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汉英对照

列子

LIEZI



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总 序

杨牧之

《大中华文库》终于出版了。我们为之高兴，为之鼓舞，但也倍感压力。

当此之际，我们愿将郁积在我们心底的话，向读者倾诉。

—

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



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

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

二

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

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

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

PDG



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

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



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

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

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

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



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

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

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

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

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



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

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

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

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



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

三

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

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

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



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

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

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

1999 年 8 月

PDG



PREFACE TO THE *LIBRARY OF CHINESE CLASSICS*

Yang Muzhi

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

1

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



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

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

2

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

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

After generations of internecine strife, China was unified by Emperor



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

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



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

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

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

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



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

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

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

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

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



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

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

3

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



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

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

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

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



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

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

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前 言

《列子》旧题为战国时列子撰。列子名御寇，亦作圉寇或圉寇，战国时期郑国人，约与郑穆公同时。《历代真仙体道通鉴》卷六谓为郑人，居郑圃四十年，人无识者。问道于关尹子，师壶丘子，后师老商氏、支伯高子，进二子之道。九年之后能御风而行。这可能是被道教徒神化之后的传说而已。

列子其人先于庄子，所以《庄子》一书中多载其传说，有时称他为子列子，还专有《列御寇》篇。唐朝天宝元年(742)，列子被册封为“冲虚真人”，被奉为道教的始祖之一，其书与《老子》、《庄子》都被称为“真经”，因此《列子》一书改题为《冲虚真经》。宋朝景德四年(1007)下敕加“至德”二字，列子又被册封为“冲虚至德真人”，其书改题为《冲虚至德真经》。宋徽宗在位时，还曾于太学置《列子》博士，其书也被收入《道藏》中。

《列子》一书班固《汉书·艺文志》著录为八篇，是刘向、刘歆父子取二十篇拼合整理而成的，已非战国以来流传下来的《列子》原貌。经过刘氏父子整理传下来的这八篇不知在什么时候散佚了，现《列子》一书仍存八篇，但肯定不是经刘氏父子整理的，据有关学者从文献学、语言学、辨伪学等方面考证，系魏晋时人的伪作，约撰成于晋太康二年(281)至晋建兴三年(315)间，作伪者很可能是东晋人张湛，即《列子注》的作者，他采集道家之言，依八篇之目，搜集前说，附以己见，自编自注，凑合而成。据张湛的《列子注》序中说，他所注释的《列子》是他祖父在东晋初年从外舅王宏、王弼等人家里发现的，然后经过拼合、整理而“始得齐备”，而王宏、王弼家里的书又属于王粲旧藏。这样说来好像此书流传有绪，其实这是伪作者的惯用伎俩，一部失传了几百年的古籍突然重见天日，作伪者总是要编造一套谎言，来掩盖其作伪的事实，否则人们不会相信。所以有些学者认为张湛的序是一种欲盖弥彰的手段。也有的学者认为此书虽属伪书，但作伪者不是张湛，如果是张湛自作自注，就应和王肃伪作《孔子家语》又自作注解一样，没有不解和误解的地方。而张湛注《列子》有些地方说“未详其义”，有的注释则完全

注错了,还有依据其他典籍纠正正文之处,由此可见张湛思想和伪作《列子》者有所不同。此书应该伪作于张湛之前,张湛很可能是上当受骗者之一。总之,《列子》是一部魏晋时人的伪作已无可置疑。

据学者考证,《列子》作伪者抄袭先秦以来的古籍有《管子》、《晏子春秋》、《论语》、《山海经》、《墨子》、《庄子》、《尸子》、《韩非子》、《吕氏春秋》、《韩诗外传》、《淮南子》、《说苑》、《新序》、《新论》等。其中有些内容还抄袭了当时从西域和印度传入不久的佛教典籍,如《汤问篇》偃师之巧的故事和西晋竺法护所译的《生经》卷三里的一个故事内容几乎完全相同。除此而外,可能还有一些当时所能看到而今天已经亡佚的古籍,因而,还保留了若干真正的先秦典籍,因为作伪者不会是毫无所本。所以我们今天应该把《列子》作为魏晋时代风俗史、思想史的资料看待,其书在一定程度上反映了作伪者所处的那个时代的哲学思想。

《列子》一书的思想主要来源于《老子》、《庄子》,是道家学说的代表,主张“贵虚”、“无为”、“空静”,劝说人们要摆脱贵贱、名利思想的束缚。其内容多为民间故事、寓言和神话传说,但包含着丰富深刻的哲理和思想,给后人以巨大的启迪,如毛泽东同志的名篇《愚公移山》一文的典故就出自《列子·汤问》。

《列子》八篇篇目分别为《天瑞》、《黄帝》、《周穆王》、《仲尼》、《汤问》、《力命》、《杨朱》、《说符》。《天瑞》是全书的主旨,说明了作者所主张的人生观和宇宙观,认为世间事物无时无刻不在变化之中,变化是永恒的,在变化过程中,有形体与无形体相互转化,而每一次转化并不是简单地回到原有的状态,而是被赋予了新的内容和性质。世间万物都是由无形到有形的过程,这一过程可分为四个阶段,分别称为“太易”、“太初”、“太始”、“太素”。《黄帝》由十九个小故事组成,通过这些小故事说明人们应该如何养身与养性,认为人们应该遵循自然规律,不要任性背道。《周穆王》用科学理论解释了梦幻现象,认为目有所见,心有所思,则夜有所梦。人体的健康状况不同会导致不同的梦幻。《仲尼》认为自然界有其自己的运行规律,要用“道”去认识研究世界,否则就会违背自然世界。同时,它还提出了“物极必反”的理论。《汤问》认为世间万物在运动中相互依存,而又时时处于平衡状态。世间事物无穷,本质各异,人们不可自以为是,固执己见。《力命》主张谋事在人,成事



在天,自然环境的变化是人力不能控制的,人们只能顺应自然变化的规律,同时又认为善恶、贵贱、贫富都是天命所定,非人力所为。《杨朱》认为人生无非追求名和利,而追求名利使人们形神劳累,身心快乐的最好办法是对名利的追求应适可而止。《说符》认为无论是个人命运还是天下兴亡,都在于对自然规律的认知程度和与之相适应的行为,人们应该努力掌握自然界的运动规律并为己所用。

《列子》的注释本主要有晋人张湛的《列子注》和唐人卢重玄的《列子解》。重要的版本有北宋本(即《四部丛刊》之底本)、吉府本、铁华馆影宋本、元本、明世德堂本、清人汪继培《湖海楼丛书》本、《道藏》四解本等。今人杨伯峻有《列子集释》,征引广博、校勘精审,是一部对前人校释成果进行总结性的集释集校的著作,收入中华书局的《新编诸子集成》中。

近代以来,《列子》也被译介到西方国家。据目前所知,最早是在1912年,由英国人翟林奈(Lionel Giles)将《列子》译为英文。翟氏是汉学家,对中国哲学文化有颇深的造诣。在其译本的引言中,翟氏将道教思想史划分为三个阶段,认为《老子》属于原始阶段,《庄子》和《列子》的核心部分则属于发展阶段,而《淮南子》以及《列子》和《庄子》中的伪造篇章等则是道教思想衰退的反映。正是出于这样的考虑,翟氏在翻译《列子》时将《杨朱》篇排除在外,认为《杨朱》篇追求享乐的思想与道教不合。同一年,英国学者安东·福柯(Anton Forke)将《列子·杨朱》以 *Yang Chu's Garden of Pleasure* (《杨朱的享乐园》) 为名译出。1960年,英国学者葛瑞汉(Angus Charles Graham)也将《列子》译为英文,该译本是作为联合国教科文组织的中国经典丛书翻译出版的,英文书名 *The Book of Lie-tzu*。

此次将《列子》收入大中华文库,特请语文出版社编审、中国训诂学会秘书长李建国先生为之做中文白话翻译,英文翻译则由敦煌学博士、中国海洋大学外国语学院英语教授梁晓鹏先生担任。二位译者学识渊博,认真负责,译文通达,为中外读者提供了一个较好的译本。

毛双民

2005.2

INTRODUCTION

Liezi was recorded to have been written in the Warring States Period by Liezi (alias Lie Yukou) of the State of Zheng, a contemporary of Duke Mu. According to *Li Dai Zhen Xian Ti Dao Tong Jian* Volume 6, as a man from Zheng, he lived at Bu for forty years without any fame. He followed Guan Yin for the Tao, and became a disciple of Huqiu first and then of Laoshang and Bogao, from whom he learned their teachings. Nine years later, he was able to ride on the wind. This was most probably a legend told after his deification by Taoists.

Liezi lived before Zhuangzi, therefore he is described a few times in *Zhuangzi*, which contains a chapter entitled "Lie Yukou" and sometimes calls him Master Liezi. In the first year of Tianbao of Tang (742), he was conferred the title of Immortal of the Profound Void and regarded as one of the Taoist ancestors. His book was treated as one of the "true scriptures" together with *Laozi* and *Zhuangzi* and for this reason the book of *Liezi* was renamed *Chong Xu Zhen Jing* ("The True Scripture of the Profound Void"). In the fourth year of Jingde of Song (1007), an imperial order was issued to add in the word of *zhi de* ("highest virtue"), so he became Immortal of the Highest Virtue of the Profound Void and his book was changed accordingly into *Chong Xu Zhi De Zhen Jing* ("The True Scripture of the Highest Virtue of the Profound Void"). When Emperor Huizong of Song was on the throne, a court academician was specially appointed to be in charge of *Liezi* and the book was placed in *Dao Zang* ("The Collection of Taoist Scriptures").

Han Shu: Yi Wen Zhi recorded *Liezi* to consist of eight chapters, a selection from twenty made by Liu Xiang and his son Liu Xin instead of the original book coming down from the Warring States Period. However, this version was lost no one knows when and the current *Liezi* with eight chapters is definitely a different version. Researches in documentology,

linguistics, and the science of authentication showed that the version recorded in *Han Shu: Yi Wen Zhi* was forged between the second year of Taikang (281) and the third year of Jianxing (315) in the Jin Dynasty most probably by Zhang Zhan of the Eastern Jin, author of *Liezi Zhu* ("Annotations of Lie Zi"), who composed it in eight chapters by collecting the Taoist teachings and added in his personal opinions and annotations. In the Preface to Zhang Zhan's *Liezi Zhu*, it is stated that this version of *Liezi* is a heritage from Wang Can discovered by his grandfather from Wang Hong and Wang Bi, his mother's brothers, and with some efforts of arrangement "made it complete." The book seems to have a regular history; in fact, this is a trick—to hide facts with lies—played by forgers of all times to bring to light an old book lost a few hundred years ago, for otherwise no one would believe it. For this reason, some scholars believe that Zhang's Preface was intended to conceal his act of forgery but the result was just the contrary. Some researchers agreed that the book was a deception, but disagreed upon its forger. If the book had been composed and explanations furnished both by Zhang Zhan, it would have been similar to Wang Su's forgery of *Kongzi Jia Yu*: he would not have been unable to understand any point and there would not have been misunderstanding. In Zhang's notes, however, expressions like "its meaning is unknown" and errors are found and corrections based on other books are also discovered; therefore, it can be concluded that Zhang was different from the forger of *Liezi*. The book should have been forged before Zhang, who was most probably one of the victims of the deception. In brief, *Liezi* is undoubtedly a pseudograph of the Wei and Jin Period.

Textual researches reveal that *Liezi* is a collection made from *Guanzi*, *Yanzi Chun Qiu*, *Lun Yu*, *Shan Hai Jing*, *Mozi*, *Zhuangzi*, *Shizi*, *Hanfeizi*, *Lü Shi Chun Qiu*, *Han Shi Wai Zhuan*, *Huainanzi*, *Shuo Yuan*, *Xin Xu*, *Xin Lun* and other classics since the pre-Qin period. Some sections were also copied from the Buddhist books introduced shortly before from the Western Regions and India, e.g. the tale of Yan Shi's making in "the

Queries of Tang” is almost identical to a story told in the third volume of Jataka-nidana translated by Dharmaraksa of the Western Jin. In addition, its sources might include old books that are lost, some of which might belong to the pre-Qin period, for even a forger would base on something. For this reason, we should regard *Liezi* as a reference to the customs and thoughts of the Wei and Jin Period and to a certain extent the philosophy of the time the forger was in.

As a representative work of Taoism, *Liezi* derives its thought mainly from *Laozi* and *Zhuangzi*. It advocates modesty, inaction, and void, urging people to get rid of the bondage of status, fame and profit. It is chiefly composed of folklores, fables and fairy tales which contain rich and profound philosophy and thinking and are of great power of enlightenment. A good example is Mao Zedong’s famous article entitled “The Foolish Old Man Removed the Mountains”, which borrows from the tale included in “the Queries of Tang”.

Liezi consists of eight chapters: Revelation, the Yellow Emperor, King Mu of Zhou, Confucius, the Queries of Tang, Power and Destiny, Yang Zhu, and Causality. “Revelation” serves as the purport of the book, demonstrating the author’s outlook of life and universe: everything in the world is in constant change; the change is permanent; in the process of change, bodies with and without form mutually transform and each transformation means an addition of new content and nature rather than a simple return to the past; all things start from immateriality to materiality and their development may be divided into four stages called the Great Change, the Great Conception, the Great Beginning, and the Great Simplicity. “The Yellow Emperor” is made up of 19 short stories telling people the way to health preservation and self-cultivation: man should follow the law of nature instead of going against it. “King Mu of Zhou” scientifically explains dreams, holding that what one dreams at night is closely related with what one sees and thinks during the day and that different dreams result from different states of health. “Confucius” stresses the



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unique rules of nature and the understanding of world by means of the Tao so as not to violate the natural world. Meanwhile it offers the theory that “things will develop in opposite direction when they become extreme.” “The Queries of Tang” holds that all things of the world are mutually dependent in motion and meanwhile are found in a state of balance and that all things and events are different in nature and, therefore, man should not consider himself always right or persist in his opinions. “Power and Destiny” claims that the completion of affairs rests with heaven, the change of natural environment is beyond the power of man, and therefore man has no alternative but to follow its rules of change. At the same time it holds that the decision of good or evil, nobility or humility, and poverty or wealth rests with destiny instead of human power. “Yang Zhu” thinks that man lives for fame and profit, the pursuit exhausts both his body and mind; therefore the best way to keep body and soul pleasant is moderation. “Causality” explains the destiny of man and nation by the extent to which natural laws are understood and the corresponding actions taken and advises man to understand these laws and make use of them.

Annotations of *Liezi* include *Liezi Zhu* by Zhang Zhan of Jin and *Liezi Jie* by Lu Zhongxuan of Tang. Among the important versions are the Northern Song Edition (the original copy of the version collected in *Si Bu Cong Kan*), the edition in Prince Ji’s collection, the Song copy at Tiehua House, the Yuan edition, the Shide Hall edition of Ming, *Hu Hai Luo Cong Shu* collected by Wang Jipei of Qing, and the four-annotator edition collected in *Dao Zang*. *Liezi Ji Shi* by Yang Bojun of modern times is a summarized annotation based on previous researches and, for its wide citations and careful examinations, is included in *Xin Bian Zhu Zi Ji Cheng* published by Zhonghua Book Company.

Liezi has been introduced to the western countries in modern times. The earliest known English version was translated in 1912 by Lionel Giles, a sinologist well-versed in the Chinese philosophy and culture. In his Introduction to the English version, Giles divided the history of Taoist think-

ing into three periods. He placed *Laozi* in the initiative period, the core of *Zhuangzi* and *Liezi* in the developmental period, and *Huainanzi* as well as the forged sections of *Liezi* and *Zhuangzi* in the period of decline. Precisely out of this consideration, Giles excluded the chapter of “Yang Zhu” because its pleasure-seeking disagrees with Taoism. In the same year, Anton Forke, another English scholar, translated the chapter with the title of *Yang Chu's Garden of Pleasure*. In 1960, Angus Charles Graham again translated *Liezi* into English entitled *The Book of Lie-tzu* as one of the UNESCO Collection of Representative Works, Chinese Series.

In collecting *Liezi* into the current Library of Chinese Classics, we have specially invited Mr. Li Jianguo, senior editor of the Chinese Publishing House and secretary-general of China Society of Ancient Text Critical Interpretation, to translate it into colloquial Chinese and Mr. Liang Xiaopeng, Doctor of Dunhuang Studies and Professor of English at the Foreign Languages College, Ocean University of China to translate it into English. Both translators are profound in learning, conscientious and responsible, and have provided a fine version for readers both at home and abroad.

Mao Shuangmin

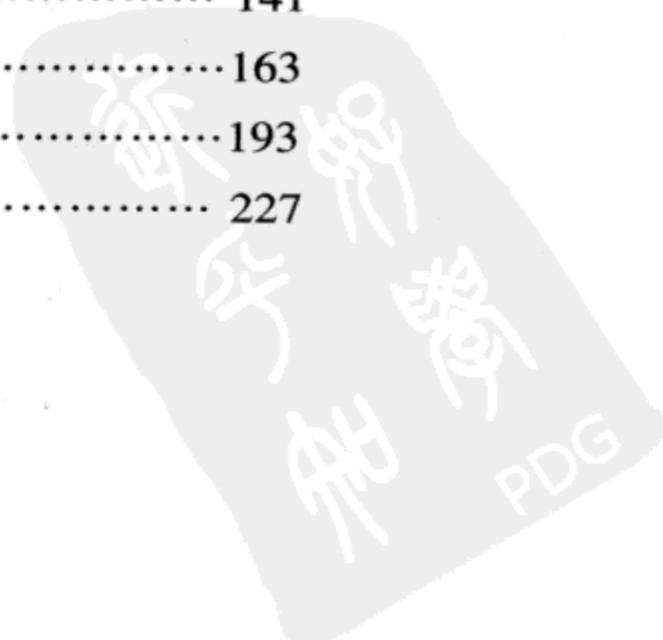
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LIBRARY OF CHINESE CLASSICS

Chinese-English

列子

Liezi



梁晓鹏 英译

李建国 今译

Translated into English by Liang Xiaopeng

Translated into Modern Chinese by Li Jianguo

中华书局

Zhonghua Book Company



天瑞第一

【原文】

1.1 子列子居郑圃四十年，人无识者。国君卿大夫视之，犹众庶也。国不足，将嫁于卫。弟子曰：“先生往无反期，弟子敢有所谒，先生将何以教？先生不闻壶丘子林之言乎？”子列子笑曰：“壶子何言哉？虽然，夫子尝语伯昏瞀人，吾侧闻之，试以告女。其言曰：有生不生，有化不化。不生者能生生，不化者能化化。生者不能不生，化者不能不化，故常生常化。常生常化者，无时不生，无时不化，阴阳尔，四时尔。不生者疑独，不化者往复。往复，其际不可终；疑独，其道不可穷。《黄帝书》曰：‘谷神不死，是谓玄牝。玄牝之门，是谓天地之根。绵绵若存，用之不勤。’故生物者不生，化物者不化。自生自化，自形自色，自智自力，自消自息。谓之生化、形色、智力、消息者，非也。”

【今译】

1.1 列子在郑国的圃田住了四十年，竟没有人了解他。国君和卿大夫看他，就像老百姓一样。那年郑国闹饥荒，列子准备离家去卫国。他的学生说：“先生此去，不知何时才能回来，学生冒昧请求，您临别将说些什么来教导我们呢？您难道没有聆听过太老师壶丘子林的教言么？”列子笑道：“壶子能说些什么呢？即使如此，他老先生曾经跟我的同学伯昏瞀人说过一席话，我在旁边听到了一些，现在就把这些话同你们说说罢。他说：有被他物所生的事物，有不被他物所生的事物；有被他物所变化的事物，有不被他物所变化的事物。不被他物所生的事物却能产生万物，不被他物所变化的事物却能变化万物，被生的事物不得被产生，被化的事物不得被变化，因此事物经常产生、经常变化。常生常化，就是无时不生，无时不化。阴阳的变化是如此，四季的变化也是如此。不被他物所生的独立不变，不被他物所化的循环往复。循环往复，它的边际就没有终极；独立不变，它的规律也就不能穷究。《黄帝书》上说：‘虚静无物、不生不死，这就叫做空洞。空洞的门户，这就叫做天地的本根。万物由此而生，绵延不断，视之不见，而用之无穷。’所以，产生万物的不被他物所生，变化万物的不被他物所化。它自然生成万物，自然变化万物，自然具有形态和色彩，自然发挥智慧和力量，自然消亡、自然繁衍。如果认为它被他物所产生所变化，被他物赋予形态和色彩，赋予智慧和力量，随他物消亡和繁衍，那都是不正确的。”



Chapter I Revelation

1.1 Master Liezi lived for forty years at Butian of Zheng but remained unknown. Both the king and his ministers looked upon him as an ordinary man. One year, when famine fell upon the state, he decided to migrate to Wei. Before departure, his disciples asked, "Do you mind if we ask you for some advice at this turn of time since you will come back no one knows when? Did your Master Huqiu Zilin not give you any advice?" "What advice could he offer?" Master Liezi replied with a smile. "Anyway, I will repeat to you what I overheard him say on one occasion to Bohun Maoren, one of my fellows. He said, 'There are those that are created and those that are uncreated, and there are those that are changed and those that remain unchanged. However, those that are uncreated may create everything else and those that remain unchanged can change all of the rest. It is inevitable for the created to follow this course and for the changed to be affected thus. Hence the constant creations and changes in all times. This is the case both with *Yin* and *Yang* and with the four seasons. The uncreated remains independent and the unchanged repeats itself. The repetition is endless; the independence, unfathomable. In the *Book of the Yellow Emperor* it is said that eternal emptiness and silence constitute the Void, the root of the Universe. From there springs everything ceaselessly in an invisible manner. This explains the point mentioned above that those that create everything else are uncreated and those that change all others remain unchanged themselves. The Void creates and changes everything in its own way. With its own forms and colors and wisdom and power, it generates, evolves, and terminates automatically. It would be a mistake to regard it as otherwise."

【原文】

1.2 子列子曰：“昔者，圣人因阴阳以统天地。夫有形者生于无形，则天地安从生？故曰有太易，有太初，有太始，有太素。太易者，未见气也；太初者，气之始也；太始者，形之始也；太素者，质之始也。气、形、质具而未相离，故曰浑沦。浑沦者，言万物相浑沦而未相离也。视之不见，听之不闻，循之不得，故曰易也。易无形埒，易变而为一，一变而为七，七变而为九。九变者，究也，乃复变而为一。一者，形变之始也。清轻者上为天，浊重者下为地，冲和气者为人。故天地含精，万物化生。”

1.3 子列子曰：“天地无全功，圣人无全能，万物无全用。故天职生覆，地职形载，圣职教化，物职所宜。然则天有所短，地有所长，圣有所否，物有所通。何则？生覆者不能形载，形载者不能教化，教化者不能违所宜，宜定者不出所位。故天地之道，非阴则阳；圣人之教，非仁则义；万物之宜，非柔则刚；此皆随所宜而不能出所位者也。故有生者，有生

【今译】

1.2 列子说：“从前，圣人凭借阴阳二气来统理天地万物。既然有形生于无形，那么天地是从哪里产生的呢？所以说有太易，有太初，有太始，有太素。太易，是未出现气的状态；太初，是气开始形成的状态；太始，是气开始有形态的状态；太素，是有形之气开始有性质的状态。此时，元气、形态、性质虽已具备，但是它们之间还没有分离，因此称作浑沦。所谓浑沦，就是说万物浑为一体，没有分离。此时，看它看不见，听它听不到，摸它摸不着，所以也叫做易。易没有形迹。易变而为一，一变而为七，七变而为九。九变是变化的终极，于是重又变而为一。一是元气形成的开端。此后，清轻之气上升形成了天，浊重之气下沉形成了地，阴阳二气交会和合造就了人。所以天地间蕴含着阴阳之精气，万物由此而化育生长。”

1.3 列子说：“天地不可能有完备的功效，圣人不可能有完备的才能，万物也不可能完备的用途。因此，天的职能在于创造生命、覆盖万物，地的职能在于造就形体、承载万物，圣人的职能在于教育感化万民，万物都有适合自己的职能。既然如此，那就意味着天和地各有长处和不足，圣人和万物也各有能和不能。为什么呢？创造生命、覆盖万物的就不能造就形体、承载万物，造就形体、承载万物的就不能进行教育感化，从事教育感化的也不能违背事物的本性，凡是事物的本性被确定后就不能超越自己的本分。因此，天地的自然规律，不是阴，便是阳；圣人的教化，不是仁，便是义；万物的本性，不是柔，便是刚；这些都是依其本性而不能超越各自的本分啊。所以，有生物，有产生生物之物；



1.2 Master Liezi said, "In the past, the sage accounted for all things in the Universe by the interaction of *Yin* and *Yang*. But where did the Universe come from since forms are born out of the formless? It came from the Great Change, the Great Conception, the Great Beginning, and the Great Simplicity. The Great Change was a state in which *Qi* was unformed; the Great Conception, a state in which *Qi* was being formed. The possession of a form started in the Great Beginning and its qualities took shape in the Great Simplicity. By now, *Qi* was a muddy whole with its forms and qualities and was therefore called Chaos. It could neither be seen nor heard nor touched; for this reason, it was also known as the Changeable. The Changeable became One. One became Seven. Seven became Nine. Nine was the upper limit and therefore returned to the very beginning. After that, the pure and light elements rose to form the Heaven, the turbid and heavy elements sank to shape the Earth, and the elements of *Yin* and *Yang* met and made Man. Therefore, there are such elements in the Universe from which all things spring up and grow."

1.3 Master Liezi said, "Heaven and Earth are not omnipotent, the sage is not good at everything, and nothing can serve all purposes. Heaven is to give life and all things from above and Earth to support and shape them from below, whereas the sage plays the role of education and all creatures have their own parts for each. This means that both Heaven and Earth have their strengths and weaknesses, and the sage and everything on the earth might succeed in this but fail in that. Why? It is possible only for one to give and shelter, another to get and support, and still another to guide and educate according to the law of nature. Nothing will go beyond its natural limits. Therefore the natural law of Heaven and Earth is either *Yin* or *Yang*; the sage undertakes education by rule of humanity or justice; and all creatures are apt to impart grace or force. Such is their nature and it is not to be tran-



【原文】

生者；有形者，有形形者；有声者，有声声者；有色者，有色色者；有味者，有味味者。生之所生者死矣，而生生者未尝终；形之所形者实矣，而形形者未尝有；声之所声者闻矣，而声声者未尝发；色之所色者彰矣，而色色者未尝显；味之所味者尝矣，而味味者未尝呈；皆无为之职也。能阴能阳，能柔能刚，能短能长，能圆能方，能生能死，能暑能凉，能浮能沉，能宫能商，能出能没，能玄能黄，能甘能苦，能膾能香。无知也，无能也，而无不知也，而无不能也。”

1.4 子列子适卫，食于道，从者见百岁髑髅。撻蓬而指，顾谓弟子百丰曰：“唯予与彼知而未尝生、未尝死也。此过养乎？此过欢乎？”种有几：若蛙为鹑，得水为继，得水土之际，则为蛙螟之衣。生于陵屯，则为陵舄。陵舄得郁栖，则为乌足。乌足之根为蛭蟪，其叶为胡蝶。胡蝶胥也化而为虫，生灶下，其状若脱，其名曰驹撮。驹撮千日化而为鸟，其名曰乾馀骨。乾馀骨之沫为斯弥，斯弥为食醯颐辘。食醯颐辘生乎食醯黄軼，食醯黄軼生乎九猷。九猷生乎瞿芮，瞿芮生乎腐蠃。羊肝化为地

【今译】

有形状，有产生形状之物；有声音，有产生声音之物；有色彩，有产生色彩之物；有滋味，有产生滋味之物。生命所显现的生命现象已经死了，然而造就这生命的东西还不曾死亡；形状所构成的形体已经成了实体，然而产生这形状的东西却未曾有过迹象；声所发出的声音已经听到，然而产生这声的东西却还不曾表露；色彩所呈现的色泽已经显明，然而创造这色彩的东西却还不曾显现；味所形成的滋味已经品尝了，然而创造这滋味的东西却还不曾呈现；这些都是那无为的道的作用啊！它能阴能阳，能柔能刚，能短能长，能圆能方，能生能死，能炎能凉，能浮能沉，能宫能商，能出能没，能黑能黄，能甘能苦，能臭能香。它没有感知，没有能力，但又无所不知，无所不能。”

1.4 列子到卫国去，在路旁吃饭歇息，看到一具年久的骷髅，走过去拔除了周围的蓬草，指着骷髅，回过头对他的学生百丰说：“只有我和他知道精神不曾生，不曾死。死了的人果真值得忧伤么？活着的人果真值得高兴么？”物种的变化各有机理：如青蛙变成鹌鹑，种子得到水就会相继生长，遇到水土交接处就变为青苔。生在高洁的地方上，就变为车前草。车前草枯朽成脏土，就变为乌足草。乌足草的根化作土蚕，它的叶子化为蝴蝶。蝴蝶很快又变为虫子，生在灶下，它的样子像刚蜕过皮一样，它的名字叫驹撮虫。驹撮虫经过千日化而为鸟，它的名字叫乾馀骨。乾馀骨的唾沫变为斯弥虫。斯弥虫变为食醋的颐辘虫。食醋的颐辘虫生食醋的黄軼虫，食醋的黄軼虫生九猷虫。九猷虫生小蚊虫，



scended. There is life, and there is that which begins life; there is form, and there is that which creates form; there is sound, and there is that which produces sound; there is color, and there is that which causes color; there is taste, and there is that which gives taste. Lives end but that which gives life never dies. Forms are turned into realities without any trace of that which gives forms. Sound is heard but that which produces sound is not shown. Colors are seen but not that which causes colors. Tastes are tasted but that which gives tastes is not yet perceived. All these result from the law of non-action which can be *Yin* or *Yang*, soft or hard, short or long, square or round, life-giving or mortal, hot or cold, up or down, high or low, present or gone, black or yellow, sweet or bitter, fair or foul, and which does not perceive yet knows all and is powerless yet omnipotent.”

1.4 On his way to the State of Wei, Master Liezi took a rest by the roadside to have some food. He caught sight of an old skeleton, went over to pull out the weed around it, and then remarked to Bai Feng, one of his disciples, “No one knows except the skeleton and me that spirit never lives nor dies. Does it really pay to be sad over the dead? Is it worthwhile at all for the living to be happy?” All species develop in their own ways: frogs turn into quails, seeds grow with water and become moss in the location where water and soil meet. In lofty places, they will be plantains. When withered and decayed, plantains turn back into dirty soil and become dark-footed grass whose roots in turn are transformed into bombyx and whose leaves into butterflies. Butterflies soon turn into worms under the oven, looking as if with a new skin and is called Quduo. After a long time they are reborn as birds with the name of Qianyugu whose saliva becomes worms called Simi. They grow into sour-sucking worms named Yilu or Huangkuang and again into worms of Jiuyou and midges and firebugs. Sheep’s liver turns into the red root of madder, horse’s blood into

【原文】

皋，马血之为转邻也，人血之为野火也。鷓之为鹞，鹞之为布谷，布谷久复为鷓也。燕之为蛤也，田鼠之为鹑也，朽瓜之为鱼也，老韭之为菹也，老踰之为猿也，鱼卵之为虫。亶爰之兽，自孕而生，曰类。河泽之鸟，视而生，曰鷓。纯雌其名大腰，纯雄其名稚蜂。思士不妻而感，思女不夫而孕。后稷生乎巨迹，伊尹生乎空桑。厥昭生乎湿，醯鸡生乎酒。羊奚比乎不筍，久竹生青宁。青宁生程，程生马，马生人。人久而入于机。万物皆出于机，皆入于机。

1.5 《黄帝书》曰：“形动不生形而生影，声动不生声而生响，‘无’动不生‘无’而生有。”形，必终者也。天地终乎？与我偕终。终进乎？不知也。道终乎本无始，进乎本不有，有生则复于不生，有形则复于无形。不生者，非本不生者也；无形者，非本无形者也。生者，理之必终者也。终者不得不终，亦如生者之不得不生。而欲恒其生，画其终，惑于数也。

【今译】

小蚊虫生萤火虫。羊肝化作红色的茜草根，马血化为磷火，人血变为野荒的鬼火。鷓鹰变为晨风鸟，晨风鸟变为布谷鸟，布谷鸟日久年长又重新变为鷓鹰。燕子变为蛤蜊，田鼠变为鹑鹑，烂瓜变为鱼儿，老韭菜变为菹菜，老母羊变为猿猴，鱼卵变为虫。亶爰山的兽类雌雄同体，自孕而生，叫做类。泽边的鸟只要对看一下便能生崽，叫做鷓。清一色都是雌性的龟类叫做大腰，清一色都是雄性的蜂类叫做稚蜂。单思的男子不必娶妻便能感应生子，单思的女子不必嫁夫就可怀孕育儿。周的始祖后稷因其母姜原踩着了上帝的巨大脚印而生，商初大臣伊尹因其母梦见神人而在空桑树里出生。蜻蜓生在潮湿处，蠹生于酒醴中。羊奚草同不发筍的老竹紧挨在一起，时间一久老竹就生出了青宁虫。青宁虫生豹，豹生马，马生人。人死后又回到大自然的变化中。万物都从大自然的气运变化而来，最后又都回归到大自然的气运变化中去。

1.5 《黄帝书》上说：“形体的运动不产生形体，却产生影子；声音的运动不产生声音，却产生回响；‘无’的运动不产生‘无’，却产生‘有’。”形体，是必然有终极的。天地也有终极吗？它们和我一起同归于终极。这终极本身也有尽头的吗？不得而知。道终极在原本就没有开始的地方，穷尽在原本就无的境界。有生之物回归到无生命的状态，有形之物回归到无形的状态。无生命的状态，并非本来就无生命；无形的状态，并非本来就无形体。有生之物，按理必然有终极。有终极的东西不能不终极，如同有生之物不能不产生。如果想让有生之物长生

wildfire, and human blood into will-o'-the-wisp. Snipes become sparrow hawks which become cuckoos and turn back into snipes in the end. Swallows become clams; field mice become quails; rotten melons become fish; tough leeks become amaranth; old ewes become apes; and fish eggs become insects. Animals in the Danyuan mountains are self-fertile hermaphrodites called Lei. Lakeside birds called Yi become pregnant when their eyes meet. Female tortoises are called Dayao when they come together; male wasps are named Zhifeng when they gather. One-sided lovers may reproduce without marriage: Jiang Yuan stepped on the huge footprint of a deity and gave birth to Houyi, the forefather of Zhou; a lady dreamed of an immortal and bore in mulberry trees Yi Yin, the famous minister of the early Shang. Dragonflies are born in wet surroundings and midges in sweet wines. Shootless old bamboos with grass of Yangxi close around will soon get worms of Qingning. The insects in turn produce leopards. Leopards produce horses. Horses produce humans who in the end return to the cycle of change in the great Nature. Everything comes from and goes back to the changing cycle of nature.

1.5 In *Book of the Yellow Emperor* it is said, "The movement of a body produces shadow instead of another body, the movement of a sound produces echo rather than another sound, and the movement of non-being produces being but not non-being." Bodies must come to an end. What about Heaven and Earth? They will come to an end with me. Does the end have its own end? It is not known. The Tao ends where there is no beginning and completes where there is non-being. Lives return to the state of non-life, and bodies restore their formless state. The state of non-life is by nature not without life, and formless state is originally not without form. Lives must have their ends. Those that have their ends must come to their ends, just as lives cannot but produce lives. It is confusion over destiny to perpetuate life and pre-



【原文】

精神者，天之分；骨骸者，地之分。属天清而散，属地浊而聚。精神离形，各归其真，故谓之鬼。鬼，归也，归其真宅。黄帝曰：“精神入其门，骨骸反其根，‘我’尚何存？”

1.6 人自生至终，大化有四：婴孩也，少壮也，老耄也，死亡也。其在婴孩，气专志一，和之至也；物不伤焉，德莫加焉。其在少壮，则血气飘溢，欲虑充起；物所攻焉，德故衰焉。其在老耄，则欲虑柔焉；体将休焉，物莫先焉。虽未及婴孩之全，方于少壮，间矣。其在死亡也，则之于息焉，反其极矣。

1.7 孔子游于太山，见荣启期行乎郕之野，鹿裘带索，鼓琴而歌。孔子问曰：“先生所以乐，何也？”对曰：“吾乐甚多。天生万物，唯人为贵。而吾得为人，是一乐也。男女之别，男尊女卑，故以男为贵；吾既得为男矣，是二乐也。人生有不见日月、不免襁褓者，吾既已行年九十矣，是三乐也。贫者士之常也，死者人之终也，处常待终，当何忧哉？”孔

【今译】

不死，停止它的终极，那是对气数还迷惑不解。精神，属于天所有；骨骸，属于地所有。属于天的，轻清而发散；属于地的，重浊而聚合。精神和骨骸分离以后，各归本原，所以叫做鬼。所谓鬼，就是归的意思，回归自己的老家。黄帝说：“精神进天门，骨骸返地根，那么哪里还有‘我’的存在呢？”

1.6 人从生到死，重大的变化有四个时期：婴孩期，少壮期，老年期，死亡期。人在婴孩期，元气专固，心意纯正，和谐极了；外物不能加害于他，德性没有比此时更充盛的了。人在少壮期，血气则开始向外飘溢，欲念膨胀；成为外物侵蚀的目标，因此德性开始衰退。人在老年期，欲念减弱了；身体将要休息了，没有什么外物来同他争高低了。德性虽然赶不上婴孩期那样完备，但和少壮期相比，还是强多了。人在死亡期，则到了该安息的时候了，要返回自己的本原去了。

1.7 孔子去泰山游览，看到荣启期在郕邑的郊野行走，身穿老皮袄，腰系绳索，弹着琴唱着歌。孔子问道：“先生这样快乐，是什么原因呢？”他答道：“我快乐的原因太多了。天生万物，只有人最为尊贵，而我能成为人，这是第一件值得快乐的事。男女不同，男尊女卑，因此以男为贵，我既能成为男人，这是第二件值得快乐的事。人活着，有的连日月都没有看到，有的还在襁褓之中就夭折了，我已活到九十岁了，这是第三件值得快乐的事。贫穷是读书人的常情，死亡是生命的终极，我安



vent it from perish. Spirit belongs to Heaven and body to Earth. That which belongs to Heaven is light and pure and therefore rises and scatters, while that which belongs to Earth is heavy and muddy and therefore sinks and converges. Spirit parts body and returns to where it belongs and thus is called soul, which means return to the native. The Yellow Emperor exclaimed, "If spirit enters the heavenly gate and body returns to the earthly root, where is 'me' at all?"

1.6 Man experiences four major stages: infancy, adolescence, old age and death. In infancy, his solid vital force and his pure mind are in perfect harmony and his virtues cannot be fuller; therefore, no external objects can bring him any harm. In adolescence, he is over-filled with passions and desires and begins to lose some of his virtues; therefore, he becomes the target of external objects. In old age, his desires have lost their keenness and his bodily frame needs rest; therefore, no external objects rival with him. His virtues are not as perfect as they are in his infancy, but they are far better than those in adolescence. In the stage of death, it is time for him to retire and return where he belongs.

1.7 During his tour at Mount Tai, Confucius saw Rong Qiqi roaming in an outskirt of Cheng. The latter was wearing an old fur coat with a rope around the waist and was singing while playing music. "Why are you so happy?" asked Confucius. The old man replied, "I am happy for many reasons. Among the creatures of Heaven, man is the noblest. I am so lucky to be one; therefore, this is the first reason for my happiness. There is a distinction between man and woman; he has the advantage over her. I am a man, so this is the second reason for my happiness. Some people can never see either the Sun or the Moon and some do not survive their babyhood. But I have already lived for ninety years. That is the third reason for my happiness. Most scholars are impoverished. The ultimate goal of life is death. I stay

【原文】

子曰：“善乎！能自宽者也。”

1.8 林类年且百岁，底春被裘，拾遗穗于故畦，并歌并进。孔子适卫，望之于野。顾谓弟子曰：“彼叟可与言者，试往讯之！”子贡请行，逆之垆端，面之而叹曰：“先生曾不悔乎，而行歌拾穗？”林类行不留，歌不辍。子贡叩之不已，乃仰而应曰：“吾何悔邪？”子贡曰：“先生少不勤行，长不竞时，老无妻子，死期将至，亦有何乐而拾穗行歌乎？”林类笑曰：“吾之所以为乐，人皆有之，而反以为忧。少不勤行，长不竞时，故能寿若此。老无妻子，死期将至，故能乐若此。”子贡曰：“寿者人之情，死者人之恶，子以死为乐，何也？”林类曰：“死之与生，一往一反。故死于是者，安知不生于彼？故吾安知其不相若矣？吾又安知营营而求生非惑乎？亦又安知吾今之死不愈昔之生乎？”子贡闻之，不喻其意，还以告夫子。夫子曰：“吾知其可与言，果然；然彼得之而不尽者也。”

1.9 子贡倦于学，告仲尼曰：“愿有所息。”仲尼曰：“生无所息。”

【今译】

处常情，以待命终，还有什么可以忧虑的呢？”孔子说：“说得真好啊！真是那个能自我宽慰的人啊！”

1.8 林类年纪将近百岁，到了春天还披着老皮袄，在去年秋天已收割过的地里拾谷穗，一边唱着歌，一边朝前走。孔子到卫国去，在田野上望见了，便回过头对随从的学生说：“那老头是个可以跟他谈谈的人，试着去问问他！”子贡请求前往，在田头迎到林类，面对他叹了口气说：“先生竟不觉得后悔吗？还有兴致边走边歌拾谷穗儿？”林类脚不停，歌不止。子贡再三向他叩问，他才仰起头应了一句：“我有什么可以后悔的呢？”子贡说：“先生年轻时不拼命做事，成年后又与时无争，年老了没有妻室儿女，眼看死期将至，还有什么快乐而在拾穗时边走边歌呢？”林类笑道：“我所快乐的事人人都有，但别人反而觉得是愁事。年轻时不拼命做事，成年后与时无争，所以我才能如此长寿。年老了无妻室儿女，死期将至，所以我才能如此快乐。”子贡说：“长寿是人人企望的，死亡是人人厌恶的，而您却以死为乐，这是什么道理呢？”林类说：“死和生，一去一回。所以在这里死，怎么就知道不在那里生呢？因此我怎么知道生与死不相同呢？我又怎么知道贪生怕死不是犯糊涂呢？又怎么知道我今天的死不比从前的生更好呢？”子贡听了这番话，不明白它的含义，回来报告给孔子。孔子说：“我知道这个人是可以跟他谈谈的，果然如此。然而他虽悟得了人生的道理，但还不够透彻啊！”

1.9 子贡对学习感到厌倦了，便告诉孔子说：“我真想休息一下。”



with poverty in peace and am waiting for the end of my life. What is there to be worried?" "Great!" exclaimed Confucius, "You are really an optimist!"

1.8 Lin Lei was nearly a centenarian. Wearing an old fur coat in spring, he was singing while picking up rice ears left in the past fall. When he saw the old man in the field on his way to the State of Wei, Confucius told his disciples behind, "He is the right person to talk to. So who would like to try?" Zigong volunteered and went over. "Don't you feel sorry for yourself?" he asked with a sigh. "You seem to enjoy singing while picking up rice ears?" The old man went on without raising his head. Zigong made repeated inquiries and in the end the man replied, "Why should I feel sorry?" "You did not strive when you were young and strong," answered Zigong, "and are going to your end lonely without a wife or children. How can you satisfy yourself with such a way of living?" Lin Lei said with a smile, "I am happy for reasons you think I should feel sorry about. I did not work hard or rival with anyone when I was young and strong, that is why I have had a long life. Now I am old and will die without a wife or a kid, and that is why I am so happy." "People hope for longevity and hate death," said Zigong, "but you feel pleasant about death. Can you tell me why?" Lin Lei answered, "Death and birth are like going and coming, so the death here might mean the birth there. How can I tell between them? How do I know that it is not folly to pursue longevity and hate death? And how can I expect that my death today is not better than my past lives?" Zigong did not catch the meaning of these remarks and went back to inform Confucius, who said, "As I expected, he is the right man to talk to. However, his understanding of life is not penetrating!"

1.9 Zigong was tired of study and told Confucius that he really needed some rest. "In life there is no rest," Confucius told him.

新加坡
知不足齋
PDG



【原文】

子贡曰：“然则赐息无所乎？”仲尼曰：“有焉耳。望其圻，圣如也，宰如也，坟如也，鬲如也，则知所息矣。”子贡曰：“大哉死乎！君子息焉，小人伏焉。”仲尼曰：“赐！汝知之矣。人胥知生之乐，未知生之苦；知老之惫，未知老之佚；知死之恶，未知死之息也。晏子曰：‘善哉，古之有死也！仁者息焉，不仁者伏焉。’死也者，德之徼也。古者谓死人为归人。夫言死人为归人，则生人为行人矣。行而不知归，失家者也。一人失家，一世非之；天下失家，莫知非焉。有人去乡土、离六亲、废家业、游于四方而不归者，何人哉？世必谓之为狂荡之人矣。又有人钟贤世、矜巧能，修名誉，夸张于世而不知己者，亦何人哉？世必以为智谋之士。此二者，胥失者也。而世与一不与一，唯圣人知所与，知所去。”

1.10 或谓子列子曰：“子奚贵虚？”列子曰：“虚者无贵也。”子列子曰：“非其名也。莫如静，莫如虚。静也虚也，得其居矣；取也与也，失其所矣。事之破砢而后有舞仁义者，弗能复也。”

【今译】

孔子说：“人活着是没有休息的。”子贡说：“这么说来，我就无处可以休息了吗？”孔子说：“有的呀！你看那墓穴，高高的，大大的，像座大土堆，又像个倒扣的大蒸锅，那你就该知道在哪里休息了。”子贡说：“死亡真是了不起啊！君子在那里安息，小人在那里趴着。”孔子说：“赐呀，你总算明白了！人们都知道活着的快乐，却不知道活着的苦恼；只知道老了的疲惫，却不知道老了的安逸；只知道死亡是坏事，却不知道死亡可以休息。晏婴曾经说过：‘真好呀，自古以来就有死！仁德君子可以在那里安息了，不仁小人也可以在那里趴下了。’死亡，就是各自得到他的归处。所以古代称死人为归人。把死人叫做归人，那么活人就该叫做行人了。只知出走而不知道回家，那是弃家不顾的人。一个人抛弃家庭，社会上的人都要谴责他；天下的人都抛弃家庭，却没有人去谴责了。假如有人离开乡土，辞别至亲，废弃家业，游荡四方而不知道回家，这是什么样的人呢？社会上的人一定认为他是个狂乱放荡的人。又假如有人热衷于世事，自以为聪明能干，沽名钓誉，到处夸张而不知休止，这又是什么样的人呢？社会上一定认为他是个有智有谋的人。这两种人，其实都是失家忘归的人，但社会上却赞赏后一种人而不赞赏前一种人。只有圣人才知道应该赞赏什么，应该摒弃什么。”

1.10 有人对列子说：“您为什么以虚为贵？”列子说：“虚是无所谓贵贱的。”他又说：“我之所以喜欢虚，不是为它的名。不如静，不如虚。保持静和虚，就可获得事物的自然真性；追求取和与，就会丧失事物的自然真性。等到事物的真性被毁坏，再来舞弄仁义以图补救，那是不能复原的。”



“Does it mean that I can rest nowhere?” Zigong asked. “No,” Confucius replied. “Look at the big tall grave. It is just like a big pot lying bottom up. Don’t you see where you can rest?” “Great indeed is death!” exclaimed Zigong, “The noble rest in it while the base surrender.” Confucius said to Zigong, “You see it at last! All men know the joy of life; they are not aware of the fact that life has its miseries. They all know that old age means weariness, but they do not realize the ease it offers. And they all know that death is evil; however, they are ignorant of the restfulness in it. Yan Ying once remarked, ‘Wonderful has there been death since the remote past! It brings rest to the men of virtue and subjection to the men of vice.’ Death means return. For this reason, a man dead used to be called a returned person. Therefore, men alive should be called travelers. When a traveler abandons his home and family, he will be condemned by his fellows. If all people abandoned their families, there would be no one to reproach them. What kind of person would he be if he deserted his home, abandoned his family, roamed about without a career, and meant never to return? He would certainly be regarded as a profligate vagabond. On the other hand, if a person deemed himself wise and should therefore be absorbed in worldly affairs and never stop fishing for fame, what type of person would that be? He would be respected as a wise and intelligent man. They are both forgetful of their return. But the latter are admired but the former not. Only a sage knows what to admire and what to abandon.”

1.10 When asked why he valued emptiness, Master Liezi answered, “Because emptiness is neither noble nor base.” He further said, “I don’t value emptiness for its name. There is not a state better than tranquility and emptiness. The access to the real nature of things is in the state of silence and emptiness; the pursuit of taking and giving results in its loss. The real nature is irreversible once destroyed, so it would be late to practice humanity and justice afterwards.”



【原文】

1.11 粥熊曰：“运转亡已，天地密移，畴觉之哉？故物损于彼者盈于此，成于此者亏于彼。损盈成亏，随世随死。往来相接，间不可省，畴觉之哉？凡一气不顿进，一形不顿亏，亦不觉其成，不觉其亏。亦如人自世至老，貌色智态，亡日不异；皮肤爪发，随世随落，非婴孩时有停而不易也。间不可觉，俟至后知。”

1.12 杞国有人忧天地崩坠，身亡所寄，废寝食者。又有忧彼之所忧者，因往晓之，曰：“天，积气耳，亡处亡气。若屈伸呼吸，终日在天中行止，奈何忧崩坠乎？”其人曰：“天果积气，日月星宿，不当坠邪？”晓之者曰：“日月星宿，亦积气中之有光耀者；只使坠，亦不能有所中伤。”其人曰：“奈地坏何？”晓者曰：“地，积块耳，充塞四虚，亡处亡块。若躇步跼蹐，终日在地上行止，奈何忧其坏？”其人舍然大喜，晓之者亦舍然大喜。长庐子闻而笑之曰：“虹霓也，云雾也，风雨也，四时也，此积气之成乎天者也。山岳也，河海也，金石也，火木也，此积气之成乎地者也。知

【今译】

1.11 粥熊说：“事物的运转变化是永无止境的，天地在潜移默化，谁觉察到了呢？所以事物在那里减损，就在这里充盈；在这里生成，就在那里亏缺。损盈成亏，随时生随时死，往来相接，其间隙是看不出来的，谁又觉察到了呢？凡是一种元气、一种形体，不会突然生成，也不会突然亏损，只是感觉不到它的生成，也感觉不到它的亏损。这就像人从生到死，相貌、神色、智力、体态，没有一天不在改变；皮肤、指甲、毛发，随时生长，随时脱落，并非从孩提时就停顿不变，只是变化的间隙难以察觉，等到变化之后人们才能得知。”

1.12 杞国有个人老是担忧天会崩、地会塌，而自己无处可托身，终日睡不着吃不下。另外有个人，为那人的担忧而感到担忧，于是前去开导他，说：“天，不过是积聚的气体罢了，无处没有气体。你弯腰伸腿，一呼一吸，终日在天中活动，为什么会担心它崩塌呢？”那人说：“天如果真的是积聚起来的气体，那么日月星辰不就掉下来了么？”开导他的人说：“日月星辰，只不过是积聚的气体中有光辉的部分，即使掉下来，也不会伤着什么。”那人又问：“地陷下去了怎么办？”开导他的人说：“地，不过是积聚的土块罢了，它充满所有的角落，无处没有土块。你踱步、行走、践踏、跳跃，终日在地上活动，怎么会担心它陷下去呢？”那人听罢如释重负，开怀大喜；开导他的人也如释重负，开怀大喜。长庐子听说这件事后笑道：“虹霓呀，云雾呀，风雨呀，四季呀，这些都是形成天的积聚之气。山岳呀，河海呀，金石呀，火木呀，这些都是形成地的积



1.11 Yu Xiong said, "Who has perceived that things are in perpetual motion and receive a subtle influence from Heaven and Earth? For these reasons, their reduction in one place means an increase in another and their generation here involves loss there. Who has realized that both the reduction and increase and the generation and loss follow each other so closely that their intervals are beyond vision. No spirit or body generates or loses all at once; their occurrence is beyond our perception. Similarly, the appearance, expression, intelligence and posture of man are forever in a state of change from birth to death; his skin, nail, and hair grow and fall off all the time since he comes into the world. We can only perceive the result of change, not its process."

1.12 A man in the State of Qi was so afraid of the collapse of Heaven and Earth that he felt restless all days and nights. Another man, sympathetic towards his anxiety, went to enlighten him. "Heaven," he said, "is nothing but an accumulation of air found anywhere. All you do in daily life, like bending and stretching and breathing, you do them in Heaven; so you need not worry about its fall." "If what you say is true," the former said, "will the sun, the moon, and the stars not fall?" The latter replied, "The sun, the moon and the stars are merely the bright sections of the accumulation. And even if they fall, they will not bring any harm." "But what if Earth should collapse?" asked the first man. "The earth," replied the second man, "is merely an agglomeration of soil found everywhere, and all you do every day, like walking, running, and jumping, you do them on Earth, therefore your fear does not make any sense." Thereupon the man felt relieved of his fears and rejoiced greatly. So did his instructor. When he learned of this story, Changluzi laughed and said, "Rainbows, clouds and mists, winds and rains, the four seasons—these are accumulations of air that make Heaven. Mountains, rivers and seas, metals and rocks, fire and timber—these are agglomerations of

【原文】

积气也，知积块也，奚谓不坏？夫天地，空中之一细物，有中之最巨者。难终难穷，此固然矣；难测难识，此固然矣。忧其坏者，诚为大远；言其不坏者，亦为未是。天地不得不坏，则会归于坏。遇其坏时，奚为不忧哉？”子列子闻而笑曰：“言天地坏者亦谬，言天地不坏者亦谬。坏与不坏，吾所不能知也。虽然，彼一也，此一也。故生不知死，死不知生；来不知去，去不知来。坏与不坏，吾何容心哉？”

1.13 舜问乎烝曰：“道可得而有乎？”曰：“汝身非汝有也，汝何得有夫道？”舜曰：“吾身非吾有，孰有之哉？”曰：“是天地之委形也。生非汝有，是天地之委和也。性命非汝有，是天地之委顺也。子孙非汝有，是天地之委蜕也。故行不知所往，处不知所持，食不知所以。天地之强阳气也，又胡可得而有邪？”

1.14 齐之国氏大富，宋之向氏大贫；自宋至齐，请其术。国氏告之曰：“吾善为盗。始吾为盗也，一年而给，二年而足，三年大壤。自此以

【今译】

聚之形。既然知道天是积聚的气体，地是积聚的土块，怎么能说天地不会坏呢？天地是空茫宇宙中的一个小东西，又是有形之物中最大的东西。天地难以终极，难以穷究，这是必然的；难以测见，难以认识，这也是必然的。担心天地会坏，确实太过分了；说它们一定不坏，也未必正确。天地不可能永久不坏，其结果终究是要坏的。真是遇到了天崩地塌，为什么不可以忧虑呢？”列子听说后笑道：“说天地会坏的是荒谬的，说天地不会坏的也是荒谬的。坏与不坏，是我们所不能知道的。即使如此，坏是一种可能，不坏也是一种可能。所以活着不知道死后的情形，死后也不知道生前的情形；将来不知道过去的事，过去也不知道将来的事。那么，天地坏与不坏，我们何苦要放在心上呢？”

1.13 舜向烝问道：“道可以获得并占有吗？”烝答道：“你的身体都不属于你所有，你怎么能占有那个道呢？”舜又问：“我的身体不属于我所有，谁占有了它呢？”烝答道：“那是天地托付给你的形体。生命也不属于你所有，它是天地托付给你的阴阳相和之气。性命不属于你所有，它是天地托付给你的和顺之气。子孙也不属于你所有，他们是天地托付给你的遗存。因此，悟道的人行走不知该往哪儿去，居住不知该占哪块地方，吃饭不知该吃什么东西。道是天地阴阳运动之气，又怎么可以获得并占有呢？”

1.14 齐国有个姓国的人非常富有，宋国有个姓向的人非常贫穷。姓向的从宋国跑到齐国，跟姓国的请教致富的方法。姓国的告诉他：“我善于偷盗。我开始偷盗的时候，一年便够用，二年便富足，三年财源



body that make Earth. With this knowledge in mind, how can we say that they will not fall or collapse? Heaven and Earth form a small speck in the Universe, but they are the biggest among bodies. It is certain that there cannot be thorough investigation or understanding of Heaven and Earth. It is too much to fear that they will collapse; however, it is not necessarily correct to say that they will not. They will eventually. If that really occurs, why shouldn't there be any fears?" Master Liezi laughed over this and said, "It is absurd either to say that Heaven and Earth will collapse or to think that they will not, for that is beyond our knowledge. There are both possibilities; therefore, it is not possible either to foretell what death is like when one is living or to know what life used to be after one's death, nor is it likely for us either to tell about past in the future or to tell about future in the past. In that case, why should we bother worrying about the destiny of Heaven and Earth?"

1.13 Shun asked Zheng, "Can we obtain and possess the Tao?" "You do not own your body," replied the latter, "and how can you possess the Tao?" Shun asked again, "Since my body is not mine, whose is it?" "It is given by Heaven and Earth," answered Zheng. "Life is not something you may own but the combination of *Yin* and *Yang* and harmony donated by Heaven and Earth. Your children and grandchildren do not belong to you; they are your continuation entrusted by Heaven and Earth. Thus, the enlightened are not sure where to go and stay or what to have as food. The Tao is associated with the movements of Heaven and Earth and *Yin* and *Yang*, so how can you obtain and possess it?"

1.14 A certain Guo of Qi was extremely wealthy, while a certain Xiang of Song was very poor. The latter went to consult the former for the secret of becoming rich. "The secret lies in the skill of stealing," Guo told him. "When I started as a thief, I had enough for the first year, plenty for the second, and I became very rich in the third year.

【原文】

往，施及州闾。”向氏大喜。喻其为盗之言，而不喻其为盗之道，遂踰垣凿室，手目所及，亡不探也。未及时，以赃获罪，没其先居之财。向氏以国氏之谬己也，往而怨之。国氏曰：“若为盗若何？”向氏言其状。国氏曰：“嘻！若失为盗之道至此乎？今将告若矣。吾闻天有时，地有利。吾盗天地之时利，云雨之滂润，山泽之产育，以生吾禾，殖吾稼，筑吾垣，建吾舍。陆盗禽兽，水盗鱼鳖，亡非盗也。夫禾稼、土木、禽兽、鱼鳖，皆天之所生，岂吾之所有？然吾盗天而亡殃。夫金玉珍宝，谷帛财货，人之所聚，岂天之所与？若盗之而获罪，孰怨哉？”向氏大惑，以为国氏之重罔己也，过东郭先生问焉。东郭先生曰：“若一身庸非盗乎？盗阴阳之和以成若生，载若形；况外物而非盗哉？诚然，天地万物不相离也，认而有之，皆惑也。国氏之盗，公道也，故亡殃；若之盗，私心也，故得罪。有公

【今译】

茂盛。从此以后，还能施舍到四邻八乡。”姓向的听罢大喜。但他只听明白了国氏的偷盗之言，而没明白国氏的偷盗之道。于是就翻墙入室，凡是手能拿到、眼能见到的东西，无所不偷。没过多久，因为赃物被发现而遭惩罚，连他自己以前的积蓄也一并没收。姓向的认为姓国的欺骗了自己，便去责怪他。姓国的问：“你是怎么偷盗的？”姓向的诉说了自己偷盗的情况。姓国的说：“嘿！你误解偷盗之道到了这种地步吗？现在我要告诉你了。我听说天有四季变化，地有各色资源。我偷盗天时地利、云雨的润泽、山湖的物产，用来生长我的庄稼，筑造我的房舍。在陆地上偷盗禽兽，在水中偷盗鱼鳖，我的一切没有一样不是偷盗来的。那些庄稼、土木、禽兽、鱼鳖，都是大自然的产物，难道是我自己所有的吗？然而我偷盗大自然却不会遭殃。那些金玉珍宝、谷帛钱财，都是别人积蓄起来的东西，难道是大自然给予的吗？你偷盗了这些东西而被治罪，你怨谁呢？”姓向的越听越糊涂，以为姓国的又在欺骗自己，便去找东郭先生问个明白。东郭先生说：“你的全身难道不都是偷盗来的吗？偷盗了阴阳的和气来形成你的生命，造就你的形体，更何况那些身外之物哪一样不是偷盗来的呢？诚然，天地万物是不可相互分离的，妄认某些是自己的，并占有它，那都是惑于事理。国氏的偷盗，取自天地，不受禁止，是公认的法则，所以没有灾祸；你的偷盗，以私心取私物，违



Since then, I could offer charities to the neighborhood.” Xiang was overjoyed after hearing this. He understood what stealing was; however, he was not clear about the way of doing it. Accordingly, he climbed over walls and broke into houses, grabbing everything within reach or sight. Before long he was caught and punished. He even lost what he had had before. Thinking that Guo had deceived him, Xiang went to file his complaint. When he explained what he had done, Guo cried out, “Alas and alack! You were seriously mistaken. Now let me tell you why. I have learned that Heaven has its four seasons, and that Earth has its various resources. Well, what I steal are the favorable conditions and different riches offered by Heaven and Earth. I use them to nourish my crops and build my houses. I steal birds and beasts on land and fishes and turtles in water. All that I have, I get them by stealing. The crops, clay and wood, birds and beasts, fishes and turtles are all products of nature. Can I claim them as mine? However, I steal from nature, but I am not punished. Gold, jade, and other treasures, grain, silk, and other property, they are accumulated by men, not bestowed upon us by nature. You took what belongs to other people and got punished. You have only yourself to blame.” Xiang became more confused by what Guo had said and, believing that the latter was deceiving him again, went to consult Dongguo, a man of learning. “Is your body not stolen?” Dongguo began with a question. “Your life is formed by the harmony of *Yin* and *Yang*, not to speak of what others you have. Sure, Heaven and Earth and everything are not to be isolated. It is against reason if you mistake some of them for your own and get them in your possession. What Guo steals is from nature and is not prohibited, therefore no misfortune falls on him. But your thefts were founded on self-interest and against public rules, so they have brought you trouble. In fact, thefts are thefts, no matter they are

【原文】

私者，亦盗也；亡公私者，亦盗也。公公私私，天地之德。知天地之德者，孰为盗邪？孰不为盗邪？”

【今译】

犯公则，所以获罪。其实，有公私之别是偷盗，无公私之别也是偷盗。公和私，都是天地的德性。果真懂得天地的德性，谁算是偷盗呢？谁又不算是偷盗呢？”



public or private. Heaven and Earth are both public and private in nature. With this understanding in mind, who is regarded as a thief and who is not?"



黄帝第二

【原文】

2.1 黄帝即位十有五年，喜天下戴己，养生命，娱耳目，供鼻口，焦然肌色黧黧，昏然五情爽惑。又十有五年，忧天下之不治，竭聪明，进智力，营百姓，焦然肌色黧黧，昏然五情爽惑。黄帝乃喟然叹曰：“朕之过淫矣。养一己其患如此，治万物其患如此。”于是放万机，舍宫寝，去直侍，彻钟悬，减厨膳，退而闲居大庭之馆，斋心服形，三月不亲政事。昼寝而梦，游于华胥氏之国。华胥氏之国在弇州之西，台州之北，不知斯齐国几千万里，盖非舟车足力之所及，神游而已。其国无师长，自然而已；其民无嗜欲，自然而已。不知乐生，不知恶死，故无夭殇；不知亲己，不知疏物，故无爱憎；不知背逆，不知向顺，故无利害。都无所爱惜，都无所畏忌。入水不溺，入火不热。斫挞无伤痛，指擿无瘖痒。乘空如履

【今译】

2.1 黄帝即位十五年了，因为天下百姓拥戴自己而沾沾自喜，于是开始保养性命，观舞赏乐，闻香尝鲜，却弄得面色枯黑，神情迷乱。又过了十五年，因为忧虑天下不太平，竭尽聪明才智，替百姓谋福，也弄得面色枯黑，神情迷乱。黄帝于是喟然长叹道：“我的过失太大了！只顾保养自己一个人，祸患是这样，用心治理天下，祸患也是这样。”于是，他放下了纷繁的政务，舍弃了华丽宫室，辞去了左右侍从，撤走了钟磬乐器，减少了美味膳食，从朝廷退下来，独居在外庭的馆舍里，清心寡欲，整整三个月不过问政事。有一天午睡他做梦，梦到在华胥氏之国游历。华胥氏之国在弇州的西面，台州的北边，距离中国不知几千万里，大概不是坐船乘车步行能够到达的，只能神游而已。那个国家没有老师和官长，一切听其自然；那里的百姓没有嗜好和欲望，一切顺其自然。他们不知道贪图活着，也不知道惧怕死去，所以无所谓短命；不知道偏爱自己，也不知道疏远外人，所以无所谓爱憎；不知道违背什么，也不知道顺从什么，所以无所谓利害。他们全然不知道爱护珍惜，也全然不知道畏惧忌讳。掉入水里不怕淹死，跳进火中不怕烧伤。刀砍鞭打

Chapter II The Yellow Emperor

2.1 The Yellow Emperor was in reign for fifteen years and felt pleased with himself because he was supported by his subjects. He began to be careful of his physical well-being, seek pleasures for his ears and eyes, and gratify his senses of smell and taste. However, he appeared haggard and lost. Another fifteen years passed, he began to worry about his country, so he summoned up all his intelligence and wisdom to bring wealth to his people. Nevertheless, he still remained haggard and bewildered. He said with a deep sigh, "My fault is most serious! The attention I paid to my health alone has reduced me to such a miserable condition and the efforts I made to put the country in order are rewarded likewise." Thereupon, he put aside the government affairs, deserted the pompous palaces, dismissed his attendants, removed the musical instruments, reduced his delicious food, purged his mind of desires, retired from the court and stayed three months in private apartments outside. One day when taking a nap, he dreamed that he was making a journey to the Kingdom of Huaxu west of Yanzhou and north of Taizhou, distant from the Central Kingdom. It was a location beyond the reach of ordinary means of transportation. It was accessible only to imagination. In that kingdom, there was no ruler. Everything took its own course. The people were free from desires or interests; they simply followed their natural instincts. They neither craved for life nor feared death; thus there was no question of a long or short life. They showed neither bias toward themselves nor indifference to others; thus there was no question of love or hatred. They knew neither what to go against nor what to follow; thus there was no question of profit or loss. They did not have the ideas of either care and treasure or fear and escape. They were not afraid of being



【原文】

实，寝虚若处床。云雾不碍其视，雷霆不乱其听，美恶不滑其心，山谷不蹶其步，神行而已。黄帝既寤，怡然自得，召天老、力牧、太山稽，告之曰：“朕闲居三月，斋心服形，思有以养身治物之道，弗获其术。疲而睡，所梦若此。今知至道不可以情求矣。朕知之矣！朕得之矣！而不能以告若矣。”又二十有八年，天下大治，几若华胥氏之国，而帝登假。百姓号之，二百余年不辍。

2.2 列姑射山在海河洲中，山上有神人焉，吸风饮露，不食五谷；心如渊泉，形如处女；不佞不爱，仙圣为之臣；不畏不怒，愿恣为之使；不施不惠，而物自足；不聚不敛，而已无愆。阴阳常调，日月常明，四时常若，风雨常均，字育常时，年谷常丰；而土无札伤，人无夭恶，物无疵厉，鬼无灵响焉。

【今译】

不觉伤痛，指甲搔挠也不知疼痒。脚登空处如踩实地，睡在虚处如卧床榻。云雾不能隔断他们的视线，雷霆不能扰乱他们的听力，美恶不能迷惑他们的心志，山谷不能阻挡他们的脚步，一切听凭精神运行罢了。黄帝梦醒之后，怡然自得，召见辅佐大臣天老、力牧、太山稽，告诉他们：“我闭门独居了三个月，清心寡欲，想能悟出用以调养身心、治理万物的方法，但是没有获得那个方法。后来我疲倦入睡，梦见如此这般。现在我懂得，至高至深的道，是不能凭常情去获得的。我已经领悟它了！我已经获得它了！但是我不能将其奥妙告诉你们。”又过了二十八年，天下大治，几乎像华胥氏之国一样，而黄帝却逝世了。百姓为之恸哭，二百多年不曾中断。

2.2 列姑射山在海河洲中，山上有个神人，他吸风饮露，不吃五谷，心境如深泉，形体如处女。他不亲近谁，也不偏爱谁，神仙圣人都愿意做他的臣下。他不耍威风，不发脾气，忠厚老实的人都愿意受他役使。他不施舍不惠赠，别人却能自己富足。他不聚财不搜刮，自己却从不困乏。那里阴阳常年调和，日月常年明朗，四季常年和顺，风雨常年均匀，孕育常年适时，五谷常年丰收，而农田没有灾害，人民没有夭亡，万物没有疫病，鬼神不能作祟。



drowned in water or burned in fire. Cuts and blows brought them no pain and scratching did not cause discomfort. They seemed to tread the solid ground when they actually stepped on nothing; they fell in space as if they were sleeping on a bed. Clouds and mists did not block their vision, thunderbolts did not disturb their hearing, beauty or ugliness did not mislead their wills, mountains and valleys did not stop their steps. What they did was to follow the course of their mind. When he awoke, the Yellow Emperor summoned three of his ministers—Tian Lao, Li Mu, and Taishan Ji—and told them, “I lived alone for three months without desire or ambition in the hope of an approach to keeping body and mind healthy and managing everything well, but I failed to get it. Then, one day, I fell in a doze and made a dream. I have realized that the Tao is the most profound thing to be perceived in the usual manners. Now I have got it! I have got it! However, I cannot tell you its profundity.” With an elapse of twenty-eight years, the kingdom was in great peace and order, virtually the same as the Kingdom of Huaxu, but the Yellow Emperor passed away. The people were for two hundred years in deep sorrow over his death.

2.2 In the mountains of Lieguye on the continent of Haihe, there was an extraordinary man living on wind and dew instead of grains. He was like a deep fountain mentally and a virgin physically. He received everyone on equal terms so that both immortals and sages expressed their obedience. He was easy-going and good-tempered so that honest people were willing to obey his orders. He offered no alms or presents, but they were self-sufficient. He collected no wealth or property, yet he was in want of nothing himself. There was harmony and balance of *Yin* and *Yang*, fine weather, mild seasons, evenly-distributed rains, timely reproductions, and big harvests. The crop fields were free from disasters. People lived their normal lives, and diseases or haunts were not found.

【原文】

2.3 列子师老商氏，友伯高子；进二子之道，乘风而归。尹生闻之，从列子居，数月不省舍。因间请斲其术者，十反而十不告。尹生怗而请辞，列子又不命。尹生退，数月，意不已，又往从之。列子曰：“汝何去来之频？”尹生曰：“曩章戴有请于子，子不我告，固有憾于子。今复脱然，是以又来。”列子曰：“曩吾以汝为达，今汝之鄙至此乎？姬！将告汝所学于夫子者矣。自吾之事夫子友若人也，三年之后，心不敢念是非，口不敢言利害，始得夫子一眄而已。五年之后，心庚念是非，口庚言利害，夫子始一解颜而笑。七年之后，从心之所念，庚无是非，从口之所言，庚无利害，夫子始一引吾并席而坐。九年之后，横心之所念，横口之所言，亦不知我之是非利害欤？亦不知彼之是非利害欤？亦不知夫子之为我师、若人之为我友；内外进矣。而后眼如耳，耳如鼻，鼻如口，无不同也。心凝形释，骨肉都融，不觉形之所倚，足之所履，随风东西，犹木叶干

【今译】

2.3 列子拜老商氏为师，与伯高子为友，将二人的道术全部学到手，便乘着风返回了。尹生听说了，便去陪伴列子，一连数月都没回家。尹生趁列子闲暇，便请教那乘风而行的道术。往返问了十次，列子都不告诉。尹生愤而告辞，列子还是不告诉他。尹生回家，过了几个月，还是不死心，又去跟随列子。列子说：“你为什么来来往往这样频繁？”尹生说：“以前我向您请教，您不肯告诉我，确实对您有点不满。现在我已想开了，因此又来了。”列子说：“从前我认为你是通情达理的，如今你的鄙薄竟到了这种地步了吗？坐下吧！我将告诉你我向老师学习的心得。自从我师事老商先生并与伯高子为友开始，三年之后，心里不敢想是和是非，嘴里不敢谈利和害，老师只是斜眼看了我一下而已。五年之后，我变得心里敢想是和是非，嘴里敢谈利和害，老师才开始露出笑容。七年之后，任我心中所想，变得没有了是和是非；任我口中所谈，变得没有了利和害，老师才拉我和他同坐在一张席上。九年之后，我随意去想，任口去说，也不知道是我的是非利害呢，还是别人的是非利害呢？也不知道老商先生是我的老师、伯高子是我的朋友；已经完全没有了自我和外物的区别。此后，感觉眼睛如同耳朵，耳朵如同鼻子，鼻子如同嘴巴，它们没有什么不同的。这时，精神凝聚，形体废弃，骨肉全部消融，感觉不到身体凭依什么，两脚踩着什么，只是随风飘逸，或东或西，犹如枯

2.3 Liezi became an apprentice of Laoshang and made friends with Bogaozi, both of whom were equipped with magic powers. With all those skills mastered, he flew home on the wind. Yinsheng heard of this and went to stay with Liezi for a few months. In their free hours he begged to learn the secret of wind-riding. He attempted ten times but failed to persuade Liezi to tell him the art. In a rage, he told Liezi that he would leave, but the latter still refused to let him know it. Yinsheng went away. Several months passed but he did not abandon the idea and came to Liezi again. "Why are you coming back?" asked Liezi. "I wanted to learn the tricks," answered Yinsheng, "but you refused to tell me any, so I became angry with you. Now I am not angry any more and therefore come to you again." "I thought you were a man of sense," replied Liezi. "But I was wrong. Why are you so low? Sit down now. I will tell you all the same what I learned from my masters. Three years after I became a disciple of Laoshang and a friend of Bogaozi, I dared neither reflect on or talk about what was right or wrong and what was good or bad and my master only threw me a brief glance sometimes. Five years later, I ventured to reflect on and talk about what was right and wrong or what was good or bad and my master was pleased. With an elapse of seven years, whatever I reflected on or talked about, there was no more distinction of right and wrong or good and bad, and my master invited me to sit beside him. At the end of nine years, I had no idea at all of who was right and wrong or good and bad no matter where or when I thought or talked. I was not clear if Laoshang and Bogaozi were my master and friend. I became one with what was around me. Since then, I felt my eyes were like my ears, my ears were like my nose, and my nose was like my mouth; there was no more difference. My mind was fixed, my body abandoned, and my flesh and bones melted together. I was not aware where my body was or what was under my feet. I was borne here and

【原文】

壳。竟不知风乘我邪？我乘风乎？今女居先生之门，曾未浹时，而怵憾者再三。女之片体将气体不受，汝之一节将地所不载。履虚乘风，其可几乎？”尹生甚忤，屏息良久，不敢复言。

2.4 列子问关尹曰：“至人潜行不窒，蹈火不热，行乎万物之上而不栗。请问何以至于此？”关尹曰：“是纯气之守也，非智巧果敢之列。姬！鱼语女。凡有貌像声色者，皆物也。物与物何以相远也？夫奚足以至乎先？是形色而已。则物之造乎不形，而止乎无所化。夫得是而穷之者，焉得而止焉？彼将处乎不淫之度，而藏乎无端之纪，游乎万物之所终始。壹其性，养其气，含其德，以通乎物之所造。夫若是者，其天守全，其神无郤，物奚自入焉？夫醉者之坠于车也，虽疾不死，骨节与人同，而犯害与人异，其神全也。乘亦弗知也，坠亦弗知也。死生惊惧不入乎其胸，是故逆物而不惧。彼得全于酒而犹若是，而况得全于天乎！圣人藏

【今译】

叶干壳。竟然不知道风乘着我呢，还是我乘着风呢？如今你在老师门下，连一个季度都没有到，却再三地怨恨不满。你小小一块躯体还没有接受气，你短短一截骨节还没有承载地，就想乘风凌空，怎么能办到呢？”尹生听罢，非常惭愧，好久连大气也不敢出，从此不敢再说什么了。

2.4 列子问老子的学生关尹道：“道行极高的人在水下潜泳不会窒息，践踏在火上也不会灼伤，在万物之上凌空行走而不惧怕。请问他们靠什么达到这样的境界？”关尹答道：“这是守住了纯正之气的结果，而不是靠的智慧勇敢之类。坐下吧！我来告诉你。凡是具有形象、声音、色彩的东西，都属于物。物与物凭什么说有很大差距呢？有什么东西自认足以超越他物呢？同是有形有色的物罢了。物从无形的道中创造出来，而终极于不被他物所化的道。能获得这自然之道并能穷理尽性的人，外物怎能限制他呢？那得道的人，将处于恰如其分的自然法度中，并且把行迹藏于无始无终的道中，遨游于万物的本原中。纯化自己的心性，涵养自己的正气，保持自己的德性，以此跟自然之道相通。像这样的人，自然所赋予他的天性能保全不亏，精神能聚守无缝，外物又何以侵入呢？醉汉从车上摔下来，虽然受伤却不死。他的骨节和别人一样，受害的程度却和别人不同，这是因为他的心神得以保全的缘故。他乘上车全然不知，摔下车来也全然不知。死生惊惧一点儿也没有侵入他的心胸，因此遇到外物伤害毫不恐惧。那醉汉得到酒的保全尚能如

there on the wind, like a dry leaf or chaff. As a matter of fact, I did not know whether the wind was riding on me or I was riding on the wind. Now you have been here for less than three months but you have had so many complaints. With so tiny a lump of your body you have not yet received any *Qi*, with such a short piece of bone you have not yet borne the weight of land, and how could you possibly soar on the wind?" Yinsheng was deeply ashamed when he heard these words and did no longer venture to say anything.

2.4 Liezi asked Guan Yin, a disciple of Laozi, "Why are highly-skilled men not drowned under water or burnt in fire? Why are they not fearful when walking high up in the air?" "It is because they keep what is pure rather than their wisdom and bravery," answered Guan Yin. "Please sit down and I will tell you more specifically. Anything with form, sound, or color belongs to the category of substance. What are the great differences between substances? By what does one thing surpass another? They are things with form and color after all. Things start from the formless Tao and end in the unchangeable Tao. If a man obtains this rule of nature and follows up reason, what external restraints can affect him? A man with the Tao will find himself right in the law of nature, hide his actions in the Tao of neither beginning nor end, and roam in the nature of all things. He purifies his temperament, conserves his sense of righteousness, and retains his virtues so as to communicate with the law of nature. Such a man, who keeps intact what is endowed by nature, guards his spirit against external influences whatsoever. A drunkard would be wounded but not killed when falling off a cart. He has the same build with other people but he suffers less injury. This is because he is not affected in the mind. He is completely unaware of getting on or falling off the cart. Fear does not intrude into his mind, therefore he is not frightened when external injuries fall. With the wine, the drunkard is not injured, not to say

【原文】

于天，故物莫之能伤也。”

2.5 列御寇为伯昏瞽人射，引之盈贯，措杯水其肘上，发之，镞矢复沓，方矢复寓。当是时也，犹象人也。伯昏瞽人曰：“是射之射，非不射之射也。当与汝登高山，履危石，临百仞之渊，若能射乎？”于是瞽人遂登高山，履危石，临百仞之渊，背逡巡，足二分垂在外，揖御寇而进之。御寇伏地，汗流至踵。伯昏瞽人曰：“夫至人者，上窥青天，下潜黄泉，挥斥八极，神气不变。今汝怵然有恂目之志，尔于中也殆矣夫！”

2.6 范氏有子曰子华，善养私客，举国服之；有宠于晋君，不仕而居三卿之右。目所偏视，晋国爵之；口所偏肥，晋国黜之。游其庭者侔于朝。子华使其侠客以智鄙相攻，强弱相凌，虽破伤于前，不用介意。终日夜以此为戏乐，国殆成俗。禾生、子伯，范氏之上客，出行，经垆外，宿于田更商丘开之舍。中夜，禾生、子伯二人相与言子华之名势，能使存者亡，亡者存；富者贫，贫者富。商丘开先寤于饥寒，潜于牖北听之。因假

【今译】

此，更何况得到自然之道的保全呢。圣人把心神藏于自然之道中，所以没有任何外物能够伤害他啊！”

2.5 列子为伯昏瞽人表演射箭。他拉满弓弦，并在肘上放了一杯水，然后发箭，箭箭相接，发发中的。在这个时刻，列子全神贯注，像泥塑木雕一般。伯昏瞽人说：“你这是有心为射箭的射箭，不是那种无心为射箭的射箭。假使和你一起登上高山，脚踩摇摇欲坠的山石，下临百丈深渊，你还能这样射箭吗？”于是，伯昏瞽人就登上高山，脚踩摇摇欲坠的山石，下临百丈深渊，背对山下，后退移步，脚掌有一半悬在山崖之外，然后向列子作了个揖，请他上来。列子趴在地上，汗水直淌到脚跟。伯昏瞽人说：“道行最高的人，上可窥测青天，下能潜入黄泉，四面八方，纵情驰骋，而神气丝毫不变。现在你心惊目眩，如此恐惧，想要射中就太困难啦！”

2.6 范家有个儿子名叫子华，喜欢聚养游士侠客，全国都敬服他；深得晋君的宠信，虽不做官，权势却在公卿之上。只要他多看谁几眼，晋君就立刻赐爵位给谁；只要他贬低谁几句，晋君就立刻罢免谁。因此，来往于他家门庭的人和上朝廷的人一样多。子华让他的侠客以智力的高下互相攻击，以体力的强弱互相欺凌，即使在他面前打得头破血流，他也毫不在意。整日整夜以此游戏作乐，几乎成为一国的风俗。禾生和子伯是范家的上等门客，有一天外出，途经郊野，借宿在老农商丘开的家里。半夜，禾生、子伯二人还在一起谈论子华的名望和势力，说他能使该活的死，该死的活，能使富者变穷，穷者变富。商丘开本来就饥寒交迫，睡不着，便躲在窗后偷听了这番话。于是，他借了干粮，挑

with the law of nature. A sage hides his mind in the law of nature, therefore no external injury may affect him! ”

2.5 Lie Yukou (alias Liezi) showed Bohun Maoren the skill of archery. Placing a cup of water on the left arm, he drew the bow to the full and then shot. The arrows hit the target one after another. He was completely absorbed at the moment of shooting and was motionless like a statue. “Your performance is intentional rather than unintentional,” said Bohun Maoren. “Are you still able to shoot if you follow me up the high mountain, stand on a tottering rock, and face the bottomless abyss?” With these words, he climbed up the mountain, stood on a tottering stone over a deep cliff with his heels on nothing, bowed to Liezi and bid him to do the same. Liezi fell prostrate on the ground, sweating all over. Bohun Maoren said, “A man with the highest spiritual character may look up into the heaven or dive into the lower world or go anywhere but still remain at leisure. It is very hard to hit the target in such a fearful state of mind as you are now.”

2.6 Zihua of the Fan family was in the habit of providing for knights-errant and therefore won universal respect. He was in high favor with the King of Jin and was above the top officials and ministers although he himself was not one; therefore, everyone in his favor would be promoted while anyone in his contempt would be dismissed. For this reason, he had as many visitors as the court did. Zihua encouraged those gentlemen in their mutual attack and fight by wit or power and did not care if the weak were head-broken. This served him as a pastime and turned into a custom of the state. Hesheng and Zibo, two of his best hangers-on, stayed out one night in the wild at a farmer's by the name of Shangqiu Kai. By midnight, when they were talking about the fame of Zihua and about his power in deciding life or death and wealth or poverty, they were overheard by Shangqiu Kai, who was sleepless because of hunger and cold. On the following day,



【原文】

粮荷畚之子华之门。子华之门徒皆世族也，缟衣乘轩，缓步阔视。顾见商丘开年老力弱，面目黎黑，衣冠不检，莫不眦之。既而，狎侮欺诒，撓捩挨抚，亡所不为。商丘开常无愠容，而诸客之技单，急于戏笑。遂与商丘开俱乘高台，于众中漫言曰：“有能自投下者赏百金。”众皆竞应。商丘开以为信然，遂先投下，形若飞鸟，扬于地，肌骨无伤。范氏之党以为偶然，未诘怪也。因复指河曲之淫隈曰：“彼中有宝珠，泳可得也。”商丘开复从而泳之。既出，果得珠焉。众昉同疑。子华昉令豫肉食衣帛之次。俄而，范氏之藏大火。子华曰：“若能入火取锦者，从所得多少赏若。”商丘开往无难色，入火往还，埃不漫，身不焦。范氏之党以为有道，乃共谢之曰：“吾不知子之有道而诞子，吾不知子之神人而辱子。子其愚我也，子其聋我也，子其盲我也。敢问其道。”商丘开曰：“吾亡道。虽吾之心，

【今译】

着草筐来到子华的门下。子华的门徒都是世代官宦的子弟，身穿白色绢衣，乘坐大夫的轩车，走起路来大摇大摆，昂首远视。他们瞥见商丘开年老力衰，面目枯黑，衣冠不整，个个都鄙视他。接着就戏弄他、欺侮他，捶捶打打，推推搡搡，无所不为。商丘开始终没有流露出怨恨的样子，倒是这些门客欺人的招数使尽，对于捉弄人已经腻味了。于是，他们又带商丘开一起登上高台，有人当众宣布：“谁能从这儿跳下去，赏他百两黄金！”大家都装着纷纷响应。商丘开信以为真，就率先跳下。只见他像飞鸟一样，轻轻飘落着地，肌肉骨骼毫无损伤。范家的门客以为事属偶然，没有立即称奇。接着他们又指着河湾深水处说：“那里面有宝珠，只要潜入水底便可得到。”商丘开又信从地潜下水去。等他露出水面，果然探得了宝珠。大家这才感到惊疑。子华也开始让他加入吃肉穿绸的上客行列。没过多久，范家的府库发生大火。子华说：“如有谁冲进火海抢出锦缎，随你抢出多少，统统赏赐给你。”商丘开面无难色，冲进火海，来回多次，烟尘不曾沾身，身体一点没烧焦。这下范家的门客都认为他有道术，于是一齐向他道歉说：“我们不知道您有道术而欺骗了您，我们不知道您是神人而侮辱了您。您必定以为我们是蠢人了吧，您必定以为我们是聋子了吧，您必定以为我们是瞎子了吧。我们冒昧地向您请教那个道术。”商丘开说：“我没有什么道术。我自己也不知道究



he borrowed some food and came to Zihua with his basket on the shoulder. Zihua's followers were descendants of officials for generations. Wearing silken garments, they either rode in high carriages for senior officials or swaggered about with their noses in the air. Seeing that Shangqiu Kai was old, weak, and withered in shabby clothes, they all despised him. He became a regular target of their tricks, bullies, and beatings, of their pulls, pushes, and what not. However, Shangqiu Kai never showed grudge against any of them who, having exhausted their wits, began to be tired of their tricks. One day, he was led up a high platform. "Anybody who dare jump off from here," it was declared, "will be rewarded with a hundred taels of gold!" All others pretended to be interested. Shangqiu Kai took it seriously and was the first to leap over the edge. And lo! He lighted on the ground as a bird, not a bone or muscle being hurt. However, no surprise was excited because what he did was regarded as a lucky chance. Then they pointed to a deep bend in a river and said, "There are pearls down there, and anyone may get them by diving." Shangqiu Kai again believed their words and plunged in. When he came out of the water, he really held pearls in his hands. This time, everybody was amazed. Zihua made him one of the best followers enjoying meat and wearing silk. Not long after that, there was a big fire in Fan's storehouse and Zihua said, "Anyone who rush in and get the brocade out will be rewarded with it, however much it is." Showing no sign of embarrassment, Shangqiu Kai rushed into the fire a dozen times and came out without being hurt by either smoke or fire. Now he was believed to be in possession of the Taoist magic arts, and all began to make their apologies, saying, "We placed tricks and insults on you because we were not aware that you are a divine man with supernatural powers. Did we not play a fool, a deaf, and a blind of ourselves? Do you mind telling us what the magic art is?" "That is not magic art," replied

【原文】

亦不知所以。虽然，有一于此，试与子言之。曩子二客之宿吾舍也，闻誉范氏之势，能使存者亡，亡者存；富者贫，贫者富。吾诚之无二心，故不远而来。及来，以子党之言皆实也，唯恐诚之之不至，行之之不及，不知形体之所措，利害之所存也，心一而已。物亡迁者，如斯而已。今昉知子党之诞我，我内藏猜虑，外矜观听，追幸昔日之不焦溺也，怛然内热，惕然震悸矣。水火岂复可近哉？”自此之后，范氏门徒路遇乞儿马医，弗敢辱也，必下车而揖之。宰我闻之，以告仲尼。仲尼曰：“汝弗知乎？夫至信之人，可以感物也。动天地，感鬼神，横六合，而无逆者，岂但履危险、入水火而已哉？商丘开信伪物犹不逆，况彼我皆诚哉！小子识之！”

2.7 周宣王之牧正有役人梁鸯者，能养野禽兽，委食于园庭之内，虽虎狼雕鹗之类，无不柔驯者。雄雌在前，孳尾成群，异类杂居，不相搏噬也。王虑其术终于其身，令毛丘园传之。梁鸯曰：“鸯，贱役也，何术以

【今译】

竟是怎么回事。即使如此，有一点倒是可以试着同你们说说的。先前你们有二位门客借宿我家时，我听见他们夸赞范家的势力，说范家能使该活的死，该死的活，能使富的变穷，穷的变富。我深信不疑，所以不远而来。来到以后，我以为你们一伙说的都是实话，唯恐自己信得不彻底、做得达不到要求，根本不考虑身体怎么处置、有利还是有害，只是一心一意罢了。外物没有跟我作对，如此而已。现在我才知道你们一伙在欺骗我，于是我心存猜疑，无论听到什么看到什么都小心谨慎，回想从前没有被烧焦淹死，庆幸的同时，内心如沸，恐惧得胆战心惊，以后还能再接近水火吗？”从此以后，范家的那帮门客在路上遇见乞丐马医都不敢侮辱，一定要下车向他们拱手施礼。孔子的学生宰我听说这件事后，便来告诉孔子。孔子说：“你不知道吗？最诚实的人，可以感动万物。感天地，动鬼神，纵横天下而无所阻碍，难道只是经历危险、赴水蹈火而已吗？商丘开相信假话尚且无所阻碍，何况我们彼此都诚心诚意呢！你们牢记这些吧！”

2.7 周宣王主管畜牧的长官手下有个役夫名叫梁鸯，他善于饲养野禽野兽，在皇家花园里喂养它们，即使是虎、狼、雕、鹗之类凶禽猛兽，无不驯服。它们雌雄交配，繁衍成群的后代。不同种类的禽兽混居一处，从不互相搏斗噬咬。周宣王担心梁鸯的这套技术在他死后失传，下令让毛丘园跟梁鸯学习。梁鸯说：“我不过是个低贱的役夫，有什么



Shangqiu Kai, "I myself am not sure whatever it is. All the same, there is one point I'd like to let you know: Some time ago, two of your fellows spent a night in my house. I heard them talking highly of Fan's powers—how he could decide on the life and death of others, and how he was able to make the rich poor and the poor rich. I believed what they said and came the long distance to him. From that time on, I have given trust to your words and tried my best to do with all my heart as I am told. I have never thought about benefit or harm. I have simply forgotten myself. Yet nothing external has been cross to me, and that is all. But now, I have realized that you were deceiving me and become suspicious of you. I have become very careful of whatever I hear or see. When I recall that dive and that fire, I feel terribly frightened as well as greatly rejoiced over my luck. How can I have the courage to go near water or fire in the future?" After hearing these words, the followers of Fan became polite and friendly towards the poor on their way. Zai Wo heard this story and told it to Confucius, his master. "Don't you know that a man of perfect faith may touch everything?" asked Confucius. "Those who are the most faithful move Heaven and Earth and touch ghosts and gods. Nothing may block their way wherever they go, not to mention the powers of braving dangers or passing through water and fire. Shangqiu Kai found no obstacles with his faith in falsehoods. Will we find any with our faith put in what is true? Bear this firmly in your mind, young man!"

2.7 In the reign of King Xuan of Zhou, Liang Yang, a servant of the official in charge of animals, was good at raising wild birds and beasts. Under his training, all the animals in the royal garden, including tigers, wolves, eagles and hawks, were tame and tractable. They mate and reproduce and live together in peace. The king gave the order that Mao Qiuyuan learn the skills from Liang Yang lest they should be lost after the latter was gone. "I am only a humble servant



【原文】

告尔？惧王之谓隐于尔也，且一言我养虎之法。凡顺之则喜，逆之则怒，此有血气者之性也。然喜怒岂妄发哉？皆逆之所犯也。夫食虎者，不敢以生物与之，为其杀之之怒也；不敢以全物与之，为其碎之之怒也。时其饥饱，达其怒心。虎之与人异类，而媚养己者，顺也；故其杀之，逆也。然则吾岂敢逆之使怒哉？亦不顺之使喜也。夫喜之复也必怒，怒之复也常喜，皆不中也。今吾心无逆顺者也，则鸟兽之视吾，犹其侪也。故游吾园者，不思高林旷泽；寝吾庭者，不愿深山幽谷，理使然也。”

2.8 颜回问乎仲尼曰：“吾尝济乎觞深之渊矣，津人操舟若神。吾问焉，曰：‘操舟可学邪？’曰：‘可。能游者可教也，善游者数能。乃若夫没人，则未尝见舟而谩操之也。’吾问焉，而不告。敢问何谓也？”仲尼曰：“噫！吾与若玩其文也久矣，而未达其实，而固得道与？能游者可教

【今译】

技术可以告诉你呢？但我怕国王说我对你隐瞒，姑且说一说我养虎的方法。凡是顺从它就喜欢，违背它就发怒，这是有血气的生物的本性。然而喜和怒难道是无缘无故发生的吗？都是因为或顺从或违背了它的本性才触发的。给老虎喂食，我不敢拿活生生的动物给它吃，因为怕它咬杀活物而引发怒气；我也不敢拿完整的动物喂它，因为怕它撕碎食物引发怒气。要小心侍候它的饥饱，理顺它发怒的性情。老虎和人不同类，而能媚顺于饲养它的人，是因为你顺从了它的性情。所以如果它伤害了饲养它的人，那一定是违背了它的性情。既然如此，我还敢违背它的性情使它发怒吗？当然，我也不对它百依百顺讨它欢喜。因为欢喜过度反过来必然发怒，恼怒之极反过来一定欢喜，大喜大怒都不合适。现在我心里根本不存违背和顺从，那么，鸟兽看待我，如同看待它们的同类一样。因此，它们在我的园囿中游憩，不会再思念森林和广泽了；它们在我的园囿中卧息，不会再思恋深山和幽谷了，这都是因为适应了它们的本性的结果。”

2.8 颜回向孔子问道：“我曾经在一个叫觞深的深潭中摆渡，渡口的船夫撑船的技术神妙无比。我问他：‘撑船可以学吗？’他答道：‘可以。能游水的就可以教，善于游水的很快就能学会。至于能潜水的人，即使从来没有见过船，但是马上能驾船。’我再问他，他就不说了。冒昧地请教先生，他说的这番话到底是什么意思？”孔子说：“唉！我和你研习道的表象虽然时间很长了，但是还没有探究到道的实质，现在姑且给



and have no skills to impart to you,” Liang Yang told Mao Qiuyuan. “Anyway, in order to show to his Majesty that I have nothing to hide from you, I will tell you how to train a tiger. Any animal is by nature pleased when it is yielded to and enraged if otherwise. Is such pleasure or anger groundless? It depends on whether its natural instincts are satisfied or violated. When I feed a tiger, I do not give it whole live animals lest it should become angry in the action of killing. I decide the interval of its meals and try to understand the causes of its anger. A tiger is a different species, but it shows obedience to those who feed it at right hours and proper manners, so that the act of killing its feeders is against its nature. This being so, I should not think of violating its instincts to provoke its anger. Of course, I do not yield to it all the time for it to be pleased, for excessive pleasure is succeeded by anger, just as excessive anger is followed by pleasure. Neither will last. Now I am in such a state of mind that there is neither opposition nor yielding. Birds and beasts will treat me the way they do their kinds. Thus, they wander in my parks and forget all about the tall forests and the broad marshes, and rest in my gardens without any desire of going back to the deep mountains and the dark valleys. Such are the results of yielding to their natural instincts.”

2.8 Yan Hui asked Confucius, “Once I crossed a deep pool named Shangshen, I found that the ferryman did his job ingeniously. ‘Can boating be learned?’ I asked. ‘Yes,’ he answered. ‘Those who swim may learn, those who are good swimmers will master it in no time, and those who can dive may do it immediately even if they never see a boat.’ I asked him for the reasons and he made no further reply. Would you please tell me whatever his answers mean?” Confucius said, “Alas! I have discussed the idea of Tao with you for a long time but not yet probed into its essence. Now let me tell you. Those

【原文】

也,轻水也;善游者之数能也,忘水也。乃若夫没人之未尝见舟也而谩操之也,彼视渊若陵,视舟之覆,犹其车却也。覆却万物方陈乎前而不得入其舍,恶往而不暇?以瓦抠者巧,以钩抠者惮,以黄金抠者昏。巧一也,而有所矜,则重外也。凡重外者拙内。”

2.9 孔子观于吕梁,悬水三十仞,流沫三十里,鼃鼃鱼鳖之所不能游也。见一丈夫游之,以为有苦而欲死者也,使弟子并流而承之。数百步而出,被发行歌,而游于棠行。孔子从而问之,曰:“吕梁悬水三十仞,流沫三十里,鼃鼃鱼鳖所不能游,向吾见子道之,以为有苦而欲死者,使弟子并流将承子。子出而被发行歌,吾以子为鬼也;察子,则人也。请问蹈水有道乎?”曰:“亡,吾无道。吾始乎故,长乎性,成乎命,与赍俱入,与汨偕出,从水之道而不为私焉,此吾所以道之也。”孔子曰:“何谓始乎故、长乎性、成乎命也?”曰:“吾生于陵而安于陵,故也;长于水而

【今译】

你说说吧。能游水的可以教,因为他不怕水;善于游水的很快能学会,因为他忘掉了水。至于会潜水的人从未见过船,却能马上驾船,那是因为他看待深渊如同陆地,看待翻船如同车子倒退。翻船、倒车等等一起呈现在眼前,却不能丝毫影响他的心境,那么到哪儿不从容有馀呢?用瓦器作注来赌博,可以尽情发挥赌技;用衣带钩作注来赌博,就很怕输掉;用黄金作注来赌博,紧张得心迷意乱。赌技是一样的,但是用带钩、黄金作赌就有所顾忌,那是因为太看重身外之物。看重身外之物,内心就会变得笨拙。”

2.9 孔子到吕梁游览,那里瀑布直下几十丈,湍流飞沫三十里,连鼃鼃鱼鳖都不能游,却看见有个男子在游水。孔子以为他是有痛苦而想寻短见,于是让学生沿着水流去搭救他。不料他游了几百步就上来了,披着头发,边走边唱,在堤下游逛。孔子赶上去问他:“吕梁瀑布几十丈,湍流飞沫三十里,连鼃鼃鱼鳖都不能游,刚才我看见你在急流中游水,以为是你有痛苦而想寻短见,于是让学生沿着水流准备搭救你。不料你出水上岸,披着头发,边走边唱,我还以为你是鬼呢,可仔细一看,竟是个人。请问游水有道术吗?”他说:“没有,我没有什么道术。我始乎故,长乎性,成乎命,同漩涡一起卷进,跟涌流一起冲出,顺从水的规律而不自作主张,这就是我能在急流中游水的缘故。”孔子又问:“什么叫‘始乎故’、‘长乎性’、‘成乎命’呢?”他答道:“我出生在陆地,就安





who can swim may learn because they are not afraid of water; those who are good swimmers may learn it soon because they forget all about water; and those who can dive may do it immediately even if they never see a boat because they regard deep pool as land and overturning of boat as backing of cart. Nothing that overturns or backs may change his frame of mind and what cannot be taken easy? A person may bring his art of gambling into full play if he uses pebbles as counters; he is afraid of loss if his belt buckles are bet on; and if gold is used as stakes he would be bewildered because of tension. His skills are the same, but he cares about losing his belt buckles or gold because he values highly his worldly possessions. The appreciation of external things makes a dull mind."

2.9 Confucius went sightseeing at Lüliang and saw below a huge waterfall a man in the torrents in which even turtles and fish find hard to stay. He thought that the man wanted to drown himself because of certain bitter reasons, therefore sent his disciples to his rescue. Unexpectedly, the man came ashore after swimming a few hundred meters, singing while wandering along the bank. Confucius went up and said, "I saw you in the torrents and I sent my disciples to help you because I thought you wanted to drown yourself. I did not expect that you would come ashore and go around so happily. I thought you were a spirit. Can you tell me if there is any art in swimming?" "There is not," the man replied. "I started as of old, grew up by force of habit, and succeeded in observing the order of nature. I get in with the whirlpools and rush out with the swift flows. I do as the waters do and that is why I can swim in the rapid torrents." "What do you mean by starting as of old, growing up by force of habit, and succeeding in observing the order of nature?" "I was born on land and was satisfied with the life on land," replied the man. "This is my quality of origin, therefore I said I started as of old. Later I grew up on water and was



【原文】

安于水，性也；不知吾所以然而然，命也。”

2.10 孔子适楚，出于林中，见佝偻者承蜩，犹掇之也。仲尼曰：“子巧乎！有道邪？”曰：“我有道也。五六月，累垤二而不坠，则失者锱铢；累三而不坠，则失者十一；累五而不坠，犹掇之也。吾处也，若橛株驹；吾执臂，若槁木之枝。虽天地之大，万物之多，而唯蜩翼之知。吾不反不侧，不以万物易蜩之翼，何为而不得？”孔子顾谓弟子曰：“‘用志不分，乃疑于神。’其佝偻丈人之谓乎！”丈人曰：“汝逢衣徒也，亦何知问是乎？修汝所以，而后载言其上。”

2.11 海上之人有好沔鸟者，每旦之海上，从沔鸟游，沔鸟之至者百住而不止。其父曰：“吾闻沔鸟皆从汝游，汝取来，吾玩之。”明日之海上，沔鸟舞而不下也。故曰：至言去言，至为无为。齐智之所知，则浅矣。

【今译】

于陆地生活，这是我本来的素质，所以叫做‘始乎故’。后来我在水上长大，就安于水上生活，这是我的习性，所以叫做‘长乎性’。我不知道为什么能游水，却自然而然地会游水，这是习故安性而顺天命，所以叫做‘成乎命’。”

2.10 孔子到楚国去，途经树林，看见一位驼背老汉捉知了，就像在地上捡东西一般。孔子说：“您的技巧太纯熟啦！有道术吗？”老汉答道：“我确实有道术。我经过了五六个月的练习。开始我练到在竹梢上垒两粒泥丸而不坠落，这样，捉知了就很少失手了。接着我又练到在竹梢上垒三粒泥丸而不坠落，这样，捉知了十只里头只逃走一只。后来我练到在竹梢上垒五粒泥丸而不坠落，这样，捉知了就如同在地上捡东西一般。我身体站着，好像那折断的树桩；我伸出手臂，好像那枯树的枝条。虽然天地那么大，万物那么多，而我只注意知了的翅膀。我神志专一，不因为其他东西转移我对知了翅膀的注意，为什么还会捉不到知了呢？”孔子回头对学生说：“‘用心专一，就可与神相似。’大概就是说这个驼背老汉的吧！”老汉说：“你们都是儒生，怎么也来问这个呢？清除你们那一套，然后才可以再说更高深的道理。”

2.11 海边有个喜欢鸥鸟的人，每天早上都要去海边，同鸥鸟一起玩，飞来的鸥鸟上百只都不止。他父亲说：“我听说鸥鸟都爱跟你玩，你抓几只来，我也玩玩。”第二天他到海边，只见鸥鸟在空中盘旋，但没有一只肯飞下来。所以说：最高深的言论就是忘掉不说，最高的作为就是无所作为，仅跟聪明人所知道的一样，那差得就太远了。



satisfied with the life on water. That was my habit, therefore I said I grew up by force of habit. I can't tell why I can swim although I could do it in due time, therefore I said I succeeded in observing the order of nature."

2.10 Confucius went to the State of Chu and saw on his way an old hunchback catching cicadas as easily as picking up things on the ground. "You are doing the job wonderfully!" exclaimed Confucius and then asked, "Is there art in doing that?" "Yes indeed," answered the hunchback. "I trained myself nearly a half year. At the beginning I tried to pile up two small muddy pills steady on top of a bamboo stick so that they did not fall. With this done, I could often catch cicadas successfully. Then I added another pill, and one out of ten cicadas could escape my capture. With still another pill added on the top, it would be as easy as picking up things on the ground. I stand there as if I were a broken tree trunk. I reach out my arm as if it were a dry twig. While there is such a huge space and there are so many things in this world, I see only the wings of cicadas. I focus on their wings and nothing else may distract me. That is why I can catch cicadas very easily." Confucius told his disciples, "Whole-hearted devotion comes close to that which is divine. And what the old man said may serve as an example!" The old hunchback replied, "How can you Confucian followers talk about this? Set your kit aside, or you are disqualified in discussing profound truth."

2.11 A man was very fond of sea-gulls. Every morning he went to the seaside to play with them and there would be over a hundred gulls gathering around him. "You are said to be popular among sea-gulls," said his father, "catch some and let me play with them." On the following day, he went to the seaside as usual, and all the gulls soared over him but none would alight. Conclusion: The most profound views are not said, and the noblest conducts are non-actions; therefore, what is learned from the wise is very narrow and crude.

【原文】

2.12 赵襄子率徒十万狩于中山，藉苳燔林，扇赫百里。有一人从石壁中出，随烟烬上下，众谓鬼物。火过，徐行而出，若无所经涉者。襄子怪而留之，徐而察之：形色七窍，人也；气息音声，人也。问：“奚道而处石？奚道而入火？”其人曰：“奚物而谓石？奚物而谓火？”襄子曰：“而向之所出者，石也；而向之所涉者，火也。”其人曰：“不知也。”魏文侯闻之，问子夏曰：“彼何人哉？”子夏曰：“以商所闻夫子之言，和者大同于物，物无得伤阂者，游金石，蹈水火，皆可也。”文侯曰：“吾子奚不为之？”子夏曰：“刳心去智，商未之能。虽然，试语之有暇矣。”文侯曰：“夫子奚不为之？”子夏曰：“夫子能之而不能为者也。”文侯大说。

2.13 有神巫自齐来处于郑，命曰季咸，知人死生、存亡、祸福、寿夭，期以岁、月、旬、日，如神。郑人见之，皆避而走。列子见之而心醉，而归以告壶丘子，曰：“始吾以夫子之道为至矣，则又有至焉者矣。”壶子

【今译】

2.12 晋国大夫赵襄子率领十万人马到中山地区狩猎，焚烧山林，火焰蔓延百里。只见有一个人从陡立的山岩中钻出来，随着烟火灰烬上下飘浮，大家都说那是鬼怪。火焰过后，他慢慢地走了出来，像是什么都没有经历过一样。赵襄子感到很奇怪，便留住他，慢慢地仔细察看：形貌气色七窍，是个人；呼吸言语声音，也是个人。襄子问：“你凭什么道术身住山岩？凭什么道术而投身火焰？”那人反问：“什么东西叫山岩？什么东西叫火焰？”襄子说：“你刚才钻出来的地方就是山岩，你刚才经历的东西就是火焰。”那人说：“我不晓得。”魏文侯听到了这件事，问孔子的学生子夏：“那人究竟是什么人？”子夏说：“据我所听到的我的老师孔子说过，神定气和的人同外物完全混同，所以没有任何外物去伤害他、阻碍他，在金属岩石中游行，在烈火深渊中徜徉，无所不可。”魏文侯问：“那你为什么不这样做呢？”子夏说：“彻底去除思虑，摒弃智慧，我还不能做到。尽管如此，我试着谈谈这方面的道理还是可以的。”魏文侯又问：“那么孔夫子为什么不这样做呢？”子夏说：“先生能这样做，但他也能不去做。”魏文侯听后十分高兴。

2.13 有个神奇的巫师从齐国来郑国居住，名叫季咸，能预测人的生死存亡、祸福年寿，预期在某年、某月、某旬、某日，无不应验如神。郑国人见到他，都吓得纷纷逃避。列子见到他，却钦佩得如痴如醉，并回来把季咸的情况告诉老师壶丘子，说：“当初我以为先生的道术是至高无





2.12 Zhaoxiangzi, a top official of the State of Jin, went hunting in the area of Zhongshan with a company of a hundred thousand men. He set fire to the forest and there were flames a hundred miles around. All of a sudden, a man emerged from a rock, hovering up and down with the flames and smoke. Everybody believed that he was a ghost. When the fire was out, he walked out slowly as if nothing had happened. Zhaoxiangzi felt it was strange and detained him for a careful examination. He was surely a man in outer appearance, and breathed and talked the way a man did. "Is there an art by which you live in the rock?" he asked. "And is there an art by which you emerge in the flames?" "What do you mean by rock?" asked the man. "And what do you mean by fire?" "The rock is where you just now came out of and the fire is what you just now walked through," he answered. "I know nothing of them" was the reply. Marquis Wen of Wei learned of it and asked Zixia what kind of a man he was. The latter replied, "According to Confucius, my master, a man whose soul and *Qi* are kept in harmony becomes one with his outer reality, therefore nothing might hurt or control him, and things like passing through metal or stone and walking in fire or deep water are out of question to him." "Then why don't you do that?" asked the Marquis. "I have not yet succeeded in removing my thoughts and wisdom," answered Zixia. "In spite of that, I can still attempt to talk about its principles." "And why doesn't Confucius do that?" "He could do that," answered Zixia, "yet he is able not to." In this answer the Marquis was quite delighted.

2.13 Ji Xian, a wonderful sorcerer who could foretell a man's fortune in great detail, came from the State of Qi to settle in Zheng. Because of fear, the people of Zheng would run away whenever they saw him. However, Liezi admired him extremely and told Master Huqiu Zilin about the man. "At the beginning I thought you were the

【原文】

曰：“吾与汝贯其文，未既其实，而固得道与？众雌而无雄，而又奚卵焉？而以道与世抗，必信矣。夫故，使人得而相汝。尝试与来，以予示之。”明日，列子与之见壶子。出而谓列子曰：“嘻！子之先生死矣，弗活矣，不可以旬数矣。吾见怪焉，见湿灰焉。”列子入，涕泣沾衿，以告壶子。壶子曰：“向吾示之以地文，萌乎不诤不止，是殆见吾杜德几也。尝又与来？”明日，又与之见壶子。出而谓列子曰：“幸矣，子之先生遇我也！有瘳矣，全然有生矣，吾见杜权矣。”列子入告壶子。壶子曰：“向吾示之以天壤，名实不入，而机发于踵，此为杜权。是殆见吾善者几也。尝又与来！”明日，又与之见壶子。出而谓列子曰：“子之先生坐不斋，吾无得而相焉。试斋，将且复相之。”列子入告壶子。壶子曰：“向吾示之以太冲莫朕，是殆见吾衡气几也。鲋旋之渚为渊，止水之潘为渊，流水之潘为渊，滥水之潘为渊，沃水之潘为渊，洸水之潘为渊，雍水之潘为渊，汙水之潘为渊，肥水之潘为渊，是为九渊焉。尝又与来！”明日，又与之见壶子。立未定，自失而走。壶子曰：“追之！”列子追之而不及，反以报壶子，

【今译】

上的，现在又有超过您的高人了。”壶子说：“我和你只是研习了道的表象，还没有深究它的实质，你就以为获得了道的真谛了吗？就像只有一群母鸡，而没有一只公鸡，蛋怎么能孵化出小鸡呢？你用至高无上的道去跟俗巫的伎俩相比较，表明你深信它。正是这个缘故，别人才能给你相命。你试着把他带来，给他看看我的相貌。”第二天，列子带了季咸来见壶子。季咸走出屋子就对列子说：“唉！您的先生快要死了，不能活了，连十天都活不了啦！我在他身上看到了死亡的征兆，看到他的生机犹如湿灰一般不可复燃。”列子走进屋，涕泪沾襟，把此话告诉了壶子。壶子说：“刚才我向他显示了大地一般阴静气象，气息处在不动不止之间，这样，他大概看到了我闭塞生机时的状态。你试着再把他带来。”第三天，列子又带了季咸来见壶子。季咸走出屋子就对列子说：“太幸运了，您的先生幸亏遇到我！有救了！完全可以活了，我已经看到他的生机在闭塞中有了转机。”列子进屋告诉了壶子。壶子说：“刚才我向他显示了天地相合一般的气象，虚名实利都不能侵入，生机从脚跟开始向上运行，这就是闭塞中的转机。这样，他大概看到了我生机发动时的状态。再试着带他来一次吧！”第四天，列子又带了季咸来见壶子。季咸出了屋子就对列子说：“您的先生因为没有斋戒，我无法给他看相。请他斋戒，我再来给他看相。”列子进屋告诉了壶子。壶子说：“刚才我向他显示了极度虚静和谐的气象，没有任何迹象，他大概看到了我平衡生机时的状态。回旋之水的积水是深潭，停滞之水的积水是深潭，流动之水的积水是深潭，泛滥之水的积水是深潭，从上流下之水的积水是深潭，侧面涌出之水的积水是深潭，回流到黄河的积水是深潭，冒出地面之水的积水是深潭，分流之水的积水是深潭，这就是九种深潭。试着再带他来一次吧。”第五天，列子又带了季咸来见壶子。季咸还没有站稳脚跟，就失魂落魄地逃跑了。壶子说：“去追



most powerful person," he said. "Now I see that there are people above you," Master Huqiu Zilin replied, "We have only studied the idea of Tao rather than its essence and you believe you have found the truth? All hens and no rooster will not get chickens. Your comparison of the topmost Tao with the tricks of low sorcerers shows that you trust those tricks. For this very reason, he could predict your fortune. Bring him here to foretell mine." On the following day, Liezi came with Ji Xian, who told the former after the interview, "It is a pity your master is going to die in less than ten days! In him I saw symptoms of death. The fire of life is not to sparkle again in the wet ashes." Liezi went back into the house in tears and told his master what Ji Xian had said. "I showed him the state of earthly silence between motion and rest, and that is why he saw the approaching of death," said the Master. "Bring him in again tomorrow." On the third day, Liezi brought Ji Xian again to his master. This time he told Liezi, "It is lucky for your master to have seen me! He has hope now! I have already seen a turn of life in his carcass." Liezi reported this to his master, who said, "I just showed him a state of harmony between Heaven and Earth impenetrable to fame or profit, and a gush of vital force rose from the heels. This is the turn of life. He probably saw the state in which I started life in me. Bring him here again tomorrow." On the fourth day, Liezi came with Ji Xian again. Coming out of the house of the master, he said, "I cannot tell his fortune today because he has not fasted. Tell him to fast and then I will come over." Liezi told his master about the request and the latter said, "I showed him the state of utter silence and harmony and probably saw the balance of life in me. There are nine deep pools made of whirling water, stagnant water, flowing water, overflowing water, rains, side gushes, back streams, springs, and water branches. Bring him here for one more time." On the fifth day, Liezi brought Ji Xian to Huqiu Zilin for still another time. Hardly

【原文】

曰：“已灭矣，已失矣，吾不及也。”壶子曰：“向吾示之以未始出吾宗。吾与之虚而猗移，不知其谁何，因以为茅靡，因以为波流，故逃也。”然后，列子自以为未始学而归。三年不出，为其妻爨，食豨如食人，于事无亲，雕琢复朴，块然独以其形立，怗然而封戎，壹以是终。

2.14 子列子之齐，中道而反，遇伯昏瞀人。伯昏瞀人曰：“奚方而反？”曰：“吾惊焉。”“恶乎惊？”“吾食于十浆，而五浆先馈。”伯昏瞀人曰：“若是，则汝何为惊已？”曰：“夫内诚不解，形谍成光，以外镇人心，使人轻乎贵老，而齷其所患。夫浆人特为食羹之货，无多余之赢；其为利也薄，其为权也轻，而犹若是，而况万乘之主！身劳于国而智尽于事。彼将任我以事，而效我以功，吾是以惊。”伯昏瞀人曰：“善哉观乎！汝处己，人将保汝矣。”无几何而往，则户外之屦满矣。伯昏瞀人北面而立，

【今译】

他！”列子去追他但没赶上，回来报告壶子，说：“已经不见踪影了，已经不知去向了，我追不上他。”壶子说：“刚才我向他显示了还没有从我的本原中产生出来的气象。我虚心而顺应地对待他，弄得他不知道我究竟是什么人，于是以为我像茅草随风摇曳，于是以为我像河水随波逐流，所以吓得逃跑了。”从此以后，列子认为自己还没有开始学道，就返回家中，三年不出门。他为妻子烧火煮饭，喂猪如同侍候人，对于任何事情都没有亲疏，去除俗习，返璞归真，孤独地只以形体存在，纷乱而不加修饰，守一而终。

2.14 列子到齐国去，走到半路就返回，遇见伯昏瞀人。伯昏瞀人问：“什么原因中途而返？”答道：“我在那儿受惊了。”“在哪里受惊？”列子答：“我在十家卖酒浆的铺里买酒喝，倒有五家争先恐后白送给我喝。”伯昏瞀人说：“如果这样，那你为什么要惊慌失措呢？”列子答道：“内心的情欲不能解除，外表上就会流露出威仪，靠威仪去镇服别人，就会使人表面上尊重长者，而实际上轻视长者，这样就给自己招致祸患。那些卖酒浆的人只是做些饮食生意，没有太多的赚头，他们获利很少，权势也不大，待我尚且如此，更何况那拥有兵车万辆的大国君主呢！他们为国事操劳，尽智做事，一定会把国事委任给我，考核我的功绩，我因此感到惊惧。”伯昏瞀人说：“好啊，你很会观察问题！你能审度自己，别人将会依附你。”没过多久，伯昏瞀人去看望列子，发现列子屋外





had he stepped inside when he lost his mind and ran away as fast as his legs could carry him. "Stop him!" shouted the Master. Liezi failed to catch him and told his master that Ji Xian had already disappeared. The Master said, "I just showed him a state not yet born out of my origin, I treated him with humility and compliance, so that he was uncertain whatever I was. He thought I was unstable as grass in the wind or water in motion and took to his heels out of fear." Liezi realized that he had not yet begun the study of Tao and kept himself at home for three years. He cooked meals for his wife, fed pigs as he did people, and treated everything equally. He removed his vulgar habits, returned to the simplicity, kept oneness and lived as a form in ignorance and unadornment the rest of his life.

2.14 Liezi went to the State of Qi and returned the half way when he met Bohun Maoren. "Why do you stop halfway?" the latter asked. "I was frightened there," he answered. "Where?" "I went to purchase wine at ten shops and five of them offered for nothing." "Since they offered you wine charge-free," said Bohun Maoren, "why were you so frightened?" To this Liezi answered, "If internal desires cannot be removed, there would be external manners of expression and dignity. Such manners serve to subdue other people and the respect for the aged would merely be a show-off, and therefore it would provoke trouble. Those wine sellers make a bare living on their own business. If they treat me this way, how would they deal with the king of a powerful country who has thousands of soldiers and chariots in command? The king is wisely engaged both physically and intellectually in the affairs of his country and would trust me with those assignments and examine what I do. Therefore, I am frightened." "You are certainly a man of vision!" remarked Bohun Maoren. "You reflect and make self-judgment, therefore people will come to you." Not long after that when he went to see Liezi, Bohun Maoren saw many pairs of shoes placed

【原文】

敦杖蹙之乎颐。立有间，不言而出。宾者以告列子。列子提屣徒跣而走，暨乎门，问曰：“先生既来，曾不废药乎？”曰：“已矣。吾固告汝曰，人将保汝，果保汝矣。非汝能使人保汝，而汝不能使人无保汝也。而焉用之感也？感豫出异。且必有感也，摇而本身，又无谓也。与汝游者，莫汝告也。彼所小言，尽人毒也。莫觉莫悟，何相孰也？”

2.15 杨朱南之沛，老聃西游于秦。邀于郊，至梁而遇老子。老子中道仰天而叹曰：“始以汝为可教，今不可教也。”杨朱不答。至舍，进涓漱巾栉，脱履户外，膝行而前，曰：“向者夫子仰天而叹曰：‘始以汝为可教，今不可教。’弟子欲请夫子辞，行不闲，是以不敢。今夫子闲矣，请问其过。”老子曰：“而睢睢，而盱盱，而谁与居？大白若辱，盛德若不足。”杨朱蹴然变容曰：“敬闻命矣！”其往也，舍迎将家，公执席，妻执巾栉，舍者避席，炆者避灶。其反也，舍者与之争席矣。

【今译】

摆满了来客的鞋子。伯昏瞿人朝北站着，拐杖抵着腮帮子。站了一会儿，一言不发，便走了出去。迎宾的人把这个情况报告了列子，列子提起鞋子，光着脚赶快跑出，追到大门口，问道：“先生既然来了，竟连训诫我的良言都不肯留一句吗？”伯昏瞿人说：“罢了。我本来就告诉你，别人将会依附你，现在果然来依附你了。难的并不是你能使别人来依附你，而是你不能使别人不来依附你。你何必使他们感动呢？感动取悦出乎寻常。况且一定要感动别人，就会动摇你的本性，这又是毫无意义的。同你交游的人，没有谁会给你忠告。他们那些投你所好的琐言碎语，全是毒害人的东西。没有哪一个人觉悟，怎么能相辅相成呢？”

2.15 杨朱南行到沛邑去，老子向西要到秦国去。杨朱在郊外迎接老子，直到大梁才遇到了他。老子在途中仰天而叹道：“开始我以为你是可以教诲的，现在看来是不可教诲的。”杨朱没有吭声。到了旅舍，杨朱给老子送上洗漱用水和面巾梳子，把鞋脱在门外，双膝跪地前行，说：“在路上先生仰天而叹道：‘开始我以为你是可以教诲的，现在看来是不可教诲的。’我想请先生解释解释，因为赶路不得空闲，所以不敢请教。现在先生得闲了，请问我的过失在哪里？”老子说：“你眼睛朝上，目空一切，你能跟谁一块儿相处呢？最洁净的东西仿佛有污垢，最有道德的人看上去好像还不够。”杨朱显出恭敬不安的样子，改变了态度，说：“我领会您的教诲了！”杨朱去住旅舍的时候，旅舍老板迎奉到家，老板亲自铺席，老板娘亲自送上面巾梳子，住店的旅客慌忙让出席位，在灶口烤火的人马上让出灶头。等他要离开旅舍返回的时候，旅客敢于跟他争坐席了。





outside Liezi's house. He stood speechless for a while toward the north with the tip of a walking staff pressed against his cheek and then left. A servant reported the happening. Liezi hurried out to the gate barefooted with shoes in his hand and said, "Now that you are here, sir, why don't you give me some instructions?" "Instructions?" replied Bohun Maoren, "I told you before that people would come to you and now I see that they have really come. It is not hard for them to come to you, but it is hard for you to refuse them. Why do you have to move them? It is out of common to move and please. It is meaningless to try to touch other people because in doing so you are no longer yourself. Those who associate with you will not offer you any good advice. Those pleasing flatteries are poison. How will it do if nobody is aware of that?"

2.15 Yang Zhu was traveling south to Pei and expected to see Laozi who was traveling west to the Kingdom of Qin. They did not meet until at Liang. On their way, Laozi sighed to the heaven, saying, "I thought you were able to be taught, but now I see I was wrong." Yang Zhu made no response. At the tavern, he waited on Laozi's toilet and then moved up on his knees, saying, "On the way you sighed that it was out of your expectation that I was not able to be taught. Because we were in a hurry on our journey, I did not ask you for the reasons. Now that we are free, would you please let me know my fault?" Laozi answered, "You looked up toward heaven and who could get along with you? That which is the purest looks as if it has a flaw; a man of great virtue appears as if he is not." Yang Zhu looked respectful and ill at ease. He said with a different attitude, "I see what you mean now!" At the time of arrival, Yang Zhu was served by both the landlord and the landlady, other lodgers hurried to make seat for him, and those who were near the fire gave way before him. At the time of departure, the other guests became familiar and fought over seats with him.

【原文】

2.16 杨朱过宋，东之于逆旅。逆旅人有妾二人，其一人美，其一人恶。恶者贵而美者贱。杨子问其故。逆旅小子对曰：“其美者自美，吾不知其美也；其恶者自恶，吾不知其恶也。”杨子曰：“弟子记之！行贤而去自贤之行，安往而不爱哉？”

2.17 天下有常胜之道，有不常胜之道。常胜之道曰柔，常不胜之道曰强。二者亦知，而人未之知。故上古之言：强，先不己若者；柔，先出于己者。先不己若者，至于若己，则殆矣。先出于己者，亡所殆矣。以此胜一身若徒，以此任天下若徒，谓不胜而自胜，不任而自任也。粥子曰：“欲刚，必以柔守之；欲强，必以弱保之。积于柔必刚，积于弱必强。观其所积，以知祸福之乡。强，胜不若己，至于若己者刚；柔，胜出于己者，其力不可量。”老聃曰：“兵强则灭，木强则折。柔弱者，生之徒；坚强者，死之徒。”

2.18 状不必童而智童，智不必童而状童。圣人取童智而遗童状，

【今译】

2.16 杨朱经过宋国，向东到一家旅店投宿。店主有两个小老婆，一个长得漂亮，一个长得丑陋。可是长得丑陋的却被看重，长得漂亮的反被轻视。杨朱向店主询问其中的原由。那位年轻的店主回答说：“那个漂亮的自以为很美，但我不知道她美在哪里；那个丑陋的自以为很丑，但我不知道她丑在哪里。”杨朱说：“学生们记住：做了好事而去掉自以为好事的心情，那么到哪儿会不受人爱戴呢？”

2.17 天下有常胜的方法，有不常胜的方法。常胜的方法叫柔弱，不常胜的方法叫刚强。这二者是容易明白的，但人们却并不真正懂得。所以上古有这样的遗训：刚强，就是超越不如自己的人；柔弱，就是超越比自己强的人。超越不如自己的人，遇到和自己一样的人，那就危险了。超越比自己强的人，就没有什么危险了。用来战胜一个人，是这个道理；用来取胜天下，也是这个道理：这叫做不去有意取胜却能自然取胜啊。粥子说：“若要刚强，必须用柔弱去守护它。蓄积柔弱，一定会刚强。观察他蓄积的是什么，据此可以预知他祸福的趋向。刚强，就是胜过不如自己的人，碰到和自己相当的人就要遭殃。柔弱，就是胜过比自己强的人，它的力量不可估量。”老子说：“兵力太强就会被消灭，木材过硬就会被折断。柔弱是生存的伙伴，坚强是死亡的伙伴。”

2.18 状貌不一定相同，智力却相同；智力不一定相同，状貌却相同。圣人要智力相同的，而不要状貌相同的；一般人亲近状貌相同的，

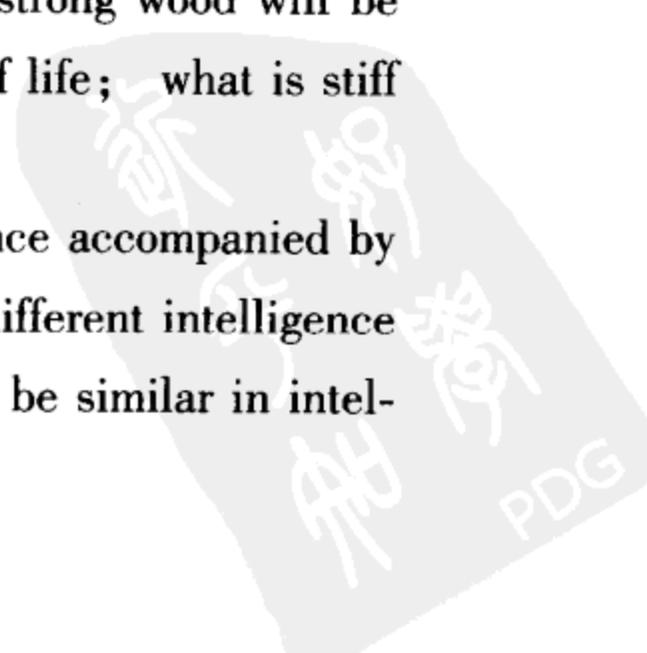




2.16 Passing through the State of Song, Yang Zhu put up for the night at an inn in the east. The innkeeper had two concubines, one was beautiful but was despised, and the other ugly but admired. Yang Zhu asked why and the young holder answered, "The beautiful wife regards herself as beautiful, but I am not sure in what her beauty lies; while the ugly wife considers herself ugly, but I cannot tell what her defect is." Yang Zhu told his disciples, "Do good but do not consider yourselves virtuous and you will be loved by everyone."

2.17 There are approaches to both constant success and constant failure. The approach to constant success is to be soft and flexible, and that to constant failure is to be hard and unyielding. This is easy to see, but there is no understanding in the true sense. For this reason, our ancestors tell us that to be unyielding is to surmount those who are weaker and to be flexible is to surpass those who are stronger. It is dangerous either to surmount those who are weaker or to confront those who are your equal, while it is safe to surpass those who are stronger. It is the way to defeat an individual; it is also the way to win the world. This is victory unwon. Yuzi said, "The quality of being hard must be kept by the quality of being soft. Sufficient softness will grow hard. Judging by the type of sufficiency, one knows whether it leads to fortune or misfortune. To be hard is to surmount those who are weaker; however, to be hard before rivals means disaster. To be soft is to surpass those who are stronger; its power is beyond measure." Laozi said, "A strong army will be defeated, and a strong wood will be broken. What is soft and weak is the companion of life; what is stiff and hard is the companion of death."

2.18 There are cases of similarity in appearance accompanied by similarity in intelligence; there are also cases of different intelligence accompanied by similar appearance. The sage must be similar in intel-



【原文】

众人近童状而疏童智。状与我童者，近而爱之；状与我异者，疏而畏之。有七尺之骸，手足之异，戴发含齿，倚而趣者，谓之人；而人未必无兽心。虽有兽心，以状而见亲矣。傅翼戴角，分牙布爪，仰飞伏走，谓之禽兽；而禽兽未必无人心。虽有人心，以状而见疏矣。庖牺氏、女娲氏、神农氏、夏后氏，蛇身人面，牛首虎鼻；此有非人之状，而有大圣之德。夏桀、殷纣、鲁桓、楚穆，状貌七窍，皆同于人，而有禽兽之心。而众人守一状以求至智，未可几也。黄帝与炎帝战于阪泉之野，帅熊、罴、狼、豹、豻、虎为前驱，雕、鹞、鹰、鸢为旗帜，此以力使禽兽者也。尧使夔典乐，击石拊石，百兽率舞；箫韶九成，凤皇来仪；此以声致禽兽者也。然则禽兽之心，奚为异人？形音与人异，而不知接之之道焉。圣人无所不知，无

【今译】

而疏远智力相同的。状貌和我相同，就亲近它、喜爱它；状貌和我不同，就疏远它、畏惧它。有七尺高的身躯，手和脚长得不一样，头上有发，口中含齿，能直立行走的，称之为“人”。然而人未必没有兽心。即使有兽心，因为状貌相同而被人亲近。身上有翅膀，头上长角，有牙有爪，天上飞，地下跑，称之为“禽兽”。然而禽兽未必没有人心。即使有人心，因为状貌不同而被人疏远。庖牺氏、女娲氏、神农氏、夏后氏，蛇身人面，牛头虎鼻，他们有不像人的状貌，但有大圣人的德性。夏桀、殷纣、鲁桓公、楚穆王，他们的状貌七窍，都和人相同，却只有禽兽之心。而一般人仅仅执守形貌以求绝对正确，那是不可能做到的。黄帝和炎帝在阪泉的郊野打仗，率领熊、罴、狼、豹、豻、虎担任先锋，用雕、鹞、鹰、鸢作为旗帜，这是凭威力役使禽兽的例子。尧派夔掌管乐律，击拍石磬，百兽应声起舞；箫韶之乐奏了九阙，凤凰都来朝拜，这是用音乐来召集禽兽的例子。既然如此，那么禽兽的心与人有什么不同呢？只是它们的形貌声音与人不同，因而人们不知道同它们交际的方法罢了。圣人则无所不知，





ligence rather than appearance. The world in general prefers similarity of appearance to that of intelligence. We love and get close to those who are similar to us in appearance; we fear and keep at a distance from those who are different from us in outer looks. Creatures walk erect with a tall stature, different sizes of hands and feet, and with hair on the head and teeth in the mouth are called human beings. However, it does not necessarily follow that human beings are with no element of beasts. Nevertheless, even though they have certain elements of beasts, people get close to them all the same because they are human. Creatures flying in the air or running on the land with wings on the back, horns on the head, or claws on the limbs are called birds and beasts. But it does not necessarily mean that they do not possess any element of man. However, even if they do, they are kept at a distance because of their difference in outer appearance. Fairy figures like Baoxi, Nüwa, Shennong and Xiahou had human faces but the body of a serpent, the head of an ox or the snout of a tiger. In spite of that, they were great saints. Jie of the Xia Dynasty, Zhou of the Yin Dynasty, Duke Huan of the Lu State, and King Mu of the Chu State were human in every detail of external appearance, yet they had the minds of savage beasts. It is impossible to seek the most saintly in one outer form. When he fought with the Yan Emperor on the field of Banquan, the Yellow Emperor led an army with bears, wolves, panthers, lynxes and tigers as vanguards and with banners bearing eagles, ospreys, falcons and gledes. This was an example of forcing animals into the service of man. Yao entrusted Kui the demi-human with the regulation of music. At the rhythm of musical stone, all animals began dancing. When the ninth variation of the Shao tone was heard on the flute, phoenixes flew down to worship. This was a case of summoning birds with the power of music. In what, then, are minds of birds and beasts different from the minds of human

【原文】

所不通，故得引而使之焉。

禽兽之智有自然与人童者，其齐欲摄生，亦不假智于人也：牝牡相偶，母子相亲；避平依险，违寒就温；居则有群，行则有列；小者居内，壮者居外；饮则相携，食则鸣群。太古之时，则与人同处，与人并行。帝王之时，始惊骇散乱矣。逮于末世，隐伏逃窜，以避患害。今东方介氏之国，其国人数数解六畜之语者，盖偏知之所得。太古神圣之人，备知万物情态，悉解异类音声。会而聚之，训而受之，同于人民。故先会鬼神魍魅，次达八方人民，末聚禽兽虫蛾，言血气之类心智不殊远也。神圣知其如此，故其所教训者无所遗逸焉。

2.19 宋有狙公者，爱狙，养之成群。能解狙之意，狙亦得公之心。损其家口，充狙之欲。俄而匮焉，将限其食。恐众狙之不驯于己也，先诳之曰：“与若芋，朝三而暮四，足乎？”众狙皆起而怒。俄而曰：“与若芋，

【今译】

无所不晓，所以能够引导它们役使它们。禽兽的智力有自然和人相同之处，兽类也要争取生存，智力并不比人类低下。雌雄相匹配，母子相亲爱；避开平原，藏身山林；离开寒带，就居温处；住则群居，出则有序；弱小的住在里面，强壮的住在外面；喝水则相互照应，吃食则呼唤伙伴。在远古的时候，它们与人一起居处，与人一起行走。到帝王统治的时代，它们才惊骇奔散。到了后世，它们更是藏匿逃窜，以避免祸害。现在东方的介氏之国，那里的人民还能勉勉强强懂得马、牛、羊、猪、狗、鸡等家畜的言语，大概他们有特殊的智能才能得到这种本事。远古时代的圣人，他们详知万物的性情状态，全部了解禽兽的声音，把它们会聚在一起，训导传授，与人类相同。所以先朝会鬼神，其次沟通八方人民，最后又会聚禽兽昆虫，就是说有血气的动物，它们的聪明智慧相差不会太远。圣人懂得这个道理，所以他们教化训导万物无一遗漏了。

2.19 宋国有个驯养猴子的老头，他十分喜爱猴子，养了一大群。他能了解猴子的心意，猴子也颇得老头的欢心。他减少自己家人的口粮，来满足猴子的口腹。没过多久，粮食快耗尽了，他打算限制猴子们的食量，又担心猴子们不驯服，先哄骗它们说：“给你们橡栗，早上三颗，晚上四颗，够了吗？”猴子们暴跳如雷，大发脾气。过了会儿，老头又改口说：“给你们橡栗，早上四颗，晚上三颗，够了吗？”猴子们都趴在地



beings? They look and sound different from us humans, and there is no way for us to communicate with them. But the sages are omniscient. They can lead birds and beasts and put them to their use. Birds and animals are certainly equally intelligent to man in certain aspects. They are not less wise than man because they must also survive. There is pairing between male and female, and intimacy between mother and the young. They shun the plains and hide in the mountains and forests. They flee the cold and make for warmth. They rest in flocks with the weak in the middle and the strong around; they go out in orderly fashions, and take care of one another when food and drinking are concerned. In the remote past, they lived together and moved about with man. It was not until the age of man's rule that they scattered in fear. Later, they hid themselves from disasters. Now in the kingdom of the Jies, the people understand a bit of the language of domestic animals, probably because they have certain special faculties in so doing. Great saints of ancient times had a perfect knowledge of the feelings and habits of all living beings, and a complete understanding of the cries of birds and beasts. They brought them together and trained them the way they did their kind. They comprehended ghosts and gods first, then communicated with people in all directions, and finally gathered birds, animals, and insects. Any of the animals endowed with blood and breath are not much wiser one than another. The sages know it; therefore, their education extends to living beings with no exception.

2.19 An old man of the Song State was very fond of macaques and raised many at home. He understood them very well and was pleased with them. He cut down the provisions of his family to feed them. Before long, the food was nearly consumed, and he intended to set a limit to the share for the animals. Being afraid that they would not listen, he attempted with this suggestion, "I will give you each three chestnuts in the morning and four in the afternoon. Will it be okay?"

【原文】

朝四而暮三，足乎？”众狙皆伏而喜。物之以能鄙相笼，皆犹此也。圣人以智笼群愚，亦犹狙公之以智笼众狙也。名实不亏，使其喜怒哉！

2.20 纪渚子为周宣王养斗鸡，十日而问：“鸡可斗已乎？”曰：“未也，方虚骄而恃气。”十日又问，曰：“未也，犹应影响。”十日又问，曰：“未也，犹疾视而盛气。”已十日又问，曰：“几矣！鸡虽有鸣者，已无变矣，望之似木鸡矣，其德全矣。异鸡无敢应者，反走耳！”

2.21 惠盎见宋康王。康王蹠足髻咳，疾言曰：“寡人之所说者，勇有力也，不说为仁义者也。客将何以教寡人？”惠盎对曰：“臣有道于此，使人虽勇，刺之不入；虽有力，击之弗中。大王独无意邪？”宋王曰：“善！此寡人之所欲闻也。”惠盎曰：“夫刺之不入，击之不中，此犹辱也。臣有道于此，使人虽有勇，弗敢刺；虽有力，弗敢击。夫弗敢，非无其志也。臣有道于此，使人本无其志也。夫无其志也，未有爱利之心也。臣有道于

【今译】

上，高兴得了不得。事物以能者控制无能者，都像这个故事一样。圣人用智慧控制愚民，也如同养猴老头用智巧来控制猴子们一样。名义和实质都没有亏损，却能使它们或者高兴或者发怒啊！

2.20 纪渚子为周宣王训养斗鸡，过了十天，周宣王问他：“鸡可以斗了吗？”纪渚子回答：“还不行。它正妄自尊大，依仗意气用事。”过了十天，宣王又问，答道：“还不行。它听到别的鸡的叫声见到别的鸡的影子还有反应。”过了十天，宣王又问，答道：“还不行。它还怒目而视，意气太盛。”过了十天，宣王又问，答道：“差不多了！即使别的鸡鸣叫，它已经无动于衷了。看上去，它已经像木头鸡了，它的德性已经完备了。别的鸡没有敢应战的，望见它就掉头逃跑啦！”

2.21 惠盎拜见宋康王。康王又是顿足又是咳嗽，急躁地说：“我所喜欢的，是勇武有力，不喜欢讲仁义那一套。您打算用什么来教诲我呢？”惠盎回答道：“我这里有种道术，使人即便有勇，却刺我刺不进，即便有力，却打我打不中。大王难道不感兴趣吗？”宋王说：“很好！这正是我想听听的。”惠盎说：“刺我刺不进，打我打不中，这对我来说还是一种羞辱。我这里有种道术，使人即便有勇，却不敢来刺我，即便有力，却不敢来打我。他不敢，并非他没有这个念头。我这里有种道术，可以使



The macaques were very angry. After a short while, the old man came up with a fresh suggestion, "Will it be all right if I give each of you four chestnuts in the morning and three in the afternoon?" This time, the animals were overjoyed. As the tale shows, it is always the case that the wise are in control of the stupid. In a similar fashion, the sages ruled over their foolish subjects. The name is not changed and the meaning remains the same, but they are pleased in one way but enraged in the other!

2.20 Jishengzi once worked for King Xuan of Zhou, training roosters for cockfighting. At the end of ten days, the emperor asked him, "Is it ready to fight?" "No, Your Majesty," replied Ji. "It is arrogant and strong-willed." The King asked another ten days later, "Is it ready to fight?" "Not yet, Your Majesty," replied Ji again. "It still sees and hears its other fellows." The King asked the same question after still another ten days and the answer was still negative. "Your rooster still glowers with arrogance," the trainer reported. Another ten days later, the King asked again, and Ji said, "It is almost ready to fight! When other roosters crow, it stays unmoved. It is trained perfect now and looks like a wooden rooster. Its challenge is not answered. All the other candidates flee at the sight of it! "

2.21 Hui Ang went to visit King Kang of Song and saw him cough and stamp his feet, saying impatiently, "I prefer courage and strength to such things as justice and virtue. Now what do you intend to inform me?" "I have an art to disable those who are brave and powerful enough to attack, Your Majesty," answered Hui Ang. "Are you still not interested?" "Just the contrary," replied the King. "This is exactly what I want to hear." Hui Ang went on, "Despite that stabs or blows may be rendered ineffectual, they are still insults to me. I have an art to make those who are brave or strong enough not dare to stab or strike! They do not come, but it does not necessarily mean that

【原文】

此,使天下丈夫女子莫不欢然皆欲爱利之。此其贤于勇有力也,四累之上也。大王独无意邪?”宋王曰:“此寡人之所欲得也。”惠盎对曰:“孔、墨是已。孔丘、墨翟无地而为君,无官而为长,天下丈夫女子莫不延颈举踵而愿安利之。今大王,万乘之主也,诚有其志,则四竟之内皆得其利矣。其贤于孔、墨也远矣。”宋王无以应。惠盎趋而出。宋王谓左右曰:“辩矣,客之以说服寡人也。”

【今译】

人根本不存那种刺人打人的念头。但没有那种坏念头,却未尝有爱护你、帮助你的心。我这里有种道术,可以让天下的男男女女无不欢欢喜喜地都愿意来爱护你、帮助你。这比勇武有力高明多了,远在上面所说的四种办法之上。大王难道不感兴趣吗?”宋王说:“这正是我想得到的。”惠盎应道:“孔丘、墨翟就是这样的人。这两个人没有寸土,却被尊为君王;没有官位,却被视作尊长。天下的男男女女无不伸长脖子踮起脚跟,愿意保护他们、帮助他们。现在大王是拥有万辆战车的大国君主,果真有效法孔丘、墨翟的志向,那么国内的百姓都将得到好处了。这样,您恐怕要远远超过他们二位了。”宋王无言以应。惠盎赶快走了出去。宋王对身边的人说:“口才真好,他用这套说辞说服我啦!”



they do not want to. Now I have an art for them to dismiss the idea of either stabs or strikes. The evil idea is gone, but it does not necessarily mean that they have the wish to love and help you. I have an art for every person to come happily and willingly to love and assist you. This is far superior to the mere possession of courage and strength and better than any of the four alternatives above. Isn't it interesting?" "Yes," replied the King, "this is precisely what I want to learn." Hui Ang said, "Confucius and Mo Di were two such people with a mastery of this art. Neither of them possessed any land, and yet they were regarded as kings. Neither held an official rank, but they were respected as leaders. Men and women, both old and young, would very willingly guard and help them. Now Your Highness is the greatest king, and if you follow their example, all your people will reap the benefit. And then you will far exceed Confucius and Mo Di." The king found no words for a response and Hui Ang hurried away. Then the king told the courtiers around him, "How powerful his argument is! I am convinced! "



周穆王第三

【原文】

3.1 周穆王时，西极之国有化人来。入水火，贯金石，反山川，移城邑，乘虚不坠，触实不破，千变万化，不可穷极。既已变物之形，又且易人之虑。穆王敬之若神，事之若君。推路寝以居之，引三牲以进之，选女乐以娱之。化人以为王之宫室卑陋而不可处，王之厨饌腥蝼而不可飧，王之嫔御臃恶而不可亲。穆王乃为之改筑，土木之功，赅至之色，无遗巧焉。五府为虚，而台始成，其高千仞，临终南之上，号曰中天之台。简郑、卫之处子娥媯靡曼者，施芳泽，正娥眉，设笄珥，衣阿锡，曳齐纨。粉白黛黑，佩玉环，杂芷若以满之。奏《承云》、《六莹》、《九韶》、《晨露》以乐之。月月献玉衣，旦旦荐玉食。化人犹不舍然，不得已而临之。居亡几何，谒王同游。王执化人之袂，腾而上者，中天乃止。暨及化人之宫。化人之宫构以金银，终以珠玉；出云雨之上，而不知下之据，望之若屯云焉。耳目所观听，鼻口所纳尝，皆非人间之有。王实以为清都、紫微、

【今译】

3.1 周穆王的时候，从极远的西方国家来了个会幻术的人。他能潜水蹈火，穿金凿石，挪动山川，迁移城池，升在空中不会坠落，碰到实物不受阻碍，千变万化，无穷无尽。他既能变化万物的形态，又能改换人们的记忆。穆王对他奉若神明，事同君王。让出处理朝政的豪华宫殿给他下榻，献上祭祀用的牛羊猪三牲款待他，挑选能歌善舞的美女供他娱乐。可是幻术师却认为穆王的宫室低矮简陋没法住，穆王供给的膳食又腥又臭没法吃，穆王挑选的美女臭恶丑陋没法亲近。穆王于是为他另筑新宫，工程之浩大，雕画之华丽，极尽巧妙之能事。国库为之耗尽，高台方才建成。台高数千丈，耸立在终南山顶，命名为中天之台。又挑选郑国卫国艳丽温柔的少女，涂香脂，画娥眉，头饰金簪，耳坠玉珥，身穿东阿的细绸，腰曳齐国的名绢，脸敷白粉，眉施黛色，佩玉环，缀芳草，用她们来充实台馆；又演奏《承云》、《六莹》、《九韶》、《晨露》等悦耳乐曲供他欣赏。月月贡奉玉衣，天天进献美食，但幻术师还是不太开心，不得已才勉强住了进去。住了没多久，幻术师邀请穆王一起去游玩。穆王抓住幻术师的袖子，腾空而上，飞到半空才停下来。他们来到了幻术师的宫殿。幻术师的宫殿用金银构筑，用珠玉装饰，耸立于云雨之上，而不知道下面筑于何处，望上去像是彩云堆积一般。耳闻目睹，鼻嗅口尝，都不是人间所有的。穆王确信这就是清都、紫微宫，乐曲是天府的



Chapter III King Mu of Zhou

3.1 In the reign of King Mu of Zhou, there was a magician from a country in the far west. He could walk through water and fire, pass through metal and rock, move mountains and rivers, shift towns and cities, soar in the air, overcome any barriers, and conjure up endless changes and transformations. He could alter the forms of everything as well as the contents of memory. The King revered him as a god, and treated him as a king. He set his magnificent palace office aside for him to live in, regaled him with beef, mutton and pork, and chose beautiful singers and dancers for his company. The magician, however, condemned the palace as low and simple, the meals as smelly, and the singers and dancers as ugly. So the King had a great new palace built with pompous decorations of various skills. The building, named Tower of Central Heaven and standing several thousand feet high on top of Mount Zhongnan, exhausted all the royal treasuries. The palace was filled with gentle beautiful maidens chosen from Zheng and Wei, well-adorned and dressed. Pleasant music of *Cloud-Bearing*, *Six Gems*, *Nine Beauties*, and *Morning Dew* was played. Every month he was presented with jade raiment and every day he was served with delicious food. The magician was not very happy but could not well refuse to stay in the building. Not very long after he had dwelt there, the magician invited the King to a pleasant journey with him. Holding the broad sleeves of the magician, King Mu soared up until they came to the latter's palace in midair. It was built with gold and silver and decorated with pearls and jade. It appeared to be a pile of varicolored clouds towering above, and where the foundation was remained unknown. What was seen, heard, smelled or tasted was not found in the mortal world. King Mu was convinced that it was the Hall of Paradise

【原文】

钧天广乐，帝之所居。王俯而视之，其宫榭若累块积苏焉。王自以居数十年不思其国也。化人复谒王同游。所及之处，仰不见日月，俯不见河海。光影所照，王目眩不能得视；音响所来，王耳乱不能得听。百骸六藏，悸而不凝。意迷精丧，请化人求还。化人移之，王若殒虚焉。既寤，所坐犹向者之处，侍御犹向者之人。视其前，则酒未清，肴未拂。王问所从来，左右曰：“王默存耳。”由此，穆王自失者三月而复。更问化人。化人曰：“吾与王神游也，形奚动哉？且曩之所居，奚异王之宫？曩之所游，奚异王之圃？王闲恒有，疑暂亡。变化之极，徐疾之间，可尽模哉？”王大悦。不恤国事，不乐臣妾，肆意远游。命驾八骏之乘，右服骅骝而左绿耳，右骖赤骥而左白𩇑。主车则造父为御，商矰为右；次车之乘，右服渠

【今译】

仙乐，是天帝住的地方。穆王向下俯视，只见自己的宫殿楼榭好像堆积起来的土块和柴禾一般。穆王觉得即使在这里住上几十年也不会想念自己的国家。幻术师又邀请穆王继续同游。所到之处，抬头不见日月，低头不见河海。光影照耀之处，穆王眼花缭乱不能正视，音响传来，穆王耳内杂乱无法倾听。浑身骨节和五脏六腑都颤动不止。穆王意迷心乱，精神亏丧，请求幻术师带他返回。幻术师推了他一下，穆王好像从虚空中坠落下来。待穆王醒来，他所坐的地方还是先前那个地方，在旁边侍候的人还是先前那班人。看看自己座前，酒还没有澄清，菜肴还没有变凉。穆王问刚才自己从哪儿来，侍从告诉他：“大王只是默念了一会儿罢了。”从此穆王神思恍惚，若有所失，过了三个月才恢复正常。穆王又去问幻术师。幻术师说：“我同大王只是神游，身体何曾移动过呢？况且您先前在梦境中住过的宫殿和大王的宫殿有什么两样呢？先前所游的花园和大王的花园有什么两样呢？大王习惯于经常实有的东西，对暂时虚无的东西感到疑惑。变化的终极，变化的快慢之间，是可以说得尽的吗？”穆王大喜。于是不再过问国事，不再跟臣妾取乐，而纵情远游。他下令用八匹骏马驾车，主车以骅骝为右服马，以绿耳为左服马，以赤骥为右骖马，以白𩇑为左骖马，由造父驾车，商矰为车右；副车以



dwelt by the Celestial Emperor and the music there was the celestial tone. Looking down at his own palace below, he thought it was simply a pile of firewood. He felt he would be happy to stay there and forget all about his own kingdom. The magician continued the journey with him, passing locations with neither the sun and the moon above nor rivers and seas below. The dazzling bright light was too much for his eyes, and the sounds were too much for his ears. He was confused, lost, and trembling all over, so he begged the magician for return. The magician gave him a shove, and the King felt himself falling through space. When he woke up, King Mu found himself still sitting on his throne with the same attendants around. Looking at the wine in front of him, he saw that it was not clear yet; looking at the dishes, he found them still warm. He asked where he had gone, and his attendants told him that he had been in contemplation for a while. Since then, King Mu had grown absent-minded, and it was three months before he became himself again. Then one day he went to ask the magician what had happened. "Your Majesty and I were making a spiritual journey," replied the magician, "and our bodies never moved at all. What is the difference between the palace in dreamland and your palace on earth? What difference is there between the garden we visited on our mental trip and the garden here? You are used to constant reality and therefore puzzled over temporary unreality. Is it possible to make clear the ultimate goal of change or what is between fast and slow changes?" King Mu was very pleased with the answer and since then indulged himself with mental journeys regardless of the affairs of the state or of the pleasure with his wives. He ordered the chariot with eight fine steeds—the chief cart hauled on the right by a red horse with black mane and tail and a green-eared horse on the left, flanked by a red thoroughbred horse on the right and a white horse on the left, driven by Zaofu with a helper; the subsidiary cart was hauled on the

【原文】

黄而左逾轮，左骖盗骊而右山子，柏夭主车，参百为御，奔戎为右。驰驱千里，至于巨蒐氏之国。巨蒐氏乃献白鹄之血以饮王，具牛马之湏以洗王之足，及二乘之人。已饮而行，遂宿于昆仑之阿、赤水之阳。别日升于昆仑之丘，以观黄帝之宫，而封之以谥后世。遂宾于西王母，觞于瑶池之上。西王母为王谣，王和之，其辞哀焉。西观日之所入。一日行万里。王乃叹曰：“於乎！予一人不盈于德而谐于乐，后世其追数吾过乎！”穆王几神人哉？能穷当身之乐，犹百年乃徂，世以为登假焉。

3.2 老成子学幻于尹文先生。三年不告，老成子请其过而求退。尹文先生揖而进之于室，屏左右而与之言曰：“昔老聃之徂西也，顾而告予曰：有生之气，有形之状，尽幻也。造化之所始，阴阳之所变者，谓之生，谓之死。穷数达变，因形移易者，谓之化，谓之幻。造物者其巧妙，其功深，固难穷难终。因形者其巧显，其功浅，故随起随灭。知幻化之无异

【今译】

渠黄为右服马，以逾轮为左服马，以盗骊为左骖马，以山子为右骖马，由柏夭站在车的主位，参百驾车，奔戎为车右。驰骋千里，来到巨蒐氏之国。巨蒐氏献上白天鹅的血给穆王喝，准备了牛马的乳汁给穆王洗脚，两辆车上的随员也受到了款待。吃喝以后又启程，于是在昆仑山山窝、赤水北岸宿营。第二天登上昆仑山，参观昔日黄帝巡游四海所建的行宫，并刻石立碑流传后世。于是又到西王母那儿作客，在瑶池之上宴饮。西王母为穆王唱歌，穆王应和，歌辞哀婉动人。接着穆王又向西观看太阳落山的地方。一日行程万里。穆王于是叹道：“啊呀！我不积德却追求逸乐，后代的人大概要责备我的过错了！”周穆王难道是神人吗？他活着时能享尽快乐，还活到一百岁才死，世人还以为他升天成仙了呢。

3.2 老成子向尹文先生学习幻术，整整三年过去了，尹文没有传授任何东西。老成子请尹文先生指出自己的过错，然后请求退学。尹文先生拱手作礼，请老成子进内室，支开左右的人，同他说道：“以前老子去西边游历的时候，回过头告诉我说：有生命的气，有形状的物，全都是虚幻的。自然所肇始的，阴阳所变化的，叫做生，叫做死。穷究自然规律，通达变化之理，随着事物的变化而变化，叫做化，叫做幻。大自然的机巧奥妙，它的功夫深厚，本来就难以穷尽。借助有形之物而变化的，它的机巧显露，它的功夫浅薄，所以随生随死。懂得幻化和生死的道理



right by Fast Yellow and on the left by Swift Wheel, flanked by two other fine horses, driven by Boyao assisted by Sanbai and Benrong—and went to Jusou's kingdom one thousand miles away. Jusou offered King Mu white swan's blood as beverage and milk for him to wash his feet, and warmly received his attendants. After the meal, he went on his journey and put up on the north bank of the Chi River at the foot of Mount Kunlun. The following morning, he climbed up the mountain to see the palaces built by the Yellow Emperor on his tours around the country and erected steles for memory. He paid a visit to Queen Mother of the West and attended a party she held at her abode. Queen Mother sang lamentable touching tones for King Mu and the King joined in. Next the King was shown where the Sun set. He traveled ten thousand miles during a day. "Alas and alack," King Mu said with a sigh, "I am seeking comfort and pleasure rather than attaining merits and virtues, and I will probably be blamed by the generations to come!" Was King Mu of Zhou divine? He sought much pleasure during his life and passed away at the age of a hundred. People believed that he became an immortal and lived in the Heaven.

3.2 Laochengzi went to Yinwen to learn magic. Three years passed but he was taught nothing. He asked Yinwen to point out his fault and then begged for leave. Yinwen made a bow with hands folded in front, led him into the inner apartment, dismissed his attendants, and said, "When Master Laozi went on a tour to the West, he told me that the breath of life and the bodies of form were mere illusions. Those which originated in nature and were changed by *Yin* and *Yang* are called life and death. Changes based on a thorough examination of the laws of nature and a complete mastery of the principles of change are called variation and illusion. The profound ingenuity and mystery of the great nature are inexhaustible. The ingenuity of superficial changes based on bodies of form is easy to see; therefore, life is fol-

【原文】

生死也，始可与学幻矣。吾与汝亦幻也，奚须学哉？”老成子归，用尹文先生之言深思三月，遂能存亡自在；愔校四时，冬起雷，夏造冰，飞者走，走者飞。终身不著其术，故世莫传焉。子列子曰：“善为化者，其道密庸，其功同人。五帝之德，三王之功，未必尽智勇之力，或由化而成。孰测之哉？”

3.3 觉有八征，梦有六候。奚谓八征？一曰故，二曰为，三曰得，四曰丧，五曰哀，六曰乐，七曰生，八曰死。此者八征者，形所接也。奚谓六候？一曰正梦，二曰噩梦，三曰思梦，四曰寤梦，五曰喜梦，六曰惧梦。此六者，神所交也。不识感变之所起者，事至则惑其所由然；识感变之所起者，事至则知其所由然。知其所由然，则无所怛。一体之盈虚消息，皆通于天地，应于物类。故阴气壮，则梦涉大水而恐惧；阳气壮，则梦涉大火而燔炳；阴阳俱壮，则梦生杀。甚饱则梦与，甚饥则梦取。是以以浮虚

【今译】

没有什么两样，才可以学习幻术。再说，我和你的存在也只是幻象，何须再学幻术呢？”老成子回家，把尹文先生这番话精研覃思了三个月，于是能够或隐或现，随心所欲；又能播弄四季，冬天打雷，夏天结冰；还能让天上飞的在地下跑，地上跑的到天上飞。他终生不显露自己的道术，所以世上没有流传。列子说：“善于幻化的人，他的道术暗中显效，他的功夫看上去和别人相同。五帝的德行，三王的功业，未必全靠智慧和勇力，或许是由于幻化而成就的，谁能猜测到呢？”

3.3 觉醒有八种表现，做梦有六种征兆。什么叫八种表现？第一种是继续做以前的事，第二种是重新开始做新的事，第三种是有所得，第四种是有所失，第五种是悲哀，第六种是快乐，第七种是生存，第八种是死亡。这八种表现，是形体与外界接触所产生的。什么叫六种征兆？第一种是平时正常的梦，第二种是因惊骇而梦，第三种是因思念而梦，第四种是刚睡醒时的梦境，第五种是因喜悦而梦，第六种是因恐怖而梦。这六种征兆，是精神与外界相遇而产生的。不知道感应和变化产生的原因，等到事情发生了，就对它的由来感到困惑。知道感应和变化产生的原因，等到事情发生了，就了解它的由来。了解它的由来，就没有什么可怕的了。一个人体魄的充盈和亏损、衰弱和生长，都与天地相通，与外物相感应。所以阴气太盛，就会梦见趟大水而感到恐惧；阳气太盛，就会梦见走进火海而被焚烧；阴气和阳气都太盛，就会梦见生或死。吃得过饱，就梦见给别人东西；饥肠辘辘，就会梦见向别人要东西。



lowed by death. An understanding that the same rule governs both variation and illusion and life and death is a must before the learning of magic. Since you and I are both illusions, why should we learn the art of illusion-making?" Back at home, Laochengzi reflected over these words for three months and was able to appear and disappear at his will, order the seasons to produce thunderstorms in winter and ice in summer, and make those that fly in the air run on the earth and those that run on the earth fly in the air. However, he never showed his art. It was not handed down. Master Liezi said, "He who is master of magic exercises it in secret and does not appear different from others. The virtues of the Five Emperors and the merits of the Three Kings were not attained merely by wisdom and courage; they might have been the outcome of illusions. But who could guess it?"

3.3 Awakening is manifested in eight ways and dreaming is reflected by six signs. What are the eight ways? The first is keeping on doing things, and the second doing something new. The third is gain; the fourth, loss. The fifth is being sad; the sixth, being happy. The seventh is life; the last, death. What are the six signs? They are dreams of ordinary life, of surprise, of longing and thought, of awakening hours, of happiness, and of nightmares. They are products of the mind and the external world when they meet. Ignorance of reasons for reaction and change results in confusion when reaction and change actually happen; knowledge of them makes understanding possible upon their occurrence. And understanding removes all fears. The build of a person, whether it is sufficient or deficient, whether it weakens or grows, is intimately associated with Heaven and Earth and all that is around him; therefore, when the negative element grows strong, he will dream of being frightened by flood, when the positive element becomes strong, he will dream of being burnt by fire, or when both elements are too strong, he will dream of either life or death. Overfilled,



【原文】

为疾者，则梦扬；以沈实为疾者，则梦溺。藉带而寝则梦蛇，飞鸟衔发则梦飞。将阴梦火，将疾梦食。饮酒者忧，歌舞者哭。子列子曰：“神遇为梦，形接为事，故昼想夜梦，神形所遇。故神凝者想梦自消。信觉不语，信梦不达，物化之往来者也。古之真人，其觉自忘，其寝不梦，几虚语哉？”

3.4 西极之南隅有国焉，不知境界之所接，名古莽之国。阴阳之气所不交，故寒暑亡辨；日月之光所不照，故昼夜亡辨。其民不食不衣而多眠。五旬一觉，以梦中所为者实，觉之所见者妄。四海之齐谓中央之国，跨河南北，越岱东西，万有馀里。其阴阳之度审，故一寒一暑；昏明之分察，故一昼一夜。其民有智有愚，万物滋殖，才艺多方。有君臣相

【今译】

因此，因脉象虚浮而得病的就梦见飞扬；因脉象沉实而得病的就梦见溺水。躺在衣带上睡觉就会梦见蛇，看到飞鸟口衔毛发就会梦见飞翔。气血将阴就梦见火，身体将病就梦见进食。梦见饮酒，醒来就忧愁；梦见歌舞，醒来就哭泣。列子说：“精神与外界相遇就做梦，形体与外界接触就成实事。所以日有所思夜有所梦，是精神与形体相遇的结果。因此精神凝净的人，白天的思绪、夜晚的梦魇自然就消失了。真正的觉醒不能用语言表达，真正的梦境也无法通晓，这都是情思变化往复的结果。古代真人，他觉醒时忘怀自身，睡眠时从不做梦，难道是凭空说的吗？”

3.4 西方尽头的南部有一个国家，不知道它的边界在何处与别国接壤，名叫古莽之国。那里，阴阳二气不交汇，所以寒暑不分；太阳月亮照不到，所以昼夜无别。那里的人民不吃饭、不穿衣，却老是睡觉。五十天醒来一次，把梦境中所做的事当作真实的事，把醒来以后所见所闻当作虚妄的事。四海的中央叫中央之国，地跨黄河南北，横越泰山东西，幅员一万多里。那里，阴阳二气节度分明，所以有寒有暑；昏暗和光明分明，所以有昼有夜。那里的人民有聪明的，也有愚蠢的，万物滋生，



he dreams of giving; hungry, of taking. Therefore, diseases shown by unstable pulses produce dreams of flight; by dull pulses, nightmare of drowning. Sleeping on a belt generates dreams of snakes; seeing a bird holding hair in its bill creates dreams of flight. There are dreams of fire when the negative element of blood and breath prevails; there are dreams of eating when sickness is approaching. Dreaming of drinking makes one depressed; dreaming of dancing means weeping when awake. Master Liezi said, "Dreams are made when mind encounters the external world; and when body meets the outside world it becomes reality. Thus, you dream at night what you think during the day, and this is the result of contacts between mind and body. Therefore, when you are spiritually concentrated and pure, feelings during daytime and dreams at night will both vanish. True awakening is beyond description in language, and true dreams are beyond our complete understanding, because they result from the changes in our feelings and thoughts. It isn't groundless to say that the ancient immortals forgot themselves when awake and never made dreams when asleep, is it?"

3.4 In the westernmost, there is a country in the south named Kingdom of Ancient Boors, which borders what no one knows. There, *Yin* and *yang* do not meet; therefore, there is no division of cold and hot seasons, and there is no difference between day and night because it is beyond the reach of both the sun and the moon. People in that kingdom sleep all the time without food or clothing. They wake up every fifty days. They take their dreams for facts and regard what they see or hear as something false. In the center of the Four Seas is found the Central Kingdom, whose land strides the Yellow River and extends over Mount Tai with a range of over ten thousand miles. Here, *yin* and *yang* contrast strikingly, and hence the division of cold and hot seasons, as well as of day and night. In this kingdom, some peo-



【原文】

临，礼法相持。其所云为不可称计。一觉一寐，以为觉之所为者实，梦之所见者妄。东极之北隅有国曰阜落之国。其土气常燠，日月馀光之照，其土不生嘉苗。其民食草根木实，不知火食，性刚悍，强弱相藉，贵胜而不尚义；多驰步，少休息，常觉而不眠。

3.5 周之尹氏大治产，其下趣役者侵晨昏而弗息。有老役夫筋力竭矣，而使之弥勤。昼则呻呼而即事，夜则昏惫而熟寐。精神荒散，昔昔梦为国君，居人民之上，总一国之事；游燕宫观，恣意所欲，其乐无比。觉则复役。人有慰喻其勤者。役夫曰：“人生百年，昼夜各分。吾昼为仆虏，苦则苦矣；夜为人君，其乐无比。何所怨哉？”尹氏心营世事，虑钟家业，心形俱疲，夜亦昏惫而寐。昔昔梦为人仆，趋走作役，无不为也；数骂杖挞，无不至也。眠中噉吃呻呼，彻旦息焉。尹氏病之，以访其友。友

【今译】

才能广博。有君主群臣治理，有礼法维持。他们的言行多得不可计数。他们每天有醒有睡，认为醒时所做的是真实的事，睡梦中所见的是虚妄之事。东方尽头的北部有个国家，名叫阜落之国。那里的气候经常闷热，只能照到一点日月的馀光。那里的土地不长庄稼，那里的人民吃草根和野果，不懂得用火烧熟食物，性情凶悍，大欺小，强凌弱，以胜者为贵，不崇尚仁义。经常奔走在外，很少休息，永远觉醒，而不睡眠。

3.5 周地有个姓尹的人大规模地经营产业，他手下奔忙于活的人从早到晚不得休息。有个老役夫已经精疲力竭了，但是主人使唤他更加繁重。白天他呻吟着去干活，晚上就昏沉疲惫地熟睡。他精神散逸，夜夜梦见自己做了国君，高居天下百姓之上，总揽一国之事；游览宴饮于宫苑楼台之中，随心所欲，其乐无比。醒来就又去做苦工。有人去安慰他的劳苦，他说：“人生不过百年，昼夜各占了一半。我白天做奴仆，苦是苦了，可是到了夜里就做国王，其乐无比。有什么可以怨恨的呢？”那个姓尹的人一心经营尘俗之事，处心积虑操持家业，搞得身心疲惫，到了夜里也是昏沉疲惫地熟睡。他夜夜梦见自己做别人的奴仆，奔走干活，无所不为，责骂杖打，无所不至。睡梦中呻吟呼号不断，直到天明



ple are wise and some stupid. Everything thrives and plays its part. The relation of monarch and his ministers is maintained by ceremonial rites and regulations. What they say or do is too many to be recorded in number. Every day they wake up and sleep and regard what they do as real and what they dream as false. In the easternmost, there is a country in the north called the Kingdom of Mounds. It is often hot there with slight sunshine and moonlight. No crops grow, so grass roots and wild fruit are taken as food. People are fierce, barbarian, with no knowledge of cooking, and making light of justice and virtue. They are always awake, moving about outdoors with little rest and no sleep at all.

3.5 A certain Yin of the land of Zhou ran a big business and kept his employees busy all the time during the day. Among them was an old man whose physical strength was exhausted, yet he was made to work harder. He was all groans during the day and fell into a heavy sound sleep during the night. Being dissipated spiritually, he dreamt every night that he was a king over all the people, that he placed all affairs of the country under his control, and that he indulged in comfort and pleasure to his heart's contents. But on the following morning he had to labor again. To words of sympathy and comfort he would reply, "Life lasts no more than a hundred years, and a half is at night. In the daytime I am a slave—how much I suffer! But by night I become a king, and how much I enjoy! What should I complain about?" Yin put all his mind to worldly cares and racked his brains about family property. He overworked himself in both mind and body, and thus during the night he also fell into a heavy sound sleep. Every night, however, he dreamt that he was a slave, being kept busy with all sorts of work and receiving only abuse and ill-treatment. He did not stop groaning or crying until he woke up the following morning. He consult-



【原文】

曰：“若位足荣身，资财有馀，胜人远矣。夜梦为仆，苦逸之复，数之常也。若欲觉梦兼之，岂可得邪？”尹氏闻其友言，宽其役夫之程，减己思虑之事，疾并少间。

3.6 郑人有薪于野者，遇骇鹿，御而击之，毙之。恐人见之也，遽而藏诸隍中，覆之以蕉，不胜其喜。俄而遗其所藏之处，遂以为梦焉，顺途而咏其事。旁人有闻者，用其言而取之。既归，告其室人曰：“向薪者梦得鹿而不知其处；吾今得之，彼直真梦矣。”室人曰：“若将是梦见薪者之得鹿邪？讵有薪者邪？今真得鹿，是若之梦真邪？”夫曰：“吾据得鹿，何用知彼梦我梦邪？”薪者之归，不厌失鹿。其夜真梦藏之之处，又梦得之之主。爽旦，案所梦而寻得之。遂讼而争之，归之士师。士师曰：“若初真得鹿，妄谓之梦；真梦得鹿，妄谓之实。彼真取若鹿，而若与争鹿。”

【今译】

才停息。姓尹的人为之痛苦，去访问他的朋友。朋友说：“你的地位足以使你荣耀，财富多得用不完，远远超过别人了。你夜里梦见做奴仆，苦乐往复，这是事物规律的必然。你想醒时和梦中都快乐，哪里能有这等好事？”姓尹的听了朋友的话，便放宽了役夫的限额，减少了自己思虑的事情，这样，双方的痛苦就都缓解了。

3.6 郑国有个在山野里砍柴的樵夫，遇到一头受惊的鹿，他迎头追击，把它打死了。又怕被别人瞧见，急忙把它藏在坑里，用柴草覆盖起来，心里高兴极了。不久，他忘记了掩藏死鹿的地方，于是以为只是做了一场梦，沿途不断念叨着那件事。旁边有人听到了，就按照他说的取走了那头鹿。回家以后，那人告诉妻子说：“刚才有个樵夫梦见获得一头鹿却记不清藏的地方了。我现在找到了，他的梦居然是真的呀！”妻子说：“你大概是梦见樵夫得鹿了吧？怎么会真有那样的樵夫呢？现在你真的找到了鹿，恐怕你真是做梦吧？”那人说：“我已经把鹿弄到手了，干什么还要搞清楚是他做梦还是我做梦呢？”樵夫回家以后，对丢失死鹿的事还是不甘心。那天夜里果真梦见了藏鹿的地方，又梦见了那个取走死鹿的人。第二天清早，他按照梦境的指示寻找到了那人。于是两人便争吵起来，一起到法官那儿请求公断。法官对樵夫说：“你当初真的得鹿，却胡说是做梦；后来真的做梦得了鹿，却胡说实话有其事。他真的拿走了你的鹿，你就同他争这头鹿。他的妻子又说丈夫做梦认



ed a friend about the affliction and his friend said, "Your station in life is glorious and your wealth is inexhaustible. You have far surpassed other people in these respects, so it is natural for you to see yourself in dreams as a slave, for where can you find a person so lucky that he finds pleasure both in reality and in dreamland?" Yin understood what his friend meant, and therefore eased the limits to his employees and reduced his own schemes. In this way, pains of both parties were relieved.

3.6 A woodman of Zheng fell in with a frightened deer and killed it on the spot. He was afraid that it might be seen by somebody else and hid it in a pit covered with firewood and thus felt rejoiced. But before long, he forgot the spot where he had hidden the deer, and decided that it was merely a dream. He told himself about it all the way, unaware that he was overheard by a man, who found the deer according to what he said. Carrying the deer home, the man told his wife, "A woodman dreamt of killing a deer but he forgot where he hid it. I found it! I didn't expect that he had dreamed of something real!" "I'd rather say that it was you who dreamt of a woodman who got a deer," retorted his wife, "for where can you find such a woodman? You say you really found the animal, but are you really making a dream I'm afraid?" To this the man said, "Now that I have got it, why should I make clear whether he made the dream or I did?" The woodman got home, still thinking about the loss of deer. That night, he found the location in his dream and saw the man who took the dead animal. With indications of his dream he found the man the next morning. Then there was a quarrel and the matter was brought before the judge. "At the beginning you really got the deer but you mistook it for a dream," said the judge to the wood-cutter. "Then you really dreamt that you had got the deer, but mistook the dream for reality. He really got your deer, and now you are quarreling over it. His wife



【原文】

室人又谓梦认人鹿。无人得鹿。今据有此鹿，请二分之。”以闻郑君。郑君曰：“嘻！士师将复梦分人鹿乎？”访之国相。国相曰：“梦与不梦，臣所不能辨也。欲辨觉梦，唯黄帝、孔丘。今亡黄帝、孔丘，孰辨之哉？且恂士师之言可也。”

3.7 宋阳里华子中年病忘。朝取而夕忘，夕与而朝忘；在途则忘行，在室则忘坐；今不识先，后不识今。阖室毒之。谒史而卜之，弗占；谒巫而祷之，弗禁；谒医而攻之，弗已。鲁有儒生自媒能治之，华子之妻子以居产之半请其方。儒生曰：“此固非卦兆之所占，非祈请之所祷，非药石之所攻。吾试化其心，变其虑，庶几其瘳乎！”于是试露之，而求衣；饥之，而求食；幽之，而求朝。儒生欣然告其子曰：“疾可已也。然吾之方密，传世不以告人。试屏左右，独与居室七日。”从之。莫知其所施为也，

【今译】

取了别人的鹿。可是没有人真的得到过鹿。现在既然有了这头鹿，你们两家平分了吧。”这事让郑国国君听到了。国君说：“嘿！那个法官大概又在做梦替人分鹿吧！”询问宰相。宰相说：“是梦不是梦，我也无法分辨。想要辨别是醒还是梦，只有黄帝、孔丘才能做到。现在没有黄帝、孔丘，有谁能辨别呢？姑且听信法官的裁决就行啦！”

3.7 宋国有个叫阳里华子的人，到了中年得了健忘症。早上拿的到晚上就忘了，晚上给的到早上就忘了；在路上忘记走路，在屋里忘记坐下；现在记不清从前，以后又记不清现在。全家人都为之忧恼。请来史卜为他算卦，不应验；请来巫师替他祈祷，制不住；请来医生给他治病，也治不好。鲁国有个儒生自荐能治好他的病，华子的妻子儿女愿意拿出一半家产来求那药方。儒生说：“这种病本来就不是占卜所能应验的，也不是祈祷所能求好的，更不是药石所能治愈的。我尝试变化他的思虑，或许可以治愈吧！”于是，尝试让他裸露身体，他便要找衣服穿；让他挨饿，他便要找食物吃；把他关在暗处，他便要找光明。儒生高兴地告诉他的儿子说：“病肯定可以治好啦！但我的方术是保密的，自家世代相传，不告外人。请摒退旁边的人，让我单独同他在屋里住七天。”家人听从了他。没人知道儒生施展了什么方术，华子多年的顽症一下子



claimed that he took the deer in a dream and that no one therefore really got a deer. Now that here is the deer, you had better divide it between you." The King of Zheng heard this case and said, "Why, the judge might have been making a dream to have the deer divided!" He asked the prime minister about it, but the latter replied, "I can't tell whether it was a dream or not. In order to make it clear, we have to ask the Yellow Emperor and Confucius for help. But they are no longer living, and we have no one to consult. So it is the best to let it be as it is!"

3.7 Yangli Huazi of Song was afflicted in his middle age by loss of memory. He forgot by the evening anything he did in the morning, and could not remember the following morning anything he did during the previous night. On the way he forgot to walk; in a house he forgot to sit down. He could not recall the past and would not remember the present. All his family was worried about it. Fortune-tellers were invited, but their divinations would not come true; wizards were summoned, but their exorcisms would not help; and doctors were called in, but their remedies proved ineffectual. At this moment a scholar from the State of Lu offered a cure and Huazi's family was willing to pay it with half of their property. He said, "This is not something to be cured by divinations or exorcisms or drugs. I shall attempt to change the way he thought, and perhaps it would work!" So the experiment began; when told to go naked, Huazi would look for his clothes; when starved, he would ask for food; and when kept in darkness, he would rather see the light. The scholar told the man's son that his father was curable. "I will tell my remedy to nobody because it is passed on only in my family," said the scholar, "Now please let me alone stay with him for seven days without being disturbed." He was allowed to have his way, and his secret art worked wonders. Huazi became completely himself again, but he flew into a rage. He reproached his



【原文】

而积年之疾一朝都除。华子既悟，乃大怒，黜妻罚子，操戈逐儒生。宋人执而问其以。华子曰：“曩吾忘也，荡荡然不觉天地之有无。今顿识既往，数十年来存亡、得失、哀乐、好恶，扰扰万绪起矣。吾恐将来之存亡、得失、哀乐、好恶之乱吾心如此也，须臾之忘，可复得乎？”子贡闻而怪之，以告孔子。孔子曰：“此非汝所及乎！”顾谓颜回纪之。

3.8 秦人逢氏有子，少而惠，及壮而有迷罔之疾。闻歌以为哭，视白以为黑，飧香以为朽，尝甘以为苦，行非以为是。意之所之，天地、四方，水火、寒暑，无不倒错焉。杨氏告其父曰：“鲁之君子多术艺，将能已乎。汝奚不访焉？”其父之鲁，过陈，遇老聃，因告其子之证。老聃曰：“汝庸知汝子之迷乎？今天下之人皆惑于是非，昏于利害。同疾者多，固莫有觉者。且一身之迷不足倾一家，一家之迷不足倾一乡，一乡之迷不足倾一国，一国之迷不足倾天下。天下尽迷，孰倾之哉？向使天下之人其心尽如汝子，汝则反迷矣。哀乐、声色、臭味、是非，孰能正之？且吾之此

【今译】

全都根除了。华子醒悟过来，竟大发雷霆，斥责妻子，处罚儿子，拿起戈来驱逐儒生。邻居拉住了他，问他什么原因。华子说：“从前我健忘，心里空空荡荡地感觉不到天地的有无。现在一下子记起了往事，几十年来的存亡、得失、哀乐、好恶，千头万绪涌上了心头。我害怕将来的存亡、得失、哀乐、好恶也像这样扰乱我的心境。求得片刻的遗忘，可以再得到么？”子贡听到这件事后感到很奇怪，告诉了孔子。孔子说：“这不是你所能领悟的啊！”他回过头叫颜回把这件事记下来。

3.8 秦国一户姓逢的人家有个儿子，小时候挺聪明，长大了却得了精神失常的病。听到歌声以为是哭声，看到白色以为是黑色，闻到香气以为是臭气，尝到甜味以为是苦味，做了错事以为是正确。意念所及，天地、四方、水火、寒暑，无不颠倒错乱。有个姓杨的人告诉他父亲说：“鲁国的读书人多有技艺，大概能治好这病吧，你为什么不去询问询问呢？”他的父亲便去鲁国，途经陈国，遇到了老子，于是把儿子的病症告诉了老子。老子说：“你怎么知道你儿子精神失常呢？如今天下的人都分不清是非，被利和害搞得昏头昏脑。犯同样毛病的人太多，所以没有人能觉察。况且一个人的迷乱不足以危及一家，一家的迷乱不足以危及一乡，一乡的迷乱不足以危及一国，一国的迷乱不足以危及天下。如果天下的人全都迷乱，那谁又危及谁呢？假如天下人的心神全都像你儿子那样，那你反倒是迷乱的人了。悲哀和快乐、声音和颜色、气味和味觉、正确和错误，有谁能来指正呢？再说我的这番话也未必不是



wife, punished his sons, and drove the scholar with a spear. His neighbors intervened and asked him why he treated them this way. Huazi replied: "I was forgetful in the past and was ignorant of the existence of Heaven and Earth. But now I have suddenly recovered my memory: I can remember what I was and what I did, I am upset by all gains and losses, sorrows and joys, love and hatred replayed in my mind, and I will be disturbed by all of them happening in the future. Oh! if only I could recapture a short moment of that blessed oblivion!" Zigong felt it strange and told Confucius about it. "This is something you cannot understand!" replied Confucius, and then told Yan Hui to record the story.

3.8 There was a certain Feng of Qi whose son was very clever in his childhood but became mentally ill when grown up: to him singing was crying, white was black, good was bad, sweet was bitter, wrong was right, and everything—including heaven and earth, east and west, water and fire, cold and warm, became upside down. A certain Yang told him, "The intellectuals in the State of Lu are gifted in many ways. Perhaps they could help. So why don't you go and consult them?" He went to Lu via Chen where he came across Laozi and told him about his son. Laozi said, "How do you know that your son is mentally sick? Nobody in this world can tell between right and wrong or between profit and loss. There are so many such people that they are not easily noticed. Besides, the case of an individual brings no harm to a family, that of a family brings no harm to a village, that of a village brings no harm to a country, and that of a country brings no harm to the world. If the whole world is sick in mind, to whom will it bring harm? If all the people under the sun are as confused as your son is, I would rather say that actually you are confused. Who can tell which is sorrow or joy, which is pleasant or unpleasant, which is good or bad, or which is right or wrong? What is worse, I might also be



【原文】

言未必非迷，而况鲁之君子迷之邠者，焉能解人之迷哉？荣汝之粮，不若遄归也。”

3.9 燕人生于燕，长于楚，及老而还本国。过晋国，同行者诳之，指城曰：“此燕国之城。”其人愀然变容。指社曰：“此若里之社。”乃喟然而叹。指舍曰：“此若先人之庐。”乃涓然而泣。指垆曰：“此若先人之冢。”其人哭不自禁。同行者哑然大笑，曰：“予昔给若，此晋国耳。”其人大惭。及至燕，真见燕国之城社，真见先人之庐冢，悲心更微。

【今译】

迷乱的话，而况鲁国的读书人都是些极为迷乱的人，他们怎么能排解别人的迷乱呢？背起你的干粮，不如赶快回家吧！”

3.9 燕国有个人在燕国出生，却在楚国长大，到老年就返归本国。经过晋国的时候，同行者骗他，指着城墙说：“这就是燕国的城墙。”那人顿时变了脸色。同行者又指着一座土地庙说：“这就是你故乡的土地庙。”于是那人就长长的叹息。同行者又指着一间房舍说：“这就是你祖先的老屋。”于是那人就哭泣起来。同行者又指着一座坟墓说：“这就是你祖先的坟地。”那人大哭不止。同行者哈哈大笑，说：“我刚才才是骗你的，这是晋国罢了。”那人大为惭愧。等到了燕国，当他真的见到了燕国的城墙和土地庙，真的见到了祖先的老屋和坟茔，却不怎么悲伤了。



confused, not to mention those intellectuals of Lu who are more confused than I am. So what help can they offer? Pack up your things and hurry home! ”

3.9 A man was born in Yan but grew up in Chu. When he was old, he came back to his native place. Passing Jin on the journey home, his fellow-traveler fooled him into believing that the city wall was the wall of his home town, and he looked sad; that a certain temple for the God of land belonged to his native place, and he heaved a deep sigh; that a house was where his parents and grandparents lived, and he began weeping; and that a mound was the tomb of his ancestors, and he wailed. The man roared with laughter and said, “This is the State of Jin, my fellow. I have been joking.” And he felt very ashamed. When at last he arrived at Yan and saw the city wall and its temple for the God of land, as well as the actual abode and tombs of his ancestors, he was no longer that sad.



仲尼第四

【原文】

4.1 仲尼闲居，子贡入侍，面有忧色。子贡不敢问，出告颜回。颜回援琴而歌。孔子闻之，果召回人，问曰：“若奚独乐？”回曰：“夫子奚独忧？”孔子曰：“先言尔志。”曰：“吾昔闻之夫子曰：‘乐天知命故不忧。’回所以乐也。”孔子愀然有间曰：“有是言哉？汝之意失矣。此吾昔日之言尔，请以今言为正也。汝徒知乐天知命之无忧，未知乐天知命有忧之大也。今告若其实：修一身，任穷达，知去来之非我，亡变乱于心虑，尔之所谓乐天知命之无忧也。曩吾修《诗》、《书》，正礼、乐，将以治天下，遗来世；非但修一身，治鲁国而已。而鲁之君臣日失其序，仁义益衰，情性益薄。此道不行一国与当年，其如天下与来世矣？吾始知《诗》、《书》、

【今译】

4.1 孔子独自一人在家，子贡进去陪侍，发现他面有忧色。子贡不敢问，出来告诉了颜回。颜回就取过琴来，边弹边唱。孔子听到琴声，果然把颜回召进屋去，问道：“你为什么独自快乐？”颜回反问：“先生为什么独自忧愁？”孔子说：“先说说你的原因。”颜回说：“我以前听先生说过，‘乐天知命，所以无忧无愁。’这就是我快乐的原因。”孔子脸色骤然一变，说：“有这个话吗？你的理解错了。这不过是我从前的话罢了，请以今天所说的为准。你只知道乐天知命可以使人无忧无虑，但不了解乐天知命还有更大的忧愁。现在让我告诉你其中的实情：修养自己的身心，听任困厄或显达，知道生死来去不由自己决定，没有任何变化能扰乱自己的心境，这就是你所说的乐天知命可以无忧。从前我修订《诗经》、《尚书》，刊正礼制和乐律，准备以此治理天下，流传后世，不单是修养自己的身心、治理鲁国而已。然而鲁国君臣上下日益失去正常的秩序，仁义道德更加衰微，人的本性也越发失落。我的这种理想在一个鲁国、在现在都行不通，又怎么能施行于天下和后世呢？于是我才知《诗经》、《尚书》、礼制、乐律对于治理乱世不起作用，但也知道变革

Chapter IV Confucius

4.1 Confucius was alone at home. He looked dismal and unhappy when Zigong entered to accompany and serve him. Zigong dared not ask why and came out to tell Yan Hui. The latter fetched a stringed instrument and played it while singing. Hearing the sound of music, Confucius asked Yan Hui to enter and asked, "Why are you so happy?" "Why are you alone and unhappy, my master?" Yan Hui asked in reply. "Answer my question first," said Confucius. "You told me before to enjoy what is natural and obey what is destined," answered Yan Hui. "And that is why I am happy." Confucius was blue in the face, saying, "Did I say that? You must have misunderstood it. That was what I said in the past, and let us talk about today. You have the mere knowledge that one may rest carefree if he is contented with his lot, but you are not aware that more worries arise from it. Now let me tell you the truth: what you say by enjoying what is natural and obeying what is destined so as to remain carefree actually means to cultivate oneself both physically and mentally, to yield to fate—no matter it is graceful or disgraceful, whether it is life or death—and to maintain peace of mind whatever changes there are. In the past, when I was revising *Book of Songs* and *Shang Shu* and correcting the rules of etiquette and music in preparation of putting the world in order, I was not considering about my own cultivation only or about the management of Lu alone. However, in the State of Lu, normal order is being broken between the king and his officials, justice and virtues are being weakened, and the humanity of man is being lost. My republic proved impracticable in Lu, and how can it come true all over the world and even extend into the future? I came to realize that *Book of Songs*, *Shang Shu*, the rules of etiquette and music did not play any



【原文】

礼、乐无救于治乱，而未知所以革之之方。此乐天知命者之所忧。虽然，吾得之矣。夫乐而知者，非古人之所谓乐知也。无乐无知，是真乐真知；故无所不乐，无所不知，无所不忧，无所不为。《诗》、《书》、礼、乐，何弃之有？革之何为？”颜回北面拜手曰：“回亦得之矣。”出告子贡，子贡茫然自失，归家淫思七日，不寝不食，以至骨立。颜回重往喻之，乃反丘门，弦歌诵书，终身不辍。

4.2 陈大夫聘鲁，私见叔孙氏。叔孙氏曰：“吾国有圣人。”曰：“非孔丘邪？”曰：“是也。”曰：“何以知其圣乎？”叔孙氏曰：“吾常闻之颜回曰，孔丘能废心而用形。”陈大夫曰：“吾国亦有圣人，子弗知乎？”曰：“圣人孰谓？”曰：“老聃之弟子有亢仓子者，得聃之道，能以耳视而目听。”鲁侯闻之大惊，使上卿厚礼而致之。亢仓子应聘而至，鲁侯卑辞请问之。亢仓子曰：“传之者妄。我能视听不用耳目，不能易耳目之用。”

【今译】

它的方法。这就是乐天知命的人所忧虑的事情。尽管如此，我现在已经得到了方法。今天我要说的乐天知命，不同于古人所说的乐天知命。没有乐、没有知，这才是真正的乐、真正的知。所以就可以无所不乐，无所不知，无所不忧，无所不为。那么，《诗经》、《尚书》、礼制、乐律为什么要抛弃呢？又何必去变革它呢？”颜回面朝北向孔子施礼说：“我也懂得了。”他出来告诉了子贡，子贡茫然若失。回到家里沉思了七天，不睡不吃，以至于骨瘦如柴。颜回一趟一趟去开导他，他才返回孔子门下，弹奏乐器，讽诵《诗》、《书》，终身不曾中断。

4.2 陈国的大夫出访鲁国，以私人身分拜见鲁国大夫叔孙氏。叔孙氏说：“我们国家有一位圣人。”陈国大夫说：“不就是孔丘吗？”叔孙氏说：“正是这个人。”陈国大夫问：“你凭什么知道他是圣人呢？”叔孙氏答道：“我曾经听颜回说过，孔丘处世接物不用思虑只用形迹。”陈国大夫说：“我们国家也有一位圣人，您不知道吧？”叔孙氏问：“圣人是谁呀？”陈国大夫说：“老聃有个弟子叫亢仓子，他掌握了老聃的道术，能够用耳朵看，用眼睛听。”鲁国国君听说以后大为惊奇，派人以上卿之礼把他请来。亢仓子接受邀请，到了鲁国。鲁国国君十分谦恭地向他请教。亢仓子说：“传话的人传错了。我看东西听声音能不用耳朵和眼睛，



role in putting the world in order, but I was not certain of a way to reform it. This is exactly what is worried by those who are optimistic about and aware of their fate. In spite of that, I have found the way now. What I mean today is different from what the ancient people did. True optimism and awareness lie in having nothing to feel optimistic about or to be aware of. In such a state, one will be optimistic about and aware of anything, anxious about and active in everything. In such a case, is it necessary to abandon or reform the *Book of Songs*, *Shang Shu*, the rules of etiquette and music?" Yan Hui bowed to the north to Confucius, saying, "Now I have seen it." He came out and told Zigong about what Confucius had said. Zigong was at a loss after hearing it. He pondered over it for seven days at home without food or sleep and became skin and bones. Yan Hui gave him repeated advice until finally he came back to Confucius. There he recited *Book of Songs* and *Shang Shu* over music all the rest of his life without interruption.

4.2 An official of Chen went to Lu and paid a personal visit to Shusun, an official of Lu. "We have a sage in our state," the latter told the former. "Isn't he Confucius?" "Exactly." "How do you know that he is a sage?" asked the official of Chen. "I was told by Yan Hui," said Shusun, "that Confucius conducts himself through expression rather than thought." "We have a sage in our state too," the official of Chen said. "Don't you know him?" "No," replied Shusun and asked, "Who is he?" "He is one of the disciples of Laozi. His name is Kangcangzi. He has got the Tao from his master and is able to see with his ears and hear with his eyes." The official of Lu was greatly surprised when he heard it. He invited Kangcangzi as a highly honorable guest. The latter accepted the invitation and came to the State of Lu. When the king asked him courteously about his supernatural powers, Kangcangzi said, "Your Majesty was given the wrong message, I



【原文】

鲁侯曰：“此增异矣！其道奈何？寡人终愿闻之。”亢仓子曰：“我体合于心，心合于气，气合于神，神合于无。其有介然之有，唯然之音，虽远在八荒之外，近在眉睫之内，来干我者，我必知之。乃不知是我七孔四支之所觉，心腹六藏之所知，其自知而已矣。”鲁侯大悦。他日以告仲尼，仲尼笑而不答。

4.3 商太宰见孔子曰：“丘圣者欤？”孔子曰：“圣则丘何敢？然则丘博学多识者也。”商太宰曰：“三王圣者欤？”孔子曰：“三王善任智勇者，圣则丘弗知。”曰：“五帝圣者欤？”孔子曰：“五帝善任仁义者，圣则丘弗知。”曰：“三皇圣者欤？”孔子曰：“三皇善任因时者，圣则丘弗知。”商太宰大骇，曰：“然则孰者为圣？”孔子动容有间，曰：“西方之人有圣者焉，不治而不乱，不言而自信，不化而自行。荡荡乎民无能名焉。丘疑其为圣。弗知真为圣欤，真不圣欤？”商太宰嘿然心计曰：“孔丘欺我哉！”

4.4 子夏问孔子曰：“颜回之为人奚若？”子曰：“回之仁，贤于丘也。”曰：“子贡之为人奚若？”子曰：“赐之辩，贤于丘也。”曰：“子路之

【今译】

但我不能改变耳朵和眼睛的功用。”鲁国国君说：“这就更加奇怪了！你这个道术是怎么一回事？我极想听听。”亢仓子说：“我的身体同心相合，心同气相合，气同神相合，神同虚无相合。如果有极细小的东西，极微弱的声音，即使远在八方荒远之外，或者近在眉睫之内，只要是来干扰我的，我必定能感觉到。竟不知道是我的七窍四肢感觉到的，还是心腑六脏感觉到的，或许是自然而然的的感觉罢了。”鲁国国君听了十分高兴。过些日子，鲁国国君把这件事告诉了孔子，孔子笑而不答。

4.3 宋国的太宰往见孔子，说：“你是圣人吗？”孔子答道：“要说圣人，我怎么敢当？然而我是个学问广博知识丰富的人。”宋太宰问：“三王是圣人吗？”孔子答道：“三王是善于任用聪明勇敢者的人，至于是不是圣人，我就知道了。”宋太宰问：“五帝是圣人吗？”孔子答道：“五帝是善于任用有仁义道德的人，至于是不是圣人，我就知道了。”宋太宰问：“三皇是圣人吗？”孔子答道：“三皇是善于任用顺应时势者的人，至于是不是圣人，我就知道了。”宋太宰大为惊讶，说：“那么，哪一个人是圣人呢？”孔子脸色变了一下，答道：“西方有个圣人，虽然不治理国政，但国家也不乱；虽然不言语，但自然得到人民的信任；虽然不施教化，但政令自然通行。真伟大啊！人民不知道怎样去称颂他。我怀疑他就是圣人。但不知道他真是圣人呢，还是真不是圣人呢？”宋太宰听了，心里默默在想：“孔丘在欺骗我呀！”

4.4 子夏问孔子：“颜回的为人怎么样？”孔子回答：“颜回的仁爱胜过我。”子夏问：“子贡的为人怎么样？”孔子回答：“子贡的口才胜过我。”



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am afraid. I can see and hear without using eyes or ears, but I cannot change the functions of these organs.” “This is more amazing,” exclaimed the king. “Can you tell me how you see and hear then?” Kangcangzi said, “My body is in harmony with my mind, my mind with my *Qi*, my *Qi* with my spirit, and my spirit with nihility. I will feel the tiniest thing and the faintest sound far and near that are disturbing. I am not sure whether it is my sense organs and limbs or my internal parts that are in play. Perhaps they are felt as a matter of course.” The king was very pleased. Some time after that, he told it to Confucius, who smiled but made no other response.

4.3 A high official of Song paid a visit to Confucius. “Are you a sage?” he asked. “Well,” replied Confucius, “I cannot say that I am a sage, but I am a man of great learning and insight.” “Were the Three Kings sages?” “They were good at using the wise and brave, but I am not certain if they were sages.” “Were the Five Emperors sages?” “They were good at using the just and virtuous, but I am not sure either if they were sages.” “And the Three Emperors, were they sages?” “They were good at using those who followed the trend of times, but I cannot tell if they were sages.” The official was seriously shocked at these comments. “Whoever is a sage then?” he asked. A change was noticed in the expression of Confucius. After a pause he answered, “In the west there is a sage who governs not but no disorder is found in his country, who speaks not but is naturally trusted, and who conducts no education but rules are watched. How great he is! The people are not sure how to praise him. I suspect that this is a sage, but whether he is really a sage or not I do not know.” The high official of Song heard it and told himself that Confucius was making a fool of him.

4.4 Zixia asked Confucius, “What do you think of Yan Hui?” Confucius answered, “He is more kindhearted than I am.” “What about Zigong?” “He is more eloquent than I am,” Confucius answered. “And

【原文】

为人奚若？”子曰：“由之勇，贤于丘也。”曰：“子张之为人奚若？”子曰：“师之庄，贤于丘也。”子夏避席而问曰：“然则四子者何为事夫子？”曰：“居！吾语汝，夫回能仁而不能忍，赐能辩而不能讷，由能勇而不能怯，师能庄而不能同。兼四子之有以易吾，吾弗许也。此其所以事吾而不贰也。”

4.5 子列子既师壶丘子林，友伯昏瞽人，乃居南郭。从之处者百数而不及。虽然，子列子亦微焉。朝朝相与辩，无不闻。而与南郭子连墙二十年，不相谒请；相遇于道，目若不相见者。门之徒役以为子列子与南郭子有敌不疑。有自楚来者，问子列子曰：“先生与南郭子奚敌？”子列子曰：“南郭子貌充心虚，耳无闻，目不见，口无言，心无知，形无惕。往将奚为？虽然，试与汝偕往。”阅弟子四十人同行。见南郭子，果若欺魄焉，而不可与接。顾视子列子，形神不相偶，而不可与群。南郭子俄而指子列子之弟子末行者与言，衍衍然若专直而在雄者。子列子之徒骇之。反舍，咸有疑色。子列子曰：“得意者无言，进知者亦无言。用无言

【今译】

子夏问：“子路的为人怎么样？”孔子回答：“子路的勇敢胜过我。”子夏问：“子张的为人怎么样？”孔子回答：“子张的严肃庄重胜过我。”子夏离座起立，问道：“既然如此，那么这四个人为什么拜先生为师呢？”孔子说：“坐下！我告诉你。颜回虽然能仁爱，但不能狠心；子贡口才虽好，但讲话不够谨慎；子路虽然勇敢，但不知退让；子张虽然严肃庄重，但不能随和。即使把这四个人的长处合在一起换我的为人之道，我也不会同意。这就是他们师事我而不变心的原因。”

4.5 列子既师从壶丘子林，又和伯昏瞽人交友，学成以后就住在南城边上。追随他跟他学习的人难以数计。虽然这样，列子仍以道术精微自励，天天与弟子互相论辩，远近闻名。而他与南郭子隔墙为邻二十年，却从不交往；在路上相遇，眼睛好像没有看见对方。门下的弟子都以为列子和南郭子有仇怨，大家深信不疑。有个从楚国来的人，问列子，说：“先生和南郭子有什么仇怨？”列子回答：“南郭子形貌充盈，心神虚静，耳朵什么都不听，眼睛什么都不看，嘴巴什么都不说，心里什么都不想，形体什么都不动。我去他那里干什么呢？虽然如此，我还是试着同你们一起去看。”于是，列子挑选了四十个弟子同行。见到了南郭子，果然像个泥塑的偶人，没法同他交流。南郭子回过头来看了看列子，形体和精神似乎已经分离，别人无法同他相处。过了一会儿，南郭子指着列子弟子中最后一行的一位仿佛要同他说话，露出一副一心要雄辩求胜的神气。列子的弟子大为惊骇，回到住处，都面带疑虑。列子说：“能领悟真意的人不必说话，知道一切的人也不必说话。





Zilu?" "He is more courageous than I." "And Zizhang?" "He is graver." Zixia left his seat and asked, "Now that they are better, why should they become your disciples?" "Sit down and let me tell you why," said Confucius. "Yan Hui is kindhearted but not cruel, Zigong is eloquent but indiscreet, Zilu is courageous but he never yields, and Zizhang is grave but not easygoing. I will not exchange my way of conduct for the sum total of theirs. And this is why they have firmly made up their minds to serve me as their master."

4.5 Liezi became a disciple of Huqiu Zilin and communicated with Bohun Maoren. When apprenticeship was over, he settled in the south of the town and countless people became his disciples. In spite of that, he considered himself unworthy and encouraged himself to go on learning. He was known far and wide to hold debates with his disciples every day. For twenty years, Nanguozi had been his next-door neighbor; however, they had never visited each other, and when they met on the road they would take no notice of each other. Liezi's disciples felt convinced that there was enmity between their master and Nanguozi. A man from Chu asked Liezi, "Why are you and Nanguozi hostile to each other?" "Nanguozi," replied Liezi, "is full in appearance but blank in mind. He does not hear, or see, or talk, or think, or act. So why should I visit him? Anyway, I will try to go with you and see him." Accordingly, Liezi selected forty disciples to go with him. Nanguozi, really a puppet in looking, was difficult to get along with. He turned to look at Liezi, his mind and body seeming to be set apart, and no one could communicate with him. After a while, he pointed to one of Liezi's disciples in the last row and appeared ready to dominate him in a debate. The disciple was frightened and was still wearing a look of doubt back at his dwelling place. Liezi said, "He who understands the true meaning need not talk, neither need he who knows all. Speech without words is a kind of speech; knowledge

【原文】

为言亦言，无知为知亦知。无言与不言，无知与不知，亦言亦知。亦无所不言，亦无所不知；亦无所言，亦无所知。如斯而已，汝奚妄骇哉？”

4.6 子列子学也，三年之后，心不敢念是非，口不敢言利害，始得老商一眇而已。五年之后，心更念是非，口更言利害，老商始一解颜而笑。七年之后，从心之所念，更无是非，从口之所言，更无利害，夫子始一引并席而坐。九年之后，横心之所念，横口之所言，亦不知我之是非利害欤？亦不知彼之是非利害欤？外内进矣。而后眼如耳，耳如鼻，鼻如口，无不同。心凝形释，骨肉都融，不觉形之所倚，足之所履，心之所念，言之所藏。如斯而已，则理无所隐矣。

4.7 初，子列子好游。壶丘子曰：“御寇好游，游何所好？”列子曰：“游之乐，所玩无故。人之游也，观其所见；我之游也，观其所变。游乎游乎！未有能辨其游者。”壶丘子曰：“御寇之游固与人同欤？而曰固与人异欤？凡所见，亦恒见其变。玩彼物之无故，不知我亦无故。务外游，不

【今译】

用无言当作说也是一种说，用无知当作知也是一种知。用无言当作不说，无知当作不知，也是一种说，也是一种知。因此，也没有什么不能说的，也没有什么不能知的；也没什么要说的，也没什么要知的。不过如此罢了，你们为什么要大惊小怪呢？”

4.6 列子学习道术，三年之后，心里不敢存念是和是非，嘴里不敢谈论利和害，他的老师老商氏只是斜眼看了一下而已。五年之后，他变得心里敢想是和是非了，嘴里敢谈论利和害了，老商氏才开始露出笑容。七年之后，他能任心中所想，变得没有了是和是非；听任口中所说，变得没有了利和害，老师才把他叫过来坐在同一张席上。九年之后，他任意去想，任口去说，不知道是我的是非利害呢？还是别人的是非利害呢？内心和外物已经完全没有了区别。这以后，他感觉眼睛如同耳朵，耳朵如同鼻子，鼻子如同嘴巴，没有什么不同。此时精神凝聚，形体废弃，骨肉全部消融，感觉不到身体凭依什么，两脚踩着什么，心里想着什么，言语中蕴含什么。如此而已。那么，对他来说，一切道理都洞若观火了。

4.7 当初，列子喜欢游览。壶丘子问他：“你喜欢游览，游览时你喜欢的是什么呢？”列子回答：“我游览的乐趣，在于所观赏的景致常见常新。别人的游览，是观赏所见的景物；我的游览，是观赏景物的变化。游览啊，游览啊！同是游览，还没人能分辨两者境界的不同。”壶丘子说：“你的游览，本来就跟别人相同呢，还是你说的本来就跟别人不同呢？”





shown by ignorance is a type of knowledge. Wordlessness as non-speech and ignorance as non-knowledge are speech and knowledge, too. Therefore, there is nothing unspeakable or unknowable, and there is nothing to be talked or known. That is all, so what is there to be frightened of?"

4.6 Three years after Liezi started learning the Tao, he dared neither reflect on or talk about what was right or wrong and what was good or bad and his teacher only threw a brief glance at him occasionally. Five years later, he ventured to reflect on and talk about what was right and wrong or what was good or bad and his teacher began to show smiles. With an elapse of seven years, whatever he reflected on or talked about, there was no more distinction of right and wrong or good and bad, and his teachers invited him to sit beside him. At the end of nine years, he had no idea at all of who was right and wrong or good and bad no matter where or when he thought or talked. He became one with what was around him. Since then, he felt his eyes were like his ears, his ears were like his nose, and his nose was like his mouth; there was no more difference. His mind was fixed, his body abandoned, and his flesh and bones melted together. He was not aware where his body was, what was under his feet, what was in his mind, or what he meant when he talked. And that was all. To him, all truths were clear as blazing fire.

4.7 At the beginning, Liezi was fond of sightseeing. "You enjoy sightseeing, Yukou," Huqiuzi said, "but what are you interested in seeing on your tours?" "My interest lies in seeing what is fresh all the time," answered Liezi. "Other people enjoy what they see, while I enjoy what changes they make. Sightseeing! O sightseeing! No one is yet able to tell between the two realms of the same activity!" "Are your tours essentially the same with or different from those that are made by others? Whatever they see, their changes are often noticed

【原文】

知务内观。外游者，求备于物；内观者，取足于身。取足于身，游之至也；求备于物，游之不至也。”于是列子终身不出，自以为不知游。壶丘子曰：“游其至乎！至游者，不知所适；至观者，不知所视。物物皆游矣，物物皆观矣，是我之所谓游，是我之所谓观也。故曰：游其至矣乎！游其至矣乎！”

4.8 龙叔谓文挚曰：“子之术微矣。吾有疾，子能已乎？”文挚曰：“唯命所听。然先言子所病之证。”龙叔曰：“吾乡誉不以为荣，国毁不以为辱；得而不喜，失而弗忧；视生如死，视富如贫；视人如豕，视吾如人。处吾之家，如逆旅之舍；观吾之乡，如戎蛮之国。凡此众疾，爵赏不能劝，刑罚不能威，盛衰、利害不能易，哀乐不能移。固不可事国君、交亲友、御妻子、制仆隶。此奚疾哉？奚方能已之乎？”文挚乃命龙叔背明而立，文挚自后向明而望之。既而曰：“嘻！吾见子之心矣，方寸之地虚矣，

【今译】

凡是人们所看到的东⻄，也常常会看到它的变化。你游览外物的更新变化，却不知道自身也在更新变化。你只顾一心游览外物，却不知道用心观赏自身。游览外物，要求外物完美；观赏自身，要求自身无缺。要求自身无缺，这是游览的最高境界；要求外物完美，这不是游览的最高境界。”于是列子终身再不外出，自己认为根本不懂得游览。壶丘子说：“这样的游览大概达到最高境界了吧！最高境界的游览，是不知道该去哪里游览；最高境界的观赏，是不知道观赏什么。万物都可以游览，万物都可以观赏，这就是我所说的游览，这就是我所说的观赏。所以说，这样的游览已经达到最高境界了吧！这样的游览大概已经达到最高境界了吧！”

4.8 龙叔对名医文挚说：“您的医术高妙极了。我有病，您能治好吗？”文挚说：“只要您吩咐，我唯命是听。不过请先说说您患病的症状。”龙叔说：“对于我来说，一乡人赞誉我，我不以为光荣，一国人毁谤我，我也不以为耻辱；得到什么并不高兴，失去什么也不忧愁；看待生如同死，看待富贵如同贫穷；看待别人如同猪，看待自己如同别人；住在我自己家里，好像住在旅店里一样；看我自己的家乡，好像是落后的蛮荒之国。我有这么多的毛病，高官厚赏不能激励我，酷刑重罚不能威胁我，盛和衰、利和害不能改变我，悲哀欢乐也不能动摇我。因此，我就不能服事国君、结交亲友、管教妻子儿女、控制奴仆。这是一种什么毛病呢？什么药方能治好它呢？”文挚便叫龙叔背向亮处站着，自己从后面朝亮处望他。过了一会儿，文挚说：“嘿！我看到您的心啦！您的心区已经虚净了，几乎是圣人了！您的心六个孔是流通的，只有一个孔不畅



too. You see changes in things outside but are ignorant of the changes in you. You are totally occupied by what is external but negligent of your self. What is external is required to be perfect; what is internal, flawless. The highest realm of sightseeing is the latter." Accordingly, Liezi kept himself indoors all the rest of his life, conscious of his ignorance of sightseeing. "This is probably the top level of sightseeing!" commented Huqiuzi. "The best ideal is ignorance of where to go or what to see. Anything may be the sight to see, and everything may be the destination of tours. This is sightseeing in my view. This is sightseeing in my opinion. Therefore, this must be the highlight of sightseeing! This must be the ideal of sightseeing! "

4.8 Long Shu said to Wen Zhi, a famous doctor, "You are master of medical skills. Now can you cure me of my illness?" "I am at your service," replied Wen Zhi. "But please tell me first the symptoms of your disease." Long Shu said, "I do not feel glorious to be praised by a whole village, or disgraceful to be vilified by the entire country. I am never happy or sad because of gains or losses. I regard life as death and wealth as poverty. I look upon others as pigs and myself as they are. I dwell in my house as though it were an inn and consider my hometown as if it were a barbarian state. Afflicted as I am in so many ways, high positions or big rewards excite no interest in me, cruel tortures or heavy penalties bring no threat to me, rises and falls or benefits and harms cannot change me, joys or sorrows do not make me sway. In such conditions, I am unable to serve my king, to get along with my friends and relatives, to direct my wife and children, or to control my servants. What type of illness is this? And how can it be cured?" Wen Zhi asked Long Shu to stand toward the light and gazed at him from behind. "Ah! " exclaimed Wen Zhi after a while, "I see your heart! Your heart is blank and pure. You are almost a sage now. Six channels in your heart are open and clear, but

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【原文】

几圣人也！子心六孔流通，一孔不达。今以圣智为疾者，或由此乎！非吾浅术所能已也。”

4.9 无所由而常生者，道也。由生而生，故虽终而不亡，常也。由生而亡，不幸也。有所由而常死者，亦道也。由死而死，故虽未终而自亡者，亦常也。由死而生，幸也。故无用而生谓之道，用道得终谓之常；有所用而死者亦谓之道，用道而得死者亦谓之常。季梁之死，杨朱望其门而歌。随梧之死，杨朱抚其尸而哭。隶人之生，隶人之死，众人且歌，众人且哭。

4.10 目将眇者，先睹秋毫；耳将聋者，先闻蚋飞；口将爽者，先辨淄澠；鼻将窒者，先觉焦朽；体将僵者，先亟奔佚；心将迷者，先识是非：故物不至者则不反。

4.11 郑之圃泽多贤，东里多才。圃泽之役有伯丰子者，行过东里，遇邓析。邓析顾谓其徒而笑曰：“为若舞彼来者，奚若？”其徒曰：“所愿

【今译】

通。现在您把圣人的智慧当作疾病，或许就是这一孔不通所造成的吧。这不是我浅陋的医术所能治好的啊。”

4.9 没有任何凭借而能永远生存的，就是道。顺从生存规律而生存，所以人虽然死了，但生存规律不会死亡，这是常理。顺从生存规律却死亡了，这是因为发生了不幸事件的缘故。有所凭借而永远死亡的，也是道。顺从死亡规律而死亡，所以那些没有道行的人虽然还活着，但生存规律已经死亡，这也是常理。顺从死亡规律却活了下来，那是因为侥幸的缘故。所以无所凭借而生存的叫做法道，顺从规律而死亡的叫做法常理；有所凭借而死亡的也叫做法道，顺从规律而死亡的也叫做法常理。季梁正常地死了，杨朱望着他家的门唱歌。随梧不幸死了，杨朱抚摸着他的尸体痛哭。众人的出生，众人的死亡，有些人应当歌唱，有些人应当哭泣。

4.10 眼睛即将失明的人，先兆是能看见纤细的毫毛；耳朵即将失聪的人，先兆是能听到飞蚊的声音；味觉即将丧失的人，先兆是能分辨淄水和澠水水质的差异；鼻子即将失去嗅觉的人，先兆是能察觉火焦木朽气味的不同；身体即将跌倒的人，先兆是极速奔驰；心神即将迷乱的人，先兆是能明辨是非。所以事物不发展到极点，就不会走向反面。

4.11 郑国圃泽一带有许多贤达之人，东里一带有许多才智之士。圃泽的弟子中有个叫伯丰子的，外出经过东里，遇见了邓析。邓析回头对他的门人笑道：“我为你们戏弄一下那个走过来的人，怎么样？”他的

one is not. Now you mistake the wisdom of a sage for illness, and this is a case beyond my power.”

4.9 The Tao exists for all time without dependence on anything else. Man lives by following the law of life, so that when he dies, the law still is. This is the truth. If death results from following the law, it is because unhappy events occur. On the other hand, the Tao is also what depends on something else and is dead for ever. Man dies by following the law of death, so that he who is poor in moral conduct still lives, but the law of life is dead. This is the truth, too. If man survives by following the law of death, it is because of luck. Therefore, life without dependence is called the Tao, while death by following the law is called the truth; death without dependence is also called the Tao, while death by following the law is called the truth, too. Ji Liang died as a matter of course, and Yang Zhu sang toward his house. Sui Wu died of misfortune, and Yang Zhu wailed over his corpse. For all births and deaths, some should be sung, and others wailed.

4.10 He who is going to lose sight can see the finest hair; he who is going to lose hearing may hear the flying of a mosquito; he who is going to lose the sense of taste is able to tell the difference of water in the Zi from that in the Mian; he who is going to lose the sense of smell is capable of telling between what is burnt and what is rotten; he who is going to fall runs the fastest; and he who is going to lose his mind makes a clear distinction between right and wrong. Therefore, nothing is going to the opposite until it comes to its extremity.

4.11 There were many prominent men at Buze of Zheng, and there were many men of abilities and wisdom at Dongli of the same state. On his way out passing Dongli, Bofengzi, a disciple of a certain person at Buze, came across Deng Xi, who turned to his followers and said laughingly, “I will play a fool of that man. What do you think of it?” “This is exactly what we want to see,” answered his disciples.



【原文】

知也。”邓析谓伯丰子曰：“汝知养养之义乎？受人养而不能自养者，犬豕之类也；养物而物为我用者，人之力也。使汝之徒食而饱，衣而息，执政之功也。长幼群聚而为牢藉庖厨之物，奚异犬豕之类乎？”伯丰子不应。伯丰子之从者越次而进曰：“大夫不闻齐、鲁之多机乎？有善治土木者，有善治金革者，有善治声乐者，有善治书数者，有善治军旅者，有善治宗庙者，群才备也。而无相位者，无能相使者。而位之者无知，使之者无能，而知之与能为之使焉。执政者，乃吾之所使，子奚矜焉？”邓析无以应，目其徒而退。

4.12 公仪伯以力闻诸侯，堂谿公言之于周宣王，王备礼以聘之。公仪伯至，观形，懦夫也。宣王心惑而疑曰：“女之力何如？”公仪伯曰：“臣之力能折春螽之股，堪秋蝉之翼。”王作色曰：“吾之力能裂犀兕之革，曳九牛之尾，犹憾其弱。女折春螽之股，堪秋蝉之翼，而力闻天下，何也？”公仪伯长息退席，曰：“善哉，王之间也！臣敢以实对。臣之师有

【今译】

门徒说：“我们正想见识见识。”邓析对伯丰子说：“你懂得养别人和被别人所养的道理吗？被别人所养，而不能自己养活自己的，属于猪狗一类；养活他物，而让他物为我所用，这是人的能力。使你们这班人吃得饱饱的，穿得暖暖的，休息得好好的，都是我们当官的功劳啊。而你们老老少少聚集在一起，成天为垫圈的茅草、为糊口的食物而忙碌，那和猪狗之类有什么两样？”伯丰子不予理睬。一个随从伯丰子的人从后面走到伯丰子的前头回答道：“大夫您难道没有听说齐国、鲁国有许多心灵手巧的能人吗？他们有的擅长土木建筑，有的擅长制造兵器铠甲，有的擅长音乐歌舞，有的擅长书法算术，有的擅长指挥军队，有的擅长宗庙祭祀，真可谓各色人才齐备了。但是他们之间没有谁能驾驭谁，没有谁能指使谁。而驾驭他们的人却没有智慧，指使他们的人却没有才能，有智慧和才能的人却被这样的人使用。你们这些做官的，就是被我们使唤的人，您有什么可以骄傲的呢？”邓析无言以对，使眼色令他的门人赶快退离。

4.12 公仪伯因为力气大而名扬诸侯，堂谿公告诉了周宣王，周宣王准备了厚礼邀请他。公仪伯到了，但看他的样子，是个懦弱无力的人。宣王心里很疑惑，问道：“你的力气到底有多大？”公仪伯回答说：“我的力气能够折断春天蝗虫的大腿，举起秋天知了的翅膀。”宣王变了脸色说：“我的力气能够撕裂犀牛的皮革，拽住九条牛的尾巴，我还遗憾自己力气太小。你只能折断春天蝗虫的腿、举起秋天知了的翅膀，却能名扬天下，是什么道理呢？”公仪伯长长地叹了口气，离座而起，



Deng Xi asked Bofengzi, "Do you know the reasons for supporting and being supported? They who cannot support themselves and thus are supported by other people are like dogs and pigs; it is man's power to support other creatures and use them for his own purposes. It is due to what we administrators do that you are provided with sufficient food and warm clothing and rest in comfort, while you guys, young and old, are busy searching for couch grass to bed down the livestock and making food, so in what are you different from the animals?" Bofengzi made no reply, but one of his attendants stepped forward and said, "Haven't you heard that in Qi and Lu there are many people of wisdom and skill? Among them there are skilled builders, clever weapon makers, good musicians and dancers, calligraphers, accountants, military commanders, ritualists and all other talented personnel. They cannot control or command one another. Men of abilities and wisdom are controlled and commanded by those who are of neither wisdom nor abilities. In what do you feel pride, you guys who hold positions and are ordered about by us?" Deng Xi could find no words to reply and winked at his followers to retreat.

4.12 Count Gongyi was known to all princes for his great strength. Duke Tangxi told King Xuan of Zhou about it and the king prepared a lot of presents to invite him. And here arrived Count Gongyi, a cowardly-looking man. Feeling much puzzled, King Xuan asked, "Can you tell me how powerful you are?" "I am powerful enough," answered the Count, "to break the leg of a locust in spring and lift the wings of a cicada in fall." With an unhappy expression, King Xuan said, "I am strong enough to tear the hide of rhinoceros and tug nine bulls by their tails, yet I still do not think myself powerful. You can only break the legs of a locust and lift the wings of a cicada. But why are you better known to the world?" Count Gongyi heaved a deep sigh and rose from his seat, saying, "This is a good question, Your Majesty.



【原文】

商丘子者，力无敌于天下，而六亲不知，以未尝用其力故也。臣以死事之，乃告臣曰：‘人欲见其所不见，视人所不窥；欲得其所不得，修人所不为。故学视者先见舆薪，学听者先闻撞钟。夫有易于内者，无难于外。于外无难，故名不出其一家。’今臣之名闻于诸侯，是臣违师之教，显臣之能者也。然则臣之名不以负其力者也，以能用其力者也，不犹愈于负其力者乎？”

4.13 中山公子牟者，魏国之贤公子也。好与贤人游，不恤国事；而悦赵人公孙龙。乐正子舆之徒笑之。公子牟曰：“子何笑牟之悦公孙龙也？”子舆曰：“公孙龙之为人也，行无师，学无友，佞给而不中，漫衍而无家，好怪而妄言。欲惑人之心，屈人之口。与韩檀等肆之。”公子牟变容曰：“何子状公孙龙之过欤？请闻其实。”子舆曰：“吾笑龙之诒孔穿，言‘善射者能令后镞中前括，发发相及，矢矢相属；前矢造准而无绝落，

【今译】

说：“大王问得太好了！让我冒昧地把实情告诉您。我有个老师名叫商丘子，他的力气无敌于天下，但他的父母兄弟妻子都不知道，这是因为他不曾使用自己力气的缘故。我忠心不贰地侍奉他，他才告诉我说：‘如果一个人想要看见自己所看不见的东西，就要留心观察别人不屑一顾的东西；想要获得自己所得不到的东西，就要做别人不肯做的事情。因此，练习视力，先要去看满车的柴禾；练习听力，先要去听撞钟的声音。自己心里觉得什么都很容易，对身外的事情就不会感到为难了。对身外的事情不感到为难，因此名声就不会从自己家里传出去。现在我名扬诸侯，这是我违背了老师的教诲、显露了我的能力的缘故。然而，我的名声并不是因为依仗自己的力气获得的，而是因为善于使用自己的力气获得的，这不比那些依仗自己力气的人还好一些吗？”

4.13 中山公子牟，是魏国的贤明公子。他喜欢同贤人交游，而不过问国事。他佩服赵国人公孙龙。乐正子舆一伙人就讥笑他。公子牟问：“你们为什么讥笑我佩服公孙龙呢？”子舆回答：“公孙龙的为人，做事不拜老师，为学不交朋友，巧言善辩但不合正道，思想散乱而无主宗，喜欢标新立异而言辞荒诞。总想迷惑别人的心，折服别人的口，同韩檀等人一起研习这套东西。”公子牟变了脸色，说：“您为什么把公孙龙描绘得这样过分？请把事实根据说给我听听。”子舆说：“公孙龙哄骗孔穿，我觉得好笑。他说‘善于射箭的人能让后箭的箭头射中前箭的箭

Let me venture to tell you the truth. I had a master by the name of Shangqiuzi who was matchless in strength, but even his family was unaware of it because he never used his power. I served him with devotion and one day he told me, 'If you want to see what you cannot see, you should watch with care what is neglected by others; if you want to get what is beyond your reach, you must do what others are unwilling to do. Therefore, in order to train your sight, you should begin by watching firewood loaded on a cart; in order to train your hearing, you should start by listening to the sound of a bell. Feeling easy inside will find no difficulty outside. For this reason, fame is always kept indoors.' Now I am known far and wide because I have violated my master's teachings and displayed my strengths. However, I haven't won the fame by a mere dependence on my strength, but rather by the good use of it. Isn't it much better than those who have?"

4.13 Prince Mou of Zhongshan was a wise prince of the Wei State. He communicated with men of virtue and never interfered with state affairs. He admired Gongsun Long, a native of Zhao, and Yuezheng Ziyu and his fellows sneered at him for it. "Why do you mock my admiration for Gongsun Long?" asked Prince Mou. Ziyu answered, "Because he serves no masters and makes no friends; he has a glib tongue but does not talk in the right way; he is undisciplined and anarchical; he is keen on what is unconventional but his words are full of absurdities. He is always trying to confuse people, to tie their tongues, and to study the tricks with Han Tan and his sort." Prince Mou showed a sign of displeasure, saying, "Why do you describe Gongsun Long in that excessive way? Please show me some evidence." "He once cheated Kong Chuan," replied Ziyu, "and I thought it ridiculous. He said, 'A good archer can hit his arrows right at the center of a target—the arrow behind rips into the tail of the arrow before



【原文】

后矢之括犹衔弦，视之若一焉。’孔穿骇之。龙曰：‘此未其妙者。逢蒙之弟子曰鸿超，怒其妻而怖之。引乌号之弓，綦卫之箭，射其目。矢来注眸子而眶不睫，矢隧地而尘不扬。’是岂智者之言与？”公子牟曰：“智者之言，固非愚者之所晓。后镞中前括，钩后于前。矢注眸子而眶不睫，尽矢之势也。子何疑焉？”乐正子舆曰：“子，龙之徒，焉得不饰其阙？吾又言其尤者。龙诳魏王曰：‘有意不心。有指不至。有物不尽。有影不移。发引千钧。白马非马。孤犊未尝有母。’其负类反伦，不可胜言也。”公子牟曰：“子不谕至言而以为尤也，尤其在子矣。夫无意，则心同。无指，则皆至。尽物者常有。影不移者，说在改也。发引千钧，势至等也。白马非马，形名离也。孤犊未尝有母，有母非孤犊也。”乐正子舆曰：“子以公孙龙之鸣皆条也。设令发于馀窍，子亦将承之。”公子牟默然良久，告

【今译】

尾，一箭紧接一箭，箭箭相连；前面的箭射中了靶心，不断不落，后面的箭还搭在弓弦上，看上去像一条直线一样。’孔穿听了，大为惊骇。公孙龙接着又说：‘这还不算是绝妙的。逢蒙的弟子名叫鸿超，对妻子发脾气就吓唬她。他拉开黄帝的乌号良弓，搭上卫国淇园所产的好箭，对准妻子的眼睛射去。当箭向眼珠射来时，她眼睛眨都不眨，箭纷纷落地而尘土不扬。’这难道是聪明人说的话吗？”公子牟说：“聪明人的话，本来就不是蠢人所能明白的。后箭的箭头射中前箭的箭尾，是由于后箭的发射状态和前箭完全相同。箭射眼珠而眼睛不眨，是由于箭力刚好耗尽了。您有什么可怀疑的呢？”乐正子舆说：“您真是公孙龙的忠实门徒，怎么能不掩饰他的缺失呢？我还要说说他更荒谬的言论。公孙龙哄骗魏王说：‘有意念的存在，但它不等同于心；凡有所指，都是达不到的；物体是永远分割不尽的；影子是不会移动的；头发丝可以悬挂千钧重物；白马不是马；孤牛犊不曾有母亲。’他那种违背逻辑、不合常理的言论，真是说都说不尽。”公子牟说：“您不理解这至理名言，反以为是谬论，错误恐怕在您身上了。如果没有意念，那么它就和心等同了；如果无所指，那么都能达到了；物体分割到最后，总有未能分割的实体；影子不会移动，是因为在不断更换；头发丝可以悬挂千钧重物，在于受力极其均衡；白马不是马，是因为命名形色相别；孤牛犊不曾有母，因为有母就不是孤牛犊了。”乐正子舆说：“您把公孙龙的嘶鸣都当成至理名言。如果是从他屁股里放出来的屁，您也会奉若至宝的。”公子牟



it—so that they seem to become one unbroken straight line.’ Kong Chuan was shocked after hearing this. And he continued, ‘This is nothing miraculous. A disciple of Feng Meng, Hong Chao by name, will frighten his wife when he is ill-tempered. Once he used the Yellow Emperor’s excellent bow called Crow and the wonderful winged arrows made at Qi of the Wei State. He aimed his arrows at his wife’s eyes and lo! She did not wink at all and when the arrow approached, they fell on the ground without stirring up a grain of dust.’ Is this what for a wise man to say?” Prince Mou replied, “It is a fact that a wise man’s words are beyond the understanding of a fool. The reason for one arrow to hit the tail of another is that they are both shot in identical conditions. There was not a wink of the eyes, and the arrows fell because they came to the end of their force. So what is there to be in doubt?” Ziyu replied, “You are really a devout disciple of Gongsun Long. How can you not try to conceal his errors? I will talk more about what he said, and more absurd too. He cheated the King of Wei by saying, ‘There is idea, but it is not mind; a reference is beyond reach; nothing can be divided into its smallest parts; a shadow cannot move; a heavy load may hang by a hair; a white horse is not horse; an orphaned calf had no mother.’ And there is still an endless list of his illogical nonsense.” “I am afraid it is your fault to say they are fallacies before you understand these great axioms,” retorted Prince Mou. “The non-existence of idea is equal to mind; nothing referred will be reached; anything divisible leaves parts to be divided; a shadow does not move because it is constantly changed; the capacity of a hair to hold a heavy load lies in the even distribution of force; a white horse is not horse because there is a difference between form and color; a motherless orphaned calf would not be an orphan if it had a mother.” “I see that you have taken the noises of Gongsun Long as golden axioms. You might even regard his fart as treasure.” Prince



【原文】

退，曰：“请待馀日，更谒子论。”

4.14 尧治天下五十年，不知天下治欤，不治欤？不知亿兆之愿戴己欤，不愿戴己欤？顾问左右，左右不知。问外朝，外朝不知。问在野，在野不知。尧乃微服游于康衢，闻儿童谣曰：“立我蒸民，莫匪尔极。不识不知，顺帝之则。”尧喜问曰：“谁教尔为此言？”童儿曰：“我闻之大夫。”问大夫。大夫曰：“古诗也。”尧还宫，召舜，因禅以天下。舜不辞而受之。

4.15 关尹喜曰：“在己无居，形物其著。其动若水，其静若镜，其应若响。故其道若物者也。物自违道，道不违物。善若道者，亦不用耳，亦不用目，亦不用力，亦不用心。欲若道而用视听形智以求之，弗当矣。瞻之在前，忽焉在后；用之弥满六虚，废之莫知其所。亦非有心者所能得远，亦非无心者所能得近。唯默而得之性而成之者得之。知而忘情，能

【今译】

沉默了好久，便告退，说：“等以后有空，再找您理论。”

4.14 尧治理天下五十年，不知道天下究竟治理好了，还是没治理好？不知道民众究竟愿意拥戴自己，还是不愿拥戴自己？他询问左右近臣，近臣都不知道。询问朝廷上的大臣，大臣也不知道。询问在野的贤人，贤人也都不知道。于是，尧就穿了便服去四通八达的大道上暗访。他听见儿童在唱歌谣：“上天养活老百姓，无不以天为准绳。不用知，不用晓，只要顺应天之道。”尧高兴地问道：“谁教你们唱这首歌的？”儿童答道：“我们是从大夫那儿听来的。”尧又去问大夫。大夫说：“这是一首古诗。”尧回宫后，就召来舜，便把王位禅让给他。舜没有推辞，就接受了。

4.15 关尹喜说：“自己不居功，事理自然明白。活动像水一样流淌自然，静止像镜子一样清净明显，对外界的反应，像回声一样忠实迅速。所以道是顺从事物的。只有事物自己去违背道，道是不会违背事物的。善于顺从道的人，也不用耳朵，也不用眼睛，也不用力气，也不用心智。想要顺从道，但用视觉、听力、力气、智慧去求得，那是不会应验的。道这个东西，望见它在前面，忽然又出现在后面；起作用时，它充满天地四方；不起作用时，不知道它在何处。不管有心也好，无心也好，都不能疏远或亲近道。只有虚心体会和穷尽本性的人才能获得它。知道一



Mou remained silent for quite a while before he left, saying, "I will find time to talk more about it with you."

4.14 Yao managed his country for fifty years. He was not certain whether there was order or not, and he was not sure if he was supported by his people. He inquired about it from his intimate ministers, but they were not sure either. Neither were the others at his court. He asked the gentlemen out of office and got the same reply. Accordingly, he put on ordinary clothes and made private investigations about it in the streets. He heard ballads sung by children: Heaven raises His folks, And norm of Heaven He makes. Nothing learned, nothing told, The course of Heaven He takes. Yao was pleased. "Who taught you this song?" he asked. "We learned it from a top official," answered the kids. Yao went to ask the official and was told that it was an ancient poem. Yao returned to the palace, called Shun in, and handed over the crown to him. Shun accepted it without decline.

4.15 Guan Yinxi said, "Do not claim credit for oneself and things will speak for themselves. Movement is natural as water flows; stillness is clear and evident as a mirror; and reaction to the external world is as faithful and swift as an echo. Therefore, the Tao yields to everything. It is likely for things to violate the Tao, but not inversely. He who yields to the Tao spares his ears, his eyes, his strength, and his intelligence. It won't work to seek the Tao with one's power of vision or hearing, strength or wisdom. Now it goes in front, and then it comes from behind. It is everywhere when working and nowhere if otherwise. It is not to be alienated or approached intentionally or unintentionally. He who experiences it with an open mind and follows up his natural instincts will gain it. To be conscious and able in the true sense means a state in which one is conscious of everything but not dominated by emotions, most able but without much achievement.



【原文】

而不为，真知真能也。发无知，何能情？发不能，何能为？聚块也，积尘也，虽无为而非理也。”

【今译】

切却不受感情支配，十分能干却不大有作为，这才是真正的知道和真正的能干。不能知，哪能有情？不能干，怎能有作为？堆积的土块呀，积累的灰尘呀，虽然都是没有作为的，但并不是无为的最高哲理。





How can there be emotions without consciousness? And how can there be achievement without ability? A pile of clod or dust will achieve nothing, but it does not connote the topmost philosophy of non-action.”



汤问第五

【原文】

5.1 殷汤问于夏革曰：“古初有物乎？”夏革曰：“古初无物，今恶得物？后之人将谓今之无物，可乎？”殷汤曰：“然则物无先后乎？”夏革曰：“物之终始，初无极已。始或为终，终或为始，恶知其纪？然自物之外，自事之先，朕所不知也。”殷汤问：“然则上下八方有极尽乎？”革曰：“不知也。”汤固问。革曰：“无则无极，有则无尽。朕何以知之？然无极之外复无无极，无尽之中复无无尽。无极复无无极，无尽复无无尽。朕以是知其无极无尽也，而不知其有极有尽也。”汤又问曰：“四海之外奚有？”革曰：“犹齐州也。”汤曰：“汝奚以实之？”革曰：“朕东行至营，人民犹是也。问营之东，复犹营也。西行至幽，人民犹是也。问幽之西，复犹幽也。朕以是知四海、四荒、四极之外不异是也。故大小相含，无穷极也。含万物者，亦如含天地。含万物也故不穷，含天地也故无极。朕亦焉知天地

【今译】

5.1 商汤向大夫夏革问道：“远古之初有物吗？”夏革回答道：“如果远古之初没有物，现在怎么有物？后世的人如果说我们现在没有物，可以吗？”商汤又问：“这样的话，那么物的产生就没有先后了吗？”夏革回答：“物的终极和起始，最初是没有极限的。起始或许就成了终极，终极或许就成了起始，怎么知道它们的先后次序呢？因此，万物之外、万事之前的状态我就知道了。”商汤又问：“那么上下八方有极限可穷尽吗？”夏革回答：“不知道。”商汤再三问。夏革就说：“既然是无，就没有极限；既然是有，就没有穷尽。我凭什么知道的呢？因为没有极限之外，进一步连没有极限也没有；没有穷尽之中，进一步连没有穷尽都没有。没有极限又连没有极限也没有，没有穷尽又连没有穷尽也没有，我因此知道‘无’和‘有’是没有极限没有穷尽的，而不知道它们是有极限有穷尽的。”商汤又问：“四海之外有些什么呢？”夏革回答：“如同中原一样。”商汤说：“你用什么来证实呢？”夏革说：“我一直向东走到营州，只见那里的人民同我们这里一样。我问营州以东的情况，说还是和营州一样。我一直向西走到幽地，只见那里的人民也同我们这里一样。问幽地以西的情况，说还是和幽地一样。我因此知道四海之外、四方荒远之地之外、四方极远之地之外同我们这里没有什么两样。所以大的包含小的，无穷无尽。包含万物，也如同包含天地。包含万物，所以没有穷





Chapter V The Inquiries of Tang

5.1 Tang of Yin asked Xia Ji, "Was there existence in the remote past?" Xia Ji replied, "How could there be any now if there was not any then? Will it be sensible for the men of future ages to say that there is no existence now?" "In that case," asked Tang again, "isn't there an order for existence?" "There was no limit to the beginning and end of existence," replied Xia Ji. "Beginning might be end and end beginning. How can we know that there is an order? Therefore, I am not sure what exists in front or outside of everything." "Are there limits to the top and bottom and all directions?" "I do not know." Tang kept on with questions, and Xia Ji said, "Where there is non-being, there is no limit; where there is being, there is no end. How do I know it? Another step beyond the non-limit there is not even non-limit itself, a further step beyond the non-end there is not even non-end itself. Therefore, I know there is no limit or end to non-being and being, but I do not know there is a limit or an end to them." Tang continued his inquiries, saying, "What is there beyond the Four Seas?" Xia Ji replied, "Just what there is on the Central Plain." "How do you prove it?" "When I traveled eastward to Yingzhou," said Xia Ji, "I saw people like us, and when I asked what it was like further east, I was informed that it was the same. When I traveled westward to Bin, I saw people like us, too, and when I asked what it was like further west, I was told that it was also the same. Thus I am aware that beyond the Four Seas and the four directions in the remote regions things are similar to what we see here. Therefore, that which is big includes that which is small and the inclusion is endless. It contains everything just as it contains Heaven and Earth; therefore, there is no limit or end. How should I know if there is not anything bigger than Heaven and

【原文】

之表不有大天地者乎？亦吾所不知也。然则天地亦物也。物有不足，故昔者女娲氏练五色石以补其阙，断鳌之足以立四极。其后共工氏与颛顼争为帝，怒而触不周之山，折天柱，绝地维。故天倾西北，日月辰星就焉；地不满东南，故百川水潦归焉。”汤又问：“物有巨细乎？有修短乎？有同异乎？”革曰：“渤海之东不知几亿万里，有大壑焉，实惟无底之谷，其下无底，名曰‘归墟’。八纒九野之水，天汉之流，莫不注之，而无增无减焉。其中有五山焉：一曰岱舆，二曰员峤，三曰方壶，四曰瀛洲，五曰蓬莱。其山高下周旋三万里，其顶平处九千里。山之中间相去七万里，以为邻居焉。其上台观皆金玉，其上禽兽皆纯缟。珠玕之树皆丛生，华实皆有滋味，食之皆不老不死。所居之人皆仙圣之种，一日一夕飞相往来者，不可数焉。而五山之根无所连著，常随潮波上下往还，不得暂峙焉。仙圣毒之，诉之于帝。帝恐流于西极，失群仙圣之居，乃命禹强使巨鳌十五举首而戴之。迭为三番，六万岁一交焉。五山始峙而不动。而龙

【今译】

尽；包含天地，所以没有极限。我又怎么知道天地之外就没有比天地更大的东西呢？这也是我所不知道的。既如此，那天地也是物。是物就有不足的地方，所以从前女娲氏烧炼五色石来修补天地的缺失，斩断大龟的脚竖起来做四方的擎天柱。后来共工氏同颛顼争夺帝位，一怒之下，头撞不周山，折断了擎天柱，断绝了维系大地的绳索。所以天穹向西北倾斜，日月星辰就在那里就位；大地在东南洼陷，所以江河沟溪就流向那里。”商汤又问：“物有大小吗？有长短吗？有相同和不同吗？”夏革回答：“渤海的东边不知道几亿万里的地方，有一条大沟，真是无底的深谷。它的下面深不见底，名叫‘归墟’。八方九天之水，银河之水，无不流入其中，但是它的水位既不增高，也不减低。归墟中有五座山：一叫岱舆，二叫员峤，三叫方壶，四叫瀛洲，五叫蓬莱。那些山上下周围三万里，山顶平地九千里。两山间隔七万里，相互为邻。山上的楼台亭观都镶金嵌玉，山上的飞禽走兽都毛羽纯白。珠玉之树到处丛生，花和果实都美味可口，吃了它可以长生不死。住在山上的人都是仙圣之类，日夜飞来飞去，不可计数。而五座山的山底没有根基，经常随着海潮波涛上下起伏、左右漂移，不能有片刻的静止。仙圣们为之苦恼，向天帝申诉。天帝唯恐这五座山流向极远的西方，使众仙圣失去住处，便命令北极神禹强，派遣十五只巨龟昂起头背着大山。分三批轮班，六万年替



Earth? That is a question beyond my intelligence. In such a case, Heaven and Earth are existences themselves, and therefore imperfect. That is why Nüwa of old fashioned five-colored blocks of stone to repair Heaven and supported its four corners with the legs cut off a huge tortoise. Later on, in his fight with Zhuan Xu for the throne, Gong Gong bumped in his rage against Mount Buzhou. In so doing, he snapped the pillar supporting Heaven and broke the rope connecting Heaven and Earth. Thus Heaven dipped towards the northwest, so that the sun, the moon and stars settled there, while Earth sank in the southeast, and rivers and streams flowed in that direction." Tang asked another question, "Are things told between big and small, long and short, or the same and different?" Xia Ji replied, "Hundreds of millions of miles to the east of the Bohai Sea there is a huge bottomless valley called Home-Place. Rivers up in the heaven and down on the earth converge there. However, the water neither rises nor falls." In the Home-Place were found five mountains: Daiyu, Yuanqiao, Fanghu, Yingzhou, and Penglai, each extending thirty thousand miles with a flat top of nine thousand miles and a distance of seventy thousand miles in between. On each of the mountains were found towers and pavilions decorated with gold and jade, birds and animals with pure white feather and fur, trees of pearls and jade everywhere bearing fragrant flowers and delicious fruit that promised longevity, and countless fairies and immortals soaring to and fro. However, the five mountains were baseless and thus were forever kept rising and falling with the waves, and shifting here and there with the tides. It proved vexing to the inhabitants, who appealed to the Heavenly Emperor. For fear the mountains should be drifted to the remotest west, the Emperor issued an order for Yuqiang, god of the North Pole, to send fifteen huge tortoises to carry the mountains on their backs, on three shifts relaid at an interval of sixty thousand years. And then they became

【原文】

伯之国有大人，举足不盈数步而暨五山之所，一钓而连六鳌，合负而趣归其国，灼其骨以数焉。于是岱舆、员峤二山流于北极，沉于大海，仙圣之播迁者巨亿计。帝凭怒，侵减龙伯之国使阨，侵小龙伯之民使短。至伏羲、神农时，其国人犹数十丈。从中州以东四十万里得僬侥国，人长一尺五寸。东北极有人名曰诤人，长九寸。荆之南有冥灵者，以五百岁为春，五百岁为秋。上古有大椿者，以八千岁为春，八千岁为秋。朽壤之上有菌芝者，生于朝，死于晦。春夏之月有蠓蚋者，因雨而生，见阳而死。终北之北有溟海者，天池也。有鱼焉，其广数千里，其长称焉，其名为鯀。有鸟焉，其名为鹏，翼若垂天之云，其体称焉。世岂知有此物哉？大禹行而见之，伯益知而名之，夷坚闻而志之。江浦之间生么虫，其名曰焦螟，群飞而集于蚊睫，弗相触也。栖宿去来，蚊弗觉也。离朱、子羽方昼拭眵扬眉而望之，弗见其形；魍魉、师旷方夜擗耳俯首而听之，弗

【今译】

换一次。五座山这才屹立不动了。然而龙伯国有巨人，他们抬起脚不几步就到了五座山前，一次垂钓就钓到六只巨龟，然后把它们一起背上，快步回到自己国家，灼裂巨龟的龟甲用来占卜。于是岱舆、员峤二山漂流到北极，沉到大海，流离迁徙的仙圣数以亿计。天帝大怒，于是逐渐削减龙伯国的疆界使它狭窄，逐渐缩小龙伯国的人民使他们矮短。不过，到伏羲、神农时代，那个国家的人还有几十丈高。从中国向东四十万里有个僬侥国，人的身高才一尺五寸。东北极远的地方有一种人名叫诤人，身高只有九寸。荆州的南面有一种叫冥灵的大树，以五百年为春季，五百年为秋季。上古有一种大椿树，以八千年为春季，八千年为秋季。粪土上面长有野菌和灵芝，早上才出生，到黄昏就死了。春夏季节有蠓蚋和蚊蚋，遇到下雨就出生，一见太阳就死亡。终北国的北面有个大海，就是天池。海里有种鱼，它体宽几千里，体长与之相等，名叫鯀。那里有种鸟，名叫鹏，翅膀大得像从天上垂挂下来的云幕，它的身体也与之相等。世上有谁知道有这种东西呢？大禹在行程中见到过，伯益知道以后就给它取了个名字，夷坚听说以后就把它们记载了下来。长江的水滨生有一种极小的虫子，它的名字叫焦螟，成群飞舞，聚集在蚊子的睫毛周围，但又不相触及。焦螟在那里栖息来去，蚊子一点都没有察觉。以视力闻名的离朱、子羽大白天擦亮眼睛、扬起眉毛仔细望





rock-firm. It happened that in the Kingdom of Longbo there were giants who could reach these mountains in a few steps. Once they caught six of the tortoises and carried them home in a hurry to scorch their shells for divinatory purposes. Thus, Mount Daiyu and Mount Yuanqiao were drifted to the North Pole with hundreds of millions of fairies and immortals on them and then sank into the big ocean. In a rage, the Emperor began to narrow the boundary of Longbo and dwarf its inhabitants so that by the time of Shennong and Nüwa the people there were reduced to a hundred meters or so in height. Forty thousand miles to the east of the Central Kingdom was a kingdom called Jiaojiao, whose inhabitants were one and a half feet in stature. To the northeasternmost was a tribe called Zheng whose members were only nine inches tall. In the south of Jingzhou was found a giant tree called Mingling whose spring or fall lasted five hundred years. In the ancient times, there was a huge tree of heaven whose spring or fall extended eight thousand years in time. Wild fungus and glossy ganoderma on dung and dirt grow at dawn and wither at dusk. In spring and summer seasons, midges and mosquitoes are born in the rain and die when the sun comes out. On the north of the Kingdom of Zhongbei was a sea. It was a celestial pond in which was found a fish named Kun, several thousand miles as wide as long, and a bird called roc, whose wings were as huge as a curtain of clouds hanging from the heaven and whose body was of the same size. Does anybody know them? Yu the Great witnessed them on his journey, Boyi gave them each a name when he learned of them, and Yijian noted them down afterwards. On the brink of the Yangtze River there was a tiny species of insects named Jiaoming flying in swarms around the eyelashes of mosquitoes yet not touching them. They lived there and kept coming and going; however, mosquitoes were not aware of them at all. Lizhu and Ziyu who were well-known for their power of sight could not see them with

【原文】

闻其声。唯黄帝与容成子居空峒之上，同斋三月，心死形废；徐以神视，块然见之，若嵩山之阿；徐以气听，砰然闻之，若雷霆之声。吴、楚之国有大木焉，其名为柚。碧树而冬青，实丹而味酸。食其皮汁，已愤厥之疾，齐州珍之，渡淮而北而化为枳焉。鸚鹄不逾济，貉逾汶则死矣；地气然也。虽然，形气异也，性钧已，无相易已。生皆全已，分皆足已。吾何以识其巨细？何以识其修短？何以识其同异哉？”

5.2 太行、王屋二山，方七百里，高万仞，本在冀州之南，河阳之北。北山愚公者，年且九十，面山而居。惩山北之塞，出入之迂也，聚室而谋，曰：“吾与汝毕力平险，指通豫南，达于汉阴，可乎？”杂然相许。其妻献疑曰：“以君之力，曾不能损魁父之丘。如太行、王屋何？且焉置土

【今译】

去，没有看见它们的形体；以听力闻名的夔俞、师旷深夜剔耳俯首用心去听，没有听见它们的声音。只有黄帝和容成子住在空峒山上，一起斋戒三个月，心同死灰，形若枯木；缓慢地用精神审视，看见它们的形体像嵩山一般巨；缓慢地用元气来聆听，听见它们的声音像雷霆一般轰鸣。吴国、楚国有一种大树，它的名字叫柚。碧绿的树叶冬天常青，红色的果实味道较酸，食用它的皮和果汁，可以治好气逆的病，中原一带把它当作珍品，但它过了淮河种到北方就变成臭橘了。八哥不能越过济水生存，貉越过汶水就会死亡，这都是地气使它们这样的。即便如此，事物的形貌和气质各不相同，它们的性情同所处的环境是一致的，不能互相替代。天性都完备了，天分都充足了，我还凭什么来辨别它们的大小？凭什么来辨别它们的长短？凭什么来辨别它们的同异呢？”

5.2 太行、王屋两座大山，方圆七百里，高有万丈，本来位于冀州之南，河阳之北。有位住在北山的愚公，年纪将近九十岁了，他家面对大山而住。苦于山的北面道路阻塞，进出迂回难行，便召集家人一起商量。他说：“我同你们竭尽全力铲平险阻，让道路直通豫州南部，到达汉水的南边，行吗？”大家异口同声都表示赞成。但愚公的妻子提出了疑问：“凭你的这点力气，连魁父那样的小山丘都动不了，又怎么对付太



eyes wide open in the daylight; Chiyu and Shikuang who were famous for their power of hearing could not hear their sound with full attention in the dead silence of midnight. Only the Yellow Emperor and Rongchengzi could do that. Dwelling on Mount Kongtong, they spent three months fasting, their minds being dead as ash and bodies still as logs. Slowly and carefully they looked with their spirit, and they saw those insects as huge as Mount Song; slowly and attentively they listened with their *Qi*, they heard those insects as loud as thunder. In the kingdoms of Wu and Chu there was a species of giant tree named teak whose leaves were evergreen and whose red fruit was sour in taste. With the skin and juice of the fruit, people treated the case of deterioration and regarded it as treasure. However, once crossing the Huai River, it was turned into trifoliate orange. Mynahs cannot survive after crossing the Ji River, and racoon dogs will die on the other bank of Wen, because climate plays a decisive role in it. Even if it is so, things are different from one another in both appearance and quality. Their dispositions agree with their environments, but they are mutually irreplaceable. With what can I tell whether they are large or small, long or short, the same or different if their innate quality and natural gift are complete and full?"

5.2 Mount Taihang and Mount Wangwu, ten thousand meters high and covering an area of seven hundred miles, were located respectively in the south of Jizhou and the north of Heyang. A Foolish Old Man of the North Mountain, nearly ninety in age, dwelt opposite the two mountains. Being vexed by the obstruction which forced a detour, he called his family together and told his plan. "Let us go all out to remove this obstacle so that we go right through the south of Yuzhou to the south bank of the Han River, shall we?" All agreed except his wife, who was doubtful about it, saying, "With what strength you have you cannot remove even a little mound like Kuifu, let alone Taihang

【原文】

石？”杂曰：“投诸渤海之尾，隐土之北。”遂率子孙荷担者三夫，叩石垦壤，箕畚运于渤海之尾。邻人京城氏之孀妻有遗男，始龀，跳往助之。寒暑易节，始一反焉。河曲智叟笑而止之，曰：“甚矣，汝之不惠！以残年余力，曾不能毁山之一毛，其如土石何？”北山愚公长息曰：“汝心之固，固不可彻！曾不若孀妻弱子。虽我之死，有子存焉。子又生孙，孙又生子；子又有子，子又有孙。子子孙孙，无穷匮也；而山不加增，何苦而不平？”河曲智叟亡以应。操蛇之神闻之，惧其不已也，告之于帝。帝感其诚，命夸蛾氏二子负山，一厓朔东，一厓雍南。自此，冀之南、汉之阴无陇断焉。

5.3 夸父不量力，欲追日影，逐之于隅谷之际。渴欲得饮，赴饮河、渭，河、渭不足，将走北饮大泽。未至，道渴而死。弃其杖，尸膏肉所浸，

【今译】

行、王屋两座大山呢？再说，那么多的山土块石头往哪儿放呢？”大家七口八舌地说：“把它们扔到渤海海边，隐土的北面。”于是，愚公率领子孙中能挑担的三个人，刨石起土，用簸箕土筐运到渤海之滨。邻居京城氏的寡妇，有个男孩，才七八岁，也跳跳蹦蹦跑去帮忙。他们只是在冬夏换季的时候才回一趟家。住在河湾的一个叫智叟的老头笑着劝阻他们，说：“你的傻劲也太过分了！凭着你的残年余力，连山上的一棵草都不能拔掉，又怎么能对付那么多的土块石头呢？”北山愚公长叹了一口气，说：“你的思想这样顽固，顽固得不开窍了，竟连寡妇小孩儿都不如。即使我死了，还有儿子活着；儿子又生孙子，孙子又生儿子；孙子的儿子又有儿子，他的儿子又有孙子；子子孙孙，是没有穷尽的；然而山是不会再增高的，为什么不能铲平呢？”住在河湾的智叟无言以对。山神听到了，怕他真的挖山不止，便去禀告天帝。天帝被愚公的真诚所感动，就命令大力神夸蛾氏的两个儿子去把这两座大山背走，一座放在朔方的东部，一座放在雍州的南部。从此以后，冀州的南部、汉水的南边就没有高山阻隔了。

5.3 夸父自不量力，想要追上太阳的影子，一直追赶到太阳落下的隅谷边上。口渴难忍，极想喝水，就跑去喝黄河、渭河的水；黄河、渭河的水不够喝，打算向北跑到大湖去喝。但他没有赶到大湖，在半道上就渴死了。他丢弃了手杖，尸体的油脂和血肉所浸润的地方，长出了一



知不足斋
PDG



and Wangwu. Besides, where do you put so much earth and so many stones?" "Move them to the side of Bohai Sea, to the north of Yintu," was the reply. Then the old man departed with three of his offspring who could bear load, and started digging with pickaxes and transporting with dustpans. A boy of seven or eight living next door, whose mother was the widow of Jingcheng, joyfully offered what little help he could afford. They returned only at the turn of cold and hot seasons. A Wise Old Man living at the river bend derisively urged them to stop, saying, "How foolish you are! With the little strength you have, you cannot even remove a grass on the mountain, still less the huge pile of rock and soil." With a deep sigh, the Foolish Old Man replied, "You are stubborn as a mule and are not even to be compared with the widow's son. Even though I die, my sons will carry on; when they die, there will be my grandsons, and then their sons and grandsons, and so on to infinity. However, the mountains cannot grow any higher, and how can we not clear them away?" The Wise Old Man found no words to reply. The deity of mountains overheard the talk and, being afraid that he would stick on, reported it to the Heavenly Emperor. Touched by the Foolish Old Man's good faith, He commanded the two sons of Kua'e, god of great power, to carry the mountains away and place one in the east of Shufang and the other in the south of Yongzhou. Since then, the region between the south of Jizhou and south of the Han River had nothing to block the way.

5.3 Kuafu overrated his strength and wanted to catch the sun. He ran on and on till the side of Yugu where the sun set. Being in a thirst hard to endure, he ran to drink water from the Yellow and the Wei rivers. The water in those rivers being not enough, he intended to have more from the huge lake in the north. But before he could reach the lake, he died of thirst. The cane he had left got nourishment from the grease and blood of the corpse and grew into a vast wood named

【原文】

生邓林。邓林弥广数千里焉。

5.4 大禹曰：“六合之间，四海之内，照之以日月，经之以星辰，纪之以四时，要之以太岁。神灵所生，其物异形，或夭或寿，唯圣人能通其道。”夏革曰：“然则亦有不待神灵而生，不待阴阳而形，不待日月而明，不待杀戮而夭，不待将迎而寿，不待五谷而食，不待缁纆而衣，不待舟车而行，其道自然，非圣人之所通也。”

5.5 禹之治水土也，迷而失途，谬之一国。滨北海之北，不知距齐州几千万里，其国名曰终北，不知际畔之所齐限。无风雨霜露，不生鸟兽、虫鱼、草木之类。四方悉平，周以乔陟。当国之中有山，山名壶领，状若甑甄。顶有口，状若员环，名曰滋穴。有水涌出，名曰神潢，臭过兰椒，味过醪醴。一源分为四埒，注于山下，经营一国，亡不悉遍。土气和，亡札厉。人性婉而从物，不竞不争。柔心而弱骨，不骄不忌；长幼偕居，不君不臣；男女杂游，不媒不聘；缘水而居，不耕不稼。土气温适，不织不衣；

【今译】

片树林，叫做邓林。邓林广达数千里。

5.4 大禹说：“天地四方之间，四海之内，日月照耀它，星辰经纬它，四季统绪它，岁星约定它。神灵造就万物，万物形态各不相同，有的短命，有的长寿，只有圣人才能通晓它们的规律。”夏革说：“然而也有不须依赖神灵而产生的，不须依赖阴阳而能成形的，不须依赖日月而有光明的，不须等待杀戮而短命的，不须依赖保养而长寿的，不须依赖五谷而能吃饱的，不须依赖丝絮而能穿暖的，不须依赖舟车而能旅行的，它们的规律是自然形成的，不是圣人所能通晓的。”

5.5 大禹治理水土的时候，迷失了道路，误入一个国家。它临近北海的北面，距离中原不知有几千万里。那个国家名叫终北，不知道它的边界在何处，没有风雨霜露，不生鸟兽、虫鱼、草木之类。四方地势平坦，崇山峻岭环抱。在国土的正中有一座山，名叫壶领，形状像瓦瓶。山顶有个洞口，形状像个圆环，名叫滋穴。里面有水不断涌出，名叫神潢，它的香气胜过兰椒，味道胜过甜酒。同一个源头分为四股水流，流入山下，沾溉全国，无处不有。那儿气候调和，没有瘟疫。人民性情柔顺，不竞不争；心地善良，不露锋芒，既不骄傲，也不忌妒；年长的年幼的住在一起，没有君主，也没有臣子；男女交往自由，不要媒人，不要聘礼；沿着水流居住，既不耕地，也不收割。气候温和适宜，不用织布，不用穿衣；





the Deng Forest, stretching several thousand miles.

5.4 The Great Yu said, "Being between Heaven and Earth, amid the Four Directions, and within the Four Seas, everything is shone by the sun and the moon, administered by the stars, controlled by the Four Seasons, and determined by the Planet of Year. God created all things and gave them various forms and different lengths of life. The laws governing them are known only to the sages." "However," added Xia Ji, "there are those that are created without God, shaped without *Yin* and *Yang*, shone without the Sun or the Moon, short-lived without killing, long-lived without care, fed without the five cereals, clothed without silk, and transported without boat or cart. And the laws governing them were formed as a matter of course and are not known even to the sages."

5.5 When Yu the Great was managing the water and soil, he lost his way and found himself in another country. It was near the north of the North Sea, tens of millions of miles from the Central Plain. The name was Zhongbei, and no one knew where its boundary was. There was no wind, rain, frost or dew, neither were there birds and beasts, insects and fish, grasses and trees, and the like. Flat areas were found in all directions and were surrounded by lofty and precipitous peaks. In the center of the land was a mountain called Huling in the shape of a vase, on whose top there was a round opening called Cixue, from which sprang up divine water, redolent and sweet. The water then flew downhill in four branches, irrigating the whole country. The land was mild in climate and free from plagues. The people were kind, gentle and agreeable. There was no strife or offence and no one was haughty or jealous. The old and the young lived together on equal terms. Marriage was free, and no matchmakers or betrothal gifts were required. They dwelled by waters and were not engaged in planting or harvest. The climate was mild and agreeable, so they needed no cloth



【原文】

百年而死，不夭不病。其民孽阜亡数，有喜乐，亡衰老哀苦。其俗好声，相携而迭谣，终日不辍音。饥倦则饮神瀣，力志和平。过则醉，经旬乃醒。沐浴神瀣，肤色脂泽，香气经旬乃歇。周穆王北游过其国，三年忘归。既反周室，慕其国，愀然自失，不进酒肉、不召嫔御者，数月乃复。管仲勉齐桓公因游辽口，俱之其国。几克举，隰朋谏曰：“君舍齐国之广、人民之众、山川之观、殖物之阜、礼义之盛、章服之美。妖魔盈庭，忠良满朝；肆咤则徒卒百万，视拗则诸侯从命，亦奚羨于彼而弃齐国之社稷，从戎夷之国乎？此仲父之耄，奈何从之？”桓公乃止，以隰朋之言告管仲。仲曰：“此固非朋之所及也。臣恐彼国之不可知之也。齐国之富奚恋？隰朋之言奚顾？”

5.6 南国之人祝发而裸，北国之人鞞巾而裘，中国之人冠冕而裳。九土所资，或农或商，或田或渔，如冬裘夏葛，水舟陆车，默而得之，性

【今译】

活到百岁而死，不会夭折，不会生病。那里的人丁兴旺，不计其数，只有欢喜快乐，没有衰老哀苦。那里的民俗喜好歌咏，大家携手轮番歌唱，终日歌声不止。饿了倦了就喝神瀣，体力和精神就复原如初。但是喝过量了就会醉倒，要经过十天才会醒来。用神瀣洗澡，皮肤就会滋润光泽，香气经过十天才消失。周穆王到北方游历时经过那个国家，住了三年，流连忘返。回国以后，常常思慕那个国度，神思迷惘恍惚，不吃酒肉，不用嫔妃侍候，几个月后才恢复常态。管仲力劝齐桓公趁巡游辽口之便，一起去那个国家，差不多就要成行了。隰朋劝阻说：“君王舍弃广阔的齐国，众多的人民，壮丽的山川，丰富的物产，隆盛的礼仪，华美的服饰；您拥有满庭的美女、满朝的忠臣；您一声呼喝，立即召来百万兵卒；挥手一指，诸侯便纷纷听命。又何必要羡慕别国而舍弃齐国的江山，去追随蛮荒的国家呢？这是管仲老糊涂了，怎么能听从他呢？”桓公于是作罢，并把隰朋的话告诉了管仲。管仲说：“这本来就不是隰朋所能理解的。我担心那个国家不能被我们了解。齐国的富庶有什么可留恋的呢？隰朋的话何足为训？”

5.6 南方人剪短发，裸身子；北方人裹头巾，穿皮袄；中原人戴礼帽，穿衣裙。九州土地所提供的资源，使有人务农，有人经商，有人打猎，有人捕鱼。这好比冬天穿羊皮袄，夏天穿麻布衣，水上驾船，陆上乘



or clothing. They all lived to a hundred years free from disease. The people were countless. They lived in happiness and were free from complaints. They were fond of singing together and songs were heard all days. The divine water would remove their hunger and freshened them with strength and vigor, but an excessive amount would turn them drunk for ten days. Washing with the divine water would nourish the skin and its perfume would last for ten days. When King Mu of Zhou passed that country on his journey, he lived there for three years, forgetful of his own state. And when he finally did return, the king missed the country so much that he had been absent-minded for a few months before becoming himself again, without desire for either meat and wine or his ladies. Guan Zhong urged Duke Huan of Qi to go to that country on an inspection of Liaokou and the preparation was virtually made. At this moment, Xi Peng discouraged him from going. "Your Majesty," said he, "you have the big state of Qi with its large population, beautiful landscape, rich resources, flourishing etiquettes, and magnificent raiment. Your palace is full of beautiful ladies and loyal ministers. At your order, millions of soldiers come at once and all princes listen to what you say. So why should you abandon your land for a savage country in the wilderness? How can you listen to the silly ideas of Guan Zhong?" Duke Huan dismissed the idea and told Guan Zhong what Xi Peng had said. "This is exactly what Xi Peng could understand," replied Guan Zhong. "I am afraid we are not able to learn about that country. Is it necessary to inquire about the wealth of Qi? How can we listen to Xi Peng's remarks?"

5.6 The southerners were naked and wore short hair, the northerners wore fur coat with scarves around their heads, and the people of the Central Plain wore coats, trousers, skirts and hats. With the resources available on the land of the Nine States, some people were farming, some were doing business, some went hunting and others



【原文】

而成之。越之东有辄沐之国，其长子生，则鲜而食之，谓之宜弟。其大父死，负其大母而弃之，曰鬼妻不可以同居处。楚之南有炎人之国，其亲戚死，殄其肉而弃之，然后埋其骨，乃成为孝子。秦之西有仪渠之国者，其亲戚死，聚柴积而焚之。熏则烟上，谓之登遐，然后成为孝子。此上以为政，下以为俗，而未足为奇也。

5.7 孔子东游，见两小儿辩斗。问其故，一儿曰：“我以日始出时去人近，而日中时远也。”一儿以日初出远，而日中时近也。一儿曰：“日初出大如车盖，及日中，则如盘盂，此不为远者小而近者大乎？”一儿曰：“日初出沧沧凉凉，及其日中如探汤，此不为近者热而远者凉乎？”孔子不能决也。两小儿笑曰：“孰为汝多知乎？”

5.8 均，天下之至理也，连于形物亦然。均发均县。轻重而发绝，发不均也。均也，其绝也莫绝。人以为不然，自有知其然者也。詹何以独

【今译】

车，一切在无声无息中获得，依着自然的本性而完成。越国东面有个辄沐之国，那里的人第一个婴儿出生，就把他肢解了吃掉，说这样可以多生儿子。如果祖父死了，就把祖母背到外面扔掉，说“鬼的妻子是不能同她住在一起的”。楚国南面有个炎人之国，那里的人父母死了，就刮下尸体上的肉扔掉，然后把尸骨掩埋起来，这样就成为孝子。秦国的西面有个仪渠之国，那里的人父母死了，就堆起柴禾焚烧尸体。焚烧时烟气袅袅升空，说是登天成仙了，然后就成为孝子。上面这些，当政的把它当作政事，民间把它当作习俗，大家都不觉得有什么奇怪。

5.7 孔子到东方去游历，看到两个小孩在争辩，便问他们为什么争辩。一个小孩说：“我认为太阳刚出来的时候离人近，而中午太阳当头时离人远。”另一个小孩则认为太阳刚出时离人远，而中午太阳当头时离人近。前一个小孩说：“太阳刚出来时大如车子的伞盖，到了中午，就像食盘饭钵一般了，这不就是因为离得远的小、离得近的大吗？”后一个小孩说：“太阳刚出的时候，阴凉阴凉的，到了中午，热得像把手伸进了沸水里一样，这不就是因为离得近的热而离得远的凉吗？”孔子不能决断谁是谁非。两个小孩笑着说：“谁说你见多识广呢？”

5.8 均衡，这是天下最高的道理，联系有形之物也是如此。头发均衡受力，就能悬挂重物。如果轻重不均，头发就会断绝，这是因为头发受力不均衡的缘故。如果受力均衡了，本来要断的也不断了。有人不以



went fishing. Just as fur coats were for winter, linen clothing for summer, boat for water, and cart for land, everything was done quietly and was completed according to its nature. On the east of the Yue State was the Kingdom of Zhemu, where the first baby would be dismembered and swallowed. It was believed that in so doing there would be more sons. When a grandfather died, the grandmother would be thrown away, because no one would “live with the wife of a ghost.” On the south of Chu was the Kingdom of Yanren in which it was a custom of burial to take the skeleton of one’s dead parent, bury it, and throw away the flesh. In so doing, the son would be considered as dutiful. On the west of Qin was the Kingdom of Yiqu. People there would burn their dead parents. When smoke rose, their dead parents were believed to have become immortals and therefore they themselves became dutiful sons. No one would feel them strange because officials regard these customs as governmental affairs and ordinary people took them as their traditions.

5.7 On his journey to the east, Confucius saw two children in an argument and asked them about the reason. One said, “I think the sun is closer when it just rises and farther away when it is over us at noon.” But the other kid held the opposite view. “The sun is big as the canopy of a cart when it just rises,” said the first child, “but at noon it grows as small as a bowl. Isn’t small when far away and big when close?” “It is cool when the sun is just up,” the second child said, “but at noon it is as hot as you can feel when you put your hand into boiling water. Isn’t it because the sun is hot when close and cool when far away?” Confucius could not decide who was right and who was wrong. The two kids said laughingly, “But you are said to be experienced and knowledgeable!”

5.8 Balance is the maxim of the world. It applies to things with form, too. With the balance of weight, a hair may bear a heavy load; when stress is unevenly distributed, the hair will snap because of imbalance. In equilibrium, that which breaks easily will not break. Some



【原文】

茧丝为纶，芒针为钩，荆絮为竿，剖粒为饵，引盈车之鱼于百仞之渊、汨流之中，纶不绝，钩不伸，竿不挠。楚王闻而异之，召问其故，詹何曰：“臣闻先大夫之言，蒲且子之弋也，弱弓纤缴，乘风振之，连双鸪于青云之际。用心专，动手均也。臣因其事，放而学钓，五年始尽其道。当臣之临河持竿，心无杂虑，唯鱼之念；投纶沉钩，手无轻重，物莫能乱。鱼见臣之钩饵，犹沉埃聚沫，吞之不疑。所以能以弱制强、以轻致重也。大王治国诚能若此，则天下可运于一握，将亦奚事哉？”楚王曰：“善！”

5.9 鲁公扈、赵齐婴二人有疾，同请扁鹊求治，扁鹊治之。既同愈，谓公扈、齐婴曰：“汝曩之所疾，自外而干府藏者，固药石之所已。今有偕生之疾，与体偕长。今为汝攻之，何如？”二人曰：“愿先闻其验。”扁鹊谓公扈曰：“汝志强而气弱，故足于谋而寡于断。齐婴志弱而气强，

【今译】

为然，但自有懂得这个道理的人。詹何用一根蚕丝作钓线，用麦芒一样的针作钓钩，用细细的荆条作钓竿，用半粒谷实作钓饵，却从百丈深渊、激流之中，钓出了一条足可装满一车的大鱼，而钓丝不断，钓钩不直，钓竿不弯。楚王听说后感到好奇，就把他召来，问其中的原因。詹何说：“我曾听先父说过，蒲且子射鸟的时候，只用柔弱的弓箭，纤细的丝绳，乘着风势发箭，一箭就从青云之中射下两只黄鹌。这是因为他用心专一，手力均衡的缘故。我受了那件事的启发，便仿效蒲且子而学习垂钓，用了五年时间，才完全掌握了垂钓的规律。当我到河边拿起钓竿的时候，心里不存一丝杂念，只想着鱼儿，投钓丝沉鱼钩，手力不轻不重，任何外物都不能扰乱我。鱼儿见到我下的钩饵，仿佛见到下沉的尘土、聚集的浮沫，照吞不疑。这就是我能以弱小制服强大、以便宜的东西获得贵重东西的方法。大王治理国家果真也能如此，那么天下就可以在您掌心里运转了，还用得着做其他事吗？”楚王说：“你说得太好了！”

5.9 鲁国的公扈、赵国的齐婴，两人都有病，一起去找名医扁鹊就诊，扁鹊给他们都作了治疗。他俩病愈以后，扁鹊对公扈、齐婴说：“你们往日所得的病，是由外界的邪气侵犯脏腑引起的，这本来就是药物和针砭所能治好的。现在你们还有与生俱来的疾病，随着身体的生长而不断发展。现在给你们治一治，怎么样？”两人说：“希望先听听那个病的症状。”扁鹊对公扈说：“你心智强但气质弱，所以长于谋略而缺乏果断。齐婴心智弱但气质强，所以缺少谋略而过于专断。如果把你们两



people do not think so, but there are some who do. Zhan He went fishing with a thread of silk as fishline, an awn-like needle as fishhook, a cane of bramble as fishing rod, and a half corn as bait, and caught a huge fish from the torrents of deep water, yet the fishline did not break, the fishhook did not yield, and the fishing rod did not bend. Being curious about the story, the King of Chu called him in and asked him why it was so. "My father told me," said Zhan He, "that when Puqiezi went hunting, he used only frail bows and arrows, fine strings, and with fair wind he would kill two yellowbirds at a single shoot, because he was attentive and exerted a balance of force. With this inspiration, I followed his example and completely mastered the rules of fishing in five years. Taking up my fishing rod by the riverside, I think of fish alone without any distractions. When I throw in the hook, I do it with a moderate force, and nothing will be able to disturb me. The fish see my bait as though it were sinking dust or gathering foams and therefore are not suspicious of it. This is how I conquer the big and strong with what is small and weak, and obtain the expensive with what is cheap. If Your Majesty could manage the country in this manner, it would be as easy as a turn of hand. You need not do anything else." "What a great idea!" the king exclaimed.

5.9 Gong Hu of Lu and Qi Ying of Zhao fell sick at the same time and went to Bian Que, the famous doctor, who received them both. After their recovery, the doctor told them, "The malady you suffered from was the result of an attack of evil external emanations on your internal organs and was curable with herbs and needles; however, you are still suffering from inborn diseases that grow all the time with you. Do you want them cured?" "First of all," they said, "we'd like to know what the symptoms are." Bian Que told Gong Hu, "You are strong in mind but weak in disposition, therefore you are good at planning but irresolute; while Qi Ying is weak in mind but strong in



【原文】

故少于虑而伤于专。若换汝之心，则均于善矣。”扁鹊遂饮二人毒酒，迷死三日，剖胸探心，易而置之，投以神药，既悟如初。二人辞归。于是公扈反齐婴之室，而有其妻子，妻子弗识。齐婴亦反公扈之室，有其妻子，妻子亦弗识。二室因相与讼，求辨于扁鹊。扁鹊辨其所由，讼乃已。

5.10 匏巴鼓琴而鸟舞鱼跃，郑师文闻之，弃家从师襄游。柱指钧弦，三年不成章。师襄曰：“子可以归矣。”师文舍其琴，叹曰：“文非弦之不能钧，非章之不能成。文所存者不在弦，所志者不在声。内不得于心，外不应于器，故不敢发手而动弦。且小假之，以观其后。”无几何，复见师襄。师襄曰：“子之琴何如？”师文曰：“得之矣。请尝试之。”于是当春而叩商弦以召南吕，凉风忽至，草木成实。及秋而叩角弦以激夹钟，

【今译】

人的心互相交换一下，那就善兼美俱了。”于是扁鹊给两人喝下了麻醉药酒，昏迷了三天，就剖开胸膛，取出心脏，交换后放回胸腔；再给他们服用一种神奇的药，他们醒来以后和先前没有什么两样。两人告辞了扁鹊就各自回家去了。于是公扈回到了齐婴的家里，认同齐婴的妻子儿女，但他们不认识公扈。齐婴也回到了公扈的家里，认同公扈的妻子儿女，但他们也不认识齐婴。两家于是相互争吵起来，找到扁鹊，请他说个明白。扁鹊说明了事情的原委，双方争吵才停止。

5.10 匏巴弹琴，鸟儿听了上下飞舞，鱼儿听了跳跃欢腾。郑国的师文听说此事，便抛弃了家业，跟着乐官师襄游学。他按指调弦，三年时间过去了，还弹不成一支乐曲。师襄说：“您可以回家了。”师文放下琴，叹了口气说：“我并不是不会调弦，也不是不能演奏乐曲，只是我的心思不在琴弦上，所想往的也不在于音乐。在内，我还不能心领神会；在外，我还不能使乐器同心神应和，所以不敢轻易动手拨弦。姑且请稍稍宽限时日，看看我以后的表现吧。”没多久，师文又去见师襄。师襄说：“您的琴练得怎么样了？”师文回答：“可以了。请让我试试吧。”于是，正当春天，他拨响了属于金音的商弦，奏出了代表八月的南吕乐律，凉爽的秋风忽然吹来，草木都结出了丰硕的果实。随后，他又拨响



disposition, therefore he is poor in making plans but obstinate. So an exchange of your hearts will make you both perfect.” So saying, Bian Que administered a concoction of wine and anesthetic so that both of them slept for three days with a loss of consciousness. In the meantime, Bian Que cut open their chests and changed their hearts. Then a magic medicine was applied, so that when they awoke, they looked exactly the same as before. They bid farewell with the doctor and returned: Gong Hu to Qi Ying’s home, taking Qi Ying’s wife and children for his without being recognized who he was; and Qi Ying to Gong Hu’s home, taking Gong Hu’s wife and children for his without being recognized either. So there were quarrels between both families and in the end Bian Que was required to account for the change. When the doctor made an explanation of everything, both sides got reconciled.

5.10 When Paoba played the zither, birds would dance in the air and fish would bounce for joy. When Shi Wen of Zheng learned of it, he left home and became a disciple of Shi Xiang the musician. With three years’ practice of his fingers and the adjustment of strings, he could not play even a piece of music. “You are free to go home,” said Shi Xiang. Laying the zither aside, Shi Wen said with a sigh, “It is not that I cannot adjust the strings or play anything, but that my interest lies neither in the strings nor in the music. Inside, I cannot yet understand music with my mind, and outside I am unable to strike harmony between my mind and the instrument. Therefore, I cannot venture any attempt of performance. Please give me more time and see what I can do.” Before long, Shi Wen went to see Shi Xiang again. “How are you getting along with your practice?” asked Shi Xiang. “It’s all right,” Shi Wen answered. “Shall I have a try?” With these words, he started to play. In spring, when he plucked the second string of the sound of Gold (*Shang*) to play the scale representing the eighth month, cool autumn wind came at once and plants bore rich



【原文】

温风徐回，草木发荣。当夏而叩羽弦以召黄钟，霜雪交下，川池暴沍。及冬而叩徵弦以激蕤宾，阳光炽烈，坚冰立散。将终，命宫而总四弦，则景风翔，庆云浮，甘露降，澧泉涌。师襄乃抚心高蹈曰：“微矣，子之弹也！虽师旷之清角，邹衍之吹律，亡以加之。彼将挟琴执管而从子之后耳。”

5.11 薛谭学讴于秦青，未穷青之技，自谓尽之，遂辞归。秦青弗止，饯于郊衢，抚节悲歌，声振林木，响遏行云。薛谭乃谢求反，终身不敢言归。秦青顾谓其友曰：“昔韩娥东之齐，匱粮，过雍门，鬻歌假食。既去，而馀音绕梁榭，三日不绝，左右以其人弗去。过逆旅，逆旅人辱之。韩娥因曼声哀哭，一里老幼悲愁，垂涕相对，三日不食。遽而追之。娥

【今译】

了属于木音的角弦，奏出了代表二月的夹钟律，和熙的春风徐徐回荡，草木都开出了鲜艳的花朵。正弹着夏天之音，他又拨响了属于水音的羽弦，奏出了代表十一月的黄钟律，霜雪竟交相降落，河流池塘突然封冻。弹了一阵冬天之音，他又拨响了属于火音的徵弦，奏出了代表五月的蕤宾律，只见阳光炽烈，坚冰立刻化解。演奏即将结束，他又用宫调，合奏了商、角、徵、羽四弦，顿时祥和之风回翔，吉庆之云浮现，甘露下降，甜泉涌出。师襄拍着胸口高高地跳起来说：“您弹奏得太精妙了！即使是师旷弹奏的清角之曲、邹衍吹奏的管乐，也不会超过您。他们都将挟着琴瑟手持笙管甘拜下风了！”

5.11 薛谭从秦青学习歌唱，还没有把秦青的技艺全部学到手，就自以为已经学到家了，于是告辞回家。秦青并不挽留，在城郊的大路边为他饯行，席间击着节，悲歌一曲，歌声振动了山林，回音止住了行云。薛谭于是向秦青道歉，要求返回重新学习，从此再也不敢提回家的事了。秦青回头对他的朋友说：“从前韩娥向东到齐国去，路上干粮短缺了，经过雍门的时候，靠卖唱来求食。韩娥离去以后，她的歌声馀音绕梁，三天三夜没有停止，周围的人还以为她没有离去。韩娥经过一家旅店，旅店的人羞辱了她。韩娥于是拖长了声音哀声痛哭，乡里的老老少少都为她悲哀忧愁，垂泪相对，整整三天吃不下东西。又赶紧去把韩



fruit immediately. Then he plucked the third string of the sound of Wood (*Jue*) to play the scale of the second month, warm wind of spring started to blow gently and plants gave fresh blossoms and flowers. While playing the tune of summer, he switched to the sixth string of Water (*Yu*) of the eleventh month, and there were frost and snow, and rivers and ponds froze suddenly. Following the sound of winter, he plucked the fifth string of the sound of Fire (*Zhi*) to play the scale of the fifth month, and ice was immediately turned into water by the scorching sun. At the end he would switch to the first string to play the previous four scales, and there would be lucky wind and auspicious clouds, sweet dews would drop and sweet springs would well up. "Well done!" shouted Shi Xiang excitedly, beating his chest and jumping high. "Even Shi Kuang and Zou Yan will not be able to surpass you with their string or pipe. They will see you far above them!"

5.11 Xue Tan learned singing from Qin Qing, but before completion he took leave and returned home, considering himself a perfect singer. Qin Qing did not persuade him to stay and gave him a farewell party by the road. At the party, Qin Qing sang a doleful melody to the beat of drum. The song moved the woods nearby and its echoes halted the passing clouds. Xue Tan asked Qin Qing for pardon, expressed his determination to study afresh, and no longer mentioned his return. Qin Qing turned his head and said to his friends, "On her way eastward to the State of Qi, Han E was short for food. So when she passed Yongmen, she sang songs in return for her meal. She went on, but her songs still lingered three days and nights, so that nobody believed that she had gone. She was insulted in a tavern and cried bitterly, and the long trail of her cries turned the villagers to sad tears for three whole days with a loss of appetite. So she was invited back immediately. This time, Han E sang with longer trails and the people in the village, both

【原文】

还,复为曼声长歌,一里老幼喜跃扑舞,弗能自禁,忘向之悲也。乃厚赂发之。故雍门之人至今善歌哭,放娥之遗声。”

5.12 伯牙善鼓琴,钟子期善听。伯牙鼓琴,志在登高山,钟子期曰:“善哉!峨峨兮若泰山!”志在流水,钟子期曰:“善哉!洋洋兮若江河!”伯牙所念,钟子期必得之。伯牙游于泰山之阴,卒逢暴雨,止于岩下,心悲,乃援琴而鼓之。初为霖雨之操,更造崩山之音。曲每奏,钟子期辄穷其趣。伯牙乃舍琴而叹曰:“善哉,善哉!子之听夫!志想象犹吾心也。吾于何逃声哉?”

5.13 周穆王西巡狩,越昆仑,至弇山。反还,未及中国,道有献工人名偃师。穆王荐之,问曰:“若有何能?”偃师曰:“臣唯命所试。然臣已有所造,愿王先观之。”穆王曰:“日以俱来,吾与若俱观之。”越日,偃师谒见王。王荐之,曰:“若与偕来者何人邪?”对曰:“臣之所造能倡者。”穆王惊视之,趣步俯仰,信人也。巧夫,顿其颐,则歌合律;捧其手,

【今译】

娥追回来。她回来以后,又拖长了声音高歌一曲,乡里的老老少少欢喜雀跃、手舞足蹈,情不自禁,都忘记了先前的悲愁。于是大家给她许多钱物,送她回家。因此雍门一带的百姓至今还擅长歌唱哭泣,这是仿效韩娥传下来的声音啊。”

5.12 伯牙擅长弹琴,钟子期善于欣赏。伯牙弹琴,意蕴在登高山,钟子期便赞叹道:“好呀!巍巍峨峨就像泰山一样雄伟!”意蕴在流水,钟子期便赞叹道:“好呀!浩浩荡荡就像长江黄河一样波澜壮阔!”伯牙心里所想的,钟子期一定能体会得出。有一次伯牙在泰山北麓游览,突然遇上暴雨,便躲在岩崖下面,心里感到很悲切,于是取琴弹了起来。起初,他弹奏的是描写连绵大雨的琴曲,接着又换了一首描写高山崩塌的乐曲。每弹一曲,钟子期立即彻悟其中的旨趣。于是伯牙停止了弹琴,叹道:“好呀,好呀!您的音乐鉴赏力真了不起啊!您的志趣和想象如同我心里所想一样,我到何处去藏匿自己的心声呢?”

5.13 周穆王到西方巡视,越过昆仑山,登上了弇山。当他返回的时候,还没到达中原,半路上有个国家进献一个工匠,名叫偃师。穆王接见了,他,问道:“你有什么本领?”偃师回答:“我听您的命令,叫干什么就干什么。不过我已经造好了一件东西,希望大王先看一看。”穆王说:“过几天你把它一起带来,我和你一起看看。”第二天,偃师求见穆王。穆王接见了,他,问道:“与你一起来的是什么人呀?”偃师答道:“这是我所制造的歌舞伎。”穆王十分惊奇,仔细看它,急走慢行,弯腰抬





young and old, jumped for joy and could not help dancing, forgetful of their sorrows before that. They offered her much money and presents and sent her home. That is why the people around Yongmen are still good at singing or crying, for the voice was passed on to them by Han E."

5.12 Bo Ya was an expert player of zither, and Zhong Ziqi was an expert appreciator. When the former meant the climb of lofty mountains, the latter would exclaim in praise, "Wonderful! It is as imposing as Mount Tai!" And when the rushing of water was implied, the response would be, "Superb! It is as grand as the great waves of the Yellow and Yangtze rivers!" Zhong Ziqi would comprehend whatever there was in Bo Ya's mind. On one visit at the northern foot of Mount Tai, there was a sudden rainstorm, and Bo Ya had to take shelter under a rock cliff. He felt rather sad and began to play the zither. He played the tone of continuous big rains followed by abrupt avalanches of high mountains. Zhong Ziqi understood every part of it completely. Bo Ya stopped playing and said with a sigh, "Great! Great! What an outstanding power of appreciation you have! Your interest and imagination are so much like what I think in my mind that none of my aspirations will be hidden from you."

5.13 King Mu of Zhou overcame the Kunlun Range and climbed Mount Yan on his inspection of the west. On his home journey before reaching the Central Plain, an artisan named Yan Shi was presented to him by a certain state. During the interview, King Mu asked what he could do and the man replied, "I can make anything I am required to, Your Majesty. And I have a finished piece and I should like to show it to you." "Bring it here with you sometime," said the King, "and we will have a look at it." On the following day, Yan Shi came to see the king, who received him and asked who his companion was. "This is a dancer I made," he replied. In great surprise, King Mu carefully watched it walk at quick or slow paces, bend itself, or raise

【原文】

则舞应节。千变万化，惟意所适。王以为实人也，与盛姬内御并观之。技将终，倡者瞬其目而招王之左右侍妾。王大怒，立欲诛偃师。偃师大慑，立剖散倡者以示王，皆傅会革、木、胶、漆、白、黑、丹、青之所为。王谛料之，内则肝、胆、心、肺、脾、肾、肠、胃，外则筋骨、支节、皮毛、齿发，皆假物也，而无不毕具者。合会复如初见。王试废其心，则口不能言；废其肝，则目不能视；废其肾，则足不能步。穆王始悦而叹曰：“人之巧乃可与造化者同功乎！”诏贰车载之以归。夫班输之云梯，墨翟之飞鸢，自谓能之极也。弟子东门贾、禽滑釐闻偃师之巧以告二子，二子终身不敢语艺，而时执规矩。

5.14 甘蝇，古之善射者，彀弓而兽伏鸟下。弟子名飞卫，学射于甘蝇，而巧过其师。纪昌者，又学射于飞卫。飞卫曰：“尔先学不瞬，而后可

【今译】

头，同真人一模一样。真巧妙啊，转动它的头，唱起歌来合乎乐律；抬起它的手，跳起舞来同节拍相应。千变万化，随心所欲。穆王以为这是个真人，同盛姬和嫔妃一起观看它的表演。表演将结束的时候，歌舞伎眨着眼睛，用眼神招引穆王身边的嫔妃。穆王大怒，立刻要杀掉偃师。偃师惶恐之极，马上拆散那个歌舞伎给穆王看，原来都是用皮革、木材、粘胶、油漆、白垩、黑炭、丹砂、青贖之类的材料凑合而成的。穆王仔细审视，它体内有肝、胆、心、肺、脾、肾、肠、胃，体表有筋骨、肢节、皮毛、齿发，全都是假的东西，但样样都具备。把这些东西合拢以后，又复原如初。穆王试着拿掉它的心，它的嘴巴就不会说话了；拿掉它的肝，它的眼睛就不能看东西了；拿掉它的肾，它的脚就不能走路了。穆王才高兴地赞叹道：“人的技巧竟能与自然有相同的功效啊！”于是下令让偃师乘上副车一起回国。公输班造的云梯，墨翟造的木鸢，他们自以为达到了技能的极限。他们的弟子东门贾、禽滑釐听说偃师的技巧以后，告诉了自己的老师，公输班、墨翟从此不敢再谈论技艺，而时时拿着工具，循规蹈矩地做工了。

5.14 甘蝇，是古代的一位高超的射手，只要一张弓，野兽就倒地，飞鸟就坠落。他的弟子名叫飞卫，向甘蝇学习射箭，而技巧超过了他的老师。有个叫纪昌的人，又向飞卫学习射箭。飞卫说：“你先学会不眨眼





its head exactly the way a man did. It was really an ingenious piece of work! A turn of its head would make it sing in tune; a lift of its hands would make it dance to the beat. It might be made to change its movements all the time as one wished. King Mu thought it were a real person and watched its performance with his favorite concubine and other lady attendants. As the performance was drawing to the close, the dancer winked at the ladies around King Mu and cast seductive looks to them. In a rage, the king decided to kill Yan Shi, who was utterly frightened and disassembled the dancer immediately to show to King Mu that it was after all a mixture of leather, wood, glue, paint, chalk, charcoal, cinnabar, and blue mineral. King Mu examined it carefully and found that all was artificial: the internal organs—liver, gall, heart, lungs, spleen, kidneys, intestines, and stomach—as well as muscles, bones, limbs, skin, hair and teeth outside. When they were pieced together, the figure looked exactly the same as before. King Mu tried the effect of taking away the heart, and found that it would lose the power of speech; when he took away the liver, it would lose the power of vision; and when he took away the kidneys, it would lose the power of locomotion. Delighted, King Mu exclaimed, “It was out of my expectation that man can be as skillful as Nature!” He ordered Yan Shi to get on the wing chariot to return with him. Gongshu Ban and Mo Di considered their scaling ladder and wood glede extremely clever makings. Dongmen Gu and Qinguli, two of their disciples, informed them of what Yan Shi did, and since then the two masters ventured no longer to talk about their skills. They were often found with their tools to follow the usual rules and regulations.

5.14 Gan Ying was an excellent archer in the past. He drew his bow, and a beast or a bird would fall. Fei Wei learned archery from him and surpassed his skills. A man named Ji Chang went to learn archery from Fei Wei. “Learn not to wink first,” Fei Wei told him,

【原文】

言射矣。”纪昌归，偃卧其妻之机下，以目承牵挺。二年之后，虽锥末倒眚，而不瞬也。以告飞卫。飞卫曰：“未也！必学视而后可。视小如大，视微如著，而后告我。”昌以鼈悬虱于牖，南面而望之。旬日之间，浸大也；三年之后，如车轮焉。以睹馀物，皆丘山也。乃以燕角之弧、荆蓬之箠射之，贯虱之心，而悬不绝。以告飞卫。飞卫高蹈拊膺曰：“汝得之矣！”纪昌既尽卫之术，计天下之敌己者一人而已，乃谋杀飞卫。相遇于野，二人交射，中路矢锋相触，而坠于地，而尘不扬。飞卫之矢先穷。纪昌遗一矢，既发，飞卫以棘刺之端捍之，而无差焉。于是二子泣而投弓，相拜于途，请为父子。克臂以誓，不得告术于人。

5.15 造父之师曰泰豆氏。造父之始从习御也，执礼甚卑，泰豆三年不告。造父执礼愈谨，乃告之曰：“古诗言：‘良弓之子，必先为箕；良冶之子，必先为裘。’汝先观吾趣。趣如吾，然后六辔可持，六马可御。”

【今译】

睛，然后才可以谈论射箭。”纪昌回到家里，面朝上躺在他妻子的织布机下，两眼盯住上下不停的织机踏板。两年以后，即使锥尖刺到眼眶边，他眼睛一眨也不眨。于是去告诉飞卫。飞卫说：“还不行！你必须学会仔细看才行。你练到看小的东西如同看大的东西一样，看幽暗的东西如同看明亮的东西一样，然后再来告诉我。”纪昌用一根长毛系了一只虱子悬挂在窗口，面朝南望着它。大约十来天，虱子在眼里逐渐大起来；三年之后，虱子看上去竟如同车轮一般大了。再看其他东西，都大如山丘。于是纪昌使用燕国牛角做衬的弓、楚国蓬梗制成的箭射那只虱子，一箭就穿透了虱子的心，而悬挂虱子的长毛却没有断。于是去告诉飞卫。飞卫高兴得跳了起来，拍着胸脯说：“你行了！”纪昌既已全部掌握了飞卫的箭术，他心里盘算天下能和自己匹敌的，就飞卫一人而已，于是就想杀掉飞卫。一天，两人在野外相遇，便互相对射起来，两箭在半路上对撞，纷纷落到地上，却没有扬起一点尘土。飞卫的箭先用尽。纪昌还剩下一箭，箭射出以后，飞卫用棘刺的尖来抵挡，竟丝毫不差。于是两人流着泪扔掉了手中的弓，在路上互相跪拜，愿结为父子。他们割臂起誓，谁都不能把箭术传授给别人。

5.15 造父的老师名叫泰豆氏。造父开始跟他学习驾车的时候，所持礼节非常谦卑，但三年过去了，泰豆却没有传授什么技艺。造父对待老师的礼节更加恭敬，泰豆氏便告诉他说：“古诗说：‘制弓高手的儿子，必须先学编簸箕；冶金高手的儿子，必须先学制裘衣。’你先看我走路，等你走得和我一样了，然后就可以手握六根缰绳，驾馭六匹骏马

“and then we’ll come to the art of shooting.” Ji Chang returned home and lay under the loom when his wife did weaving, gazing at the moving pedal. With two years’ practice, he succeeded in not winking at the approach of an awl. Then he went to his master. “This is not enough,” said Fei Wei. “You must watch it carefully and go on training your eyes until you find that big things and small things look the same and dark things and bright things look alike.” With a long hair, Ji Chang hung a louse over the window and looked at it from north. In a couple of weeks, the louse looked bigger; three years later, it appeared as large as a wheel. Looking elsewhere, he would find things big as hills. Then he took up the bow lined with ox horn of Yan and the arrow of Chu and shot right through the heart of the louse without breaking the hair. He reported this to Fei Wei, who was excited with joy and, beating his chest, he said, “You’ve had it!” Having completed the training of archery, Ji Chang told himself that he was now second only to Fei Wei and therefore intended to kill his master. One day, they met in the open country and began shooting at each other. Their arrows hit each other midway and fell to the ground without raising a grain of dust. Ji Chang had one arrow more than his master and when it was launched, Fei Wei used the tip of a thorn to successfully stop it. In tears, they threw the bows and swore on their knees to treat each other as father and son. They took an oath of blood not to pass the skills on to anybody else.

5.15 Zao Fu’s master was named Tai Dou. When Zao Fu learned driving a chariot, he was very polite and modest at the beginning. Three years had passed, but he was not taught any skill whatsoever. He became more polite than ever, and Tai Dou told him, “It is said in an ancient poem: ‘The son of a master-hand of bows must learn to make dustpan of canes first; the son of a master-hand of metallurgy must learn to make fur coat first.’ Pay attention to the way I walk. You



【原文】

造父曰：“唯命所从。”泰豆乃立木为途，仅可容足；计步而置，履之而行。趣走往还，无跌失也。造父学之，三日尽其巧。泰豆叹曰：“子何其敏也！得之捷乎！凡所御者，亦如此也。曩汝之行，得之于足，应之于心。推于御也，齐辑乎辔衔之际，而急缓乎唇吻之和，正度乎胸臆之中，而执节乎掌握之间。内得于中心，而外合乎马志，是故能进退履绳而旋曲中规，取道致远而气力有馀，诚得其术也。得之于衔，应之于辔；得之于辔，应之于手；得之于手，应之于心。则不以目视，不以策驱。心闲体正，六辔不乱，而二十四蹄所投无差，回旋进退，莫不中节。然后輿轮之外可使无馀辙，马蹄之外可使无馀地；未尝觉山谷之峻、原隰之夷，视之一也。吾术穷矣，汝其识之！”

5.16 魏黑卵以昵嫌杀丘邴章，丘邴章之子来丹谋报父之仇。丹气甚猛，形甚露。计粒而食，顺风而趋；虽怒，不能称兵以报之。耻假力于

【今译】

了。”造父说：“我一切听从老师的指教。”泰豆便竖起一根根木桩作为道路，木桩上仅能容下一只脚；又算好步距来安排木桩的间隔，然后踩在上面行走，往来奔走，从不失足跌落。造父学习踩桩，三天就学会了它的技巧。泰豆赞叹道：“您多么聪敏啊！学得真快啊！驾车的道理，也同这个差不多。刚才你在木桩上行走，功夫在脚上，但和心神是相应的。这个道理推广到驾车技艺上，要使车辆行驶整齐有序，关键在于调适好缰绳和马衔；控制车速的快慢，关键在于吆喝的轻重要与车速相应；在心中端正法度，在手中掌握节奏。在内，合乎自己的心意；在外，适应马的意愿。因此车马进退笔直，如同踩在准绳上一样，左右回旋的曲度，恰似圆规的要求，启程奔赴远方而气力总是有馀，这样就真正掌握了驾车的技术了。马衔和缰绳相应，缰绳和手相应，手和心相应，那么驾车可以不用眼睛看，不用鞭策驱赶；心神闲静，身体端正，六根缰绳不乱，二十四只马蹄所踩没有差失，车马的回旋进退就没有不合节拍的。然后可以使车轮之外没有多馀的车辙，马蹄之外没有无用的土地；根本觉察不到高山深谷的险阻、平原洼地的平坦，看上去它们完全一样。我的驾驭技术已经说完了，你好好记住吧！”

5.16 魏国的黑卵因为私仇而杀了丘邴章，丘邴章的儿子来丹一心想报杀父之仇。来丹的胆气很勇猛，但是身体十分瘦弱。他数着饭粒



cannot rein six horses at the same time till you can walk the way I do." "I will obey to your instructions," replied Zao Fu. Tai Dou erected spiles as the way, the top of which could hold only a foot. The spiles were arranged at regular intervals of a pace. Then he walked on them to and fro and never failed or fell. Zao Fu spent three days learning the skill. "How clever you are!" exclaimed his master, "and how fast you have learned it! It is almost the same story when you learn to drive. When you walk on the spiles, the skill falls on your feet and is kept in harmony with your mind. Apply the principle to driving: if you want order for the chariot in its progress, it is crucial to suit the reins well to the gag bits; the control of speed is exercised by suiting the loudness of cries to the capacity of chariot; standards are adjusted in the mind, and speed is controlled in the hands. The way of driving must suit to your mind within and to the will of horses without. Thus, regular progression will be made as straight as if set by a yardstick, left or right turns as smooth as set by compasses, and there will be sufficient strength to cover long distances. This means a true mastery of driving skills. A harmony between gag bits and reins, between reins and hands, and between hands and mind will spare the use of eyes and whips; a peaceful mind, an upright posture, the orderliness of six reins, the successful control of the twenty-four hooves will ensure a timely operation of the chariot. In this way, there will be no more tracks than the wheels and no excessive ground besides the hoof prints; nor will there be any difference perceived between the dangers of high mountains and deep valleys and the flatness of plains and low-lying land. That is all for my driving skills. Learn them by heart!"

5.16 Hei Luan of Wei killed Qiubingzhang because of a personal grudge and Laidan, a son of Qiubingzhang, was determined to revenge his dead father. Laidan was brave but very emaciated. He ate rice by grains, he could walk fast only with the powerful aid of wind,

【原文】

人，誓手剑以屠黑卵。黑卵悍志绝众，力抗百夫。节骨皮肉，非人类也。延颈承刀，披胸受矢，铍锔摧屈，而体无扞痕。负其材力，视来丹犹雏鷇也。来丹之友申他曰：“子怨黑卵至矣，黑卵之易子过矣，将奚谋焉？”来丹垂涕曰：“愿子为我谋。”申他曰：“吾闻卫孔周其祖得殷帝之宝剑，一童子服之，却三军之众，奚不请焉？”来丹遂适卫，见孔周，执仆御之礼，请先纳妻子，后言所欲。孔周曰：“吾有三剑，唯子所择，皆不能杀人。且先言其状：一曰含光，视之不可见，运之不知有。其所触也，泯然无际，经物而物不觉。二曰承影，将旦昧爽之交，日夕昏明之际，北面而察之，淡淡焉若有物存，莫识其状。其所触也，窃窃然有声，经物而物不疾也。三曰宵练，方昼则见影而不见光，方夜见光而不见形。其触物也，骀然而过，随过随合，觉疾而不血刃焉。此三宝者，传之十三世矣，而无施于

【今译】

吃饭，顺着风势才能快走，即使怒不可遏，也举不起兵器来报仇。但他耻于借助于别人的力量，发誓要亲手用剑杀死黑卵。黑卵的勇气超群，一人的力量可抵百人。他的肢节皮肉，也非常人可比。他伸直脖子挨刀砍，袒露胸膛任箭射，结果刀箭的锋刃摧折了，身体却没有一点伤痕。他仗着自己的勇力，看来丹就像一只刚出窝的小鸟。来丹的朋友申他说：“您恨黑卵恨到了极点，但黑卵藐视您也太过分，您打算怎么办呢？”来丹淌着眼泪说：“希望您替我出出主意。”申他说：“我听说卫国的孔周，他的祖上曾经得到商朝帝王赏赐的宝剑，只要一个小孩佩着它，就可以退却三军人马，为什么不向他去求助呢？”于是来丹前往卫国，拜见孔周，躬行仆人车夫般的礼节，请求先献上自己的妻室儿女作抵押，然后再提自己的要求。孔周说：“我有三把宝剑，任您选择，但它们都杀不死人。姑且先介绍一下它们的情况：第一把剑叫含光，看它看不见，挥动它感觉不到它的存在。剑锋所及之处，不留任何缝隙，刺过人而人无感觉。第二把剑叫承影，天色将亮，明暗交替之时，黄昏将暗不暗之际，面朝北仔细观察它，隐隐约约似乎有东西存在，但不能辨清它的形状。剑锋所及之处，只能听到轻微细碎的响声，刺过人而人不受伤害。第三把剑叫宵练，白天只能看见它的影子而看不到它的光芒，夜里只能看见它的光芒而看不到它的形状。它击刺人的时候，哗的一声剑锋已经划过，划过以后刀口随即合拢，只感觉有伤痛，但刀刃滴血不



and too weak to raise a weapon even if he were mad in a rage. However, he was ashamed to seek help from others. He swore to kill Hei Luan with sword himself. Hei Luan's bravery was outstanding and in strength he was a match for a hundred men. His joints and skin were incomparable. He would stretch out his neck to the blade or bare his breast to the arrow, but the blade would bend and the arrow would break, and there was no trace of wound on him. With his bravery and strength, he looked down upon Laidan as a mere fledgling. Shen Tuo, a friend of Laidan, said, "You bear the deepest hatred for Hei Luan but he takes the slightest of you. What is your plan of action then?" In tears, Laidan sought advice from his friend. "I am told," said Shen Tuo, "that Kong Zhou of Wei has inherited a sword awarded by an emperor of Shang Dynasty, which is of such magical power that an entire army would retreat at the sight of it being carried even by a kid. So why not go and ask him for help?" Laidan went to Wei accordingly to pay the most polite visit to Kong Zhou, and expressed his willingness to hand over his wife and children as hostage before stating his request. "I have three swords for you to choose from," replied Kong Zhou, "but none of them will kill a man. Let me tell you something about them. The first sword is called Light-bearer. You can neither see nor feel it when you wield it. No trace is left on things struck by it; nothing is felt by him who gets pierced through. The second is called Shadow-bearer. Looked at it closely from south at dawn when it is both dark and light or at dusk when it is neither light nor dark, the sword appears to be there but not discernable in shape. Things struck by it give out a crack barely audible, and he who gets pierced through receives no wound. The third is called Night-silk. By day it is visible by its shadow but not its light, and by night it is seen by its light but not its shape. With a swish it cuts through a person, the cut heals at once, pain is felt, but no blood is found on the blade. The three



【原文】

事，匣而藏之，未尝启封。”来丹曰：“虽然，吾必请其下者。”孔周乃归其妻子，与斋七日。晏阴之间，跪而授其下剑。来丹再拜，受之以归。来丹遂执剑从黑卵。时黑卵之醉偃于牖下，自颈至腰三斩之，黑卵不觉。来丹以黑卵之死，趣而退。遇黑卵之子于门，击之三下，如投虚。黑卵之子方笑曰：“汝何蚩而三招予？”来丹知剑之不能杀人也，叹而归。黑卵既醒，怒其妻曰：“醉而露我，使我嗑疾而腰急。”其子曰：“畴昔来丹之来，遇我于门，三招我，亦使我体疾而支强。彼其厌我哉！”

5.17 周穆王大征西戎，西戎献鍤鍤之剑，火浣之布。其剑长尺有咫，练钢赤刃，用之切玉如切泥焉。火浣之布，浣之必投于火；布则火色，垢则布色；出火而振之，皓然疑乎雷。皇子以为无此物，传之者妄。萧叔曰：“皇子果于自信，果于诬理哉！”

【今译】

沾。这三把宝剑，已经传了十三代了，却还没有用过一次，放在匣子里珍藏着，不曾启封。”来丹说：“尽管如此，我一定要借用其中最下等的一把。”孔周于是交还来丹的妻子儿女，同他一起斋戒七日。在半晴半阴的时候，跪着将那把下等的剑授给来丹，来丹再拜行礼，接受以后就赶回家里。来丹于是拿着剑跟踪黑卵。一天他窥伺到黑卵喝醉了酒朝天躺在窗下，便从头颈到腰间连刺三剑，黑卵竟没有反应。来丹以为黑卵已死，赶快退出。在门口遇上了黑卵的儿子，来丹又向他刺了三剑，但好像刺在空虚之处。黑卵的儿子正笑着说：“你为什么傻乎乎地向我招三次手？”来丹终于明白这把剑是不能杀死人的，叹了口气就回家去了。黑卵醒来，冲着他妻子发脾气，说：“我喝醉了酒，你让我睡在露天，使我窒息而腰酸。”他儿子说：“刚才来丹来的时候，在门口碰到我，向我招了三次手，也使我身体不舒服而四肢僵直，恐怕他是在用巫术害我们吧！”

5.17 周穆王远征西戎，西戎人进献鍤鍤之剑和火浣之布。那剑长一尺八寸，纯钢锻成，刀刃泛着红光，用它来切玉，如同切泥块一样。火浣之布，要洗它必须投入火中，布就烧成火红色，污垢则呈现布的颜色，从火中取出后抖一抖，便洁白如雪。皇太子认为世上没有这种东西，传说的人是在瞎说。萧叔说：“皇太子过于自信了，过于诬妄客观事理了！”



swords have passed through the hands of thirteen generations but are still sealed up in a box unused.” “Even if it is so,” said Laidan, “I still insist on borrowing the one that can be seen.” Kong Zhou then gave back Laidan’s wife and children and they fasted together for seven days. Then in a half-clear and half-cloudy hour, he handed over the third sword on his knees to Laidan, who bowed, received it and hurried home. The sword in hand, Laidan tracked Hei Luan. One day, he found his enemy lying drunk at his window and struck at three places between the neck and the waist, but the latter made no reaction. Believing him to be dead, Laidan withdrew at once. At the gate he met Hei Luan’s son and struck at him three times with the sword. But it looked as if it had pierced through nothing. The young man laughed and said, “Why do you give me three waves in that foolish manner?” Laidan realized at last that the sword did not kill and, with a sigh, he returned home. When he awoke from his sleep, Hei Luan became angry with his wife, saying, “Why did you put me drunk in the open? I am feeling a choke in the throat and a pain on my back.” “Why,” said his son, “Laidan gave me three waves just now at the gate and I am feeling ill all over and stiff in my limbs. I am afraid he has brought us harm with his witchcraft! ”

5.17 During his expedition against the Xirong, King Mu of Zhou was presented with the dragon sword of Kunwu and fire-washing cloth. The sword was two feet long and was made of pure steel. With the blade glowing with red light, it cut jade as if it were mud. Thrown into fire, the cloth turned red and the dirt on it looked the color of ordinary cloth; taken out of fire and shaken off the dirt, the cloth became as white as snow. The crown prince considered it nonsense, for he did not think there were things like that in the world. “He is too much confident of himself,” said Xiao Shu, “and overbiased against factual reality! ”

力命第六

【原文】

6.1 力谓命曰：“若之功奚若我哉？”命曰：“汝奚功于物而欲比朕？”力曰：“寿夭、穷达、贵贱、贫富，我力之所能也。”命曰：“彭祖之智不出尧、舜之上，而寿八百；颜渊之才不出众人之下，而寿四八。仲尼之德不出诸侯之下，而困于陈、蔡；殷纣之行不出三仁之上，而居君位。季札无爵于吴，田恒专有齐国。夷、齐饿于首阳，季氏富于展禽。若是汝力之所能，奈何寿彼而夭此，穷圣而达逆，贱贤而贵愚，贫善而富恶邪？”力曰：“若如若言，我固无功于物，而物若此邪？此则若之所制邪？”命曰：“既谓之命，奈何有制之者邪？朕直而推之，曲而任之。自寿自夭，自穷自达，自贵自贱，自富自贫，朕岂能识之哉？朕岂能识之哉？”

【今译】

6.1 人力对命运说：“你的功劳同我相比怎么样？”命运说：“你对人有什么功劳而想同我相比？”人力说：“长寿和短命、困厄和通达、尊贵和卑贱、贫穷和富有，都是我人力能办到的。”命运说：“彭祖的智能不在尧、舜之上，但他寿高八百岁；颜渊的才能不在众人之下，却只活了三十二岁。孔子的德行不在诸侯之下，却在陈国、蔡国遭受困厄；殷纣王的品行不在箕子、微子、比干三位仁人之上，却高居国君的宝座。吴王的弟弟季札虽贤，在吴国却没有爵位；田恒虽然奸诈，却在齐国擅政弄权；伯夷、叔齐饿死在首阳山，鲁国的季氏比道德高尚的展禽富有得多。如果这些是你人力能办到的，那么为什么让那个人长寿而使这个人短命，让圣人困厄而使坏人得志，让贤人卑贱而使蠢人尊贵，让好人贫穷而使恶人富有呢？”人力说：“如果真像你说的，我本来对人就没有什么功劳，然而人出现这样的情况，这难道是你所主宰的吗？”命运说：“既称之为命运，怎么会有主宰他物的情况呢？不管是非曲直，我都顺水推舟，听之任之。自己长寿，自己短命；自己困厄，自己通达；自己尊贵，自己卑贱；自己富有，自己贫穷；我怎么能知道呢？我怎么能知道呢？”



Chapter VI Power and Destiny

6.1 “How great are your achievements compared with mine?” Power asked Destiny. “How can you compare yourself with me?” replied Destiny. Power said, “I can make a man’s life long or short, hard or easy, noble or base, and poor or wealthy.” Destiny retorted, “Peng Zu was no more intelligent than Yao and Shun, yet he lived to the age of eight hundred; Yan Yuan was no less able than his contemporaries, but he died at the age of thirty-two. The virtue of Confucius was not less than that of the princes, but he found himself in a dilemma in the states of Chen and Cai; the conduct of King Zhou of Yin was below that of Jizi, Weizi, and Bi Gan, the three men of virtue, yet he was high in the throne. Ji Zha, a brother of King Wu, possessed no title in the State in spite of his virtue; Tian Heng was crafty, but he grabbed power in Qi and handled it for his personal ends. Boyi and Shuqi starved to death at Mount Shouyang, while Ji of Lu was much richer than Zhan Qin who was of nobler character. If you could do it, why did you make one live long but another short? Why did you put the sage in difficulty while allowing the villains to do whatever they pleased? Why did you make the talented base while the stupid noble? And why did you make the kind poor while the wicked rich?” “If things are as what you have said,” replied Power, “I have actually done nothing for man. But so different they were, was it you who made them what they were?” Destiny said, “So named am I, how can I control anything? No matter what or who they are, I just let them be as they are or improve the occasion. They decide for themselves whether their lives will be long or short, easy or hard, noble or base, and wealthy or poor. How can I know anything about it? How should I know anything about them?”



【原文】

6.2 北宫子谓西门子曰：“朕与子并世也，而人子达；并族也，而人子敬；并貌也，而人子爱；并言也，而人子庸；并行也，而人子诚；并仕也，而人子贵；并农也，而人子富；并商也，而人子利。朕衣则裋褐，食则粢粝，居则蓬室，出则徒行。子衣则文锦，食则粱肉，居则连榭，出则结驷。在家熙然有弃朕之心，在朝愕然有敖朕之色。请谒不及相，遨游不同行，固有年矣。子自以德过朕邪？”西门子曰：“予无以知其实。汝造事而穷，予造事而达，此厚薄之验欤？而皆谓与予并，汝之颜厚矣！”北宫子无以应，自失而归，中途遇东郭先生。先生曰：“汝奚往而反，偶偶而步，有深愧之色邪？”北宫子言其状。东郭先生曰：“吾将舍汝之愧，与汝更之西门氏而问之。”曰：“汝奚辱北宫子之深乎？固且言之。”西门子曰：“北宫子言世族、年貌、言行与予并，而贱贵、贫富与予异。予语之曰：‘予无以知其实。汝造事而穷，予造事而达，此将厚薄之验欤？而皆谓与予并，汝之颜厚矣！’”东郭先生曰：“汝之言厚薄不过言才德之差，

【今译】

6.2 北宫子对西门子说：“我和您同辈，但别人只让您显达；我和您同族，但别人只敬重您；我和您相貌也差不多，但别人却偏爱您；我和您说同样的话，但别人只重用您；我和您做一样的事，但别人只信任您；我和您一样做官，但别人以您为尊贵；我和您一样务农，但别人只让您富有；我和您一样经商，但别人只让您获利。我穿的是破布衣，吃的是粗粮饭，住的是茅草屋，出门只得徒步走。您穿的是漂亮的锦衣，吃的是细米良肉，住的是高楼广厦，出门有驷马高车。在家里，你冷嘲热讽，有不屑理我的意思；朝廷上，您激昂慷慨，现出傲视我的神色。平时不来往，游玩不同行，已经有好些年了。您自以为德行超过我了吗？”西门子说：“我没法了解其中的实情。你遇事而困厄，我遇事却通达，这是个人德行好坏的验证吧？而你却说和我都一样，你的脸皮也太厚了！”北宫子无言以对，怅然若失地走回家。半路上遇见了东郭先生。东郭先生说：“你从哪儿回来？为什么孤伶伶地走，脸上还带着羞愧的神色呢？”北宫子把刚才发生的事情一一说了。东郭先生说：“我要消除你的羞愧，与你一起再到西门氏那儿去问问他。”东郭先生问西门子：“你为什么这样过分地羞辱北宫子？姑且说说原因吧。”西门子说：“北宫子说他辈份、家族、年龄、相貌、言行都同我一样，而卑贱尊贵、贫穷富有却与我不同。我告诉他说：‘我无法了解其中的实情。你遇事而困厄，我遇事很通达，这是个人德行好坏的验证吧？而你却说和我都一样，你的脸皮也太厚了！’”东郭先生说：“你所说的好和坏只不过是指才德上的差异，



6.2 Beigongzi said to Ximenzi, "You and I are of the same generation, but you are made influential. You and I are of the same clan, but you are respected. You and I look almost the same, but you are loved. You and I say the same words, but you are promoted. You and I do the same things, but you are trusted. You and I take the same positions, but you are considered noble. You and I farm together, but you are made rich. You and I do business together, and you only are made to gain. I wear tatters, eat coarse food, live in hut, and walk on my legs; while you are clothed in brocade, fed with fine food and delicious meat, sheltered by mansions, and transported by high chariot driven by four horses. At home, you mock at me and do not deign to notice me; at the court, you look excited and haughty. It has been quite a number of years since we began to stay and go out to play together. Do you consider yourself over me in moral conduct?" "I cannot know the actual conditions," replied Ximenzi, "You find me easy but yourself in difficulty. Does it not say something about our moral conduct? But you are so shameless as to say that you and I are equals!" Beigongzi found no words to reply and walked home disappointed. On the way he ran into Dongguo, who asked, "Where have you been? Why are you here all by yourself and look ashamed?" Beigongzi told him what had happened. "I will wipe out your disgrace," Dongguo promised. "Let us go and question Ximenzi." "Why did you insult Beigongzi so much?" asked Dongguo, "Can you tell me the reason?" Ximenzi replied, "He said he and I were of the same generation, clan, age, appearance, and moral conduct but I alone was made noble and rich. I told him that I really did not know anything about the actual conditions. I pointed out that the good or bad situations in which we found ourselves might serve as a proof of our moral conduct and blamed him for his shamelessness to consider us equals." "What you mean by good or bad is nothing but the difference in virtue and

【原文】

吾之言厚薄异于是矣。夫北宫子厚于德，薄于命；汝厚于命，薄于德。汝之达，非智得也；北宫子之穷，非愚失也。皆天也，非人也。而汝以命厚自矜，北宫子以德厚自愧，皆不识夫固然之理矣。”西门子曰：“先生止矣！予不敢复言。”北宫子既归，衣其短褐，有狐貉之温；进其菘菹，有稻粱之味；庇其蓬室，有广厦之荫；乘其笨辂，若文轩之饰。终身迫然，不知荣辱之在彼也，在我也。东郭先生闻之，曰：“北宫子之寐久矣，一言而能寤，易悟也哉？”

6.3 管夷吾、鲍叔牙二人相友甚戚，同处于齐。管夷吾事公子纠，鲍叔牙事公子小白。齐公族多宠，嫡庶并行，国人惧乱。管仲与召忽奉公子纠奔鲁，鲍叔奉公子小白奔莒。既而，公孙无知作乱，齐无君，二公子争入。管夷吾与小白战于莒，道射中小白带钩。小白既立，胁鲁杀子纠，召急死之，管夷吾被囚。鲍叔牙谓桓公曰：“管夷吾能，可以治国。”

【今译】

我所说的 good 和坏就不同于这个了。北宫子德行是好的，但命运却不好；你命运是好的，但德行却不好。你的显达，并非是靠聪明取得的；北宫子的困厄，也并非是由于愚蠢造成的。这都是天命，而不是人力所为。而你却以命运好而自以为了不起，北宫子以德行好而自愧不如。你们两个都不了解事物固有的道理啊！”西门子说：“先生您别说了！我不敢再说了。”北宫子回家以后，穿着他那破布衣，感到像狐裘皮衣那样温暖；吃着他那大豆饭，感到像稻米细粮那样美味；住在他那茅草屋中，感到像高楼广厦那样宽敞舒适；乘着他那简陋的柴车，感觉好像绘有文彩的轩车那样华丽。终身自得其乐，早已忘记荣辱是在他那里呢还是在我这里。东郭先生听说以后，说：“北宫子昏睡的时间太久了，但是一句话就能让他醒悟，也算是悟性好的呀！”

6.3 管夷吾、鲍叔牙二人是莫逆之交。他们同在齐国。管夷吾服事公子纠，鲍叔牙服事公子小白。当时齐国的公室子弟多被僖公宠爱，嫡系和庶系礼秩失序，齐国人担心这样会导致政局混乱。于是管夷吾和召忽陪着公子纠逃奔鲁国，鲍叔牙陪着公子小白逃奔莒国。不久，公孙无知发动叛乱，齐国一时没有了君主，公子纠和公子小白争相回国抢夺王位。管夷吾与小白在莒国交战，在路上一箭射中了小白的衣带钩。小白继位以后，便胁迫鲁国杀掉公子纠，召忽自杀，管夷吾被囚禁。鲍叔牙对齐桓公小白说：“管夷吾很有才干，可以治理国家。”桓公说：“他

ability, but I mean differently. Beigongzi is good in moral conduct, but he is bad in luck; while you are good in luck, but bad in moral conduct. Your influence is not achieved by wisdom, and his difficulty is not caused by stupidity. This is fate; it is beyond man's power. However, you consider yourself outstanding because of your luck, and he feels ashamed because of his virtue. Neither of you know the inherent nature of things! ” “I am sorry,” said Ximenzi, “I will say no more about it, sir! ” Back at home, Beigongzi wore his tatters as if they were warm as fur coats, enjoyed his meal of soybeans as if it were fine and delicious food, stayed in the hut as if it were a spacious and comfortable mansion, and rode on his simple cart as if it were magnificent as finely decorated chariot. For the rest of his life, he was content with his lot, unaware of where glory or shame was. When he heard of this, Dongguo said, “Beigongzi has been in sleep for too long. He would prove an understanding person if he could wake up at one word! ”

6.3 Guan Yiwu and Bao Shuya were intimate friends. They both lived in the State of Qi. Guan Yiwu served Prince Jiu, while Bao Shuya served Prince Xiaobai. In the State of Qi then, Duke Xi doted on all princes regardless of whether they were born of the Queen or of his concubines, and it was generally worried that such impropriety might lead to political disorder. For this reason, Prince Jiu fled to Lu with Guan Yiwu and Shao Hu, and Prince Xiaobai fled to Ju with Bao Shuya. Before long, Gongsun Wuzhi rebelled and Qi was turned into anarchy which led to the contention between Prince Jiu and Prince Xiaobai over the throne. Guan Yiwu fought with Prince Xiaobai in Ju and his arrow hit the buckle of the prince's gown. When Xiaobai came to the throne as Duke Huan, he forced Lu to kill Prince Jiu, Shao Hu committed suicide, and Guan Yiwu was imprisoned. “Guan Yiwu is a man of abilities,” Bao Shuya told Duke Huan, “and may be used for



【原文】

桓公曰：“我仇也，愿杀之。”鲍叔牙曰：“吾闻贤君无私怨，且人能为其主，亦必能为人君。如欲霸王，非夷吾其弗可。君必舍之！”遂召管仲。鲁归之，齐鲍叔牙郊迎，释其囚。桓公礼之，而位于高、国之上，鲍叔牙以身下之。任以国政，号曰仲父。桓公遂霸。管仲尝叹曰：“吾少穷困时，尝与鲍叔贾，分财多自与，鲍叔不以我为贪，知我贫也。吾尝为鲍叔谋事而大穷困，鲍叔不以我为愚，知时有利不利也。吾尝三仕，三见逐于君，鲍叔不以我为不肖，知我不遭时也。吾尝三战三北，鲍叔不以我为怯，知我有老母也。公子纠败，召忽死之，吾幽囚受辱，鲍叔不以我为无耻，知我不羞小节而耻名不显于天下也。生我者父母，知我者鲍叔也！”此世称管鲍善交者，小白善用能者。然实无善交，实无用能也。实无善

【今译】

是我的仇人，我想杀了他。”鲍叔牙说：“我听说贤明的君主不计私人恩怨。况且，一个人能为自己的主上效忠，也一定能为别人的君主效忠。您如果想称霸天下，若无管夷吾襄助恐怕不能成功。您一定要赦免他！”于是齐桓公下令召回管仲。鲁国把他送回齐国，鲍叔牙到郊外迎接，从囚车中把他释放出来。齐桓公用隆重的礼节接待了他，将他的官位安排在齐国的世族高氏、国氏两家之上，鲍叔牙心甘情愿地居他之下。桓公把国政委任给他，称他为“仲父”。桓公于是称霸诸侯。管仲曾经感叹道：“我年轻穷困的时候，曾与鲍叔合伙做买卖，分钱财时我常多给自己一点，鲍叔从不认为我贪心，因为他了解我太穷了。我曾为鲍叔出主意做事，结果却搞得十分狼狈，但鲍叔不认为我愚蠢，因为他知道时机有利与不利的时候。我曾三次做官，三次被国君赶走，但鲍叔不认为我无能，因为他知道我没逢机遇。我曾三次参战三次败逃，但鲍叔不认为我胆怯，因为他了解我家有高堂老母。公子纠失败，召忽自杀，我被囚受辱，但鲍叔不认为我没有羞耻，因为他了解我不在乎小节，而以不能扬名天下为羞耻。生我的是父母，知我的是鲍叔啊！”这就是世人所称道的管仲、鲍叔之交，小白善于任用能人。然而，其实是没有善于交友、善



the prosperity of the country." "He is my enemy," replied Duke Huan, "therefore I want to put him to death." Bao Shuya said, "I am told that a wise king has no personal grudge against anybody. What is more, a man loyal to his master is surely able to serve another master with allegiance. I am afraid that the dominance over the whole land is impossible without the assistance of Guan Yiwu, so he must be absolved, Your Majesty! "Accordingly, Duke Huan of Qi issued an order for the return of Guan Zhong (alias Guan Yiwu), who was sent back by Lu and met and released from the patrol wagon in the outskirt by Bao Shuya. Duke Huan received him at a grand ceremony and appointed him to a position above the Gao and the Guo, two clans of officials for generations. And Bao Shuya placed himself willingly below him. Duke Huan entrusted him with the state affairs and called him uncle. Soon he became dominant over all other princes. Guan Zhong once said with a sigh of feelings, "When I was young and poor, Bao Shu (alias Bao Shuya) and I used to do business together. I would give myself a bigger share, but he never considered me greedy because he knew I was very poor. I frequently gave him poor advice which led to embarrassment, but he never regarded me as foolish because he knew there were favorable and unfavorable conditions. I held three official positions and got expelled three times by kings, but he did not judge me as incompetent, because he knew they were untimely. I participated in three wars and fled three times in defeat, but he did not see me as a coward, because he knew I had my mother to wait upon. I was imprisoned with the defeat of Prince Jiu and the suicide of Shao Hu, but he did not think I was shameless, because he knew I merely felt ashamed of myself being unknown to the world instead of concerns over trifles. It is my parents who gave me life, and it is Bao Shu who understands me! " This is known to the world as the fair friendship between Guan Zhong and Bao Shu and the wise employment of able

【原文】

交、实无用能者，非更有善交、更有善用能也。召忽非能死，不得不死；鲍叔非能举贤，不得不举；小白非能用仇，不得不用。及管夷吾有病，小白问之，曰：“仲父之病病矣，可不讳。云至于大病，则寡人恶乎属国而可？”夷吾曰：“公谁欲欤？”小白曰：“鲍叔牙可。”曰：“不可。其为人也，清廉善士也，其于不己若者不比之人，一闻人之过，终身不忘。使之理国，上且钩乎君，下且逆乎民。其得罪于君也，将弗久矣。”小白曰：“然则孰可？”对曰：“勿已，则隰朋可。其为人也，上忘而下不叛，愧其不若黄帝而哀不己若者。以德分人谓之圣人，以财分人谓之贤人。以贤临人，未有得人者也；以贤下人者，未有不得人者也。其于国有不闻也，其于家有不见也。勿已，则隰朋可。”然则管夷吾非薄鲍叔也，不得不薄；非厚隰朋也，不得不厚。厚之于始，或薄之于终；薄之于始，或厚之于

【今译】

于任用能人这种事的。所谓没有善于交友、善于任用能人这种事，并不是说另外还有善于交友、另外还有善于任用能人的。召忽不是勇于自杀，而是不得不自杀；鲍叔并不是能推荐贤能，而是不得不推荐；小白并不是能够任用仇人，而是不得不用。到管夷吾得了重病的时候，小白去探望他，问：“仲父的病已经很重了，不能再对您隐瞒了。如果病情好不了，那么我把国政交给谁合适呢？”夷吾说：“您想交给谁呢？”小白说：“鲍叔牙可以。”管夷吾说：“不行。他的为人，称得上廉洁贤良之士了。他对于不如自己的人不会一道共事，只要一次听到别人的过错便会终身不忘。如果让他治理国家，对上将不能弘扬君命，对下就会违背民情。他得罪于您的时候，将不会太久了。”小白又问：“那么谁可以呢？”管仲回答：“不得已的话，那么隰朋还可以。他的为人，在上忘记身处高位，对下则不盛气凌人。他为自己的德行不如黄帝而感到惭愧，又怜爱那些不如自己的人。用自己的美德去影响别人称之为圣人，把自己的财物施舍给别人称之为贤人。自己贤能，但居高临下地对待别人，还没有见过有得人心的；自己贤能，但能谦逊待人，还没有见过不得人心的。他对于国政可以有所不闻，他对于家政可以有所不见。不得已的话，那么隰朋比较合适。”然而管夷吾并非看轻鲍叔牙，而是不得不看轻；也并非特别看重隰朋，而是不得不看重。在开始看重，或许到结束



知者 PDG



persons by Xiaobai. Nevertheless, there is no such thing as fair friendship or wise employment. By absence of fair friendship or wise employment I do not mean there was better friendship or wiser employment. Shao Hu killed himself not because he was brave, but because he had to; Bao Shu recommended the person of virtue and abilities not because he could, but because he must; and Xiaobai appointed somebody he resented not because he could, but because he was obliged to. When Guan Yiwu was incurably sick, Xiaobai visited him. "Dear Uncle," he said, "I have to tell you that you are very sick now. And if you die, who should I entrust with the state affairs?" "Who is your choice?" asked Guan Yiwu. "Bao Shuya," answered Xiaobai. "No," replied Guan Yiwu. "He is a worthy person of honesty and virtue. However, he will not get along well with anyone below him, and will remember a man's fault all his life. If he is entrusted with the state affairs, he will not be able either to carry out your orders or conform to public feelings. I am afraid he is going to be offensive to you soon." "Who is competent for this position then?" "Xi Peng may be considered if there is no other candidate," answered Guan Zhong. "He does not think much of his high position and therefore is not arrogant to his subordinates. He feels ashamed because he thinks himself not as good as the Yellow Emperor, and he shows tender care for those not as good as himself. He who affects others with his virtue is called a sage; and he who gives others his own money and property is called a man of virtue. I have never seen a man of virtue and abilities above with tender care for others who is not beloved; nor have I seen such an unassuming person unpopular with his people. He does not see to everything himself whether state or household affairs are concerned. So he might be a suitable person if there is no alternative." However, it was not true that Guan Yiwu thought little of Bao Shuya; he was obliged to do so. Nor was it true that he saw highly of Xi



【原文】

终。厚薄之去来，弗由我也。

6.4 邓析操两可之说，设无穷之辞，当子产执政，作《竹刑》。郑国用之，数难子产之治，子产屈之。子产执而戮之，俄而诛之。然则子产非能用《竹刑》，不得不用；邓析非能屈子产，不得不屈；子产非能诛邓析，不得不诛也。

6.5 可以生而生，天福也；可以死而死，天福也。可以生而不生，天罚也；可以死而不死，天罚也。可以生、可以死，得生、得死，有矣；不可以生、不可以死，或生、或死，有矣。然而生生死死，非物非我，皆命也，智之所无奈何。故曰窈然无际，天道自会；漠然无分，天道自运。天地不能犯，圣智不能干，鬼魅不能欺。自然者默之成之，平之宁之，将之迎之。

6.6 杨朱之友曰季梁。季梁得病，七日大渐。其子环而泣之，请医。季梁谓杨朱曰：“吾子不肖如此之甚，汝奚不为我歌以晓之？”杨朱歌

【今译】

就要看轻；在开始看轻，或许到结束就要看重。看重和看轻，不是由自我决定的。

6.4 邓析主张一种模棱两可的学说，编造了一套诡辩的言辞，在子产执掌国政的时候，他制订了一部称为《竹刑》的法律。郑国颁行了这部法律，有人屡次用它来诘难子产的治政，子产被搞得辞穷理屈。于是便把邓析抓了起来羞辱他，不久又把他杀了。然而，子产当初并非乐意采用《竹刑》，而是不得不用；邓析并非想使子产辞穷理屈，而是不得不使他辞穷理屈；子产并非一定要杀邓析，而是不得不杀啊。

6.5 可以生存时就生存，这是上天赐的福分；可以死亡时就死亡，这也是上天赐的福分。可以生存时却不得生存，这是上天的惩罚；可以死亡却不得死亡，这也是上天的惩罚。可以生存、可以死亡时，能够生存、能够死亡，这种情况是有的；不可以生存、不可以死亡时，有的却死亡了、有的却生存了，这种情况也是有的。那么生存和死亡，不是由外物决定，也不是由自我决定，而是都取决于天命啊，人的智力对它是无可奈何的。所以说宇宙幽深广袤，无边无际，自然规律自己发展、自己变化。天地不能侵犯它，圣智不能干扰它，鬼魅不能欺骗它。自然这个东西，要默默地成就它，要平静地维护它，要顺迎承接它。

6.6 杨朱的朋友名叫季梁。季梁得了病，七天以后病情加剧。他的儿子围着他哭泣，请求父亲同意去找医生。季梁对杨朱说：“我的儿子不懂事得很，你何不替我唱支歌来开导开导他们？”于是杨朱便唱道：

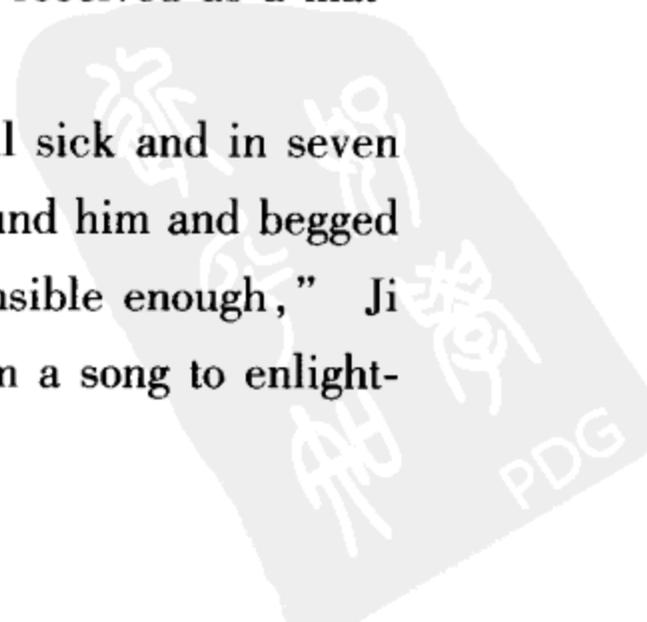


Peng; he had no other way. Value in the beginning might become despise in the end, or vice versa. Whether it is value or despise, it is not decided of itself.

6.4 Deng Xi made use of ambiguity in his sophistic argument and wrote a law called *Penalties of Whips* when Zichan was in control of state affairs. The law was issued for enforcement in Zheng and it was used against Zichan repeatedly. Zichan was tongue-tied and arrested Deng Xi, who was then insulted and killed. However, Zichan was not willing to adopt the law at first; he had to. Deng Xi did not intend to tie Zichan's tongue, but he must. And Zichan did not insist on putting Deng Xi to death; he had to.

6.5 Live when there is environment for life because it is good luck blessed by Heaven. Die when there is chance for death because it is also good luck granted by Heaven. Failure to live when there is environment for life is punishment effected by Heaven; failure to die when there is chance for death is punishment effected by Heaven too. There are cases of success in life or death when there is environment or chance for either, and there are also cases of failure to live or to die when there are corresponding conditions. Thus, life or death is not determined either by external or by internal factors but by Destiny. Human intelligence is helpless before the choice. Therefore, the Universe is profound and limitless; it grows and changes according to its own law. Neither Heaven nor Earth can encroach on it. Wit or wisdom cannot disturb it. And ghosts and goblins cannot deceive it. Nature has to be accomplished silently, maintained quietly, and received as a matter of course.

6.6 Ji Liang, one of Yang Zhu's friends, fell sick and in seven days he became worse. His sons stood weeping round him and begged him to send for a doctor. "My children are insensible enough," Ji Liang said to Yang Zhu. "Why don't you sing them a song to enlight-





【原文】

曰：“天其弗识，人胡能觉？匪佑自天，弗孽由人。我乎汝乎！其弗知乎？医乎巫乎！其知之乎？”其子弗晓，终谒三医。一曰矫氏，二曰俞氏，三曰卢氏，诊其所疾。矫氏谓季梁曰：“汝寒温不节，虚实失度，病由饥饱色欲、精虑烦散，非天非鬼。虽渐，可攻也。”季梁曰：“众医也。亟屏之！”俞氏曰：“女始则胎气不足，乳湩有馀。病非一朝一夕之故，其所由来渐矣，弗可已也。”季梁曰：“良医也，且食之！”卢氏曰：“汝疾不由天，亦不由人，亦不由鬼。禀生受形，既有制之者矣，亦有知之者矣。药石其如汝何？”季梁曰：“神医也。重贶遣之！”俄而季梁之疾自瘳。

6.7 生非贵之所能存，身非受之所能厚；生亦非贱之所能夭，身亦非轻之所能薄。故贵之或不生，贱之或不死；爱之或不厚，轻之或不薄。

【今译】

“老天恐怕都不知道，凡人怎么能察觉？福佑不是从天降，罪孽不由人制造。我呀你呀，恐怕都不知道。医呀巫呀，难道能知晓？”季梁的儿子没有听懂歌的含意，结果还是请了三位医生来。第一个姓矫，第二个姓俞，第三个姓卢，为季梁诊断。姓矫的医生对季梁说：“你冷暖没有调节好，虚和实失去了平衡，病因在于饥饱色欲未加节制，精神思虑烦乱分散，不在天，不在鬼。虽然病情加重了，还是可以治好的。”季梁说：“这是个庸医呀，快请他出去！”姓俞的医生说：“你生下来时胎气就不足，奶汁又太多。这个病不是一朝一夕的缘故，它是逐渐积累而成的，没法治啦。”季梁说：“这是个良医，留他吃饭！”姓卢的医生说：“你的病因不在天，也不在人，更不在鬼。当你禀承生命接受形体的时候，已经有主宰你生命的东西了，也已经有通晓你生命的东西了。药物和针砭对你有什么用呢？”季梁说：“这是个神医，用重礼送他！”不久，季梁的病便自然好了。

6.7 生命并非看重它就能长存，身体也并非爱惜它就能壮实；生命也并非看轻它就能夭折，身体也并非忽视它就能瘦弱。因此，看重生命或许不得活，看轻生命或许不得死；爱惜身体或许不能壮实，忽视身体或许不会瘦弱。这似乎是因果相反，而实际上并不相反；这就是自己



en them?" Yang Zhu responded by chanting, "Heaven may be ignorant and how can men be aware of what it is? Bliss is not granted by Heaven, and sin is not committed by man. It is beyond your knowledge or mine, and how can doctors or wizards know?" Being unable to follow Yang Zhu, the sons invited three doctors: Jiao, Yu and Lu. After diagnosis, the first doctor told Ji Liang, "The hot and cold elements in you are out of proportion; and what is void and what is solid are out of balance. Your desire for food and women has not been controlled, and you have had many annoyances and distractions. So it is neither Heaven nor ghosts to blame. Though you are seriously sick, you are still likely to recover." "This is a charlatan!" shouted Ji Liang. "Please get rid of him at once." The second doctor said, "You were born weak and were breast-fed for too long. You are incurable now because your sickness is not one that has developed in one day; it is the outcome of gradual growth." "This is a good doctor," said Ji Liang. "Give him some food." The third doctor said, "Your illness is not the fault of Heaven, or man, or ghost. When you were given life and form, there was already an element in both control and knowledge of your life. So what is the use of herbs or acupuncture to you?" "This is an excellent doctor!" exclaimed Ji Liang. "He deserves expensive presents." Not long after that, Ji Liang became himself again.

6.7 Life does not last long or short because it is valued or overlooked; body may not be strong or weak because it is treasured or neglected. Thus, life may not survive even if it is valued, and it may not end even though it is overlooked; body may not grow strong even though it is treasured, and it may not become weak even if it is neglected. The cause seems to contradict with the effect, but actually it does not. This is life, death, strength, or weakness all by themselves. Life may survive if it is valued and end if overlooked; body may grow strong if it is treasured and become weak if neglected. The effect ap-

【原文】

此似反也，非反也；此自生自死，自厚自薄。或贵之而生，或贱之而死；或爱之而厚，或轻之而薄。此似顺也，非顺也；此亦自生自死，自厚自薄。鬻熊语文王曰：“自长非所增，自短非所损。算之所亡若何。”老聃语关尹曰：“天之所恶，孰知其故？”言迎天意，揣利害，不如其已。

6.8 杨布问曰：“有人于此，年兄弟也，譬兄弟也，才兄弟也，貌兄弟也；而寿夭父子也，贵贱父子也，名誉父子也，爱憎父子也。吾惑之。”杨子曰：“古之人有言，吾尝识之，将以告若。不知所以然而然，命也。今昏昏昧昧，纷纷若若，随所为，随所不为，月去日来，孰能知其故？皆命也夫？信命者，亡寿夭；信理者，亡是非；信心者，亡逆顺；信性者，亡安危。则谓之都亡所信，都亡所不信。真矣恣矣！奚去奚就？奚哀奚乐？奚为奚不为？《黄帝之书》云：‘至人居若死，动若械。’亦不知所以居，亦不知所以不居；亦不知所以动，亦不知所以不动；亦不以众人之观易其情

【今译】

生、自己死，自己壮实、自己瘦弱。有的看重生命就能生存，有的看轻生命就会死亡；有的爱惜身体就能壮实，有的忽视身体就会瘦弱。这似乎是因果相应，而实际上并不是相应；这也是自己生、自己死，自己壮实、自己瘦弱。文王的老师鬻熊告诉文王说：“情智的增损与我们形体的变化毫无关系。这是智谋所无可奈何的事。”老聃告诉关尹说：“上天如果厌恶它，谁能知道其中的缘故呢？”就是说如果要预测天意，揣摩利害，还不如趁早罢休。

6.8 杨朱之弟杨布问道：“有两个人在这里，论年资像兄弟一样，论才貌也像兄弟一样；可是他们寿命的长短却像父子一般，贵贱之别像父子一般，名誉大小像父子一般，爱憎不同也像父子一般。我很不理解。”杨朱回答道：“古人说过一句话，我曾把它记住了，就告诉你吧。不知道为什么会这样而这样的，这就是命运。如今糊糊涂涂，纷纷乱乱，随意干些什么，随意不干些什么，日复一日，谁能知道其中的缘故呢？这都是命运呀！相信命的，就没有长寿短命之别；相信理的，就没有是非之别；相信心的，就没有顺逆之别；相信性的，就没有安危之别。那么，这就叫做什么都不相信，什么都相信。真率啊，诚笃啊！何去何从？何哀何乐？何为何不为？《黄帝之书》上说：‘德行最高的人，坐着像死人，活动起来像木偶。’也不知道为什么要静坐，也不知道为什么不要静坐；也不知道为什么要活动，也不知道为什么不要活动；也不因为众人的观看而改变自己的情态形貌，也不因为众人的不观看而不改变自己的



pears to follow the cause, but actually it does not. This is also life, death, strength, or weakness all by themselves. "The growth of our emotion and intelligence has nothing to do with the changes of our physical being," said Yu Xiong, teacher of King Wen, "This is something wisdom and intelligence cannot help." Lao Dan told Guan Yin, "Who knows why if it is detested by Heaven?" What he meant is this: it is best to dismiss the idea of predicting the intention of Heaven or figuring out benefit and loss.

6.8 Yang Bu, brother of Yang Zhu, asked, "There are two men who are old as brothers and take after each other; however, their life spans are different as father and son, their statuses are different as father and son in eminence, their reputations are different as father and son in extent, and their relations are different as father and son in love and hate. I don't quite understand it." Yang Zhu replied, "I remember an old saying and now I will let you know. To know hows but not whys, this is destiny. To remain muddled, confused, to do some and not to do others at one's own free will, and to go on like this day after day unaware of why, this is destiny! Belief in destiny removes the distinction between long and short lives. Belief in reason removes the difference between right and wrong. Belief in mind removes the difference between harmony and conflict. And belief in nature removes the difference between security and danger. This is the belief in nothing or everything. O sincerity! O faith! Where to and where from? Why sad and why glad? What to do and what not to? It is said in the *Book of the Yellow Emperor* that 'A man of the topmost virtue looks as if he were dead when sitting and like a puppet when moving.' He is ignorant of why he sits still or why he does not; he is unaware of why he moves or why he does not. His mood or expression does not change because there is audience; his mood or expression does not change because there is no audience. He goes and comes or enters and leaves

【原文】

貌，亦不谓众人之不观不易其情貌。独往独来，独出独入，孰能碍之？”

6.9 墨屎、单至、啾啾、慙慙四人相与游于世，胥如志也；穷年不相知情，自以智之深也。巧佞、愚直、婢斫、便辟四人相与游于世，胥如志也；穷年而不相语术，自以巧之微也。糺怍、情露、讪极、凌谗四人相与游于世，胥如志也；穷年不相晓悟，自以为才之得也。眠挺、诤谗、勇敢、怯疑四人相与游于世，胥如志也；穷年不相谪发，自以行无戾也。多偶、自专、乘权、只立四人相与游于世，胥如志也；穷年不相顾眄，自以时之适也。此众态也，其貌不一，而咸之于道，命所归也。

6.10 倥倥成者，俏成也，初非成也。倥倥败者，俏败者也，初非败也。故迷生于俏，俏之际昧然。于俏而不昧然，则不骇外祸，不喜内福，随时动，随时止，智不能知也。信命者于彼我无二心。于彼我而有二心

【今译】

情态形貌。独往独来，独出独进，有谁能妨碍他呢？”

6.9 内心奸诈却假装愚蠢的墨屎、轻举妄动的单至、迂阔迟钝的啾啾、急性子的慙慙，四个人一起来到人世间游历，他们都如愿以偿，终年互相不了解，都认为自己的智慧是最高深的。善于巧言谄媚的巧佞、质朴忠厚的愚直、倔强高傲的婢斫、见风使舵善于逢迎的便辟，四个人一起来到人世间游历，他们都如愿以偿，终年互不访谈，都认为自己是最高妙的。狡猾阴险的糺怍、心胸坦荡的情露、性急口吃的讪极、好欺凌骂人的凌谗，四个人一起来到人世间游历，他们都如愿以偿，终年互不启发，都认为自己是最能干的。腴腆羞涩的眠挺、喜欢拖累别人的诤谗、勇猛果断的勇敢、胆怯多疑的怯疑，四个人一起来到人世间游历，他们都如愿以偿，终年互不攻讦，都认为自己的行为是正确的。和谐合群的多偶、独断专行的自专、趋炎附势的乘权、孤独自立的只立，四个人一起来到人世间游历，他们都如愿以偿，终年互不理睬，都认为自己是适合时宜的。以上这许多状态，他们的表现虽不一样，但都合于道，这是命运的归结。

6.10 几乎就要成功的事，表面上似乎成功了，实质上并不成功。几乎就要失败的事，表面上似乎失败了，实质上并不失败。所以，迷乱产生于表面相似，相似的界线是模糊不清的。对于表面相似的事物能保持头脑清醒，那么对于外来的灾祸就不会惊骇，对于自身的祥福也不会沾沾自喜，而是适时而动，适时而止，这是智力所不能知晓的。相



independently, and who can stop him?"

6.9 Mochi is crafty within but stupid without; Zhandie is reckless; Chanxuan is dull and unrealistic; Biefu is quick-tempered. They come on a journey to the land of the living as they have wished. They are not acquainted with one another and each considers itself to be the wisest. Qiaoning is eloquent and fawning; Yuzhi is modest but faithful; Nüezhou is stubborn and arrogant; Bianpi is shrewd and sycophant. They come on a journey to the land of the living as they have wished. They do not visit one another and each considers itself to be the cleverest. Qiaoqia is cunning and treacherous; Qinglu is magnanimous; Jianji is quick-tempered; Lingsui is bully and abusive. They come on a journey to the land of the living as they have wished. They do not communicate with one another and each considers itself to be the ablest. Miantian is bashful and shy; Zhuiwei shifts blame on to others; Yonggan is full of valor and determination; Qieyi is timid and distrustful. They come on a journey to the land of the living as they have wished. They do not attack one another and each considers its own behavior to be correct. Duo'ou is friendly and easygoing; Zizhuan takes its own course; Chengquan is time-serving; Zhili is lonely and self-supportive. They come on a journey to the land of the living as they have wished. They take no notice of one another and each considers itself to be timely. All of these, though different in behavior, conform to the Tao and are the end of Destiny.

6.10 That which is almost successful appears so, but actually it is not. That which almost fails seems so, but actually it does not. Thus, confusion results from superficial similarity whose boundary is vague. The ability to keep a clear mind before those that look similar may prevent one from being frightened by external disasters or pleased by one's own luck. With such abilities, he will start or stop with time. This is beyond his intelligence. He who believes in destiny feels nei-

【原文】

者，不若掩目塞耳，背坂面隍亦不坠仆也。故曰：死生，自命也；贫富，自时也。怨夭折者，不知命者也；怨贫穷者，不知时者也。当死不惧，在穷不戚，知命安时也。其使多智之人量利害、料虚实、度人情，得亦中，亡亦中。其少智之人不量利害、不料虚实、不度人情，得亦中，亡亦中。量与不量，料与不料，度与不度，奚以异？唯亡所量、亡所不量，则全而亡丧。亦非知全，亦非知丧，自全也，自亡也，自丧也。

6.11 齐景公游于牛山，北临其国城而流涕曰：“美哉国乎！郁郁芊芊。若何滂滂去此国而死乎？使古无死者，寡人将去斯而之何？”史孔、梁丘据皆从而泣曰：“臣赖君之赐，疏食恶肉可得而食，驽马栈车可得而乘也；且犹不欲死，而况吾君乎？”晏子独笑于旁。公雪涕而顾晏子曰：“寡人今日之游悲，孔与据皆从寡人而泣，子之独笑，何也？”晏子对曰：“使贤者常守之，则太公、桓公将常守之矣；使有勇者而常守之，则

【今译】

信命运的人，对于外物和自我没有喜惧之情。对于外物和自我有喜惧之情的人，不如掩目塞耳，这样，就是背着山坡面朝壕沟也不会跌落下去。所以说：死生来自命运，贫富来自天时。抱怨短命的人，是不懂得命运的人；抱怨贫穷的人，是不懂得天时的人。面对死亡而不恐惧，身处贫穷而不忧愁，这就是懂得命运、安于天时。如果让智谋多的人去估量利害、料算虚实、忖度人情，所得一半，所失也一半。如果智谋少的人不估量利害、不料算虚实、不忖度人情，所得一半，所失也一半。估量和不估量，料算和不料算，忖度和不忖度，有什么两样呢？只有无所估量、无所不估量，那么就能保全而不丧失。不知道保全，也不知道丧失，这样就能自己保全、自己消失、自己丧失。

6.11 齐景公登上牛山游玩，向北俯瞰自己的都城，泪水涟涟地说：“国都真壮美啊！郁郁葱葱，怎么舍得离开这个盛大的国都去死呢？假使自古以来就没有死亡，那么我将离开这里前往何处呢？”侍臣史孔、梁丘据都跟着一起哭泣，说：“臣下全靠了您的恩赐，才能吃到粗恶的饭菜，才乘到驽马栈车，我们尚且不想死，更何况我们的国君呢！”晏子独自在一旁偷笑。齐景公擦了把眼泪，回过头对晏子说：“我今天到这里游玩，心里十分悲伤，史孔和梁丘据都跟着我一起哭泣，只有您在偷笑，这是为什么？”晏子回答道：“假使贤明的君主能永远掌管国家，那么太公、桓公将永远管理这个国家了；假使勇武的君子能永远掌管



ther pleasure nor fear for his own self or what is outside him. He who feels pleasure or fear for his own self or what is outside had better blind his eyes and stop his ears so that he will not fall into a trench even if he moves backward. Therefore, life and death are determined by destiny; poverty and wealth derive from timeliness. He who complains about a short life does not understand destiny; he who blames poverty does not comprehend timeliness. He who understands destiny and remains in peace with his time has neither fear before death nor worry in poverty. He who is wise and intelligent, when asked to measure profit and loss, to decide falsehood or truth, and to speculate about human feelings, gains one half and loses the other. What is the difference if you measure, decide, and speculate, or otherwise? Only when there is nothing or everything to evaluate can you preserve yourself against loss. Ignorance of preservation or loss will result in the preservation, disappearance and loss of oneself.

6.11 On his trip up Mount Niu, Duke Jing of Qi overlooked his capital and exclaimed in tears, "What a magnificent capital! How can I die and leave behind this flourishing town with luxuriant woods? If there had been no death since the ancient times, where would I leave for?" Shi Kong and Liang Qiuju, two attendant officials, also began to weep, saying, "Thanks to the favor from Your Highness, we were able to feed ourselves with coarse food and transport ourselves on simple chariots drawn by inferior horses. In spite of that, we were not willing to die, not to speak of the king of our state!" Yanzi (alias Yan Ying) was standing nearby and laughing in his beard. Duke Jing wiped away his tears and, turning to Yanzi, he said, "I am quite sad up here and Shi Kong and Liang Qiuju are weeping with me, but why are you laughing?" Yanzi replied, "If a worthy ruler were to control a state for ever, your grandfather or Duke Huan would have been in permanent control of the state. If a brave ruler were to be in reign for ever, Duke

【原文】

庄公、灵公将常守之矣。数君者将守之，吾君方将被蓑笠而立乎畎亩之中，唯事之恤，何假念死乎？则吾君又安得此位而立焉？以其迭处之迭去之，至于君也，而独为之流涕，是不仁也。见不仁之君，见谄谀之臣，臣见此二者，臣之所为独窃笑也。”景公惭焉，举觞自罚，罚二臣者各二觞焉。

6.12 魏人有东门吴者，其子死而不忧。其相室曰：“公之爱子，天下无有。今子死不忧，何也？”东门吴曰：“吾常无子，无子之时不忧。今子死，乃与向无子同，臣奚忧焉？”

6.13 农赴时，商趣利，工追术，仕逐势，势使然也。然农有水旱，商有得失，工有成败，仕有遇否，命使然也。

【今译】

国家，那么庄公、灵公将永远掌管这个国家了。如果这几位国君永远掌管国家，您或许正披着蓑衣戴着斗笠站在田亩之中，一心只顾念着农事，哪有闲暇去想到死呢？那么您又怎么能得到这个王位呢？正因为世代更迭，轮流执政又轮流死去，所以才能轮到您执政，而唯独您为此伤心流泪，这是不仁的表现。看到了不仁的君主，看到了谄媚的臣子，我看到了这两种人，这就是我偷笑的原因。”景公听后自感惭愧，举起酒杯罚自己酒，同时也罚了两位侍臣每人两杯。

6.12 魏国有个叫东门吴的人，他的儿子死了却不忧伤。他的家臣问道：“像您那样疼爱儿子，天下都找不到。如今儿子死了却不忧伤，这是为什么呢？”东门吴说：“我曾经没有儿子，没有儿子的时候我不忧伤。如今儿子死了，就跟以前没有儿子时一样，我有什么好忧伤的呢？”

6.13 农夫要争抢农时，商人要追求利润，工匠要钻研技术，官宦要趋附势力，这都是情势使他们这样的。然而农夫有水旱之灾，商人有得失的风险，工匠有成败的可能，官宦有遇与不遇的机会，这都是命运使他们这样的。



Zhuang and Duke Ling would have been in permanent control of the country. If any of all these kings were still in power, Your Majesty might be busying yourself with farming in the field wearing your straw coat and bamboo hat and could not spare any time pondering over death? How then could you have succeeded the throne? Due to alternation of generations, reigns were followed by reigns till at last your turn came; but you alone are lamenting over it. That is not fair. I laugh because I have seen an unjust king and his brown-nose attendants.” Duke Jing felt ashamed, and fined himself one cup and each of his two courtiers two cups of wine.

6.12 In the State of Wei, a man named Dongmen Wu was not sad over his son’s death. “We cannot find a father who loves his son better,” said one of his retainers, “but why are you not sad over your son’s death?” “I was not sad,” replied Dongmen Wu, “before I became a father. Now my son’s death has brought me back to the time when I was not a father, so why should I feel sad?”

6.13 Farmers take immediate advantage of farming seasons; traders pursue profit; craftsmen study skills; officials take refuge in authority. All of them are obliged by the state of affairs to do so. However, farmers suffer from flood or drought, traders run the risk of loss, craftsmen may succeed or fail, and officials can be lucky or unlucky. They are all arranged by destiny.



杨朱第七

【原文】

7.1 杨朱游于鲁，舍于孟氏。孟氏问曰：“人而已矣，奚以名为？名乃苦其身，焦其心。”曰：“以名者为富。”“既富矣，奚不已焉？”曰：“为贵。”“既贵矣，奚不已焉？”曰：“为死。”“既死矣，奚为焉？”曰：“为子孙。”“名奚益于子孙？”曰：“乘其名者，泽及宗族，利兼乡党，况子孙乎！”“凡为名者必廉，廉斯贫；为名者必让，让斯贱。”曰：“管仲之相齐也，君淫亦淫，君奢亦奢。志合言从，道行国霸。死之后，管氏而已。田氏之相齐也，君盈则已降，君敛则已施。民皆归之，因有齐国；子孙享之，至今不绝。”“若然，实名贫，伪名富。”曰：“实无名，名无实。名者，伪而已矣。”

【今译】

7.1 杨朱在鲁国游历，在一户姓孟的人家住宿。姓孟的问他：“老老实实做人就行啦，要那名声干什么呢？要名声，就会使自己的皮肉受苦，使自己的心神焦虑。”杨朱回答：“因为名声可以使人富有。”“已经富有了，为什么还无休无止呢？”答道：“为了再有个显贵的地位。”“已经显贵了，为什么还无休无止？”答道：“为了能寿终正寝。”“已经死了，还要名声干什么呢？”答道：“为了子孙后代。”“名声对子孙有什么好处呢？”答道：“借助于自己的名声，恩泽可以影响到宗族，乡里都可以沾光，更何况子孙呢！”姓孟的说：“凡是为了名声的人一定廉洁，廉洁就会生活贫穷；为了名声的人一定谦让，谦让就会地位卑贱。”杨朱说：“管仲做齐国宰相的时候，国君淫逸他也淫逸，国君奢侈他也奢侈。君臣心心相印，对管仲言听计从，结果管仲的政治主张得以实行，齐国于是称霸诸侯。但是管仲死后，他的名声也就完了。田成子做齐国宰相的时候，国君骄横他就谦逊，国君贪婪他就施舍。结果百姓都拥护他，于是占有了齐国，子子孙孙享用，直到今天没有间断。”“这样说的话，有真实名声的却贫穷，有虚假名声的反倒富贵。”杨朱说：“真实的就没有名

【原文】

昔者尧、舜伪以天下让许由、善卷，而不失天下，享祚百年。伯夷、叔齐实以孤竹君让而终亡其国，饿死首阳之山。实、伪之辩，如此其省也。”

7.2 杨朱曰：“百年，寿之大齐。得百年者千无一焉。设有一者，孩抱以逮昏老，几居其半矣。夜眠之所弭，昼觉之所遗，又几居其半矣。痛疾哀苦，亡失忧惧，又几居其半矣。量十数年之中，适然而自得、亡介焉之虑者，亦亡一时之中尔。则人之生也奚为哉？奚乐哉？为美厚尔，为声色尔。而美厚复不可常厌足，声色不可常玩闻。乃复为刑赏之所禁劝，名法之所进退，遑遑尔竞一时之虚誉，规死后之余荣；偶偶尔顺耳目之观听，惜身意之是非。徒失当年之至乐，不能自肆于一时，重囚累梏，何以异哉？太古之人知生之暂来，知死之暂往，故从心而动，不违自然所好，当身之娱非所去也，故不为名所劝；从性而游，不逆万物所好，

【今译】

声，有名声的就不真实。名声这个东西，都是虚假的罢了。从前尧、舜虚情假意地把天下让给许由、善卷，实际并没有丧失天下，享受帝位之尊一百年之久。伯夷、叔齐真心实意地把孤竹国的君位让出去，结果失掉了自己的国家，饿死在首阳山。真实和虚假的区别，就是这样清楚明白。”

7.2 杨朱说：“一百岁，是寿命的大限。能活一百岁的，一千个人中找不到一个人。假设真有那么一个人，那么他从幼儿到开始衰老，几乎占去寿命的一半时间了。夜晚睡眠所损耗、白天醒着时所贻误的时间，几乎也占去寿命的一半。疾病哀苦，失意忧惧，几乎又占去寿命的一半。估算剩下的十几年中，能够舒心自得、毫无牵挂的日子，也没有多少时间了啊。那么人活着干什么呢？有什么快乐呢？无非为了锦衣美食罢了，为了歌舞女色罢了。但是锦衣美食又不能经常得到满足，歌舞女色也不能经常赏玩。竟还要被刑罚奖赏所束缚，被名分礼法所左右；惶惶不安地追逐一时的虚名，谋划死后的余荣；小心翼翼地抉择耳目的见闻，当心行为思想的是非；白白地丧失了活着时的最大快乐，不能有片刻的任性纵情，这跟戴上重重镣铐、被深深囚禁有什么两样呢？远古的人知道活着只是突然的到来，死亡只是突然的离去，因此纵情去做事，不违背自然的喜好，生前的欢娱是不该放弃的，所以不为名誉所诱使。任性去游玩，不违背万物的喜好，死后的名声是不该去追求的，



and fame is untrue. Fame is after all something false. In the past, Yao and Shun pretended to abdicate the throne in favor of Xuyou and Shanjuan, and enjoyed a reign of a hundred years instead of losing their power. Boyi and Shuqi willingly gave up the throne of the Guzhu State, but they lost their country and starved to death on Mount Shouyang. Such is the evident distinction between what is true and what is false.”

7.2 Yang Zhu said, “A hundred years is an upper limit of life. A centenarian cannot be found one out of a thousand. If such a person is to exist, the time from birth to decline would take up one half of his life. The time he spent in sleep and idled away during the day would occupy a part. Sickness, sorrow, disappointment, and fear would take up a part. And in the remaining dozen of years, the days of comfort and leisure could be counted. In such a case, what is life for? Is there any pleasure? Life is after all to win silk clothes, delicious food, and beautiful ladies and to be merry. However, one cannot always get satisfaction from fine clothes and food only, nor can he enjoy beautiful ladies and be merry all the time. He is also restrained by awards and penalties and controlled by reputation and rites. He is restlessly running after the undeserved reputation and planning for the afterglow of his death. He makes a cautious choice of what to hear and what to see and a careful reflection of what is right or what is wrong. And he loses in vain the greatest pleasure of life without a moment’s free will. Is there any difference from being heavily chained and deeply imprisoned? People in the remote past knew that life was sudden arrival and death sudden departure. Therefore, they had their free will, they neither violated the preferences of nature nor gave up amusements offered by life, and they were not convinced by fame. Amusements at free will, compliance to the preferences of nature, and dismissal of reputation after death will remove the restriction exerted by penalties. It

【原文】

死后之名非所取也，故不为刑所及。名誉先后，年命多少，非所量也。”

7.3 杨朱曰：“万物所异者生也，所同者死也。生则有贤愚、贵贱，是所异也；死则有臭腐、消灭，是所同也。虽然，贤愚、贵贱非所能也，臭腐、消灭亦非所能也。故生非所能生，死非所能死，贤非所能贤，愚非所能愚，贵非所能贵，贱非所能贱。然而，万物齐生齐死，齐贤齐愚，齐贵齐贱。十年亦死，百年亦死；仁圣亦死，凶愚亦死。生则尧、舜，死则腐骨；生则桀、纣，死则腐骨。腐骨一矣，孰知其异？且趣当生，奚遑死后？”

7.4 杨朱曰：“伯夷非亡欲，矜清之邮，以放饿死。展季非亡情，矜贞之邮，以放寡宗。清贞之误善之若此！”

7.5 杨朱曰：“原宪窶于鲁，子贡殖于卫。原宪之窶损生，子贡之殖

【今译】

所以不为刑罚所禁制。名誉的先后，寿命的长短，都是不需要去考虑的。”

7.3 杨朱说：“万物所不同的是活着的时候，所相同的是死亡以后。活着的时候就有贤明和愚昧、尊贵和卑贱，这就是不同之处；死亡以后就都腐臭、消灭，这就是相同之处。即使如此，贤明和愚昧、尊贵和卑贱都不是自己能决定的，腐臭和消灭也不是自己能决定的。因此，活着并非自己所能活着，死亡并非自己所能死亡，贤明并非自己所能贤明，愚昧并非自己所能愚昧，尊贵并非自己所能尊贵，卑贱并非自己所能卑贱。既然如此，那么万物活着和死亡是等同的，贤明和愚昧是等同的，尊贵和卑贱也是等同的。活十年也是死，活百年也是死；仁者和圣人也是死，顽凶和蠢人也是死。活着的时候是尧、舜，死亡以后是一堆腐骨；活着的时候是桀、纣，死亡以后也是一堆腐骨。腐骨是一样的，谁能知道它们的不同？姑且去追求生前的享乐，哪有闲暇顾及死后的事呢？”

7.4 杨朱说：“伯夷并非没有欲望，只是矜持清高过了头，以至于饿死。展禽并非没有感情，只是矜持坚贞过了头，以至于宗族人丁不旺。清高和坚贞贻误好人竟到这种地步！”

7.5 杨朱说：“原宪在鲁国生活清贫如洗，子贡在卫国经商富甲天下。原宪的清贫损害生命，子贡的发财使自己受累。”有人问：“这样的



is unnecessary to consider the impact of reputation or the length of life."

7.3 Yang Zhu said, "All lives are different when alive and similar after death. When alive, they are divided between wise and unwise or honorable and humble, and this is where their difference lies. After death, they degenerate and disappear, and this is where their similarity is found. In spite of that, the choice of wisdom or unwisdom, honor or humility, and degeneration or disappearance is not decided by oneself. Thus, to live does not mean a life of one's own capacity, and to die does not mean death of one's own ability; to be wise does not involve wisdom of one's own preference, and to be unwise does not involve unwisdom of one's own choice; to be honorable does not imply an honor of one's own decision and to be humble does not imply humility of one's own will. Since this is the case, all lives are identical when they are alive or dead, wise or unwise, and honorable or humble. A life of ten years ends in death; so does a life of a hundred years. Men of virtue and men of wisdom must die, and so must people of cruelty and foolishness. Worthy as they might be like Yao and Shun, they die a pile of rotten bones; inhuman as they might be like Jie and Zhou, they also die a pile of rotten bones. The bones are the same, and who can tell their difference? It is better to pursue pleasure in life than to consider about matters after death! "

7.4 Yang Zhu said, "Boyi was not without any ambition; he starved himself to death only because he was too reserved and held himself aloof. Zhan Qin was not without affection; his clan did not flourish solely because he was over-restrained and insisted on his chastity. How adversely both cases affected the men of virtue! "

7.5 Yang Zhu said, "Yuan Xian lived a poor life in Lu, while Zigong became a wealthy merchant in Wei. The poverty of Yuan Xian did harm to his life and Zigong's wealth brought him trouble." Since it

【原文】

累身。”“然则窆亦不可，殖亦不可，其可焉在？”曰：“可在乐生，可在逸身。故善乐生者不窆，善逸身者不殖。”

7.6 杨朱曰：“古语有之：‘生相怜，死相捐。’此语至矣。相怜之道，非唯情也，勤能使逸，饥能使饱，寒能使温，穷能使达也。相捐之道，非不相哀，不含珠玉，不服文锦，不陈牺牲，不设明器也。晏平仲问养生于管夷吾。管夷吾曰：‘肆之而已，勿壅勿阏，’晏平仲曰：‘其目奈何？’夷吾曰：‘恣耳之所欲听，恣目之所欲视，恣鼻之所欲向，恣口之所欲言，恣体之所欲安，恣意之所欲行。夫耳之所欲闻者音声，而不得听，谓之阏聪；目之所欲见者美色，而不得视，谓之阏明；鼻之所向者椒兰，而不得嗅，谓之阏颤；口之所欲道者是非，而不得言，谓之阏智；体之所欲安者美厚，而不得从，谓之阏适；意之所欲为者放逸，而不得行，谓之阏性。凡此诸阏，废虐之主。去废虐之主，熙熙然以俟死，一日、一月、一

【今译】

话，那么清贫不行，发财也不行，可行的事在哪里呢？”杨朱回答说：“可行的事在于使生命快乐，在于使自身安逸。因此善于使生命快乐的人不会感到清贫，善于使自己安逸的人不会去经商发财。”

7.6 杨朱说：“古代有句话说：‘活着互相爱惜，死了互相捐弃。’这话对极了。互相爱惜，不只是动之以情，而是劳苦的能使他得以休息，饥饿的能使他吃饱，挨冻的能使他穿暖，失意的能使他得志。互相捐弃，并非对死者不哀痛，而是不给他含珠玉，不给他穿锦衣，不给他祭供牺牲，不给他安葬明器。晏婴向管仲请教养生之道。管仲说：‘无非是纵情任罢了，一切不要人为地阻塞，不要人为地遏止。’晏婴问：‘具体细节是怎样的？’管仲说：‘你耳朵想听什么就听什么，你眼睛想看什么就看什么，你鼻子想闻什么就闻什么，你嘴巴想说什么就说什么，你身体想怎么舒适就怎么舒适，你心里想干什么就干什么。耳朵想听的是音乐歌声，却听不到，这叫做阻塞听力；眼睛想看的是美色，却看不到，这叫做阻塞视力；鼻子想闻的是椒兰香气，却闻不到，这叫做阻塞嗅觉；嘴巴想说的是是非，却不能说，这叫阻塞智力；身体要享受的舒适是锦衣美食，却享受不到，这叫做阻塞舒适；心里所想做的是为所欲为，却不能实行，这叫做阻塞本性。凡此各种阻塞，是毁灭自己的大敌。除掉这毁灭自己的大敌，纵情尽性、穷欢极乐地等待死亡，活上一天也



would not do to be either poor or rich, he was asked to show the right way. Yang Zhu replied, "What can be done is to make life happy and make oneself easy. Therefore, he who can make life happy will not feel needy, and he who can make himself easy will not trade and get rich."

7.6 Yang Zhu said, "An old saying goes like this: There is mutual care when alive and there is mutual abandonment after death. This is golden saying. Mutual care does not mean affection only, it also involves offering rest for the hard-working, food for the hungry, clothing for the cold, and opportunity for the frustrated. Mutual abandonment does not imply absence of sorrow; it rather means the denial of a pearl in the mouth, fine clothing on the body, sacrifices on the altar, and funerary articles in the grave. Yan Ying consulted Guan Zhong about the way of keeping fit, and the latter replied, 'Do as you will. Do not go against nature to block or check anything.' 'To be more specific?' 'Hear whatever your ears choose, see whatever your eyes love, smell whatever your nose likes, say whatever your mouth will, feel whatever comfort your body wants to, and do whatever your mind pleases. The ears choose to hear music and songs. If they fail to do so, that is called the block of hearing. The eyes love beauty. If they fail to do so, that is called the blocking of sight. The nose likes smell of fragrance. If it fails to do so, that is called the blocking of smell. The mouth will say what is right or wrong. If it fails to do so, that is called the blocking of intelligence. The body wants the comfort of fine clothing and food. If it fails to do so, that is called the blocking of comfort. The mind is pleased with whatever of free will. If it fails to do so, that is called the blocking of nature. All these actions of blocking are big enemies that bring harm. Wipe out these enemies, do as you please, and be merry till you die. To live one day, or one month, or one year, or ten years in the true sense, that is my way of keeping good

【原文】

年、十年，吾所谓养。拘此废虐之主，录而不舍，戚戚然以至久生，百年、千年、万年，非吾所谓养。’管夷吾曰：‘吾既告子养生矣，送死奈何？’晏平仲曰：‘送死略矣，将何以告焉？’管夷吾曰：‘吾固欲闻之。’平仲曰：‘既死，岂在我哉？焚之亦可，沉之亦可，瘞之亦可，露之亦可，衣薪而弃诸沟壑亦可，衮衣绣裳而纳诸石椁亦可，唯所遇焉。’管夷吾顾谓鲍叔、黄子曰：‘生死之道，吾二人进之矣。’”

7.7 子产相郑，专国之政；三年，善者服其化，恶者畏其禁，郑国以治，诸侯惮之。而有兄曰公孙朝，有弟曰公孙穆。朝好酒，穆好色。朝之室也聚酒千钟，积曲成封，望门百步糟浆之气逆于人鼻。方其荒于酒也，不知世道之安危、人理之悔吝、室内之有亡、九族之亲疏、存亡之哀乐也。虽水火兵刃交于前，弗知也。穆之后庭比房数十，皆择稚齿媵者以盈之。方其耽于色也，屏亲昵，绝交游，逃于后庭，以昼足夜，三月

【今译】

好，一月也好，一年也好，十年也好，这就是我所说的养生之道。被毁害自己的大敌所束缚，甘受拘束而不肯放弃，悲戚忧苦地长久苟活，哪怕活一百年也好，一千年也好，一万年也好，这不是我所说的养生之道。’管仲接着反问：‘我已经把我的养生之道告诉您了，那么给死人送葬该怎么办呢？’晏婴说：‘送葬就简单了，要我告诉您什么呢？’管仲说：‘我很想听听。’晏婴说：‘已经死了，难道还由得自己吗？尸体用火烧掉也可以，沉到水底也可以，埋到土里也可以，扔到荒郊野外也可以，裹上柴草抛到沟壑中也可以，穿上礼服锦衣放进石制棺椁中也可以，这只有看机遇了。’管仲回过头对鲍叔和黄子说：‘养生送死的方法，我们两人已经全部领悟了。’”

7.7 子产担任郑国的宰相，独掌国家的大政。三年以后，好人顺服他的教化，坏人惧怕他的禁令，郑国因此得以国泰民安，其他诸侯国都感到害怕。子产有个哥哥叫公孙朝，有个弟弟叫公孙穆。公孙朝喜好酗酒，公孙穆喜好女色。公孙朝的屋里，藏有好酒千坛，酒麴堆积如山，离门百步，酒糟的气味就扑鼻而来。当他沉湎于美酒之中的时候，根本不知道世道的安危，人事的遭遇，家业的有无，亲族的远近，生死的哀乐。即使水火刀斧出现在面前，他也毫无知觉。公孙穆的后庭，房间鳞次栉比，共有几十间，都挑选年轻漂亮的女子住在里面。当他沉溺于女色的时候，屏退了亲近的人，断绝了与朋友的来往，躲到后庭去，日以





health. To be restrained by the enemies, to submit willingly without intention of quitting, to endure bitterly without an end, that is not my way of life even if I could exist a hundred years, a thousand years, or even ten thousand years.' Then Guan Zhong asked back, 'Now I have told you my way of self-preservation, how do you think the dead should be buried?' 'That is very simple,' answered Yan Ying. 'How should I make you know?' Guan Zhong said, 'I would like to hear whatever you say.' 'Is there decision of one's own accord after death?' said Yan Ying, 'The corpse may be burned by fire, sunk into water, buried in the land, thrown into the wilderness, dropped into gullies wrapped up in firewood, or clothed in silk garments and settled in rock coffins. It just depends on circumstances.' Guan Zhong turned his head and said to Bao Shu and Huangzi, 'We both have comprehended the ways of life and death.'"

7.7 Zichan was appointed prime minister of Zheng and he controlled all the power in his hand. Three years later, the good obeyed his instructions and the evil feared his prohibitions, so that the state prospered, the people lived in peace, and other states were submitted. Zichan had two brothers: the elder was named Gongsun Chao, and the younger called Gongsun Mu. The elder brother liked drinking while the younger brother loved beautiful ladies. In the house of the former were stored over a thousand pots of good wine and huge piles of yeast, so that it could be smelt a hundred paces away from the gate. When giving himself to drinking, he was ignorant of whatever that happened in the world or to the people, of his family property or relatives, or even of the joy of life and sorrow of death. Even if water, fire, sword, or axe was imminent, he was unaware of it at all. In the backyard of the latter were rows upon rows of rooms, a few dozens in number, inhabited by beautiful young ladies chosen from all over the state. When indulging himself in their charms, he got rid of those who

【原文】

一出，意犹未尽。乡有处子之娥姣者，必贿而招之，媒而挑之，必获而后已。子产日夜以为戚，密造邓析而谋之，曰：“侨闻治身以及家，治家以及国，此言自于近至于远也。侨为国则治矣，而家则乱矣。其道逆邪？将奚方以救二子？子其诏之！”邓析曰：“吾怪之久矣，未敢先言。子奚不时其治也，喻以性命之重，诱以礼义之尊乎？”子产用邓析之言，因间以谒其兄弟，而告之曰：“人之所以贵于禽兽者，智虑。智虑之所将者，礼义。礼义成，则名位至矣。若触情而动，耽于嗜欲，则性命危矣。子纳侨之言，则朝自悔而夕食禄矣。”朝、穆曰：“吾知之久矣，择之亦久矣，岂待若言而后识之哉？凡生之难遇而死之易及。以难遇之生，俟易及之死，可孰念哉？而欲尊礼义以夸人，矫情性以招名，吾以此为弗若死矣。为欲尽一生之欢，穷当年之乐，唯患腹溢而不得恣口之饮、力惫而不得肆

【今译】

继夜地纵情玩乐，三个月才出来一次，意犹未尽。乡里凡有娇艳的处女，他必定用钱财招引，叫媒人去引诱，直至到手才肯罢休。子产日夜为此忧虑，便暗访邓析，同他商量。子产说：“我听说管好自己才能治理好家庭，治理好家庭才能治理好国家，这就是说要由近及远。我治理国家已经太平了，然而家里却混乱不堪。难道我的方法不对吗？有什么法子可以挽救我的两个兄弟呢？请您告诉我吧！”邓析说：“对这两人的作为，我早就觉得很奇怪，但我不敢先开口。您何不及时管一管，给他们讲讲性命的重要，用礼义的高尚开导开导？”子产采纳了邓析的意见，找了个机会去见两个兄弟。告诉他们：“人比禽兽高贵的地方，在于有理智。理智的凭依，就是礼义。礼义修成了，名誉地位也就有了。如果任性处事，沉溺于嗜好和情欲，那性命就危险了。你们要是听从我的话，那么早上悔过自新，晚上就可以有俸禄了。”公孙朝、公孙穆说：“这个道理我们早就知道了，我们也早就选择好了生存方式，难道还要等你说了然后才知道吗？大凡生存是难得遇到的，而死亡是容易赶上的。用难以遇到的生存，来等待容易赶上的死亡，还有什么可以考虑的呢？如果想用推崇礼义来向别人夸耀，用改变本性来获取名誉，我们认为这样还不如死了好。为了要享尽一生的欢乐，唯恐肚子太饱不能放肆



were close to him and broke communications with friends. Hiding himself in the backyard, he abandoned himself to his ladies day and night, and showed up only once a month still dreaming of his pleasure. Wherever a charming virgin was spotted, he would attract with money, persuade through matchmakers, and never give up. Zichan was worried about it day and night. He paid a private visit to Deng Xi and asked for his advice. "I am told that a man must have self-control before controlling a household," said he, "and put a household under control before controlling a state, in an order from near to far. Now I have put the state in peace, but my household is in a chaos. Is there something wrong with my way of management? Please tell me if there is anything I can do in order to save my brothers?" "I have long been feeling strange about their behaviors," replied Deng Xi, "but I could not venture to interfere first. Why don't you do something, say, tell them the importance of nature and life and enlighten them with the noble idea of rites and morality?" Zichan adopted his suggestion and went to see their brothers on one occasion. "The superiority of man over beasts lies in his reason," he told them, "and reason is based on rites and morality. With the completion of rites and morality, reputation and status naturally follow. If you are willful and indulge yourselves in your interests and desires, you will place your nature and life in danger. If you follow my advice and repent in the morning, you will get paid at night." "This is something we realized long ago," said the two brothers, "and long ago we decided on our ways of life. Should we have waited till you come to tell us? Life is in general hard won, but death is easy to reach. If we wait for death that is easy to reach with life that is hard to win, what else can we consider? In our opinion, if one wants to show off by highly praising rites and morality and to change his natural character for the sake of reputation, it is no better than death. In order to enjoy the whole life to the full, we fear lest

【原文】

情于色；不遑忧名声之丑、性命之危也。且若以治国之能夸物，欲以说辞乱我之心，荣禄喜我之意，不亦鄙而可怜哉？我又欲与若别之：夫善治外者，物未必治，而身交苦；善治内者，物未必乱，而性交逸。以若之治外，其法可暂行于一国，未合于人心；以我之治内，可推之于天下，君臣之道息矣。吾常欲以此术而喻之，若反以彼术而教我哉？”子产忙然，无以应之。他日以告邓析，邓析曰：“子与真人居而不知也，孰谓子智者乎？郑国之治偶耳，非子之功也。”

7.8 卫端木叔者，子贡之世也。藉其先赀，家累万金。不治世故，放意所好。其生民之所欲为，人意之所欲玩者，无不为也，无不玩也。墙屋台榭、园囿池沼、饮食车服、声乐嫔御，拟齐、楚之君焉。至其情所欲好，耳所欲听，目所欲视，口所欲尝，虽殊方偏国，非齐土之所产育者，无不

【今译】

痛饮、精力疲惫而不能纵情女色，根本无暇去担忧名声的丑恶、性命的危险。况且你用治理国家的才能向人夸耀，想用规劝的言辞来扰乱我们的心志，想用荣华富贵来打动我们，不也太浅薄太可怜了吗？我们还想同你辨别一下：善于治理外物的人，外物未必能治好，而自己的身心却搞得很困苦；善于治理内心的人，外物未必就混乱，而自己的情性却能安逸。用你治理外物的方法，可以暂时在一国实行，但并不符合人心；用我们治理内心的方法，可以在天下推行，君臣之道也就用不着了。我们常想用这个方法开导你，你反倒用你那种方法来教训我们么？”子产茫然，无言可答。有一天把这事告诉了邓析。邓析说：“您同真人住在一起却不了解他们，谁说您是聪明人呢？郑国得以安定是出于偶然，并不是您的功劳啊。”

7.8 卫国人端木叔，是子贡的后代。他凭借祖先的遗产，家中积有万金财富。于是不再经营产业，纵情于自己的嗜好。只要别人想干的，心里想玩的，他无所不干，无所不玩。他家的高墙广厦、楼台水榭、花园兽圈、池塘湖沼、佳酿美食、高车华服、音乐嫔御，可以同齐国、楚国的国君媲美。至于他心时喜欢的、耳朵想听的、眼睛想看的、口舌想尝的，



we should be too full to drink more or too exhausted to be with women more often, so much so that we can spare no time worrying about the ugliness of our reputation or the danger our nature and life are found in. You are making a display of yourself with your talent to manage the state, you are distracting us with your admonitions, and you are trying to move us with wealth and rank. Don't you feel yourself frivolous and poor? By the way, we would like to argue with you on one point: he who has control over external objects may not necessarily put them in order in spite of the great physical and mental pains he takes; he who has control over his mind does not necessarily reduce external objects to disorder while remaining at ease. Your techniques in controlling external objects may be adopted for one time in one country, but they are against the will of people. Our policies in the control of mind may be carried out all over the world and by then there would be no morality to govern the relationship between a ruler and his subjects. We have long been interested in the enlightenment of you with this method, but to our surprise, you are using yours to teach us a lesson?" Zichan was at a loss and found no words to reply. One day, he told Deng Xi what had happened and the latter said, "Aren't you a stupid person since you are in the same house with the enlightened one but are unaware of him? The Zheng State is in peace not because of you. It is only an accident."

7.8 Duanmu Shu of Wei was a descendant of Zigong. With the legacy of his ancestors, he was extremely wealthy and lived a self-indulgent life without considering further development. He would be engaged in whatever others wanted to do or play. His high walls and big mansions, towers and pavilions, flower and animal gardens, ponds and lakes, good wine and fine food, tall chariots and flowery clothing, music and concubines were comparable to those of King of Chu. Whatever he liked, no matter it was something he wanted to hear,

【原文】

必致之，犹藩墙之物也。及其游也，虽山川阻险、途径修远，无不必之，犹人之行咫尺也。宾客在庭者日百住，庖厨之下不绝烟火，堂庑之上不绝声乐。奉养之余，先散之宗族；宗族之余，次散之邑里；邑里之余，乃散之一国。行年六十，气干将衰，弃其家事，都散其库藏、珍宝、车服、妾媵。一年之中尽焉，不为子孙留财。及其病也，无药石之储；及其死也，无瘞埋之资。一国之人受其施者，相与赋而藏之，反其子孙之财焉。禽骨釐闻之，曰：“端木叔，狂人也，辱其祖矣！”段干生闻之，曰：“端木叔，达人也，德过其祖矣！其所行也，其所为也，众意所惊，而诚理所取。卫之君子多以礼教自持，固未足以得此人心也。”

7.9 孟孙阳问杨朱曰：“有人于此，贵生爱身，以薪不死，可乎？”曰：“理无不死。”“以薪久生，可乎？”曰：“理无久生。生非贵之所能存，身非爱之所能厚。且久生奚为？五情好恶，古犹今也；四体安危，古犹今

【今译】

即使远在异国僻壤，不是齐地出产的，都一定要把它弄来，好像是自家围墙里的东西一样。至于他的游览，即使山川险阻，路途遥远，也一定要去旅游，好像别人走几步路一般。厅堂里的宾客日以百计，厨房里的烟火从不间断，厅堂廊房里的音乐不绝于耳。奉养食客之余，他先把钱财分送给宗族；宗族之余，再分送给乡里；乡里之余，就分送给都城的人。他活到六十岁时，气血和身体都衰弱了，索性抛弃家事，把府库里的钱财、珍宝、车马、衣物、嫔妾、侍女统统散发出去。一年之中把全部家产都分光，不给子孙留下一点财产。到他病重的时候，家里连求医买药的钱都没有；他死后，又没有埋葬的钱财。都城里受过他施舍的人，共同出资埋葬了他，同时还把钱财退还给了他的子孙。禽骨釐听说这件事后，说：“端木叔是个疯子，辱没他祖上了。”段干生听说这件事后，说：“端木叔是个达观的人，他的德行超过了他的祖先。他的所作所为，一般人都感到惊异，但确实合乎自然之理。卫国的君子多以礼教自律，当然不可能理解这个人的心思了。”

7.9 杨朱的弟子孟孙阳问杨朱：“如果有这样一个人，非常看重生命，爱惜身体，以此祈求不死，能行吗？”杨朱回答说：“按照道理，人没有不死的。”孟孙阳又问：“以此祈求长久活着，能行吗？”杨朱回答：“按照道理，人也不可能长久活着的。生命并非看重它就能存在，身体也并非爱惜它就能健康。再说，人长久地活着干什么呢？人的情感好恶，古



see, or taste, even if it was found in places other than the State of Qi, he would try all he could to get it, as if it were his own property. When it came to traveling, he would go anywhere, even though it were far and dangerous to reach, and to him it would be as easy as walking a few steps. In his hall, he had over a hundred guests daily. His kitchen was always busy. And music was heard all the time in his hall and corridor. He raised a lot of dependents, and gave the rest of his money to his clan members, then to his neighborhood, and then to the town inhabitants. At the age of sixty when he declined in both energy and strength, he gave up his household affairs, gave away in one year his money, treasures, chariots, horses, clothing, concubines, and maidservants, and left nothing for his children or grandchildren. When he was seriously sick, he could not afford medicine; when he died, there was no money for his burial. But all the town dwellers who had got alms from him raised money for his funeral and gave back his money to his children. Qinguli heard of this story and said, "Duanmu Shu was a lunatic; he had brought disgrace to his ancestors." But when Duangansheng heard of it, he said, "Duanmu Shu was a generous man and he surpassed his ancestors in virtue. What he had done was surprising to the ordinary people, but it conformed to reason. The gentlemen of Wei were self-disciplined by the Confucian ethical codes, so it was certainly impossible for them to understand what he had had in his mind."

7.9 Mengsun Yang asked his master Yang Zhu, "If a man treasures his life and body, is it practical for him to pray for immortality?" "Normally none is immortal," replied Yang Zhu. "Is it practical to pray for longevity?" the disciple asked again. "Normally no one can live very long," replied Yang Zhu. "Life does not exist because you think much of it, and body is not kept healthy because you treasure it. Besides, for what purpose should a man live a long life? Man has the

【原文】

也；世事苦乐，古犹今也；变易治乱，古犹今也。既闻之矣，既见之矣，既更之矣，百年犹厌其多，况久生之苦也乎？”孟孙阳曰：“若然，速亡愈于久生；则践锋刃，入汤火，得所志矣。”杨子曰：“不然。既生，则废而任之，究其所欲，以俟于死。将死，则废而任之，究其所之，以放于尽。无不废，无不任，何遽迟速于其间乎？”

7.10 杨朱曰：“伯成子高不以一毫利物，舍国而隐耕。大禹不以一身自利，一体偏枯。古之人损一毫利天下不与也，悉天下奉一身不取也。人人不损一毫，人人不利天下，天下治矣。”禽子问杨朱曰：“去子体之一毛以济一世，汝为之乎？”杨朱曰：“世固非一毛之所济。”禽子曰：“假济，为之乎？”杨子弗应。禽子出语孟孙阳。孟孙阳曰：“子不达夫子之心，吾请言之。有侵若肌肤获万金者，若为之乎？”曰：“为之。”孟孙阳曰：“有断若一节得一国，子为之乎？”禽子默然有间。孟孙阳曰：“一毛微于肌肤，肌肤微于一节，省矣。然则积一毛以成肌肤，积肌肤以成

【今译】

今是一样的；身体的安危，古今是一样的；尘世的苦乐，古今是一样的；社会的更迭治乱，古今是一样的。既然已经听见过了，既然已经看到过了，既然已经经历过了，活一百年尚且嫌太多了，更何况去经受长久活着的痛苦呢？”孟孙阳说：“如果是这样，早点死去比长久活着要好，那么践剑锋踩刀刃，赴汤蹈火，就最合心意了。”杨朱说：“不是这样。既然活着，就听之任之，想干什么就干什么，一直到死。将死的时候，也听之任之，想去哪儿就去哪儿，直到生命散尽。没有什么不能放任的，为什么要在生死之间比长短快慢呢？”

7.10 杨朱说：“伯成子高不肯拔一根毫毛来帮助他人，宁愿放弃国家大政去隐居种地。大禹不为自身谋利，结果累得半身不遂。古人拔一根毫毛来救助天下是不肯的，让普天下都来奉养自己也是不愿意的。人人都不肯损伤一根毫毛，人人都不愿意从天下取利，那么天下就太平了。”禽骨釐问杨朱道：“拔取您身上的一根毫毛来救济天下，您干吗？”杨朱说：“天下本来就不是一根毫毛能够救济得了的。”禽骨釐又问：“假如救济有效，您肯干吗？”杨朱没有吭声。禽骨釐出来告诉孟孙阳。孟孙阳说：“您不了解先生的心思，让我说给您听吧。有人损伤你的肌肤给你万金，你肯干吗？”禽骨釐回答：“肯干。”孟孙阳又问：“有人砍断你一节肢体，让你得到一个国家，你肯干吗？”禽骨釐沉默了好长一会儿。孟孙阳说：“一根毫毛比肌肤要轻微得多，肌肤比一节肢体也轻



same feelings and emotions and likes and dislikes today as he had in the ancient times. He is in safety or danger today as he was in the ancient times. He has joys and sorrows today as he had in the ancient times. The society remains in peace, falls in disorder, or changes as it did in the ancient times. Since they are heard, seen, and experienced, a life of one hundred years is too long, and why bother enduring the tortures any longer?" "In this case," said Mengsun Yang, "it seems better to die soon. And then it would be best to tread on edges of knives and jump into fire and water." "You are wrong in saying so," Yang Zhu said. "To live is to have your own way and do whatever you please until you die. At the time of dying, let matters drift wherever they will till the end of life. Everything can be let adrift, so why bother thinking about the length of life or the way of death?"

7.10 Yang Zhu said, "Bocheng Zigao would not help others even with a hair on his body and would rather abandon the state affairs for farming in seclusion. Yu the Great did not seek profit for himself and worked himself into paralysis. Men in the ancient times were not willing to pull out a hair for the salvation of the world, nor were they willing to be supported by the whole people. If none will hurt himself or gain profit from others, the world will be in peace." "Will you pull out a hair on your body to save the people?" Qinguli asked Yang Zhu. "One hair is not enough for that purpose," replied Yang Zhu. "Are you willing to do so if it is enough?" Qinguli asked again. Yang Zhu made no reply. Qinguli came out and told Mengsun Yang what had happened. "You fail to understand him," said the latter, "and now let me give you some hints. Would you hurt your muscle and skin if you were offered ten thousand taels of gold?" "I would," answered Qinguli. "Would you cut off one of your limbs if you were offered a country for it?" There was a long pause before Mengsun Yang went on, "A hair is nothing compared with muscle and skin, and the muscle and

【原文】

一节。一毛固一体万分中之一物，奈何轻之乎？”禽子曰：“吾不能所以答子。然则以子之言问老聃、关尹，则子言当矣；以吾言问大禹、墨翟，则吾言当矣。”孟孙阳因顾与其徒说他事。

7.11 杨朱曰：“天下之美归之舜、禹、周、孔，天下之恶归之桀、纣。然而，舜耕于河阳，陶于雷泽，四体不得暂安，口腹不得美厚，父母之所不爱，弟妹之所不亲。行年三十，不告而娶。及受尧之禅，年已长，智已衰。商钧不才，禅位于禹，戚戚然以至于死。此天人之穷毒者也。鲧治水土，绩用不就，殛诸羽山。禹纂业事仇，惟荒土功，子产不字，过门不入；身体偏枯，手足胼胝。及受舜禅，卑宫室，美绂冕，戚戚然以至于死。此天人之忧苦者也。武王既终，成王幼弱，周公摄天子之政。邵公不悦，

【今译】

微得多，这个道理十分清楚。然而，肌肤是由一根根毫毛积累而成的，肢体也是由肌肤积累而成的。一根毫毛固然只是身体的万分之一，但怎么能轻视它呢？”禽骨鳌说：“我无法回答您。然而，拿您的话去问老聃、关尹，那您的话就对了；拿我的话去问大禹、墨翟，那我的话就对了。”孟孙阳于是回过头去同他的弟子说别的事了。

7.11 杨朱说：“天下的好名声都归于虞舜、夏禹、周公、孔子，天下的坏名声都归于夏桀、殷纣。然而当年虞舜在河阳耕地，在雷泽制作陶器，四肢得不到片刻的休息，口腹吃不到美味的食物，父母不爱他，弟妹不亲近他。直到三十岁，才在没有禀告父母的情况下娶了老婆。等到接受唐尧禅让时，年纪已经大了，智力也已经衰退了。他儿子商钧无能，只好把帝位禅让给夏禹，忧忧郁郁一直到死。这是世人中最穷苦的人了。鲧治理水土，没有成功，被舜杀死在羽山。大禹继承父业，服事仇人，专心治理水土，儿子生下后顾不上抚养，就是经过家门也不进去，搞得身体偏瘫，手脚起茧。等到接受虞舜的禅让，宫室盖得很低矮简陋，但祭祀穿的礼服却极其华美，也是忧忧郁郁一直到死。这是世人中最愁苦的人了。周武王死了以后，成王还年幼，周公便代理天子执政。





skin are slight compared with a limb. This is very easy to see. However, hair is indispensable in the composition of skin and muscle, and skin and muscle are indispensable in the making of limbs. A piece of hair is no doubt a very tiny part of the body, but how can you make light of it?" "I cannot give you an answer," replied Qinguli. "However, what you say is right before Lao Dan and Guan Yin, and what I say is right before the Great Yu and Mo Di." Mengsun Yang gave no heed of these words and talked about other matters with his disciples.

7.11 Yang Zhu said, "All good reputations are accredited to Shun of Yu, Yu of Xia, Duke of Zhou, and Confucius; all bad reputations remain with Jie of Xia and Zhou of Yin. However, when Shun was plowing his field in Heyang or making pottery at Leize, he could not get a moment of rest or a bite of delicious food, he was not loved by his parents, brothers or sisters, and he got married at the age of thirty without informing his parents. When Yao of Tang passed the throne over to him, he was already very old and declined in intelligence. His son, Shangjun by name, was a good-for-nothing and he had to pass the throne over to Yu of Xia and lived in sorrow for the remaining years till his death. He was a man with the poorest and bitterest life. Gun failed to put the waters under control and was killed by Shun on Mount Yu. Yu succeeded the job and began to serve his enemy. He concentrated so much on the work that he could spare no time to take care of his son, passed his house several times without entering it, worked himself into paralysis, and covered his hands and feet with calluses. At the time he accepted the throne from Shun, his ceremonial robes were gorgeous but his palaces were low and simple. He also lived a miserable life till his death. He was a man who lived the most distressful life. King Cheng was still very young when King Wu of Zhou died, and Duke of Zhou acted for him. Duke Shao was very

【原文】

四国流言。居东三年，诛兄放弟，仅免其身，戚戚然以至于死。此天人之危惧者也。孔子明帝王之道，应时君之聘，伐树于宋，削迹于卫，穷于商周，围于陈、蔡，受屈于季氏，见辱于阳虎，戚戚然以至于死。此天民之遑遽者也。凡彼四圣者，生无一日之欢，死有万世之名。名者，固非实之所取也。虽称之弗知，虽赏之不知，与株块无以异矣。桀藉累世之资，居南面之尊。智足以距群下，威足以震海内；恣耳目之所娱，穷意虑之所为，熙熙然以至于死。此天民之逸荡者也。纣亦藉累世之资，居南面之尊。威无不行，志无不从；肆情于倾宫，纵欲于长夜；不以礼义自苦，熙熙然以至于诛。此天民之放纵者也。彼二凶也，生有纵欲之欢，死被愚暴之名。实者，固非名之所与也。虽毁之不知，虽称之弗知，此与株块奚以异矣？彼四圣虽美之所归，苦以至终，同归于死矣。彼二凶虽恶之所归，乐以至终，亦同归于死矣。”

【今译】

邵公很不高兴，于是谣言四起。周公避居东方三年，杀掉了叛乱的哥哥，放逐了谋反的弟弟，自己才幸免于难，也是忧忧郁郁直到死亡。这是世人中最担惊受怕的人了。孔子通晓帝王治国的方法，接受当时各国君主的聘用，但在宋国时曾歇息过的大树被砍倒，在卫国不被任用，在商周遭遇困窘，在陈、蔡之间被围困，在季氏那里受到委屈，又被阳虎所侮辱，也是忧忧郁郁直到死亡。这是世人中终日惶惶不安的人了。以上四位圣人，活着的时候没有享受过一天的欢乐，死后却有流传万世的美名。名声这个东西，本来就不是实际所需要的。人死以后，即使称颂自己也不知道，即使奖赏自己也不知道，这同树桩、土块有什么两样呢？夏桀凭借历代祖宗的基业，登上帝王的宝座。他的智谋足以对付群臣，威严足以震慑天下。他纵情声色，为所欲为，快快乐乐地直到死亡。殷纣也是凭借历代祖宗的基业，登上帝王的宝座。他的威严无所不行，意志无人不从。他在巍峨的宫殿中肆意享乐，在漫漫长夜中寻欢作乐，不因为礼义而使自己受苦，快快乐乐地直到最后被杀。这是世人中最放纵的人啊。那两个元凶，活着享尽了纵欲的欢乐，死后背上了愚顽暴虐的恶名。实际这个东西，本来不是名声所能给予的。死了以后，即使诋毁自己也不知道，即使称颂自己也不知道，这同树桩、土块有什么两样呢？那四位圣人，虽然享有美名，但劳苦了一辈子，最后同归于死亡。那两个元凶，虽然背上恶名，但享乐了一辈子，也是同归于死亡啊。”





displeased and there were rumors all over. Duke Zhou hid himself in the east for three years, during which time he killed his elder brother in revolt and banished his younger brother in rebellion. He survived, but lived sorrowfully till death. He lived a life full of anxiety. Confucius mastered the kingcraft and accepted employment in all the states of his time, but in Song the big tree he once rested under got felled, in Wei he was refused, in Shang and Zhou he was found in difficulty, and he was besieged between Chen and Cai, frustrated by Ji family and insulted by Yang Hu. He also lived gloomily till his death. He lived a restless life every day. The four sages above never enjoyed a day's pleasure when alive, but after death they enjoyed an everlasting good fame. Fame is actually something useless. After death, no one knows it even if he is praised or rewarded. Isn't it the same as the stump of a tree or a lump of soil? On the foundation laid by his ancestors, Jie of Xia ascended the throne. He was wise enough to control his ministers and dignified enough to inspire the world with awe. He indulged himself in women and songs and did whatever he desired, so he lived happily till his death. On the foundation of his ancestors, Zhou of Yin came to power. He was dignified enough to be widely respected and obeyed. He lived a willful life of pleasure in his pompous palaces and went merrymaking all the long nights. He did not restrain himself with rites or morality and lived happily till he was killed. They were the most self-indulgent of all men. The two prime culprits enjoyed the pleasure of desires in life and left a notorious reputation of stubbornness and cruelty. Reality is something fame cannot grant. After death, no one knows it even though he is defamed or praised. Is it different from the stump of a tree or a lump of soil? The four sages enjoyed a good fame but they were hard all their lives and died in the end. The two prime culprits left behind a bad fame but they enjoyed all their lives and died too in the end."

【原文】

7.12 杨朱见梁王，言治天下如运诸掌。梁王曰：“先生有一妻一妾而不能治，三亩之园而不能芸，而言治天下如运诸掌，何也？”对曰：“君见其牧羊者乎？百羊而群，使五尺童子荷箠而随之，欲东而东，欲西而西。使尧牵一羊，舜荷箠而随之，则不能前矣。且臣闻之：吞舟之鱼，不游支流；鸿鹄高飞，不集污池。何则？其极远也。黄钟大吕不可从烦奏之舞。何则？其音疏也。将治大者不治细，成大功者不成小，此之谓矣。”

7.13 杨朱曰：“太古之事灭矣，孰志之哉？三皇之事若存若亡；五帝之事若觉若梦；三王之事或隐或显，亿不识一；当身之事或闻或见，万不识一；目前之事或存或废，千不识一。太古至于今日，年数固不可纪。但伏羲以来三十馀万岁，贤愚、好丑、成败、是非，无不消灭，但迟速

【今译】

7.12 杨朱拜见梁惠王，说治理天下如同在掌心里转动玩物一样容易。梁惠王说：“您家里只有一个妻子一个小妾都管不好，只有三亩园地都种不好，却说治理天下如同在掌心里转动玩物，这是什么道理呢？”杨朱回答说：“您见过那牧羊人吗？百来只羊聚在一起，如果叫一个小孩子拿着鞭子跟在羊群后面，想让羊朝东就朝东，想让羊向西就向西。如果让唐尧牵一只羊，虞舜拿着鞭子跟在后面，那羊就一步也不走了。我还听说过：能吞下船只的大鱼；从来不在江河的支流里浮游；鸿雁在长空中翱翔，从来不在池塘里栖息。这是为什么？因为它们的志向远大。黄钟大吕的乐律不能给节拍快的舞蹈伴奏。这是为什么？因为它们的音律过于舒缓。将要干大事的人不顾小事，将要立大功的人不及小功，说的就是这个道理啊。”

7.13 杨朱说：“太古时代的事情，已经湮灭了，谁记载下来了呢？三皇时代的事情，若存若亡；五帝时代的事情，如梦如幻；三王时代的事情，或隐或显，一亿件事情中未必知道一件。当代的事情，或闻或见，一万件事情中未必知道一件。眼前的事情，或存或无，一千件事情中未必知道一件。从太古时代到今天，年数本来就算不清楚。仅从伏羲以来已经三十多万年了，其间的贤良和愚昧、美好和丑恶、成功和失败、正



7.12 Yang Zhu visited King Hui of Liang and told him that the management of the world was as easy as a turn of his hand. King Hui said, "You have only one wife and one concubine, yet you cannot get them under control. You have merely three *mu* of field yet you cannot use it well. How can you say the management of a country is easy as a turn of hand?" "Have you ever seen a shepherd?" Yang Zhu asked. "With a whip in hand, a kid may take care of a flock of around one hundred sheep if he follows them, and he can direct the flock to any direction he likes. Given one sheep, Yao of Tang might not be able to lead it a step forward even if Shun of Yu would follow with a whip. I am also told that a big fish that can swallow a boat never swims in the branches of a river, and a swan goose soaring in the sky never rests in a pond. Why not? This is because they hold great ambitions. The temperament of resonant bells cannot be used to accompany dances with accelerated rhythms. Why not? Because it is too slow. He who is born for important business never cares about trifles, and he who aims at great achievements overlooks the minor merits. This may serve to account for what I mean."

7.13 Yang Zhu said, "Who has recorded what had happened in the remote past? They were buried in oblivion. What happened in the period of the Three Emperors are partly remembered and partly forgotten. What happened in the period of the Five Emperors is like dreams or illusions. What happened in the period of the Three Kings is partly hidden and partly clear; we may not know one event out of a hundred million. We may not hear or witness one out of ten thousand events that are happening now. We may not be aware of one out of a thousand events that have happened right before us but some are still there and others are gone. From the remote past to the present, the number of years is impossible to know. Counting from the time of Fu-xi, it has been over three hundred thousand years. Almost all that was

【原文】

之间耳。矜一时之毁誉，以焦苦其神形，要死后数百年中馀名，岂足润枯骨？何生之乐哉？”

7.14 杨朱曰：“人肖天地之类，怀五常之性，有生之最灵者也。人者，爪牙不足以供守卫，肌肤不足以自捍御，趋走不足以从利逃害，无毛羽以御寒暑，必将资物以为养，任智不恃力。故智之所贵，存我为贵；力之所贱，侵物为贱。然身非我有也，既生，不得不全之；物非我有也，既有，不得而去之。身固生之主，物亦养之主。虽全生，不可有其身；虽不去物，不可有其物。有其物，有其身，是横私天下之身、横私天下之物。不横私天下之身，不横私天下物者，其唯圣人乎！公天下之身，公天下之物，其唯至人矣。此之谓至至者也。”

7.15 杨朱曰：“生民之不得休息，为四事故：一为寿，二为名，三为位，四为货。有此四者，畏鬼，畏人，畏威，畏刑：此谓之遁民也。可杀可

【今译】

确和错误，无不都消灭殆尽了，只是迟早快慢不同而已。顾惜一时的毁誉，而使神劳身伤，求取死后几百年中的虚名，难道能使死人复活吗？这样活着有什么快乐呢？”

7.14 杨朱说：“人类似天地有阴阳之分，拥有五行的禀赋，是生物中最有灵性的。但是人呀，爪牙不够用来防卫，肌肤不够抵御外敌，奔跑不够趋利避害，身上没有羽毛可以用来防寒避暑，必须要借助外物来养护自己，使用智慧而不是依赖气力。因此，智慧之所以可贵，因为它能使我生存才显得可贵；气力之所以低贱，因为它侵害外物才显得低贱。然而身体并非我个人所有，既然已经出生，就不能不保全它；外物也并非我所有，既然已经有了，就不能抛弃它。身体本来就是生命的主体，外物也是供养的主体。虽然能保全生命，但不能占有自己的身体；虽然不能抛弃外物，但是不能占有外物。占有外物，占有自己身体，这是专横地私占属于天下的身体，专横地私占属于天下的外物。不专横地私占属于天下的身体，不专横地私占属于天下的外物，大概只有圣人吧！把属于天下的身体化为公有，把属于天下的外物作为公物，大概只有道德极高的人了。这就叫做最最高尚的人。”

7.15 杨朱说：“世人得不到休息，是为了四件事的缘故：一为长寿，二为名誉，三为地位，四为钱财。有四件事，就会怕鬼、怕人、怕权势、怕刑罚；这种人叫做违背自然本性的人。这种人既可以杀死他，也





wise or stupid, beautiful or ugly, successful or unsuccessful, correct or incorrect during this time perished sooner or later. Care for temporary praise or blame troubles both body and mind for the objective of a useless reputation, but can you make the dead alive? What pleasure is there in such a style of life?"

7.14 Yang Zhu said, "Man, like Heaven and Earth, is composed of *Yin* and *Yang* and is endowed with the five elements. He is the most intelligent among the living beings. However, his hands and feet are not powerful enough for self-defense, his muscles and skin are not strong enough to guard against external attacks, his speed is not fast enough for him to pursue profit and avoid disaster, without feathers or fur he has to guard himself against both cold and heat with the aid of external objects, and he uses wisdom rather than force. Therefore, the value of wisdom lies in its capacity to make me live; and force brings harm to external objects, so it lacks that value. However, the body does not belong to me; but once it is born, it has to be saved from harm. External objects do not belong to me, either; but once they come into existence, they cannot be deserted. From the very start, body is the principal part of life, and external objects that of provisions. Life can be saved from harm, but it cannot be owned; external objects can neither be deserted nor possessed. Possession of external objects and body is a tyrannical behavior that owns something belonging to the world. Only the sages may prevent themselves from doing so! And only the men up to top moral norms can turn body and external objects to public use. Such people are the noblest."

7.15 Yang Zhu said, "People overwork themselves for four reasons: longevity, fame, status, and money. With these targets in mind, they fear ghost, power, penalty and their like. Such people are said to violate their nature and therefore may be put to death or kept

【原文】

活，制命在外。不逆命，何羨寿？不矜贵，何羨名？不要势，何羨位？不贪富，何羨货？此之谓顺民也。天下无对，制命在内。故语有之曰：人不婚宦，情欲失半；人不衣食，君臣道息。周谚曰：田父可坐杀。晨出夜入，自以性之恒；啜菽茹藿，自以味之极；肌肉粗厚，筋节脆急，一朝处以柔毛绌幕，荐以粱肉兰橘，心痛体烦，内热生病矣。商、鲁之君与田父侔地，则亦不盈一时而惫矣。故野人之所安、野人之所美，谓天下无过者。昔者宋国有田夫，常衣缁赆，仅以过冬。暨春东作，自曝于日，不知天下之有广厦隩室，绵纩狐貉。顾谓其妻曰：‘负日之暄，人莫知者；以献吾君，将有重赏。’里之富室告之曰：‘昔人有美戎菽，甘泉茎、芹、萍子者，对乡豪称之。乡豪取而尝之，蜇于口，惨于腹，众哂而怨之，其人大惭。子，此类也。’”

7.16 杨朱曰：“丰屋、美服、厚味、姣色，有此四者，何求于外？有此

【今译】

可以让他活，命运全由外物掌握。如果不违背天命，何必去羡慕长寿？如果不看重显贵，何必去羡慕名誉？如果不谋求权势，何必羡慕地位？如果不贪图富有，何必去羡慕钱财？这种人叫做顺应自然本性的人。这种人没有可以制服他的对手，命运全由自己掌握。因此，俗话说：人们不想结婚做官，情欲就要减少一半；人们不求衣食，君臣之道就会止息。周地的谚语说：顺服的老农可以无故被杀。他们清晨出门，到夜晚才回，自以为是人之常情；他们喝豆粥吃豆叶，自以为佳肴美味；他们肌肉粗壮，筋骨坚强，一旦躺在柔软的毛皮上，睡在绵绸帐里，给他们送上好吃的饭菜、香甜的水果，便会精神忧郁、身体困乏、内热生病了。反之，如果让宋国、鲁国的国君同农夫处在一样环境里，那不到一会儿功夫就要疲惫不堪了。所以，农夫所认为安居的环境，农夫所认为的美味佳肴，自以为是天下没有超过的了。从前，宋国有个农夫，常常穿着乱麻絮所做的衣服才能勉强过冬。到了春耕的时候，在太阳底下暴晒取暖，不知道天下还有高楼大厦、锦衣狐裘。他回过头对妻子说：‘晒太阳的暖和劲儿，没有哪个知道；要是把这个办法进献给国君，一定会有重赏。’当地有个富人告诉他：‘过去有一个人认为大豆、胡麻茎、水芹和蒿子最好吃，对乡里的富豪赞不绝口。富豪便拿来尝一尝，竟刺痛了嘴巴，闹得肚子也疼痛难受。大家都讥笑、埋怨那个人，那人大为惭愧。你呀，就是这种人啊！’”

7.16 杨朱说：“高大的房屋、华美的服饰、美味的食物、美丽的女色，有了这四样东西，对于外物还有什么可企求的呢？有了这四样东



alive, for they place themselves at the mercy of external objects. It is unnecessary to admire longevity if destiny is violated. It is unnecessary to admire fame if prominence is slighted. It is unnecessary to admire status if power is not sought. And it is unnecessary to admire money if wealth is not pursued. People without such admirations are following their natural instincts. They are unconquerable because their destiny is in their control. Therefore, it is said, no marriage and no position reduce half of a man's desires; no lack for clothing or food terminates the relationship between king and his subjects. A proverb of Zhou says: Farmers may be killed for nothing. They consider it normal to go out early in the morning and come back very late at night. They regard it luxury to eat bean porridge and bean leaves. With their strength and muscles, they would feel dejected, tired, or ill at ease lying on soft furs, sleeping behind silk curtains, eating fine food and vegetable and sweet fruit. On the other hand, if the kings of Song and Lu were placed on the farms, they would be exhausted very soon. Therefore, in the eyes of farmers, their peaceful environment and their delicious food find no match under the sun. In the past, a farmer in Song spent his winter in his clothes of mixed oakum and got warmth in the sun during the season of spring plowing. He was utterly ignorant of tall buildings or big mansions, silk clothing or fur coat. One day he said to his wife, 'No one knows how warm it is in the sun. I think the king will reward us a great deal if we tell him about it.' A rich man there told him, 'Once there was a man who thought soybeans, sesame stalks, cress, and wormwood the most delicious and kept praising them before a rich man, who had a taste, felt a prick in the mouth and then a great pain in the stomach. He was much ashamed when people around laughed and cast blames at him. You are just like that man!'

7.16 Yang Zhu said, "With tall houses, flowery clothing, delicious food, and beautiful ladies, what else are needed? If anything

【原文】

而求外者，无厌之性。无厌之性，阴阳之蠹也。忠不足以安君，适足以危身；义不足以利物，适足以害生。安上不由于忠，而忠名灭焉；利物不由于义，而义名绝焉。君臣皆安，物我兼利，古之道也。鬻子曰：‘去名者无忧。’老子曰：‘名者实之宾。’而悠悠者趋名不已，名固不可去，名固不可宾邪？今有名则尊荣，亡名则卑辱。尊荣则逸乐，卑辱则忧苦。忧苦，犯性者也；逸乐，顺性者也。斯实之所系矣，名胡可去？名胡可宾？但恶夫守名而累实。守名而累实，将恤危亡之不救，岂徒逸乐忧苦之间哉？”

【今译】

西，却还要对外物有所企求，这就是贪得无厌。贪得无厌，是自然本性的蛀虫。忠心，不足以使君上安宁，适足以危及自身；义气，不足以使他人得利，适足以损害生命。使君上安宁不依靠臣下忠心，那么忠心这个词便可以消灭了；使他人得利不依靠义气，那么义气这个词便可以取消了。君臣都能安宁，他人和自身兼得利益，这是古人之道。鬻子说：‘摈弃名声的人便能无忧无虑。’老子说：‘名声这东西是实在的宾客。’然而芸芸众生还是趋附名声不肯罢休。是不是名声确实不能摈除呢？如今，有了名声就能富贵荣华；没有名声就卑微屈辱。富贵荣华，就能安逸快乐；卑微屈辱，就要忧愁凄苦。忧愁凄苦，这是违背人的本性的；安闲快乐，这是顺应人的本性的。这样看来，名声是和实在相联的东西，名声怎么可以摈弃呢？只是应该讨厌那些死守名声而有损实在的人。死守名声而有损实在，将担心危亡都不止，难道只是逸乐或忧苦的问题吗？”



else is in command, this is called an insatiable greed, which is the borer of one's nature. Loyalty may not bring peace to kings, but it is sufficient to place oneself in danger. Righteousness may not bring profit to others, but it is sufficient to cause damage to life. If kings are kept in peace without the loyalty of their subjects, the word 'loyalty' may be wiped out. If profit is gained without righteousness, the word 'righteousness' may be removed. With the king and his subjects both found in peace, and with profit gained by everybody, this is the principle followed by the ancient people. Yuzi said, 'He who abandons fame may stay carefree.' Laozi said, 'Fame is a guest of reality.' In spite of what they said, people in general have kept the pursuit of fame. Is fame really not able to be abandoned? Now fame brings one wealth and glory, and lack of it reduces him to lowliness and humiliation. Wealth and glory bring ease and pleasure; lowliness and humiliation bring grief and misery. Grief and misery are disagreeable to man; wealth and glory are agreeable. Seen from this point of view, fame and reality are interrelated, so how can fame be abandoned? It is well-advised to detest those who desperately defend fame at the cost of reality. Those who desperately defend fame at the cost of reality would be endlessly troubled not only by the choice of leisure or grief but also by the problem of peril or perish."



说符第八

【原文】

8.1 子列子学于壶丘子林。壶丘子林曰：“子知持后，则可言持身矣。”列子曰：“愿闻持后。”曰：“顾若影，则知之。”列子顾而观影：形枉则影曲，形直则影正。然则枉直随形而不在影，屈申任物而不在我。此之谓持后而处先。

8.2 关尹谓子列子曰：“言美则响美，言恶则响恶；身长则影长，身短则影短。名也者，响也；身也者，影也。故曰：慎尔言，将有和之；慎尔行，将有随之。是故圣人见出以知入，观往以知来，此其所以先知之理也。度在身，稽在人。人爱我，我必爱之；人恶我，我必恶之。汤武爱天下，故王；桀、纣恶天下，故亡。此所稽也。稽度皆明而不道也，譬之出不由门、行不从径也。以是求利，不亦难乎？尝观之神农、有炎之德，稽之

【今译】

8.1 列子向壶丘子林学道。壶丘子林说：“您如懂得居后不争，就可以跟您谈论如何修身了。”列子说：“希望听听居后不争的道理。”壶丘子林说：“只要回过头去看看自己的身影，就知道了。”列子回过头去观察自己的身影：自己身子站得不直，影子就不正；身子站直了，影子也就正了。这就是说正和不正是由身子决定的而不在于影子，人生的困厄和通达是由外物决定的而不在于自身。这就叫做居后不争常能领先。

8.2 关尹对列子说：“说话的声音优美，回声就优美；说话的声音粗恶，回声就粗恶。身子高，影子就长；身子矮，影子就短。名声这东西呀，好比是回声；身子这东西呀，好比是影子。所以说：谨慎你的言语，将有东西跟它应和；谨慎你的行为，将有东西跟它相随。因此圣人听见声音出，就知道回声入，看见身子去，就知道影子来，这就是他们之所以先知先觉的道理啊。掌握礼度在于自己，检验在于别人。别人爱我，我必定也爱他；别人憎恶我，我必定也憎恶他。商汤、周武王爱天下之人，所以统一天下；夏桀、商纣憎恶天下之人，所以身死国灭。这就是检验的结果。检验和礼度的道理都明白却不身体力行，这就好比外出不经过大门、走路不沿道路一样。以这种态度来谋求利益，不也太难了吗？



Chapter VIII Causality

8.1 Liezi learned the Tao from Huqiu Zilin, who said, "I will discuss the way to cultivate our morality as long as you understand the advantage of non-strife." "Can you explain it for me?" asked Liezi. "You will see it if you turn to look at your shadow," replied his master. Liezi did as he was told and found his shadow straight when he stood upright and crooked if otherwise. This means that whether a shadow is straight or crooked is not determined by itself but by the body that casts it. In the similar fashion, whether life is hard or easy, it is decided by external factors rather than by man himself. This implies the advantage of non-strife.

8.2 Guanyin told Liezi, "When the speaking voice is pleasant, its echo is pleasant, too; if the voice is harsh, the echo will be harsh, too. A tall figure makes a long shadow while a short figure makes a short one. Reputation can be compared to echo and body to shadow. Hence the saying: Be careful of what you say, for it will find its echo; be careful of what you do, for it will show its consequence. Therefore, the sage foretells the echo at a voice of speaking and foresees the shadow at the sight of a motion; and that is why he is a man of foresight." The standard of manners is estimated by oneself and tested by others. We love those who love us; we hate those who hate us. Tang of Shang and King Wu of Zhou showed their affection for their subjects, and therefore they unified the land. Jie of Xia and Zhou of Shang hated their people, and therefore they died with the destruction of their states. They are the outcome of testing. He who is clear about the principles of testing and standard of manners but does not follow them is just like someone who does not go out by the door or walk along the road. Isn't it too difficult to seek profit in this manner? I have ex-

【原文】

虞、夏、商、周之书，度诸法士、贤人之言，所以存亡废兴而非由此道者，未之有也。”

8.3 严恢说：“所为问道者为富。今得珠亦富矣，安用道？”子列子曰：“桀、纣唯重利而轻道，是以亡。幸哉余未汝语也。人而无义，唯食而已，是鸡狗也。强食靡角，胜者为制，是禽兽也。为鸡狗禽兽矣，而欲人之尊己，不可得也。人不尊己，则危辱及之矣。”

8.4 列子学射中矣，请于关尹子。尹子曰：“子知子之所以中者乎？”对曰：“弗知也。”关尹子曰：“未可。”退而习之，三年，又以报关尹子。尹子曰：“子知子之所以中乎？”列子曰：“知之矣。”关尹子曰：“可矣，守而勿失也。非独射也，为国与身亦皆如之。故圣人不察存亡而察其所以然。”

8.5 列子曰：“色盛者骄，力盛者奋，未可以语道也。故不班白语道，失，而况行之乎？故自奋，则人莫之告。人莫之告，则孤而无辅矣。贤

【今译】

我曾察考了神农、炎帝的德行，检查了虞、夏、商、周四代的书籍，审度了帝王圣贤的言论，自古迄今存亡废兴不遵循这条规律的，还不曾有过。”

8.3 严恢说：“学习道的目的就是为了致富。现在我获得珠宝也能致富，还要学道干什么呢？”列子回答说：“夏桀、商纣只看重财利却轻视道，因此灭亡了。幸亏我还没有告诉你呀！做一个人却不讲道义，只知道饮食而已，这就跟鸡狗一样。凭借勇力争食角斗，胜者得利，这就是禽兽啊。做着鸡狗禽兽一样的事，却想别人来尊重自己，这是不可能的。如果别人不尊重自己，危险和耻辱就要降临了。”

8.4 列子学习射箭能射中靶心了，便去向关尹子请教。关尹子说：“您知道您能射中的原因吗？”列子答道：“我不知道。”关尹子说：“那还不行。”于是列子回家继续苦练。三年以后，列子又去向关尹子报告学射箭的情况。尹子说：“您知道您射中的原因了吗？”列子说：“知道了。”关尹子说：“那就行了，要牢记勿忘。不只是射箭，治国修身的道理也都是如此。所以圣人不注重考察事物存亡本身，而在考察事物存亡的根本原因。”

8.5 列子说：“血气方刚的人骄横跋扈，力气旺盛的人狂妄自大，这两种人都不可以同他们谈论道。所以头发没有花白的人谈论道，往往不能悟得道的要领，更何况去施行它呢？因此，如果自己狂妄自大，就没有人愿意告诉他。没有人愿意告诉他，那么他就耳目自塞而无人



amined the virtues of Shennong and the Yan Emperor, reviewed the books of Yu, Xia, Shang and Zhou, and studied the remarks of emperors, kings, and sages, and found that no nation since the ancient times has ever escaped the government of this principle in its preservation and destruction or rises and falls.”

8.3 Yan Hui said, “The objective of learning the Tao is to make wealth. Now that I am wealthy by the acquisition of pearls and jewels, what can be the use of that kind of learning?” Liezi replied: “Jie of Xia and Zhou of Shang perished precisely because they had placed the profit of wealth before the Tao. Luckily I have not yet told you about it! A man who knows only food and drink but not morality and justice is nothing but a beast. Fighting for food by strength and gaining by winners are rules of beasts. It is impossible to win respect while doing as beasts do. If disrespect comes, danger and shame will fall too.”

8.4 Liezi learned archery and, when he was able to hit the bull’s eye, he went to ask the opinion of Guanyinzi. “Do you know why you can hit the target?” asked the latter. “I don’t know,” replied Liezi. “That is not enough,” Guanyinzi told him. Liezi went home and continued his exercise. Three years later, he went to report what he had done. Guanyinzi asked the same question and Liezi gave a positive answer. Guanyinzi said, “It is all right now and keep it well in your mind. It is the same with the government of a country or the cultivation of oneself. Therefore, the sage stresses the fundamental cause of things in their preservation and destruction rather than the process of their preservation and destruction.”

8.5 Liezi said, “He who is full of sap is overbearing; he who is full of strength is arrogant. Never talk about the Tao with either of them. Thus, he who has not yet grey hairs is often unaware of the essentials of the Tao, let alone put it in force. For this reason, no one will tell the essentials to an arrogant man who will keep himself unin-

【原文】

者任人，故年老而不衰，智尽而不乱。故治国之难在于知贤而不在自贤。”

8.6 宋人有其君以玉为楮叶者，三年而成。锋杀茎柯、毫芒繁泽，乱之楮叶中而不可别也。此人遂以巧食宋国。子列子闻之，曰：“使天地之生物，三年而成一叶，则物之有叶者寡矣。故圣人恃道化而不恃智巧。”

8.7 子列子穷，容貌有饥色。客有言之郑子阳者曰：“列御寇盖有道之士也，居君之国而穷，君无乃为不好士乎？”郑子阳即令官遗之粟。子列子出见使者，再拜而辞。使者去，子列子入，其妻望之而拊心曰：“妾闻为有道者之妻子，皆得佚乐。今有饥色，君过而遗先生食，先生不受，岂不命也哉？”子列子笑谓之曰：“君非自知我也。以人之言而遗我粟，至其罪我也，又且以人之言，此吾所以不受也。”其卒，民果作难而杀子阳。

8.8 鲁施氏有二子，其一好学，其一好兵。好学者以术干齐侯，齐

【今译】

相助了。贤明的人善于用人，所以年纪虽老了，精力却不衰退，智力虽然竭尽了，但头脑并不糊涂。因此，治理国家的困难在于能否知贤用能，而不在于自以为贤能。”

8.6 宋国有人为国君用碧玉雕刻椿树叶片，三年才完成。叶片茎脉的肥瘦以及叶片毫毛的繁密润泽维妙维肖，即使混在真椿叶中也无法辨别。这人于是凭了他的技巧在宋国享受俸禄。列子听说了这件事，便说：“假使天地生育万物，要待三年才长出一片叶子，那么有叶子的植物就极少了。因此圣人依靠自然规律的化育，而不依赖人的智慧巧能。”

8.7 列子穷困，面有饥色。有个门客对郑国宰相子阳说：“列御寇是个有道术的人，住在您国内却穷困不堪，您难道是不喜欢贤士了吗？”郑子阳马上派官员给列子送去粮食。列子出来见了使者，两次拜谢而拒不接受。使者只好离去。列子进屋后，他妻子捶着胸口埋怨道：“我听说做有道术的人的妻子儿女，都能享受安逸快乐。如今我们面有饥色，国君派人来探望，给您送来粮食，您却不接受，难道不是命中注定要忍饥挨饿吗？”列子笑着对她说：“国君并不是自己了解我。现在他听了人家的话而送我粮食，将来又会听了人家的话而加罪于我，这就是我不接受的道理。”后来，老百姓果然作乱而杀了子阳。

8.8 鲁国一户姓施的人家有两个儿子，一个爱好学问，一个爱

formed and helpless. A worthy man is good at using others; thus, a man of old age may decline in strength and intelligence but he is not confused in mind. Therefore, the difficulty in the government of a state consists in the ability to use men of virtue and ability instead of considering oneself worthy and able."

8.6 A man in Song spent three years carving for the king a long-living tree leaf out of jade. It was so like a real leaf in its general configuration, its down, and its glossiness that no one could tell it from a real one if they were placed together. With this skill, the man won him a salary in Song. When he heard of it, Liezi said, "If it took Heaven and Earth three years in their creation to make a single leaf, there would be very few trees with leaves. Therefore, the sages follow the order of nature for birth and growth rather than rely on man's wisdom and skills."

8.7 Liezi was very poor and wore a hungry look on his face. A hanger-on said to Ziyang, prime minister of Zheng, "Lie Yukou is a man with the Taoist arts living poverty-stricken in your state. You surely like men of ability and virtue, don't you?" Zhengziyang immediately had provisions sent to Liezi by an official. Liezi came out to receive the messengers and declined the food-staff twice, so the messengers had to give up. Going back into the house, Liezi was blamed bitterly by his wife, saying, "I am told that the wife and children of a man of the Taoist arts enjoy a life of ease and pleasure, but we are just the contrary. Now the king has sent us food, but you refused to accept it. Are we not destined to starve?" With a laugh, Liezi said, "The king knows nothing about me. He listened to someone's advice and sent me the present. He may listen to another advice and kill me. This is exactly why I refused the offer." Later on, the people rebelled against Ziyang and killed him.

8.8 A certain Shi of Lu had two sons: one was fond of learning

【原文】

侯纳之，以为诸公子之傅。好兵者之楚，以法干楚王，楚王悦之，以为军正。禄富其家，爵荣其亲。施氏之邻人孟氏同有二子，所业亦同，而窘于贫，羨施氏之有，因从请进趋之方。二子以实告孟氏。孟氏之一子之秦，以术干秦王。秦王曰：“当今诸侯力争，所务兵食而已。若用仁义治吾国，是灭亡之道。”遂宫而放之。其一子之卫，以法干卫侯。卫侯曰：“吾弱国也，而摄乎大国之间。大国吾事之，小国吾抚之，是求安之道。若赖兵权，灭亡可待矣。若全而归之，适于他国，为吾之患不轻矣。”遂刖之，而还诸鲁。既反，孟氏之父子叩胸而让施氏。施氏曰：“凡得时者昌，失时者亡。子道与吾同，而功与吾异，失时者也，非行之谬也。且天下理无常是，事无常非。先日所用，今或弃之；今之所弃，后或用之。此用与不

【今译】

好军事。爱好学问的以儒家仁义之术到齐侯那儿谋求进用，齐侯接纳了他，让他当公子们的老师。爱好军事的前往楚国，以兵法到楚王那儿谋求进用，楚王很欣赏他，让他担任军队的长官。于是俸禄使他们的家庭富足，爵位使他们的父母荣耀。施家的邻居孟家同样有两个儿子，他们的学业与施家两个儿子的也相同，却家境贫穷。他们十分羡慕施家的富有，便前去请教谋求进用的方法。施家两个儿子如实告诉了孟家。孟家一个儿子前往秦国，以儒术谋求秦王进用。秦王说：“如今诸侯正在以武力相争，当务之急是兵马粮草而已。如果用仁义来治理我们国家，这是自取灭亡的方法。”于是对他施以宫刑才放了他。另一个儿子前往卫国，以兵法谋求卫侯任用。卫侯说：“我们是个弱国，却夹在大国之间。对于大国，我们事奉他们；对于小国，我们安抚他们，这是求得平安的方法。如果依赖兵法权谋，国家灭亡指日可待。如果让你毫发无损地回去，再跑到别的国家去，那给我们造成的祸患就不轻啦。”于是砍断他的双脚，把他放回鲁国。他们返回鲁国以后，孟家父子捶胸顿足责怪施家。施家说：“凡事合乎时机的就昌盛，错失时机的就失败。你们的学业同我家一样，但功效和我家不同，这是因为错失了时机，并不是做得不对。况且天下的道理没有永远正确的，事情也没有永远错误的。以前所使用的，今天或许要抛弃它；今天所抛弃的，以后或许要使用它。



and the other of weapons. The former sought employment at the Marquis of Qi with his tactics of virtue and justice, who engaged him as tutor to the young princes; the latter went to the King of Chu who thought highly of him for his art of war and engaged him as a military officer. Thus, their income brought wealth for the family and their positions won their parents glory. It happened that Meng, one of their neighbors, also had two sons with similar interests but the family was found in poverty. Envious of the affluence of the Shi family, they consulted their neighbor concerning the way of promotion. The sons of Shi told exactly what they had done. Thereupon one of them went to seek employment by his Confucianist art at the King of Qin, who said, "At the present moment all the princes are fighting against one another, and what we are in bad need are provisions for the troops. The management of the state by means of virtue and justice will court destruction." With these words, he had the man castrated before banishment. The other went to Wei, seeking promotion by his military tactics at the Marquis, who said, "Ours is a weak state hemmed in by two big powers, so the way to remain in peace is to obey the bigger powers and to appease the lesser ones. Therefore, military tactics and strategies would only lead to destruction. Now if we let you go unscathed, you might go to another state and thus would bring us big disasters." Thereupon he had his feet cut off before sending him back to Lu. On their return, the whole family fell in deep sorrow and blamed their neighbor. "Any attempt that catches the opportunity will be fruitful," said Shi, "and any attempt that misses the opportunity will fail. Your sons have similar interests as ours, and they are right in what they have done, but their effect has been different because they have missed the right opportunities. In this world, no principle is always right and nothing is always wrong. What was used in the past might have to be discarded now; what is being abandoned now may be

【原文】

用,无定是非也。投隙抵时,应事无方,属乎智。智苟不足,使若博如孔丘,术如吕尚,焉往而不穷哉?”孟氏父子舍然无愠容,曰:“吾知之矣。子勿重言!”

8.9 晋文公出会,欲伐卫。公子锄仰天而笑,公问何笑?曰:“臣笑邻之人有送其妻适私家者,道见桑妇,悦而与言,然顾视其妻,亦有招之者矣。臣窃笑此也。”公寤其言,乃止,引师而还,未至,而有伐其北鄙者矣。

8.10 晋国苦盗。有郟雍者,能视盗之貌,察其眉睫之间,而得其情。晋侯使视盗,千百无遗一焉。晋侯大喜,告赵文子曰:“吾得一人,而一国盗为尽矣,奚用多为?”文子曰:“吾君恃伺察而得盗,盗不尽矣,且郟雍必不得其死焉。”俄而,群盗谋曰:“吾所穷者,郟雍也。”遂共盗而残之。晋侯闻而大骇,立召文子而告之曰:“果如子言,郟雍死矣!然取盗

【今译】

这用和不用,是没有固定的是或非的。准确把握时机,处事随机应变,这就属于智能的问题了。智能如果不足,即使博学如孔丘,谋术如姜太公,到哪儿能不碰壁呢?”孟家父子听罢怨气顿消,脸上没有了怒色,说:“我们明白了,您不必再说了!”

8.9 晋文公出兵会合诸侯,准备讨伐卫国,公子锄仰天偷笑。文公问他笑什么,他说:“我笑我有个邻居,他送妻子回娘家,路上看见一个采桑的妇女,竟喜欢上她并同她攀谈起来。可是他回头看看自己的妻子,发现也有人在招诱她。我就是偷笑这件事呢。”晋文公领悟了他话中的用意,就停止了出兵。当文公率领军队回国还没有到达的时候,果然有人发兵攻打晋国北部边邑了。

8.10 晋国苦于盗贼横行。有个叫郟雍的人,能辨识盗贼的面貌,只要仔细察看一下他们的眉眼,就能获得真情。晋侯派他去辨识盗贼,千百个中无一遗漏。晋侯大喜,告诉赵文子说:“我得到了一个人才,一国的盗贼都要被捉尽了,还要那么多的人干什么呢?”赵文子说:“您依赖暗中察看的方法来抓盗贼,那盗贼就捉不光了,而且郟雍必定不得好死。”不久,盗贼们聚在一起商议说:“逼得我们走投无路的,就是那个该死的郟雍。”于是一起劫持了他,并把他杀害了。晋侯听到这个消息后大为惊骇,立即召来赵文子,告诉他说:“果然像你所说的那样,郟雍已经死了!但捉拿盗贼有什么好办法呢?”赵文子说:“周人的谚语说:



adopted again in the time to come. Use or disuse is not right or wrong at all times. And it is a problem of intelligence to seize the opportunity and to change with the times. With a lack of intelligence, even if you were as learned as Confucius or wise as Jiang Shang, you would be frustrated wherever you go." The Meng family was reconciled and their anger disappeared. "We have seen it now," they said, "and please say no more about it! "

8.9 Duke Wen of Jin gathered troops of all princes to attack Wei, but Prince Chu looked to the heaven and laughed in his beard. On being asked what he laughed for, he replied, "I was reminded of a neighbor of mine, on the way to accompany his wife to visit her parents, he saw and fell in love with a woman picking mulberry leaves and began chatting with her. When he turned to look at his wife, he found she was being seduced by another person. And that is what I laughed for." The Duke understood his implication and suspended his military action. Hardly had he returned to his country when he was informed of attacks on the northern regions of his state.

8.10 The state of Jin was infested with robbers and a certain Xi Yong was able to tell a robber by his appearance and know the truth by examining his eyes. The Marquis of Jin dispatched him for the purpose and he never missed one out of a thousand. The Marquis was overjoyed and said to Zhaowenzi, "I have a man who has captured almost all robbers in this country, so I can't see why we need so many people to do the job." Zhaowenzi replied, "If you rely on secret investigation to catch robbers, you will never get rid of them all. And Xi Yong is surely going to have a miserable end." Before long, robbers plotted together. "It is the goddamned Xi Yong," they said, "who has forced us to the corner." So they seized and killed him. The Marquis of Jin was shocked at the news, and called in Zhaowenzi. "As you have foretold," he said, "Xi Yong is dead. But is there a better way to

【原文】

何方？”文子曰：“周谚有言：察见渊鱼者不祥，智料隐匿者有殃。且君欲无盗，莫若举贤而任之，使教明于上，化行于下。民有耻心，则何盗之为？”于是用随会知政，而群盗奔秦焉。

8.11 孔子自卫反鲁，息驾乎河梁而观焉。有悬水三十仞，圜流九十里，鱼鳖弗能游，鼃鼃弗能居，有一丈夫方将厉之。孔子使人并涯止之，曰：“此悬水三十仞，圜流九十里，鱼鳖弗能游，鼃鼃弗能居也。意者难可以济乎？”丈夫不以错意，遂度而出。孔子问之曰：“巧乎！有道术乎？所以能入而出者，何也？”丈夫对曰：“始吾之入也，先以忠信；及吾之出也，又从以忠信。忠信错吾躯于波流，而吾不敢用私，所以能入而复出者，以此也。”孔子谓弟子曰：“二三子识之！水且犹可以忠信亲之，而况人乎！”

8.12 白公问孔子曰：“人可与微言乎？”孔子不应。白公问曰：“若以石投水，何如？”孔子曰：“吴之善没者能取之。”曰：“若以水投水，何

【今译】

能察见深潭中鱼儿的人不吉祥，凭智巧料算秘密的人招祸殃。再说，您如想没有盗贼，不如举贤用能，使教化昌明于上、风行于下。百姓有了廉耻之心，怎么会去干盗贼的勾当呢？”于是晋侯起用随会主持政事，盗贼们便纷纷逃到秦国去了。

8.11 孔子从卫国返回鲁国，在河梁上停下马车来观赏。只见瀑布直泻几十丈，旋流奔涌九十里，鱼鳖不能游行，鼃鼃不能停留。有一条汉子正要趟水过去，孔子急忙派人沿着岸边去阻止他，说：“这瀑布直泻几十丈，旋流奔涌九十里，连鱼鳖都不能游行、鼃鼃都不能停留，想来难以渡过去吧？”那汉子听了毫不在意，就渡过河上了岸。孔子问他：“你真巧妙呀！有什么道术吗？你在急流中能入能出，是什么原因呢？”汉子回答：“我刚开始下水的时候，凭的是对水的忠诚和深信不疑；到我出水的时候，还是凭着对水的忠诚和深信不疑。这忠和信，把我的身躯托付给了波涛急流，而我不敢存有一点私心。我之所以能入急流又能出急流，就凭的这个啊。”孔子对学生们说：“你们记住！这水尚且可以凭忠信亲近它，更何况人呢！”

8.12 楚国大夫白公胜问孔子道：“可以同别人一起密谋吗？”孔子没有吭声。白公又问：“如果把石头投进水里，会怎样呢？”孔子说：“吴国善于潜水的人能从水底取出来。”白公又问：“如果把水倒进水里，会





catch robbers?" "In the Zhou State," replied Zhaowenzi, "a proverb says: It is unlucky to see fish in a deep pool; it is disastrous to foretell a secret by ingenuities. If you want to get rid of robbers, it is better to promote the worthy to office and assign them with the task of education, so that people of all levels will develop a sense of honor and will not deign to commit robbery." Then the Marquis of Jin appointed Sui Hui to be the person in charge of state affairs, so all the robbers fled to the Qin State.

8.11 On his home journey to Wei from Lu, Confucius stopped his chariot on a bridge to see the water fall nearly a hundred meters down and rush many miles away. Fish, turtles, and alligators could not swim and stay in the water, but a man was about to ford it. Confucius hurriedly sent someone to stop him, saying, "The waterfall is almost a hundred meters high and it rushes many miles away. Since fish, turtles, and alligators could not swim or stay in it, isn't it hard to ford it here?" The man was heedless of what he was told and crossed the river successfully. "You are really clever!" said Confucius to the man. "How could you go in and out of the torrents? Is there any secret in doing so?" "When I began to enter the water," replied the man, "I had the full devotion and firm belief; and when I came out of it, I kept the same state of mind. It is the devotion and belief that committed me to the care of the torrents and I did not venture to cherish any idea of my self. It is because of this that I could go into and come out of the torrents." Confucius told his disciples, "Remember this! Even the water can be trusted, isn't it possible for man to be so treated?"

8.12 Baigong Sheng, an official of Chu, asked Confucius, "Is it possible to make a scheme with another person?" Confucius made no answer. "What would happen if I throw a stone into water?" Baigong asked again. "A good swimmer of Wu would take it out from under the water," answered Confucius. "What would happen if I throw water into

【原文】

如？”孔子曰：“淄、澠之合，易牙尝而知之。”白公曰：“人固不可与微言乎？”孔子曰：“何为不可？唯知言之谓者乎！夫知言之谓者，不以言言也。争鱼者濡，逐兽者趋，非乐之也。故至言去言，至为无为。夫浅知之所争者末矣。”白公不得已，遂死于浴室。

8.13 赵襄子使新稚穆子攻翟，胜之，取左人、中人，使遽人来谒之。襄子方食而有忧色。左右曰：“一朝而两城下，此人之所喜也。今君有忧色，何也？”襄子曰：“夫江河之大也，不过三日；飘风暴雨不终朝，日中不须臾。今赵氏之德行无所施于积，一朝而两城下，亡其及我哉！”孔子闻之曰：“赵氏其昌乎！夫忧者所以为昌也，喜者所以为亡也。胜非其难者也；持之，其难者也。贤主以此持胜，故其福及后世。齐、楚、吴、越皆尝胜矣，然卒取亡焉，不达乎持胜也。唯有道之主为能持胜。”孔子

【今译】

怎样呢？”孔子说：“淄水和澠水混合在一起，易牙尝一下就能感觉出来。”白公问：“那就不能同别人一起密谋了吗？”孔子答道：“为什么不可以呢？但只有懂得言语旨趣的人才可以！那懂得言语旨趣的人，是不用言语来表达的。捕鱼的人身上被沾湿，追赶野兽的人要奔跑，并不是高兴要这样。因此，最精深的言论是不用言语，最崇高的行为是无所作为。那些知识浅陋的人所争的只是一些细枝末节的东西。”白公没有领会孔子说话的用意，仍然密谋叛乱，终于吊死在浴室里。

8.13 赵襄子派家臣新稚穆子攻打翟人，打了胜仗，夺取了左人、中人两座城邑。新稚穆子派驿卒来报捷。襄子正在吃饭，脸上却显出了忧色。左右侍从说：“一个早晨就攻下了两座城邑，这是人们高兴的事情，而现在您却面有忧色，这是为什么呢？”襄子说：“江河的大潮不超过三天便退，暴风和骤雨不消一个早上便停，正午的太阳不一会儿便倾斜。如今赵家没有积下什么德行，一个早上却攻下了两座城邑，灭亡恐怕要降临到我头上了！”孔子听到了这件事，说：“赵家大概要昌盛啦！忧患是导致昌盛的原因，安乐是导致灭亡的原因。取胜并不是最困难的，保持胜利是最困难的。贤明的君主以忧患来保持胜利，因此福佑延及后代。齐、楚、吴、越等国都曾获胜，但最终得到灭亡的下场，这是因为不通晓保持胜利的缘故。只有掌握道的君主才能保持胜利。”孔子的



water?" Baigong went on. "If you should mix the water of Zi with the water of Sheng," replied Confucius, "Yi Ya would be able to feel it." "Isn't it possible to plot with another person then?" Baigong repeated his question. "Why not?" replied Confucius. "However, only he who understands the purport of speech could do it! He who comprehends the purport of speech does not express himself in words. He who goes fishing gets wet, and he who goes hunting must run. However, it is not that they enjoy doing so. Thus, the most profound expression is not made of words, and the noblest actions consist in attempting and accomplishing nothing. He who has superficial knowledge strives for trifles." Baigong did not catch what Confucius had said and still plotted rebellion but ended by hanging himself in the bathroom.

8.13 Zhaoxiangzi sent his retainer Xinzhi Muzi against the Di clan and following his victory he seized the two towns of Zuoren and Zhongren. When a post-corvee arrived to report the victory, Zhao Xi-angzi was taking his meal and looked unhappy. "It's a joyful news," said his attendants, "that two towns were captured in one morning, Your Majesty, but you look sad. Why?" Zhaoxiangzi said, "The spring tide of rivers recedes in three days at most, windstorm or rainstorm won't last a whole morning, and the noontide sun will soon slant to the west. Now we Zhaos have not accumulated merits and virtues but occupied two towns in one morning, I'm afraid destruction is going to befall us!" Confucius heard of it and said, "The Zhao clan is going to flourish! Misery leads to flourishing while ease leads to destruction. It is not the hardest to win victories; the most difficult thing is to keep them. Wise kings keep them with misery, therefore their bliss extends to their later generations. The states of Qi, Chu, Wu, and Yue used to be victorious, but they were ruined in the end because they did not know how to keep their victories. Only those kings who have a mastery of the Tao are able to do so." Confucius

【原文】

之劲能拓国门之关,而不肯以力闻。墨子为守攻,公输般服,而不肯以兵知。故善持胜者以强为弱。

8.14 宋人有好行仁义者,三世不懈。家无故黑牛生白犊,以问孔子。孔子曰:“此吉祥也,以荐上帝。”居一年,其父无故而盲。其牛又复生白犊,其父又复令其子问孔子。其子曰:“前问之而失明,又何问乎?”父曰:“圣人之言先违后合,其事未究,姑复问之。”其子又复问孔子。孔子曰:“吉祥也。”复教以祭。其子归致命,其父曰:“行孔子之言也。”居一年,其子又无故而盲。其后,楚攻宋,围其城,民易子而食之,析骸而炊之,丁壮者皆乘城而战,死者太半。此人以父子有疾皆免,及围解,而疾俱复。

8.15 宋有兰子者,以技干宋元。宋元召而使见。其技,以双枝长倍其身,属其胫,并趋并驰,弄七剑迭而跃之,五剑常在空中。元君大惊,

【今译】

力气能够托起城门的门关,但他不愿以力气来闻名。墨子制订了防御策略来对付进攻,使公输般折服,但他不愿以善于打仗而知名。所以,善于保持胜利的人以强为弱。

8.14 宋国有个热衷于施行仁义的人,三代传承,仍不懈怠。家里无缘无故黑牛生下一头白牛犊,便去请教孔子。孔子说:“这是吉祥的事啊,可以用它来祭祀上帝。”过了一年,他的父亲无缘无故眼睛瞎了。那头黑牛又生了一头白牛犊,父亲又让儿子去请教孔子。儿子说:“上次请教了孔子,你却瞎了眼睛,还问什么呢?”父亲说:“圣人的话先不灵验,以后会灵验的。这件事还没有结果,姑且再去请教一次吧。”儿子又去请教孔子。孔子说:“吉祥啊!”又教他用白牛犊祭祀上帝。于是儿子回家转达了孔子的话,他父亲说:“照孔子所说的办。”过了一年,儿子又无缘无故眼睛瞎了。后来,楚国攻打宋国,包围了那座城邑,百姓互相交换孩子来吃,拆散骨架子当柴禾烧饭,成年男子都登上城头作战,死了一大半。这家人因为父子都是瞎眼而幸免于难。等到城邑解围,他们的眼疾又都痊愈了。

8.15 宋国有个江湖艺人,用他的技艺到宋元君那里谋求进用。宋元君召见了。他的技艺是用两根比自己身体长一倍的木棍,绑在小腿上,边走边做出赶马的动作,还要弄七把剑,轮流抛接,总有五把剑



could open the gate bolt of his town, but he was unwilling to be known for his strength. Mozi made defensive strategy against attacks to subdue Gongshu Ban, but he was reluctant to be known as a good fighter. Thus, he who keeps victories well considers strength as weakness.

8.14 A man from the State of Song was enthusiastic about the practice of benevolence and justice and the interest was carried on with the efforts of three generations. It happened one day that his black cow gave birth to a white calf, and he went to consult Confucius about it. "This bears good omen!" said Confucius. "You can make it a sacrifice for God." In the following year, the man's father became blind and the black cow bore another white calf. His father bid him to go and consult Confucius again. "I consulted him last year," said the man, "but you become blind now. For what should I ask him again?" His father replied, "The words of a sage will come true some day. They will. Go and consult him another time." The man went to see Confucius, who said, "Good omen it bears!" and advised him again to make it a sacrifice. The man returned to report to his father what Confucius had said and his father told him to do as the sage had told him to. In the third year, the man lost his sight himself. Later on, the State of Chu attacked the State of Song and laid siege to the town in which the man lived. People exchanged their children, ate their flesh and burned their skeletons as firewood. Adults climbed to the top of the city wall to fight and were mostly killed. But the man and his father escaped the disasters because they were blind. And when the siege was lifted, they both regained their sight.

8.15 In the State of Song, a vagabond entertainer was trying with his feat to obtain a position from King Yuan. The king called him in. With two sticks twice as long as his height bound on his calves, he could walk easily, acting the driving of a horse while juggling seven

【原文】

立赐金帛。又有兰子又能燕戏者，闻之，复以干元君。元君大怒曰：“昔有异技干寡人者，技无庸，适值寡人有欢心，故赐金帛。彼必闻此而进，复望吾赏。”拘而拟戮之，经月乃放。

8.16 秦穆公谓伯乐曰：“子之年长矣，子姓有可使求马者乎？”伯乐对曰：“良马可形容筋骨相也。天下之马者，若灭若没，若亡若失。若此者绝尘弭蹶。臣之子皆下才也，可告以良马，不可告以天下之马也。臣有所与共担纆薪菜者，有九方皋，此其于马非臣之下也。请见之。”穆公见之，使行求马。三月而反报曰：“已得之矣，在沙丘。”穆公曰：“何马也？”对曰：“牝而黄。”使人往取之，牡而骊。穆公不说，召伯乐而谓之曰：“败矣，子所使求马者！色物、牝牡尚弗能知，又何马之能知也？”伯乐喟然太息曰：“一至于此乎！是乃其所以千万臣而无数者也！若皋之所观，天机也。得其精而忘其粗，在其内而忘其外，见其所见，不见其所不

【今译】

在空中。宋元君大为惊奇，立即赏赐金银绸缎。又有一个江湖艺人，会表演模仿燕子的杂技，听到这个消息，也来向宋元君谋求进用。宋元君大怒，说：“先前有个人以特技求我进用，他的技艺十分平庸，正好碰上我高兴，所以赏赐了金银绸缎。这人一定听到此事而来，也希望得到我的赏赐。”于是把他扣押了起来并打算处死他，足足关了一个月才放了。

8.16 秦穆公对伯乐说：“您的年纪已经大了，您儿孙中有可以派去鉴别骏马的吗？”伯乐回答道：“良马可以凭借外形和筋骨来鉴别。天下无双的骏马，神气若隐若现、恍恍惚惚。这种马，奔驰起来蹄不沾土，车不留辙。我的儿孙都是些庸才，可以教他们鉴别良马，但不能教他们鉴别天下无双的骏马。我有个一起挑担砍柴的同伴，叫九方皋，这人鉴别马的本领绝不在我之下。请您接见他。”秦穆公接见了九方皋，派他四出寻求骏马。过了三个月，他回来报告说：“已经找到了，在沙丘。”穆公问：“是一匹什么样的马？”答道：“是一匹黄色的母马。”于是穆公派人去牵了回来，结果却是一匹黑色的公马。穆公很不高兴，召来伯乐对他说：“糟了，你派去那找马的人！毛色、公母尚且分不清，又怎么能鉴别良马呢？”伯乐长长地叹了口气说：“竟达到如此高妙的境界啊！这就是他比我强千万倍的地方呀！像九方皋所观察的是马的灵性，观察到马的精微，而忽略它无关紧要的地方，观察它内部实质，而忽略它的外部形



swords. The king was greatly surprised and awarded him gold, silver, silk, and satin. Another vagabond entertainer, who could imitate swallows, learned the news and wanted to get a position too. But this time King Yuan of Song flew into a rage, saying, "Some time ago, a man wanted a position from me. He was rather ordinary but was awarded gold, silver, silk, and satin just because I was happy at that moment. This man learned the news and came with the same intention." He detained the man for a whole month and intended to kill him, but set him free in the end.

8.16 Duke Mu of Qin said to Bo Le, "Since you are now advanced in years, can you recommend anyone of your family qualified for the search of fine horses?" "A fine horse can be told by its appearance and build," Bo Le replied, "Matchless steeds have divine qualities that are barely visible. Such horses raise no dust when galloping and leave no tracks when dragging a chariot. My children may be taught to find fine horses, but none of them is to be trained for the search of matchless steeds. Jiufang Gao is one of my companions of daily life, and he is nowise my inferior in this respect. Your Majesty may give him an interview." Duke Mu did so and entrusted him with the assignment. Three months later, he returned and reported, "I've got it at Shaqiu." "What type of a horse is it?" asked the Duke. "It is a yellow-colored mare," was the answer. Duke Mu had the horse fetched but he got a black stallion. Much displeased, Duke Mu called Bo Le in and said, "What a man you sent for the horse! He cannot even tell the color and sex of the animal, and how can he tell which horse is fine?" "What a masterly search!" exclaimed Bo Le with a deep sigh, "This is exactly what he is thousands of times more capable of! He has perceived the divine qualities and subtleties of a horse instead of the insignificant components. He sees the internal elements rather than the external appearances. He sees what he must and neglect what is

【原文】

见；视其所视，而遗其所不视。若皋之相者，乃有贵乎马者也！”马至，果天下之马也。

8.17 楚庄王问詹何曰：“治国奈何？”詹何对曰：“臣明于治身，而不明于治国也。”楚庄王曰：“寡人得奉宗庙社稷，愿学所以守之。”詹何对曰：“臣未尝闻身治而国乱者也，又未尝闻身乱而国治者也。故本在身，不敢对以末。”楚王曰：“善。”

8.18 狐丘丈人谓孙叔敖曰：“人有三怨，子知之乎？”孙叔敖曰：“何谓也？”对曰：“爵高者，人妒之；官大者，主恶之；禄厚者，怨逮之。”孙叔敖曰：“吾爵益高，吾志益下；吾官益大，吾心益小；吾禄益厚，吾施益博。以是免于三怨，可乎？”

8.19 孙叔敖疾，将死，戒其子曰：“王亟封我矣，吾不受也。为我死，王则封汝。汝必无受利地！楚、赵之间有寝丘者，此地不利而名甚恶。

【今译】

态；看他必须看的东西，而不去看他不必看的东西；仔细看他要看的东
西，认为不必仔细看的则撇在一边。像九方皋这样的鉴别马，有比鉴别
马更重要的意义呀！”马牵到了，果然是一匹天下无双的骏马。

8.17 楚庄王问詹何：“治理国家该怎么办？”詹何答道：“对于修身我还懂一些，对于治国我可不懂啊。”楚庄王说：“我现在得以服事宗庙和国家，希望能学到治理它的办法。”詹何回答说：“我不曾听到过自身修养好而国家却遭乱的，也不曾听到过自身乱七八糟而国家却能治好的。因此治国的根本在于修身，我不敢拿一些细枝末节的东西来回答您。”楚王说：“说得很好。”

8.18 狐丘丈人对孙叔敖说：“对于一个人来说有三桩事容易招怨，您知道吗？”孙叔敖说：“您说的是什么意思？”狐丘丈人回答道：“爵位高的人，别人要嫉妒他；官职大的人，国君要讨厌他；俸禄多的人，别人会怨恨他。”孙叔敖说：“我爵位越高，我志向越低；我官职越大，我权欲越小；我俸禄越多，我施舍越广。用这个来避免三种怨恨，可以吗？”

8.19 孙叔敖生病，将要死去，告诫他儿子说：“楚王屡次要分封给我土地，我都不肯接受。如果我死了，楚王就会分封给你。你一定不要接受肥美的土地！楚国、越国之间有个叫寝丘的地方，这个地方土地贫瘠，名字也不好。楚国人相信鬼神而越国人相信吉凶，因此可以永远保



unimportant. He is careful about what is essential and takes no notice of what is not. Is there anything more significant than the way Jiufang Gao makes judgment of fine horses?" Here was the horse, and it turned out to be second to none.

8.17 King Zhuang of Chu asked Zhan He, "How is a state managed?" Zhan He replied, "I know a little about self-cultivation, but I know nothing about the management of a state." "I must serve both the ancestral temple and the state," the king said, "and I hope I may acquire corresponding measures of management." Zhan He said, "I have never heard of a king of good virtue whose state is in disorder, or a king of ill virtue but whose state is in order; therefore, the moral cultivation of oneself presupposes the management of a state, and I dare not give you an answer with trifles." "This is a wonderful answer," said the king.

8.18 An old man from Huqiu told Sunshu Ao, "There are three easy ways to be offensive. Do you know them?" "What are they?" asked the latter. "A man of high rank causes jealousy," answered the old man, "a man of high position is disliked by the king, and a man of high salary brings himself hatred." Sunshu Ao said, "The higher rank I have, the less ambitious I am; the higher position I am in, the less desire I have for power; and the higher salary I earn, the more I give in charity. Can I avoid the offences in so doing?"

8.19 Sunshu Ao was dying of illness and warned his son, "For several times, the King of Chu has intended to present me vavasory but I have declined his offers. When I am gone, the king will do the same to you, and you must promise me not to accept the fertile land! The only acceptable place is found between Chu and Yue called Grave Chamber, which is a barren land and the name is unpleasant to hear. The natives of Chu trust ghosts and gods while the natives of Yue be-

【原文】

楚人鬼而越人机，可长有者唯此也。”孙叔敖死，王果以美地封其子，子辞而不受；请寝丘，与之，至今不失。

8.20 牛缺者，上地之大儒也，下之邯郸，遇盗于耦沙之中，尽取其衣装车，牛步而去，视之欢然无忧吝之色，盗追而问其故。曰：“君子不以所以养害其所养。”盗曰：“嘻！贤矣夫！”既而相谓曰：“以彼之贤，往见赵君，使以我为事，必困我，不如杀之。”乃相与追而杀之。燕人闻之，聚族相戒，曰：“遇盗，莫如上地之牛缺也！”皆受教。俄而其弟适秦，至关下，果遇盗，忆其兄之戒，因与盗力争。既而不如，又追而以卑辞请物。盗怒曰：“吾活汝弘矣，而追吾不已，迹将著焉。既为盗矣，仁将焉在？”遂杀之，又傍害其党四五人焉。

8.21 虞氏者，梁之富人也，家充殷盛，钱帛无量，财货无訾。登高楼，临大路，设乐陈酒，击博楼上。侠客相随而行。楼上博者射，明琼张

【今译】

有的只有这个地方啊。”孙叔敖死后，楚王果然把肥美的土地封给他儿子。孙叔敖的儿子推辞不受，却请求分封寝丘，楚王就给了他，直到今天还没有丧失。

8.20 牛缺，是秦国上地的大学者，他南行到赵国首都邯郸去，在耦沙这个地方遇上了强盗，把他的衣物全部抢走装到车上。牛缺只好步行离去，看上去他高高兴兴的，一点儿也没有忧伤心疼的神色。强盗追上来，问他什么缘故。他说：“君子不会用养活自己的身外之物来损害自己的身心。”强盗说：“嘿！还真贤明啊！”过了会儿，强盗们又相互议论说：“凭他这样的贤明，去拜见赵国国君，如果派他来对付我们，一定使我们无路可走，不如把他杀了。”于是一起追上去杀了牛缺。燕国有人听说了这件事，把族人聚在一起告诫说：“如果遇上强盗，不要像上地的牛缺呀！”大家都接受了教训。不久，他的弟弟到秦国去，走到函谷关下，果然遇到了强盗，想起了哥哥的告诫，于是同强盗奋力争夺；不一会儿就抵不过强盗，又追上去低声下气地请求留下一些衣物。强盗怒气冲冲地说：“我们让你活下来已经够宽大了，你还追着我们不放，我们的行踪就要暴露了。我们既然已经做了强盗，还讲什么仁义？”于是把他杀了，又连带杀了他的四五个同伴。

8.21 虞家，是梁国的富户，家产丰厚，金钱布帛无数，财物多得无法计算。虞家人常登上高楼，俯临大路，设置乐队，大摆酒席，在楼上下棋取乐。一天，侠客们结伴而行，经过虞家楼下，楼上的赌客正在掷骰子，有人中了头彩而放声大笑。这时，一只飞过的老鹰抓的死老鼠刚巧



lieve in good or ill luck, so this is the only place to be kept." Things happened just as had been expected, and the land was still in the hand of Sunshu Ao's son.

8.20 Niu Que, a great scholar at Shangdi of the Qin State, made a journey south to Handan, the capital of Zhao. On his way at Ousha, he was robbed of all his clothing and baggage which were then loaded on a cart. He had to walk on now; however, he looked happy and there was not the slightest sign of sadness in his look. The robbers ran up and asked him why, and he replied, "A man of virtue will not harm his body and mind with worldly possessions." "Hey!" exclaimed the robbers, "This is a wise guy indeed!" But after a while, they talked to each other, "With such wisdom, he will go and visit the King of Zhao who will send soldiers over here and we will be finished. So we'd better kill him." And they did so accordingly. When a man in the State of Yan heard this story, he gathered his clan members and said, "We must not follow the example of Niu Que when we meet robbers ourselves!" Everybody accepted the advice. Not long after that, his brother went to Qin and fell across the robbers at the Hangu Pass. With his brother's advice in his heart, he fought with the robbers over his belongings first and then when his strength failed him, he begged them to give back some of his clothing. The robbers shouted angrily, "We are generous enough not to kill you, but you still run after us. Do you want us to be seen? Since we are robbers, we need not be so kind to you!" So they killed him and a few of his companions.

8.21 The Yus were a wealthy family of Liang with big estate, plenty of money and cloth, and countless other valuables. There were frequent banquets with musical band or chess games held in upstairs halls that dominated the street. One day, a group of knights-errant were passing along the road below the building. Upstairs, a game was going on, and a loud burst of merriment was heard following a lucky

【原文】

中，反两楹鱼而笑。飞鸢适坠其腐鼠而中之。侠客相与言曰：“虞氏富乐之日久矣，而常有轻易人之志。吾不侵犯之，而乃辱我以腐鼠。此而不报，无以立懂于天下。请与若等戮力一志，率徒属必灭其家为等伦。”皆许诺。至期日之夜，聚众积兵以攻虞氏，大灭其家。

8.22 东方有人焉曰爰旌目，将有适也，而饿于道。狐父之盗曰丘，见而下壶餐以哺之。爰旌目三哺而后能视，曰：“子何为者也？”曰：“我狐父之人丘也。”爰旌目曰：“嘻！汝非盗邪？胡为而食我？吾义不食子之食也。”两手据地而欧之，不出，喀喀然，遂伏而死。狐父之人则盗矣，而食非盗也。以人之盗因谓食为盗而不敢食，是失名实者也。

8.23 柱厉叔事莒敖公，自为不知己，去，居海上。夏日则食菱芰，冬日则食橡栗。莒敖公有难，柱厉叔辞其友而往死之。其友曰：“子自以为不知己，故去。今往死之，是知与不知无辨也。”柱厉叔曰：“不然。自以为不知，故去。今死，是果不知我也。吾将死之，以丑后世之人主不知

【今译】

掉下，打中了侠客的脑袋。侠客们共同议论说：“虞家富贵安逸的日子太久了，常有瞧不起人的意思，我们不去侵犯他，他倒用死老鼠来侮辱我们。此仇不报，我们就无法在天下树立勇武的威名。希望大家同心协力，率领手下的弟兄们杀尽他全家。”大家都同意。到了约定的那天晚上，大家聚集在一起拿着武器攻打虞家，彻底灭掉了虞家。

8.22 东方有个人叫爰旌目，将要到某地去，饿倒在半路上。狐父地方一个强盗名叫丘，看见了，就解下带着的一壶泡饭喂给爰旌目吃。爰旌目咽了三口然后才能看得见，他问道：“您是干什么的？”答道：“我是狐父地方的人，名叫丘。”爰旌目说：“嘿！你不是强盗吗？为什么要给我吃东西？按道理我是不能吃您的食物的。”于是两手撑在地上呕吐起来，呕不出，又喀喀喀地拼命呕，结果就趴在地上死了。狐父这个人确实是强盗，但食物并不是强盗。因为人是强盗就认为食物也是强盗而不敢吃，这是因名而失实啊！

8.23 柱厉叔服事莒国国君莒敖公，自己认为莒敖公不了解自己，便离去，住在海边。夏天吃菱角，冬天以橡栗充饥。后来，莒敖公有了危难，柱厉叔辞别了朋友，赶去为莒敖公赴难。他朋友说：“您自己认为莒敖公不了解自己，所以才离去的。现在要赶去为他而死，这样了解和不了解也没有什么区别了。”柱厉叔说：“不对。自己认为不被了解，所以才离去。现在去为他而死，这说明他果真不了解我啊。我将去为他而死，



throw of the dice. At exactly the same moment, a hawk flying overhead dropped a rat it had caught and the rat happened to hit the head of one of the fellows. "The Yus are rich and easy but contemptuous," they remarked. "We have never offended them, but they have inflicted such an insult on us. We must get revenge for it, otherwise we would not be able to keep our fame of valiancy. Let us make concerted efforts to wipe the family out of this world." Everybody assented. On the appointed night, they took their weapons and killed the Yus.

8.22 In the east, there was a man by the name of Yuanjingmu, who was overcome by hunger on his way to a certain place. A robber at Hufu named Qiu saw him and fed him with his pot of rice-gruel. When he could open his eyes after swallowing three mouthfuls, Yuanjingmu asked, "Who are you?" "I am a native of Hufu, and my name is Qiu." "Hey!" cried Yuanjingmu, "aren't you the robber? Why are you feeding me? I cannot eat a robber's food." With these words, he clutched the ground with his hands, tried in vain to bring up the food he had swallowed, and in the end was choked to death. The man from Hufu was indeed a robber, but the food he brought was not to blame. It is a loss of reality because of name to consider a robber's food as dirty and inedible!

8.23 Zhulishu served Duke Ao, King of Ju. He did not think Duke Ao understood him and went away to live by the sea. There he lived on water chestnut in summer and acorn in winter. Later when the Duke was in danger, he bid farewell with friends and was determined to die for Duke Ao. "You left him," his friends said, "because you did not think he understood you, but now you are going to die for him. Isn't it the same whether he understands you or not?" "You are wrong," replied Zhulishu. "I left because I believed that he did not understand me. Now I am going to die for him. This proves that he really did not understand me. I will die for him, so that those kings who

【原文】

其臣者也。”凡知则死之，不知则弗死，此直道而行者也。柱厉叔可谓怵以忘其身者也。

8.24 杨朱曰：“利出者实及，怨往者害来。发于此而应于外者唯请，是故贤者慎所出。”

8.25 杨子之邻人亡羊，既率其党，又请杨子之竖追之。杨子曰：“嘻！亡一羊，何追者之众？”邻人曰：“多歧路。”既反，问：“获羊乎？”曰：“亡之矣。”曰：“奚亡之？”曰：“歧路之中又有歧焉，吾不知所之，所以反也。”杨子戚然变容，不言者移时，不笑者竟日。门人怪之，请曰：“羊，贱畜，又非夫子之有，而损言笑者，何哉？”杨子不答，门人不获所命。弟子孟孙阳出以告心都子。心都子他日与孟孙阳偕入，而问曰：“昔有昆弟三人，游齐鲁之间，同师而学，进仁义之道而归。其父曰：‘仁义之道若何？’伯曰：‘仁义使我爱身而后名。’仲曰：‘仁义使我杀身以成名。’叔曰：‘仁义使我身名并全。’彼三术相反，而同出于儒。孰是孰非邪？”杨

【今译】

以此来羞辱后世不了解自己臣下的那些国君。”凡是知己就为他而死，不知己就不为他死，这是一种正确的做法。柱厉叔可以说是因为宣泄怨恨而不顾自己生命的人了。

8.24 杨朱说：“给别人利益的人，就会收到实惠；给别人怨恨的人，就会招来祸害。在里面发生而在外面感应的，只有情感，因此贤明的人在给别人什么的问题上非常谨慎。”

8.25 杨朱的邻居丢失了一只羊，他既带领全家老少，又请杨朱的童仆一起去寻找。杨朱说：“嘿！丢了一只羊，哪里用得着那么多的人去寻找？”邻居说：“因为岔路太多。”等他们返回以后，杨朱问：“找到羊了吗？”答道：“羊丢了。”杨朱又问：“为什么找不到呢？”答道：“岔路当中又有岔路，我不知道该走哪条路好，所以只好回来了。”杨朱听罢，脸色突然变得很忧伤，很长时间不说一句话，整整一天不见笑容。他的学生觉得很奇怪，问道：“羊是不值钱的畜生，又不是先生您的，而您为此不说不笑，这是为什么呢？”杨朱没有回答，学生们不了解他的想法。学生孟孙阳出来以后把经过告诉了心都子。过了几天，心都子同孟孙阳一起见杨朱，问道：“从前有兄弟三人，在齐国和鲁国之间游历，跟同一个老师求学，仁义之道学成之后就回家了。他们的父亲问：‘仁义之道怎么样？’老大说：‘仁义使我爱惜生命而把名誉摆到后面。’老二说：‘仁义使我牺牲自己的生命以成全名誉。’老三说：‘仁义使我生命和名誉一并保全。’他们仨的说法互相矛盾，但同出于儒家。究竟谁对谁错



do not understand their subjects will be put to shame.” It is correct to die for those who know you and not if otherwise. But Zhulishu let off hatred at the risk of his own life.

8.24 Yang Zhu said, “Give profit to others and you get benefit; send others hatred and you receive misfortune. Emotions rise inside but are reflected outside; therefore, a wise man can be too careful in choosing what to give or send.”

8.25 When Yang Zhu’s neighbor lost a sheep, he went to look for it with his whole family and begged Yang Zhu’s servants for help. “You’ve lost only one sheep,” said Yang Zhu, “and what is the use of so many people?” “Because there are many forked roads,” his neighbor answered. “Have you found the sheep?” asked Yang Zhu when his neighbor returned. “No.” “Why not?” “There were forked roads along the forked roads, and we were not sure of which way to follow, so we gave up.” Yang Zhu suddenly grew sad at this. He remained silent for a long time and did not show any sign of smile the whole day. One of his disciples felt strange and asked, “The sheep is worth little, and what’s more, it is not yours. But why are you unhappy and without a word?” There was no response. The disciples were not sure what their master was thinking about. Mengsun Yang, one of them, came out and told Xinduzi what had happened. A few days later, Xinduzi came with Mengsun Yang to see Yang Zhu. “Once there were three brothers traveling between Qi and Lu,” he told Yang Zhu, “and learning from a master. When they learned the Tao of justice and virtue, they went home. ‘What is the Tao of justice and virtue?’ their father asked. ‘With justice and virtue, I have placed life before fame,’ said the eldest son. ‘With justice and virtue, I choose fame before life,’ said the second son. ‘With justice and virtue, I keep life and fame at the same time,’ said the youngest. They were all disciples of Confucianism, but contradicted with one another. Now who was

【原文】

子曰：“人有滨河而居者，习于水，勇于泅，操舟鬻渡，利供百口。裹粮就学者成徒，而溺死者几半。本学泅，不学溺，而利害如此。若以为孰是孰非？”心都子嘿然而出。孟孙阳让之曰：“何吾子问之迂，夫子答之僻？吾惑愈甚。”心都子曰：“大道以多歧亡羊，学者以多方丧生。学非本不同，非本不一，而末异若是。唯归同反一，为亡得丧。子长先生之门，习先生之道，而不达先生之况也，哀哉！”

8.26 杨朱之弟曰布，衣素衣而出。天雨，解素衣，衣缁衣而反。其狗不知，迎而吠之。杨布怒，将扑之。杨朱曰：“子无扑矣！子亦犹是也。向者使汝狗白而往，黑而来，岂能无怪哉？”

8.27 杨朱曰：“行善不以为名，而名从之；名不与利期，而利归之；利不与争期，而争及之。故君子必慎为善。”

8.28 昔人有言知不死之道者，燕君使人受之，不捷，而言者死。燕君甚怒，其使者将加诛焉。幸臣谏曰：“人所忧者莫急乎死，己所重者莫

【今译】

呢？”杨朱说：“有个人住在河边，熟习水性，勇于泅水，撑船摆渡为生，他的收入可以供养一百个人。带着干粮来学习的人成群结队，但淹死的人几乎有一半。大家本来是来学泅水的，而不是来学淹死的，结果得利和受害的差别却如此之大。你认为谁对谁错呢？”心都子一声不吭从屋里走了出来。孟孙阳责备他说：“为什么您问得这样委婉曲折，而先生的回答又这样晦涩怪癖？我越听越糊涂了。”心都子说：“大路因为岔道太多而丢羊，学泅水的人因为方法太多而丧生。学习并非本源不相同、不一样，但结果差别如此之大。只有回归于同、返回于一，才能做到不得不失。您是先生门下的大弟子，学习先生的思想，却不懂先生的比喻，可悲呀！”

8.26 杨朱的弟弟名叫杨布，穿了一身白衣服出门。天忽然下起了雨，他脱掉了白衣服，换了一身黑衣服回家。他家的狗认不得了，竟朝他汪汪直叫。杨布很生气，就要打它。杨朱说：“您别打了！您也像这狗一样呀。先前要是你的狗白白的出去，弄得黑黑的回来，你难道能不感到奇怪吗？”

8.27 杨朱说：“做好事不为求名，名却随之而来；名不同利相约定，而利却归附而来；利不同争夺相约定，而争夺却紧紧跟上。因此，君子对于做好事必须谨慎。”

8.28 从前有一个自称掌握了长生不死之术的人，燕国国君就派人向他学习，还没学成，而那个自称掌握了长生不死之术的人却死了。燕王十分生气，那个派去学习的使者将被处死。燕王的宠臣劝阻道：

right and who was wrong?" Yang Zhu replied, "A man living by the river and good at swimming made a living on his ferryboat and his earnings might support over a hundred people. Large groups came with solid food to learn the skill but almost a half were drowned. They came to learn the skill of swimming, not drowning, but their rewards were so widely different. Now who were right and who were wrong?" Without a word, Xinduzi came out of the house. "Why did you ask him in such a roundabout manner?" Mengsun Yang blamed, "and why did our master answer with such strange obscurity? I am more and more confused." As a reply, Xinduzi said, "The sheep is lost because there are too many forked roads; swimming learners are drowned because there are too many skills. The process of learning is basically the same, but the results may be sharply different. The state of non-gain and non-loss may be achieved only with the return to the sameness and oneness. You are the first disciple of our master, but it is a pity that you do not understand the metaphor he has made! "

8.26 Yang Bu, Yang Zhu's younger brother, went out one day in white. Suddenly it began raining. He took off the white clothes and returned in a black suit. His dog failed to recognize him and barked at him. Yang Bu became angry and was about to give the dog a beating when Yang Zhu said, "Stop! You are no wiser than the dog. Didn't you feel strange when your dog went out white but came home black?"

8.27 Yang Zhu said, "Doing good not for fame ends with fame; fame without expectation of profit is followed by profit; and profit unsought results in contentions. Therefore, a noble man must be cautious about doing good."

8.28 Once upon a time, there was a man who claimed to have mastered the secret of longevity. The King of Yan sent someone to learn it, but before completion that man died. The king became very angry and ordered to have his man killed. One minister the king trust-

【原文】

过乎生。彼自丧其生，安能令君不死也？”乃不诛。有齐子亦欲学其道，闻言者之死，乃抚膺而恨。富子闻而笑之曰：“夫所欲学不死，其人已死而犹恨之，是不知所以为学。”胡子曰：“富子之言非也。凡人有术不能行者有矣，能行而无其术者亦有矣。卫人有善数者，临死，以决喻其子。其子志其言而不能行也。他人问之，以其父所言告之。问者用其言而行其术，与其父无差焉。若然，死者奚为不能言生术哉？”

8.29 邯郸之民以正月之旦献鸠于简子，简子大悦，厚赏之。客问其故。简子曰：“正旦放生，示有恩也。”客曰：“民知君之欲放之，故竞而捕之，死者众矣。君如欲生之，不若禁民勿捕。捕而放之，恩过不相补矣。”简子曰：“然。”

8.30 齐田氏祖于庭，食客千人。中坐有献鱼雁者，田氏视之，乃叹

【今译】

“人们所忧惧的事没有比死亡更急切的了，自己所重视的事没有比生存更重要的了。那个人自己都丧失了生命，怎么能使您长生不死呢？”于是就没有处死使者。有一个叫齐子的人也想学习那人的不死之术，听到那人已死的消息，拍着胸口遗憾不已。富子听说以后嘲笑他说：“你所想学的就是不死之术，那个自称能不死的人自己已经死掉了，你却还要感到遗憾，这是不懂得学习的目的了。”胡子说：“富子的话不对。凡掌握方术但不能实行的人是有的，虽能实行但没有方术的人也是有的。卫国有个人擅长算术，临死的时候，把诀窍告诉了儿子。他儿子记住了他的话但不会应用。别人问他，他把父亲的遗言都说了出来。问的人根据那个诀窍应用那个计算方法，结果同他父亲的本领不相上下。如果是这样，那个死去的人为什么不能谈论长生的方术呢？”

8.29 邯郸的百姓在正月初一给赵简子进献斑鸠。赵简子极为高兴，重赏了他们。有个门客问其中的缘故。赵简子说：“正月初一放生，表示我有恩德。”门客说：“老百姓知道您想放生，所以竞相捕捉，弄死的斑鸠很多很多。您如果能让斑鸠活命，不如禁止老百姓，叫他们不要捕捉。捕捉来又把它放掉，您的恩德不能补偿您的过错呀。”赵简子说：“说得很对。”

8.30 齐国的田氏在厅堂上祭祀祖先，食客成百上千。赴宴的客人

ed gave him this advice, "Nothing that is apprehended in this world is more urgent than death, and nothing that is thought much of is more important than life. How can you expect a man who lost his own life to make you live a long life?" And the learner was saved. It happened that another person, Qizi by name, also wanted to learn the secret of longevity and, having learned that the man claiming himself an immortal had died, felt much regretful. Fuzi heard it and mocked, "What you want to learn is the secret of a long life. Since the alleged owner of the secret is dead and you feel regretful about it, I can say that you do not understand the objective of learning." "I don't think Fuzi is correct," said Huzi, "There are those who cannot practice the art they have learned, and those who can but they have not learned the art. A man of Wei was good at number. He told his son the secret at his death-bed. The son remembered what his father had said but did not know how to apply it. He revealed the secret at the request of another person, who acted on it accordingly and became competent. This being the case, the man who is dead might as well talk about the secret of longevity."

8.29 On the first day of a year, the people of Handan presented Zhaojianzi with live turtledoves. He was extremely pleased and liberally rewarded them. When asked by one hanger-on of his for his generosity, Zhaojianzi said, "The release of living creatures on the first day of a year is the display of kindness." "I see," replied the man, "The people are aware of your intention and kill many turtledoves in order to catch some. If you really want to let the birds live, the best way would be to stop capturing them rather than catch them first and then set them free, for if otherwise, your kindness does not compensate for your fault." To this Zhaojianzi replied, "You are absolutely right."

8.30 Tian of the Qi State held an ancestral sacrifice in his hall



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【原文】

曰：“天之于民厚矣！殖五谷、生鱼鸟以为之用。”众客和之如响。鲍氏之子年十二，预于次，进曰：“不如君言。天地万物与我并生，类也。类无贵贱，徒以小大智力而相制，迭相食，非相为而生之。人取可食者而食之，岂天本为人生之？且蚊蚋嗜肤，虎狼食肉，非天本为蚊蚋生人、虎狼生肉者哉？”

8.31 齐有贫者，常乞于城市。城市患其亟也，众莫之与。遂适田氏之厩，从马医作役而假食。郭中人戏之曰：“从马医而食，不以辱乎？”乞儿曰：“天下之辱莫过于乞。乞犹不辱，岂辱马医哉？”

8.32 宋人有游于道、得人遗契者，归而藏之，密数其齿。告邻人曰：“吾富可待矣。”

8.33 人有枯梧树者，其邻父言枯梧之树不祥，其人遽而伐之。邻人父因请以为薪。其人乃不悦，曰：“邻人之父徒欲为薪而教吾伐之也。与我邻，若此其险，岂可哉？”

8.34 人有亡铁者，意其邻之子，视其行步，窃铁也；颜色，窃铁也；

【今译】

中，有人进献鱼和鹅，田氏看了感叹道：“老天对于我们人类太仁厚了！种植了五谷，生育了鱼鸟来给我们享用。”客人们马上附和，好像回声一样。鲍家的儿子只有十二岁，也参加了宴会，进言道：“并不像您所说的那样。天地万物同我们人类一起生存，只是各有其类而已。种类之间是没有贵贱之分的，只是凭小和大、智慧和力气相制裁，交相吃食，并非谁为了谁活着的。人类选择可以食用的吃食，难道这些东西是老天本来为我们生育的吗？再说，蚊子叮咬肌肤，虎狼吞食人肉，难道也是老天本来就为蚊子生育人、为虎狼创造肉体吗？”

8.31 齐国有一个穷人，经常在城里的集市上乞讨。集市上的人讨厌他不断来乞讨，没有人肯施舍给他了。于是他只好去田家的马棚里，跟着马医干苦活换口饭吃。城里人戏弄他说：“跟着马医求食，你不觉得羞辱吗？”乞丐说：“天下没有比乞讨更羞辱的事了。我乞讨尚且不觉得羞辱，跟马医干活难道会觉得羞辱吗？”

8.32 宋国有个人在路上闲逛，捡到一片别人丢失的木契，回家便藏了起来，偷偷地数了数木契上的刻齿数，然后告诉邻居说：“我发财的日子不远啦！”

8.33 有个人，家里有棵枯死了的梧桐树，他邻居家的老头告诉他枯死的梧桐树不吉祥，那人就急忙把它砍了。邻居家的老头于是请求把砍下的枯树给他做柴禾。那人就很不高兴，说：“邻居家的老头只是想要做柴禾才叫我砍掉枯树的。他跟我做邻居，居心如此险恶，这样做难道可以的吗？”

8.34 有个丢失了斧头的人，心里揣测是邻居家的儿子偷的，看他走路的姿势，像是偷斧头的；脸色，像是偷斧头的；说话的样子，也像是



and hundreds of guests attended the ceremony. Seeing fish and geese offered by some guests, he exclaimed, "How kind and generous is God to man! He grows the five grains and creates the fish and fowl for men." All the guests chimed in immediately with echoes. The twelve-year-old son of Bao, however, offered his view, "You are not right in saying that, sir. All creatures are living with us humans though they are of different species one not any nobler than another. It is only by reason of size, wisdom and strength that they control or prey upon one another, and none of them is created for others. Man chooses and eats those that are edible, but are they really created by God for him? Mosquitoes suck man's blood, and tigers and wolves devour his flesh; but is he created for the insects and beasts?"

8.31 A poor man in the State of Qi often went begging in the marketplace of the town. People grew tired of him and gave him no more food, and now he had to work for a horse doctor at a farm stable for a living. Townspeople made fun of him, saying, "Do you feel shame working for a horse doctor?" "Nothing is more shameful than begging," replied the poor man. "I did not feel shame when begging and why should I have such a feeling working for a horse doctor?"

8.32 A man in the Song State was strolling on the road and found a wood deed. He counted the number of cuts on it, hid it at home, and told his neighbor, "I am going to be rich soon!"

8.33 When a phoenix tree in the yard of a person died, his old neighbor told him it was the foreshadow of misfortune. He immediately fell that tree. But when his neighbor wanted it for his firewood, he was very displeased, saying, "It was for firewood that the old man cheated me into falling the dead tree. How could a neighbor hide such evil intentions in his heart?"

8.34 A man who had lost his axe suspected that his neighbor's son had stolen it. A thief was found in the manner he walked, looked,

【原文】

言语，窃铁也；动作态度无为而不窃铁也。俄而扣其谷而得其铁，他日复见其邻人之子，动作态度无似窃铁者。

8.35 白公胜虑乱，罢朝而立，倒杖策，辍上贯颐，血流至地而弗知也。郑人闻之曰：“颐之忘，将何不忘哉？”意之所属著，其行足蹶株坎，头抵植木，而不自知也。

8.36 昔齐人有欲金者，清旦衣冠而之市，适鬻金者之所，因攫其金而去。吏捕得之，问曰：“人皆在焉，子攫人之金何？”对曰：“取金之时，不见人，徒见金。”

【今译】

偷斧头的，举止神情没有一样不像偷斧头的。不久，他翻掘谷堆，找到了那把丢失的斧头。隔日，他又看见邻居家的儿子，觉得举止神情没有一点像偷斧头的了。

8.35 楚国大夫白公胜正谋划作乱，朝见结束了还站着不动，他的马策倒立，策端的铁刺朝上戳穿了腮帮子，血都淌到地上了，他还没有察觉。郑国人听到这件事，说：“连自己的腮帮子都忘掉了，还有什么不会忘记呢？”全神贯注的时候，走路脚被树桩、凹坑绊倒，脑袋撞在直立的树木上，自己都感觉不到。

8.36 从前，齐国有个人很想得到金子，一清早他穿戴得整整齐齐来到市场上，走到卖金子的地方，夺了金子便走。官吏抓住了他，问道：“人家都在这儿，你怎么还敢夺走人家金子呢？”他回答：“我拿金子的时候，没有看见人，只看见金子。”

and talked. Everything he did betrayed him as a thief. By and by, however, the man found his axe in a pile of paddies. When he saw his neighbor's son again after that, the axe-owner found no trace at all of guilt in his behavior or looks.

8.35 Baigong Sheng, an official of Qi, was plotting an armed rebellion. He stood motionless when the audience with the king was over, not aware that the iron spur on the tip of his horsewhip had pierced through his cheek and that blood was dripping to the floor. When they heard this story, the people of Zheng said, "Now that he forgot all about his own cheeks, what else could he remember?" When deeply absorbed in thought, a person is unlikely to feel it when he trips on a stump, falls over a pit, or bumps his head on a tree trunk.

8.36 Once in the State of Qi, a man wanted gold so much that he went well-dressed one morning to the market, snatched the gold on sale, and got caught before he went away. When queried why he dared to commit robbery in the broad daylight, he simply answered, "When I was taking the gold, I saw only the gold, not the gold seller."



后 记

列子是战国时期的人,其学说近于庄子,属于道家之流。《汉书·艺文志》著录《列子》八篇,是经过刘向、刘歆父子整理的。古本《列子》,早已散失;今本《列子》八篇,大抵是魏、晋以来好事之徒采撷战国诸子及秦汉杂家之言,附益晚近之说汇聚而成。故其书主宗老、庄,崇尚清静、自然、空虚、无为,又掺入魏晋玄学的天人、力命之争,兼收一些古代社会资料,内容非一人一家之学所涵盖。就艺术形式而言,其书多以神话、寓言、故事为体裁,间用答辩伸张事理,想象奇特,清新隽永,叙说简明而蕴意深远,不啻为研究中国古代思想文化之嘉制也。

《列子》的校注本和白话译本已有多家,或以是正文字、诠释疑难、复原本书为极的,或以今语通释全书、串解大意为旨归,各有所长而难臻尽善。学术之事,后出转精。比较而言,诸家译本中既重视训诂、校理原文,译文又能做到信、达、雅者,吾友滕志贤君之注译本(《文白对照诸子集成》,广东、广西、陕西教育出版社,1995年8月)庶几近之。此次文白对译,即以滕文为主要参照,参考并吸收了前辈和时贤的研究成果,如杨伯峻的《列子集释》、《白话列子》等,力求忠实地反映《列子》一书的本旨。但因《列子》中所涉道家思想深邃玄奥,如欲透彻说明,决非直译其意所能奏效,所以今之译文,未达一间而仅具皮相者多多。此为通译古代诗文时极无可如何之事,幸祈大雅君子有以教之。对于本书所取资参考的各家,谨致谢意。

李建国

2003年11月22日





POSTSCRIPT

Liezi was a man of the Warring States in China's history. His teachings were Taoist close to those of Zhuangzi. *Han Shu: Yiwen Zhi* ("History of the Former Han Dynasty: Record of Books") recorded Liezi with eight chapters edited by Liu Xiang and Liu Xin, which was lost long ago. The current edition is also composed of eight chapters. It is a mixture of the views and opinions of various schools of the Warring States Period and the Qin and Han dynasties with the addition of recent theories and was probably compiled by busybodies since the Wei and Jin period. For this reason, the book was based on the ideas of quietness, naturalness, inaction, and inanity advocated by Laozi and Zhuangzi, blended with the metaphysical argument of the period over the relationships between power and destiny as well as universe and man, and incorporated with certain materials of the ancient society. It was the work of neither an individual nor a school. Stylistically speaking, the book employed fairy tales, fables, and stories intermingled with dialogs in reasoning. Therefore, it is peculiarly imaginative, purely fresh, concisely stated but profoundly meaningful, and can be regarded as a praiseworthy reference for the research on classical Chinese thinking and culture.

Annotations for and vernacular translations of *Liezi* are many in number. They are intended to make corrections or explanations, to restore the original appearance, or to make it easily understood linguistically; and each new version proved better-made. By comparison, I found the annotation and translation made by Teng Zhixian, one of my friends, are relatively comprehensive, faithful, smooth and refined. For this reason, the present vernacular translation was made with reference to his version, as well as to previous studies like Yang Bojun's *Liezi JiShi* ("Collected Annotations for Liezi") and *Baihua Liezi* ("Liezi in Vernacular Chinese"), and expected it to be a devoted translation of the original book. However, with its mysterious and profound Taoist thinking, it is absolutely impossible to make it thoroughly understood through a literal translation. Therefore, instructive suggestions are expected from those who are well-versed in the translation of classics. Meanwhile, I wish to thank all those whose works I have consulted.

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