儿，又问他说：“这三件不祥之事是什么？”宰折睢回答说：“不推行礼义，是第一件不祥之事；嗜欲无止境，是第二件不祥之事；不听从臣子极力进谏，是第三件不祥之事。”鲁哀公沉默地思考起来，彻底反省自己，于是决定不向西扩建宅院。史



forthcoming disaster. So, the defence measures taken by the Qin Dynasty were nothing better than the intelligence of crows and pies.

Sometimes a man wants to vie with another person but it turns out to strengthen the latter, and sometimes a man tries to persuade another person to do something but it turns out to stop the latter from doing so instead. How do I know that it is like this? Duke Ai of the state of Lu wanted to enlarge his residence towards the west, historiographers tried their best to dissuade him from doing so, for they believed it was ominous to enlarge the residence towards the west. Duke Ai appeared very angry. People around him remonstrated with him in this regard but he did not listen to them. Then Duke Ai went to consult with his Grant Tutor, Zai Zhesui, and said, "I want to enlarge my residence towards the west, but the historiographers all consider it to be ominous. What do you think of it?" Zai Zhisui said, "Under heaven there are three ominous things, and enlarging one's residence towards the west is not included in them." Duke Ai was very happy to hear this. After a while, he asked Zai Zhesui again, "What are these three ominous things then?" Zai Zhesui replied, "Not practicing the principles of propriety and righteousness is the first ominous thing; pursuit to fulfill one's lust endlessly is the second ominous thing; and a sovereign not allowing court officials to remonstrate with him is the third ominous thing." Duke Ai of Lu meditated in silence to thoroughly introspect himself, finally he did not plan to enlarge his residence towards the west. The historiographers



【原文】

之，而不知不争而反取之也。智者离路而得道，愚者守道而失路。夫兒说之巧，于闭结无不解。非能闭结而尽解之也，不解不可解也。至乎以弗解解之者，可与及言论矣。

或明礼义、推道体而不行，或解搆妄言而反当。何以明之？孔子行游，马失，食农夫之稼，野人怒，取马而系之。子贡往说之，卑辞而不能得也。孔子曰：“夫以人之所不能听说人，譬以大牢享野兽，以《九韶》乐飞鸟也。予之罪也，非彼人之过也。”乃使马圉往说之。至，见野人曰：“子耕于东海，至于西海，吾马之失，安得不食子之苗？”野人大喜，解马

【今译】

官们认为诤谏可以制止此事，却不知道不跟他争辩却反而能达到目的。智者离开路也能得到道，愚蠢的人死守着道也会迷失道路。兒说的灵巧，在于什么样的结都能解开。他并非能解开所有的死结，而是不去解那些根本解不开的结。至于那些用不解来解死结的人，可以跟他一起探讨道了。

有时申明礼义、推行道却行不通，有时虚妄之谈反而很合乎时宜。怎么知道是这样的呢？孔子出去游玩的时候，他的马走失了，吃了农夫的庄稼，农夫十分恼火，抓住马拴起来了。子贡前往劝说他把马还回来，言辞谦卑但是却不能得到马。孔子说：“用别人根本听不进去的话去劝说人家，好比拿太牢祭祀野兽，用《九韶》取乐飞鸟啊。这是我们的过错，并非那个人的错误。”于是让马夫前去劝说农夫。马夫到了那里，见到农夫说：“您在大东头耕种，却耕到了大西头，我们的马走失了，怎



believed that they could stop the duke from doing so by trying their best to remonstrate with him, but they did not know that they could carry their point by not arguing with him. The wise can find the right way although they might be off the path, and the stupid will be lost although they might adhere to the main road. Ni Shuo's dexterity lies in his ability to untie all kinds of knots is. It is not that he can really untie every knot, but that he does not try to untie those inextricable knots. People who find the answer to untie inextricable knots by not trying to untie them can be partners with whom a man can discuss Tao.

Sometimes it does not work to set forth the principles of propriety and morality or to practice Tao, and sometimes unreasonable arguments are proved to be appropriate to the occasion. How do I know that it is like this? Once Confucius was traveling for pleasure, his horse was lost and ate a farmer's crops, and the farmer was very angry, so he caught the horse and tied it up. Zigong went to advise the farmer to return the horse to Confucius, his words were very humble but the farmer still refused to return the horse. Confucius said, "Advising another person with words he is not interested in at all is just like offering Tai Lao as a sacrifice to wild animals, or playing *Jiu Shao* to entertain flying birds. This is my fault, and that farmer is not the one to blame." Then Confucius sent his stableman to advise the farmer. When the stableman arrived there and saw the farmer, he said, "You have been ploughing and seeding from a very distant place in the east and then you are reaching this area in

【原文】

而与之。说若此其无方也，而反行。事有所至，而巧不若拙。故圣人量凿而正枘。夫歌《采菱》，发《阳阿》，鄙人听之，不若此《延路》、《阳局》。非歌者拙也，听者异也。故交画不畅，连环不解，物之不通者，圣人不争也。

仁者，百姓之所慕也；义者，众庶之所高也。为人之所慕，行人之所高，此严父之所以教子，而忠臣之所以事君也。然世或用之而身死国亡者，不同于时也。昔徐偃王好行仁义，陆地之朝者三十二国。王孙厉谓楚庄王曰：“王不伐徐，必反朝徐。”王曰：“偃王，有道之君也，好行仁义，

【今译】

能不吃您的禾苗？”农夫十分高兴，解下马给了马夫。像这样不着边际的话，却反而行得通。有的事情处理起来，灵巧的反而不如笨拙的。所以圣人根据榫眼调整该用的榫头。《采菱》与《阳阿》，老百姓听起来，比不上《延路》、《阳局》入耳。并非唱歌的人笨拙，而是听的人的水平不一样。所以交织在一起的线条不会流畅，连在一起的死结不能解开，行不通的事情，圣人不会去争取。

仁，是百姓所仰慕的；义，是民众所推崇的。从事被人所仰慕的，做被人所推崇的，这是严格的父亲用来教育孩子的，而且是忠臣用以侍奉君主的。然而世人有的沿用这种信条却导致自己丧命国家灭亡的，是因为不合时宜的缘故。从前徐偃王喜欢推行仁义，陆地上有三十二个国家到他那里朝拜。王孙厉对楚庄王说：“大王如果不攻打徐国，必定会反过头来朝拜徐国。”楚庄王说：“徐偃王，是个有道的君主，喜欢推行



the west. Our horse is lost, why does it not eat your crops?" The farmer was very glad to hear this, so he untied the horse and gave it back to the stableman. Unreasonable words like this worked indeed on this occasion. Sometimes talented people are not as good as stupid ones in coping with certain affairs. Hence, sages would adjust the rabbit according to the size of the mortise. To common people, *Cai Ling* and *Yang A* are not as euphonious as *Yan Lu* and *Yang Ju*. It is not that the singer singing the former are untalented, but the levels of the audience are not the same. Hence, interweaved lines are not smooth, and inextricable knots locked together cannot be untied. Sages would not try to cope with unfeasible things.

Benevolence is admired by the people, and righteousness is valued by the masses. To do what is admired and valued by others is the rule used by a strict father in edifying his children, and the way loyal court officials serve their sovereign. However, in our times some sovereigns who adhere to this creed have lost their lives and led their states to perdition, for this creed is not applied at right times. Previously, King Yan of the state of Xu loved practicing the principles of benevolence and righteousness, sovereigns of thirty-two land states came to his court to pay homage to him in person. Wang Sunli talked to King Zhuang of the state of Chu, "If you do not attack the state of Xu, you will go to their court to pay homage instead." King Zhuang of Chu said, "King Yan of the state of Xu is a sovereign of morality and justice and loves practicing the principles of benevolence





【原文】

不可伐。”王孙厉曰：“臣闻之，大之与小，强之与弱也，犹石之投卵，虎之啖豚，又何疑焉？且夫为文而不能达其德，为武而不能任其力，乱莫大焉。”楚王曰：“善。”乃举兵而伐徐，遂灭之。知仁义而不知世变者也。申菽、杜萑，美人之所怀服也；及渐之于滫，则不能保其芳矣。古者，五帝贵德，三王用义，五霸任力。今取帝王之道，而施之五霸之世，是由乘骥逐人于榛薄，而蓑笠盘旋也。今霜降而树谷，冰泮而求获，欲其食则难矣。故《易》曰：“潜龙勿用”者，言时之不可以行也。故“君子终日乾

【今译】

仁义，不可以攻打他。”王孙厉说：“我听说，我们跟徐国的大小、强弱比较起来，犹如用石头投掷鸡卵，老虎吞吃猪，还有什么值得怀疑的呢？再说徐偃王推行文治但是不能贯彻自己的德行，崇尚武功但是力量不能胜任，没有比这更大的乱子了。”楚庄王说：“好。”于是起兵攻打徐国，随即消灭了它，这是只知推行仁义而不知道时世的变化缘故。申菽、杜萑，是美人所佩带的东西；如果它们被臭水浸泡了，就不能保持自己的芬芳了。古时候，五帝注重德行，三王推重道义，五霸凭借的是实力。如今拿帝王治理国家的办法，应用于五霸的时代，这就如同乘着良骥在丛林茂草中追赶别人，只能像斗笠般盘旋了。如果在霜降时节种植谷子，在大地解冻的时候寻求收获，想得到粮食也难了。所以《周易》中说“潜龙勿用”，是说时机不到不可以行事。所以“君子白天孜孜不倦，晚

and righteousness, we should not launch assault on him.” Wang Sunli said, “As far as I know, comparing our state of Chu with the state of Xu in terms of vastness and might, it is like hitting chicken eggs with a stone, or a tiger devouring a pig, is there anything needs to be doubted? Moreover, King Yan of Xu adopts civil policies but cannot carry through his virtue, attaches importance to military contributions but he is not qualified for doing so, nothing could be worse.” King Zhuang said, “Very good.” Then he sent troops to attack the state of Xu and destroyed it quickly. This disaster occurred because King Yan of Xu only focused on practicing the principles of benevolence and righteousness but did not know how to adjust to the ever-changing situation. Shen Shu and Du Chai (referring to two fragrant herbs) are worn by beautiful women; but if they are marinated in smelly water, they can no longer keep their fragrant odour. In olden times the Five Emperors attached importance to their virtue, the Three Kings paid attention to morality and justice, and the Five Lords-Protectors resorted to their might. Now if the Emperors and Kings’ ways of governing their kingdoms are applied in the Five Lords-Protectors’ time, it is somewhat the same as riding a swift horse to chase somebody in jungle or brushwood. A man will only go in circles like a round bamboo hat. If a man plants millet at the time hoar frost descends and harvests it at the time the frozen earth thaws, it is difficult for him to gather any grain. Hence, it is said in *Yijing*: “Delitescent dragons should not act rudely.” This sentence indicates that man should not take action until the



【原文】

乾，夕惕若厉，无咎”。终日乾乾，以阳动也；夕惕若厉，以阴息也。因日以动，因夜以息，唯有道者能行之。夫徐偃王为义而灭，燕子哿行仁而亡，哀公好儒而削，代君为墨而残。灭亡削残，暴乱之所致也，而四君独以仁义儒墨而亡者，遭时之务异也。非仁义儒墨不行，非其世而用之，则为之禽矣。夫戟者，所以攻城也；镜者，所以照形也。官人得戟，则以刈葵；盲者得镜，则以盖卮。不知所施之也。故善鄙不同，诽谤在俗；趋

【今译】

上提高警惕，从而没有什么灾难”。“每天孜孜不倦”，随着阳而行动；晚上提高警惕，随着阴而止息。趁着白天行动，趁着夜晚休息，唯独有道的人能这么做。徐偃王推行道义却被消灭，燕子哿推行仁德却灭亡了，鲁哀公喜欢儒术却被削弱，代国君主研修墨学却遭到残害。灭亡、削弱、残害，通常是由于君主的暴乱导致的，然而这四位君主却恰恰因为推行仁义或者儒家、墨家的学说而灭亡，因为他们遇到了信奉别的东西的时代。除非仁义、儒家、墨家学说不采用，但是用在不合适的时代，就会因此而败亡。戟，是用来攻城的；镜子，是用来照见形容的。宫内的人得到了戟，就会用它割葵菜；盲人得到镜子，就会用它盖杯子，因为不知道该怎么拿它做什么。所以一个人是善良还是卑鄙，俗人会对他们进行

right time comes. Hence, gentlemen work hard during the daytime, and keep on high alert at night, so that there will be no trouble. Working hard during the daytime is to follow Yang to take action; keeping on high alert at night is to follow Yin to rest. Taking action during the daytime and resting at night, only people in the possession of Tao can do so. King Yan of the state of Xu practiced morality and justice but he perished; Yan Zikuai employed benevolent policies but his state was destroyed; Duke Ai of the state of Lu loved Confucian Learning but his state was weakened; and the sovereign of the state of Dai studied the thoughts of the Maoist School but his state was exterminated. A state that perishes, or is weakened or destroyed is normally caused due to the tyranny of its sovereign, none the less, these four aforementioned sovereigns were toppled for having practiced the principles of benevolence or righteousness or believed in the thoughts of either the Confucian or Maoist schools, because people of their times had other creeds. Nothing but the principles of benevolence and righteousness and the thoughts of the Confucian and Maoist schools are applied to governing their states. But if these theories are used at the wrong time, it will lead to perdition. A halberd is a weapon used in attacking enemy cities; a mirror is used to reflect one's appearance. If a man inside the palace obtained a halberd, he would use it to cut *Malva verticillata*; if a blind man obtained a mirror, he would use it to cover his cup. Because neither knows how to use such things. Hence, people would praise or attack a man according to whether he





【原文】

舍不同，逆顺在君。狂谏不受禄而诛，段干木辞相而显，所行同也，而利害异者，时使然也。故圣人虽有其志，不遇其世，仅足以容身，何功名之可致也！

知天之所为，知人之所行，则有以任于世矣。知天而不知人，则无以与俗交；知人而不知天，则无以与道游。单豹倍世离俗，岩居谷饮，不衣丝麻，不食五谷，行年七十，犹有童子之颜色。卒而遇饥虎，杀而食之。张毅好恭，过宫室廊庙必趋，见门间聚众必下，厮徒马圉，皆与伉礼。

【今译】

赞誉或非议；人的取舍不同，处境的顺与不顺是君主决定的。狂谏因为不接受俸禄而被诛杀，段干木因为辞掉宰相之职而出名，他们所做的是同样的，但是由此带来的利与害却截然相反，是他们所处的时代导致了这样的情形。所以圣人即便有远大的志向，如果生不逢时，也只能保全自身，怎还能博取功名呢！

知道天会做什么，知道人会做什么，就能成功地处在这个世上了。只知道天而不知道人，就不能跟世人相处；只知道人而不知道天，就不能与道同游。单豹离开世俗，居住到岩穴里饮山谷中的水，不穿任何丝麻衣服，不吃五谷杂粮，年纪七十岁了，还有童子般的脸色，最终遇到一只饥饿的老虎，把他杀死吃掉了。张毅喜欢谦恭，经过宫室庙堂时必定快步走过，看见闾巷聚集着一些人一定下车步行，对于徒仆马夫，都以

is a kind or a base person; different people make different choices, but whether a man is in favourable or adverse circumstance is decided by his sovereign. Kuang Yu was executed because he refused to take the salaries conferred on him, but Duangan Mu was held in a high repute by rejecting the position of the Prime Minister of his state. They both employed the same kind of deeds, but the advantage and disadvantage caused by their deeds were opposite to each other, for they lived in different times. Hence, although a sage might have very ambitious ideals, if he was not born at the right time, he could not save his life. How could he make contribution or gain fame if this is the case?

If a man knows both what Heaven will do and what other people will do, then he can successfully exist in this world. If he only knows what heaven will do but does not know what other people will do, he cannot get along well with other people; if he only knows what other people will do but does not know what Heaven will do, he cannot travel happily with Tao. Shan Bao left the secular world to live in a mountain cave. He drank valley water, and did not wear any clothes made of silk or hemp, or eat any kinds of grain. He was seventy years old, but his countenance was still as rosy as a child. Finally he encountered a hungry tiger, and the tiger killed and devoured him. Zhang Yi loved behaving humbly, whenever he passed by palace buildings or temples he would walk quickly, and whenever he saw some people converging in the street, he would get off his carriage to walk by them. He also treated his slaves and stablemen courteously.





【原文】

然不终其寿，内热而死。豹养其内而虎食其外，毅修其外而疾攻其内。故直意适情，则坚强贼之；以身役物，则阴阳食之。此皆载务而戏乎其调者也。得道之士，外化而内不化，外化，所以入人也，内不化，所以全其身也。故内有一定之操，而外能诎伸、羸缩卷舒，与物推移，故万举而不陷。所以贵圣人者，以其能龙变也。今捲捲然守一节，推一行，虽以毁碎灭沉，犹且弗易者，此察于小好，而塞于大道也。

赵宣孟活饥人于委桑之下，而天下称仁焉。荆欤非犯河中之难，不

【今译】

礼相待，然而不能尽享天年，患内热症而死。单豹修养心性但是却被老虎吃掉了，张毅注重自己的一举一动但是疾病却侵入他体内。所以顺应自己的心意和性情，就会被强大的东西侵害；自身被外物役使，就会被阴阳吞食。这都是有所负累而亏损了心性。得道的人，外部与时推移但是内心却没有变化，外部与时推移，是为了融入人世，内心不生变化，是为了保全自身。所以内心坚持一定的操守，在外就能屈能伸、能羸能缩、能卷能舒，与物推移，因为任何举动都不会失败。人们之所以推崇圣人，是因为他能如同龙一般变幻。如果勉力持守一种节操，推广一种行为，即便遭到毁灭破败，也不改变，这就是明了小的偏好，而完全不懂得大道。

赵宣孟救活一个饿晕在一棵大桑下的人，从而天下人都称道他的仁慈。楚国的欤非在河中遇到灾难，也不改变自己的操守，从而天下人



However, he could not enjoy his lifespan and died of rheumatic fever. Shan Bao cultivated his mind but was eaten by a tiger, Zhang Yi paid attention to the details of his comportment, but was overcome by disease. Hence, if man complies with his mind and will, he will be damaged by powerful external things; if man is controlled by external factors, he will be devoured by Yin and Yang. In these two cases they both had some burdens and thus injured their inherent nature. A man in possession of Tao will proceed along with the exterior situation, but remain unchanged within. Proceeding with the situation outside is to conduct himself in society; remaining unchanged inside is to save his inherent nature. Hence, if a man adheres to some fixed values within, he is able to give in or adhere to something, retreat or extend, stretch or reel in outwardly and advance along with external things, for every action he takes will not fail. People admire sages because a sage can change himself like a dragon does. If a man exerts himself to adhere to one principle or practice one kind of conduct, and will not change himself although he might perish or be destroyed; this is being clever at small items but not knowing anything about the most important Tao.

Zhao Meng Xuan saved a man in fainting due to starving under a big mulberry tree, so people of the world admired his benevolence. Ci Fei from the state of Chu did not change his personal integrity when he was caught in a disaster in the middle of the Yangtze River, so people of the world praised him for his prowess. Hence, by observing one insignificant



【原文】

失其守，而天下称勇焉。是故见小行则可以论大体矣。田子方见老马于道，喟然有志焉。以问其御曰：“此何马也？”其御曰：“此故公家畜也。老罢而不为用，出而鬻之。”田子方曰：“少而贪其力，老而弃其身，仁者弗为也。”束帛以赎之。罢武闻之，知所归心矣。齐庄公出猎，有一虫举足将搏其轮，问其御曰：“此何虫也？”对曰：“此所谓螳螂者也。其为虫也，知进而不知却，不量力而轻敌。”庄公曰：“此为人而必为天下勇武矣。”回车而避之。勇武闻之，知所尽死矣。故田子方隐一老马而魏国载之，齐庄公避一螳螂而勇武归之。汤教祝网者，而四十国朝；文王葬

【今译】

都称道他的勇猛。因此看见人一个小小的举动就可以判断他大体是个什么样的人。田子方在路上看见一匹老马，十分感慨似乎内心有什么想法，就问赶马的人：“这是匹什么马？”赶马的人说：“这是您家中的老马啊。老得没有力气了不能干活，牵出来卖掉了。”田子方说：“马少壮的时候贪图它的气力，老了就将它抛弃，仁慈的人不会这么做的。”他用帛把马赎了回来。年迈体弱的武士听说了这件事，就知道该一心一意为谁效忠了。齐庄公出去打猎，有一只虫子抬起前足阻挡他的车轮，庄公问他的驭手：“这是什么虫？”驭手回答说：“这就是所谓的螳螂啊。这种虫子，只知道前进而不知退却，不自量力而且轻敌。”庄公说：“这要是人的话一定是天下勇猛的武士了。”回车避开了它。勇武的人听说了此事，就知道为谁效死了。所以田子方可怜一匹老马从而魏国人都拥戴他，齐庄公避开一只螳螂从而勇武的人都归附他。汤命令张网的人去掉三面的网，从而有四十个国家前来朝拜；文王埋葬死人的骸

action of a man you can judge what kind of person he is in general. Once on the road Tian Zifang saw an old horse full of emotions as if it had some thoughts in its heart, so he asked the man riding the horse, "What kind of horse is this?" The man said, "This is an old horse of your family. It is too old to do anything, so I pulled it out and am going to sell it." Tian Zifang said, "It was used when it was young and vigorous, and discarded when it is old. A kind person will not treat a horse like this." He used some silk to atone for the horse. When old warriors heard of this story, they realized whom they should serve heart and soul. When Duke Zhuang of the state of Qi was hunting, an insect stretched out its front leg to stop his wheel. Duke Zhuang asked the man in charge of the pack animals, "What kind of insect this is?" The man in charge of the pack animals replied, "This is the so-called mantis. This kind of insect only knows how to advance but can never retreat; it overestimates its own abilities and underestimates enemies." Duke Zhuang said, "If it were a man, certainly he should be the bravest warrior in the world." He ordered his chariot to turn aside to avoid the mantis. When brave people heard of this story, they knew for whom they should fight to the death. Hence, Tian Zifang showed sympathy to an old horse, as a result he won over all the people of the state of Wei; Duke Zhuang circumvented a mantis, as a result, all the brave people submitted to him. King Tang of the Shang Dynasty asked the man to stretch a net to discard three sides of the net, as a result, forty states sent emissaries to pay homage to him; King Wen of the Zhou





【原文】

死人之骸，而九夷归之；武王荫暘人于榭下，左拥而右扇之，而天下怀其德；越王句践一决狱不辜，援龙渊而切其股，血流至足，以自罚也，而战武士必其死。故圣人行之于小，则可以覆大矣；审之于近，则可以怀远矣。孙叔敖决期思之水，而灌雩娄之野，庄王知其可以为令尹也。子发辩击剧而劳佚齐，楚国知其可以为兵主也。此皆形于小微，而通于大理者也。

圣人之举事，不加忧焉，察其所以而已矣。今万人调钟，不能比之律；诚得知者，一人而足矣。说者之论，亦犹此也。诚得其数，则无所用

【今译】

骨，因而九夷归顺；武王把中暑的人抱到树阴下，左手拥住他用右手给他扇扇子，从而天下人都感怀他的恩德；越王勾践一次断案误杀了无辜，拿起龙渊宝剑割自己的大腿，血流到了脚上，这样来惩罚自己，因而善战的武士必定为他效死。所以圣人做的事小，却可以感化大面积的人群；审慎地对待近处的人，就可以让远方的人归附。孙叔敖决开期思的水，灌溉雩娄的田地，楚庄王就知道可以让他做令尹了。子发赏罚分明而且劳逸结合，楚王就知道可以任用他率领军队了。这些都是通过细小的事情表现出通晓大的道理。

圣人做事，不会忧虑，察明事情的原委就可以了。如今让一万人调钟，不能合乎音律；如果能找到通晓音律的，一个人就足够了。说客的



Dynasty asked his people to bury the remains of a person they found by chance, as a result, all the nine minority peoples submitted to his authority; King Wu of the Zhou Dynasty carried a man with heatstroke to the shade of a tree, supporting him with the left hand, and he used the right hand to wave a fan to cool him. As a result, people of the world were grateful to him; once Gou Jian—the king of the state of Yue sentenced an innocent man to death. Due to his mistake, he fetched the Long Yuan Sword and cut his thigh, and his blood flowed to the ground. By punishing himself this way, as a result, warriors good at fighting would certainly devote their lives to defend him. Hence, the thing a sage does is small in itself, but it can move a large population; by prudently treating people nearby, people from distant areas will submit to your authority. When Sunshu Ao released the water reserved in Qi Si to irrigate the fields in Yu Lou, King Zhuang of the state of Chu was sure that he could be appointed to be the Ling Yin of his state. Zi Fa dispensed rewards and punishments correctly and could wisely combine work with rest, so the king of the state of Chu knew that he could be appointed to be the Commander-in-Chief of his troops. In these cases important truth is reflected through insignificant things.

When sages do something, they will never worry about it, because it can be well done so long as the causes of things are perceived. Now if ten thousand persons are allocated to tune a bell, they still cannot tune it to accord with the temperament; if people well versed in temperament are

【原文】

多矣。夫车之所以能转千里者，以其要在三寸之辖。夫劝人而弗能使也，禁人而弗能止也，其所由者非理也。昔者，卫君朝于吴，吴王囚之，欲流之于海。说者冠盖相望，而弗能止。鲁君闻之，撤钟鼓之县，缟素而朝。仲尼入见，曰：“君胡为有忧色？”鲁君曰：“诸侯无亲，以诸侯为亲；大夫无党，以大夫为党。今卫君朝于吴王，吴王囚之，而欲流之于海，孰意卫君之仁义而遭此难也！吾欲免之而不能，为奈何？”仲尼曰：“若欲免之，则请子贡行。”鲁君召子贡，授之将军之印。子贡辞曰：“贵

【今译】

言论，也是如此，如果真能说中要领，就用不着多费口舌了。车之所以能运转到达千里之外，关键在于车轮上仅有三寸的插销。劝说别人却不能让人家听从自己的意见，制止别人却不能让人家停手，这是所持的理由不合理的缘故。从前，卫国君主到吴国朝拜，吴王囚禁了他，想把他流放到海边。前来劝说的人络绎不绝，还是不能制止。鲁国君主听了此事，撤掉悬挂着的钟鼓，身穿缟素上朝。孔子进来拜见，说：“您为什么有忧虑的神色？”鲁国君主说：“诸侯们不亲近，我们要亲近诸侯；大夫们不团结，我们要团结大夫。如今卫国君主去朝拜吴王，吴王却把他囚禁起来，而且还想把他流放到海边，谁能料到卫君的仁义反而遭受这样的劫难！我想把他营救出来却做不到，该怎么办？”孔子说：“您想营救他，那就请子贡去跑一趟。”鲁国君主召来子贡，授给他将军的大





available, one is enough to adjust the tone of the bell. The arguments of persuasive speakers are also the same; if they can identify the main points of things, it is not necessary to talk ardently. The reason a carriage can go as far as a thousand li lies in the three-cun bolt in the wheel. If a man tries to advise another person but cannot make the latter take his advice, or tries to stop another from doing something but fails to make the latter give up; this happens because his arguments do not sound reasonable. Previously, the sovereign of the state of Wei went to the court of the state of Wu to pay homage to the king there, but the king of Wu imprisoned him and was about to exile him to the coast. An endless stream of people came to remonstrate with the king, but they still could not stop the king from doing it. When the sovereign of the state of Lu heard of this, he took off all the drums and bells, and held court in mourning. Confucius came to visit him and said, "Why are you looking so sad?" The sovereign of Lu said, "Although sovereigns of other states do not endear themselves to us, we are going to endear ourselves to them; although high-ranking court officials are not united, we are going to hold them together. Recently the sovereign of the state of Wei went to pay homage in person to the king of the state of Wu, but the king of Wu has imprisoned him and is about to exile him to the coast. Who could foretell that the benevolence of the sovereign of Wei has led him into such a trouble? I want to rescue him but am not able to do so. What shall I do?" Confucius said, "If you want to rescue him, then send Zigong there." The sovereign of Lu summoned Zigong

【原文】

无益于解患，在所由之道。”敛躬而行，至于吴，见太宰嚭。太宰嚭甚悦之，欲荐之于王。子贡曰：“子不能行说于王，奈何吾因子也！”太宰嚭曰：“子焉知嚭之不能也？”子贡曰：“卫君之来也，卫国之半曰：‘不若朝于晋。’其半曰：‘不若朝于吴。’然卫君以为吴可以归骸骨也。故束身以受命。今子受卫君而囚之，又欲流之于海，是赏言朝于晋者，而罚言朝于吴也。且卫君之来也，诸侯皆以为蓍龟兆，今朝于吴而不利，则皆移

【今译】

印。子贡推辞说：“地位尊贵对于排解忧患没有什么帮助，关键在于所用的方法。”低调而收敛地上路了，到了吴国，去见太宰嚭。太宰嚭很欣赏他，想把他推荐给吴王。子贡说：“你不能让吴王听你的，我凭什么要通过你！”太宰嚭说：“你怎么知道我不能让吴王听我的？”子贡说：“卫国君主到这里来的时候，卫国一半的人说：‘不如到晋国去朝拜。’其余的一半说：‘不如到吴国去朝拜。’然而卫君以为吴国可以托付终身，所以捆绑着自己前来听命。如今您在卫国君主到来后却把他囚禁起来，还想把他流放到海边，这是奖赏那些建议到晋国朝拜的，而惩罚那些提议到吴国朝拜的。况且卫君来这里，诸侯们都进行了占卜，如今到吴国朝



and conferred the seal of the Commander-in-Chief on him. Zigong rejected it and said, "A powerful and honourable position is of no use in removing trouble, the method one uses is of primary importance." Then Zigong set off without giving wide publicity to his mission. After he arrived in the state of Wu, he paid a visit to Tai Zai Pi. Tai Zai Pi appreciated him very much, and was about to recommend him to the king of the state of Wu. Zigong said, "You cannot let the king listen to you, why should I approach the king through your recommendation?" Tai Zai Pi said, "How could you know that I cannot make the king take my advice?" Zigong said, "When the sovereign of the state of Wei was about to come here, half of the people of the state of Wei said, 'You'd better go to pay homage to the sovereign of the state of Jin.' And the other half suggested, 'You'd better go to pay homage to the sovereign of the state of Wu.' However, the sovereign of Wei himself believed that he should trust in the state of Wu, so he tied himself to take orders from you. Nonetheless, you have imprisoned the sovereign of the state of Wei after he arrived here and are also about to exile him to the coast. By so doing, you are rewarding those who suggested he pay homage to the sovereign of the state of Jin, and punishing those who suggested he pay homage to the king of your state of Wu. Moreover, before the sovereign of Wei started off, sovereigns of other states had divined. Now if they realize that it is of no use to come to the state of Wu to pay homage to the king here, then they will turn to support the state of Jin instead.





【原文】

心于晋矣。子之欲成霸王之业，不亦难乎！”太宰嚭入，复之于王。王报出令于百官曰：“比十日，而卫君之礼不具者，死！”子贡可谓知所以说矣。

鲁哀公为室而大，公宣子谏曰：“室大，众与人处则哗，少与人处则悲。愿公之适。”公曰：“寡人闻命矣。”筑室不辍。公宣子复见曰：“国小而室大，百姓闻之，必怨吾君；诸侯闻之，必轻吾国。”鲁君曰：“闻命矣。”筑室不辍。公宣子复见曰：“左昭而右穆，为大室以临二先君之庙，得无害于子乎？”公乃令罢役，除版而去之。鲁君之欲为室，诚矣；公宣子止

【今译】

拜却没有好处，那他们都会心向晋国了，您想成就霸王大业，不就难了吗！”太宰嚭到朝廷，向吴王做了汇报。吴王向百官传令道：“十日之内，如果对待卫君的礼节还不周全，就被处死！”子贡可以说是知道怎么说别人了。

鲁哀公修筑巨大的宫室，公宣子进谏说：“房子大了，跟很多人待在一起就很嘈杂，跟很少的人在一起就会感到悲切。希望您建大小合适的宫室。”鲁哀公说：“我知道了。”继续修建没有停下来。公宣子又来觐见说：“国家小而宫室大，百姓听说了，必定怨恨我们的君主；诸侯听说了，必定轻视我们的国家。”鲁哀公说：“知道了。”继续修建仍然不停下来。公宣子又来觐见说：“左边是昭庙而右边是穆庙，在先君的庙堂旁边修筑巨大的宫室，对您不会有什么伤害吗？”鲁哀公于是下令停止施工，拆除筑版让工人离开了。鲁国君主想建造宫室，这是决心已定的；

If this is the case, won't it be difficult for you to realize your goal of establishing one of the most powerful states, or even unifying the whole world?" Tai Zai Pi went to the court to report this to the king of Wu. The king issued an order to all court officials as follows: "Within ten days, if you people still cannot treat the sovereign of Wei with perfect courtesy, you will be sentenced to death." Zigong really knew how to persuade others to take his advice.

Once Duke Ai of the state of Lu was about to have a huge palace building erected. Gong Xuanzi remonstrated with him, "If the palace is too huge and you share it with many other people, it will become very noisy; and if you stay with few people, it will simply make you melancholy. We wish you build a palace building of the right size." Duke Ai of Lu said, "I see." But he carried on the construction work. Gong Xuanzi visited the duke again, and said, "Our state is small and if you have a huge palace built, when the people hear of it, they will certainly be bitter towards you, and when sovereigns of other states know it, they will certainly think poorly of our state." Duke Ai of Lu said, "I understand." The construction work continued further. Gong Xuanzi entered the court to advise the duke again, and he said, "The Zhao Temple is located on the left side of the palace building, and the Mu Temple on the right. Constructing a huge palace near the temples of our deceased sovereigns won't cause any harm to you?" Then Duke Ai of Lu ordered the construction work to stop and remove structural planks and dismissed the workers. The sovereign of the state of Lu was determined to

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【原文】

之，必矣。然三说而一听者，其二者非其道也。夫临河而钓，日入而不能得一鲦鱼者，非江河鱼不食也，所以饵之者非其欲也。及至良工执竿，投而擗唇吻者，能以其所欲而钓者也。夫物无不可奈何，有人无奈何。铅之与丹，异类殊色，而可以为丹者，得其数也。故繁称文辞，无益于说，审其所由而已矣。

物类之相摩，近而异门户者，众而难识也。故或类之而非，或不类之而是；或若然而不然者，或不若然而然者。谚曰：“鸢堕腐鼠，而虞氏以亡。”何谓也？曰：虞氏，梁之大富人也。家充盈殷富，金钱无量，财货

【今译】

公宣子制止他，这是必然的。然而三次劝说只有一次被听从，是因为另外两次所用的方法不对的缘故。在河边垂钓，太阳落山了也不能钓得一条小鱼，并非江河里的鱼不吃饵，而是用做饵的东西不是鱼喜欢吃的。等到善于垂钓的人拿着钓竿，一投到水里就有鱼咬钩，那是因为能用鱼喜欢吃的诱饵钓它。事物没有不能对付的，有的人却对它们无可奈何。铅与丹，种类不同颜色各异，然而可以制作成丹，因为有正确的方法。所以繁杂的话语修饰优美的文辞对于劝说并没有帮助，弄清事情的根本就行了。

诸多种类的事物互相交织互相影响，看上去接近但是种类不同的事物，众多而且难以辨识。所以有的看上去是这样的但实际上却不是这样，有的看上去不是这样但实际上却是这样的；有的看上去是对的实际上却是不对的，有的看上去是不对的但实际上却是对的。有句谚语说：“老鹰掉下一只腐臭的老鼠，虞氏因此而灭亡。”这是什么意思？据说事情是这样的：虞氏，是魏国的大富豪。家境殷实富足，金钱不可计

build a palace building; of course Gong Xuanzi was trying to stop him from doing so. Gong Xuanzi remonstrated with the duke three times, and his advice was taken only once, for the methods he used on the two other occasions were wrong. Fishing on the bank of a river and not catching even a small fish until sunset; it is not that fish do not bite any bait at all, but the bait one using is unattractive to them. Whenever a person good at fishing casts a line into the water, there are fish biting his hook every time, for he uses bait interesting enough to the fish to catch them. Nothing cannot be coped with, however, some people might have no way out. Lead and red paint do not belong to the same category and have different colours. However, lead can be made into red paint when the right method is used. Hence, it is useless to use multifarious words to decorate exquisite language in order to persuade others to take one's advice, for it is enough if the roots of things are mastered.

Various kinds of things interweave and interact with one another, and things that look alike but are in fact different are indeed numerous and difficult to discern. Hence, some things are not the same as they look, some things are indeed this way although they do not appear to be so; some things seem right but are indeed wrong, and some things appear wrong but are in fact right. A saying has it: "A hawk happened to drop a rotten rat, and the Yus were exterminated because of it." What does this mean? Legend has it: The Yus were a very rich family in the state of Wei. This family was so wealthy that their money and properties were too great to be

【原文】

无货。升高楼，临大路，设乐陈酒，积博其上。游侠相随而行，楼下博上者，射朋张中，反两而笑，飞鸢适堕其腐鼠而中游侠。游侠相与言曰：“虞氏富乐之日久矣，而常有轻易人之志。吾不敢侵犯，而乃辱我以腐鼠。如此不报，无以立务于天下。请与公僂力一志，悉率徒属，而必以灭其家。”此所谓类之而非者也。何谓非类而是？屈建告石乞曰：“白公胜将为乱。”石乞曰：“不然。白公胜卑身下士，不敢骄贤，其家无筦籥之信，关楗之固。大斗斛以出，轻斤两以内，而乃论之，以不宜也。”屈建曰：“此乃所以反也。”居三年，白公胜果为乱，杀令尹子椒、司马子期。

【今译】

量，财货不可测算。一天他登上高楼，居高临下地对着大路，奏乐摆设酒席，在上面博弈。游侠一前一后路过楼下，在上面博弈的人下大赌注，中了，连走两子，乐得大笑，一只飞过的老鹰恰好丢掉了口中腐臭的老鼠而且落到游侠身上。游侠互相商量道：“虞氏过着富足快乐的日子已经很久了，而且常常有轻视别人的意思。他不敢侵犯我们，却用一只腐臭的老鼠来侮辱我们。这个仇不报，我们不能在天下立身了，请允许我跟您一起齐心协力，率领我们全部人马，一定要把他全家消灭。”这就是所谓的看上去是一样的但实际上却不一样。什么叫看上去不一样但实际上却是一样的？屈建告诉石乞说：“白公胜即将作乱。”石乞说：“不对。白公胜谦恭地对待士人，不敢因为自己贤能而骄傲，他家中没有管用的门锁、钥匙，没有牢固的门闩，用大斗量着往外借，用小称称还回来的，这样判断的话，他不应该作乱。”屈建说：“这正表明他要造反啊。”过了三年，白公胜果然作乱，杀死令尹子椒、司马子期。这就是所谓的看



measured. One day the patriarch went upstairs of their loft facing the main street, held a banquet accompanied by a concert, and gambled there. Two free-lance fighters happened to pass by there one after the other. People gambling upstairs bet big money, one of them won and moved the chessman two at a time, and laughed with great joy. Just at that moment a hawk was flying by and it happened to drop a rotten rat from its mouth and the rat hit the free-lance fighters. The free-lance fighters consulted with each other, "The Yus have enjoyed a wealthy and happy life for a long time, but they often seem to look down upon others. They dare not override us directly, and use this rotten rat to humiliate us instead. If we do not revenge for this humiliation, we can no longer find a foothold in this world. Please let me ally with you to lead all our forces to exterminate them." This is the case that appears to be so but not in fact to be so. What is appearing not to be so but is in fact really so? Qu Jian told Shi Qi, "Bai Gongsheng was about to rebel." Shi Qi said, "No. You are not right. Bai Gongsheng is very humble to scholars and dares not act arrogantly on the basis of his wisdom and capabilities. His family does not have efficacious locks and keys or any firm bolts, moreover, he lends others grain measured in big vessels and allows them to pay him back less with smaller containers. Judging from these facts, he should not rebel." Qu Jian said, "On the contrary, such activities just indicate that he is about to rebel." Three years later, Bai Gongsheng rebelled as expected and killed Lingying Zijiao and Sima Ziqi.





【原文】

此所谓弗类而是者也。何谓若然而不然？子发为上蔡令，民有罪当刑，狱断论定，决于令尹前。子发喟然有凄怆之心，罪人已刑而不忘其恩。此其后，子发盘罪威王而出奔，刑者遂袭恩者，恩者逃之于城下之庐。追者至，蹠足而怒，曰：“子发视决吾罪而被吾刑，怨之憎于骨髓，使我得其肉而食之，其知厌乎！”追者以为然而不索其内，果活子发。此所谓若然而不然者。何谓不然而若然者？昔越王勾践卑下吴王夫差，请身为臣，妻为妾，奉四时之祭祀，而入春秋之贡职，委社稷，效民力，隐居为

【今译】

上去不是这样但实际上却这样。什么叫看上去是对的但实际上却是不对的？子发做上蔡地区长官，百姓中有个犯了罪应当被处罚的，罪行判决后，在令尹面前接受处罚。子发感慨叹息显得很是悲哀，罪人已经受刑却忘不了他的恩情。在这之后，子发触犯了楚威王出逃，那个受刑的人一直惦念着子发的恩情，感恩的他带着子发逃到他城边的草房里。追赶的人来到了，那人跺着脚，愤怒地说：“子发就是判我的罪并且让我受刑的人，我对他的怨恨深入骨髓，即便我得到他的肉把他吃掉，难道会感到满足吗！”追赶的人认为有道理就没有到屋内搜索，果然救了子发一命。这就是所谓的看上去是这样而实际上却不是这样的。什么叫看上去不是这样而实际上却是这样呢？从前越王勾践卑躬屈膝地侍奉吴王夫差，自己请求做他的家臣，妻子做他的侍妾，供奉四时祭祀的供品，并且进献春秋两季的贡品，把社稷交付给他，让百姓为他效力，隐居的时候为他提供遮蔽，作战时为他打前锋。他对吴王谦恭行礼，言辞



This is a case appearing not to be so but is really so. What are things that seem right but are indeed wrong? When Zi Fa was acting as the chief of the area of Shang Cai, a man committed a crime and deserved to be punished; and after the man was sentenced, he was punished before the Ling Yin. Zi Fa groaned and appeared very sad at that moment, therefore the man was grateful to him after the punishment. Afterwards, Zi Fa offended King Wei of the state of Chu and escaped. The man formerly punished remembered Zi Fa's kindness to him ever since then, so he took Zi Fa to his hut located on the edge of his town. When the people chasing Zi Fa arrived there, the man stamped his feet and shouted in rage, "Zi Fa was the one who convicted and punished me before, I am so bitter towards him that I would not feel satisfied even after I ate his flesh." The people chasing Zi Fa regarded the man's words as very reasonable, so they did not search his room, and that indeed saved Zi Fa's life. This is a case appearing to be so but really is not so. What are things appearing not to be so but are indeed so? Previously Gou Jian—the king of the state of Yue served Fu Chai—the king of the state of Wu extremely humbly and submissively. He begged to act as Fu Chai's family slave and asked his wife to serve as Fu Chai's maid. He offered four ceremonies held in all the four seasons, and also paid in tributes to the state of Wu in spring and autumn. He entrusted his state with the king of Wu; asked his people to serve him; provided shelter for him whenever he wanted to live a secluded life and fought as his vanguard in war. He bowed to the king of Wu courteously

【原文】

蔽，而战为锋。行礼甚卑，辞其服，其离叛之心远矣。然而甲卒三千人，以禽夫差于姑胥。此四策者，不可不审也。夫事之所以难知者，以其窜端匿迹。立私于公，倚邪于正，而以胜惑人之心者也。若使人之所怀于内者，与所见于外者，若合符节，则天下无亡国败家矣。夫狐之捕雉也，必先卑体弥耳，以待其来也。雉见而信之，故可得而禽也。使狐瞋目植睹，见必杀之势，雉亦知惊惮远飞，以避其怒矣。夫人伪之相欺也，非直禽兽之诈计也，物类相似若然，而不可从外论者，众而难识矣。是故不可不察也。

【今译】

十分驯服，看上去远远没有背弃反叛的意思。然而他却率领三千武装的士卒，在姑胥将夫差擒获。这四种计策，不可不慎重对待。一些事情之所以难以知晓，是因为事情的端倪总是隐藏的。假公济私，装作公正来行邪辟，而且能够成功地迷惑人心。假如人内心的想法，与外部的表现，像符节那样一致，那天下就没有灭亡的国家和破败的家庭了。狐狸捕野鸡，一定先俯下身子耷拉下耳朵，等待野鸡过来。野鸡看到狐狸的样子就信以为真，所以就会被抓获。假使狐狸瞪大眼睛竖起耳朵，野鸡看见必死的情势，一定知道害怕吓得飞得远远的，来逃避狐狸发怒。人的虚伪与互相欺骗，还不仅仅是禽兽的狡诈伎俩，看上去相似的事物就是这样的，不可以只根据表面现象进行判断，这种情形众多而且难以识别，因此不可以不详加审察。



and his words were extremely humble, he looked as if he would never rebel or turn against the king of the state of Wu. However, he led three thousand soldiers and captured Fu Chai in Gu Xu. Sufficient attention must be paid to these four aforementioned stratagems. Somethings are difficult to be discerned because their clues are often covered. In cases of jobbery, people pretend to be fair and square to secretly commit evil deeds, and they can successfully delude others this way. If men's inner thoughts accorded with their outer behaviour as the two parts of a tally do, there would be no perished states or destroyed families under heaven. When a fox catches a pheasant, it must lower its body and ears first to wait for the pheasant to approach. When the pheasant sees the superficialities of the fox, it believes in the fox, so it will be caught. Suppose the fox opened its eyes widely and pricked up its ears. Realizing that it is under the threat of death, the pheasant would definitely fly away in fear to avoid the fox's rage. The deceits and double-dealings among human beings are not merely the deceitful tricks of wild animals. Things that look alike are like this, and they should not be judged only according to superficialities. Such cases are numerous and difficult to be discerned, hence, they should be scrutinized.



卷十九 修务训

【原文】

或曰：“无为者，寂然无声，漠然不动，引之不来，推之不往。如此者，乃得道之像。”吾以为不然。尝试问之矣：“若夫神农、尧、舜、禹、汤，可谓圣人乎？”有论者必不能废。以五圣观之，则莫得无为，明矣。古者，民茹草饮水，采树木之实，食羸虻之肉。时多疾病毒伤之害，于是神农乃始教民播种五谷，相土地，宜燥湿肥瘠高下，尝百草之滋味，水泉之甘苦，令民知所辟就。当此之时，一日而遇七十毒。尧立孝慈仁爱，使民如子弟。西教沃民，东至黑齿，北抚幽都，南道交趾。放讙兜于崇山，

【今译】

有人说：“无为，就是寂寞无声，静止不动，拉也拉不过来，推也推不走。像这样理解，才能把握道的样子。”我认为不是这样的。我曾经试着问别人：“神农、尧、舜、禹、汤，可以称得上圣人吗？”有见地的一定不能否定这种说法。考察这五位圣人，没有一个能够做到无为，是很显然的了。古时候，百姓吃野草喝生水，采摘树木的果实，吃蚌蛤的肉。当时人们经常受到疾病和毒物的伤害，于是神农就开始教百姓种植五谷，观察土地土质及其干燥、湿润、肥沃、贫瘠的程度来种植适合的作物，遍尝百草的滋味，水泉的甘苦，让百姓知道该避开什么选择什么。正当这个时候，神农一天就会七十次中毒。尧即位后奉行孝慈、仁爱，对待百姓如同自己的孩子、兄弟一般。向西教化到沃民，向东扩展到黑齿，向

Necessity of Training

Some people declare, "Remaining actionless means to keep silent and still to ensure that Tao cannot be drawn here or pushed away. Understanding Tao in this way, man can then master the nature of Tao." But I don't think so. I tried to ask others, "Can Shennong, Yao, Shun, Yu and Tang be regarded as sages?" Certainly informed people would not deny it. Examining these five sages, it is obvious that none of them could reach the state of remaining actionless. In immemorial times, ordinary people ate wild grass, drank raw water, plucked fruit from wild trees and ate clams' flesh. At that time, people often suffered from diseases and harm from poisonous things, therefore, Shennong taught them how to grow crops and examine the land to plant proper crops. According to the actual conditions of the soil such as dry or moist, fertile or arid, Shennong tasted all kinds of plants himself as well as the water of various rivers and springs in order to inform people know what they should choose and what they should avoid. At that time, Shennong suffered from toxicosis seventy times in a day. After Yao came into power, he practiced the principles of filial piety and benevolence, and treated the people like his own children or brothers. He extended his moral education to Wo Min in the west, enlarged his territory to Hei Chi in the east, appeased



【原文】

窜三苗于三危，流共工于幽州，殛鲧于羽山。舜作室，筑墙茨屋，辟地树谷，令民皆知去岩穴，各有家室。南征三苗，道死苍梧。禹沐浴霪雨，栉扶风，决江疏河，凿龙门，辟伊阙，修彭蠡之防，乘四载，随山刊木，平治水土，定千八百国。汤夙兴夜寐，以致聪明，轻赋薄敛，以宽民氓，布德施惠，以振困穷，吊死问疾，以养孤孀。百姓亲附，政令流行，乃整兵鸣条，困夏南巢，谯以其过，放之历山。此五圣者，天下之盛主，劳形尽虑，为民兴利除害而不懈。奉一爵酒不知于色，挈一石之尊则白汗交流，又

【今译】

北安抚到幽都，向南开道到交趾。把讙兜流放到崇山，把三苗迁移到三危，把共工流放到幽州，把鲧处死在羽山。舜建筑房屋，修筑墙垣用茅草覆盖屋顶，开辟土地种植五谷，让百姓都知道离开岩穴，各自有了家室。向南征讨三苗，中途死在苍梧。禹承受着雨打风吹，疏通长江、黄河，开凿龙门，开辟伊阙，修筑彭蠡的堤防，运用四种交通工具奔走，走到哪座山上就树起木头作为标志，治理洪水，让一千八百个国家都得到安宁。汤夙兴夜寐，殚精竭虑，减轻赋税减少聚敛，让百姓生活宽裕，布施德泽恩惠，来帮助困厄贫穷的人，哀悼死者慰问病人，抚养孤儿寡妇。百姓亲附，政令得到贯彻执行，于是在鸣条整顿军队，将夏桀围困在南巢，指责他的过失，把他流放到历山。这五位圣人，是天下功绩显赫的君主，竭尽心力，为百姓兴利除害而不懈怠。捧着一爵酒，表现不出吃



the people to You Du in the north, and built roads reaching Jiao Zhi in the south. He also exiled Huan Dou to Mount Chong, ordered the Three Miao tribes to move to San Wei, and sentenced Gun to death in Mount Yu. Besides, Shun built houses, constructed walls, covered roofs with couch grass, reclaimed land to grow various crops, and with his help, people started to leave the caves in which they had been staying in and to build their own homes. Then Shun marched towards the south to attack the Three Miao tribes, but died halfway in Cang Wu. Being disturbed by the wind and rain, Yu dredged the Yangtze River and the Yellow River, excavated Mount Longmen and Mount Yinque, raised a dike in Peng Li, took four kinds of vehicles to run ahead, and wherever he went, he erected a tree trunk to mark it, to control the floodwater. As a result, he brought peace and stability to a thousand and eight hundred states. Rising early in the morning and going to bed late at night, Tang racked his brains to reduce taxes as well as other property collected thus to allow the people to live a better life. He extended his virtue and did favour to help the poor, mourned the dead and comforted the sick, and supported orphans and widows. As a result, the people endeared themselves to him, his edicts were carried out. Then, he mobilised his troops in Ming Tiao and besieged Xia Jie of the Xia Dynasty in Nan Chao, then he condemned Xia Jie's misconduct, and exiled him to Mount Li. These five sages are extremely famous and meritorious sovereigns of the world, they put themselves out to create advantages and remove disadvantages for the people without





【原文】

况羸天下之忧，而海内之事者乎？其重于尊亦远也！且夫圣人者，不耻身之贱，而愧道之不行；不忧命之短，而忧百姓之穷。是故禹之为水，以身解于阳盱之河。汤旱，以身祷于桑山之林。圣人忧民如此其明也，而称以“无为”，岂不悖哉！

且古之立帝王者，非以奉养其欲也；圣人践位者，非以逸乐其身也。为天下强掩弱，众暴寡，诈欺愚，勇侵怯，怀知而不以相教，积财而不以相分，故立天子以齐一之。为一人聪明而不足以遍照海内，故立三公九

【今译】

力的神色，提着一石重的酒樽，就会大汗淋漓，更何况负载着天下的烦忧，承担着四海之内的事务呢？这比一个酒樽要重得多了！再说圣人，不耻于自身卑贱，而惭愧道不能推行；不担心自己命短，而担忧百姓贫困。因此大禹治水，用自己的身体作抵押，在阳盱(xū)河上祈祷。汤在大旱时，用自己的身体作牺牲在桑林祈祷。圣人为百姓担忧，是如此显然的，而把他们称作“无为”，难道不荒唐吗！

古代拥立帝王，并非为了满足他的欲望；圣人即位，并非为了自己安逸享乐。因为天下强大的欺凌弱小的，人多势众的残害势单力薄的，狡诈的欺骗愚蠢的，勇猛的欺负怯懦的，怀藏着知识却不用来教导别人，积存着钱财却不拿出来分给别人，所以人们拥立天子来平等地管理他们。因为一个人的聪明不足以遍照四海之内，所以设立三公、九卿来



any nonfeasance. Holding a cup of wine with both hands, one will not appear strained; lifting a wine vessel as heavy as a Dan, one will become sweaty, let alone carrying all the problems in the world and shouldering the responsibilities of all affairs within the Four Seas? It is much heavier than a wine vessel! What's more, a sage would never be ashamed of his own mean status, but sorry for Tao not being extended; he would never worry about himself not enjoying a long lifespan, but fear that the people might suffer poverty. Hence, while controlling floodwater, Yu used his own body as a sacrifice to pray along the bank of the Yang Xu River. During a severe drought, Tang used himself as a sacrifice to pray in Sang Ling. It is so obvious that sages sovereigns worry about the people. Nonetheless, if they are still considered "actionless", isn't it ridiculous?

In immemorial times, people did not enthrone someone to help him fulfill his own wishes; sage sovereigns did not take over the throne to ensure leisure and comfortable lives for themselves. Because in the world, the strong override the weak, the numerous harm the outnumbered, the sly deceive the foolish, the valorous attacked the timid, informed people did not apply their knowledge to enlighten others, rich people did not distribute their wealth to help those in need, therefore, people enthroned the Son of Heaven to administer them fairly and equally. Because the intelligence of one person is not enough to illuminate everywhere within the Four Seas, the Three Dukes and Nine Ministers were appointed to assist the Son of Heaven. Those states located in

【原文】

卿以辅翼之。绝国殊俗、僻远幽闲之处，不能被德承泽，故立诸侯以教诲之。是以地无不任，时无不应，官无隐事，国无遗利。所以衣寒食饥，养老弱而息劳倦也。若以布衣徒步之人观之，则伊尹负鼎而干汤，吕望鼓刀而入周，百里奚转鬻，管仲束缚，孔子无黔突，墨子无暖席。是以圣人不高山，不广河，蒙耻辱以干世主，非以贪禄慕位，欲事起天下利，而除万民之害。盖闻传书曰：“神农憔悴，尧瘦臞，舜黥黑，禹胼胝。”由此观之，则圣人之忧劳百姓甚矣。故自天子以下至于庶人，四职不动，思虑不用，事治求澹者，未之闻也。

【今译】

辅佐天子。道路不通的国家有着不同的风俗，由于地处偏远交通闭塞，不能承受天子的德泽，所以设立诸侯来教诲他们。因此土地没有得不到利用的，四时没有不风调雨顺的，官员没有徇私舞弊的，国家利益没有遭受损耗的。这么做是为了让忍受饥寒的人得到食物和衣装，让老的弱的得到供养而且让劳倦的人们得到休息。如果从平民百姓的角度看待这些事情，则伊尹背负着煮饭的锅前去谒见汤，吕望挥动着屠刀来到周朝的朝廷，百里奚是被人转卖的奴仆，管仲曾经身系囹圄，孔子家的烟囱都没有被熏黑的，墨子的席子从没有被坐暖过。因此圣人不管山有多高，不顾河有多宽，都会蒙受耻辱来谒见当世的君主，并非出于贪图俸禄爵位，而是想为天下兴利，为万民除害。我听到有的书上说：“神农面容憔悴，尧形容消瘦，舜皮肤黝黑，禹手脚上满是老茧。”由此看来，圣人很是为百姓担忧操劳了。所以从天子以下一直到普通百姓，四体不勤，不动任何思虑，事情就能做好、要求就能满足的，还从来没有听说过。



areas too remote to be reached by any roads and had different customs could not enjoy the favours of the Son of Heaven, so sovereigns were appointed to govern and educate them. Hence, no land left uncultivated, no winds or rains came improperly during all the four seasons, no officials or officers practiced favouritism, nor was the interest of the state damaged. By so doing, they intended to allow those suffering cold and starvation to obtain food and clothes, the old and the weak to be supported, and the exhausted to rest. Judging from the ordinary people's point of view, Yi Yin carried a cooking pot on his back to visit Tang, Lu Wang arrived at the court of the Zhou Dynasty waving a butcher's knife, Baili Xi used to be a second-handed slave, Guan Zhong was imprisoned, Confucius' chimney never became black due to cooking smoke, and Mozi never stayed still for a period long enough to warm his mat. Hence, no matter how lofty the mountains they traversed were or how broad the rivers they crossed were, sages would still visit the sovereigns of their times with humility. Instead of coveting higher salaries and ranks, they did so to generate benefit to the world and remove disadvantages from tens of thousands of people. I heard that it states in some books as follows: "Shennong looked gaunt, Yao appeared skinny, Shun's skin became dark, and Yu's hands and feet were full of calluses." By this token, sages worry very much about and work hard for the ordinary people. Hence, from the Son of Heaven to ordinary people, I have not heard of such a precedent that one could finish every task and fulfill every wish without bothering his





【原文】

夫地势，水东流，人必事焉，然后水潦得谷行。禾稼春生，人必加功焉，故五谷得遂长。听其自流，待其自生，则鲧、禹之功不立，而后稷之智不用。若吾所谓无为者，私志不得入公道，嗜欲不得枉正术，循理而举事，因资而立权，自然之势，而曲故不得容者，事成而身弗伐，功立而名弗有，非谓其感而不应，攻而不动者。若夫以火爇井，以淮灌山，此用己而背自然，故谓之有为。若夫水之用舟，沙之用鸪，泥之用辘，山之用

【今译】

根据地势，水向东流，但是人一定要进行疏导，然后水流才能顺着河道奔涌。庄稼在春天生长，但是人一定要进行耕耘，所以五谷才能成长。如果让河水自己流，让庄稼自己生，那鲧、禹的功劳就不能建立，而后稷的才智也得不到运用。像我所说的无为，是指不能用一些自己的想法影响公道，不能让嗜欲歪曲正确的准则，遵循事理行事，凭借资质立功，权衡客观形势，从而不允许任何邪曲巧故存在，事情成功后也不自己夸耀，功劳建立后拒绝声名，并非指不能感应外物，在紧急情况下不能做出任何反应。至于用火烘烤井水，用淮河水灌溉高山，这是单凭个人力量而违背自然规律的做法，所以把它叫做有为。至于在水中前进用舟，在沙中前进用鸪，在泥泞中前进用辘(chūn)，在山中前进用



body to do anything or burden his mind to think about anything.

According to geographic conditions, rivers flow to the east, nonetheless, man must dredge the waters, and then they can follow their courses. Crops grow during the spring, nonetheless, man must plough, and then they can thrive. If men let the rivers flow and crops grow on their own, then Gun and Yu would not be able to accomplish their achievements, and Hou Ji's intelligence could not be applied, either. In my opinion, remaining actionless means not to impede justice with one's own viewpoints, or corrupt correct principles because of one's own desire and lust. By complying with reasons, making contributions by dint of advantageous conditions and weighing up objective situations, man will get rid of trickery of any kind, not to boast about himself after having successfully finished his tasks, and refuse fame after having made contributions. So remaining actionless does not mean not being able to respond to external things or react in an emergency. When it comes to applying fire to roast the water in a well or channeling the water in the Huai He River to irrigate lofty mountains, it is nothing but exclusively resulting from man's own strength and acting against the law of nature, therefore, we address such activity as taking action to do something. When it comes to resorting to a boat to march forward in water, resorting to Jiu to march forward in sand, Chun (vehicle used on muddy roads in ancient times) in mud, and Lei (it should be kind of shoes with climbing irons) in mountains, or to dredging watercourses in the summer and

【原文】

藁，夏渎而冬陂，因高为田，因下为池，此非吾所谓为之。

圣人之从事也，殊体而合于理，其所由异路而同归，其存危定倾若一，志不忘于欲利人也。何以明之？昔者楚欲攻宋，墨子闻而悼之，自鲁趋而十日十夜，足重茧而不休息，裂衣裳裹足，至于郢，见楚王，曰：“臣闻大王举兵将攻宋，计必得宋而后攻之乎？亡其苦众劳民，顿兵挫锐，负天下以不义之名，而不得咫尺之地，犹且攻之乎？”王曰：“必不得宋，又且为不义，曷为攻之！”墨子曰：“臣见大王之必伤义而不得宋。”王

【今译】

藁(léi)，夏天疏通水道而冬天用池塘蓄水，凭借地势高的地方开辟田地，凭借地势低的地方开凿水塘，这不是我所谓的有为。

圣人行事，所采用的方式各不相同但是都合乎事理，所走的路不同但是归宿都是一样的，他们挽救危亡、安定倾覆是相同的，心中都不忘为百姓谋取利益。怎么知道是这样的呢？从前楚国想进攻宋国，墨子听说了这件事感到很忧伤，于是从鲁国赶了十天十夜的路，脚上结了层层茧也不休息，撕下衣裳把脚包扎起来继续赶路，来到郢都，见到了楚王，说：“我听说大王即将举兵攻打宋国，是认为一定能够夺取宋国而进攻它呢？还是要劳烦民众，劳损兵器，并且在天下背负不义的名声，而且得不到咫尺的土地，也还要进攻它呢？”楚王说：“如果一定不能夺取宋国，况且又做不义之事，那为什么要攻打它呢！”墨子说：“我预见大王一定会损伤道义而且不能得到宋国。”楚王说：“公输般，是天下的灵



storing ice in ponds in the winter, to reclaiming land at high places and digging ponds in low-lying areas, which is not what I mean to take action to do something.

Sages ways of doing things are different from one another, nonetheless, all of them are in accordance with common sense; sages follow different tracks, nonetheless, they share the same destination, for they all engage in rescuing those in danger and bringing peace and stability to those who have been toppled, and in their hearts, they never forget to pursue benefits for the people. How can I know what it is like this? Previously, the state of Chu was about to attack the state of Song, when Mozi heard of it he felt very sorry, so that starting from the state of Lu, he walked ten days and nights in a row without taking any rest to the state of Chu. His feet covered with thick callus, he tore off his clothes, wrapped his feet and hurried on. He arrived in the capital of Ying of the state of Chu, visited the king, and said, "I heard that you are going to dispatch troops to attack the state of Song. Do you believe that you can definitely conquer the state of Song? Or would you still attack Song even though you might burden the masses, wear out your weapons, moreover, also be held in flagrancy due to your unrighteousness by people of the world and not be able to gain a *chi* of land?" The king of Chu said, "If I definitely could not only not seize the state of Song, but also be accused of unrighteousness, why should I attack it?" Mozi said, "I foresee that by so doing, you will not only damage justice but also cannot conquer the state of Song." The king said,





【原文】

曰：“公输，天下之巧士，作云梯之械，设以攻宋，曷为弗取！”墨子曰：“令公输设攻，臣请守之。”于是公输般设攻宋之械，墨子设守宋之备，九攻而墨子九却之，弗能入。于是乃偃兵，辍不攻宋。段干木辞禄而处家，魏文侯过其闾而轼之。其仆曰：“君何为轼？”文侯曰：“段干木在，是以轼。”其仆曰：“段干木布衣之士，君轼其闾，不已甚乎？”文侯曰：“段干木不趋势利，怀君子之道，隐处穷巷，声施千里，寡人敢勿轼乎！段干木光

【今译】

巧的工匠，制作了名为云梯的器械，架起来进攻宋国，怎能说不能占领它呢！”墨子说：“我们进行一场模拟演习，您让公输般进攻，请让我防守。”于是公输般架起攻打宋国的器械，墨子设起守卫宋国的设备，公输般九次进攻而墨子九次把他击败，不能攻入。于是楚国就罢兵，停止进攻宋国。段干木辞掉俸禄在家闲居，魏文侯路过他住的闾巷时双手扶着车前横木致敬。他的车夫问他：“您为什么要手扶横木表示敬意？”魏文侯说：“段干木住在这里，因此手扶横木表示敬意。”他的车夫说：“段干木是个平民百姓，您路过他的闾巷还要手扶横木致敬，不是太过分了吗？”魏文侯说：“段干木不追逐权势利益，怀有君子的道义，在贫穷偏僻的巷子里隐居，名声却传播到千里之外，我怎敢不手扶横木表示敬意呢！段干木因为德行而荣耀，我因为权势而荣耀；段干木拥有的是大量



“Gongshu Ban is the most dexterous carpenter in the world, and he has made me an apparatus named Yun Ti, and we are going to use it to launch the attack against the state of Song. How can you declare that I cannot defeat Song?” Mozi said, “Let’s have a practice, and please ask Gongshu Ban to act as the attacker, and I will be the defence.” Then Gongshu Ban put up the apparatus to be used to attack the state of Song, and Mozi put up his device for defending Song. Gongshu Ban launched assaults nine times and Mozi defeated him nine times, Gongshu Ban could not break in. Then the state of Chu withdrew its troops and stopped attacking the state of Song. Duangan Mu rejected his salaries and retired and stayed idly at home. When Marquis Wen of the state of Wei passed by the lane Duan lived in, putting both hands on the middle rail in the front of the carriage, the marquis paid honour to it. His wagoner asked him, “Why are you putting your hands on the middle rail and saluting?” Marquis Wen of Wei said, “Duangan Mu lives here, that’s why I put my hands on the middle rail paying homage to him.” His wagoner said, “Duangan Mu is nothing but an ordinary person, however, you still salute when passing by his lane. Isn’t it immoderate to do so?” Marquis Wen of Wei said, “Bearing the integrity of a gentleman, Duangan Mu does not seek power and benefits and choose to live in seclusion in a remote poor lane. Nonetheless, his fame has reached places a thousand *li* away. How do I dare not to put my hands on the middle rail to pay homage to him? Duangan Mu is famous for his integrity, and I am famous for my power; Duangan Mu is

【原文】

于德，寡人光于势；段干木富于义，寡人富于财。势不若德尊，财不若义高。干木虽以己易寡人不为。吾日悠悠惭于影，子何以轻之哉！”其后秦将起兵伐魏，司马庾谏曰：“段干木贤者，其君礼之，天下莫不知，诸侯莫不闻，举兵伐之，无乃妨于义乎！”于是秦乃偃兵，辍不攻魏。

夫墨子跌蹄而趋千里，以存楚、宋；段干木阖门不出，以安秦、魏。夫行与止也，其势相反，而皆可以存国，此所谓异路而同归者也。今夫救火者，汲水而趋之，或以瓮瓴，或以盆盂，其方员锐椭不同，盛水各异，

【今译】

的道义，寡人我拥有的是大量的财富。权势不如德行尊贵，财富不如道义高尚。让段干木把他自己和我拥有的一切作为交换他是不会做的。我每天对着自己的影子感到惭愧，你怎么会轻视他呢！”后来秦国想起兵进攻魏国，司马庾进谏说：“段干木是个贤人，他的国君礼遇他，天下没有不知道的，诸侯没有不听说的，起兵进攻魏国，大概会妨害道义吧！”于是秦国就罢兵，停止进攻魏国。

墨子急忙奔走千里之外，从而保存了楚国、宋国；段干木闭门不出，来安定秦国、魏国。行动与静止，截然相反，然而都可以保存国家，这就是所谓的所走的路不同但是归宿是一样的。如今救火，人们打了水前往扑救，有的用瓮瓴，有的用盆盂，所用容器或方或圆或尖顶或椭圆形状不一，盛水的量各不相同，但是都能灭火是一样的。所以秦国、楚国、



rich in morality and justice, and I am rich in wealth. Power is not so honourable as integrity is, and wealth not so sublime as morality and justice. Duangan Mu would not trade what he owns for what I have. Every day, when I see my own shadow I feel sorry for myself. Why do you think lowly of him?" After that, the state of Qin was about to dispatch troops to attack the state of Wei, Sima Yu remonstrated with the king of Qin, saying, "Duangan Mu is a worthy man, and his sovereign treats him courteously. Everyone in the world knows this and every sovereign has heard of this. Won't it harm morality and justice to send out troops to attack the state of Wei?" Then the state of Qin withdrew its troops and cancelled the plan of attacking the state of Wei.

Travelling hurriedly a thousand *li* away, Mozi safeguarded both the state of Chu and the state of Song; staying behind closed doors, Duangan Mu brought peace and stability to both the state of Qin and the state of Wei. One was on the move, and the other remained still, their acts were opposite, nonetheless, they both safeguarded other states, this is the so-called sharing the same destination by taking different tracks. For instance, in terms of fire fighting, men and women fetch water to put out the fire. Some use jars and urns, others use basins and calyxes; some wares are square, others round, some tapering, others elliptical, although they are in various shapes and each contains a different amount of water, in terms of being able to help extinguish the fire, they are the same. Hence, although the tunes of the states of Qin, Chu, Yan and Wei are of different rhythms, nonetheless, all





【原文】

其于灭火钩也。故秦、楚、燕、魏之歌也，异转而皆乐；九夷八狄之哭也，殊声而皆悲；一也。夫歌者，乐之征也；哭者，悲之效也。愤于中则应于外，故在所以感。夫圣人之心，日夜不忘于欲利人，其泽之所及者，效亦大矣。

世俗废衰，而非学者多。“人性各有所修短，若鱼之跃，若鹊之驳，此自然者，不可损益。”吾以为不然。夫鱼者跃，鹊者驳也，犹人马之为人马，筋骨形体，所受于天，不可变。以此论之，则不类矣。夫马之为草驹之时，跳跃扬蹄，翘尾而走，人不能制，啮咋嚼肌碎骨，蹶蹄足以破卢

【今译】

燕国、魏国的歌谣，旋律的婉转不同然而都使人快乐；九夷、八狄的痛哭，声音不同然而都很悲痛，这是一样的。唱歌，是快乐的表现；痛哭，是悲哀的表达。情绪在内心郁积就会在外部表现出来，所以关键在于是什么触动了人们不同的情绪。圣人的心，日夜不忘为百姓谋取利益，他们的恩泽所涉及的地方，功绩是很明显的。

世道风气衰败的时候，非议学习的人就很多，他们说：“人的天性各有所长、有所短，如同鱼能够跳跃，如同喜鹊身上毛色驳杂，这是天生的，不可以损减增益。”我认为不是这样的。鱼能够跳跃，喜鹊毛色驳杂，好比人是人、马是马，筋骨形体，是天生的，不可以改变。持这种论调来论证是否该学习，那就不能类推了。当马还是小驹时，扬起蹄子跳跃，翘着尾巴奔跑，人不能控制它，一张嘴足以咬破人的肌肉咬碎人的骨头，一撩蹄足以踢破人的脑袋踏陷人的胸膛；等到养马的人驯服了

of them can make one feel happy; the wailing of the nine Yi Peoples and the eight Di Peoples are of different sounds, nonetheless, they all have the same very sad sound. Singing is the exhibition of joy; and wailing is the manifestation of sadness. Emotions accumulated in the heart will be expressed outside. Therefore, it depends on what stirs up the feelings of man. The hearts of sages are concentrated on seeking benefits for the people day and night, and wherever their virtue reaches, their achievements are apparent.

At the times morality and justice decline in society, there are many people attacking learning. They declare: "According to the characteristics of man, they all have some strong and weak points, this is somewhat the same as fish's ability of jumping, or a magpie's feathers' appearing mottled, these features are natural, and therefore cannot be increased or decreased." But I do not think so. Fish can jump, and magpies have mottled feathers. This is somewhat the same as human beings are human beings, and horses are horses. Their muscles, bones and bodies are made differently, and therefore cannot be changed. However, for those holding an argument to debate whether or not man should study, things should not be analogized in this way. At the time a horse is still a colt, it kicks hooves and jumps, raises its tail and gallops, and man cannot control it. Moreover, it crunches man's skin and bones with one bite, and hurts man's head or makes man's chest cave in with just one kick. After the horse has been tamed by the horse-raiser and trained by an excellent wagoner, and harnessed with



【原文】

陷匈；及至圉人扰之，良御教之，掩以衡扼，连以轡衔，则虽历险超堑弗敢辞。故其形之为马，马不可化；其可驾御，教之所为也。马，聋虫也，而可以通气志，犹待教而成，又况人乎！且夫身正性善，发愤而成仁，帽凭而为义，性命可说，不待学问而合于道者，尧、舜、文王也；沉湎耽荒，不可教以道，不可喻以德，严父弗能正，贤师不能化者，丹朱、商均也。曼颊皓齿，形夸骨佳，不待脂粉芳泽而性可说者，西施、阳文也；喙腭哆吻，蓬蔕戚施，虽粉白黛黑弗能为美者，嫫母、佻隄也。夫上不及尧、舜，下不及商均，美不及西施，恶不若嫫母，此教训之所谕也，而芳泽之所施。且子有弑父者，然而天下莫疏其子，何也？爱父者众也。儒有邪辟

【今译】

它，优秀的驭手调教它，给它配上衡扼，用辔头嚼子控制它，即便要它穿越险阻跨越壕沟也不敢拒绝。所以它的形体是马，这一点是不可以改变的；它可以驾驭，这是调教的结果。马，是畜生，可以通人气，还有待于调教才能为人们服务，又何况人呢！再说自身品行端正天性善良，发愤成仁，满腔大义，生性招人喜欢，不用学习请教就合乎道的，是尧、舜、周文王；沉湎玩乐耽擱学业，不可以教给他们道，不可以教授他们德，即便严格的父亲也不能匡正他们，贤明的老师也不能教化他们的，是丹朱、商均；拥有美丽的面颊洁白的牙齿，相貌体形美好，不需涂脂抹粉使用任何芳物而天生讨人喜欢的，是西施、阳文；颧骨丑陋、嘴巴歪斜、鸡胸驼背的，即便擦粉画眉也不好看的，是嫫母、佻隄(pi sui)。好的比不过尧、舜，坏的比较不过商均，美丽比不上西施，丑陋比不过嫫母，这些人就是教育的对象，是可以提高的。再说有儿子杀害亲生父亲的，然而天下没有谁疏远自己的儿子，为什么？还是爱父亲的儿子占绝大多数。



halter and reined with bridle and bit, it would never reject traversing dangerous places or jumping over entrenchments. Hence, it owns the body of a horse, and this is unchangeable; but it can be tamed, and this is the result of training. A horse is nothing but a wild animal that can understand some of human feelings, and an animal like this can serve to human beings only after it has been trained to do so, let alone human beings! What's more, Yao, Shun, and King Wen of the Zhou Dynasty, are straight and born kind, making a determined effort to pursue benevolence, having their bosoms filled with righteousness, loving and being in accordance with Tao without being educated to do so, Dan Zhu and Shang Jue are addicted to pleasures and therefore neglect their study cannot be edified with Tao or De, although the strict fathers could not rectify them, the wise tutors could not educate them; Xi Shi and Yang Wen are bestowed with a pretty countenance, white teeth and nice figures and therefore appear beautiful to others without making up or wearing any fragrant ornaments; Mo Mu and Pi Sui were born with ugly cheek, askew mouth, chicken breast and crookback and therefore do not look beautiful even after being beatified with make ups. Those not so good as Yao, bad as Shang Jun, beautiful as Xi Shi and ugly as Mo Mu constitute the targets of education, for these people can be improved. Besides, there are such precedents that some sons have killed their own fathers, nonetheless, no one in the world would estrange his own son, why? Well, most sons love their fathers. Some followers of the Confucian School are





【原文】

者，而先王之道不废，何也？其行之者多也。今以为学者之有过而非学者，则是以一饱之故，绝谷不食，以一蹶之难，辍足不行，惑也。今有良马，不待策辔而行，驽马虽两辔之不能进，为此不用策辔而御，则愚矣。夫怯夫操利剑，击则不能断，刺则不能入，及至勇武攘捲一搗，则摺肋伤干，为此弃干将、镆邪而以手战，则悖矣。所谓言者，齐于众而同于俗。今不称九天之顶，则言黄泉之底，是两末之端议，何可以公论乎！夫橘柚冬生，而人曰冬死，死者众；荠麦夏死，人曰夏生，生者众。江河之回

【今译】

儒生有奸邪的，然而先王之道不会废弃，为什么？因为遵行的人占绝大多数。如今因为学者有一些过失就否定学习，这就是因为一次吃饱了饭就不再进食，因为一次跌倒了就不再前进，这是糊涂的。如今假设有一匹好马，不用鞭子马刺就会奔跑，驽马即便抽两鞭子也不能前进，为此就不用鞭子马刺就驾驭马匹，那就愚蠢了。懦夫手拿利剑来砍东西却不能砍断，刺人却不能击中；勇武的人挥臂一搗，就能让人折断肋骨损伤躯体，为此而抛弃干将、镆邪而用手搏斗，那就荒谬了。所以人们说话要合乎众人的风俗习惯。如今不是说九天之顶，就是说黄泉之底，这是走极端的说法，怎么能公平论证呢！橘子、柚子冬天生长，然而人们说冬天草木死亡，是因为冬天死去的占绝大多数；荠菜、麦子夏天死去，然而人们说草木夏天生长，是因为生长的占绝大多数。长江、黄河



wicked, nonetheless, the ways of governing the world of the deceased sage kings are not discarded, why? Well, most of the people comply with them. Nowadays, some people deny pursuing their studies because some scholars have made some mistakes, this is nothing but refusing taking any food again after one full stomach, or reject going ahead after having tumbled once. It is muddle-headed to do so. Suppose there were a swift horse that could gallop without being reined with whip and spur, and an inferior horse that would not advance even though it had been whipped twice, and for this reason, one gave up whip and spur in reining horses, that is foolish. Gripping a sword in the hand, a timid man could not cut anything or wound his adversary with it, on the contrary, an intrepid person could break his adversary's ribs or injure his trunk with one punch of his fist. For this reason, if man discarded Gan Jiang and Mo Ye resort to his arms and hands in fighting, that is ridiculous. Hence, men's talk must be in accordance with the customs and traditions abided by the masses. Nowadays, men are apt to refer to either the zenith of the highest sky or the nadir of the netherworld, these parlances go to extremes. How can they remain just and fair? Mandarin orange trees and grapefruit trees grow during the winter, nonetheless, men still say that plants wither and die in winter, for most plants perish during that period of time. Shepherd's purse and wheat die during the summer, nonetheless, men still say that plants thrive in the summer, because most of them grow during that period of time. The Yangtze River and the Yellow River meander along their

【原文】

曲，亦时有南北者，而人谓江河东流；摄提镇星日月东行，而人谓星辰日月西移者；以大氐为本。胡人有知利者，而人谓之骜；越人有重迟者，而人谓之诎；以多者名之。若夫尧眉八彩，九窍通洞，而公正无私，一言而万民齐；舜二瞳子，是谓重明，作事成法，出言成章；禹耳参漏，是谓大通，兴利除害，疏河决江；文王四乳，是谓大仁，天下所归，百姓所亲；皋陶马喙，是谓至信，决狱明白，察于人情；禹生于石；契生于卵；史皇产而

【今译】

迂回曲折，时而向南时而向北，然而人们说长江、黄河向东流；摄提、镇星、太阳、月亮向东运行，然而人们说日月星辰向西移动，因为以大多数星辰的运行方向为准。胡人当中有聪慧敏捷的，然而人们说他们蛮横固执；越人中有行动迟缓的，然而人们说他们轻快敏锐；是因为用大多数人的特点来概括他们。至于尧的眉毛有八道光彩，聪明通达，而且公正无私，一句话就能让万民齐心协力；舜有两个瞳人，这就叫重明，做任何事情都能成为典范，出口成章；禹的耳朵有三个孔，这就叫大通，兴利除害，疏通黄河、长江；文王有四只乳房，这就叫大仁，天下归顺，百姓亲附；皋陶的嘴巴像马喙，这就叫至信，官司处理得非常明白，洞察人情；禹从石头里生出来；契从一只鸟卵里生出来；史皇一下生就能写字；羿

courses, at some places they turn south and at other places they turn north, nonetheless, men still say that they flow towards the east. The Ti, Zhen Xing, the sun and the moon move towards the east, nonetheless, men still say that the sun, the moon, and the stars move towards the west, because that is in accordance with the direction of the movement of most of the celestial bodies. Among the Hu people, there are some intelligent and nimble persons, but men still consider the Hu People outrageous and stubborn; among the people of the state of Yue, some are sluggish, but men still regard the Yue People as agile. Because both they are characterized according to the traits of a majority of them. When it comes to the legends as follows: Yao's eyebrows had eight kinds of luster, he was not only intelligent and penetrating, but also fair and unselfish, and able to make tens of thousands of people of one mind with one word; each of Shun's eye had two pupils, and this is addressed as Double Sight, and as a result anything he did became examples for others and besides he also had outstanding eloquence; each of Yu's ear had three ear-holes, and this is addressed as the Great Unobstructed, and as a result he could generate benefits and remove disasters from the people as well as dredge the Yangtze River and the Yellow River to control floodwater; King Wen of the Zhou Dynasty had four breasts, and this is addressed as the Great Benevolent, and as a result, the whole world submitted to his authority and the people endeared themselves to him; Qi was born from a bird's egg; Shi Huang was able to write Chinese characters





【原文】

能书；羿左臂修而善射。若此九贤者，千岁而一出，犹踵踵而生。今无五圣之天奉，四俊之才难，而欲弃学而循性，是谓犹释船欲蹶水也。夫纯钩、鱼肠之始下型，击则不能断，刺则不能入，及加之以砥砺，摩其锋锷，则水断龙舟，陆刺犀甲。明镜之始下型，矇然未见形容，及其粉以玄锡，摩以白旃，鬓眉微豪，可得而察。夫学，亦人之砥锡也，而谓学无益者，所以论之过。

知者之所短，不若愚者之所修；贤者之所不足，不若众人之有余。何以知其然？夫宋画吴冶，刻刑镂法，乱修曲出，其为微妙，尧、舜之圣

【今译】

的左臂修长因而善于射箭。这九位贤人，一千年出一个，就算是接踵而至了。如今没有这五位圣人的天赋，四位才俊的才能，就想抛弃学业率性而为，这就如同抛开船只而想渡水一般。纯钩、鱼肠刚从模子里取出来的时候，用来砍东西也不能砍断，用来刺东西也不能刺入，等到磨石打磨好它们的锋刃，那在水里能砍断龙舟，在陆地上能刺穿犀甲。明镜刚从模子里取出来的时候，模模糊糊不能照见形容，等到用玄锡镀上，用白毡摩擦过后，鬓角、眉毛以及细小的毛发，都能看得清楚。学习也是人的磨石和玄锡，而有人说学习没有帮助，这种论调是错误的。

聪明人的短处，不如愚蠢的人的长处；贤人不足的地方，不如众人有余的地方。怎么知道是这样的呢？宋国的绘画吴地的冶炼，刻镂繁缛，错综曲折，精妙无比，尧、舜尽管圣明也不能做到。蔡国的女孩儿，

immediately after he was delivered to this world; Yi's left arm was longer than the right one so that he was good at shooting, for people as worthy as these nine aforementioned men, if one were born once in a thousand years, it could be considered coming in a train. Nowadays, people do not have the gifts of these five sages or the capabilities of the four outstanding men, however they want to give up their studies to do things on their own, and this is the same as discarding the boat in the hope of crossing the water. At the time Chun Jun and Yu Chang (the names of two famous swords known for their sharpness) were just taken out from their moulds, one could not use them to cut or pierce anything. After they were sharpened with whetstone, then they could break dragon-shaped boats on water and pierce through armour made of rhinoceros horns on land. At the time a mirror is just taken out from its mould, it is too blurred to reflect the face. After it is tinned with black tin and polished with white felt, it can reflect things as tiny as sideburns, eyebrows and even fine hairs. Studying is also the whetstone and black tin of human beings. However, some declare that studying is useless, and this argument is wrong.

The shortcomings of clever people are not so good as the strong points of foolish people; the flaws of the worthy are not so good as the good qualities of the ordinary people. How do I know what it is like this? The paintings of the state of Song and the metal wares produced in the state of Wu are so complicatedly sculpted and delicately decorated that even Yao and Shun could not process them in person although they are



【原文】

不能及。蔡之幼女，卫之稚质，柎纂组，杂奇彩，抑墨质，扬赤文，禹、汤之智不能逮。夫天之所覆，地之所载，包于六合之内，托于宇宙之间，阴阳之所生，血气之精，含牙戴角，前爪后距，奋翼攫肆，歧行虯动之虫，喜而合，怒而斗，见利而就，避害而去，其情一也。虽所好恶，其与人无以异。然其爪牙虽利，筋骨虽强，不免制于人者，知不能相通，才力不能相一也。各有其自然之势，无禀受于外，故力竭功沮。夫雁顺风，以爱气

【今译】

卫国的少女，编织红色的绶带，间杂着奇异的色彩，掩映着乌黑的底色，飞跃着红色的条纹，禹、汤尽管智慧也做不到这样灵巧。天所覆盖的，地所负载的，包括在六合之内，托身于宇宙之间，以及阴阳所生的，是血气的精华所孕育的生灵。有嘴里长牙头上生角的，有前面有爪后面有距的，有奋翼飞翔、尽情搏击的，有或奔走或蠕动的虫兽，高兴的时候就聚集在一起，愤怒的时候就互相争斗，见到利益就追逐，有了祸害就避开，这些情形是一样的。虽然人们对它们的好恶不同，但它们的本性跟人没有差别。然而它们的爪牙虽然锋利，筋骨虽然强壮，不免受制于人，因为它们的智慧不能相通，才力不能团结一致的缘故。各自都有天生的本能，没有外在的熏陶浸染，所以气力衰竭而且以失败告终。大雁顺风飞行，为的是节约自己的气力，衔着芦苇飞翔，为的是防备带有丝



known for their wisdom and capability. As for the red ribbons weaved by the girls of the state of Cai and the state of Wei. Based on the grounding of the colour black, they are mixed with weird bright colours as well as red stripes. Even people like Yu and Tang could not be so dexterous although they are famous for their outstanding intelligence. All those that are covered by Heaven, carried by Earth, contained in the Six Directions, and entrust themselves to the universe, as well as those born by Yin-Yang, are creatures generated by the essence of blood and Qi. Some develop teeth in the mouth and horns on the head, others have front claws and hinder Jus; some fly with wings and willfully prey, others either wriggle or run rapidly. They get together when they are happy, fight each other when irate, seek benefits whenever they are encountered, and avoid trouble. In these cases, they are the same. Although human beings bear different inclinations towards these various creatures, they are the same as human beings in terms of inherent nature. Although their claws and teeth are sharp, their muscles and bones strong, nonetheless, it is still inevitable for them to be controlled by human beings, because they could not communicate with another through their intelligence and therefore cannot exert a concerted effort. Although each of them has its own instinct, it is not positively influenced by external forces, so it will become exhausted and result in failure. Swans fly down wind to save their strength, and they carry reeds in the mouth to take precautions against arrows attached to thread strings. Ants know how to pile up the



【原文】

力，衔芦而翔，以备矰弋。蚁知为垤，獾貉为曲穴，虎豹有茂草，野彘有茺菁，槎栉堀虚，连比以像宫室，阴以防雨，景以蔽日。此亦鸟兽之所以知求合于其所利。今使人生于辟陋之国，长于穷櫺漏室之下，长无兄弟，少无父母，目未尝见礼节，耳未尝闻先古，独守专室而不出门，使其性虽不愚，然其知者必寡矣。昔者，苍颉作书，容成造历，胡曹为衣，后稷耕稼，仪狄作酒，奚仲为车，此六人者，皆有神明之道，圣智之迹，故人作一事而遗后世，非能一人而独兼有之。各悉其知，贵其所欲达，遂为

【今译】

绳的箭。蚂蚁打洞的时候知道在洞口堆积泥土，獾貉挖的洞曲折蜿蜒，虎豹在茅草中藏身，野猪有垫窝的草，洞口杂草丛生而且还堆积着用以防护的树枝，一个个洞穴密集在一起，如同房屋般紧紧相连，阴天的时候用来防雨，晴天的时候用来蔽日。这也是鸟兽懂得追求适合自己的有利条件的表现。如今假使一个人出生于偏僻遥远的国家，成长在破败简陋的房子里，长大了也没有兄弟，年少时没有父母，眼睛未尝见过任何礼节，耳朵未尝听说任何先代的故事，独自守候在家里而不出门，即便他的天性不愚蠢，然而他的知识一定是很少的。从前，仓颉创造了文字，容成发明了历法，胡曹发明了衣服，后稷发明了农耕，仪狄发明了酿酒，奚仲发明了车子，这六个人，各有自己神奇的道术，圣明智慧的创造，一人做一件伟大的事情而流传到后世，并非一个人独自能兼有这些发明创造。各自动用自己的全部知识，珍视自己所想要达到的目标，终



earth they have excavated along the verge of their hole while digging it, badgers and raccoon dogs make their dens by wriggling, tigers and leopards inhabit thick grasses, wild boars not only use grass to fill up their dens but also let the weeds around their dens growing thickly as well as pile some twigs there to protect them. Their dens are thickly dotted like the residences of human beings living together. They rely on this to shelter them from the rain and the scorching sun. This indicates that even birds and animals know how to seek suitable advantageous conditions to protect themselves. Suppose that a man were born in a remote and faraway state, growing up in a dilapidated and poor room, moreover, he had no brothers and sisters, and had never seen his parents since he was born. Unknowing any kind of rules of rites or learning any stories of the past and just staying alone at home and never went out, in which case although he might not be born stupid, certainly his knowledge is very limited. In immemorial times, Cang Jie created the Chinese characters, Rong Cheng invented the calendar, Hu Cao invented clothes, Hou Ji developed agricultural industry, Yi Di invented viticulture, Xi Zhong invented carriages, and making a comparison among these six men, each of them had his own supernatural method. And with regard to these wise inventions, each one is invented by one man among them and then has come down to generations to generations, and they are anything but the creations of the same person. Each man employed all his knowledge, valued the goal he set for himself, and finally provided convenience to people of the

【原文】

天下备。今使六子者易事，而明弗能见者何？万物至众，而知不足以奄之。周室以后，无六子之贤，而皆修其业；当世之人，无一人之才，而知其六贤之道者何？教顺施续，而知能流通。由此观之，学不可已，明矣！

今夫盲者目不能别昼夜，分白黑，然而搏琴抚弦，参弹复徽，攫援擗拂，手若蔑蒙，不失一弦。使未尝鼓瑟者，虽有离朱之明，攫掇之捷，犹不能屈伸其指。何则？服习积贯之所致。故弓待檠而后能调，剑待砥而后能利。玉坚无敌，镂以为兽，首尾成形，璲诸之功。木直中绳，揉以

【今译】

究为天下人提供便利。如今让这六个人互相变换他们所做的事情，他们的聪明就不能显现出来，为什么？万物极其众多，而知识不足以全部认识了解它们。周王朝以后，没有出现像这六人一个的贤才，但是他们的事业都得到了继承；当世的人，没有谁具备他们当中一个人的才干，然而却知道这六位贤人的技艺，为什么？因为一代代的教育使得他们的发明创造流传了下来。由此看来，不可以停止学习是明显的了！

盲人的眼睛不能分别昼夜，区分白黑，然而拨弄琴弦，反复弹奏，一张一弛抹琴拂弦，手指迅速舞动，一根弦都不会出错。假使一个从来没有弹过瑟的人，即便有离朱那样的视力，有攫掇的灵敏，还是不能屈伸自己的手指。为什么？因为这是长期养成的习惯造成的。所以弓倚仗檠才能调正，剑倚仗砥才能锋利。玉石坚硬无比，经过刻镂成兽的形状，使得首尾都惟妙惟肖，是璲诸的功劳。笔直的木材，经过燥制作成



world. Now should these six men change the goals they were committed to? It would be impossible for them to exhibit their intelligence. Why? The myriad things are too numerous to be understood by human knowledge. From the Zhou Dynasty onwards, no one as talented as these six men has ever been born to this world. Nonetheless, the inventions of these six men have been carried forward; in contemporary times, no one possesses the talents of each one among the six, nonetheless, everyone knows the creations of them. Why? The education coming down generations after generations has carried their inventions forward. By this token, it is obvious that man should never stopping pursuing knowledge.

The eyes of a blind person are not able to differentiate day from night, black from white, nonetheless, while plucking the Qin through and through to stretch tightly to relaxing it in turns, his fingers move quickly and make no mistakes. Although a man never plucking the Qin before might have Li Zhu's sight as well as Jue Duo's agility, he still could not bend or stretch his fingers properly to pluck the Qin. Why? This skill is formed due to a long period of time for training. Hence, a bow must depend on the Qing to be calibrated, and a sword must rely on the whetstone to be sharpened. Jade is incomparably hard, when it comes to carving it into the figure of wild animals and making both the heads and tails absolutely lifelike, which is the contribution of Jian Zhu. When it comes to bending a straight wood trunk over fire to make it into a wheel as round as if it were drawn



【原文】

为轮，其曲中规，絜括之力。唐碧坚忍之类，犹可刻镂，揉以成器用，又况心意乎！且夫精神滑淖纤微，倏忽变化，与物推移，云蒸风行，在所设施。君子有能精摇摩监，砥砺其才，自试神明，览物之博，通物之壅，观始卒之端，见无外之境，以逍遥仿佯于尘埃之外，超然独立，卓然离世，此圣人之所以游心。若此而不能闲居静思，鼓琴读书，追观上古及贤大夫，学问讲辩，日以自娱，苏援世事，分白黑利害，筹策得失，以观祸福，设仪立度，可以为法则，穷道本末，究事之情，立是废非，明示后人，死有遗业，生有荣名。如此者，人才之所能逮。然而莫能至焉者，偷慢懈惰，

【今译】

车轮，圆得如同用圆规画出来的，这是絜括的力量。唐碧尽管坚韧，还可以刻镂，雕琢成器具，更何况人的心意呢！精神柔和细腻，变化迅速，与外物相推移，如同云气蒸腾疾风奔驰，无处不在。君子能精心进取反复磨炼，砥砺自己的才能，精诚专一，博览万物，疏通事物的疑难障碍，看清事情的始终，看到极其遥远的地方，自由自在地逍遥在尘世之外，超凡脱俗，离世独立，这是圣人的精神自由遨游。如果不能达到这样的境界，闲居在家静心思考，弹琴读书，追溯上古时期以及贤能的大夫们的思想事迹，讲习辩论学问，每天用以自娱，搜索援引世事，分清白与黑、利与害，运筹谋划得与失，来观测祸与福，设立仪范制度，可以当做法则，探究道的本末，探寻事情的真实，确立对的废弃错的，为后人制定明确的标准，死后他的事业仍然会被继承下来，活着的时候享有盛名。这是一般的人才所能做到的。然而没有人能做到这一切，是因为人们

by a carpenter's dividers, which is the strength of the Yin Kuo. Although Tang Bi (a kind of jade-like stone) is rigid, it still can be carved, let alone the mind of human beings! The spirit of man is soft and fine, changes quickly and is amenable to external things. It moves like clouds rising and strong winds blowing and is everywhere. Among gentlemen, if some of them can concentrate on learning and tempering their capabilities times without number with absolute sincerity and thus to study the myriad things, remove obstacles when understanding them, discern the truth of them, penetrate affairs in extremely distant areas, and soar freely in the universe and remain detached to the earthly world, this is the unrestricted travel of the spirit of sages. If a man cannot reach such a state, and therefore just stays idly at home in meditation, entertains himself every day, plays the Qin and reads books, follows up the thoughts and achievements of the wise and capable officials of the immemorial times, and learns or discusses about learning with others, he also reaches and cites contemporary events, distinguishes white from black, advantages from disadvantages, and assesses gains and losses, thus to foretell good and ill luck, set up examples and stipulate regulations that can be taken as fixed principles. To follow up the essence as well as details of Tao, one can seek the truth of things, affirm the right and abolish the wrong, and thus to establish clarified standards for the forthcoming generations. So, not only can he enjoy a high reputation when alive, his achievements will also be carried forward after his death. And this state can be reached by people with ordinary



【原文】

多不暇日之故。夫瘠地之民多有心者，劳也；沃地之民多不才者，饶也。由此观之，知人无务，不若愚而好学。自人君公卿至于庶人，不自强而功成者，天下未之有也。《诗》云：“日就月将，学有缉熙于光明。”此之谓也。

名可务立，功可强成，故君子积志委正，以趣明师，励节亢高，以绝世俗。何以明之？昔者南荣畴耻圣道之独亡于己身，淬霜露，救蹶跌，跋涉山川，冒蒙荆棘，百舍重趼，不敢休息。南见老聃，受教一言，精神

【今译】

偷懒懈怠，大多不珍惜时间的缘故。土地贫瘠地区的百姓大多富有心计，因为他们要辛苦操劳的缘故；土地肥沃地区的百姓大多不成器，是因为生活丰足的缘故。由此看来，聪明的人不务正业，不如愚蠢而好学的人。从君主、公、卿一直到平民百姓，不自强而成功的，天下从来没有过。《诗经》中说：“日积月累，增进学识通向光明之路。”说的就是这个意思。

声名可以通过孜孜追求来树立，功劳可以通过奋斗争取来建立，所以君子下定决心追随正义，探访高明的老师，砥砺高亢的志节，来超越世俗。怎么证明这个说法呢？从前南荣畴对于圣明的大道偏偏在自己这代人身上消失感到羞耻，于是披霜戴露，穿着草鞋，跋山涉水，穿越荆棘，经过上百天跋涉脚上磨起层层茧子，也不敢休息，向南挺进拜见老聃。得到他一句话的教诲，精神一下子明了，从愚钝到通达，高兴得七



talent. Nonetheless no one can make it, because most of the people are too lazy to make good use of their time. In most of the cases, people living on sterile land are good at scheming, because they need to work very hard to make ends meet; most of the people living on fertile land are good-for-nothing, because there are plenty of supplies in everyday life. By this token, an intelligent man not attending to his duties is not as good as a foolish man concentrating on studying. From sovereigns, dukes, ministers to ordinary people, there is no such precedent that anyone can succeed in his life without having strengthened himself. It is said in *Shijing*: "By accumulating knowledge day by day, month by month, man can enhance his knowledge and therefore have a bright future." This version also indicates the same meaning.

Fame can be obtained through seeking it persistently, and contribution can be made by working hard. Hence, gentlemen would make up their minds to pursue justice, so that they look for excellent teachers, and temper sublime integrity to keep themselves detached from the earthly world. How can I prove this parlance? Well, previously Nan Rongchou was ashamed that the Great Tao was unluckily lost during his generation, in order to march southward to visit Lao Dan, he travelled through frost and dew in straw shoes, he climbed over mountains, crossed rivers, traversed through thorns for a consequently hundred days and did not dare to take a rest although his feet were covered with layers of callus. After being instructed with only one word by the master, his mind suddenly became crystal-clear, and he was

【原文】

晓冷，钝闻条达，欣然七日不食，如饘太牢，是以明照四海，名施后世，达略天地，察分秋豪，称誉叶语，至今不休。此所谓名可强立者。吴与楚战，莫嚣大心抚其御之手曰：“今日距强敌，犯白刃，蒙矢石，战而身死，卒胜民治，全我社稷，可以庶几乎？”遂人不返，决腹断头，不旋踵运轨而死。申包胥竭筋力以赴严敌，伏尸流血，不过一卒之才，不如约身卑辞，求救于诸侯。于是乃羸粮跣走，跋涉谷行，上峭山，赴深溪，游川水，犯

【今译】

天没有进食，还如同享受了太牢一般，因此他智慧的光芒照耀四海，名扬后世，通晓天地，明察秋毫，人们对他的称誉，至今没有停止。这是所谓的名声可以通过孜孜追求而树立。吴国与楚国交战，莫嚣大心抚摸着他的驭手的手说：“今天跟强敌交战，冒着白厉厉的刀剑和箭矢，拼死作战，终究获得胜利让百姓太平，国家得到保全，应该是有希望的吧？”于是前进而没有返回，被敌人剖开肚子割下头颅，没有转身也不让车子掉头后退就死在战场上。申包胥发觉竭尽全力冲到强敌的阵营，自己丧命流血牺牲，不过尽一个普通士卒的力量而已，不如亲自用极其谦逊的语言，到诸侯那里求救。于是背着干粮赤着脚赶路，长途跋涉，攀登陡峭的山峰，涉过深深的溪水，游过山谷的积水，冲过关卡，翻过蒙笼

so excited due to happiness that he appeared as if he had just been offered Tai Lao although he had not taken any meals for seven days. As a result, his wisdom illuminated everywhere within the Four Seas, his fame was carried forward into later ages, for he knew both Heaven and Earth and was also perspicacious enough to penetrate the newly developed autumn dawn, so until now people have never stopped praising him. This indicates that fame can be obtained through seeking it persistently. When the state of Wu and the state of Chu were involved in a fight, Daxin—the Mo Ao (the title of a rank in the state of Chu) stroked his wagoner's hand and said, "Today we are going to engage in formidable enemies, risk our lives in rains of shiny blades of daggers and swords as well as arrows to fight to the death in the hope of winning the final victory and then to bring peace and stability to the people and safeguard our state. Don't you think hopefully we can do?" Then he charged forward and never turned back. His belly was cut open and his head cut off by the enemies, nonetheless, he did not turn round or ask his charioteer to retreat, and he died on the battleground. Shen Baoxu realized if he took the risk to rush to the enemy camp and would fight to the death. In so doing, he could exert himself as an ordinary soldier, but it was not as useful as going to other states to ask for help with extremely humble reason. Then carrying dried food on his back, he marched long distances on foot, climbed steep mountains, crossed deep streams, swam across water accumulated in valleys, broke through passes, tramped over Mount Menglong, and



【原文】

津关，躐蒙笼，蹶沙石，蹶达膝，曾茧重胝，七日七夜，至于秦庭。鹤跣而不食，昼吟宵哭，面若死灰，颜色黢墨，涕液交集，以见秦王，曰：“吴为封豨修蛇，蚕食上国，虐始于楚。寡君失社稷，越在草茅，百姓离散，夫妇男女，不遑启处，使下臣告急。”秦王乃发车千乘，步卒七万，属之子虎，逾塞而东，击吴浊水之上，果大破之，以存楚国。烈藏庙堂，著于宪法。此功之可强成者也。

夫七尺之形，心知忧愁劳苦，肤知疾痛寒暑，人情一也。圣人知时之难得，务可趣也，苦身劳形，焦心怖肝，不避烦难，不违危殆。盖闻子

【今译】

山，踩着沙石前进，从脚到膝盖磨起层层茧子，经过七天七夜，到达秦国的朝廷。像鹤一般站立着而不肯吃任何东西，没日没夜地叹息痛哭，死灰般的脸色，黯淡霉黑，鼻涕眼泪交集，来拜见秦王，说：“吴国像封豨修蛇一般，蚕食中原地区的国家，暴虐计划从侵吞楚国开始。郢国君主失掉了江山社稷，潜藏在草丛之中，百姓流离失所，男男女女，不能安居，派我来告急。”秦王于是派出兵车千辆，步卒七万，让子虎率领，越过边塞向东挺进，在浊水岸边进攻吴军，果然重重击败他们，从而保全了楚国。从此申包胥的功劳被保存在庙堂中，刻在法律里。这就是功劳可以通过奋斗争取来建立。

人的七尺形体，心感知到忧愁劳苦，肌肤感知到病痛寒暑，人的本性是一样的。圣人知道时机难得，功业可以追求，劳苦自己的身体，处



walked on sand and stones to advance. Layers and layers of callus developed from his feet to his knees, and after seven days and nights he finally arrived at the court of the state of Qin. Standing still like a crane and not taking any food, he groaned and wept day and night. His face seemed as dark as dying embers, and he went to visit the king of the state of Qin in tears, saying, "The state of Wu is encroaching on the states located in the central part of China like Feng Xi and Xiu She (referring to two formidable wild animals in legend), and their tyrannical conspiracy begins with annexing the state of Chu. The sovereign of my state has lost his state and absconded in wild grass, the people become destitute and homeless, men and women cannot settle down, so they sent me here to report the fiasco to you." As a result, the king of Qin sent out a thousand chariots along with seventy thousand infantries under the leadership of Zi Hu to cross the border eastwards to attack the troops of the state of Wu. On the banks of the Zhuo Shui River they severely defeated them as expected. Therefore, the state of Chu was saved. The contribution of Shen Baoxu was recorded in files kept at the national temple and inscribed in the law. This indicates that contributions can be made by working hard.

As for the seven-*chi* body of human beings, the heart recognizes worries and moils, the skin feels ailments, pain, heat and cold, therefore the inherent nature of human beings is the same. Sages know that opportunities are precious, and achievements can be accomplished through hard work, so

【原文】

发之战，进如激矢，合如雷电，解如风雨，员之中规，方之中矩，破敌陷陈，莫能壅御，泽战必克，攻城必下。彼非轻身而乐死，务在于前，遗利于后，故名立而不堕。此自强而成功者也。是故田者不强，困仓不盈；官御不厉，心意不精；将相不强，功烈不成；侯王懈惰，后世无名。《诗》云：“我马唯骐，六辔如丝。载驰载驱，周爰谘谟。”以言人之有所务也。

【今译】

心积虑，不怕麻烦艰难，不回避危险。听说子发作战，前进如同利箭般迅速，集合如同雷电般神速，解散如同风雨般迅疾，圆阵中规，方阵中矩，冲锋陷阵，没有谁能抵御，野战一定取胜，攻城一定攻克。他并非看轻生命乐于送死，而是内心的追求在前方指引着他，留下利益给后世，所以他的声名树立起来后就不会崩坏。这是通过奋斗建立功劳的。因此耕田的不卖力，粮仓就不满；官家的驭手不努力，心意就不能精通；将相不奋力拼搏，功业就不能建立；侯王懈怠懒惰，声名就不能流传到后世。《诗经》中说：“我只骑青黑色的骏马，六个辔头如丝般轻盈柔顺。一路趋驰，向忠信的人征求意见。”这是说人有自己的追求。

they burden themselves to plan desperately, not fearing any trouble or difficulty, nor circumventing any danger. I heard that when Zifa was engaged with enemies, his troops advanced as swiftly as sharp arrows, converged as rapidly as thunder and lightning, and dispersed as quickly as rains and winds. The round battle formations were as round as being drawn with the carpenter's dividers, and the squares were as square as being drawn with the carpenter's square. When charging forward, no one was able to stop them, and they won every field operation and conquered every targeted city. It is not that he attached no importance to life and therefore was ready to give up his life, but that he was directed by the inner goal before him to benefit the forthcoming generations, so his high reputation would never collapse once it was established. This story indicates making contributions through struggle. Hence, if farmers do not work hard, granaries will not be full; if official wagoners do not exert themselves, their intentions cannot be conveyed to horses; if the Commander-in-Chief and Prime Minister do not try their best, great contribution will not be made; and if marquis and sovereigns are sluggish and lazy, their reputations will not come down to the generations of later ages. It is said in *Shijing*: "I only ride deep blue swift horses, the six reins are as light, soft and pliant as silk thread. I rush forward to ask for instructions from the loyal and honest." This version indicates that man should pursue his own goal.

A man familiar with the myriad things cannot be





【原文】

通于物者不可惊以怪；喻于道者不可动以奇；察于辞者不可耀以名；审于形者不可遁以状。世俗之人，多尊古而贱今，故为道者必托之于神农、黄帝而后能入说。乱世暗主，高远其所从来，因而贵之。为学者蔽于论而尊其所闻，相与危坐而称之，正领而诵之。此见是非之分不明。夫无规矩，虽奚仲不能以定方圆；无准绳，虽鲁般不能以定曲直。是故钟子期死而伯牙绝弦破琴，知世莫赏也；惠施死而庄子寝说言，见

【今译】

精通事物的人，不可以用奇怪的东西来惊吓他；通晓道的人，不可以用奇特的事情来惊动他；明察言辞的人，不可以用虚名来诱惑他；洞察形状的人，不可以用假象来蒙骗他。世俗的人们，大多尊崇古代而轻贱当今，所以树立自己的理论学说的人一定要伪托神农、黄帝的说法而后才能被人所接受。乱世昏庸的君主，宣称自己的家世高贵久远，因而得到人们的尊崇。做学问的人被这些论调所蒙蔽而且崇尚自己所听到的，互相正襟危坐称道着，伸直脖子诵读着。这就表现出是非之间的界限不分明。没有规矩，即便奚仲也不能确定方的圆的形状是否准确无误；没有准绳，即便鲁般也不能判定曲直。因此钟子期死后伯牙扯断琴弦把琴摔破，因为他知道世上没有人能欣赏自己的音乐了；惠施死后庄子再也没有说话，因为他发现世上没有人可以对话了。项托七岁就作

frightened by weird items; a man in the possession of Tao cannot be threatened by strange things; a man perspicacious with words cannot be lured with by underserved reputation; and a man penetrating the shape of the myriad things cannot be deceived by a misleading appearance. Most of the mundane men of our times admire the past and despise the present, therefore, whoever wants to set forth his own argument must do so in the name of Shennong and Huang Di (also known as the Yellow Emperor) and then it can be accepted by others. Fatuous sovereigns of chaotic times declare that they are of honourable family background with a long history, thus they can gain the respect of others. People pursuing their studies are deceived by these arguments and believe in what they have heard, so they sit straight to talk about it and crane their necks to read it. This implies that the limit between right and wrong is blurred. With the carpenter's dividers and the carpenter's square, even Xi Zhong could not tell whether or not the rounds and squares he made were exactly standardized; without the carpenter's line marker, even Lu Ban could not tell whether or not the lines he drawn were exactly straight. Therefore, after Zhong Ziqi died, Yu Boya tore up the strings and smashed his Qin, for he knew that from then on no one in the world would be able to appreciate his music; and after the death of Hui Shi, Zhuang Zi no longer said one word, for he realized that no one in the world was qualified to exchange views with. At the age of seven, Xiang Tuo acted as the teacher of Confucius, because



【原文】

世莫可为语者也。夫项託七岁为孔子师，孔子有以听其言也。以年之少，为间丈人说，救敲不给，何道之能明也？昔者，谢子见于秦惠王，惠王说之，以问唐姑梁，唐姑梁曰：“谢子，山东辩士，固权说以取少主。”惠王因藏怒而待之。后日复见，逆而弗听也。非其说异也，所以听者易。夫以徵为羽，非弦之罪；以苦为甘，非味之过。楚人有烹猴而召其邻人，以为狗羹也而甘之。后闻其猴也，据地而吐之，尽写其食。此未始知味者也。邯郸师有出新曲者，托之李奇，诸人皆争学之。后知其非也，而皆弃其曲，此未始知音者也。鄙人有得玉璞者，喜其状，以为宝而藏之。

【今译】

孔子的老师，因为孔子能够从他那里学到一些东西。否则凭着他小小的年纪，教导老人，躲避老人拐杖的敲打还来不及呢，如何能阐明自己的主张。从前，谢子谒见秦惠王，秦惠王很欣赏他，向唐姑梁打听他的情况，唐姑梁说：“谢子，是靖山以东的辩士，本来是用权变之术游说太子来取悦于他的。”惠王于是心藏怒气而等待他。几天后又来求见，就不再听他的话了。并非他说的话变了，而是听他话的角度变了。把徵调弹成羽调，并非琴弦的罪；把苦的当做甜的，并非味道本身的错。楚国有个人煮了一只猴子并且召集他的邻居过来吃，邻居以为是狗肉羹，觉得味道很好。后来听说是猴子，趴在地上呕吐，把吃下去的全吐光了。这是还不知道品味滋味的人啊。邯郸有个乐师新创作了一个曲子，伪托李奇作的，人们都争相学习。后来人们知道不是李奇的作品，都不再学习这个曲子，这是还不知道欣赏音乐的人啊。有个地位低贱的人得到一块玉璞，喜欢它的形状，以为是个宝贝就把它收藏起来了。



Confucius could really learn something from him. Otherwise, at his age, if he tried to instruct an old man, he might not have the time to avoid the latter's hitting him with his stock, let alone getting the chance to set forth his viewpoint! Once Xiezi paid a visit to King Hui of the state of Qin, and King Hui appreciated him very much. The king talked about him with Tang Guliang, and Tang Guliang said, "From somewhere east to Mount Xiao, Mr. Xie is a persuasive talker, and he intended to advise the Crown Prince to use his trickery to please him." Then bearing bitterness in the heart, King Hui waited for Xiezi. A few days later, Xiezi visited the king again, and the king did not listen to him any more. It is not that Xiezi had changed his views, but that the direction through which the king comprehended his views had altered. If the player mistakenly plucked the tune of Zhi as Yu, it is not the fault of the string; if the taster took bitter as sweet, it is not the error of the flavour. In the state of Chu, a man cooked a monkey and invited his neighbours to come over to taste the meat. The neighbours thought it was dog meat and enjoyed it very much. Afterwards, they heard that it was a monkey, they threw themselves on the ground and disgorged everything they had eaten. It shows that they did not know how to taste flavours. A musician in Han Dan composed a new tune in the name of Li Qi, and men vied with one another to learn it. Then they found out that it was not written by Li Qi, so all of them gave up learning it. It shows that they still do not know how to appreciate music. Once a man of low





【原文】

以示人，人以为石也，因而弃之。此未始知玉者也。故有符于中，则贵是而同今古；无以听其说，则所从来者远而贵之耳。此和氏之所以泣血于荆山之下。

今剑或绝侧羸文，啮缺卷铍，而称以顷襄之剑，则贵人争带之；琴或拨刺枉桡，闾解漏越，而称以楚庄之琴，侧室争鼓之。苗山之铤，羊头之销，虽水断龙舟，陆刺兕甲，莫之服带。山桐之琴，涧梓之腹，虽鸣廉修营，唐牙莫之鼓也。通人则不然。服剑者期于铄利，而不期于墨阳、莫

【今译】

拿给人看，别人以为是块石头，于是就把它扔了。这是还不知道鉴赏玉的人啊。所以内心有主见，就会肯定正确的东西而且把古今等同起来；自己没有任何标准和判断来听别人的话，那来历久远的就受到尊崇了。这就是卞和之所以在荆山下血泪交流的原因啊。

如今一把剑锋刃和纹路被磨坏了，有缺口而且刃子翻卷起来，如果说它是楚顷襄王的剑，那地位尊贵的人都会争相佩带它；一把琴歪歪斜斜，琴身破损，假如声称它是楚庄的琴，庙堂里的人都会争相弹奏它。苗山出产的金属制成的白羊子刀，虽然在水中能斩断龙舟，在陆地上能刺穿兕牛角制作的铠甲，却没有人佩带它们。山中的桐木制作的琴，深涧的梓木制作的琴箱，尽管音质纯正优雅，师堂、伯牙也不会弹奏它。普通人却不是这样的。佩带剑的人希望它锋利，而不期望它一定是墨



social status obtained a piece of unprocessed jade and so loved its shape, he regarded it as a treasure and kept it. Then he showed it to another person, the person thought it was a stone, so the man discarded it. This shows that they still do not know how to appreciate jade. So, if a man has his own view, he will affirm what is right and equate the past with the present; when a man not having any standard and judgment himself listens to the words of others, it is likely that he will admire things with a long history. That's why Bian He was in tears at the foot of Mount Jing.

Suppose there were such a sword that both its edge and patterns on its body were worn down with breaches and the blade twisted, however, should it be declared the sword was used by King Qingxiang of the state of Chu, then even powerful and honourable people would vie with one another to wear it. Suppose there were such a Qin that it were not only awry but also broken, however, should it be declared the Qin of Zhuang Zhou, then even people working at the court would vie with one another to play it. Although the Bai-Yang-Zi knife made of the metal produced in Miao Shan Mountain can sever the dragon-shaped boat in water and pierce armour made of rhinoceros horns on land, no one would wear it. As for the Qin made of Tung tree trunk that grows on mountains and the Qin box made of catalpa tree trunk that grows in deep valleys, though they might be of pure, melodious tones, people like Shi Tang and Yu Boya would not play them. For ordinary people, it is not the same. Those wearing a sword



【原文】

邪；乘马者期于千里，而不期于骅骝、绿耳；鼓琴者期于鸣廉修营，而不期于濫肋、号钟；诵《诗》、《书》者期于通道略物，而不期于《洪范》、《商颂》。圣人见是非，若白墨之于目辨，清浊之于耳听。众人则不然。中无主以受之，譬若遗腹子之上陇，以礼哭泣之，而无所归心。故夫孛子之相似者，唯其母能知之；玉石之相类者，唯良工能识之；书传之微者，惟圣人能论之。今取新圣人书，名之孔、墨，则弟子句指而受者必众矣。

【今译】

阳、莫邪；骑马的人希望达到千里之遥的目的地，而不期望它一定是骅骝、绿耳；弹琴的人希望它音质纯正优雅，而不期望它一定是濫肋、号钟；诵读《诗》、《书》的人希望通晓道理和事物，而不期望它们一定是《洪范》、《商颂》。圣人观察到的是非，像黑白的颜色能用眼睛看得分明，像清浊的声音能用耳朵区分清楚。普通人却不是这样的，他们心中没有主见地接受外界的事物，好比遗腹子上坟，按照礼节哭自己的父亲，而内心并没有任何依托。所以双胞胎长得相似，只有他们的母亲能分辨开他们；玉与石头类似，只有精良的工匠能识别它们；典籍中的精微之处，只有圣人能谈论出来。如今拿来一本当代圣人的书，说它是孔子、墨子所作，那学子们会圈圈点点而且接受的人一定很多。所以说美人，

hope that they are sharp but do not expect them to definitely be Mo Yang and Mo Ye. Those riding horses wish that they can reach destinations a thousand *li* away, but do not expect them to definitely be Hua Liu and Lu Er. Those playing the Qin wish that the tone of their instruments is pure and melodious, but do not expect them to definitely be Jian Xie and Hao Zhong. Those reading *Shijing* and *Shangshu* hope that they can understand the sense and know the myriad things through learning them, but do not expect them to definitely be the ode titled *Hongfan* or the article named *Shangsong*. In the sight of sages, right and wrong are just like black and white that can be discerned with the eye, and crystal clear and deep sounds that can be distinguished with the ear. For ordinary people, it is not the same. They encounter external things without their own views in the heart, and this is somewhat the same as a posthumous child's visiting the grave of his deceased father, he just cries for the loss of his father according to the rules of rites but in the heart he does not have any memory of his father to rely on to express his sorrow. Accordingly, twins look like each other very much, and only their mother can differentiate between them; jade and stone are much alike, and only excellent craftsmen can distinguish between them; and the subtle points in classical documents can only be talked about by sages. Now, if we take a book written by a sage of contemporary times and declare it a work of Confucius or Mozi, then scholars would comment on it and moreover, a lot

【原文】

故美人者，非必西施之种；通士者，不必孔、墨之类。晓然意有所通于物，故作书以喻意，以为知者也。诚得清明之士，执玄鉴于心，照物明白，不为古今易意，摭书明指以示之，虽阖棺亦不恨矣。

昔晋平公令官为钟。钟成，而示师旷。师旷曰：“钟音不调。”平公曰：“寡人以示工，工皆以为调。而以为不调，何也？”师旷曰：“使后世无知音者则已，若有知音者，必知钟之不调。”故师旷之欲善调钟也，以为后之有知音者也。

【今译】

并非一定是西施那样的；博学的士人，不必是孔子、墨子那样的。对于一些事物心里突然有所顿悟，所以写成书来表达自己的意思，是为了有智者能看到他们的见解。果真能遇到明辨的士人，内心有面清楚的镜子，明白地照见事物，不因为这些见解是产生在古代还是当今改变自己的看法，根据书中主旨明确晓谕别人，作者死而无憾了。从前晋平公命令乐官制作了一口钟。钟制成后，给师旷看。师旷说：“钟的音不和谐。”晋平公说：“我让乐工们看，乐工们都认为音调很和谐。而你以为不和谐，为什么？”师旷说：“假使后世没有通晓音律的人还行，如果有通晓音律的，一定能发觉钟的音调不和谐。”所以师旷希望把钟的音调准，因为他知道后世有通晓音律的人。



of people would accept the viewpoints stated in it. So, pretty women do not necessarily look exactly like Xi Shi; and erudite scholars are not necessarily as knowledgeable as Confucius and Mozi. Men might suddenly obtain some insights on certain objectives in their hearts, therefore they write books to express their views in the hope that some wise people might encounter their arguments later. Fortunately enough, if they really can meet with perspicacious scholars who, in the heart, bear a mirror bright and clear enough to reflect the myriad things and therefore would not change their attitudes towards the books no matter whether they are written in immemorial times or at present, if this is the case, the authors would not die with everlasting regret and also clearly instruct others according to the main points stated in the books. Previously, Duke Ping of the state of Jin asked his musician to make a bell. After the bell was finished, the duke showed it to Master Kuang, and Master Kuang said, "The tone of this bell is not harmonious." Duke Ping said, "I have shown it to the musicians, and all of them said it is melodious. But you think it is not, why?" Master Kuang said, "If there is no one in later ages well versed in temperament, there will not be any problem. If there is, he will definitely discover that the tone of this bell is unharmonious." Hence, Master Kuang wanted to adjust the tone of the bell, because he knew that there will be people well versed in temperament in generations to come.

The virtue of the sage sovereigns of the Three Epochs is



【原文】

三代与我同行，五伯与我齐智，彼独有圣智之实，我曾无有闾里之闻，穷巷之知者何？彼并身而立节，我诞漫而悠忽。今夫毛嫱、西施，天下之美人，若使之衔腐鼠，蒙猬皮，衣豹裘，带死蛇，则布衣韦带之人过者，莫不左右睥睨而掩鼻。尝试使之施芳泽，正娥眉，设笄珥，衣阿锡，曳齐纨，粉白黛黑，佩玉环揄步，杂芝若笼，蒙目视，冶由笑，目流眇，口曾挠，奇牙出，齟齬摇，则虽王公大人，有严志颀颀之行者，无不惮怵痒心而悦其色矣。今以中人之才，蒙愚惑之智，被污辱之行，无本业所修，方术所务，焉得无有睥面掩鼻之容哉！今鼓舞者，绕身若环，曾挠摩地，

【今译】

三代圣明的君主跟我们的德行相同，五霸跟我们的智慧齐平，但单单他们拥有圣明睿智的美名，我们却不被乡里街坊所知，为什么？因为他们终身追求树立节操，而我们懈怠疏忽。毛嫱、西施，是天下的美人，但假如让她们手拿腐臭的老鼠，身披刺猬皮，穿着豹皮裘，腰间缠着死蛇，那平民百姓路过她们，也没有不侧目而视、捂着鼻子走过的。假如给她们佩带香草芳物，修饰娥眉，戴上笄子、耳环，穿上绉纱衣裙，拖着齐地出产的细绢，面色粉白眉色黛黑，戴着玉环，款款踱步，佩带着香芷、杜若，含情而视，脸上挂着轻巧的笑，眼睛顾盼流转，嘴唇微微开启，露出洁白好看的牙齿，酒窝摇曳生姿，即便王公贵族，志节端庄行为耿直的人，也无不心生向往而且被她们的美色打动。如今如果才干平平，资质愚惑，品行低下，没有正业，也不学习任何技艺，怎能没有令人侧

of same as ours, the wisdom of the Five Lord-Protectors are of the same level with ours, nonetheless, they have been held in high esteem because of their sagacity, but we are not known among our fellow citizens, why? Well, they had strived to establish high reputations during their lifetime while we are sluggish and neglect doing the same. Mao Qiang and Xi Shi are beautiful women in the world. If they held rotten rats, wore hedgehog skins, wrapped themselves in leopard furs, and encircled their waists with dead snakes, then even ordinary people would skew at them and at the same time cover up their noses when passing them by. If they were adorned with herds and other fragrant ornaments, their eyebrows carefully sheared, and their hair and ears beautified with hairpins and earrings. However, what if they wear clothes made of crepe silk with long pieces of fine thin silk made in the state of Qi, their faces were powder-white, their eyebrows deliberately painted, and wearing round jade pieces and Xiang Zhi and Du Ruo (referring to two kinds of fragrant herbs). If they paced elegantly and were watched affectionately, a wonderful smile appeared on their faces, their eyes looked around invitingly. If their mouths opened a little bit and showed nice white teeth, and their dimples appeared so attractive, then sovereigns, dukes and high-ranking noblemen as well as self-disciplined upright men would admire them and be touched by their beauty. For people of no extraordinary capabilities, not gifted, of low level of integrity, not having any formal occupation and



【原文】

扶旋猗那，动容转曲，便媚拟神。身若秋药被风，发若结旌，骋驰若鹜；木熙者，举梧楨，据句枉，蟠自纵，好茂叶，龙夭矫，燕枝拘，援丰条，舞扶疏，龙从鸟集，搏援攫肆，蔑蒙踊跃。且夫观者莫不为之损心酸足，彼乃始徐行微笑，被衣修擢。夫鼓舞者非柔纵，而木熙者非眇劲，淹浸渍渐摩使然也。是故生木之长，莫见其益，有时而修；砥砺礲坚，莫见其损，

【今译】

目、掩鼻的面目呢！如今舞蹈的人，身子如圆环般绕转，反复仰卧，盘旋婀娜，姿态变化婉婉，表情妩媚体态轻盈，身子如同秋风吹拂的芍药，长发如同时卷时舒的旌旗，动作迅疾如飞鸿；表演木戏的人，举着梧桐、楸木的长竿，有的攀上带有枝杈的竿头表演，时而像猿猴扑向枝叶繁茂的树枝，时而像神龙伸屈飞舞，时而像飞燕停立在枝干，手里拿着长长的枝条，婆娑起舞，像龙一样飞翔像鸟一样停息，肆意做着各种动作，疾速敏捷地跳跃。围观的人没有不为之心惊感到腿脚酸软的，这时他才开始微笑着慢慢爬下来，更换行头跳起修擢舞。舞蹈的人并非天生肢体柔软，表演木戏的并非生来轻捷，而是长期练习才达到这样的境界。因此树木的生长，没有人能发现它们正在长大，到了一定时候就变得修长



moreover refusing learning any techniques, why don't they have a loathsome appearance that leads others to skew at them or cover up the nose when passing them by? As for dancers, they move their figures as smoothly as a round rotating, looking up and down time and again and circling gracefully, their movements alter coquettishly, the expression on their faces appears enchanting, and their postures are so light, they look like peonies weaving in autumn breeze. Their long hair like banners flying, and they move as quickly as a flying swan. When it comes to the Mu Xi player, some people raise a long phoenix tree or catalpa trunks for him, then he climbs to the forks on the top of the trunks to hold a performance. Sometimes he is like a monkey dashing towards exuberant branches, or dragon bending and stretching in the sky, or a swallow perching on twigs. Waving long branches in the hand, he dances gracefully like a dragon soaring or a bird resting, and then he performs various acts willfully, and jumps swiftly and nimbly. Among the audience, no one is scared or feels weak in the legs and feet. Then showing a smile on his face, slowly he begins to climb down. Thereafter he changes his costumes and performs the Xiu Zhuo Dance. It is not that the bodies of dancers are born soft, and that of the Mu Xi player are born nimble, they only reach such a state after a long period of training. Hence, with regard to the growth of trees, no one notices that they are growing right at this moment, however, they become taller over time; when a whetstone is sharpening



【原文】

有时而薄。藜藿之生，蠕蠕然日加数寸，不可以为栌栋；榱桷豫章之生也，七年而后知，故可以为棺舟。夫事有易成者名小，难成者功大。君子修美，虽未有利，福将在后至。故《诗》云：“日就月将，学有缉熙于光明。”此之谓也。

【今译】

了；砥砺坚硬的刀剑，没有人能发现它正在损减，但到了一定时候就变薄了。藜藿的生长，缓缓地每天也能增加几寸，但还是不可以用作栋梁；榱木、桷木、豫樟木的生长，七年后才可以见出，所以可以制作棺槨、船只。事情有容易做成的但是赢得的名气小，有难以做成的但是取得的功劳大。君子修养美好的德行，虽然未必接着获得利益，福分将在以后到来。所以《诗经》中说：“日积月累，增进学识通往光明之路。”说的就是这个意思。



a knife or sword, no one witnesses that it is wearing down, however, after some time it becomes thinner. Lamb's quarters grow slowly, but they can increase by several Cun every day, nonetheless, they cannot be used as girders. The growth of Pian Mu, Nan Mu and Yu Zhang isn't noticeable until seven years later, therefore they can be made into inner and outer confines and boats. Some undertakings are easy to finish but only gain a little fame by so doing, other tasks are difficult but can make great contributions. Gentlemen cultivate their wonderful virtue, although they might not benefit from doing so immediately, but good luck will come in future. Hence, it is said in *Shijing*: "By accumulating knowledge day by day, month by month, a man can enhance his knowledge and therefore have a bright future." This version also indicates the same meaning.

THE HISTORY OF CHINA
CLASSICS



卷二十 泰族训

【原文】

天设日月，列星辰，调阴阳，张四时，日以暴之，夜以息之，风以干之，雨露以濡之。其生物也，莫见其所养而物长；其杀物也，莫见其所丧而物亡。此之谓神明。圣人象之，故其起福也，不见其所由而福起；其除祸也，不见其所以而祸除。远之则迩，延之则疏；稽之弗得，察之不虚；日计无算，岁计有余。夫湿之至也，莫见其形而炭已重矣；风之至

【今译】

上天布设日月，罗列星辰，调和阴阳，安排四季，白天让阳光照射万物，夜晚让它们得到休息，用风来吹干它们，用雨露来滋润它们。上天化生万物，没有人看见它是如何养育的但是万物却在生长；上天肃杀万物，没有人看见它是如何消灭的但是万物却消亡了。这就叫神明。圣人效法它，所以他们招致福分，看不见他们是如何招致福分的，但是福分却到来了；他们消除灾祸，看不见他们如何消除的，但是灾祸已经排除了。想要疏远它却反而更加接近它，想延请它却反而让它更加疏远；搜寻却得不到它的踪迹，考察却发现它不是虚设；一天天计算不见有什么增长，一年年计算就发现有余。湿气的到来，没有人看见它的形状，但是木炭的分量已经加重了；风的到来，没有人看见它的形象，但是树



Book 20

Grand Reunion

Heaven arranges the sun and the moon, disperses the stars and other celestial bodies in order, harmonizes Yin and Yang, and sets up the Four Seasons. It lets the sunshine illuminate the myriad things during daytime and lets them rest at night, and also uses winds to blow to dry them, and uses rains and dew to moisten them. Heaven gives birth to and fosters the myriad things. No one can witness exactly how it evokes them, but the myriad things are growing. Heaven becomes cold and thus kills the myriad things. No one witness exactly how it annihilates them but the myriad things disappear. This is the so-called Holy Power. Sages learn from it, therefore, they induce good luck, and no one sees how they induce it, but good luck arrives; they eliminate misfortune, and no one knows how they eliminate it, but misfortune is already removed. Regarding Tao, man will approach it if he wants to estrange it, and it will keep it away from him if man wants to invite it. Man cannot trace it but will find out that it is not nominal when examining it. It seems to be of no increase when calculated day by day, but it seems more than enough when calculated year by year. When moisture comes, no one sees its shape, but charcoal has already become heavier; when a wind comes, no one catches its image, but trees already start swaying. When it comes to



【原文】

也，莫见其象而木已动矣。日之行也，不见其移；骐驎倍日而驰，草木为之靡；县烽未转，而日在其前。故天之且风，草木未动而鸟已翔矣；其且雨也，阴曚未集而鱼已噞矣。以阴阳之气相动也。故寒暑燥湿，以类相从；声响疾徐，以音相应也。故《易》曰：“鸣鹤在阴，其子和之。”

高宗谅暗，三年不言，四海之内，寂然无声；一言声然，大动天下。是以天心喆噞者也，故一动其本而百枝皆应，若春雨之灌万物也，浑然而流，沛然而施，无地而不澍，无物而不生。故圣人者怀天心，声然能动

【今译】

木已经摇晃了。太阳的运行，看不见它移动；千里马迎着太阳奔跑，草木被践踏得披靡；直上云天的烽燧并没有飘移到别处，而太阳仍然在它前面。所以天要刮风时，草木还没有摆动但是鸟儿已经飞翔了；天要下雨时，阴云还没有密布但是鱼儿已经浮在水面换气了。因为阴阳二气互相感应，所以事物有的冷、有的热、有的干燥、有的潮湿，同类的聚集在一起；声音有的疾速、有的徐缓，相同种类的互相应和。所以《周易》中说：“鹤在树荫下鸣叫，小鹤应和着叫个不停。”

殷高宗住在一间凶室里，三年不开口说话，四海之内寂静得没有任何声音；一开口发出声音，大大震动了天下。这是遵循天意从而能引起天下感应。所以一晃动树根上百枝条都会随之摆动，好比春雨滋润万物，浑然不分地飘零，沛然不断地降落，没有哪个地方不被润湿，没有哪种草木不在生长。所以圣人怀着与上天相通的心意，肃穆威严能够震



the movement of the sun, no one witness its movement; a swift horse running against the sun and plants are trodden on underfoot; the beacon moving vertically towards the sky does not float anywhere else, but the sun is still before it. Hence, when a wind will start to blow, birds will fly away even before trees begin swaying; when rains, fish will float up to the water's surface to breathe even before clouds begin converging. For, Yin and Yang interact with each other. Therefore, among the myriad things, some are cold and others are warm; some are dry and others moist, and things belonging to the same category stay together; among various sounds, some are rapid and others are slow, and sounds of the same kind response to one other. Hence, it is said in *Yijing*: "The mother crane warbles in the shadow of a tree, and the nestling in the tree twitters continuously in response."

Emperor Gao Zong of the Shang Dynasty stayed in an ominous room and did not open his mouth to speak even one word for three years, and it was absolutely silent within the Four Seas. When he started talking, he shocked the whole world. For he complied with the will of Heaven so the whole world would response to him. Therefore, as soon as the root of a tree is waved, hundreds of branches will start swinging just like the spring rain moistening the myriad things, pouring down endlessly. No single place is left dry, and all the plants grow in the rain. Hence, bearing the will that can communicate with that of Heaven, a sage seems solemn and respectable and can shock as well as influence people of the

【原文】

化天下者也。故精诚感于内，形气动于天，则景星见，黄龙下，祥凤至，醴泉出，嘉谷生，河不满溢，海不溶波。故《诗》云：“怀柔百神，及河峤岳。”逆天暴物，则日月薄蚀，五星失行，四时干乖，昼冥宵光，山崩川涸，冬雷夏霜。《诗》曰：“正月繁霜，我心忧伤。”天之与人，有以相通也。故国危亡而天文变，世惑乱而虹霓见，万物有以相连，精稷有以相荡也。故神明之事，不可以智巧为也，不可以筋力致也。天地所包，阴阳所呕，

【今译】

动感化天下。所以精诚从内心感发，形与气就能触动上天，那么吉星就会显现，黄龙就会降下，凤凰就会飞来，甘美的泉水就会涌出，预示吉祥的禾苗就会生长，黄河不会发大水，海上不会起波涛。所以《诗经》中说：“安抚百神，以及大河高山。”违背上天意志暴虐万物，就会出现日食月食，五星运行失常，四季气候反常，白天昏暗夜晚光明，山崩塌河流枯竭，冬天打雷夏天下霜。《诗经》中说：“正月里频频下霜，我心里感到忧伤。”天与人，有相通的地方。所以国家危亡时天象就会出现变化，世道惑乱时就会出现虹霓，万物存在着某种东西互相交通，不祥之气互相激荡。所以神明的事情，不可以通过智巧做到，不可以凭借筋骨气力做成。天地的涵盖，阴阳的抚育，雨露的滋润，化生万物，瑶、碧、玉、珠，翡

world. Therefore, if a sage sovereign sounds absolute sincerity, his image and Qi will move to Heaven, and as a result, auspicious stars will appear in the sky. The yellow dragon will descend, a phoenix will arrive, sweet underground water will be effused, the holly crop indicating good luck will germinate and grow, the Yellow River will not flood, and huge waves will not surge at sea. Accordingly, it is said in *Shijing*: "Pacify all the gods and the deities of big rivers and huge mountains." If a sovereign acts against the will of Heaven and handles the myriad things tyrannically, there will be solar and lunar eclipses, the Five Celestial Bodies will not move regularly, the weather in the four seasons will become abnormal. It will be dark during the daytime and light at night, there will be landslides on mountains and all the rivers will dry up, moreover it will thunder in winter and frost in summer. It is said in *Shijing*: "It frosts very frequently during the first month of the year (according to the lunar calendar) and I feel so sad in the heart." Heaven and men are linked. Hence, in a state on the verge of perdition, some strange phenomena will occur, and if the manners and morals of a time are in chaos, rainbows will appear in the sky. Among the myriad things, there must be something linking them together, and various ominous Qi interact on one another. Hence, some supernatural things cannot be done by using trickery or finished by dint of physical strength. Being covered by Heaven, carried by Earth, fostered by Yin and Yang, and moistened by rainwater and dew, the myriad things are generated, for



【原文】

雨露所濡，化生万物，瑶碧玉珠，翡翠玳瑁，文彩明朗，润泽若濡，摩而不玩，久而不渝，奚仲不能旅，鲁般不能造，此之谓大巧。

宋人有以象为其君为楮叶者，三年而成，茎柯豪芒，锋杀颜泽，乱之楮叶之中而不可知也。列子曰：“使天地三年而成一叶，则万物之有叶者寡矣。夫天地之施化也，呕之而生，吹之而落，岂此契契哉！”故凡可度者，小也；可数者，少也。至大，非度所能及也，至众，非数之所能领也。故九州不可顷亩也，八极不可道里也，太山不可丈尺也，江海不可斗斛也。故大人者，与天地合德，日月合明，鬼神合灵，与四时合信。故

【今译】

翠、玳瑁，纹路色彩明朗，润泽得如同打湿了一般，用手把玩不会损伤它，放在外面色泽、质地也不会改变，奚仲不能效仿，鲁般不能制造，这叫做“大巧”。

宋国有一个人用象牙为他的君主雕刻一枚楮叶，用了三年才完成，叶脉纹理极其细微，边缘呈锯齿状，颜色，光泽，放在真楮叶中不能分辨出来。列子说：“假使天地三年才完成一个树叶，那万千草木中有叶子的就很稀少了。天地化育万物，进行抚育它们就生长，寒风吹来它们就凋落，哪能这般辛苦操劳呢！”所以大凡可以度量的，都是小的；能数得过来的，都是少的。最大的，是不能度量过来的，最多的，是不能数得过来的。所以九州不可以一顷一亩地量，八极不可以一里一里地量，泰山不可以一丈一尺地量，江海不可以一斗一斛地量。所以“大人”，拥有跟天地同样的德行，跟日月同样的光明，跟鬼神同样的灵异，跟四时同样



instance, Yao (referring to precious jade), Bi (a kind of green jade), jade, pearls, emerald and the shells of hawksbill turtles are of bright colours and beautiful patterns, they are so glossy as if they were moistened. Being held in the hands will not cause any damage to them, and left in the open air, their luster and quality will not wear off. Even people as skillful as Xi Zhong could not replicate them, as dexterous as Gongshu Ban could not produce it. This is called Great Delicacy.

In the state of Song, a man sculpted a paper mulberry leaf with ivory, and it took him three years to finish the job. The veins and patterns on the leaf were so fine, delicate, and with serrated edges, in addition, its colour and luster were so vivid that it could not be recognized if it was put among real paper mulberry leaves. Liezi said, "Suppose it took Heaven and Earth three years to produce a leaf, then few among tens of thousands of plants would have leaves. Heaven and Earth generate the myriad things, and the latter will grow when being fostered, and will wither when cold winds blow, should Heaven and Earth work so arduously?" So, anything that can be measured is small; and anything that can be counted is little; the biggest thing cannot be measured; the most numerous items cannot be counted. Hence, the territory of China cannot be measured *qing* by *qing*, or *mu* by *mu*; the Eight poles cannot be measured *li* by *li*; Mount Tai cannot be measured *zhang* by *zhang*, or *chi* by *chi*; and big rivers and vast oceans cannot be measured *dou* by *dou*, or *hu* by *hu*. Hence, the Greatest Man is as virtuous as Heaven and Earth, as bright as the sun and the moon, as supernatural as ghosts



【原文】

圣人怀天气，抱天心，执中含和，不下庙堂而衍四海，变习易俗，民化而迁善，若性诸己，能以神化也。《诗》云：“神之听之，终和且平。”夫鬼神视之无形，听之无声，然而郊天望山川，祷祠而求福，雩兑而请雨，卜筮而决事。《诗》云：“神之格思，不可度思，矧可射思。”此之谓也。

天致其高，地致其厚，月照其夜，日照其昼，阴阳化，列星朗，非其道而物自然。故阴阳四时，非生万物也；雨露时降，非养草木也。神明接，阴阳和，而万物生矣。故高山深林，非为虎豹也；大木茂枝，非为飞鸟

【今译】

的诚信。所以圣人怀藏着跟上天相同的气，拥有跟上天同样的胸怀，保持中和，不用走下庙堂恩泽就能遍及四海，改变风俗习惯，百姓得到教化从而向善，似乎自己本性如此，因为能使百姓不知不觉得到提升。《诗经》中说：“慎守自然规律，最终和乐安宁。”鬼神看起来没有形体，听起来没有声音，虽然这样人们还是祭祀上天、山川，通过祷告祈求福分，举行仪式求雨，进行卜筮预测事情。《诗经》中说：“神的到来，不可猜度，不能厌弃。”说的就是这个意思。

天达到自己的高，地达到自己的厚，月亮照亮夜间，太阳照耀白昼，阴阳消长，群星闪烁，都并非人为的而是它们自然而然如此。所以阴阳四时，并非生养万物；雨露时时降落，并非养育草木。神明相接，阴阳合和，万物就产生了。所以高高的山深深的丛林，并非是为了虎豹而存在；高大的树木繁茂的枝条，并非为了飞鸟而存在；流经千里的河川，深



and deities, and as faithful and reliable as the Four Seasons. So, a sage sovereign carries the same Qi as that of Heaven, and is of the same breadth of mind as Heaven is. Remaining peaceful and harmonious, he can do favours to people within the Four Seas without stepping out of the court hall, and also improve traditions and customs as well as successfully edify the people and encourage them to pursue kindness. It seems that he does this out of his inherent nature, for he can improve the quality of the people unknowingly. It is said in *Shijing*: "Cautiously complying with natural rules, thus you will become happy and safe in the end." Ghosts and deities seems to be of no shapes or sounds, however, people still hold ceremonies to worship Heaven, mountains, and valleys to pray for good luck, and they observe rites to pray for rain and observe auguries to foretell the results of various matters. It is said in *Shijing*: "The arrival of God cannot be guessed or rejected." This sentence shares the same meaning.

Heaven obtains its height, Earth obtains its thickness, the moon illuminates the night, and the sun lights up the daytime, Yin and Yang take turns to enhance and decline, and various groups of stars twinkle in the sky, nonetheless, they are not doing so out of any one's will, but it is natural for them to behave in this way. Hence, Yin, Yang and the Four Seasons are there to produce and foster the myriad things; rains and dew do not descend frequently to foster the myriad things; Deities make contact with the mind; Yin inosculates Yang, then the myriad things take shape. tall trees and exuberant branches do not exist for the sake of birds;



【原文】

也；流源千里，渊深百仞，非为蛟龙也。致其高崇，成其广大，山居木栖，巢枝穴藏，水潜陆行，各得其所宁焉。夫大生小，多生少，天之道也。故丘阜不能生云雨，涔水不能生鱼鳖者，小也。牛马之气蒸，生虬虱；虬虱之气蒸，不能生牛马。故化生于外，非生于内也。夫蛟龙伏寝于渊，而卵割于陵。虺蛇雄鸣于上风，雌鸣于下风而化成形，精之至也。故圣人养心，莫善于诚，至诚而能动化矣。今夫道者，藏精于内，栖神于心，静漠恬淡，讼缪胸中，邪气无所留滞，四枝节族，毛蒸理泄，则机枢调利，百

【今译】

达百仞的深渊，并非为了蛟龙而存在。达到一定的高度，具备广大的规模，在山上居住的、在树上栖息的，在枝条上筑巢的、在洞穴里伏藏的，在水里游的、在陆地上行走的，都得到适合自己的处所了。大的生出小的，多的生出少的，这是天道。所以小山头不能生出云雨，小水洼不能生长鱼鳖，因为它们太小了。牛马身上蒸发出来的热气，能生成虬虱；虬虱身上蒸发出来的热气，不能生成牛马。所以变化是从外部生成的，而并非从内部生成的。蛟龙伏寝在深渊里，但是却在山岭上产卵孵化。虺蛇雄的在上风里鸣叫，雌的在下风里鸣叫，然而却可以进行孕育，这是精气感应的结果。所以圣人颐养心性，没有比精诚更重要的了，精诚达到最高境界就能感动化育外物了。得道的人，把精气藏在内心，让神明在心中栖息，恬静淡泊，内心和悦，邪气没有地方停留，四肢关节协

rivers flowing a thousand *li* and abysses as deep as a hundred ren do not exist for the sake of dragons. So long as they reach a certain level and are on a vast scale, all kinds of creatures, including those inhabiting in mountains, dwelling in trees, nesting on branches, hiding in holes, swimming in water, or running on the land, each of them can obtain a suitable place to live. The large gives birth to the small, the more gives birth to the less, and this is the Tao of Heaven. Hence, clouds cannot be generated on the top of a small hill, and fish and turtles cannot grow in a small puddle of rainwater, for they are too small. The steam evaporated from the bodies of cows and horses can turn into louses and nits, however, the steam evaporated from the bodies of louses and nits cannot turn into cows and horses. So, changes are caused from external instead of internal. Dragons hide in deep abysses, however, they lay eggs and hatch them on mountain ridges. A male flying snake sings to windward and the female respond to leeward, but they can gestate offspring this way as a result of the interacting of the absolute sincerity between them. Hence, in terms of a sage's cultivating his mind, nothing is more important than enhancing absolute sincerity, when absolute sincerity reaches the highest level, it can move and foster external things. A man in possession of Tao keeps his vital energy in the heart, lets Tao inhabit in the mind, remains tranquil, is not in the pursuit of fame and wealth, but retains harmony and happiness in the heart. Demons cannot find a place in him to stay. His limbs and joints connect with each other, pores and textures metabolize



【原文】

脉九窍，莫不顺比，其所居神者得其位也，岂节拊而毛修之哉！

圣主在上，廓然无形，寂然无声，官府若无事，朝廷若无人。无隐士，无轶民，无劳役，无冤刑，四海之内，莫不仰上之德，象主之指，夷狄之国，重译而至，非户辩而家说之也，推其诚心，施之天下而已矣。《诗》曰：“惠此中国，以绥四方。”内顺而外宁矣。太王亶父处邠，狄人攻之，杖策而去。百姓携幼扶老，负釜甑，逾梁山，而国乎岐周，非令之所能召

【今译】

调，毛孔肌理代谢通畅，所有器官肢体都和谐，所有筋脉孔窍都通顺，这是因为精神处于合适位置的缘故，哪是通过外部节制约束能达到的呢！

圣明的君主处在尊贵的位置，虚廓无形，寂寞无声，官府似乎没有任何事务，朝廷里好像没有人。没有隐居的士人，没有游手好闲的百姓，没有劳役，没有错判受刑的人，四海之内，没有不仰仗君主的德行的，没有不遵照君主的旨意的，夷狄等少数民族国家，经过重重翻译前来朝拜，并非挨家挨户地劝说他们这么做，而是把自己的诚心推广到天下人而已。《诗经》中说：“对中原地区施加恩惠，来安抚四方。”内部理顺了周边地区也就安宁了。太王亶父居住在邠的时候，狄人进攻他，他拄着拐杖离开了。百姓扶老携幼，背着釜甑，翻越梁山，在岐周建立起国家，这并非能用号令召集的。秦穆公担心农夫吃了骏马的肉会伤害

smoothly, all the organs are harmonious with one another, and all the muscles and apertures remain unobstructed, for his spirit is set at the right place. It is possible that such a state can be obtained by manipulating and moderating oneself with external forces.

A sage sovereign retains the most powerful and honourable position, and complies with the empty and shapeless Tao and keeps silent, so, it seems that there are no government affair to handle and no people working at the court. In his state, there is no scholar living in reclusion, no dawdler, no forced labour, and no one being punished undeservedly. Within the Four Seas, no one does not admire the virtue of such a sovereign, no one refuses to carry out orders issued by such a sovereign, the moreover, the minority people, for instance, the Yi and Di Peoples, come to pay homage with the help of interpreters. It is not that he tries to persuade them to do so as individuals, but that he applies his sincerity to people all over the world. It is said in *Shijing*: "Do favours to people living in the central part of China, and thus appease people in all the four directions." If the central part is put in order, other areas will live in peace and stability. When Tan Fu, also known as the Great King Father, was living in Bin, the Di People attacked him, so, leaning on his stick, he left this area. Taking along the young and the old, carrying cooking pots on their backs, the people followed him across Mount Liang, and built up another state in Qi Zhou. Those people could not be removed by issuing orders. Duke Mu of the state of Qin worried that it might

【原文】

也。秦穆公为野人食骏马肉之伤也，饮之美酒，韩之战，以其死力报，非券之所责也。宓子治亶父，巫马期往观化焉，见夜渔者，得小即释之，非刑之所能禁也。孔子为鲁司寇，道不拾遗，市买不豫贾，田渔皆让长，而斑白不戴负，非法之所能致也。夫矢之所以射远贯牢者，弩力也；其所以中的剖微者，正心也；赏善罚暴者，政令也；其所以能行者，精诚也。故弩虽强，不能独中；令虽明，不能独行；必自精气所以与之施道。故摠

【今译】

身体，给他们喝美酒，后来在跟韩国交战时，农夫们冒死报答他，这并非债券所能责求的。宓子贱治理亶父的时候，巫马期前往那里观察教化推行的情况，看见一个在夜间捕鱼的人，抓到小鱼后就把它放回水里，这并非刑律所能禁止的。孔子作鲁国司寇的时候，鲁国人道不拾遗，市场买卖不哄抬物价，田猎捕鱼的人都让年长的先动手，鬓发斑白的老人不背负运送重物，这并非法律所能达到的。箭之所以能射中远处的目标射穿坚实的物体，是弓的力量；它之所以射中目标射裂微小的物体，是用心专一瞄准的缘故；奖赏善良惩罚暴虐，靠的是政令；政令之所以能够推行，靠的是精诚。所以弓虽然强有力，但是不能独自射中目标；政令虽然严明，但是不能独自推行；一定要用精气才能使得它们发

cause damage to those farmers who had eaten the meat of his lost swift horse, so he offered them some good wine. When he was engaged in a fight with the troops of the state of Han, those farmers fought to the death to pay him back. And such loyalty could not be demanded with chains. When Mi Zijian was governing Tan Fu, Wu Maqi went there to see how moral education was carried out, and he saw a man fishing, whenever he caught a small fish he put them back into the water again. And the man was not doing so due to prohibition. When Confucius was serving as the Si Kou (referring to the minister of justice) of the state of Lu, people of the state of Lu did not keep items they found on the road, merchants did not hick up prices in the market, when people went hunting or fishing they always let the old start first. Old people with white hair did not need to carry heavy items on their backs to transport them. And this could not be achieved by enacting laws. The reason that an arrow can hit targets located far off and pierce hard objects lies in the strength of the bow. The reason that the arrow can shoot and split tiny things is accounted for the archer's devoting his mind to take aim. To reward the kind and punish the tyrannical a man should resort to suitable political orders; and to carry out political orders a man should rely on absolute sincerity. Hence, although a bow might be very strong and powerful, it could not hit target on its own; although political orders might be strict and impartial, they cannot be carried out on their own; their functions can only be brought into play with the help of absolute sincerity. Hence, if a sovereign

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【原文】

道以被民，而民弗从者，诚心弗施也。

天地四时，非生万物也，神明接，阴阳和，而万物生之。圣人之治天下，非易民性也，拊循其所有而涤荡之，故因则大，化则细矣。禹凿龙门，辟伊阙，决江浚河，东注之海，因水之流也。后稷垦草发菑，粪土树谷，使五种各得其宜，因地之势也。汤、武革车三百乘，甲卒三千人，讨暴乱，制夏、商，因民之欲也。故能因，则无敌于天下矣。夫物有以自然，而后人事有治也。故良匠不能斲金，巧冶不能铄木，金之势不可斲，

【今译】

挥作用。所以阐明道来教化百姓，百姓不会听从，是因为没有诚心的缘故。

天地四时，并非化生万物，神明相接，阴阳合和，万物就产生了。圣人治理天下，并非要改变人们的天性，而是因循他们固有的天性而加以涤荡，所以能够因循就会功效显著，人为改变效果就很细微了。禹开凿龙门，开辟伊阙山，疏通长江、黄河，使得它们向东注入大海，这是顺应了水的流势。后稷开垦荒地，为土地施肥种植庄稼，使得五谷各得其宜，这是顺应了土壤地形的客观条件。汤、周武王率领兵车三百辆，武装的士卒三千人，讨伐暴乱，制服夏朝、商朝，这是顺应了百姓的愿望。所以能够因循客观条件，就能无敌于天下了。事物有自然的本性，然后人们根据它们的本性进行治理。所以优秀的木工不能斲削金属器具，灵巧的铁匠不能熔铸木器，金属的本性不能斲削，而木头的本性不能熔



tries to illustrate Tao to edify the people, but the people do not listen to him, it is because he is not doing so out of absolute sincerity.

It is not that Heaven, nor Earth and the Four Seasons give birth to the myriad things. As long as spirits communicate with each other and Yin and Yang are in harmony, the myriad things can be generated. The way a sage sovereign governs the world is not to change the inherent nature of the people, but to conform to their inherent nature to purify and improve them. So, great achievements can be accomplished if he can conform to people's inherent nature, otherwise, if he tries to change it according to his own will, the result will be insignificant. Yu excavated Mount Longmen and Mount Yique, dredged the Yangtze River and the Yellow River and made them flow towards the east and flow into the sea. By so doing, he conformed to the geographical conditions as well as the nature of water. King Tang of the Shang Dynasty and King Wu of the Zhou Dynasty commanded three hundred chariots and three thousand armed soldiers to attack tyrannical sovereigns and defeated the Xia Dynasty and the Shang Dynasty respectively. By so doing, they conformed to the will of the people in the world. Hence, if man can conform to external conditions, he will become invincible in the world. Things have their own inherent nature, so men handle them according to their inherent nature. Therefore, an excellent squareman cannot carpenter metal wares, according to the inherent nature of metal; and a skillful blacksmith cannot cast wooden wares, according to



【原文】

而木之性不可铄也。埴埴而为器，凿木而为舟，铄铁而为刃，铸金而为钟，因其可也。驾马服牛，令鸡司夜，令狗守门，因其然也。民有好色之性，故有大婚之礼；有饮食之性，故有大飧之谊；有喜乐之性，故有钟鼓管弦之音；有悲哀之性，故有衰经哭踊之节。故先王之制法也，因民之所好而为之节文者也。因其好色而制婚姻之礼，故男女有别；因其喜音而正《雅》、《颂》之声，故风俗不流；因其宁家室、乐妻子，教之以顺，故父

【今译】

铸。调和黏土制作陶器，凿空木料做成船只，冶炼铁块制造刀剑，熔铸金属制成金钟，都顺应了它们的本性。驾驭马，让牛拉车，让公鸡打鸣司夜，让狗看守家门，都顺应了它们的天性。人们有好色的天性，所以制定婚姻的礼节；有喜欢美食的本性，所以规定宴饮的礼节；有喜欢娱乐的天性，所以制作钟、鼓、管、弦等乐器；有悲哀的本性，所以规定服丧的礼节。所以先王的法律制度，都是顺应百姓的喜好来节制他们表达喜好的形式。因循他们好色的本性而制定婚姻的礼节，所以男女有别；因循他们喜欢音乐的本性而调正《雅》、《颂》的音律，所以风俗不会变得下流；因循他们喜欢家庭和睦、与妻子儿女一起享受天伦之乐的本性，



the inherent nature of wood. By concocting clay to make pottery, making a wooden trunk hollow to build boats, melting iron to cast knives and swords, smelting metal to make bells, in these cases, the inherent nature of these raw materials should be conformed to. By harnessing horses and cows to carriages and carts, letting roosters crow to tell the time at night and dogs guard homes, the inherent nature of these animals are also conformed to in these cases. Man bear the inherent nature of loving beautiful woman, so proprieties regarding marriage are established; people bear the inherent nature of enjoying delicious food, so proprieties regarding table manners are established; people bear the inherent nature of being fond of entertaining themselves, so a variety of musical instruments such as the bells, drums, and pipe as well as stringed instruments are produced; people bear the inherent nature of feeling sad at the loss of their loved ones, so proprieties regarding funeral ceremonies and mourning are established. Hence, laws and regulations of ancient kings were established according to the inclinations of the people then to regulate their ways of expressing their inclinations. Conforming to man's inherent nature of loving beautiful woman to stipulate the proprieties on marriage, so that the differences between man and woman can be differentiated; conforming to man's inherent nature of being fond of music to adjust the tunes and pitches of Ya and Song, so that customs will not become indecent; conforming to man's inherent nature of enjoying harmonious relationship in his family along with his wife and children to teach them filial

【原文】

子有亲；因其喜朋友而教之以悌，故长幼有序。然后修朝聘以明贵贱，飨饮习射以明长幼，时搜振旅以习用兵也，入学庠序以修人伦。此皆人之所有于性，而圣人之所以匠成也。故无其性，不可教训；有其性，无其养，不能遵道。茧之性为丝，然非得工女煮以热汤而抽其统纪，则不能成丝；卵之化为雏，非慈雌呕暖覆伏，累日积久，则不能为雏；人之性有仁义之资，非圣人为之法度而教导之，则不可使乡方。故先王之教也，

【今译】

教导他们孝顺，所以父子之间有亲情；因循他们喜欢结交朋友而教导他们友爱，所以长幼之间有次序。然后修明朝拜天子聘结诸侯的礼节来区分贵贱，明确宴饮、习射的礼节来区别长幼，时常检阅车马整顿军队来学习用兵之道，进入学校学习来掌握人伦。这些都是人们天性中所具备的，而圣人进行熏陶培养使得它们完善起来。所以本性中没有的东西，不可能通过教育训导拥有；本性中拥有的东西，不进行熏陶培养，就不能走上正道。茧的天性能够加工成丝，然而除非女工把它们放在热水里煮然后抽出丝头，就不能加工成丝；卵可以孵化成雏鸟，然而除非慈爱的雌鸟将它温暖孵育，天长日久，就不能成为雏鸟；人性中有仁义的天赋，然而除非圣人为他们订立法度并且进行教导，就不能使他们



piety, so that fathers and sons can be very close; conforming to man's inherent nature of liking making friends to teach them brotherliness, so that the order between the young and the old can be clarified. After that, clarify the proprieties on how to pay homage to the Son of Heaven or receive sovereigns of other states to differentiate the order between the powerful and the powerless. Defining the manners on how to behave at banquets as well as the regulations on learning and practicing shooting to differentiate the order between the young and the old; inspecting chariots war horses and consolidate the troops to learn how to maneuver the army; and entering schools to enhance knowledge as well as learn ethics, these features are included in the inherent nature of man, therefore sages influence and edify them to make them perfect. Hence, those features not included in the inherent nature cannot be obtained through education or training; and features included in the inherent nature cannot follow the right paths if they are not correctly influenced and edified. According to the nature of cocoons, they can be processed into silk, however, they cannot be made into silk until they are boiled in hot water by working women to draw out the ends of the silk threads. Birds' eggs can be hatched, however, nestling cannot be born until the kind female birds have hatched the eggs with their body warmth for a long period of time. Benevolence and righteousness are inherited in the nature of human beings, however, such features will not follow the right paths on their own until sages stipulate regulations to condition and instruct them. Hence, the way



【原文】

因其所喜以劝善，因其所恶以禁奸。故刑罚不用，而威行如流；政令约省，而化耀如神。故因其性则天下听从，拂其性则法县而不用。

昔者，五帝三王之莅政施教，必用参五。何谓参五？仰取象于天，俯取度于地，中取法于人，乃立明堂之朝，行明堂之令，以调阴阳之气，以和四时之节，以辟疾病之菑。俯视地理，以制度量，察陵陆水泽肥墩高下之宜，立事生财，以除饥寒之患。中考乎人德，以制礼乐，行仁义之道，以治人伦而除暴乱之祸。乃澄列金木水火土之性，故立父子之亲而

【今译】

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

从前，五帝、三王统治天下实施教化的时候，一定要用“参”、“五”。什么叫“参”、“五”？上效法天象，下依照地理，中取法人事，于是在朝廷上设立明堂，推行明堂的政令，来调和阴阳二气，协调四时的节气，来消除疾病灾害。下观测地理，来制定度量标准，观察山陵、陆地、水泽的肥沃与贫瘠、地势的高低，决定所做的事来创造财富，消除饥饿寒冷。中考察人的德行，来制定礼乐，推行仁义，来整顿人伦并且消除暴乱。于

ancient kings edified the people is to comply with things they liked to encourage them to pursue kindness, and to use features they hated to stop them committing evil deeds. Therefore, their power can be pushed without dispensing punishments; using simple and easy policies, they can reform and enlighten the people supernaturally. So, if a sovereign conforms to the inherent nature of human beings, the people will carry out his orders, and if he acts against the inherent nature, he will not be followed even though he might have stipulated regulations.

Previously, when the Five Emperors and the Three Kings were governing the world and promoting their moral education, they would definitely resort to "San" (literally it means three) and "Wu" (literally it means five). What are "San" and "Wu"? They would follow the indications of celestial phenomena above, conform to geographic conditions in the middle, and take social affairs as their models beneath. Therefore, they would set up a Bright Hall at the court and issue orders from there to harmonize Yin and Yang, and adjust the weather of the four seasons to eliminate disease and disaster. They examined geographic conditions to make the standards of measurement, and checked mountains, land, and lakes to see whether they were fertile or sterile, high or low-lying to make decisions on what kinds of undertakings they should take to create wealth, dispelling hunger and protecting the people from cold. They inspected the virtue of man and accordingly stipulated the rules on proprieties; composed musical tunes; and promoted benevolence and



【原文】

成家；别清浊五音六律相生之数，以立君臣之义而成国；察四时季孟之序，以立长幼之礼而成官。此之谓参。制君臣之义，父子之亲，夫妇之辨，长幼之序，朋友之际，此之谓五。乃裂地而州之，分职而治之，筑城而居之，割宅而异之，分财而衣食之，立大学而教诲之，夙兴夜寐而劳力

【今译】

是阐明金、木、水、火、土的特性，来明确父子之间的亲情从而使人们建立家庭；区别清浊之音和五音、六律相生的法则，来确立君臣之间的大义从而建立国家；观察四季中月份的顺序，来确立长幼之间的礼节从而建立官制。这就叫做“参”。申明君臣之间的大义，父子之间的亲情，夫妇之间的差别，长幼之间的次序，朋友之间的关系，这就叫做“五”。于是划分土地建立州县，分别派遣官吏治理，修筑城邑让百姓居住，分割田宅成立不同的家族，分发财物给百姓提供衣食，建立大学教育贵族子

righteousness to rectify ethic and to remove violence and chaos. Thereupon, they illustrated the characteristics of the Element of Metal, the Element of Wood, the Element of Water, the Element of Fire and the Element of Earth to clarify the close kinship between fathers and sons, and to lead people to enjoy family lives. They distinguished clear and sweet sounds from low and deep sounds and discriminated the principles on the interpromoting relations among the five musical scales as well as the six pitches and thus to establish the greatest righteousness between a sovereign and his court officials to found the state. They observed the sequence of all the months in the four seasons to set the rules of proprieties between the young and the old and thus to constitute the system of employing officials at various sections of government. These three aforementioned measures are called "San". Distinguishing the greatest righteousness between the sovereign and his court officials, the close kinship between fathers and sons, the difference between husbands and wives, the order between the young and the old, as well as the brotherliness among friends, these aforementioned five measures are called "Wu". Thereupon, a sovereign will divide the territory to establish prefectures and counties, and then appoint officials to govern them. He will also build towns and cities so the people can settle down there; he will dispense field and residences to people to let them build families. Distributing money and goods to provide clothes and food for the people, setting up a Grand College to educate the descendants of the high-ranking court officials, and working

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【原文】

之。此治之纲纪也。然得其人则举，失其人则废。尧治天下，政教平，德润洽，在位七十载，乃求所属天下之统，令四岳扬侧陋。四岳举舜而荐之尧。尧乃妻以二女，以观其内；任以百官，以观其外。既入大麓，烈风雷雨而不迷，乃属以九子，赠以昭华之玉，而传天下焉。以为虽有法度，而殊弗能统也。

夫物未尝有张而不弛，成而不毁者也。惟圣人能盛而不衰，盈而不

【今译】

弟，夙兴夜寐辛苦劳作。这是取得大治的关键。虽然如此，能赢得合适的人才这些政策才能实施，失掉合适的人才这些政策就会被废弃。尧治理天下时，政教清平，德泽遍布天下，在位七十年，于是寻求能够托付天下的人，命令四方诸侯从地位卑微的人中举荐。四方诸侯推举舜并且把他推荐给了尧。尧于是把自己的两个女儿许配给他，来考察他的内务；让他管理百官，来观察他如何治理国家。进入大山之中，风雨大作电闪雷鸣也不迷路，于是就让自己的九个儿子为他效力，赠给他昭华美玉，并且把天下传给了他。他认为即便有法度，丹朱也不能统领天下。

事物没有一直紧绷着而不松弛下来的，没有永远保持成功而不被毁坏的。只有圣人能长盛而不衰退，盈满而不亏损。神农当初制作琴，



arduously from early in the morning to late at night, these are the key measures for putting a state in perfect order. Though this is the case, these measures can only take effect when the sovereign can win over talented people, otherwise, they will be put into disuse. When Yao was governing the world, the policies and moral education were so peaceful, and his virtue and favours benefited people of the world so much that he could have held the throne for seventy years. After that he looked for someone to whom he could devolve the authority over the world, so he ordered sovereigns of the states located recommend talented people among the powerless. The sovereigns of those states recommended Shun. Then Yao married his two daughters to Shun to examine how he would handle family affairs. And he appointed him to administer all other court officials and thus to check how he would handle government affairs. Yao found out that Shun would not lose his sense of direction while entering big mountains or encountering violent storms, as well as heavy thunder and lightning. So he appointed his nine sons to serve Shun, presented to him the Shaohua Jade, and also devolved the authority over the world onto him. For Yao believed that Dan Zhu(Yao' son) was not able to put the world in order even with the help of the law and fixed system.

Nothing can remain stretched tightly all the time and never relax, nothing can maintain success for ever and will never be devastated. Only a sage can remain prosperous and never decline, remain full and never wane. When Shennong started making Qin, he aimed at appeasing people's spirit;





【原文】

亏。神农之初作琴也，以归神；及其淫也，反其天心。夔之初作乐也，皆合六律而调五音，以通八风；及其衰也，以沉湎淫康，不顾政治，至于灭亡。仓颉之初作书，以辩治百官，领理万事，愚者得以不忘，智者得以志远；至其衰也，为奸刻伪书，以解有罪，以杀不辜。汤之初作囿也，以奉宗庙鲜饩之具，简士卒，习射御，以戒不虞；及至其衰也，驰骋猎射，以夺民时，罢民之力。尧之举禹、契、后稷、皋陶，政教平，奸宄息，狱讼止而

【今译】

是为了让人们精神安宁；等到人们耽于淫乐，就违反了天生的心性。夔刚开始制作音乐时，都合乎六律而且五音协调，并且和八方的风相通；等到乐风衰败的时候，人们沉湎于过分的享乐，不顾政事，从而导致了国家灭亡。仓颉当初创造文字，是为了便于管理百官，处理各种事务，愚钝的人学会了就记住不忘，聪明的人学会了就用它记载年代久远的事情；等到世风衰败以后，为达到奸邪目的伪造文书来释放有罪的人，诛杀无辜的人。汤当初修筑园囿，是为了畜养供奉宗庙祭祀的牺牲，训练士卒，教习射箭骑马，来防备突如其来的战事；到了世道衰退的时候，驰骋田猎，耽误农时，使得百姓筋疲力尽。尧任用禹、契、后稷、皋陶，政治教化清平，违法作乱的事情平息，没有了狱讼而且百姓衣食丰足，贤

when people began turning to immoderate entertainment, which was against the inherent temperament. When Kui started composing music, he ensured that all the tunes were in accordance with the six pitches and the five tones, and also interlinked with the winds blowing from all the eight directions. At the times when the ethos of music decayed, people were addicted to unruly entertainment and thus neglected government affairs. As a result, their state perished. When Cang Jie started creating written characters, he aimed at facilitating and administering court officials and handling various government affairs. Foolish people would remember these characters after they had learnt that, and wise people used them to record affairs that took place in olden times. However, at the times when social ethos declined, files were forged in order to reach evil goals, to pardon the guilty, or to sentence innocent people to death. When King Tang of the Shang Dynasty started building gardens, he hoped to raise animals that would be used as sacrifices during various ceremonies, training soldiers, and practicing shooting and riding to prepare for unexpected warfare. However, at the times when social ethos declined, people would ride and hunt in gardens as a result, busy seasons on farming were missed, and the ordinary people were exhausted. Yao employed Yu, Qi, Hou Ji and Gao Yao, as a result, policy and moral education were peaceful and orderly, all actions against the law and attempts at stirring up rebellions ceased. There was no lawsuit at all, moreover, the people had enough to eat and wear, the worthy



【原文】

衣食足，贤者劝善而不肖者怀其德；及至其末，朋党比周，各推其与，废公趋私，内外相推，举奸人在朝，而贤者隐处。故《易》之失也，卦；《书》之失也，敷；乐之失也，淫；《诗》之失也，辟；礼之失也，责；《春秋》之失也，刺。天地之道，极则反，盈则损。五色虽朗，有时而渝；茂木丰草，有时而落；物有隆杀，不得自若。故圣人事穷而更为，法弊而改制，非乐变古易常也，将以救败扶衰，黜淫济非，以调天地之气，顺万物之宜也。

【今译】

人勉力向善而不肖者内心感怀他的恩德；等到了末世，朋党比周，各自推荐自己的同党，废弃公道追逐私利，朝廷内外的人互相推举，奸邪的人在朝为官，而贤人隐居山野。所以《易》本旨的沦失，在于用来占卦；《书》本旨的沦失，在于铺陈；《乐》本旨的沦失，在于过分淫乐；《诗》本旨的沦失，在于流于邪辟；《礼》本旨的沦失，在于苛求；《春秋》本旨的沦失，在于怨刺。天地之道，物极必反，盈极则损。五色虽然绚烂，到一定时候就会褪色；繁茂的草木，到一定时候就会凋落；事物有兴衰，不能由着自己的意志。所以圣人在事情行不通的时候就改变做法，在法度陈旧的时候就改变旧制，并非乐于改变旧制打破常规，而是为了挽救衰败，废除淫乱纠正错误，来调和天地之气，理顺万物生存发展的环境。





took efforts to pursue kindness and the unworthy were grateful to his virtue from the bottoms of their hearts. At chaotic times, people built up cliques and recommended those of the same cabal as themselves to neglect justice to pursue self-interest. Cabal members worked both inside and outside the court to promote their own people, as a result, wicked people were employed at the court and wise and capable people lived in reclusion in the wild. Hence, the dying out of the leitmotiv of *Yijing* lies in it becoming nothing but a tool in divining; the dying out of the leitmotiv of *Shangshu* lies in its expatiation; the dying out of the leitmotiv of *Yuejing* lies in it leading people to be unduly addicted to indecent tunes; the dying out of the leitmotiv of *Shijing* lies in it leading to wickedness; the dying out of the leitmotiv of *Zhouli* lies in its overly demanding; the dying out of the leitmotiv of *Chunqiu* lies in it remonstrating in a bitter way. According to the Tao of Heaven and Earth, things will develop in the opposite direction when they reach the extreme, and will start to wane after they become full. Although some beautiful colours might be very bright, they will fade at certain times. Exuberant plants will wither at certain times; the prosperity and decline of things cannot be decided on their own. Hence, a sage would change his method whenever he finds himself at an impasse, and will amend old systems when the regulations become outmoded. By so doing, it is not that he takes pleasure in changing old systems or breaking fixed regulations, he does so to save the state from decline, to stop extravagant ways of living, to correct mistakes, to harmonize

【原文】

圣人天覆地载，日月照，阴阳调，四时化，万物不同，无故无新，无疏无亲，故能法天。天不一时，地不一利，人不一事，是以绪业不得不多端，趋行不得不殊方。五行异气而皆适调，六艺异科而皆同道。温惠柔良者，《诗》之风也；淳庞敦厚者，《书》之教也；清明条达者，《易》之义也；恭俭尊让者，礼之为也；宽裕简易者，乐之化也；刺几辩义者，《春秋》之靡也。故《易》之失，鬼；乐之失，淫；《诗》之失，愚；《书》之失，拘；《礼》之

【今译】

圣人如同上天覆盖，大地负载，日月照耀，阴阳协调，四季交替，万物不同，无所谓旧无所谓新，无所谓疏无所谓亲，所以能效法天。天不只安排一个季节，地不只具备一种物利，人不只做一件事情，因此不得不有多种事业，各行各业不得不遵从不同的方法。五行的气各不相同但是都能调和，六艺属于不同的门类但是它们的最终目的是一致的。温柔贤良，是《诗》的风格；淳朴敦厚，是《书》中的教导；明澈条理，是《易》的大义；恭俭谦让，是《礼》的规范；宽裕简易，是《乐》的教化；通过隐微讽刺来辨明大义，是《春秋》的优点。所以《易》本旨的沦失，在于崇信鬼神；《乐》本旨的沦失，在于流于淫靡；《诗》本旨的沦失，在于使人变得愚钝；《书》本旨的沦失，在于让人变得食古不化；《礼》本旨的沦失，在

the Qi of Heaven and that of Earth, and put in order the environment in which the myriad things live and develop.

A sage can cover everything just like Heaven does and carry everything just like Earth does. The sun and the moon illuminate everything; Yin and Yang are in harmony; the four seasons alter in turns; the myriad things are different, no matter new or old, close or distant, so, only Heaven can be imitated. Heaven has not set only one season, Earth has not preserved only one resource, and man has not taken only one undertaking, therefore, one has to participate in various trades, and different trades have to follow different ways of doing things. The Five Elements each bear different Qi, but these kinds of Qi can be in harmony with one another; the Six Classics belong to different categories, but they share the same destination. Gentle and sensible is the character of *Shijing*; remaining simple, honest and sincere is the instruction in *Shangshu*; being clear and orderly is the main purpose of *Zhouyi*; behaving courteously and humbly is the guideline of *Zhouli*; living a tolerant and simple life is the moral education advocated by *Yuejing*; and trying to illustrate justice and righteousness through implicit talking is the strong point of *Chunqiu*. Hence, the dying out of the leitmotiv of *Zhouyi* is accounted for its believing in supernatural beings; the dying out of the leitmotiv of *Yuejing* is accounted for its provoking extravagance; the dying out of the leitmotiv of *Shijing* is accounted for its making people foolish; the dying out of the leitmotiv of *Shangshu* is accounted for its making people pedantic; the dying out of the





【原文】

失，伎；《春秋》之失，訾。六者，圣人兼用而财制之。失本则乱，得本则治。其美在调，其失在权。水火金木土谷，异物而皆任；规矩权衡准绳，异形而皆施；丹青胶漆，不同而皆用，各有所适，物各有宜。轮圆舆方，辘从衡横，势施便也；骖欲驰，服欲步，带不厌新，钩不厌故，处地宜也。《关雎》兴于鸟，而君子美之，为其雌雄之不乖居也；《鹿鸣》兴于兽，君子

【今译】

于令人心生忌妒；《春秋》本旨的沦失，在于导致人们诋毁他人。这六种经典，圣人都取其精华去其糟粕加以利用。失去了治国的根本就会出现大乱，得到治国的根本就能实现大治。美好的方面在于合和，失误在于随意改变六经的本旨。水、火、金、木、土、谷，是不同的东西然而都有各自的用途；圆规、矩尺、权、衡、准绳，形状各不相同然而都能派上用场；丹、青、胶、漆，性质不同然而都有用，各有各的用途，都能派上适合自己的用场。车轮是圆的，车厢是方的，辘木是纵的，衡木是横的，各自依据需要便于使用。驾在两侧的马想奔跑，驾在中央的马想慢步；腰带越新越好，带钩年代越久远越珍贵，因为各自所处的位置不同的缘故。《关雎》一诗开头用鸟起兴，而君子觉得它很美，因为雌鸟雄鸟不杂居的

leitmotiv of *Zhouli* is accounted for its stirring up of envy among people; and the dying out of the leitmotiv of *Chunqiu* is accounted for its causing people to speak ill of others. Regarding these Six Classics, sages would discard their dross and select their essential. If the foundation of governing a state is lost, severe chaos will occur, but if the foundation is possessed, the state can be put in perfect order. The wonderful aspect lies in harmony, and mistakes are caused by free-willingly tampering with the chief motive of these Six Classics. Water, fire, metal, wood, earth and grain are different things but each of them has its own function; the carpenter's dividers, the carpenter's square, the sliding weight of a steelyard, the armbeam of a steelyard, and the carpenter's line marker are different but all of them can be used on different occasions; cinnabar, indigo, glue and lacquer bear different characters but all of them are useful. The wheel is round; the carriage is square; the thill is longitudinal and the crossbar at the front of the carriage is transverse, and each of them is designed to facilitate usage according to its function. The horses harnessed in the middle want to gallop, but horses harnessed on the sides want to stride slowly; when it comes to belts, the newer the better, but when it comes to belt buttons, the older the more valuable, for each of them is in a different position. *Guan Ju* (the first poem collected in *Shijing*) starts from the description of a kind of birds, and gentlemen consider this verse to be very beautiful, for male birds and female birds do not live together; *Lu Ming* (another poem in *Shijing*) begins



【原文】

大之，取其见食而相呼也；泓之战，军败君获，而《春秋》大之，取其不鼓不成列也；宋伯姬坐烧而死，《春秋》大之，取其不逾礼而行也。成功立事，岂足多哉！方指所言而取一概焉尔。

王乔、赤松，去尘埃之间，离群慝之纷，吸阴阳之和，食天地之精，呼而出故，吸而入新，踈虚轻举，乘云游雾，可谓养性矣，而未可谓孝子也。周公诛管叔、蔡叔，以平国弭乱，可谓忠臣也，而未可谓弟也。汤放桀，武王伐纣，以为天下去残除贼，可谓惠君，而未可谓忠臣矣。乐羊攻中

【今译】

缘故；《鹿鸣》开头用鹿起兴，君子觉得它很大气，取的是鹿看见食物就互相召唤的美德；宋国和楚国的泓水之战，宋军战败宋襄公被俘虏，而《春秋》赞美他，取的是他不击鼓进攻没有部署好阵营的军队的意思；宋伯姬坐着让大火活活烧死，《春秋》赞美她，取的是她不逾越礼节行事的意思。建功立业，哪里用得着做很多事情呢！择取典籍中的一种旨意贯彻执行下去就行了。

王乔、赤松，避开尘世，远离人世邪恶的纷争，吸纳阴阳的和气，采撷天地的精华，吐故纳新，凌空飘举，乘着云雾遨游，可以称得上能够颐养天性了，然而不能称得上孝子。周公诛杀管叔、蔡叔，来稳定国家平息叛乱，可以称得上忠臣，然而不可以称得上合格的弟弟。汤放逐桀，周武王讨伐纣，来为天下消除暴虐的君主，可以称得上贤明的君主，然

with a deer, and gentlemen consider this verse to be of great momentum, for whenever deer bear the virtue of sharing the food with their companions whenever they find something to eat. During the fight between the troops of the state of Song and the troops of the state of Chu, the troops of Song were defeated and Duke Xiang of Song was captured, however he was praised in *Chunqiu*, for he did not hit war drums to give the signal to attack because the enemy troops were still not well deployed. The wife of the sovereign of the state of Song sat and let the big fire burn her to death, and she was praised in *Chunqiu*, for she refused to breach the rules of proprieties. Is it necessary to do a lot of things to make contributions? One can just chooses one intention advocated in these Six Classics and then carry it out.

Wang Qiao and Chi Song avoided the earthly world, and kept away from wicked fights among human beings to breathe the harmonious Qi of Yin-Yang, take the essence of Heaven and Earth, inspire fresh air and expire the stale, rise and float in the sky, and take clouds to soar everywhere. They can be regarded as knowing how to preserve the inherent nature, but cannot be addressed as dutiful sons. Duke Zhou executed Guan Shu and Cai Chu to bring peace and stability to the state and suppress rebellions. He can be regarded as a loyal court official, but cannot be addressed as a qualified brother. King Tang of the Shang Dynasty exiled Xia Jie of the Xia Dynasty, King Wu of the Zhou Dynasty attacked King Zhou of the Shang Dynasty to remove tyrannical sovereigns from people of the world, they can be regarded as wise and capable





【原文】

山未能下，中山烹其子，而食之以示威，可谓良将，而未可谓慈父也。故可乎可，而不可乎不可；不可乎不可，而可乎可。舜、许由异行而皆圣，伊尹、伯夷异道而皆仁，箕子、比干异趋而皆贤。故用兵者，或轻或重，或贪或廉，此四者相反，而不可一无也。轻者欲发，重者欲止，贪者欲取，廉者不利非其有。故勇者可令进斗，而不可令持牢；重者可令埴固，而不可令凌敌；贪者可令进取，而不可令守职；廉者可令守分，而不可令

【今译】

而不可以称得上忠臣。乐羊进攻中山国不能攻克，中山国的人活活煮死他的儿子，送给他吃，乐羊展示了自己的威势，可以称得上良将，然而不可以称得上慈父。所以对于各种事情的评价，要肯定值得肯定的，而不肯定不值得肯定的；不肯定不值得肯定的，就是肯定值得肯定的。舜、许由所做的事不同然而都是圣人，伊尹、伯夷所走的路不同然而都是仁人，箕子、比干的取舍不同然而都是贤人。所以谈到用兵，将士中有的轻捷有的稳重，有的贪婪有的廉洁，这四种人是截然相反的，然而一种都不能缺少。轻捷的想发动进攻，稳重的想停止作战，贪婪的想占有，廉洁的不会把不属于自己的东西据为己有。所以勇猛的人可以让他进攻搏斗，而不可以让他固守；稳重的人可以让他防守，而不可以让他冲锋陷阵；贪婪的人可以让他进取，而不可以让他忠于职守；廉洁的



sovereigns, but cannot be addressed as loyal court officials. When Yue Yang attacked the state of Zhong Shan, he could not defeat it at first, people of the state of Zhong Shan cooked his son alive and gave him his son's meat to eat. Yue Yang exhibited his power and seized Zhong Shan, he can be regarded as an excellent army general, but cannot be addressed as a kind father. Hence, in terms of judging various things, man should affirm the features that are worth of being affirmed, and not affirm the features that are not worth of being affirmed; not affirming the features that are not worth of being affirmed is affirming the features that are worth being affirmed. Shun and Xu You did different things but they both are sages; Yi Yin and Bo Yi took different paths but they both are benevolent people; Ji Zi and Bi Gan made different choices but they both are worthy. Hence, talking about maneuvering military forces, some officers and men are nimble, others sedate, some are greedy and others clean-fingered. The characters of each pair of these four kinds of people are opposite to each other, but all of them are indispensable. The nimble want to launch attacks against the enemy, the sedate want to stop fighting, the greedy want to keep material benefits to themselves, and the clean-fingered will never keep things not belonging to them. Hence, the brave can be ordered to attack and fight, but one cannot make them defend camps; the sedate can be ordered to defend camps, but one cannot make them charge forward; the greedy can be ordered to keep forging ahead, but one cannot demand them to be faithful to their duties; the clean-fingered



【原文】

进；取信者可令持约，而不可令应变。五者相反，圣人兼用而财使之。夫天地不包一物，阴阳不生一类。海不让水潦以成其大，山不让土石以成其高。夫守一隅而遗万方，取一物而弃其余，则所得者鲜，而所治者浅矣。

治大者道不可以小，地广者制不可以狭，位高者事不可以烦，民众者教不可以苛。夫事碎难治也，法烦难行也，求多难济也。寸而度之，至丈必差；铢而称之，至石必过。石秤丈量，径而寡失；筒丝数米，烦而

【今译】

人可以让其忠于职守，而不可以让其进取；诚信的人可以让其履行约定，而不可以让其应对变化。这五种人截然相反，圣人都加以任用而且根据他们的才干合理使用。天地不只包含一种事物，阴阳不只生成一个种类。海不拒绝细流因而能成就它的广大，山不拒绝土石因而能成就它的高大。拘泥于一个角落而遗忘了所有的地方，择取一种事物而舍弃了其余的东西，那所得到的就太少了，所治理的就太狭窄了。

统治广大地区所用的策略不能不恢弘，土地广阔的国家制度不可以太狭隘，地位高贵的人不可以自己做烦琐的事情，人口众多的国家政教不可以苛刻。事务琐碎了就难于处理，法律繁缚了就难以执行，欲望太多了就难以满足。一寸寸地度量，量到一丈就必然出现差错；一铢铢称量，称到一石就必定会出现失误。用石称用丈量，直接而很少出现

can be ordered to be faithful to their duties, but one cannot make them keep forging ahead; the honest can be ordered to keep his words, but one cannot rely on them to deal with unexpected changes. The characters of these five kinds of people are also totally different from one another. None the less, sage sovereigns will employ all of them and appoint them to reasonable positions according to their talents and strong points. Heaven and Earth do not contain only one thing; Yin and Yang do not generate only one species; oceans and seas do not reject small streams flowing into them so they become as vast as they are, mountains do not reject any earth and stone so they become as lofty and big as they are. If man's mind is confined in one corner, he will leave all other places in oblivion, and if he chooses only one thing and gives up the others in the world, then what he has is really little, and the areas that he can administer will be very narrow and small.

To administer a vast land, the strategy man uses has to be extensive; the law system of a state with a huge territory should not be too narrow-minded; powerful and honourable people holding high positions should not handle trivial affairs in person; and a state with a large population should not take overly rigid policies. Trivial affairs are difficult to handle, and trivial regulations are difficult to carry out, and too many desires are difficult to fulfill. Measuring something *cun* by *cun*, man will definitely make mistakes when he reaches a *zhang*; weighing something *zhu* by *zhu*, man will definitely make errors when he reaches a *dan*. If man uses *dan* and



【原文】

不察。故大较易为智，曲辩难为慧。故无益于治，而有益于烦者，圣人不为；无益于用，而有益于费者，智者弗行也。故功不厌约，事不厌省，求不厌寡。功约，易成也；事省，易治也；求寡，易澹也。众易之，于以任人，易矣。孔子曰：“小辩破言，小利破义，小艺破道，小见不达，必简。”河以逶蛇，故能远；山以陵迟，故能高；阴阳无为，故能和；道以优游，故

【今译】

失误；择乱丝数米粒，麻烦而且弄不清楚。所以从大处着眼事情就容易做到智慧，歪曲诡辩难以做到聪慧。所以无益于治国，而只能添乱的事，圣人不会去做；没有用处，而只能增加破费的事，智者不会去做。所以功业越简约越好，事情越省事越好，欲求越少越好。功业简约，就容易成功；事情省事，就容易做好；欲求少，就容易满足。众人都觉得容易的事，交给别人去做，就容易做到了。孔子说：“太琐屑的辩论会伤害言，太琐碎的利益会伤害义，太琐屑的技艺会伤害道，太琐屑的见识不会通达，一定要简约。”黄河蜿蜒曲折，所以能流向远方；高山坡度舒缓，所以能够高耸；阴阳无为，所以能达到合和；道优游不迫，所以能化生万



zhang to weigh and measure, it is so exact that he will seldom make mistakes; if man tries to pick the end of some chaotic silk thread or count rice grain by grain, it will be very troublesome but may still obtain the right answers. Hence, having the main aspects in mind, things are easily done, and this is wisdom. By distorting or quibbling man can hardly become really wise. So, a sage will not do anything that is of no help in putting the state in order and only cause problems and troubles; a wise person will not do anything that is of no use and only increase wastage and expenditure. Hence, when it comes to undertakings, the more economical, the better; when it comes to affairs, the simpler, the better; and when it comes to desires, the less, the better. If undertakings are economical, it is easy to finish them; if affairs are simple, it is easy to handle them; if man has few desires, it is easy to fulfill them. For things that are considered easy by the masses, allocating them to others, it is easy to finish them. Confucius said, "Paying attention to overly trivial debate will cause damage to 'word' paying attention to overly trivial profit will cause damage to righteousness; paying attention to overly trivial skills will cause damage to Tao; and paying attention to overly trivial knowledge, man will not become erudite, so, it's important to make sure to remain simple and constrained." The Yellow River meanders, so it can flow into the distance; the slopes of big mountains are gentle, so that they can become lofty; Yin and Yang remain actionless, so that they can reach the state of harmony; Tao remains unhurried, so that it can produce the myriad things. People



【原文】

能化。夫彻于一事，察于一辞，审于一技，可以曲说，而未可广应也。蓼菜成行，甌甗有基，称薪而爨，数米而炊，可以治小，而未可以治大也。员中规，方中矩，动成兽，止成文，可以愉舞，而不可以陈军。涤杯而食，洗爵而饮，盥而后馈，可以养少而不可以飨众。今夫祭者，屠割烹杀，剥狗烧豕，调平五味者，庖也；陈簠簋，列樽俎，设笾豆者，祝也；齐明盛服，渊默而不言，神之所依者，尸也。宰、祝虽不能，尸不越樽俎而代之。故

【今译】

物。通晓一件事，明察一种说法，精通一种技艺，这样的人可以对某些片面发表自己的意见，然而不能应对广大的局面。种的蓼菜行列整齐，盆盆罐罐都有提手，称着柴火烧火做饭，数着米粒下锅，这样的人可以做小事，然而不能做大事。圆的要标准得如同圆规画的，方的要标准得如同矩尺画的，活动时要排成整齐的兽阵，静止时合乎章法，这样的人可以指挥乐舞，然而不可以部署军队。刷洗了杯子才进食，洗净了酒杯才饮酒，洗手后才吃饭，这样的人可以养活少数几个人，然而不可以供给众人膳食。如今举行祭祀时，屠宰烹调，剥狗皮烧猪肉，调和五味的，是厨子；陈列簠簋，摆设樽俎，摆放笾豆的，是巫祝；进行斋戒身着华丽的礼服，沉默不语，神灵所依附的，是尸。厨子、巫祝不能做的事，尸不

knowing how to cope with one problem, being familiar with one argument, and mastering one skill, can set forth their viewpoints on some aspects of things, but they are not able to cope with the general situation. People whose knot-weeds are in extremely orderly rows and lines, their basins and jars all have handles. Who weigh their firewood first before starting building a cooking fire, and count the rice grain by grain before cooking, they can do some insignificant jobs, but cannot take great undertakings. Some people demand that all round figures must be as standard as if they were drawn with dividers, that all square figures must be as standard as if they were drawn with squares. While taking action, his men must be deployed in perfect order, and when remaining actionless, they should stay in orderly ways, people like these are suitable for conducting concerts but cannot be appointed to command troops. Some people would not start to take their meal or drink wine until they wash bowls, cups, as well as their hands, such people can serve the meal for only a few people, but cannot serve the masses. Nowadays when ceremonies are held, the one who slaughters, boils, peels the skin of dogs, cooks pork, and concocts all kinds of flavours is the chef. The one who puts round and square wares used for containing grain, places wine vessels and chopping block, and lays out other bamboo wares used for containing fruit is the wizard. And the one who fasts, wears magnificent robes and keeps silent is the Shi (the person who plays the role of the deity being sacrificed). If there are some jobs that cannot be performed by the chef and the wizard, the Shi would not

【原文】

张瑟者，小弦急而大弦缓；立事者，贱者劳而贵者逸。舜为天子，弹五弦之琴，歌《南风》之诗，而天下治。周公肴臠不收于前，钟鼓不解于悬，而四夷服。赵政昼决狱而夜理书，御史冠盖接于郡县，覆稽趋留，戍五岭以备越，筑修城以守胡，然奸邪萌生，盗贼群居，事愈烦而乱愈生。

故法者，治之具也，而非所以为治也，而犹弓矢中之具，而非所以中也。黄帝曰：“芒芒昧昧，因天之威，与元同气。”故同气者帝，同义者王，

【今译】

会越俎代庖。所以瑟张设开来，小弦急促而大弦舒缓；做事情，卑贱的劳苦而尊贵的闲逸。舜作天子时，弹奏着五弦琴，歌唱《南风》诗，而天下大治。周公面前的肉食不用收起来，悬挂的钟鼓不用解下来，而四夷宾服。赵政白天判决官司夜晚处理文书，派出的御史的车子络绎不绝地奔赴各个郡县，反复稽查去留的人员，派兵驻守五岭来防备越国进攻，修筑长城来防备胡人侵袭，然而奸邪萌生，盗贼群起，做的事越多国家就越发陷入混乱。

所以法度，是治理国家的工具，但非有了它就能实现大治，犹如弓矢，是射中目标的工具，然而并非有了它们就能射中目标。黄帝说：“蒙蒙昧昧，凭借着上天的威势，跟上天拥有同样的元气。”所以跟上天拥有



finish them in person. Hence, whenever the Se is set up, small strings resound rapidly and big strings resound slowly; in performing undertakings, the mean toil and moil, but the powerful enjoy their leisure. When Shun was serving as the Son of Heaven, he just played the five-stringed Qin to sing the song of *Nanfeng*, none the less the world was put in perfect order. Without taking away the meat and other dishes or taking off the bells and drums in front of Duke Zhou, the minority peoples in all the four directions submitted to the duke's authority. Zhao Zheng, also known as Emperor Qin Shi Huang, judged lawsuits during daytime and read all files at night. Carriages of Yu Shi sent to all the prefectures and counties arrived in endless streams, people coming or leaving were checked again and again, soldiers were sent out to safeguard the area of Wu Ling to take precautions against attacks launched by the state of Yue. And the Great Wall was built to guard against the aggression of the Hu People, however, the evil conduct was stirred up, and the thieves were rampant everywhere. The more he did, the more chaotic his state became.

Hence, law is the tool for governing the state, but it is not that the state will always be in perfect order with the establishment of the law system. Similarly bow and arrows are tools for hitting a target, none the less, it is not the case that man will always hit the target given that he had bow and arrows. Huang Di (also known as the Yellow Emperor) said, "Remaining dark and unclear, by dint of the power of Heaven, I share the same Qi with Heaven." Hence, a



【原文】

同力者霸，无一焉者亡。故人主有伐国之志，邑犬群嗥，雄鸡夜鸣，库兵动而戎马惊。今日解怨偃兵，家老甘卧，巷无聚人，妖菑不生，非法之应也，精气之动也。故不言而信，不施而仁，不怒而威；是以天心动化者也。施而仁，言而信，怒而威；是以精诚感之者也。施而不仁，言而不信，怒而不威，是以外貌为之者也。故有道以统之，法虽少，足以化矣；

【今译】

同样元气的能够称帝，拥有同样道义的能够称王，拥有同样气力的能够称霸，一样也不具备的就会灭亡。所以一个君主如果有了进攻别国的打算，城邑的狗就会成群嗥叫，雄鸡夜里就会打鸣，兵库里的武器会振动而且战马会受惊。哪天消除了怨恨停止用兵，一家老小都睡得踏实，巷子里没有聚集的人群，妖孽现象不会出现，这不是法律的效应，而是精气感召的结果。所以不用说出承诺就能取信于人，不用施舍就能让人感受到仁慈，不用发怒就能用威力震慑，这是用天心感化别人。通过施舍让人感觉到仁慈，通过说出的承诺让人感到诚信，通过发怒展示威风，这是用精诚感化别人。施舍了也不能让人感到仁慈，说出的承诺也不能取信，发怒也不让人感到威严，这是表面上做的事。所以用道统率国家，法令虽然少，却足以推行教化了；不用道治理国家，法律虽然繁



sovereign who shares the same Qi with Heaven can become a Di(emperor), a sovereign who shares the same justice with Heaven can become a King, a sovereign who shares the same strength with Heaven can establish one of the most powerful of states and become a Lord-Protector, and a sovereign who does not share any aspect among these aforementioned features will be toppled. Hence, if a sovereign plans to attack another state, dogs in the capital city will bark in packs, roosters will crow at midnight, weapons in the armoury will quiver, and war horses will be frightened. Someday when he removes his bitterness and stops military action, everyone in every family, young or old will sleep well, people will not converge in any lane, and demons will not appear. This is not the efficiency of the law, but the influence of the innermost feelings. So, if a sovereign can win over the trust of the people without making any promise, and let the people feel his benevolence without doing them favour, and can frighten the people without becoming angry, this is influencing and moving others with the will of Heaven. If a sovereign lets the people feel his benevolence by doing favours to them, believe in his honesty by making promise, and exhibits his power with an access of rage, this is influencing and moving others with absolute sincerity. If a sovereign cannot let the people feel his benevolence although he has do them favour, win over the trust of the people by making promises, or frighten the people by exhibiting his anger, this is doing things on the surface. So, if Tao is applied to govern a state, although there might be few regulations, it is enough to extend moral



【原文】

无道以行之，法虽众，足以乱矣。治身，太上养神，其次养形；治国，太上养化，其次正法。神清志平，百节皆宁，养性之本也；肥肌肤，充肠腹，供嗜欲，养生之末也。民交让争处卑，委利争受寡，力事争就劳，日化上迁善而不知其所以然，此治之上也。利赏而劝善，畏刑而不为非，法令正于上而百姓服于下，此治之末也。上世养本，而下世事末，此太平之所以不起也。夫欲治之主不世出，而可与兴治之臣不万一，以万一求不世

【今译】

多，却足以导致混乱。修养自身，最重要的是颐养精神，其次是颐养身体；治理国家，最重要的是推行教化，其次是严明法纪。神志清静平和，上百个肢节都舒适安宁，这是养性的根本；身体肥胖，肠腹鼓胀，满足各种嗜欲，这是养生的末节。人们互相谦让争着处在卑微的地位，放弃利益争相接受低廉的待遇，努力做事争着干苦差事，一天天被感化向善而不知道自己为什么会这样，这是治理国家的最高境界。为了受到赏赐而行善，因为畏惧刑罚而不做坏事，法令从上面明确而百姓在下面服从，这是治理国家的末节。远古时候注重培养根本，而近代从事末节，这就是太平盛世不能出现的原因。想要治理好国家的君主不是每个时代都会出现，而可以跟他一起图谋治国安邦大业的臣子一万个人中也



education; if Tao is not applied to governing a state, although there might be a lot of regulations, they just lead to chaos. In self-improvement, the feature of primary importance is to cultivate the mind, that of secondary importance is to preserve one's health; in governing a state, the factor of primary importance is to extend moral education, and that of secondary importance is to strictly execute the law. Letting the mind remain clear, tranquil and in harmony, up to a hundred joints feel comfortable and in peace this is the essence of preserving one's inherent nature. Making the body fat, guts and belly full, and all kinds of desires fulfilled is the detail in preserving one's health. People are humble towards one another, vie with others for mean positions, give up advantages and compete for low salaries, exert themselves to perform arduous tasks, and are influenced to pursue kindness day by day without noticing it by themselves. This is the highest level in governing a state. People conduct kind deeds in order to be rewarded, and do not commit evil conduct for fear of being punished. Regulations are clearly established from above and the people abide by them beneath, which are the details of governing a state. Sovereigns in immemorial times paid attention to the essence, and those in contemporary times are committed to the details, that's why a new millennium has not yet appeared. A sovereign who wants to put the state in order does not appear in every generation, and a court official with whom a sovereign can plan how to govern and bring peace and stability to the state cannot be found in every ten thousand people. Based on this



【原文】

出，此所以千岁不一会也。

水之性，淖以清，穷谷之污，生以青苔，不治其性也。掘其所流而深之，茨其所决而高之，使得循势而行，乘衰而流，虽有腐髓流渐，弗能污也。其性非异也，通之与不通也。风俗犹此也。诚决其善志，防其邪心，启其善道，塞其奸路，与同出一道，则民性可善，而风俗可美也。所以贵扁鹊者，非贵其随病而调药，贵其擘息脉血，知病之所从生也。所以贵圣人者，非贵随罪而鉴刑也，贵其知乱之所由起也。若不修其风俗，而纵之淫辟，乃随之以刑，绳之以法，法虽残贼，天下弗能禁也。禹

【今译】

难得遇见一个，凭着万分之一的可能寻求不会世代出现的君主，这就是太平盛世一千年也不会出现一次的原因。

水的本性，柔和清澈；闭塞的山谷里的污水，生长着青苔，这是没有按照水的本性进行治疗的结果。挖掘它所流经的水道让它变深，填满岩洞潭穴让水位升高，使得水流顺势而行，沿着由高到低的地势流动，即便水中有腐骨流入浸泡，也不能产生污染。水的本性并没有改变，是流通与不流通的问题。风俗也是这样的。果真能疏导人们善良的天性，防止他们出现邪恶心理，开启善道，堵塞奸路，使他们都走上正道，那百姓的品德就会变得善良，风俗就会变得美好。扁鹊之所以受到尊崇，并非看重他根据病情调配药物，而是看重他通过切脉，就能知道病是怎么得的。之所以推崇圣人，并非看重他们根据罪行合理量刑，而是看重他们知道祸乱是如何产生的。如果不树立良好的风俗，而放纵淫乱邪辟的事情，然后随之进行处罚，绳之以法，即便残害天下所有人，也



one in ten thousand possibility to look for a sovereign who does not appear in every generation, that's why a millennium cannot occur once in a thousand years.

According to the nature of water, it is soft and clear, but the water in an occlusive valley will develop moss, for it is not administered according to the nature of water. Dig the watercourse to make it deeper, fill the underwater caves and holes to raise the water level, to make it flow according to geographical conditions. From high-lying to low-lying places, although there might be rotten bones soaked in the water, they cannot contaminate it. In these cases, the nature of water does not change, and the problem lies in whether it is stagnant or not. Customs are also the same. If a sovereign really can encourage the kind nature of the people and prevent their evil thoughts; open up the path towards kindness as well as block off the path of wickedness; and lead them along the right path, then the people will become kind and customs will improve. The reason that Bian Que was respected does not lie in the dosage he made according to the level of illness of each patient, but in knowing the cause of the illness by examining the pulse. The reason that sages are respected does not lie in determining the punishments according to the levels of sins people commit, but in knowing the cause for disaster and chaos. Instead of establishing good customs, if a sovereign gives vent to immoderate and wicked conduct, and then punishes people according to the law, he will not stop people committing evil conduct although he might have punished people of the world; When Yu was governing the

【原文】

以夏王，桀以夏亡；汤以殷王，纣以殷亡。非法度不存也，纪纲不张，风俗坏也。三代之法不亡，而世不治者，无三代之智也；六律具存，而莫能听者，无师旷之耳也。故法虽在，必待圣而后治；律虽具，必待耳而后听。故国之所以存者，非以有法也，以有贤人也；其所以亡者，非以无法也，以无贤人也。晋献公欲伐虞，宫之奇存焉，为之寝不安席，食不甘味，而不敢加兵焉。赂以宝玉、骏马，宫之奇谏而不听，言而不用，越疆

【今译】

不能禁止人们作恶。禹统治夏朝的时候称王天下，桀统治夏朝的时候却亡了国；汤统治商朝的时候称王天下，纣统治商朝的时候却亡了国。并非桀、纣在位时法度不存在，纪纲不能伸张，而是风俗败坏的缘故。三代的法度没有消失，而世道还是混乱，是因为没有三代君主的智慧的缘故；六律都存在，然而没有人能欣赏，是因为没有师旷那样的耳朵。所以尽管有法度，一定要依赖圣王出现而后才能实现大治；音律虽然具备，一定要有懂音乐的耳朵而后才能欣赏。所以一个国家之所以能够保存，并非因为有法度，而是因为有贤能的人；一个国家之所以灭亡，并非因为没有法度，而是因为没有贤能的人才。晋献公想进攻虞国，宫之奇想保全虞国，为此睡不好，吃不香，晋献公因此不敢派兵进攻。用宝玉、骏马贿赂虞国的君主，宫之奇进谏虞国君主却不听从，自己的意见





Xia Dynasty, he unified the whole world; when Jie was governing the Xia Dynasty, he lost his state; when King Tang was governing the Shang Dynasty, he unified the whole world; when Zhou was governing the Shang Dynasty, he lost his state. It is not that when Jie and Zhou were in power, their law systems did not exist, and some fixed principles and rules were not executed, but that the customs became corrupted. The law systems of the Three Epochs are not lost, but the society is still in chaos, for sovereigns of contemporary times do not bear the wisdom of the sovereigns of the Three Epochs; the Six Pitches are still in existence, but there is no one appreciating them, for people do not have the same ears as Master Kuang did. Hence, although there are laws and regulations, the world cannot be put in perfect order until a sage sovereign appears; although we are still provided with all kinds of temperaments, they cannot be appreciated until a man who really knows music appears. Hence, the reason a state will survive does not lie in its law system, but in talented and capable people. The reason a state dies out does not lie in not having a legal system, but in not having talented and capable people. Duke Xian of the state of Jin was about to attack the state of Yu, and Gong Zhiqi wanted to safeguard the state of Yu, as a result, he could not sleep well or even enjoy his meals. Therefore, Duke Xian did not dare to send out his troops to launch the attack against the state of Yu. The state of Jin bribed the sovereign of the state of Yu with swift horses and jade, Gong Zhiqi remonstrated with the sovereign of Yu not to take them



【原文】

而去，荀息伐之，兵不血刃，抱宝牵马而去。故守不待渠堑而固，攻不待冲降而拔，得贤之与失贤也。故臧武仲以其智存鲁，而天下莫能亡也；璩伯玉以其仁宁卫，而天下莫能危也。《易》曰：“丰其屋，蔀其家，窥其户，阒其无人。”无人者，非无众庶也，言无圣人以统理之也。

民无廉耻，不可治也；非修礼义，廉耻不立。民不知礼义，法弗能正

【今译】

不被采用，他越过边境离开了虞国，荀息率军进攻虞国，兵器上还没有沾染血迹，就抱着美玉牵着宝马回去了。所以防守不需要等有了沟堑才会坚固，进攻不用依靠冲车就能攻克敌阵，是由于得到或者失去贤人的缘故。所以臧武仲凭借自己的智慧保全了鲁国，从而使得天下没有哪个国家能消灭它；璩伯玉凭着自己的仁慈使卫国得到安宁，从而使得天下没有哪个国家能够威胁到它。《易经》中说：“屋子里空空的，草席盖着房顶，从门缝往里窥视，静悄悄的空无一人。”没有人，并非没有民众，而是说没有圣人统帅管理他们。

老百姓没有廉耻，就不能治理；如果不培养礼义，廉耻就不能确立。

老百姓不知道礼义，就不能走正道；除非崇尚善良废弃丑行，就不能心

but the sovereign did not listen to him. Since his advice was not taken, Gong Zhiqi crossed the border and left the state of Yu. Xun Xi led the troops of the state of Jin to attack the state of Yu, and carried the precious jade and reined the swift horse back to his state of Jin even before the weapons of his officers and men were smeared with any blood. Hence, in defending, it is not always necessary to resort to ditches and ravines, and in attacking and conquering an enemy, it is not always necessary to resort to Chong Che (a type of powerful big chariot), as long as the worthy and talented people are won over. Hence, Zang Wuzhong safeguarded the state of Lu by dint of his wisdom, as a result, no state in the world could destroy it; Ju Boyu brought peace and stability to the state of Wei by dint of his benevolence, as a result, no state in the world posed any threat on it. It states in *Yijing*: "The house appears empty, the roof is covered with straw mats, watching from a crack in the door, it is silent and there is nobody in the house." "Nobody" does not really mean that there are no people there at all, but that there are no sages leading and administering the masses.

If the people do not have a sense of honour, they cannot be administered; if they are not edified with the principles of propriety and righteousness, the sense of honour cannot be established. If the people do not know anything about the principles of propriety and righteousness, they cannot follow the right path; and they cannot pursue the principles of propriety and righteousness unless kindness is respected and admired and wickedness is discarded. If there is no legal





【原文】

也；非崇善废丑，不向礼义。无法不可以为治也；不知礼义，不可以行法。法能杀不孝者，而不能使人为孔、曾之行；法能刑窃盗者，而不能使人为伯夷之廉。孔子弟子七十，养徒三千人，皆入孝出悌，言为文章，行为仪表，教之所成也。墨子服役者百八十人，皆可使赴火蹈刃，死不还踵，化之所致也。夫刻肌肤，镵皮革，被创流血，至难也；然越为之以求荣也。圣王在上，明好恶以示之，经诽誉以导之，亲贤而进之，贱不肖而退之，无被创流血之苦，而有高世尊显之名，民孰不从！

古者法设而不犯，刑错而不用，非可刑而不刑也；百工维时，庶绩咸

【今译】

向礼义。没有法度就不可以治理好国家；百姓不懂礼义，就不能遵从法律。法律能诛杀不孝顺的人，然而却不能使人人都有孔子、曾子那样的孝行；法律能处罚盗贼，然而却不能使人人都像伯夷那样廉洁。孔子的弟子七十人，随从学习的三千人，在家都孝顺父母出门都待人友善，出口成章，行为成为别人的表率，这是教育所养成的。墨子的随从一百八十人，都可以让他们赴汤蹈火，面临死亡也不转身后退，这是熏染所达到的结果。划开肌肤，刺穿皮肉，受伤流血，是最难做到的，然而越国人这么做来追求荣耀。圣王在上位，表明自己的好恶来展示给众人，用适度的非议、赞誉来引导他们，亲近贤人而举用他们，轻视不肖之徒辞退他们，不用经历受伤流血的痛苦，就能享有尊贵显赫的名声，百姓谁会不听从呢！

古代制定法度但是没有人触犯，设置刑罚但是用不上，并非应该用



system, it is not possible to put a state in order; if the people do not know anything about the principles of propriety and righteousness, they will not abide by the law. Undutiful people can be sentenced to death according to the law, however, the law cannot make everyone as dutiful as Zeng Shen and Xiao Ji were. Thieves can be punished according to the law, however, the law cannot make everyone as cleanfigured as Bo Yi. Confucius had seventy disciples and three thousand followers, and all of them were dutiful children at home and friendly to others outside. Whenever they opened their mouths, they set forth reasonable arguments, and whatever they did, they set examples for others. This was the result of the education they received. Among the a hundred and eighty followers of Mozi, all of them could be ordered to go through fire and water to fight to the death without turning to withdraw. This is the result of positive influence. It is very difficult for people to cut their skin, pierce their muscle and to wound themselves and shed blood, however, people of the state of Yue do so to pursue fame. When a sage sovereign is in power, he would exhibit his inclination to the masses, direct them with suitable reproach or praise, build up close relationship with the worthy, belittle the unworthy and dismiss them from office. As a result, he can gain a very honourable and respectable reputation without experiencing such tortures as being wounded or shedding blood, and among the people, who will not follow his order?

In ancient times, laws and regulations were established but there was no one breaching them; penalties were set up



【原文】

熙，礼义修而任贤得也。故举天下之高，以为三公；一国之高，以为九卿；一县之高，以为二十七大夫；一乡之高，以为八十一元士。故智过万人者谓之英，千人者谓之俊，百人者谓之豪，十人者谓之杰。明于天道，察于地理，通于人情。大足以容众，德足以怀远，信足以一异，知足以知变者，人之英也；德足以教化，行足以隐义，仁足以得众，明足以照下者，

【今译】

刑而不用刑；百官都想把事情做好，众多的业绩都很兴盛，礼义确立而且任用贤能有德行的人。所以举用全天下的高才，让他们作三公；举用全国的高才，让他们作九卿；举用全县的高才，让他们作二十七大夫；举用全乡的高才，让他们作八十一元士。所以才智在万人之上的叫做英，在千人之上的叫做俊，在百人之上的叫做豪，在十人之上的叫做杰。明了天道，明察地理，精通人情，心胸博大足以容纳众人，品德高尚足以让远方的人归附，诚信足以统一各种差别，智慧足以推知事物的发展变化，这是人中的精英；德行足以教育熏陶他人，品行足以暗合大义，仁慈足以赢得众人，才智足以照亮处于下位的人，这是人中的俊才；品行足



but were not applied, but it does not mean that punishments were cancelled when they should have been dispensed; officials at all levels wanted to perform their duties well, all kinds of undertakings were prosperous, the principles of propriety and righteousness were established and talented and virtuous people were employed by the government. Hence, employ talented people of the world and appoint them to be San Gong (the highest-ranking court officials in ancient China); employ talented people of a state and appoint them to be Jiu Qing (the nine ministers of a state, the second highest-ranking court officials); employ talented people of each county and appoint them to be the twenty-seven Da Fu (the third highest-ranking court officials); and employ talented people of each town and appoint them to be the eighty-one Yuan Shi (scholars). Hence, people whose ability and wisdom are above that of ten thousand people are addressed as Ying. Whose ability and wisdom are above that of a thousand people are addressed as Jun. Whose ability and wisdom are above that of a hundred people are addressed as Hao, and whose ability and wisdom are above that of ten people are addressed as Jie. People who know the way of Heaven and discern geographical conditions, are familiar with human relationship. Own minds that are tolerant enough to put up with the masses, whose virtue is sublime enough to win over people living in remote areas. Whose honesty impresses enough to unify all kinds of differences, whose wisdom is high enough to forecast the development of things, these are the elite among all human beings. People whose



【原文】

人之俊也；行足以为仪表，知足以决嫌疑，廉足以分财，信可使守约，作事可法，出言可道者，人之豪也；守职而不废，处义而不比，见难不苟免，见利不苟得者，人之杰也。英、俊、豪、杰，各以小大之材，处其位，得其宜，由本流末，以重制轻，上唱而民和，上动而下随，四海之内，一心同归，背贪鄙而向义理，其于化民也，若风之摇草木，无之而不靡。今使愚教知，使不肖临贤，虽严刑罚，民弗从也。小不能制大，弱不能使强也。故圣主者，举贤以立功，不肖主举其所与同。文王举太公望、召公奭而

【今译】

以成为他人的仪表，知识足以裁决嫌疑，廉洁足以分配财物，诚信可以履行约定，做事可以让别人效法，说出的话有道理，这是人中的豪士；忠于职守而不懈怠，遵行大义而不结党，遇到困难不苟且脱身，看见利益不苟且贪得，这是杰出的人。精英、俊才、豪士、杰出者，各自凭借或小或大的才干，处在合适的位子上，发挥适当的作用，由本到末，用权重的制约权轻的，上面唱而百姓和，上面行动而下面跟随，四海之内，齐心协力，摒弃贪婪卑鄙而追求道义事理，这对于教化百姓，犹如风摇动草木，没有不随之披靡的。如今让愚蠢的人教导智慧的人，让不肖的领导贤能的人，即使用严刑处罚，百姓也不会听从。小的不能控制大的，弱的不能支配强的。所以圣明的君主举用贤人来立功，不肖的君主举用跟



virtue is enough to influence and edify others, whose morality is in accordance with the fixed rules of righteousness, whose knowledge is enough to judge skeptical things, whose probity is enough to distribute money and other properties, whose are honest enough to keep their promises, whose conduct can set examples for others, whose arguments are reasonable, are persons of exceptional abilities; people who perform their duties with loyalty and do not keep a slack hand, comply with justice and do not build up cliques, do not extricate themselves by disgraceful means when they encounter trouble or gain profits with undignified measures when they encounter advantages, are outstanding persons. All of them, Ying, Jun, Hao and Jie, hold right positions according to their abilities and play their proper roles. From root to detail, powerful people are employed to manipulate the less powerful, when the sovereign advocates something, the people will respond to him; when he takes action, the people will follow him. Within the Four Seas, people are all of one mind and make every effort to discard cupidity and dirty tricks to pursue justice and reason. In this case, moral education can be extended among the people just like wind waving grasses and trees, no single plant can stand firm without bending. In contemporary times, the foolish are employed to instruct the wise, the unworthy are employed to lead the worthy, although strict penalties are applied, the people will still not carry out orders. The small cannot control the big, and the weak cannot manipulate the strong. Hence, a sage sovereign employs wise and capable people to

【原文】

王，桓公任管仲、隰朋而霸，此举贤以立功也。夫差用太宰嚭而灭，秦任李斯、赵高而亡，此举所与同。故观其所举，而治乱可见也；察其党与，而贤不肖可论也。

夫圣人之屈者，以求伸也；枉者，以求直也；故虽出邪辟之道，行幽昧之涂，将欲以直大道，成大功。犹出林之中不得直道，拯溺之人不得不濡足也。伊尹忧天下之不治，调和五味，负鼎俎而行。五就桀，五就

【今译】

自己志趣相同的人。周文王举用太公望、召公奭而称王，齐桓公任用管仲、隰朋而称霸，这就是举用贤人来立功。夫差任用太宰嚭而灭亡，秦始皇任用李斯、赵高而亡国，这是举用跟自己志趣相同的人。所以观察一个君主所举用的人，他的国家是能够实现大治还是陷入混乱就可以看出来；观察一个人的党羽，他是贤能还是不肖就可以判断出来了。

圣人承受委屈，是为了求得施展自己；他们不得已弯腰，是为了求得挺立；所以即便他们出入邪辟的道路，行走在幽昧的路途，也是为了通往笔直的大道，成就大的功劳。犹如走出林子里的人不能走直道，拯溺水的人不得不沾湿自己的脚。伊尹忧心天下没有治理好，就调和



make contributions to the state, and an unworthy sovereign employs people sharing the same interest and goal with him. King Wen of the Zhou Dynasty employed Duke Tai (also known as Lu Wang) and Duke Shao (whose name was Shi) as a result, he unified the world and became a King. Duke Huan of the state of Qi employed Guan Zhong and Xi Peng, as a result, he established one of the most powerful of states in the world and became a Lord-Protector. Because he employed the wise and capable people to make contributions to the state. Fu Chai, the then king of the state of Wu employed Taizai Pi, as a result, he lost his life; Emperor Qin Shi Huang employed Li Si and Zhao Gao, as a result, his state was destroyed. This is employing people sharing the same interest and goal with the sovereign himself. Hence, by observing the people a sovereign employs, it can be deduced, whether the state will be put in perfect order or will lapse into chaos; and by observing the partisans of a person, whether he is worthy or unworthy can be known.

Sages bear some misunderstanding to seek opportunities to exhibit their abilities; they have to yield to others to seek the chance to stand firm. Hence, although sometimes they might be in and out of evil paths and traveling along dark roads, by so doing, they aim to reach the straight and narrow way and make great contributions. This is somewhat the same as a man traversing a forest who cannot follow a direct path, and a man saving a drowning person who has to wet his feet. Yi Yin worried about that the world was in chaos, so he concocted all kinds of delicious flavours, carried his cooking



【原文】

汤，将欲以浊为清，以危为宁也。周公股肱周室，辅翼成王，管叔、蔡叔奉公子禄父而欲为乱，周公诛之以定天下，缘不得已也。管子忧周室之卑，诸侯之力征，夷狄伐中国，民不得宁处，故蒙耻辱而不死，将欲以忧夷狄之患，平夷狄之乱也。孔子欲行王道，东西南北七十说而无所偶，故因卫夫人、弥子瑕而欲通其道。此皆欲平险除秽，由冥冥至炤炤，动

【今译】

各种美味，背负着锅子和案板四处游走。五次接近桀，五次接近汤，想把浊世变得清平，转危为安。周公作为周室的重要支柱，辅佐周成王，管叔、蔡叔奉公子禄父的命令阴谋叛乱，周公诛杀了他们来平定天下，是出于不得已。管子担忧周王室衰微，诸侯各国用武力相征伐，夷狄进攻中原，百姓不得安居，所以蒙受耻辱而没有赴死，是因为忧虑夷狄带来的祸患，想平定夷狄的叛乱的缘故。孔子想推行王道，奔走东西南北七十次游说诸侯也没有遇到赏识他并推行他的策略的人，所以想通过卫夫人、弥子瑕达到自己的目的。这都是想平定险难排除污秽，从黑暗到达光明，在行动上可能采取权宜之计但是美好的目标是一致的。观

pots and chopping block on his back when travelling around. He approached Xia Jie five times, approached King Tang five times, in order to bring peace and stability to the chaotic world, and save it from severe danger. As the most important pillar of the Zhou Dynasty, Duke Zhou assisted King Cheng in governing the world, under Childe Lu Fu's instruction, Uncle Guan and Uncle Cai conspired a rebellion, Duke Zhou killed them to pacify the world, and he was forced to do so under those circumstances. Guan Zhong worried about the decline of the power of the royal family of the Zhou Dynasty, moreover, all states attacked one another by force. Minority peoples such as the Yi People and the Di People invaded the central part of China, the people could not settle down, therefore he would rather suffer from the humiliation instead of giving up his life for the sake of his master, for he worried about the problems and disasters caused by the Yi and Di peoples, and was about to suppress their rebellions. Confucius wanted to extend his way of governing the world, so he traveled seventy times to the east, to the west, to the north as well as to the south to advise sovereigns of all the states in the world, but he did not meet one who really appreciated him and was ready to adopt his strategy. Therefore, he wanted to reach his goal through Madam Wei and Mizi Xia. In all these aforementioned cases, these figures wanted to remove danger and uproot wickedness, and lead the people from the dark to the light. Although they might use some makeshifts means while taking some concrete actions, they all shared the same wonderful goal in their

【原文】

于权而统于善者也。夫观逐者于其反也，而观行者于其终也。故舜放弟，周公杀兄，犹之为仁也；文公树米，曾子架羊，犹之为知也。当今之世，丑必托善以自为解，邪必蒙正以自为辟。游不论国，仕不择官，行不辟污，曰伊尹之道也；分别争财，亲戚兄弟构怨，骨肉相贼，曰周公之义也；行无廉耻，辱而不死，曰管子之趋也；行货赂，趣势门，立私废公，比周而取容，曰孔子之术也。此使君子小人，纷然淆乱，莫知其是非者也。

【今译】

看互相追逐的人要看谁先返回，而观看行走的人要看他是否能够到达目的地。所以舜放逐自己的弟弟，周公杀死自己的兄长，人们还认为他们是仁慈的；晋文公种下米粒希望长出禾苗，曾子给羊戴上枷锁不让它伤害别人，人们还认为他们智慧。当今社会，丑恶的必定假托善行来为自己辩解，奸邪的必定假装正直来为自己开脱。不论哪个国家都前往游说，不管什么官都作，无论什么肮脏的事都做，却说这就是伊尹做事的方法；分财物时你争我夺，亲戚兄弟结怨，亲骨肉互相残害，却说这就是周公的大义；做人没有廉耻，受到羞辱也不死去，却说这就是管子的选择；送礼行贿，奔走权贵之家，用私利损害公道，朋党比周而博取上司的欢心，却说这就是孔子的道术。这就使得君子与小人之间的界限模

lives. In watching people chasing each other, man should see who is the first one to return; and in watching people walking forward, man should see whether or not they can reach the final destination. Hence, Shun exiled his younger brother, and Duke Zhou executed his elder brothers, none the less, people still consider them to be benevolent; Duke Wen of the state of Jin planted some grain in the hope of growing crops. Zengzi shackled his sheep in the hope of not hurting others in this way, none the less, people still regard them wise. In contemporary society, the wicked will definitely plead for themselves under the camouflage of some kind deeds, and the wicked will definitely exculpate themselves by pretending to be upright. People would go to any state to advise the sovereign, would accept whatever positions were appointed to them, and would do anything no matter how vile these deeds are. However they still claim that this is Yi Yin's way of doing things; they vie with each other for more advantages whenever profits are distributed, relations and brothers bear hatred toward one another, siblings hurt each other, however, they still claim that this is in accordance with the Great Righteousness of Duke Zhou. As human beings, they have no sense of honour and would not give up their lives after being humiliated, however, they still claim that this is the choice of Guan Zhong. They present precious gifts to bribe the powerful, tamper justice to seek self-interest, build up cliques to cater to their superiors, however they still claim that this is Confucius' way of pursuing his goals. Under such circumstances, the dividing line between gentlemen and the

【原文】

故百川并流，不注海者不为川谷；趋行躡驰，不归善者不为君子。故善言归乎可行，善行归乎仁义。田子方、段干木轻爵禄而重其身，不以欲伤生，不以利累形，李克竭股肱之力，领理百官，辑穆万民，使其君生无废事，死无遗忧，此异行而归于善者。张仪、苏秦家无常居，身无定君，约从衡之事，为倾覆之谋，浊乱天下，挠滑诸侯，使百姓不遑启居，或从

【今译】

糊混乱起来，没有人知道谁是谁非了。所以百川一起流动，不注入大海的就算不上真正的川谷；都在匆忙做事，不归于善良的就算不上君子。所以美好的言论归根结底在于切实可行，美好的行为归根结底在于推行仁义。田子方、段干木轻视爵位俸禄而看重自己的身子，不因为欲望损伤自己的本性，不因为物质利益负累自己的身体，李克竭尽全力，统领百官，让万民和睦，使君主活着的时候没有废弃的事业，死后没有任何遗留的忧虑，这是所做的事不同但是都归于向善。张仪、苏秦家庭没有固定的居所，自身没有固定的君主，谋划合纵连横的事，图谋倾覆别的国家，在天下制造混乱，扰乱诸侯，使百姓不得安居，时而合纵、时而



base becomes blurred, and no one knows what is right, and what is wrong. Hence, hundreds of rivers flow at the same time, but those that do not flow into the sea cannot be regarded as true rivers; people are all busy doing things, but those who do not pursue kindness cannot be regarded as gentlemen. Hence, wonderful arguments are in the end proved to be practical, and wonderful deeds are in the end aimed at extending benevolence and righteousness. People like Tian Zifang and Duangan Mu looked down upon ranks and salaries and attached importance to their bodies, and they would not cause any damage to their nature to satisfy their lust, or burden themselves to seek material interests. Li Ke tried his best to administer all court officials and harmonize the relationship among people. With his help, his sovereign did not have any undertakings left unfinished halfway during his lifetime, and did not have any worries after his death. In these cases, these figures took different actions but they all try to pursue kindness. People like Zhang Yi and Su Qin did not have fixed residences for their families to settle into, they themselves did not serve fixed sovereigns, and they planned He Zong (referring to the strategy of associating other states to build up an alliance to attack the state of Qin) and Lian Heng (referring to the strategy of associating the state of Qin to attack and invade other states), and conspired to topple other states. They stirred up chaos under heaven, caused problems for sovereigns of all the states in the world, as a result, people could not live in peace and stability. Sometimes they advocated He Zong, other times they turned



【原文】

或横，或合众弱，或辅富强，此异行而归于丑者也。故君子之过也，犹日月之蚀，何害于明！小人之可也，犹狗之昼吠，鸱之夜见，何益于善！夫知者不妄发，择善而为之，计义而行之，故事成而功足赖也，身死而名足称也。虽有知能，必以仁义为之本，然后可立也，知能踴驰，百事并行。圣人一以仁义为之准绳，中之者谓之君子，弗中者谓之小人。君子虽死亡，其名不灭；小人虽得势，其罪不除。使人左据天下之图而右刎喉，愚

【今译】

连横，时而联合众多弱小的国家进攻强国，时而帮助富强的国家进攻弱小，这是所做的事不同但是都归结于丑恶。所以君子的过失，犹如日食月食，对于太阳和月亮的光明能有什么损害！小人的可取之处，犹如狗在白天狂吠，猫头鹰在夜间能看清东西，对于行善有什么帮助！智者不会轻举妄动，有选择地做一些善事，衡量符合道义的事才去执行，所以事情做成而且功效足以依赖，死后名声也足以为后人称道。虽然有才干，一定要以仁义为根本，然后声名功业才可以建立，聪明能干的人勿忙奔走，上百种事业都在进行，圣人把仁义作为唯一的标准，合乎这个标准的就叫做君子，不合乎这个标准的就叫做小人。君子虽然死去了，他的名声不会泯灭；小人虽然得势，他的罪恶不会减除。让一个人左手

to Lian Heng, sometimes they tried to unite many weak and small states to attack strong and powerful states. At other times they helped the rich and strong states to invade the weak and small. They took various actions, but all of them were for wicked purposes. Hence, the errors committed by gentlemen are like solar or lunar eclipses, how could they cause any damage to the brightness of the sun and the moon! The strong points of the base are just like a dog barking during the daytime, or an owl that can see things at night. Could this be of any help in the pursuit of kindness? A wise person will not act indiscreetly, he merely chooses to do some good things, and will not take action after he has weighed and made sure that these things are in accordance with morality and justice. Therefore, he can successfully finish his tasks and the contributions he makes are reliable enough, moreover, generations to come will still praise his high reputation after his death. Although some people might be talented, only in the spirit of benevolence and righteousness can they make contributions and gain fame. Wise and capable people are hurriedly on the run, up to a hundred undertakings are being performed, and sages regard benevolence and righteousness as the only standard. Those who are in agreement with this standard are addressed as gentlemen, and those who are not in accordance with this standard are addressed as base men. Although some gentlemen are dead, their reputation will not disappear; although some base men are in power, their sins cannot be reduced or removed. If you ask a man to grasp a map of the whole world (referring to

【原文】

者不为也，身贵于天下也。死君亲之难，视死若归，义重于身也。天下，大利也，比之身则小；身之重也，比之义则轻；义所全也。《诗》曰：“恺悌君子，求福不回。”言以信义为准绳也。

欲成霸王之业者，必得胜者也；能得胜者，必强者也；能强者，必用人力者也；能用人力者，必得人心者也；能得人心者，必自得者也。故心者，身之本也；身者，国之本也。未有得己而失人者也，未有失己而得人

【今译】

拿着天下的地图而用右手刻自己的喉咙，愚蠢的人也不会这么做，因为生命比天下更珍贵。为君主、父母殉难，视死如归，因为道义比天下更重要。拥有天下，是巨大的利益，但跟自己的生命比起来就小了；生命的分量，跟道义比起来就轻了；人们舍弃生命，正是为了保全道义。《诗经》中说：“和乐平易的君子，追求福分不走歪门邪道。”说的就是要把诚信和道义作为准绳。

想成就王霸大业的，必定是获得胜利的；能获得胜利的，必定是强大的；能达到强大的，必定是能够利用他人力量的；能利用他人力量的，必定是赢得人心的；能赢得人心的，必定是知道如何对待自己的。心，是身体的根本；身体，是拥有国家的根本。没有自身修养完善却失去民

devolving the authority over the world onto him) in the left hand at the cost of stabbing his throat with a knife carried in his right hand to commit suicide, even the stupidest man would refuse to do so. For life is more valuable than authority over the world. Some people will give up their lives as martyrs for the sake of their sovereigns or parents, and face death unflinchingly, for morality and justice are more important than the world. To own the whole world is a great advantage, however, compared with one's own life, it becomes less important; and compared with morality and justice, one's own life becomes less valuable; some people give up their own lives in order to safeguard morality and justice. It is said in *Shijing*: "Amiable gentlemen pursue happiness but will not seek it by crooked means." This indicates that man should regard honesty, morality and justice as standard.

A sovereign who wants to unify the whole world and become a King or to establish one of the most powerful states and become a Lord-Protector must be the one who has won victories. A sovereign who has won victories must be strong and powerful; a sovereign who can reach the realm of strong and powerful must be the one who can use the strength of others. A sovereign who can use the strength of others must be the one who has won over his people. A sovereign who has won over the people must be the one who knows how to treat himself. The heart is the root of the body; and the body is the root for maintaining the state. No sovereign of perfect self-improvement has lost the common aspiration of the

【原文】

者也。故为治之本，务在宁民；宁民之本，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，在于节用；节用之本，在于反性。未有能摇其本而静其末，浊其源而清其流者也。故知性之情者，不务性之所无以为；知命之情者，不忧命之所无奈何。故不高宫室者，非爱木也；不大钟鼎者，非爱金也。直行性命之情，而制度可以为万民仪。今目悦五色，口嚼滋味，耳淫五声，七窍交争以害其性，日引邪欲而浇其

【今译】

心的，也没有自身修养不好却赢得民心的。所以治理国家的根本，在于使人民得到安宁；使人民得到安宁的根本，在于用度丰足；用度丰足的根本，在于不侵夺农时；不侵夺农时的根本，在于减少事务；减少事务的根本，在于节约财用；节约财用的根本，在于返归本性。没有能摇动树根而让树梢保持静止不动的，没有把水的源头弄得混浊却让它的支流保持清澈的。所以了解天性的本真的，不做对本性没有用的事情；了解命运的实情的，不担忧生命中无可奈何的事情。所以不修建高大的宫室的，并非爱惜木材；不制造巨大的钟、鼎的，并非爱惜金属。依照天性、命运的本真行事，而法律制度可以成为万民的典范。如今眼睛欣赏各种绚烂的色彩，嘴里咀嚼各种美味，耳朵沉溺于各种美妙的音乐，七窍互相争夺来伤害本性，一天天培养壮大邪恶的欲望来损伤自己的身



people, and no sovereign who fails in self-improvement has won over the support of the people. Hence, the root for governing a state lies in bringing peace and stability to the people. The root for bringing peace and stability to the people lies in ensuring them some affluence. The root for ensuring enough affluence for the people lies in not using them for forced labour during busy farming seasons. The root for not using the people for forced labour during busy farming seasons lies in reducing undertakings. The root for reducing undertakings lies in frugality; the root for frugality lies in returning to the inherent nature. No one can shake the root of a tree and at the same time let the treetop remain still. And no one can make the headspring turbid and at the same time ensure that its tributaries remain crystal clear. Hence, people who know the true nature of men will not do anything that is of no use for their inherent nature. People who know the truth of fate will not worry about things beyond the limits in their lives. Hence, a sage sovereign will never have lofty palace buildings built, but it is not out of cherishing timber; a sage sovereign will never have huge bells and cauldrons made, but it is not out of cherishing metal. He only acts according to the reality of inherent nature and fate, and the legal system he makes can become an example for tens of thousands of people. For contemporary sovereigns, their eyes appreciate various colours, their mouths taste various delicious foods, their ears listen to various wonderful tunes. All the seven apertures vie with each other in damaging their bodies, they foster and strengthen their lust day by day to

【原文】

身。夫调身弗能治，奈天下何！故自养得其节，则养民得其心矣。

所谓有天下者，非谓其履势位，受传籍，称尊号也，言运天下之力，而得天下之心。纣之地，左东海，右流沙，前交趾，后幽都，师起容关，至浦水，士亿有余万，然皆倒矢而射，傍戟而战。武王左操黄钺，右执白旄以麾之，则瓦解而走，遂土崩而下。纣有南面之名，而无一人之德，此失天下也。故桀、纣不为王，汤、武不为放。周处酆镐之地，方不过百里，

【今译】

体，身体都不能保持良好状态，怎能治理天下！所以君主的自身修养有节制，就能保养民众赢得他们的拥护了。

所谓的拥有天下，并非指掌控君主的权势和地位，接受符印、图籍，享有尊贵的称号，而是说运作天下的力量，而且赢得天下百姓的心。纣的领地，东到东海，西到流沙，南到交趾，北到幽都，他的军队从容关一直部署到浦水，士卒多达一亿零几万，然而都掉转箭头射向他，纷纷倒戈而战。周武王左手拿着黄钺，右手握着白色的旌旗指挥，纣的军队被击败，士卒纷纷逃跑，于是商王朝土崩瓦解被攻克。纣空有君主的虚名，而没有一个人感激他，这就是他失掉天下的原因。所以桀、纣不能算作真正的王，汤、周武王不能算是犯上作乱。周人居住在酆镐地带



hurt their health, as a result, they cannot maintain good shapes, so how can they put the world in order! Hence, if a sovereign is moderate in self-improvement, he will be able to sustain the masses and win over their support.

The so-called owning the world does not mean to take control of the authority of the throne, accept the tally, seal and map of the world, but means to manipulate the strength of the world and thus to win over the hearts of the people of the world. In the Shang Dynasty King Zhou's territory extended to the East Sea in the east, Liu Sha in the west, Jiao Zhi in the south, and You Du in the north. His troops were deployed from Rong Guan to the bank of the Pu Shui River, and the number of his soldiers reached a hundred million plus tens of thousands. However, they all turned their bows to shoot at him, and changed sides to fight against him. Grasping a big yellow axe in his right hand, and waving a white flag with the left hand, King Wu of the Zhou Dynasty commanded his troops in the fight. The troops of King Zhou were defeated and escaped one after another; therefore, the Shang Dynasty collapsed and was seized. King Zhou had nothing but an inflated reputation as the Son of Heaven, but no one in his kingdom was grateful to him, which accounted for his losing the world. Hence, Xia Jie and King Zhou cannot be considered as real kings, and King Tang of the Shang Dynasty and King Wu of the Zhou Dynasty should not be regarded as having stirred up rebellions and murdered their sovereigns. When people of the Zhou Dynasty were living in the areas of Feng and Hao, their territory was no more than a



【原文】

而誓紂牧之野，入据殷国，朝成汤之庙，表商容之间，封比干之墓，解箕子之囚。乃折桴毁鼓，偃五兵，纵牛马，播笏而朝天下，百姓歌讴而乐之，诸侯执禽而朝之，得民心也。阖闾伐楚，五战入郢，烧高府之粟，破九龙之钟，鞭荆平王之墓，舍昭王之宫，昭王奔随，百姓父兄携幼扶老而随之，乃相率而为致勇之寇，皆方命奋臂而为之斗。当此之时，无将卒以行列之，各致其死，却吴兵，复楚地。灵王作章华之台，发乾谿之役，

【今译】

时，他们的地盘方圆不过一百里，而为讨伐紂在牧野誓师，进占商朝国都，到成汤庙朝拜，表彰商容的闾里，封培比干的墓，释放被囚禁的箕子。于是折断鼓槌毁掉战鼓，收拾起各种兵器，把牛、马放到田里耕种，插着笏板接受天下人的朝拜，百姓歌唱称颂，诸侯拿着珍禽前来朝拜，是因为赢得民心的缘故。阖闾进攻楚国，五次交战后攻入郢都，焚烧高府积存的粮食，毁坏九龙编钟，鞭打楚平王的坟墓，住进楚昭王的宫中，楚昭王逃奔到随，老百姓父子兄弟扶老携幼追随他，于是互相团结跟勇猛的敌寇作战，都振臂拼死为他搏斗。正当这时，没有将士给他们布阵，个个拼死作战，打败吴国军队，收复楚国失地。楚灵王修建章华台，

hundred square *li*, but they took a mass pledge in Mu Ye to attack King Zhou and occupied the capital city of the Shang Dynasty. Then they paid homage at the temple sacrificing to King Tang, awarded the lane where Shang Rong lived, enlarged Bi Gan's tomb, and set free Jizi who was in prison at that time. After that, they broke drum sticks, destroyed war drums, put aside all weapons, and let cows and horses plough in the field. Holding scepter, King Wu received people of the world coming to show their respect to him. The people sung praises to him, and sovereigns of others states brought valuable birds to his court to worship him, for he had won over the hearts of the mass. He Lu, the then king of the state of Wu attacked the state of Chu, and after five fights, the invading troops occupied the capital of Ying. They set the grain stored in Gao Fu (the name of the state granary of Chu) on fire, destroyed the bell decorated with nine dragons, whipped the tomb of King Ping of Chu, and spent the night at King Zhao's palace. King Zhao of the state of Chu fled to the state of Sui, bringing along the young and the old. His people, fathers and sons, elder and younger brothers followed him there. Then they united with one another to fight the fierce enemies, and everyone raised his arms to vow to fight to the death for him. At that time, although there was no general commanding, each of them fought nail and teeth, as a result, they defeated the troops of the state of Wu and recaptured the land occupied by the enemy troops. King Ling of the state of Chu had the Zhang Hua Platform set up and drafted the people to Qian Xi to perform the corvee, as a





【原文】

外内搔动，百姓罢敝，弃疾乘民之怨而立公子比。百姓放臂而去之，饿于乾谿，食莽饮水，枕块而死。楚国山川不变，土地不易，民性不殊，昭王则相率而殉之，灵王则倍畔而去之，得民之与失民也。故天子得道，守在四夷；天子失道，守在诸侯。诸侯得道，守在四邻；诸侯失道，守在四境。故汤处亳七十里，文王处鄴百里，皆令行禁止于天下。周之衰

【今译】

发动百姓到乾溪服劳役，国都内外一片骚动，百姓筋疲力尽，王子弃疾趁百姓怨怒之际拥立公子比。老百姓甩手离去，楚灵王在乾溪挨饿，吃野草喝生水，枕着土块死去了。楚国的山川没有改变，土地没有变化，百姓的天性没有什么不同，楚昭王时人们互相团结为他拼死一战，楚灵王时人们却背叛离他而去，这是赢得民心和失掉民心的差别。所以天子得道，四夷为他守备；天子失道，诸侯为他守备。诸侯得道，四方邻国为他守备；诸侯失道，在四方边境进行守备。所以汤在亳时只有方圆七十里的地盘，文王在鄴时只有方圆百里的地盘，然而他们都能做到在天下令行禁止。周王朝衰微的时候，西戎在楚丘袭击周朝派往鲁国的使



result, everywhere inside and outside the capital city became restless, the people were exhausted, and Prince Qi Ji took the chance that the people were bitter and angry with the king who enthroned Childe Bi. The people left King Ling, who suffered hunger in Qian Xi and was forced to eat wild grass and drink row water, and finally he died resting his head on a clod. Mountains and rivers of the state of Chu did not change, its territory did not change, and there was no difference in the inherent nature in its people. In King Zhao's time, the people united with one another to fight to the death to defend him. But in King Ling's time, the people betrayed and left him. This alteration is accounted for whether a sovereign can win over the hearts of his people or not. Hence, if a Son of Heaven is in possession of Tao, minority peoples living in all the four directions will safeguard him; if a Son of Heaven is not in possession of Tao, sovereigns of other states will safeguard him. If a sovereign of a state is in possession of Tao, his neighbouring states in all the four directions will safeguard him; if a sovereign of a state is not in possession of Tao, he needs to deploy troops to the borders on all the four sides to safeguard the state. Hence, when King Tang was in the area of Bo, his territory was no more than seventy square *li*, and When King Wen of the Zhou Dynasty was in the area of Feng, his territory was no more than a hundred square *li*. None the less, their orders could be carried out under heaven. When the Zhou Dynasty was in decline, the Western Rong People attacked Fan Bo, the emissary sent to the state of Lu by the Zhou Dynasty in Chu

【原文】

也，戎伐凡伯于楚丘以归。故得道则以百里之地令于诸侯，失道则以天下之大畏于冀州。故曰：无恃其不吾夺也，恃吾不可夺。行可夺之道，而非篡弑之行，无益于持天下矣。

凡人之所以生者，衣与食也，今囚之冥室之中，虽养之以刍豢，衣之以绮绣，不能乐也。以目之无见，耳之无闻，穿隙穴见雨零，则快然而叹之，况开户发牖，从冥冥见炤炤乎！从冥冥见炤炤，犹尚肆然而喜，又况出室坐堂，见日月光乎！见日月光，旷然而乐，又况登泰山，履石封，以望八荒，视天都若盖，江河若带，又况万物在其间者乎！其为乐岂不大

【今译】

臣凡伯然后安然离去。所以得道的人能凭借方圆百里的土地对诸侯发号施令，失道的君主拥有天下广大的土地也畏惧冀州的诸侯。所以说：不要仗着他们不侵犯我，要仗着我们不可侵夺。推行可以被别人侵夺的政治，却非议篡位弑君的行为，对于保有天下没有任何帮助。

人活着，是追求华丽的衣裘与可口的食物，如今把一个人囚禁在一间幽暗的屋子里，即使用美味的食物供养他，给他穿精美的真丝衣服，也不能感到快乐，因为眼睛什么都看不见，耳朵什么都听不到。在墙壁上穿一道缝隙或者凿一个小洞，看见雨丝飘零，就会欣然感叹，何况打开门窗，让他从黑暗中见到光明呢！从黑暗中见到光明，就非常欣喜，又何况走出屋子坐在堂上，看见日月的光芒呢！看见日月的光芒，就会开怀大乐，又何况登上泰山，踏着巨石，来眺望八方极远的地区，看上去天像一个圆形的盖子，长江、黄河如同纤细的腰带，又何况包藏在天地



Qiu and then fled to safety. Hence, based on a territory of no more than a hundred square *li*, a man in possession of Tao can issue orders to sovereigns of other states, and although a sovereign not in possession of Tao might own the vast territory of the whole world, he is still in fear of the states located in Ji Zhou. So, it is said: instead of relying on their not attacking us, we should rely on our inviolability. If a sovereign pursues policies that can be toppled by others, but negates the behaviour of usurping the throne or murdering the sovereign, this is of no help in maintaining authority over the world.

Men live to seek magnificent clothes and tasty food. However, if a man is confined to a dark room, although he is served with delicious food and dressed up in fine silk clothes, he would not feel happy, for his eyes cannot see anything, and his ears cannot hear any sound. If people make a crevice or pierced a hole in the wall and thus let him see rain falling down, he will become happy and groan, let alone if people opened the window and the door to bring him into light from the dark! If he is brought into the light from the dark, he would be very glad, let alone he was allowed to go out of the room and sit in the hall to enjoy the sunshine and the moonlight! When he saw the sunshine and the moonlight, he would start to laugh, let alone he climbed to the top of Mount Tai to stand on huge rocks to view the remotest areas in all the eight directions—the sky would look like a round lid, both the Yangtze River and the Yellow River would appear to be slim belts, let alone the myriad things contained between



【原文】

哉！且聋者，耳形具而无能闻也；盲者，目形存而无能见也。夫言者，所以通己于人也；闻者，所以通人于己也，喑者不言，聋者不闻，既喑且聋，人道不通。故有喑、聋之病者，虽破家求医，不顾其费。岂独形骸有喑、聋哉！心志亦有之。夫指之拘也，莫不事申也；心之塞也，莫知务通也；不明于类也。夫观六艺之广崇，穷道德之渊深，达乎无上，至乎无下，运乎无极，翔乎无形，广于四海，崇于太山，富于江河，旷然而通，昭然而明，天地之间无所系戾，其所以监观，岂不大哉！人之所知者浅，而物变

【今译】

之间的万物呢！难道不是极其快乐吗！聋子的耳朵空有形状但是不能听见声音；瞎子的眼睛空有形状但是不能看见东西。说话，是为了把自己的意思表达出来让别人知道；听话，是为了让别人的意思传达给自己；哑巴不能说话，聋子不能听到声音，既哑又聋，就不能跟别人交流。所以患有聋哑疾病的，即便倾家荡产也要求医治疗，不管花费多少钱财，难道仅仅生理上有聋哑疾病吗！心志中也有。指头弯曲了，没有不想让它伸开的；心堵塞了，却没有知道把它疏通的；这是不知道类推啊。观览六艺的广博崇高，探究道德的深渊，达到上无顶点，下无底限，在无极中运行，在无形中遨游，比四海还要广阔，比泰山还要高大，比长江、黄河的水还要充足，豁然通达，昭然开朗，天地之间没有任何牵绊，这样观览到的，难道不广阔吗！人所掌握的知识很肤浅，而事物变化无穷，

Heaven and Earth! Isn't it very joyful to do so? The ears of a deaf person only bear the shape of human ears, but cannot hear any sound; the eyes of a blind person only bear the shape of human eyes, but cannot see anything. Men talk to express themselves and thus to make others understand them; men listen to others in order to catch the messages other people try to deliver. A mute person cannot speak, a deaf person cannot hear sounds, and if a person is both mute and deaf, he cannot communicate with others. Therefore, a person suffering from deafness and muteness will dissipate his fortune to go to see doctors for treatment, no matter how much he must pay. Does man only have physical diseases such as deafness or muteness? Man also has such problems in his mind. If a figure becomes crooked, no one does not want to make it straight; if the heart is blocked, no one knows how to clear it; for people know nothing about analogizing. If a man could browse the width and sublimity of the Six Classics, research on the depth of Tao, reach the altitude beyond the zenith as well as the depth beneath the nadir, move in the unlimited realm and soar everywhere in the shapeless state, he will become vaster than the Four Seas, loftier than Mount Tai, and more plentiful than the water in the Yangtze River and the Yellow River together. Thus he will be suddenly enlightened, and nothing between Heaven and Earth will block him, in such circumstances, isn't what he sees really expansive? The knowledge a man masters is really shallow, but things change endlessly. If there are some things man did not know before but realizes right now, it





【原文】

无穷，曩不知而今知之，非知益多也，问学之所加也。夫物常见则识之，尝为则能之，故因其患则造其备，犯其难则得其便。夫以一世之寿，而观千岁之知，今古之论，虽未尝更也，其道理素具，可不谓有术乎！人欲知高下而不能，教之用管准则说；欲知轻重而无以，予之以权衡则喜；欲知远近而不能，教之以金目则快射。又况知应无方而不穷哉！犯大难而不慑，见烦纆而不惑，晏然自得，其为乐也，岂直一说之快哉！夫道，有形者皆生焉，其为亲亦戚矣；享谷食气者皆受焉，其为君亦惠矣；诸有

【今译】

从前不知道的如今知道了，并非智慧增长了，而是学问积累了。对于一些事物经常见到的就能识别，曾经做过的就能完成，所以根据所经历的祸患进行防备，遭受过某种困难就知道如何应对。凭着一辈子的寿命，观览上千年积累的知识，知晓今人古人的高论，即便这些知识没有什么改变，这些道理本来就存在，能不说这样的人学习有方吗！人想知道事物的高低却不能得知，教他使用管和水准测量他就感到高兴；想知道物体的轻重却无法得知，给他秤杆、秤砣他就会欣喜；想知道物体的远近而不能得知，教他使用金目他就会感到高兴。又何况有无穷无尽的知识应对出其不意的变化呢！遭遇大的灾难也不感到恐惧，看见纷繁复杂的事情也不感到迷惑，悠然自得，这样的快乐，难道仅仅是一件乐事所能比拟的！道，有形的东西都是它生的，作为父母它跟万物的关系也很亲近了；吃粮食喘气的人都受到它的恩泽，作为君长它也够仁慈的



does not mean that his intelligence has been enhanced, but that his learning has accumulated. Man can recognize things he often sees, and can deal with affairs he has coped with before; therefore, he takes precautions according to his formal experiences in reacting to disasters, and knows how to tackle some certain problems if he has encountered them before. Based on man's lifespan, if a man studies the knowledge accumulated for a thousand years to master the fine arguments of both the contemporary scholars and those that lived in ancient times, although this knowledge has not altered, and these arguments have been in existence ever since they were set forth, can you deny that such a man knows the right way of studying? A man wants to know the height of something but cannot master it, if he is taught how to use water level, he would be very happy; a man wants to know the weight of something but cannot master it, if he is given the sliding weight and armbeam of a steelyard, he will be very glad; a man wants to know the distance of something but cannot master it, if he is provided with Jin Mu, he will become very joyful. Let alone a man has unlimited knowledge to cope with unexpected changes of the situation! Encountering severe disaster, a man will not feel frightened, and meeting numerous and complicated affairs, a man will not feel puzzled, he is just content with his lot. Can any kind of joyful experience match such pleasure? When it comes to Tao, anything with shape is derived from it. As a parent, its relationship with the myriad things is really very close; everyone eating grain and breathing benefits from it. As a

【原文】

智者皆学焉，其为师亦博矣。射者数发不中，人教之以仪则喜矣，又况生仪者乎！人莫不知学之有益于己也，然而不能者，嬉戏害人也。人皆多以无用害有用，故智不博而日不足，以凿观池之力耕，则田野必辟矣；以积土山之高修堤防，则水用必足矣；以食狗马鸿雁之费养士，则名誉必荣矣；以弋猎博弈之日诵《诗》读《书》，闻识必博矣。故不学之与学也，犹暗、聋之比于人也。

凡学者能明于天下之分，通于治乱之本，澄心清意以存之，见其终

【今译】

了；凡是有知识的都向它学习，作为老师它也很博通了。射箭的人几次发射都射不中目标，有人教他使用瞄准仪他就会感到高兴，又何况发明瞄准仪的人呢！人没有不知道学习对自己有益的，然而却不能学习，是因为嬉戏害人的缘故。人，大多用无用的东西损伤有用的，所以知识不渊博却感到时间不够用，用开凿用于观赏的池塘的力气去种田，那土地一定能够开垦了；用堆积高耸的土山的干劲去修堤防，那一定会有充足的用水了；用豢养狗、马、鸿雁的费用供养士人，那一定会赢得光荣的名声了；抽出用来田猎、博弈的时间诵读《诗》、《书》，那见识一定会广博了。所以不学习与学习之间的差别，犹如哑巴、聋子跟正常人之间的差别一样。

凡是学者能明白天人之间的关系，通晓治乱的根本，保持清醒的头

ruler, it is really benevolent enough; every person of knowledge learns from it. As a teacher, it is really erudite. A man practicing shooting might not hit the target after several tries, if someone teaches him how to use a collimator, he will be very happy. Let alone how important a role the man who invented the collimator plays in this area! No one does not know that learning is useful to himself, but he still does not study, for one is very likely to become a victim of games. For human beings, most of them would damage useful things with useless things; hence, although they are not erudite, they just feel that they cannot have enough time to study. Should they apply to the strength they use in digging ponds for pleasure purpose to work in the field, then certainly a lot of land could be reclaimed; should they apply to the endeavour they used in building artificial earth hills to erect dikes, then certainly they would have enough water for all kinds of uses; should they apply the cost they pay to raise dogs, horses and swans to support scholars, then certainly they would gain a high reputation; should they apply the time they spent in hunting and gambling to read *Shijing* and *Shangshu*, then certainly their knowledge would become very erudite. Hence, the difference between learning and not learning is just like the difference between the mute and the deaf and normal men.

Scholars who can understand the relationship between Heaven and human beings, know the root for putting a state in perfect order or leading it into chaos, remain level-headed to comprehend these phenomena and foresee their courses of





【原文】

始，可谓知略矣。天之所为，禽兽草木；人之所为，礼节制度。构而为宫室，制而为舟舆是也。治之所以为本者，仁义也；所以为末者，法度也。凡人之所以事生者，本也；其所以事死者，末也。本末一体也；其两爱之，一性也。先本后末，谓之君子；以末害本，谓之小人。君子与小人之性非异也，所以先后而已矣。草木洪者为本，而杀者为末；禽兽之性，大者为首，而小者为尾。末大于本则折，尾大于要则不掉矣。故食其口而百节肥，灌其本而枝叶美，天地之性也。天地之生物也有本末，其养物也有先后，人之于治也，岂得无终始哉！故仁义者，治之本也。今不知事修其本，而务治其末，是释其根而灌其枝也。且法之生也，以辅仁义，

【今译】

脑来理解这些现象，能预见它们的始终，可以称得上通晓方略了。天所化生的，是禽兽草木；人所制定的，是礼节制度，修筑宫室，制造船只与车辆这样的事情。治理国家的根本，是仁义；治理国家的末节，是法度。凡是人们依仗它维持生计的东西，是根本；用来葬送死者的，是末节。根本与末节，属于同一个整体；对此二者都重视，是人的天性。把根本放在首位把末节放在次要位置的，叫做君子；用末节妨害根本的，叫做小人。君子与小人的天性并没有什么差别，只是怎样摆放根本与末节的顺序先后而已。草木的天性，庞大的是根，尖细的是末梢；禽兽的天性，强大的是首领，而弱小的处在兽群的最底层。末梢大于根本的树木就会折断，尾巴比腰还要粗大的就摇晃不起来了。所以食物从嘴里摄入身体所有的肢节都会肥大，浇灌树根枝叶就会繁茂，这是天地的本性。天地化生万物也有本末，它们长养万物也有先后，君主治理国家，怎能没有轻重顺序呢！所以仁义，是治理国家的根本。如今不知道致力于修治根本，而着力末节，这是抛开树根去浇灌枝叶。法度的创设，

development and final results can be addressed as knowing the General Plan. What Heaven produces are birds, animals and plants; what men do are to establish the principles of propriety and the legal system, set up palace buildings, make boats and carriages, etc. The roots for governing a state are benevolence and righteousness; the details in governing a state are laws and regulations. What men rely on to sustain their lives are the roots; and what men use to bury the dead are details. Both the roots and the details belong to the whole; and paying attention to both of them is the nature of human beings. Those who put the roots before the details are addressed as gentlemen; and those who hurt the roots for the sake of the details are addressed as base men. There is no difference in the inherent nature between gentlemen and base men. What matters in them is whether they put roots before details or not. According to the nature of plants, the big part is the roots, and the tapered part is the treetop; according to the nature of birds and animals, the most powerful one among them is the leader, and the weakest one stays at the bottom of the herd. If the treetop is bigger than the root, the tree will break, and if the tail of an animal is wider than its waist, it cannot be waved. Hence, benevolence and righteousness are the roots for governing a state. Nowadays sovereigns do not know that they should be committed to improve the roots but focus on the details, which is nothing but discarding the roots of a tree to irrigate its leaves and branches. Laws and regulations are established to assist benevolence and righteousness. In contemporary times, laws



【原文】

今重法而弃义，是贵其冠履而忘其头足也。故仁义者，为厚基者也。不益其厚而张其广者毁，不广其基而增其高者覆。赵政不增其德而累其高，故灭；智伯不行仁义而务广地，故亡。其国语曰：不大其栋，不能任重。重莫若国，栋莫若德。国主之有民也，犹城之有基，木之有根。根深则本固，基美则上宁。五帝三王之道，天下之纲纪，治之仪表也。今商鞅之启塞，申子之三符，韩非之孤愤，张仪、苏秦之从衡，皆掇取之权，

【今译】

是为了辅助仁义，如今重视法度而抛弃道义，这是珍惜帽子鞋子而忘记了他们是用来保护头脚的。所以仁义，是厚实的根基。不增加厚度只一味伸展的就会毁坏，不增大根基而只一味增加高度的就会颠覆。赵政不增益自己的德行而追求过高的贪欲，所以灭亡了；智伯不推行仁义而致力于扩充领地，所以亡国。有句谚语说：不用大的栋梁，不能负载房顶的重量。最重的莫过于国家，最大的栋梁莫过于德行。一个国家的君主拥有百姓，犹如城墙拥有根基，树木拥有树根。根扎得深的树干就牢固，根基壮大的君主就安宁。五帝三王的治国之道，是天下的纲纪，是治世的仪表。至于商鞅的“启塞”，申不害的“三符”，韩非子的“孤愤”，张仪、苏秦的合纵连横，都是捡取的权宜之计，是适用一时的计策，

and regulations are attached importance to and justice is discarded. This is to cherish hats and shoes and at the same time forget that these things are used to protect one's head and feet. Hence, benevolence and righteousness are the roots for strengthening a state. In building a wall, if a man only focuses on extending the surface but does not enhance its thickness, the wall will break; and if a man only focuses on improving its height but does not strengthen the foundation, the wall will collapse. Ying Zheng, also known as Emperor Qin Shi Huang, did not improve his virtue but exerted himself to satisfy his lust and cupidity; therefore, his state was destroyed; Marquis Zhi did not extend benevolence and righteousness but was committed to enlarging his territories; therefore, his state was defeated and broken up. It states in a saying: "If man does not use huge girders in building a house, it cannot support the weight of the roof." Nothing is more important than the state, and no girder is bigger than a sovereign's virtue in governing a state. If a sovereign of a state wins over the people, it is like a protective wall with foundations or a tree with roots. The deeper the root reaches in the soil, the stronger the tree-trunk is; and the more powerful the foundation is, the more peace and stability the sovereign can enjoy. The ways the Five King and the Three Emperor used to govern their kingdoms are principles of the world and good examples in governing any state. As for Qi Sai written by Shang Yang, San Fu by Shen Buhai, Gu Fen by Han Feizi and He Zong and Lian Heng advocated by Zhang Yi and Su Qin, these are nothing but makeshift measures that





【原文】

一切之术也，非治之大本，事之恒常，可博闻而世传者也。子囊北而全楚，北不可以为庸；弦高诞而存郑，诞不可以为常。今夫《雅》、《颂》之声，皆发于词，本于情，故君臣以睦，父子以亲，故《韶》、《夏》之乐也，声漫乎金石，润乎草木。今取怨思之声，施之于弦管，闻其音者，不淫则悲，淫则乱男女之辨，悲则感怨思之气。岂所谓乐哉！赵王迁流于房陵，思故乡，作为《山水》之讴，闻者莫不殒涕。荆轲西刺秦王，高渐离、宋意为击筑而歌于易水之上，闻者莫不瞋目裂眦，发植穿冠。因以此声

【今译】

而并非治理国家的根本、永恒的事业，或者可以开阔人们的见识并且世代相传的智慧。子囊通过败北而保全了楚国，但是败北不可以成为恒久的模式；弦高通过欺诈而保存了郑国，但是欺诈不可以成为惯常的做法。《雅》、《颂》的音乐，都是用语言抒发的，来自内心的真情，所以君臣听到它就能和睦，父子听到它就能相亲，所以《韶》、《夏》的乐章，音律能够感染金、石，使得草木朗润。假如选取幽怨悲戚的音乐，用弦、管乐器演奏，听到这些音乐的，不淫荡就悲哀，淫荡就会扰乱男女之间的界限，悲哀就会产生幽怨悲戚的情绪。这难道是音乐的初衷吗！赵王迁被放逐房陵时，思念故乡，作《山水》之歌，听到的人没有不流泪的。荆轲向西到秦国行刺秦王，高渐离、宋意为他击筑在易水上唱歌送别，听到的



can only be applied at certain times, but are by no means the roots for governing a state. Undertakings that last forever, or wisdom that can enlarge people's knowledge and therefore should be passed down generation after generation. Zi Nang prevented the state of Chu from being destroyed by losing a fight, but seeking to lose the fight cannot be a fixed mode; Xuan Gao prevented the state of Zheng from being attacked by using trickery, but tricks should never become a fixed way of doing things. The tunes of Ya and Song are expressed with words and out of true feelings in the heart, so, when a sovereign and his court officials hear them, they will be in harmony with each other. When a father and his sons hear them, they will become very close to each other. Hence, movements such as *Shao* and *Xia* can move stone as well as metal instruments, and make grass and trees more exuberant. If music with hidden bitterness and sorrow is selected and played with string and wind musical instruments, people who hear it will either become lascivious or sad. Lasciviousness will disarrange the difference between men and women, and sorrow will lead to bitter and sad feelings. Is this the original purpose of music? When Qian, the king of the state of Zhao was exiled in Fang Ling, he missed his hometown and therefore composed a song called *Shanshui* (literally it means mountain and river), and anyone who heard it would be in tears. When Jing Ke headed for the west to assassinate the king of the state of Qin, Gao Jianli and Song Yi played the Zhu and sang along the bank of the Yi Shui River to ward him off. People who heard it became so

【原文】

为乐而入宗庙，岂古之所谓乐哉！故弁冕辂舆，可服而不可好也；太羹之和，可食而不可嗜也；朱弦漏越，一唱而三叹，可听而不可快也。故无声者，正其可听者也；其无味者，正其足味者也。呖声清于耳，兼味快于口，非其贵也。故事不本于道德者，不可以为仪；言不合乎先王者，不可以为道；音不调乎《雅》、《颂》者，不可以为乐。故五子之言，所以便说擷取也，非天下之通义也。

圣王之设政施教也，必察其终始，其县法立仪，必原其本末，不苟以

【今译】

人都瞪大眼睛把眼眶瞪裂，头发竖起来戳着帽子。因而把这样的歌声当做祭祀的音乐在宗庙演奏，这哪里是古代所谓的音乐啊！所以弁冕、车舆，可以使用但是不能招人喜爱；不经调和的肉羹，可以吃但是不能品尝；配着朱弦和穿孔的琴箱的琴瑟演奏的曲调，一唱三叹，可以听但是不能让人感到优美。所以没有声音的，正是可以听的；没有滋味的，正是味道最足的。淫声耳朵听起来很清新，美味嘴里吃起来感到很受用，但不是珍贵的。所以事情不是本着道德的，不可以成为仪范；言论不合乎先王的主旨的，不可以成为法式；音调不合乎《雅》、《颂》的，不可以成为真正的音乐。所以上述五个人的言论，是为了方便游说而捡取的，并非能通行天下的道义。

圣明的君王实施政治教化，一定要明察事情的始终，制定法律确立仪式，一定要探究它们的本末，不是随便做一件事准备一种东西而已。

pop-eyed that they even tore their eye sockets, and their hair stood on end and prickled their hats. If for this reason, such music is played during ceremonies held at the ancestral temple, how could it be addressed as music in ancient times? Hence, leather hats, crowns and huge carriages can be used but cannot be liked by man; meat broth of no flavour can be eaten but cannot be tasted; tunes played by a red-stringed Qin with holes in its box might have mutative rhythm, they can be heard but can not make man feel melodious. Hence, the soundless is exactly what man should listen to; and the flavourless is exactly the tastiest. Decadent music might sound very nice and clear to the ear, and delicious food might be very tasty to the mouth, but they are not worth being valued. Hence, things not in the spirit of virtue cannot become examples for others; arguments not in accordance with the main purposes of deceased sage kings cannot become models; tunes not in accordance with that of Ya and Song cannot become real music. Hence, the expressions of those aforementioned five people are nothing but measures they took to persuade others to take their advice, and can by no means be considered as morality and justice that can prevail in the world.

When a sage sovereign issues policies and extends moral education, he will definitely examine the beginnings and ends of things, and when he stipulates regulations or establishes ceremonials, he will definitely probe into their ins and outs, and he will never simply cope with an affair or prepare something at random. When he sees the starting point of

【原文】

一事备一物而已矣。见其造而思其功，观其源而知其流，故博施而不竭，弥久而不垢。夫水出于山而入于海，稼生于田而藏于仓。圣人见其所生，则知其所归矣。故舜深藏黄金于嵒岩之山，所以塞贪鄙之心也。仪狄为酒，禹饮而甘之，遂疏仪狄而绝旨酒，所以遏流湎之行也。师涓为平公鼓朝歌北鄙之音，师旷曰：“此亡国之乐也。”太息而抚之，所以防淫辟之风也。故民知书而德衰，知数而厚衰，知券契而信衰，知械机而实衰也。巧诈藏于胸中，则纯白不备，而神德不全矣。琴不鸣，而二十五弦各以其声应；轴不连，而三十辐各以其力旋。弦有缓急小大，然后

【今译】

看见事情的开端就考虑到它将带来的功效，观察事物的源头就知道它变化发展的趋势，所以广泛流布也不会枯竭，历时久远也不会出现污垢。水发源于山里而流入大海，庄稼生在田里而被储藏在粮仓。圣人看到它们萌生，就知道它们的归宿了。所以舜把黄金深深地埋藏在险峻的大山里，为的是堵塞人们的贪心。仪狄酿酒，禹喝后觉得甘美，于是疏远仪狄而且拒绝喝香醇的美酒，为的是遏制沉湎享乐的行为。师涓为晋平公演奏朝歌北鄙的靡靡之音，师旷说：“这是亡国的音乐。”长叹一声摆手制止师涓的演奏，为的是防止放荡邪辟的风气盛行。所以百姓懂得读书后道德就会衰微，掌握技艺后纯朴厚道就会衰退，知道使用债券契据后诚信就会衰减，学会巧诈后朴实就会减退。巧诈藏在胸中，心灵就不再纯洁，而且精神与德行就不完备了。琴本身不发声，而二十五个弦各自用它们的声调响应；车轴本身不运转，而三十根辐条各

something, he thinks about the final results it might bring, and when he observes the origin of something, he foresees the trend of its development; therefore, his wisdom will not be exhausted although it might spread abroad everywhere and will not become contaminated although it might last a long time. Rivers originate from mountains and flow into seas, crops grow in the field and will be stored in granaries. When sages see them generate, they will know their final destination. Hence, Shun buried gold deeply under the earth in huge mountains, by so doing he was aiming at stopping people's cupidity. Yi Di brewed some wine, Yu drank it and found it so delicious, therefore he estranged Yi Di and refused to drink nice mellow wines in order to keep addiction and enjoyment within limits. Master Juan played the decadent tunes prevailing on the northern suburbs of Chao Ge for Duke Ping of the state of Jin, and Master Kuang said, "This is the tune of a state that will soon die out." Master Kuang groaned deeply and waved his hand to stop Master Juan's performance in order to prevent provoking an indecent vogue. Hence, when people knew the importance of reading, their virtue would decline; when they mastered some skills, their naivety and kindness would decline; when they realized how to use bonds and contracts, their honesty would decline; when they learned how to use trickery, their simpleness would decline. If trickery is born in the mind, the heart will no longer be pure, and the spirit and virtue will no longer be perfect. The Qin itself does not phonate, but all the twenty-five strings respond with their own pitches; the wheel itself does not

【原文】

成曲；车有劳逸动静，而后能致远。使有声者，乃无声者也；能致千里者，乃不动者也。故上下异道则治，同道则乱。位高而道大者从，事大而道小者凶。故小快害义，小慧害道，小辩害治，苛削伤德。大政不险，故民易道；至治宽裕，故下不相贼；至忠复素，故民无匿情。商鞅为秦立相坐之法，而百姓怨矣；吴起为楚减爵禄之令，而功臣畔矣。商鞅之立

【今译】

自用力旋转。弦发出的声音有缓急、小大，这样才能成曲；车劳逸结合时动时静，然后才能到达远方。使琴发出声音的，却是本身不发声的部位；能让车子达到千里的，却是本身不动的车轴。所以君主与臣下所遵行的原则不同国家就能实现大治，君主与臣下遵行的原则相同国家就会出现混乱。权位高而且道业深的君主臣民就顺从，做的事大而道行小的君主会有凶险。所以小痛快妨害义，小聪明妨害道，小舌辩妨害大治，苛削伤害德行。最好的政策不险恶，所以百姓容易遵行；治理得最高的国家经济宽裕，所以臣下不互相残害；最忠诚的复归于朴素，所以民众没有隐匿的私情。商鞅为秦国订立连坐的法律，因而导致百姓怨恨；吴起为楚国制定削减贵族爵位俸禄的政令，因而导致功臣背叛。商



move forward, but all the thirty spokes try their best to rotate. Some of the sounds given off by the strings are slow, others rapid; some are big, others small, thus tunes can be composed; a carriage takes turns to work and rest, therefore it can reach destinations located at a distance. What makes the Qin phonate is the part that does not vocalize itself; what makes a carriage cover a distance of a thousand *li* is the wheel that does not move itself. Hence, if a sovereign and his subjects follow the different principles, the state can be put in perfect order; if a sovereign and his subjects follow the same principles, the state will fall into chaos. For a powerful sovereign deeply in possession of Tao, his subjects will submit to his authority; a sovereign not in possession of Tao but aiming at huge achievements will be in danger. Hence, small pleasure hurts righteousness, petty tricks hurt Tao, speechcraft hurts the perfect order of a state, and tyranny hurts the virtue of a sovereign. The best policy is not inclement, so that it is easy for the people to follow; a state that is put in perfect order is rich enough in terms of resources, so that the subjects will not hurt each other for the sake of profits. The purest loyalty will turn into simplicity and honesty, so that the masses will not have any hidden selfishness. In the state of Qin, Shang Yang established the penalty of implicating others related with someone charged or found guilty, as a result, he triggered people's bitterness towards him. In the state of Chu, Wu Qi issued a policy to reduce the ranks and salaries of the aristocrats, as a result, meritorious court officials turned against the state. Shang

【原文】

法也，吴起之用兵也，天下之善者也。然商鞅之法亡秦，察于刀笔之迹，而不知治乱之本也。吴起以兵弱楚，习于行陈之事，而不知庙战之权也。晋献公之伐骊，得其女，非不善也，然而史苏叹之，见其四世之被祸也。吴王夫差破齐艾陵，胜晋黄池，非不捷也，而子胥忧之，见其必禽于越也。小白奔莒，重耳奔曹，非不困也，而鲍叔、咎犯随而辅之，知其可与至于霸也。勾践栖于会稽，修政不殆，谟虑不休，知祸之为福也。襄

【今译】

鞅的立法，吴起的用兵，是天下杰出的。然而商鞅的法律致使秦国灭亡，因为他明察吏治，而不知道治乱的根本。吴起通过用兵削弱了楚国，因为他熟悉排兵布阵的事情，而不知道宫廷争斗的权谋。晋献公进攻骊人，得到骊人首领的女儿，这女子并非不好，然而史苏对此感叹不已，是因为预见到四世之后晋国将因此遭受灾祸。吴王夫差在艾陵打败齐军，在黄池打败晋军，并非不能告捷，然而这样的情形却让子胥担忧，是因为预见到他必定会被越国擒获。公子小白逃奔莒国，公子重耳逃亡到曹国，并非没有陷入困境，然而鲍叔牙、咎犯分别随从辅助他们，因为知道可以跟他们一起成就霸业。勾践停留在会稽时，政治修明不敢懈怠，心中不停地谋算，因为知道灾祸能够转变为福分。赵襄子再度



Yang is the best lawmaker and Wu Qi was the most outstanding person in terms of commanding military action in the world. However, the law established by Shang Yang led the state of Qin to perdition, for although he was shrewd in administrating officials, he did not know the essence of leading to perfect order or chaos to a state. Based on his experiences in military action, Wu Qi weakened the state of Chu, for he was familiar with how to deploy troops but knew nothing about the tactics on fighting within the palace. Duke Xian of the state of Jin attacked the Li People and captured the daughter of the ruler of the Li People. Despite the fact that this woman was beautiful and endearing, Shi Su still groaned endlessly, for he foresaw that the state of Jin would be in trouble four generations later for this reason. Fu Chai, the then king of the state of Wu defeated the troops of the state of Qi in Ai Ling and defeated the troops of the state of Jin in Huang Chi. It was not that he could not win victories, but it still worried Wu Zixu, for he foresaw that Fu Chai would definitely be captured by the state of Yue. When Childe Xiaobai escaped to the state of Ju, Childe Chong'er escaped to the state of Cao, it was not that they were not in trouble, but people like Bao Shuya and Jiu Fan still followed and assisted them respectively, for they knew that they could establish the most powerful states in the world. When Gou Jian was staying in Kuai Ji, he followed a wise policy and did not dare neglect his duties, and also planned continuously in the heart, for he knew that disaster could turn into good luck. After Zhao Xiangzi won victory for the second time, he

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CHINA'S HISTORY



【原文】

子再胜而有忧色，畏福之为祸也。故齐桓公亡汶阳之田而霸，智伯兼三晋之地而亡。圣人见祸福于重闭之内，而虑患于九拂之外者也。

原蚕一岁再收，非不利也，然而王法禁之者，为其残桑也。离先稻熟，而农夫耨之，不以小利伤大获也。家老异饭而食，殊器而享，子妇跣而上堂，跪而斟羹，非不费也，然而不可省者，为其害义也。待媒而结言，聘纳而取妇，绶纒而亲迎，非不烦也，然而不可易者，所以防淫也。使民居处相司，有罪相觉，于以举奸，非不掇也，然而伤和睦之心，而构

【今译】

取胜后有忧虑的神色，因为害怕福分转变成灾祸。所以齐桓公丧失了汶水北岸的土地却称霸诸侯，智伯兼并韩、赵、魏三国的土地却被消灭了。圣人能在层层闭塞中预见灾祸与福分，而在艰难曲折中谋划应对祸患。

一年之中养两茬蚕，并非不能获利，然而王法禁止这样做，因为这会伤害桑树。离先于稻子成熟，而农夫却把它锄掉，这是不因为小小的利益损伤大的收成。家里的老人吃别样的饭，用不同的餐具盛着享用，儿媳妇赤脚来到厅堂，跪着给老人盛饭，并非不麻烦，然而不可以图省事，因为那样会妨害大义。靠媒人缔结婚约，下的聘礼被接纳后再娶媳妇，穿上隆重的礼服去迎亲，并非不麻烦，然而不可以简单从事，为的是防止淫乱。让居住在同一地区的百姓互相刺探，有人犯罪就能觉察，对于检举奸邪，并非不实用，然而会伤害邻里的和睦，并互相结怨。所以



appeared worried, for he was afraid that good luck might turn into disaster. Hence, although Duke Huan of the state of Qi lost the land along the northern bank of the Wen Shui River he established one of the most powerful states in the world; although Marquis Zhi annexed the territories of the states of Han, Zhao and Wei, he was defeated. A sage can foresee disaster and good luck through rings and rings of blocked information and also plan to cope with disaster and trouble in difficult and devious situations.

If silkworms are raised twice a year, it is not that one cannot benefit from doing so, but it is prohibited by the law, for it will damage mulberry trees this way. Li (a kind of wild crop) ripens before rice, but farmers still weed them, for they will not hurt the main harvest for the sake of insignificant advantages. The old in a family eat different food contained in different wares, and the daughter-in-law comes to the hall bare-footed and kneels down to serve food for her parents-in-law. Although it is inconvenient to do so, simpler ways cannot be taken, for that might harm the Great Righteousness. Relying on a marriage-maker to tie the knot, marrying the bride after the betrothal gift is presented and received, and then putting on magnificent robes to welcome the bride, all these are troublesome, however, it cannot be handled simply, for by so doing, men aim at preventing lewdness. It is not unpractical to let people living in the same area to poke one another to impeach evil conduct in case some people might commit sins. However, by so doing it will damage the harmonious neighbourhood relationship and make



【原文】

仇讎之怨。故事有凿一孔而生百隙，树一物而生万叶者，所凿不足以为便，而所开足以为败，所树不足以为利，而所生足以为涉。愚者惑于小利，而忘其大害。昌羊去蚤虱，而人弗庠者，为其来蛉穷也；狸执鼠而不可脱于庭者，为搏鸡也。故事有利于小而害于大，得于此而亡于彼者。故行棋者或食两而路穷，或予畸而取胜。偷利不可以为行，而智术不可以为法。故仁知，人材之美者也。所谓仁者，爱人也；所谓知者，知人也。爱人则无虐刑矣，知人则无乱政矣。治由文理，则无悖谬之事矣；

【今译】

有的事物开凿一个小孔就能产生上百条缝隙，种一棵树就能长出上万片叶子，所开凿的小孔不足以提供便利，而因此裂开的缝隙却足以坏事，所种的一棵树不足以获利，然而长出的叶子却足以为害。愚蠢的人受到小利的诱惑，而忘记了它可能带来的大害。菖蒲能祛除跳蚤、虱子，然而人们不用它编席子，因为它能招致蚰蜒；狸猫能捉老鼠，然而不能从庭院中逃脱，因为它捕食鸡。所以有的事情有小的利益但是却能导致大的祸害，在这一方面得利会在另一方面蒙受损失。所以下棋的人有的连吃对方两颗子却走不通了，有的让对方一棋反而取胜。苟且贪图利益不可以作为行事的准则，而智巧不可以成为法式。所以仁与智，是人美好的才干。所谓的仁，是指爱人；所谓的智，是指知人。爱人就沒有暴虐的刑罚了，知人就不会出现混乱的政治了。采用文治治理



people contract enmity toward each other. Hence, for some things, if a small hole is dug in each of them, it will induce up to a hundred cracks; and if a tree is planted, it will develop up to ten thousand leaves. The holes man dug are not able to bring about enough convenience, nonetheless, the cracks caused by digging these holes are enough to make things worse; the tree a man planted is not able to bring about enough benefits, none the less, the leaves it develops are enough to cause damage. Foolish people are tempted by small advantages and therefore forget the severe disasters they might cause. Calamus can exterminate fleas and lice, but people still do not use it to weave mats, for it attracts house centipedes; although a palm civet can catch rats, it still cannot escape from the yard, for it also catches and devours chicken. Hence, some things are of small advantages but can cause severe disasters; a man benefits in this aspect but will suffer huge losses in another. So, sometimes a man playing chess might move his chessman twice in a row and will still find himself at a dead end, and sometimes if he leaves some leeway for his adversary, he will win instead. Seeking profits by base means should not be regarded as the right way of doing things, and using trickery should not be considered as a model. Hence, benevolence and wisdom are wonderful talents in a person. The so-called benevolence means to love people; and the so-called wisdom means to know people. If a sovereign loves his people, there will be no brutal penalties; and if a sovereign knows his people, there will be no chaotic policies. Using civilized policies to govern the state, no



【原文】

刑不侵滥，则无暴虐之行矣。上无烦乱之治，下无怨望之心，则百残除而中和作矣，此三代之所昌。故《书》曰：“能哲且惠，黎民怀之。何忧讙兜，何迁有苗。”智伯有五过人之材，而不免于身死人手者，不爱人也；齐王建有三过人之巧，而身虏于秦者，不知贤也。故仁莫大于爱人，知莫大于知人，二者不立，虽察慧捷巧，劬禄疾力，不免于乱也。

【今译】

国家，就没有错误荒谬的事情发生了；不滥用刑罚，就没有暴虐的行径了。君主没有繁乱的政治，臣下没有幽怨的心情，那就百害消除而太平盛世就会出现，这就是三代之所以昌盛的原因。所以《尚书》中说：“君主如果能做到既明哲又慈善，黎民会感怀他的恩德。还担忧讙兜干什么，又有什么必要迁徙有苗。”智伯有五种过人的才干，然而却不免死在别人手上，因为他不爱人的缘故；齐王建有三种过人的技巧，然而却被秦国俘虏，因为他不知道举用贤人的缘故。所以仁莫过于爱人，智莫过于知人，这两个方面不能做到，即便明察、聪慧、敏捷、灵巧，劳苦忙碌筋疲力尽，国家也不免陷入混乱。

wrong and ridiculous things will take place; with no abusive penalties, there will be no tyrannical activities. If a sovereign does not issue chaotic and disarranged policies, the subjects are not bitter towards him, then all kinds of threats and problems can be removed, and a new millennium will occur. This accounted for the prosperity of the Three Epochs. So, it is said in *Shangshu*: "If the sovereign is really not only wise but also benevolent, the people will be grateful to his favours and virtue. If this is the case, is it necessary for him to worry about the Huan Dou People or to resettle the You Miao People?" Marquis Zhi had five outstanding talents, but he still lost his life at the hands of others, for he did not love his people; King Jian of the state of Qi had three excellent skills, but he was still captured by the state of Qin, for he did not know to employ wise and capable people. Hence, when it comes to benevolence, nothing is more important than loving the people in this regard; and when it comes to wisdom, nothing is more important than knowing the people in this regard. If a sovereign cannot live up to these two standards, it is inevitable that his state will fall into chaos. Even though he might be penetrating, intelligent, nimble, skillful and also toils and moils and exhausts himself in handling government affairs.





卷二十一 要略

【原文】

夫作为书论者，所以纪纲道德，经纬人事，上考之天，下揆之地，中通诸理，虽未能抽引玄妙之中才，繁然足以观终始矣。总要举凡，而语不剖判纯朴，靡散大宗，惧为人之懵懵然弗能知也；故多为之辞，博为之说，又恐人之离本就末也。故言道而不言事，则无以与世浮沉；言事而不言道，则无以与化游息。故著二十篇，有《原道》、有《俶真》、有《天文》、有《地形》、有《时则》、有《览冥》、有《精神》、有《本经》、有《主术》、有

【今译】

著书立说的目的，是为了整饬纪纲，弘扬道德，整顿人事，上考察天道，下揆度地理，中通达各种事理，即便不能抽引出事物最玄妙的真谛，涉猎繁多的知识，这样就足以观览事物的本末了。如果总括概要，而不用具体的语言剖析评判事物原初的状态、分析事物的本原，就害怕人们糊里糊涂不能知晓，所以就用繁多的言辞，广博地述说，又担心人们背离根本追逐末节。所以只称述道而不论说具体的事，就不能与世浮沉；只论述具体的事而不称述道，就不能与造化游息。因此撰写了二十篇，分别是：《原道》、《俶真》、《天文》、《地形》、《时则》、《览冥》、《精神》、《本



Book 21

Outline of the Essentials

The purpose for writing words is to straighten principles and rules, extend Tao and De, put human affairs in order, study the Tao of Heaven above and observe geographical conditions beneath and try to understand all senses in between. In this case, although it still not possible to deduce the essence of the subtlest things, dabbling in general knowledge is enough to know the roots and details of the myriad things. If we just generalize the outlines and not use concrete language to analyze and judge the original states of things and explain their roots, I am afraid that others might feel muddle-headed about them, therefore, I prefer to use complicated language to narrate things in depth. Nonetheless, I am worried that they might deviate from the essence of things to seek the details. Hence, if we only narrate Tao but don't elaborate concrete details, it is not possible to drift along with the earthly world; and if we only expound concrete details but do not elucidate Tao, it is not possible to roam and rest along with the Creator. Hence, we have written these twenty chapters as follows: *Searching out Tao, Beginning of Reality, Patterns of Heaven, Forms of Earth, Seasonal Regulations, Peering into the Obscure, Semial Breath Spirit, Fundamental Norm, Craft of the Ruler, On Erroneous Designations, Placing Customs on a*



1566

【原文】

《繆称》、有《齐俗》、有《道应》、有《汜论》、有《诠言》、有《兵略》、有《说山》、有《说林》、有《人间》、有《修务》、有《泰族》也。

《原道》者，卢牟六合，混沌万物，象太一之容，测窈冥之深，以翔虚无之軫，托小以苞大，守约以治广，使人知先后之祸福，动静之利害。诚通其志，浩然可以大观矣。欲一言而寤，则尊天而保真；欲再言而通，则贱物而贵身；欲参言而究，则外物而反情。执其大指，以内治五藏，澹澹肌肤，被服法则，而与之终身，所以应待万方，览耦百变也。若转丸掌中，足以自乐也。

【今译】

《经》、《主术》、《繆称》、《齐俗》、《道应》、《汜论》、《诠言》、《兵略》、《说山》、《说林》、《人间》、《修务》、《泰族》。

《原道》篇，明察六合，探讨万物最初的混沌状态，描摹太一的形态，测度道的幽深，在虚无的境界翱翔，托身于小的来包容大的，持守简约的道理来治理广大的地区，使人知道先与后所导致的祸与福，动与静所带来的利与害。果真通达这些道理，就可以洞晓万物了。想通过一句话就彻悟，那就是尊崇天道而且保住天性；想再用一句话弄明白，那就是看轻外物而珍爱自身；想用第三句话说清楚，那就是置身物外而返归性情。执守着道根本的旨意，在内调治五脏，浸润肌肤，遵从法则，始终不离弃，这样来对待万方事物，应付百般变化。如同在手掌中运转一只弹丸一般，足以自娱自乐。

Par, Responses of Tao, A Compendious Essay, An Explanatory Discourse, On Military Strategy, Discourse on Mountains, Discourse on Forests, In the World of Man, Necessity of Training, Grand Reunion.

In *Searching out Tao*, it penetrates everything within the Six Directions, expounds the original chaotic state of the myriad things, describes the form of Tai Yi, fathoms the darkness and depths of Tao, soars in the state of emptiness and nothingness. It entrusts itself to the tiny to contain the huge, adheres to simple rules to govern vast territories, and thus makes men know good and bad luck brought about by taking the lead to do something or remaining behind in taking action. As well as the advantages and disadvantages brought about by acting and remaining actionless. If a man can really understand these arguments, he is able to know the truth of the myriad things. If we want to thoroughly summarize it with one sentence, it is to honour the Tao of Heaven and retain the inherent nature; if we want to understand it with the help of a second sentence, it is to pay no attention to external things and attach importance to yourself instead. And if we want to elucidate it with a third sentence, it is to place yourself apart from material interests and return to your true self. Abide by the essential degree of Tao to harmonize the five inner organs, moisten muscles and skin, comply with laws and regulations and do not deviate from them at any time. Thus to cope with everything and handle the ever-changing situation. By so doing, it is like rotating a pill in the palm, and it is enough to entertain yourself.



【原文】

《俶真》者，穷逐终始之化，羸辱有无之精，离别万物之变，合同死生之形。使人遗物反己，审仁义之间，通同异之理，观至德之统，知变化之纪，说符玄妙之中，通回造化之母也。

《天文》者，所以和阴阳之气，理日月之光，节开塞之时，列星辰之行，知逆顺之变，避忌讳之殃，顺时运之应，法五神之常，使人有以仰天承顺，而不乱其常者也。

《地形》者，所以穷南北之修，极东西之广，经山陵之形，区川谷之居，明万物之主，知生类之众，列山渊之数，规远近之路。使人通回周备，不可动以物，不可惊以怪者也。

【今译】

《俶真》篇，探究宇宙始终的变化，周密细致地剖析有、无之间的精微，区别万物，等同死生。使人遗忘外物返回自己，审明仁义，通达异同，观览至德，推知变化，解说玄妙的符验，回到造化的本原。

《天文》篇，讲如何调和阴阳之气，调理日月的光芒，调节开塞的时机，排列星辰的运行，推知逆顺的演变，回避忌讳的灾殃，顺应时运，效法五神的常规，使人能够顺从天意，而不乱常法。

《地形》篇，穷尽南北之间的长度、东西之间的广度，划定山陵、川谷的形状与分布，明确万物的主宰，知晓生物的众多，罗列山川河流的数目，标明远近的道路。使人充分而全面地掌握地理知识，不可以用异物惊动他们，不可以用奇怪现象惊扰他们。



In *Beginning of reality*, one studies the changes taking place at the very beginning of the universe, thoroughly dissects the subtlety between "being" and "not-being", differentiates the myriad things and equates life and death. Thus it makes men neglect external things and return to their own selves, define the principles of benevolence and righteousness, understand the similarity and difference of things, browse the purest De, deduce the development of things, explain supernatural phenomena and return to the original state of the Creator.

In *Patterns of Heaven*, it explains how to harmonize Yin and Yang, adjust the brightness of the sun and the moon, arrange the right time for opening and closing as well as the movement of the stars and other celestial bodies, deduce the alteration of favourable and unfavourable conditions, avoid disaster caused by offending some taboos, comply with situation and fate, follow the lead of the rules of the five deities, and thus make men conform to the will of Heaven and therefore not breach fixed regulations.

In *Forms of Earth*, it tells the length between the north and the south poles as well as the width between the east and the west poles, describes the shapes and locations of mountains, hills, rivers and valleys, clarifies the master of the myriad things, realizes the variety of creatures, enumerates the numbers of mountains and rivers, and marks the roads leading to distant and nearby places. As a result, men can thoroughly master geography, and therefore, they cannot be frightened with weird things or terrified with

【原文】

《时则》者，所以上因天时，下尽地力，据度行当，合诸人则，形十二节，以为法式，终而复始，转于无极，因循仿依，以知祸福，操舍开塞，各有龙忌，发号施令，以时教期。使君人者知所以从事。

《览冥》者，所以言至精之通九天也，至微之沦无形也，纯粹之人至清也，昭昭之通冥冥也。乃始揽物引类，览取拈掇，浸想宵类，物之可以喻意象形者，乃以穿通窘滞，决渎壅塞，引人之意，系之无极，乃以明物类之感，同气之应，阴阳之合，形埒之朕，所以令人远观博见者也。

【今译】

《时则》篇，上借助天时，下穷尽地力，根据时令采取适当行为，参照人体结构，制定十二节气，作为法式，周而复始，运转无穷，因循依仿，来推知祸福，掌握开塞，依照鬼神各自的忌日，发号施令，按时推行教化。使统治人民的君主知道该做什么事。

《览冥》篇，讲的是最精诚的能上通九天，最精微的能沦于无形，纯粹的是最澄清的，昭明的可以变得幽暗。于是开始总揽万物，援引同类，观察思索同类事物之间的相似之处，对于可以使人理解并且描绘其形象的事物，就疏通郁滞、壅塞，引导人思索无极的宇宙，以明确事物同类相感，同气相应，阴阳和合。事物显示的征兆，让人能远观事物广博见闻。



strange phenomena.

In *Seasonal Regulations*, it resorts to opportunities provided by Heaven above and resources presented by Earth beneath, as well as taking proper action at the right time and referring to the structure of the body of human beings to stipulate the twelve solar terms. As fixed rules, these solar terms go round and round endlessly, so a sovereign can imitate and conform to them to foresee good and bad luck, master the right time for opening and closing, issue orders according to the anniversaries of the death of various ghosts and deities, and extend his moral education on time. So it instructs sovereigns administrating the people on what they should do.

In *Peering into the Obscure*, it says that the purest Tao can communicate with Heaven, the subtlest can become shapeless, the purest is crystal-clear, and the bright can turn dark. Then, men begin to view the myriad things, invoke those belongings to the same kind as themselves, and observe and meditate the similarity among things of the same category. For things that can be understood and described by human beings, they would remove the stagnancy and obstacles in them to lead others to ponder the unlimited universe, and thus to elucidate that things of the same kind influence each other. Qi of the same kind responds to each other, Yin and Yang are compatible and harmonious with each other, and the signs shown by the myriad things enlarge people's knowledge and learning.

In *Semial Breath Spirit*, it studies the roots of the life





【原文】

《精神》者，所以原本人之所由生，而晓寤其形骸九窍，取象与天合同，其血气，与雷霆风雨比类，其喜怒，与昼宵寒暑并明，审死生之分，别同异之迹，节动静之机，以反其性命之宗，所以使人爱养其精神，抚静其魂魄，不以物易己，而坚守虚无之宅者也。

《本经》者，所以明大圣之德，通维初之道，埒略衰世古今之变，以褒先世之隆盛，而贬末世之曲政也。所以使人黜耳目之聪明，精神之感动，樽流遁之观，节养性之和，分帝王之操，列小大之差者也。

《主术》者，君人之事也。所以因作任督，责使群臣，各尽其能也。

【今译】

《精神》篇，探究人的生命的本原，从而通晓人的形骸九窍，取法天，调和血气，使它们如同雷霆与风雨相应，使得他们的喜怒，如同黑夜与白昼、寒与暑一般分明，审明生死，区别异同，掌控动静的时机，来返回性命的根本，从而使得人们爱护颐养自己的精神，抚慰安定自己的魂魄，不因为外物改变自己，紧紧守护虚无之宅。

《本经》篇，阐明大圣的德行，通释最初的大道，分析古今兴衰的变化，来褒扬先世的隆盛，并且针砭末世邪曲的政治，从而使人废弃耳目的聪明，避免让精神被外物所感动，抑制损害精神的物欲，颐养性情保持平和，明确帝王的操守，区别大小的等次。

《主术》篇，讲的是统治人民的事，以及如何根据职责监督群臣，使

of human beings to know the body and the nine apertures, imitates the way of Heaven to harmonize the blood and breath to make them respond to each other like thunder and storm do, and make men's joy and anger as distinct as day and night, or cold and sweltering weather. It also sets forth life and death, differentiates the difference and similarity of things to control the right time for taking action or remaining actionless, and thus to return to the roots of life so that man can take care of and preserve his spirit, and appease and pacify his soul. By so doing, he will firmly safeguard the residence of emptiness and nothingness and therefore not change his will because of the influence of any external things.

In *Fundamental Norm*, it illustrates the virtue of the great sages, elucidates the primary Tao, analyses the ups and downs from the immemorial to contemporary times to praise the prosperity of old times and attack the wicked policies of chaotic times. To make men discard the learning gained with the help of their own sight and hearing and thus to avoid their souls being touched by external things. To restrain material interests from damaging their spirit in order to preserve a disposition to remain even-tempered, clarify the integrity of sovereigns and kings, and differentiate the order between the superior and the inferior.

In *Craft of the Ruler*, it tells about how to administrate the people, and how to examine court officials according to the state of how they perform their duties, so that each of them can do his best in serving the state. It also declares that





【原文】

明摄权操柄，以制群下，提名责实，考之参伍，所以使人主秉数持要，不妄喜怒也。其数直施而正邪，外私而立公，使百官条通而辐辏，各务其业，人致其功。此主术之明也。

《缪称》者，破碎道德之论，差次仁义之分，略杂人间之事，总同乎神明之德，假象取耦，以相譬喻，断短为节，以应小具。所以曲说攻论，应感而不匮者也。

《齐俗》者，所以一群生之短修，同九夷之风气，通古今之论，贯万物之理，财制礼义之宜，擘画人事之终始者也。

【今译】

他们各尽其能。明确君主要把持权柄，来制约臣下，根据官职爵位责求他们履行本职，反复考察，这样一来君主就能把持治国要领，不会肆意表露喜怒。治国要领是把弯曲的变得笔直而且把邪恶的变得公正，抛弃私心而确立公道，使得百官有条不紊而且如同辐条一般心向君主，各司其职，人人立功。这是治国之术的英明。

《缪称》篇，剖析关于道德的理论，区别仁义的本分，分析人间的事务，归结到神明的德行，通过各种现象中的典型事例来进行譬喻，截取细节来说明具体的情形。这样一来就可以周密详细地论证事理，人们感应外在事物时不会觉得缺乏依据。

《齐俗》篇，论证万物没有长短的区别，九夷风气没有高低优劣，古今的论调是一致的，贯通万物之中的道理是共同的，礼义应该根据时宜

a sovereign should take firm control of his authority to manipulate his court officials, demand they perform their duties according to the responsibilities of their ranks and to check it again and again. By so doing, the sovereign can master the main points in governing his state and therefore will not manifest his personal inclinations willfully. The main points in governing a state are to make the crooked straight, the wicked just, and to discard selfishness and establish justice. Make all the court officials serve the sovereign concertedly and orderly like all the spokes in a wheel, so that they can keep to their responsibilities and everyone can make a contribution to the state. This is the wisdom in the strategy of governing a state.

In *On Erroneous Designations*, it analyses the arguments on Tao and De, distinguishes the essence of benevolence and righteousness, dissects human affairs and credits them to the virtue of various deities. It applies typical examples drawn from various phenomena to metaphorize and similize some arguments, and quotes some details to explain concrete situations. By so doing, it can demonstrate its arguments thoroughly and considerately, so that a man will not be short of evidence while responding to external things.

In *Placing Customs on a Par*, it proves that there is no right and wrong among the myriad things, no superior and inferior among the customs of all the nine Yi Peoples, moreover, the people of immemorial and contemporary times have held the same arguments. The reasons in the myriad things are the same, rules of propriety and righteousness



【原文】

《道应》者，揽掇遂事之踪，追观往古之迹，察祸福利害之反，考验乎老庄之术，而以合得失之势者也。

《汜论》者，所以箴缕縲絜之间，攸揆喁螭之郤也。接径直施，以推本朴，而兆见得失之变，利病之反，所以使人不妄没于势利，不诱惑于事态，有符睥睨，兼稽时势之变，而与化推移者也。

《诠言》者，所以譬类人事之指，解喻治乱之体也。差择微言之眇，诠以至理之文，而补缝过失之阙者也。

《兵略》者，所以明战胜攻取之数，形机之势，诈谲之变，体因循之道，操持后之论也。所以知战阵分争之非道不行也，知攻取坚守之非德

【今译】

制定，描绘人事的始终如一。

《道应》篇，收集事业成功的踪迹，追观以往的事迹，体察祸与福、利与害的相互转化，考察验证老、庄的学说，用来验证得失的趋势。

《汜论》篇，用来连缀缝隙，填补空缺，把弯路变成笔直的捷径，来推究事物的原本的最初状态，从而预见得与失的变化，利与弊的转变，因而使人不会被势利淹没，不会被纷繁的事务诱惑，既符合天道，又能看清时势的变化，从而与造化相推移。

《诠言》篇，是用来譬喻类推人事的指要，阐释治乱的根本，选择微妙的言论，运用最有条理的文辞进行诠释，从而弥补人们思想上的过失。

《兵略》篇，讲的是战胜攻取的策略，灵活机动的战争形势，谲诈手段的变换，体悟因循的道理，持守后发制人的论调。这样一来就能明白战争离开道是不行的，懂得攻取坚守离开了德是不会强大的。果真能



should be stipulated according to the actual situation to describe the constancy of earthly affairs.

In *Responses of Tao*, it collects the achievements of the successful and retrospects the undertakings of the past, comprehends the alteration of good and bad luck, and advantages and disadvantages, and examines the thoughts of Laozi and Zhuangzi to prove the trend for gain and loss.

In *A Compendious Essay*, it links cracks and fills openings, turns crooked paths into straight roads to study the original state of the myriad things and thus to foresee the alteration of gain and loss, advantages and disadvantages. So a man will not be overwhelmed with power or lured by complicated affairs. Therefore, he can not only comply with the Tao of Heaven, but also penetrate the development of situations, and thus adapt to the act of the Creator.

In *An Explanatory Discourse*, it analogizes the main points of earthly affairs through metaphors, elucidates the roots of putting a state in order or leading it to chaos, and chooses the subtlest words and the most orderly arguments to explain them, so as to make up the errors in man's thought.

In *On Military Strategy*, it tells about the strategies on winning every battle and conquering every enemy strongpoint, on flexible war situations, and the alteration of tricks to comprehend the argument on adapting strategies to local conditions. It also holds the view of winning by striking only after the enemy has struck. Therefore, a man will realize that he should never deviate from Tao in any war, and know that he will not become powerful enough in attacking an



【原文】

不强也。诚明其意，进退左右无所失。击危乘势以为资，清静以为常，避实就虚，若驱群羊，此所以言兵也。

《说山》、《说林》者，所以窍窅穿凿百事之壅遏，而通行贯扃万物之窒塞者也。假譬取象，异类殊形，以领理人之意，解堕结细，说捍搏困而以明事埒事者也。

《人间》者，所以观祸福之变，察利害之反，钻脉得失之迹，标举终始之坛也。分别百事之微，敷陈存亡之机，使人知祸之为福，亡之为得，成之为败，利之为害也。诚喻至意，则有以倾侧偃仰世俗之间，而无伤乎谗贼螫毒者也。

《修务》者，所以为人之于道未淹，味论未深，见其文辞，反之以清静

【今译】

明白这个道理，前进、后退、向左、向右都不会有任何闪失，借助气势作为资助，把清静作为准则，避实击虚，如同驱赶群羊，这是讲如何用兵。

《说山》、《说林》篇，用来疏导百事中的壅塞，疏通万物的窒塞。借助譬喻、利用物象，用不同种类与形态的物体，来引领人的心意，排解疑难，从而明白各种事物的征兆。

《人间》篇，讲的是如何观测祸福的变化，体察利害的转化，理清得失的轨迹，揭示始终的变迁。分别百事隐微之处，陈述存亡的关键，使人知道祸可以转变为福，失可以转变为得，成可以转变为败，利可以转变为害。果真能明白这些道理，就有办法周旋俯仰于世俗之间，而不会受到谗邪、狠毒者的伤害。

《修务》篇，针对的是人不能深入体悟道，深刻领会道的旨意，看到



enemy or defending his own front if he neglects De. If a man can really understand this argument, he will not make any error in advancing, retreating, turning left or right. Besides, if he can rely on the high morale of his people and stick to the principle of remaining tranquil, he can avoid the enemy's main forces and strike the weak points like herding sheep. This is on how to take military action.

In *Discourse on Mountains* and *Discourse on Forests*, it aims at dredging the stagnancy in various affairs and removing the clogs in the myriad things. It resorts to metaphors and images of things as well as objects of different categories and shapes to direct men's mind, and eradicate their difficulties, so that they can know the signs of the myriad things.

In *In the world of Man*, it tells about how to foretell the alteration of good and bad luck, comprehend the transformation of advantages and disadvantages, distinguish the paths to gain or loss, and disclose the vicissitude of the beginning and the end. It also distinguishes the subtlety of the myriad things, narrates the key to survival and dying out, thus to make man know that bad luck can turn into good luck, loss can turn into gain, success can turn into failure, and advantage can turn into disadvantage. If a man can really understand these arguments, he is able to deal with the earthly world and will not be hurt by slanders and the malevolent.

In *Necessity of Training*, it is written in allusion to the fact that man cannot deeply comprehend Tao to understand



【原文】

为常，恬淡为本，则懈堕分学，纵欲适情，欲以偷自佚，而塞于大道也。今夫狂者无忧，圣人亦无忧。圣人无忧，和以德也；狂者无忧，不知祸福也。故通而无为也，与塞而无为也同；其无为则同，其所以无为则异。故为之浮称流说其所以能听，所以使学者孳孳以自几也。

《泰族》者，横八极，致高崇，上明三光，下和水土，经古今之道，治伦理之序，总万方之指，而归之一本，以经纬治道，纪纲王事，乃原心术，理性情，以馆清平之灵，澄彻神明之精，以与天和相婴薄，所以览五帝三

【今译】

字面上的意思，反而把清静作为常法，把恬淡当成根本，于是懈怠学业，适情纵欲，想苟且安逸，从而把大道闭塞起来。发狂的人没有忧虑，圣人也没有忧虑。圣人没有忧虑，是因为通过德行达到心境平和；发狂的人没有忧虑，是因为意识不到祸福。因此通达道后奉行无为，与因为闭塞而无为是一样的；就其无为来说是一样的，但是二者之所以无为的原因却不相同。因此用浅显的人们能够听懂的说法，鼓励读书人孜孜不倦地学习从而让他们有希望进取。

《泰族》篇，横亘八极，到达最高点，上使得日月星辰光明，下调和水土，贯通古今的路线，规划伦理的秩序，总领万事万物的指要，而回归到同一的本原，来统领治理国家的要术，指导一统天下的大业。于是推究心术，调理性情，让清平的灵魂安居，让神明之精澄澈，来贴近大自然的

its essence, for being lured by Tao's literal meaning, man regards remaining tranquil as a fixed rule, and takes being indifferent to fame and benefit as the root of things. Therefore, he neglects learning, indulges in sexual pleasure, seeks a comfortable and leisurely life at all cost, and therefore blocks the way to the great Tao. A maniac has no worries, and a sage has no worries either. A sage has no worries because he remains even-tempered due to his virtue; a maniac has no worries because he cannot tell good luck from bad luck. Hence, in terms of not interfering with the course of development of things, it is the same no matter if man reaches this state through his thorough understanding of Tao or due to his ignorance of Tao. Nonetheless, the reasons for their not interfering with the course of the development of things are different. Therefore, using shallow and easily understandable wording, we encourage men of letters to study diligently in the hope of improving themselves.

In *Grand Reunion*, it covers everywhere within the eight poles, reaches the zenith of the universe, makes the sun and the moon bright above and harmonizes earth and water beneath. It permeates the guideline from immemorial times till the present, stipulates the order of ethics, holds the essence of the myriad things, returns to the same origin and thus controls the most important measures in governing a state to direct the great task of unifying the whole world. Therefore, it researches on the tactics of the heart, adjusts the temperament, so as to let the clear and peaceful soul settle, and the vigour of supernatural beings remain crystal-

【原文】

王，怀天气，抱天心，执中含和，德形于内，以著凝天地，发起阴阳，序四时，正流方，绥之斯宁，推之斯行，乃以陶冶万物，游化群生，唱而和，动而随，四海之内，一心同归。故景星见，祥风至，黄龙下，凤巢列树，麟止郊野。德不内形，而行其法籍，专用制度，神祇弗应，福祥不归，四海不宾，兆民弗化。故德形于内，治之大本。此《鸿烈》之《泰族》也。

【今译】

和气。这样一来可以观览五帝三王的业绩，怀藏着上天的和气，怀抱着上天的旨意，执守中和的原则，德行在心中形成，在天地之间凝聚，发起阴阳，条贯四时，匡正万物，加以安抚使它们安宁，把这种做法推行开来，于是就能陶冶万物，感化群生。君主倡导臣下就会应和，君主行动臣下就会跟随，四海之内，同心同德而且有着共同的旨归。所以吉星出现，祥风吹拂，黄龙降下，凤凰在树上筑巢，麒麟在郊野止息。如果内心没有生成德行，而按照法籍行事，一味凭借制度，神祇不会回应，福祥不会到来，四海之内的百姓不会宾服，人民不会被感化。所以君主的德行在内心形成，是国家实现大治的根本。这是《淮南鸿烈》的《泰族》篇。

clear, thus to approach the harmonious Qi of nature. By advocating this argument, a sovereign can view the achievements of the Five King Ancestors and the Three Emperor Ancestors, bear the harmonious Qi of Heaven, conform to the will of Heaven, and adhere to fair and mild rules. As a result, virtue can form in his heart and accumulate between Heaven and Earth, therefore, he is able to manipulate Yin-Yang, put the four seasons in order, rectify the myriad things and appease them to ensure they enjoy peace and stability. Ensuring this way of doing things, he can nurture the myriad things and impose a positive influence on various creatures. In this case, whenever the sovereign advocates something, the subjects will respond to him; and whenever the sovereign takes action, the subjects will follow him, so within the Four Seas, all the people are of the same mind and share the same purpose. Accordingly, auspicious stars will appear in the sky, benign winds will blow, a yellow dragon will descend, a phoenix will nest in trees, and Qilin will rest on the suburbs of the capital city. On the contrary, without having established virtue in the heart, if a sovereign acts according to the regulations stated in the codes, exclusively resorts to the legal system, deities will not respond to him. Happiness will not arrive, people within the Four Seas will not submit to his authority, and ordinary people will not be positively influenced by his moral education. Hence, establishing virtue in the heart of a sovereign is the root for putting his state in perfect order. This is the chapter of *Grand Reunion* in *Huainan Honglie*.

【原文】

凡属书者，所以窥道开塞，庶后世使知举错取舍之宜适，外与物接而不眩，内有以处神养气，宴炀至和，而已自乐，所受乎天地者也。故言道而不明终始，则不知所仿依；言终始而不明天地四时，则不知所避讳；言天地四时而不引譬援类，则不知精微；言至精而不原人之神气，则不知养生之机；原人情而不言大圣之德，则不知五行之差；言帝道而不言君事，则不知小大之衰；言君事而不为称喻，则不知动静之宜；言称喻而

【今译】

凡是著书，都是为了探究道的开启和塞合，希望使后世的人知道采取适宜的举措、取舍，在外部与物交接而不会感到眩惑，在内部有能够让精神安宁、颐养心气的东西，温暖而且达到至和，而且自己欣然接受天地赐予的禀赋。所以只谈论道而不明确本末，就不知道该依循效仿什么；只谈论本末而不阐明天地四时，就不知道该避讳什么；只谈论天地四时而不援引其他物类进行譬喻，就不知道事物的精微之处；只谈论最精微的而不探究人的神与气，就不知道养生的关键；探究人情而不谈论大圣的德行，就不知道五行的区别；只谈论帝道而不谈君主治国事宜，就不知道治理国家的道术有大小的差别；只谈论君主治国事宜而不进行称引比喻，就不知道动静的适宜时机；只称引比喻而不谈论世俗的

When it comes to writing books, the purpose is always to study the closing and opening of Tao in the hope of helping generations to come to know how to take proper action and make correct choices. Then they will not feel puzzled when encountering external things, and also develop something that can bring peace and stability to the soul as well as preserve the vitality inside. Thus they will feel warm and reach the most harmonious state, and moreover, willingly accept the inborn gifts bestowed upon them by Heaven and Earth. Hence, if it simply talks about Tao but does not clarify the essence and details of it, a man will not know what he should conform to or which lead to follow. If it simply talks about the essence and details of Tao but does not clarify the relations among Heaven, Earth and the Four Seasons, a man will not know the subtlety of the myriad things; and if it simply talks about the subtlety of things but not the study of the spirit and Qi of human beings, man will not know the main points in preserving health. If it simply studies human relationships but does not refer to the virtue of great sages, a man will not know the differences among the Five Main Elements. If it simply talks about the Way of Di (Emperor) but mentions nothing about a sovereign's coping with state affairs, a man will not know that the methods for governing a state can be distinguished into the more important and the less important. If it simply talks about a sovereign's way of coping with state affairs and does not quote some historical records or use metaphors in so doing, a man will not know the right time for taking action. If it simply quotes historical

【原文】

不言俗变，则不知合同大指已；言俗变而不言往事，则不知道德之应；知道德而不知世曲，则无以耦万方；知泛论而不知论言，则无以从容；通书文而不知兵指，则无以应卒；已知大略而不知譬喻，则无以推明事；知公道而不知人间，则无以应祸福；知人间而不知修务，则无以使学者劝力。欲强省其辞，览总其要，弗曲行区人，则不足以穷道德之意。故著书二十篇，则天地之理究矣，人间之事接矣，帝王之道备矣！

【今译】

变迁，就不知道同一的大旨；谈了世俗变迁而不谈论往事，就不知道道德的应验；知道了道德而不知世事的曲折，就不能应对万事万物；知道泛泛的论述而不知道详细的诠释，就不能做到从容；通晓书本知识而不知用兵旨要，就不能应付突发事件；知道大略而不知运用譬喻，就不能推广阐明事理；知道公道而不知人间事，就不能应对祸福；知道人间事而不知修业务实，就没有办法让读书人勉励上进。想尽力节省文辞，总览要领，而不委婉曲折，就不足以穷尽道德的意蕴。所以撰写了二十篇，天地之理都穷尽了，人间之事都探讨了，帝王之道都具备了！



records and resorts to metaphors but does not mention the transformation of customs, man will not know the shared purpose. If it talks about the transformation of customs but does not discuss past events, a man will not know if the principles of Tao and De will come true; if man only knows Tao and De but does not realize the complexity of earthly affairs, he is not able to deal with the myriad things. If man only understands the general arguments but does not know the detailed annotations of Tao and De, he is not able to remain unhurried. If man only engages in idle theorizing but does not know the main points of military action, he is not able to cope with unexpected events. If man only understands the outline of Tao but does not know how to apply to metaphors in explaining it, he is not able to extend it to elucidate the logic of the myriad things. If a man only understands justice but does not know anything about earthly affairs, he is not able to react to good luck and mishap; if man only understands earthly affairs but does not realize that he should focus on his own business and deal with concrete matters relating to it, he is not able to encourage men of letters to make progress. We have tried our best to use the simplest words possibly, nonetheless, if we only generalize the essentials and do not give circumlocutory argumentation, we are afraid that by so doing, it is not enough to follow the meanings of Tao and De. So we have written twenty chapters, and in them, the rules of both Heaven and Earth are explained, all kinds of human relationships are studied, and all the ways of sovereigns and kings are mentioned.



【原文】

其言有小有巨，有微有粗，指奏卷异，各有为语。今专言道，则无不在焉，然而能得本知末者，其唯圣人也。今学者无圣人之才，而不为详说，则终身颠顿乎混溟之中，而不知觉寤乎昭明之术矣。今《易》之《乾》、《坤》，足以穷道通意也，八卦可以识吉凶、知祸福矣，然而伏羲为之六十四变，周室增以六爻，所以原测淑清之道，而撝逐万物之祖也。夫五音之数不过宫商角徵羽，然而五弦之琴不可鼓也。必有细大驾和，而后可以成曲。今画龙首，观者不知其何兽也，具其形则不疑矣。今谓之道则多，谓之物则少，谓之术则博，谓之事则浅，推之以论，则无可言者，所以为学者，固欲致之不言而已也。夫道论至深，故多为之辞，以抒

【今译】

书中的语言有小有大，有细有粗，各卷的旨趣不同，各篇均有适合自己的语言。只谈论道，那道无所不在，然而能得知道的本末的，大概只有圣人吧。如今的读书人没有圣人的才识，如果不详加解说，就会终身颠倒在糊里糊涂之中，而不知如何觉寤。《周易》的《乾卦》、《坤卦》，足以穷尽道的大义，八卦就可以用来推知吉凶、祸福了，然而伏羲将它改进到六十四卦，周朝时又增加了六爻，用来推究美好澄清的道，而探寻追溯万物的始祖。五音的数目不超过宫、商、角、徵、羽，然而只有五根弦的琴却不能弹奏。一定要有粗细大小不同的琴弦互相应和，然后才可以形成曲调。如今只画龙头，观看的人不知道这是什么动物，把它的形体画完，就没有疑惑了。如果谈论道的话多，则谈论具体事物的话少；谈论术的话多，则谈论事例的话少，这样进行推论，那就没有什么话可说了，所以做学问的人，原本就是想获得不能言传的道而已。关于道



In this book, some language is general and other detailed, some elaborate and other sloppy. The main purpose of each chapter differs from that of the rest, and each chapter has its own language. Simply talking about Tao, and Tao is everywhere. Nonetheless, probably only sages know the essence and details of Tao. Nowadays, men of letters do not possess talents like sages, if we do not explain Tao to them in detail, they will be muddle-headed for life, and not know how to understand Tao. *The diagrams of Qian and Kun of Yijing* are enough to follow the essence of Tao, and man can resort to the Eight Diagrams to foretell good or ill luck. However, Fuxi enhanced them to sixty-four diagrams, and six Yao were added to each of these diagram during the Zhou Dynasty to study the wonderful and crystal-clear Tao ulteriorly, and trace the beginning of the myriad things. The Five Tones include no more than the tones of Gong, Shang, Jue, Zhi and Yu; nonetheless, man cannot play the Qin with only five strings. There must be a variety of strings of different lengths and sizes responding to one another, then a tune can be formed. Now if one only drew the head of a dragon, no one could know what kind of animal it is, but if one finished the whole picture, there would be no misunderstanding. If we adopt many more words to discuss Tao and talk less about concrete matters, apply many more words discoursing methods and less words discussing concrete affairs, by doing that, there would not be much worth being mentioned. Hence, the original intention of men's engaging in learning is simply to master the unutterable Tao. The



【原文】

其情；万物至众，故博为之说，以通其意。辞虽坛卷连漫，绞纷远缓，所以洮汰涤荡至意，使之无凝竭底滞，卷握而不散也。夫江河之腐鬻，不可胜数，然祭者汲焉，大也。一杯酒，白蝇溃其中，匹夫弗尝者，小也。诚通乎二十篇之论，睹凡得要，以通九野，径十门，外天地，捭山川，其于逍遥一世之间，宰匠万物之形，亦优游矣。若然者，挟日月而不烧，润万物而不耗。曼兮洮兮，足以览矣，藐兮浩兮，旷兮，可以游矣。

文王之时，纣为天子，赋敛无度，杀戮无止，康梁沉湎，宫中成市，作

【今译】

的理论非常深奥，所以用很多话来抒写道的情形；万物太众多了，因此详细全面地进行解说来阐明它们的大意。语言虽然曲折委婉，错杂纷繁，但这是为了冲刷表面的污垢来澄清最精微的旨意，使它没有任何凝滞阻碍，能够紧紧把握住而不会散失。长江、黄河中的腐肉，不可胜数，然而进行祭祀的人仍然从那里取水，因为它们太大了。一杯白酒，有一只苍蝇溃泡在里面，平民百姓也不会品尝，因为它太小了。果真能通晓二十篇的论述，广泛阅读得其要领，来通达九野，历经十门，遨游天地之外，远离山川，在世间逍遥，主宰万物，也算得上优游了。像这样的人，能充盈天地之间而不留任何空隙，滋润万物而没有损耗。漫无边际，足以观览，浩浩渺渺，可以遨游。

周文王的时候，纣为天子，聚敛无度，杀戮不止，沉湎享乐，宫中



theories in Tao are very profound, so we have gone to quite a length describing Tao; the myriad things are numerous, so we have explained them thoroughly and in detail to elucidate their general characters. Although the language in this book is periphrastic, indirect, intricate and complicated, it is applied only to clear away the fog on top of Tao and thus to clarify its subtlest essence. Remove all the stagnancy and obstacles in understanding it, so that one can master it firmly and never miss facts. Innumerable rotten flesh and bones are contained in both the Yangtze River and the Yellow River, nonetheless, people holding ceremonies still fetch water from them, for they are very big. If a fly falls into a cup of white wine, even an ordinary person would not drink it, because it is too little. If one can really understand the arguments in these twenty chapters, browse thoroughly to master the essentials of them and thus to travel to all the nine wild areas, traverse all ten doors to roam outside of Heaven and Earth, keep away from mountains and rivers, soar all over the world and manipulate the myriad things, he can be regarded as leisurely and carefree. A man like this can fill everywhere between Heaven and Earth without leaving any cracks and moisten the myriad things without consuming any of his vitality. Tao is boundless and enough to be viewed, and extends into the distance therefore man can soar in it.

At the time of King Wen of the Zhou Dynasty, Zhou was as honourable and powerful as the Son of Heaven. He levied excessive taxes, killed innocent people endlessly, and indulged in sexual pleasure, as a result, his palace was as

【原文】

为炮烙之刑，剗谏者，剔孕妇，天下同心而苦之。文王四世累善，修德行义，处岐周之间，地方不过百里，天下二垂归之。文王欲以卑弱制强暴，以为天下去残除贼而成王道，故太公之谋生焉。

文王业之而不卒，武王继文王之业，用太公之谋，悉索薄赋，躬擐甲冑，以伐无道而讨不义，誓师牧野，以践天子之位。天下未定，海内未辑，武王欲昭文王之令德，使夷狄各以其贿来贡，辽远未能至，故治三年之丧，殡文王于两楹之间，以俟远方。武王立三年而崩，成王在襮襚之

【今译】

形同闹市，创制炮烙之刑，杀死进谏者，剖开孕妇的肚子，天下人心中都对他充满愤恨。文王四世累积善行，陶冶美德推行大义，处在岐周地区，地方不过一百里，天下三分之二的人都归附他。文王打算凭借卑弱的势力制止强暴，来除掉残害天下的人来成就王道，所以出现了太公的谋略。

文王的大业没有完成，周武王继承文王的事业，采用太公的谋略，动员全部兵力减少赋税，亲自披戴甲冑来讨伐无道，进攻不义的商纣，在牧野誓师，登上天子的宝位。天下还没有平定，海内还不和平，武王想昭明文王美好的德行，使夷狄各部落都来进献各自的贡品，地处遥远的不能前来，所以规定了服丧三年的制度，把文王的灵柩停放在厅堂的两根大柱子之间来等待远方的人。武王即位三年就驾崩了，成王还在

busy as a market. Moreover, King Zhou also invented the stake, beheaded those who dared remonstrate with him, and cut open the belly of a pregnant woman. So people of the world were bitter towards him. King Wen's and his descendents had accumulated kind deeds for four generations in a row, improved their virtue and extended great righteousness. They stayed in Qi Zhou with a territory of no more than a hundred square *li*, nonetheless, two thirds of the population of the world submitted to his authority. King Wen intended to stop brutal conduct by dint of his mean and weak forces, and rid the tyrannical king harming people of the world to unify the world and apply the right policies to govern it, so, Duke Tai's strategies came into being.

King Wen failed to accomplish the great goal he set for himself. Following in King Wen's footsteps, King Wu of the Zhou Dynasty copied Duke Tai's strategies, mobilized all his military forces, reduced taxes, and wore armour in person to attack the unworthy and unrighteous King Zhou. Taking a mass pledge in Mu Ye, King Wu defeated King Zhou and took over the throne as the Son of Heaven. At that time, the world still had no peace and stability, King Wu intended to carry forward the wonderful virtue of King Wen and thus to make all the tribes of the Yi and Di Peoples present their tributes to him. However, some lived in remote areas and could not come there, so he stipulated the rule of mourning over the deceased parents for three years, and placed the coffin of King Wen between the two posts of the court hall to wait for those from the distant areas. King Wu passed away





【原文】

中，未能用事，蔡叔、管叔，辅公子禄父而欲为乱，周公继文王之业，持天子之政，以股肱周室，辅翼成王，惧争道之不塞，臣下之危上也，故纵马华山，放牛桃林，败鼓折桴，播笏而朝，以宁静王室，镇抚诸侯。成王既壮，能从政事，周公受封于鲁，以此移风易俗。孔子修成、康之道，述周公之训，以教七十子，使服其衣冠，修其篇籍，故儒者之学生焉。

墨子学儒者之业，受孔子之术，以为其礼烦扰而不说，厚葬靡财而

【今译】

禄祿中，不能执掌国事，蔡叔、管叔辅助公子禄父预谋造反，周公继承文王的大业，执掌天子大政来支撑周王室，辅佐成王，担心纷争不会停息，臣下威胁君上，所以把战马放到华山，把牛放到桃林，毁掉战鼓折断鼓槌，让大臣插着笏板上朝来稳固王室，镇抚诸侯。成王成年以后，能执掌政事，周公被分封到鲁国，在这里移风易俗。孔子修治成王、康王的道术，追述周公的遗训，来教导七十弟子，使他们身穿周公的衣冠，研修周公的著作，所以儒家的学说诞生了。

墨子学习儒家的学说，接受孔子的主张，认为他的礼烦扰而不简便，厚葬浪费财物而导致人民贫困，长期服丧伤害活着的人而且妨害正

during the third year of his regime, and King Cheng was still in long clothes, and could not handle government affairs. With Guan Shu (Uncle Guan) and Cai Shu (Uncle Cai)'s help, Childe Lu Fu was about to rebel. Duke Zhou carried on King Wen's great achievement, took over the authority of the Son of Heaven to support the throne of the Zhou Dynasty and thus assisted King Cheng. In fear that the conflicts might not quieten down, and subjects might pose a threat to the throne, Duke Zhou released war horses in Mount Hua and freed cows used in warfare in The Tao Lin, destroyed war drums and broke drumsticks, and asked high-ranking court officials to wear tablet to go to court, thus to stabilize the throne and suppress and appease the lords of all the feudatories. After King Cheng was grown up and was able to cope with government affairs, Duke Zhou was rewarded the state of Lu, and went to transform social customs and traditions there. Confucius studied King Cheng and King Kang's ways of governing their states, traced back to the instructions of Duke Zhou to educate his seventy disciples, and asked them to wear the same clothes and hats as Duke Zhou did before and also learn Duke Zhou's works, therefore, the learning of the Confucian School came forth.

Mozi studied the learning of the Confucian School, and accepted some of Confucius' opinions, but he believed that the rules of propriety advocated by Confucius were too complicated to accept. His encouraging extravagant funerals wasted a lot of money and led the people into poverty,





【原文】

贫民，服伤生而害事，故背周道而行夏政。禹之时，天下大水，禹身执藁垂，以为民先，剔河而道九岐，凿江而通九路，辟五湖而定东海，当此之时，烧不暇擯，濡不给挖，死陵者葬陵，死泽者葬泽，故节财、薄葬、闲服生焉。

齐桓公之时，天子卑弱，诸侯力征，南夷北狄，交伐中国，中国之不绝如线。齐国之地，东负海而北障河，地狭田少，而民多智巧，桓公忧中

【今译】

事，所以背弃了周朝的道术而推行夏朝的政治。大禹时期，天下发大水，禹亲自携带筐子、铁锹，率先倡导百姓治水，疏浚黄河而且开导九条支流，疏通长江而且开通九条水路，疏引五湖从而使湖水注入东海，正当这时，身上着了火也来不及扑灭，衣服打湿了也来不及拧干，死在山陵的就埋葬在山陵，死在大泽的就掩埋在大泽，所以节约财用、实行薄葬、服丧三个月的做法生成了。

齐桓公时期，天子卑弱，诸侯用武力相征伐，南夷北狄，轮番进攻中原，中原地区命悬一线。齐国的土地，东边靠海而且北边有黄河作为屏障，土地狭少，而且百姓多智巧，齐桓公忧虑中原地区的祸患，苦于夷狄

moreover, mourning over the dead for a long time not only damaged the interests of those alive, but also impeded their regular occupations. So, Mozi discarded the ways of governing the world of the Zhou Dynasty and adopted the policies of the Xia Dynasty. At Yu's time, floods occurred in the world. Carrying a basket and shovelling himself, Yu took the lead to help the people to fight against the flood. He dredged the Yellow River and excavated nine branches of it, deepened the Yangtze River and dug nine watercourses, removed the silt of the five lakes to let their waters flow to the East Sea. At that time, he and his people did not have time to put out the fire caught on their bodies or wring their clothes after they had been soaked by the rain. Those who died in mountains, hills and swamps were buried on the spot. So, the way of saving money and property, holding simple funerals and mourning the dead for three months took place.

When Duke Huan of the state of Qi was in power, the Son of Heaven was weak, sovereigns of other states resorted to military forces to attack one another. The Yi People in the south and the Di People in the north took turns to assault the centre of China, so the centre was on the verge of perdition. Close to the sea in the east and protected by the Yellow River in the north, the land of the state of Qi was narrow and small, moreover, the people there were full of trickery. Duke Huan worried about the disasters suffered in the centre of China and rebellions stirred up by the Yi and Di Peoples. He wanted to reestablish perished states, continue clans without





【原文】

国之患，苦夷狄之乱，欲以存亡继绝，崇天子之位，广文武之业，故《管子》之书生焉。齐景公内好声色，外好狗马，猎射亡归，好色无辨。作为路寝之台，族铸大钟，撞之庭下，郊雉皆响，一朝用三千钟饔，梁丘据、子家哿导于左右，故晏子之谏生焉。

晚世之时，六国诸侯，谿异谷别，水绝山隔，各自治其境内，守其分地，握其权柄，擅其政令。下无方伯，上无天子，力征争权，胜者为右，恃连与国，约重致，剖信符，结远援，以守其国家，持其社稷，故纵横修短生焉。

【今译】

作乱，想存亡继绝，尊崇天子的权威，推广文王、武王的大业，所以《管子》一书问世了。齐景公在宫内喜好声色，在宫外喜欢狗马，射猎忘记回宫，好色无论男女，修筑路寝台，聚铜熔铸大钟，在朝廷下撞击它，国郊的野鸡都啼鸣，一个上午就用去三千钟粮食赏赐臣下，梁丘据、子家哿在身边引导景公做坏事，因此出现了晏子的进谏。

晚近时期，六国诸侯，地形各异，山水隔绝，各自治理自己境内，持守自己的分地，掌握自己的权柄，专擅自己的政令。下无视霸主，上无视天子，用武力征伐争夺权势，胜者为尊，联结依仗盟国，许下重誓相约，剖解信符，结交远方援国来持守自己的国家，保持自己的社稷，所以纵横家出现了。

descendents, extend the great achievements of King Wen and King Wu of the Zhou Dynasty, and as a result, The Book of Guanzi came out. Duke Jing of the state of Qi indulged in decadent tunes and sex with pretty women inside the palace and loved dogs and horses outside the palace. Every time he went hunting, he forgot about returning to his palace. He was addicted to lechery with both beautiful women and good-looking young men, had the lofty platform named Lu Qin set up as well as huge bells cast. When the bells were struck outside the court hall, pheasants in the suburbs of the capital started crowing in response. He would dispense three thousand Dan of grain to reward his court officials in a morning, and people close to the dukes such as Liang Juqiu and Zi Jiankuai goaded him into committing evil deeds. As a result, Yanzi's remonstrations with the duke appeared.

In modern times, being separated by mountains and rivers, the sovereigns of the six states maintained their own states with different geographic conditions. Each of them managed his government affairs, safeguarded his fief, controlled his own power and executed his edicts. Defying Lord Protectors beneath and ignoring the Son of Heaven above, they resorted to military force to attack one another to compete for power, and the winners would be deemed respectful and honourable. They united with allied states through agreements made under oath and applied tallies to encourage away states to safeguard their own territories. As a result, persuasive talkers turned up.



【原文】

申子者，韩昭釐之佐，韩、晋别国也。地墮民险，而介于大国之间，晋国之故礼未灭，韩国之新法重出，先君之令未收，后君之令又下，新故相反，前后相缪，百官背乱，不知所用。故刑名之书生焉。

秦国之俗，贪狼强力，寡义而趋利。可威以刑，而不可化以善；可劝以赏，而不可厉以名。被险而带河，四塞以为固，地利形便，畜积殷富。孝公欲以虎狼之势而吞诸侯，故商鞅之法生焉。

【今译】

申不害，是韩昭釐侯的佐臣。韩国是从晋国分离出来的，土地贫瘠民心险恶，而且夹在大国之间。晋国的旧礼没有泯灭，韩国的新法又出来了；先君的政令没有撤除，后君的命令又下达了，新旧相反，前后互相矛盾，百官背弃政令乱来，不知道该采用什么。所以关于刑名的书产生了。

秦国的风俗，贪婪残暴而且强大有力，缺少义而且追逐利益，可以动用刑罚来压服，而不可以用善心感化；可以通过赏赐来勉励，而不可以用美名激励。坐拥险要地势而且有黄河蜿蜒流经，通过四方边塞进行固守，地形便利，物资储备丰足。秦孝公想用虎狼之势吞并诸侯，所以出现了商鞅变法。



Shen Buhai was an assistant of Marquis Zhaoli of the state of Han, and Han was the state split from the state of Jin. The land there was sterile, and the people wicked, moreover, the state of Han was surrounded by big states. The old rules of propriety of the state of Jin did not die out, and new regulations stipulated by the newly founded state of Han came out. Edicts of the former sovereign were not concealed, and orders from the new sovereign were already issued. Old rules and new rules were opposite to each other, former edicts and recent ones were opposite each other, as a result, officials of all the departments at all levels ignored edicts to act on their own, for they did not know what they actually should do. Therefore, books on Xing Ming were published.

According to the customs of the state of Qin, the people were greedy, brutal, thewy and unrighteous and sought after self-interest. They could be suppressed with penalties but could not be moved by kindness; they could be encouraged with rewards but could not be aroused by high reputation. Enjoying advantageous dangerous geographic conditions and with the Yellow River meandering over its territory, the state of Qin could depend on the forts on all four sides to firmly secure itself. Moreover, it had vantage ground as well as ample resources, so Duke Xiao planned to annex other states with his formidable military power. Therefore, the political reform advocated by Shang Yang took place.

As for this book of the Lius, it observes the phenomena

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【原文】

若刘氏之书，观天地之象，通古今之事，权事而立制，度形而施宜，原道之心，合三王之风，以储与扈冶。玄眇之中，精摇靡览，弃其畛挈，斟其淑静，以统天下，理万物，应变化，通殊类，非循一迹之路，守一隅之指，拘系牵连之物，而不与世推移也。故置之寻常而不塞，布之天下而不窳。

【今译】

至于刘氏的著作，观览天地之象，通释古今大事，权衡事例订立制度，揣测形势采取适宜措施，探究道的核心，合乎三王遗风，无拘无束，广大无边。玄妙之中，精心观览，抛开浑浊，斟取清纯，来统领天下，理顺万物，应对变化，通达异类，并非只遵循一条路，执守一个角落，受到外物拘系牵连，而不与时推移。所以把它置放在很小的地方也不会显得拥挤，弥散在天下也不会留下缝隙。



of Heaven and Earth, explains events from immemorial till modern times, analyses some examples to stipulate regulations, studies situations to take proper measures, researches on the core of Tao, conforms to the relique of the Three King Ancestors, and seems to be boundless and unlimited. Observing and studying elaborately in the dark, it discards the turbid to evoke the pure. Thus to lead the world, put the myriad things in order, cope with changes, understand weird species, and never take one path. Maintain one corner and therefore being fettered by external things cannot adapt to the ever-changing situation. Hence, being put into a tiny place, it will not seem cramped; and being extended all over the world, it will not leave any crack.

