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汉英对照

荀子

XUNZI



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总　　序

《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。

一

中华民族有着悠久的历史和灿烂的文化，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”。我们一方面对外国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恨。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。

杨牧之

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PREFACE TO THE *LIBRARY OF CHINESE CLASSICS*

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, "Wherever 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 pow-



erful, 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 B.C. 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 Mendelev 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.

Yang Muzhi

August 1999, Beijing



前　言

荀子，名况，字卿，又称荀卿或孙卿，战国后期赵国人，生卒年月无考。他是先秦时期杰出的思想家、哲学家、教育家，是继孔子、孟子之后最著名的儒家学者。荀子活动的年代约为公元前 298 年至公元前 238 年。在此期间他先后到过齐、秦、赵、楚等国。齐襄王(公元前 283 年—前 265 年在位)时在齐国稷下(今山东淄博)讲学，为学宫祭酒，李斯、韩非、浮丘伯曾受业为弟子。在秦国，曾游说秦昭王和秦相范雎。在赵国，曾议兵于赵孝成王前。后遭谗适楚，楚相春申君以为兰陵(今山东苍山县兰陵镇)令。春申君死，荀子失官家居，因“嫉浊世之政”，发愤著书数万言而卒，葬于兰陵。司马迁作《史记》，对先秦诸子，惟将孟子、荀子并列为传，而将其他人分列于二人之后，足见荀子在他心目中的位置。

《荀子》一书，除有些文字为他的弟子所辑录外，绝大部分为荀子本人所著述。该书内容涉及哲学、伦理、政治、经济、教育、学术，乃至语言学、文学，且多独到之见和精辟之论，不愧为先秦一大思想宝库。荀子学问渊博，重视实证。在哲学观上，他是先秦朴素唯物主义哲学的代表。首先，他提出了“天人之分”的观点，确认自然界是独立于人的精神之外的客观存在。他说：“天行有常，不为尧存，不为桀亡”；“天不为人之恶寒也，辍冬；地不为人之恶辽远也，辍广”(《荀子·天论》)。他不但肯定了自然界及其规律的客观性，还打破天命论，认为自然界的条件不能决定社会的治乱：“治乱天邪?曰：日月星辰瑞历，是禹桀之所同也；禹以

治，桀以乱，治乱非天也。时耶?曰：繁启蕃长于春夏，畜积收藏于秋冬，是又禹桀之所同也；禹以治，桀以乱，治乱非时也。地耶?曰：得地则生，失地则死，是又禹桀之所同也；禹以治，桀以乱，治乱非地也。"(《荀子·天论》)与此同时，荀子也明确指出，人"不与天争职"，不"倍道而妄行"，也就是不任意违反自然界的规律而自行其是。其次，荀子又提出了"制天命而用之"、"应时而使之"，反对迷信天命，而主张在顺应自然规律的同时，充分发挥人的才能，利用自然。他说："圣人清其天君，正其天官，备其天养，顺其天政，养其天情，以全其天功。如是则知其所为，知其所不为矣，则天地官而万物役矣。"(《荀子·天论》)"大天而思之，孰与物畜而制之!从天而颂之，孰与制天命而用之!望时而待之，孰与应时而使之!因物而多之，孰与骋能而化之!思物而物之，孰与理物而勿失之也!愿与物之所以生，孰与有物之所以成!"(《荀子·天论》)人能够通过认识器官，认识和适应自然规律，以便管理天地，役使万物，达到制服和改造自然，使自然为人类服务的目的。

在政治思想上，他对于前期的儒家学说，既有继承，又有批评和修正。首先，他针对孔、孟效法先王，崇尚王道之说，首倡兼法后王，王道、霸道并重的观点。他说："王者之制，道不过三代，法不贰后王。"(《荀子·王制》)这里的"后王"指的是封建统治者，法后王就是为了"功壹天下，名配尧禹"(《荀子·王霸》)。他还提出了"百里之地取天下"的设想："百里之地可以取天下，是不虚，其难者在人主之知之也。取天下者，非负其土地而从之之谓也，道足以壹人而已矣。"(《荀子·王霸》)取天下并不在于夺取土地，而重在"壹人"，即争取人民的归顺，而其关键是要励精图治，借以养精蓄锐，达到统一中国的目的。因此，他说的王道，

和孔、孟的“仁义”说教有本质的不同，而和法家的霸道有相近之处，是为新兴的地主阶级建立封建国家服务的。其次，他批判地继承了儒家的“仁爱”思想，提出了“惠民”、“爱民”的主张。他指出“马骇舆，则君子不安舆；庶人骇政，则君子不安位。马骇舆，则莫若静之；庶人骇政，则莫若惠之”；“故君人者，欲安，则莫若平政爱民矣”。(《荀子·王制》)荀子的“平政爱民”的主张，是为巩固封建的生产关系服务的，在当时的历史条件下具有一定的进步性。第三，他批判地继承了儒家的“尚贤”思想，提倡“举贤”、“使能”。他说:“请问为政?曰：贤能不待次而举，罢不能不待须而废”(《荀子·王制》)；“论德使能而官施之者，圣王之道也，儒者之所谨守也”(《荀子·王霸》)。他的“举贤”、“使能”是为新兴的地主阶级选拔人材，同样是为建立封建的国家服务。第四，他批判地继承和发展了儒家的礼治思想。他不同意孟子的性善说，以为“人之性恶，其善者伪也”；“从人之性，顺人之情，必出于争夺，合于犯分乱理而归于暴”(《荀子·性恶》)。因此，他主张用教育来陶冶，用礼法来约束，借以化恶为善，化乱为治:“古者圣人以人之性恶，以为偏险而不正，悖乱而不治，故为之立君上之势以临之，明礼义以化之，起法正以治之，重刑罚以禁之，使天下皆出于治，合于善也。”(《荀子·性恶》)这种熔礼、法为一炉，道德教化和法治刑赏并重的论述，集中体现了他的政治主张。此外，关于富国之道、用兵之常、修身进学、学术论辩，他都有所阐发。总之，纵观荀子的著述，足见其“用力甚勤，学问极博”(冯友兰:《中国哲学史》)，作为孔子学说的重要继承者和阐发者，其思想兼收并蓄，博大精深，决非“儒家”所能包容。郭沫若在《荀子的批判》一书中称他“是先秦诸子中最后一位大师，他不仅集了儒家的大成，而且可以说是集了

百家的大成”，这是很有道理的。

荀子还是卓越的语言大师，其文章不仅思想深邃，在语言运用上也有高深的造诣。荀子认为：“谈说之术：矜庄以莅之，端诚以处之，坚强以持之，譬称以喻之，分别以明之，欣欢、芬芗以送之，宝之，珍之，贵之，神之，如是则说常无不受。”(《荀子·非相》)说话和写文章，要尽量把意思讲明，使人乐于接受。荀子以自己的著述实践了自己的这一原则。从《荀子》一书中，我们可以看出他很注意文辞的运用，既讲究文采，又不过于雕饰，以准确生动地表达思想感情为原则。其修辞的特点，一是词约义丰，言简意明。如：“青，取之于蓝，而青于蓝；冰，水为之，而寒于水。”(《荀子·劝学》)“锲而舍之，朽木不折；锲而不舍，金石可镂。”(《荀子·劝学》)“崇其善，扬其美，言其所长，而不称其所短。”(《荀子·大略》)这样明白易懂、言简意赅的句子俯拾即是。二是观点鲜明，语气肯定。如：“星坠木鸣，国人皆恐。曰：是何也？曰：无何也，是天地之变，阴阳之化，物之罕至者也。怪之，可也；而畏之，非也。”(《荀子·天论》)“不积跬步，无以至千里；不积小流，无以成江海。”(《荀子·劝学》)此类论断式句子斩钉截铁，充满自信，许多还具有警句性质。三是引证广博，论据充分。荀子常以实例作为说理的依据，所引范围极广，包括先秦典籍、古话俗语、典故历史等。如《荀子》一书中仅引用《诗经》就有60多处，例举的历史人物则多达190余人。四是修辞手法丰富多彩。荀子熟练地运用对偶、排比、层递、重叠、设问、譬喻等修辞手法，使文字生动，说理透彻。如：“日月不高，则光晖不赫；水火不积，则晖润不博。”(《荀子·天论》)(对偶)“君子行不贵苟难，说不贵苟察，名不贵苟传。”(《荀子·不苟》)(排比)“不闻不若闻之，闻之不若见之，见之不若知之，知

之不若行之。(《荀子·儒效》)(层递)“是是非非谓之知，非是是非谓之愚。”(《荀子·修身》)(重叠)“君子治治，非治乱也。曷谓邪?曰：礼义之谓治，非礼义之谓乱也。”(《荀子·不苟》)(设问)“百姓皆爱其上，人归之如流水，亲之如父母。”(《荀子·富国》)(譬喻)这样的修辞手法，比比皆是，仅仅是各种譬喻，全书就有200多处。朴实的语言，明白的说理，生动的譬喻，使荀文很具感染力，“说常无不受。”

这样一部经典，在西方却没有像《论语》、《孟子》、《老子》、《孙子兵法》一样受到翻译者的重视。在本书所采用的诺布洛克的英文研究全译本(以下简称诺译本)出版之前，英文本主要有达博斯(H. H. Dubs)的《荀子的著作》(The Works of Hsüntze)(1928)，其中选译了《荀子》一半的篇数；沃森(Burton Watson)的《荀子：主要著作》(Hsün Tzu: Basic Writings)(1963)，其中选译了《荀子》的若干重要篇章。此外，理雅各(James Legge)在《孟子的著作》(The Works of Mencius)(1895)中译了《荀子》中《性恶》一篇；戴文达克(J. J. L. Duyvendak)的《荀子论正名》(Hsüntzu on the Rectification of Names)(1924)，和Y. P. Mei的《荀子论术语》(Hsün-tzu on Terminology)(1951)都是第22篇《正名》的翻译；陈荣捷(Wing-Tsit Chan)在《中国哲学资料选编》(A Source Book of Chinese Philosophy)(1963)中选译了《荀子》中《天论》、《正名》、《性恶》三篇。因此，诺布洛克的英译本是第一个英文研究全译本。学界有人感到不解，不知为何“要等这么久才有人来做诺氏所完成的工作”(诺译本《荀子》第一卷护封)。对此诺氏却有自己的解释：

> 荀子的著作……在西方从未像《论语》、《孟子》一样受到帝王的圣遇。它们既不包含像墨翟的“博爱”那

样的学说，可以推断为比基督教教义更早，其文字又不像《道德经》和《庄子》一样流畅恣肆，娓娓动听，因而《荀子》历来不受译者青睐。荀子说理严肃认真，细致缜密，使其文虽明白易懂却令人意兴索然。对一般读者而言，其思想之“中国味”似嫌不足。盖因它既不能以不可思议的东方所独有的深奥神秘引人入胜，又因它过于有条不紊、精确严密，使人无从对终极事物作无穷遐想。(诺译本《荀子》第一卷《前言》)

诺译本《荀子》作为该书的第一个英文研究全译本，在西方译介研究《荀子》方面有开创意义。因此它一问世，就在英美学术界引起强烈反响。《泰晤士报文学副刊》称它是“一个利用当代汉学的全部详尽资料进行评注的全译本”。《亚洲研究学报》认为:“这部著作显然是广泛全面研究的成果，其信息量大得惊人……翻译本身也很细致。”《美国东方学会学报》指出:“将这部著作(指《荀子》)大规模地译成一种西欧语言，对它作全面深刻的学术性介绍，并对文本作恰当的评注，这还是第一次。”《宗教研究评论》称它是“一部第一流的译著和专著”，认为“此书将成为《荀子》在西方的标准版本”。(诺译本《荀子》第三卷护封)

诺译本《荀子》的全名是《荀子：著作全译与研究》(Xunzi - A Translation and Study of the Complete Works)。全书共三卷，分别于1988、1990、1994年由美国斯坦福大学出版社出版。译(著)者约翰·诺布洛克(John Knoblock)，是美国迈阿密大学的哲学教授，哲学系系主任，加州大学伯克利分校东亚语言系的客座教授。诺氏多年来研究中国古典哲学，发表过有关中国哲学和美学的论文。除《荀子》外，他还与杰弗里·里格尔(Jeffrey Riegel)合作翻译了《吕氏春



秋》(The Spring and Autumn of Lu Buwei)。诺氏在第一卷和第二卷《前言》中指出，他的翻译依据的是王先谦(1842—1918)和久保爱(Kubo Ai)(1759—1832)的本子，并参考了两个本子出版以来发表的主要学术成果。在第二卷《前言》中他还说："我尽量悉数查阅了用中文和日文撰写的批评文章和著作，且注意到了中国和西方研究中国哲学的最近动态。我的目的是拿出一个面向有文化教养的人的英译本，借以充分传达荀子哲学论点的含义。"他还列举了这个译本有别于最近一些研究成果之处：一是它包括大量的阐释材料，用来解释专门术语、人物、事件；二是每篇前附有详细的导言，概述全篇的哲学观点及其与其他哲学家思想的联系；三是附有大量注释，必要时加注汉字，以便当版本文字上有出入，或不同校注者说法不一时，借以说明译文所取说法的依据；四是全书有总序，分章讨论荀子的生平，他对后世的影响，他所生活的知识圈，以及古代中国人用来表述关于自然和社会的基本概念的术语。(诺译本《荀子》第一卷《前言》)显然这是一个熔资料、考据、研究、翻译为一炉的学术性本子，在中国典籍的译介方面独树一帜。除了是头一个而且是我们所知目前惟一的英文全译本《荀子》之外，该译本还有以下特点：

1. 资料丰富，考据详尽 除正文的翻译之外，全书还包括各卷的前言，全书的总序，第二卷的序言(第三卷无序言)，各篇(后4篇除外)的导言，以及注释、书目和补充书目、附录、术语表、索引等，约占全书67%的篇幅。以书目为例，三卷后共列参考书目和补充参考书目1502种，其中既有中国古籍，又有新近(最近的为90年代初)在中国大陆、港台，以及日本和西方发表的研究成果；既有用中文和日文发表的成果，又有用西方语言(主要是英语)发表的成

果。又如注释，全书撰写注释多达2727条，这些注释，短的十数字、数十字，长的数百字。就其内容而言，有的提供文化背景，有的解释典故，有的参见典籍，有的对文本进行考证，还有的就某段文字的解释列举诸说，供读者阅读译文时参照。资料之丰富，考据之详细，对于一个译本来说，实属罕见。

2. 研究全面，颇有见地 以《总序》为例，在这篇长达120余页的论文中，诺氏详细介绍了荀子的生平，荀子思想的影响，当时思想界的状况，以及古代中国关于自然和社会的若干基本观念等。此外，还评介了荀子的门徒韩非、李斯、浮丘伯、张苍、毛亨等。关于当时的思想界和学术界，诺氏不但介绍了阴阳家、儒家、墨家、名家、法家、道家，还介绍了《书经》、《诗经》、《乐记》、《礼记》、《春秋》、《公羊传》、《谷梁传》、《左传》等古代典籍。所论虽然有详有略，但大都言之有据。由于诺氏是在大量占有材料的基础上来研究荀子，因而往往能得出比较客观的看法。如对荀子思想形成的学术环境的概述：

> 当时仍在那里(指稷下)或者几年前曾在那里授业的大师、名师中有不少中国最著名的学者……很难想象出一个比这更加生气勃勃、令人振奋的学术氛围。这就是影响荀子思想形成的环境。他的哲学就是在稷下的各种论争的背景下，与这些名人的种种观点相克相生形成的。其结果是荀子譬如比孟子就博大得多，而且对儒家以外的诸多哲学家的种种论点，他表明自己既有所知晓，亦从中获益。(诺译本《荀子·总序》)

特别值得注意的是，诺氏以一位西方学者的目光，一位



哲学教授的专业知识来考察荀子，给研究带来一种新的视角，往往能见人之所未见。如对荀子所处时代的学术繁荣盛况的评价：

> 无论是在古代的雅典和亚历山大，抑或是中世纪的巴黎和牛津，亦或是近代的剑桥和海德尔堡，都未有超出中国古典时代焕发出异常充沛的(学术)精力之情形。(学者)人数之众多，其兴趣之极度广泛丰富，领悟之深刻，研究之广博，思想之精辟，使荀子的时代在中国历史上无与伦比，在世界历史上亦无出其右者。(诺译本《荀子·总序》)

视角的宽广说明作者对西方和中国学术史的熟悉。又如对荀子思想的认识：

> 其思想涉及的知识领域之广超过任何其他古代中国思想家，惟一可比的是西方的亚里士多德。中国文化体现在他的哲学中，而他为思维和社会所描述的理论上和实践上的新秩序，清楚地阐明了传统因素的一种新模式。这些因素迄今为止都是相互独立发展，或者说一直是支离破碎，没有完全变得和谐一致，统一集中，整齐划一……他的思想的每一个方面都与其他方面相关联。一种严格的体系，一个稳定的框架，贯穿于他有关语言、知识、头脑机制、人性、自然和世界结构，以及人类社会的理论之中。(诺译本《荀子》第三卷《前言》)

此外，关于诸子百家，关于中国典籍，关于中国古代哲学思想，诺氏都不乏客观的介绍和恰当的评论。

3. 文本翻译紧扣原文，译文大体忠实通顺 《荀子》作为一部经典，集中而全面体现了中国传统文化。其思想博大精深，其文风浑厚绵密。要将这样一部极具中国特色的古代著作准确地介绍给今天的西方读者，其困难可想而知。对于这个难题，诺译本原则上是紧扣原文，照字直译，辅以各种补偿手段，力求既传达原文的字面意义，又保留原文的文化特色。如《劝学》篇中那段脍炙人口的话的翻译：

I once spent a whole day in thought, but it was not so valuable as a moment in study. I once stood on tiptoe to look out into the distance, but it was not as effective as climbing up to a high place for a broader vista.

Climbing to a height and waving your arm does not cause the arm's length to increase, but your wave can be seen farther away.

Shouting downwind does not increase the tenseness of the sound, but it is heard more distinctly.

A man who borrows a horse and carriage does not improve his feet, but he can extend his travels 1,000 *li*. A man who borrows a boat and paddles does not gain any new ability in water, but he can cut across rivers and seas.

The gentleman by birth is not different from other men; he is just good at "borrowing" the use of external things. (1.3)

(吾尝终日而思矣，不如须臾之所学也；吾尝跂而望矣，不如登高之博见也。登高而招，臂非加长也，而见者远；顺风而呼，声非加疾也，而闻者彰。假舆马者，非利足也，而致千里；假舟楫者，非能水也，而绝江

河。君子生非异也，善假于物也。）

鲁迅认为“凡是翻译，必须兼顾着两面，一当然力求其易解，一则保存着原作的丰姿”。(鲁迅《且介亭杂文二集·“题未定”草》)纵观诺氏的译文，在尽量直译的基础上，辅以各种补偿手段(注释、注汉字、译音、译意、提供背景材料等)，应该说基本上做到了兼顾“易解”和“保存着原作的丰姿”两方面。

当然，鉴于英译中国古籍的困难，这个译本无论是理解还是表达都不无不妥乃至错漏之处。首先是理解。虽说“诗无达诂”，对古籍的诠释在许多情况下更是见仁见智，但一些语义明显的词语应该说是有定说的。如把“司徒知百宗城郭立器之数”，“司马知师旅甲兵乘白之数”中的“知”译成“should know”(9.17)，显然是把表“主持”、“掌管”(direct, supervise, be in charge of)的“知”误解为“知道”的“知”。把“士君子不为贫穷怠于道”译成“the scholar and gentleman do (应为 does) not neglect the Way because of poverty and want” (2.5)实际上也是把古汉语中的“贫”(poverty)和“穷”(plight)两个词理解为现代汉语中的“贫穷”(poverty, want)一个词。把“木受绳则直”译成“wood that has been marked with the plumbline will be straight” (1.1)颇含混费解，其实原文的意思是“木料用墨线弹划后再用刀斧比照砍削就能取直”(“a piece of wood marked with the line made by a carpenter's ink-marker and shaped accordingly will be straight”)。其次是表达。译文有时过分拘泥于字面，文字略显累赘，不够清楚通顺；有时在传达原文意义的同时，没有兼顾原文的形式和风格。如“社稷”是一个出现频率很高的词，诺氏总是译成“altars of soil and grain”(其实准确的

直译应是“altars to the gods of earth and grain”），而不意译为state或country，似乎没有必要。又如：“Do whatever causes the mind to be serene, though it gives the body toil, and whatever causes one's sense of what is right to develop, though it diminishes the concern for profit.”（2.5）（身劳而心安，为之；利少而义多，为之。）原文文字简洁，对仗工整，译文则显得累赘，且无对仗可言。如改译成“What gives toil to the body but peace to the mind, do it; what promises little gain but much justice, do it”，则不但更加符合原文的意义，也更加贴近原文的风格。类似的理解和表达上的值得商榷之处还有一些。

本书将英译本付排时作了以下几项工作：

一、为便于对照阅读，英译本各篇的分节凡与汉语本不一致的地方，都按汉语本进行调整。

二、第25篇《成相》、第26篇《赋》、第27篇《大略》在原英译本中采取汉英对照的形式，《成相》、《赋》两篇还列出了汉字的韵脚。本书付排时以上三篇的英译文中的汉语原文和汉字韵脚自然不再保留。

除以上两点之外，英译文基本上是照原本付排。这里需要说明两点：一是英译文与白话译文对原文的解释可能有不一致之处；二是如前所述，英译文对原文的理解和英文表达可能有值得商榷的地方。限于目前的条件，我们无法对这些地方逐一考释，只能提出看法，仍照原文付排，聊备一说。

蒋坚松

1999年5月

INTRODUCTION

Xunzi, or Master Xun, is also known as Xun Kuang, Xun Qing or Sun Qing (Kuang was his given name and Qing, a style). A native of the State of Zhao in the later years of the Warring States period (475—221 B. C.), his dates are still subjects for debate. He was an eminent thinker, philosopher and educator of the pre-Qin times (before 221 B. C.), and the most famous Confucian scholar after Confucius and Mencius. Flourishing approximately between 298 and 238 B.C., he went successively to the states of Qi, Qin, Zhao and Chu. During the reign of King Xiang of Qi (283—265 B. C.), he lectured in Jixia (in present-day Zibo county, Shandong province) in the State of Qi, and was head of the academy. Among his students were Li Si, Han Fei and Fuqiu Bo. In the State of Qin, he tried to influence King Zhao and Prime Minister Fan Sui. In the State of Zhao, he was able to discuss military affairs in the presence of King Xiaocheng. Later, he was forced by slander to repair to the State of Chu, where he was appointed magistrate of Lanling (present-day Lanling town in Cangshan county, Shandong province) by the prime minister—the Lord of Chunshen. When the latter died, Xunzi was removed from office and retired to his home. With "hatred for the government of a corrupted world", he applied himself to writing, with the result running into tens of thousands of Chinese characters. He died after this strenuous effort, and was buried in Lanling. Of all the pre-Qin philosophers, Sima Qian, in his *Shi Ji* (*Historical Records*), chose Mencius and Xunzi alone for equal biographies while attributing the others to them respectively, a fact which shows Xunzi's place in his mind.

Except for some parts collected and recorded by his students, the

book *Xunzi* was mostly written by Xunzi himself. Its content covers philosophy, ethics, politics, economics, education, scholarship and even linguistics and literature. With numerous original ideas and penetrating analyses, it deserves to be called a great ideological treasure house of the pre-Qin period. An erudite scholar, Xunzi attached importance to substantial evidence. Philosophically, he was a representative of the pre-Qin naive materialism. On the one hand, he proposed the "division of nature from man", recognizing nature as an objective reality independent of the human mind. He said: "The course of Nature is constant: it does not survive because of the actions of a Yao; it does not perish because of the actions of a Jie"; "Heaven does not suspend the winter because men dislike cold weather. Earth does not reduce its broad expanse because men dislike long distances." ("Discourse on Nature" in *Xunzi*. Hereafter only the name of the "book" or chapter in *Xunzi* is given. Unless otherwise indicated, the English translation of the quotations from *Xunzi* is that of John Knoblock.) He not only affirmed the objectivity of nature and its laws, but also refuted fatalism by believing that natural circumstances could not determine social order or disorder. He said: "What is the relation of order and chaos to Heaven? I say: the revolutions of the sun and moon and stars and celestial points that mark off the divisions of time by which the calendar is calculated were the same in the time of Yu as in the time of Jie. Since Yu achieved order and Jie brought chaos, order and chaos are not due to heaven. What about the Seasons? I say that crops germinate and grow to maturity in the course of spring and summer and are harvested and gathered for storage during autumn and winter. This also was the same in the time of Yu and in the time of Jie. Since Yu achieved order and Jie brought chaos, order and chaos are not due to the seasons. What about Earth? I say that if something obtains land on which to grow



it will live and if it loses that land then it will die, and that this as well was the same for both Yu and Jie. Since Yu achieved order and Jie brought chaos, order and chaos are not due to Earth."("Discourse on Nature") Meanwhile, Xunzi also pointed out that man should "not compete with Nature in its work", or "turn his back on the Way and behave with foolish recklessness", that is, he should not act arbitrarily against the objective laws of nature.

On the other, Xunzi advocated "regulating what Heaven has mandated and using it": while following the natural laws, man can give full play to his talents to exploit nature. He said: "The sage purifies his natural lord, rectifies his natural faculties, completes his natural nourishment, is obedient to the natural rule of order, and nourishes his natural emotions and thereby completes nature's achievement. If this situation obtains, then he knows what is his to do and what is not his to do. Then Heaven and Earth perform the work of officers, and the myriad things serve him as foot soldiers." ("Discourse on Nature") "How can glorifying Heaven and contemplating it be as good as tending its creatures and regulating them? How can obeying Heaven and singing it hymns of praise be better than regulating what Heaven has mandated and using it? How can anxiously watching for the season and awaiting what it brings be as good as responding to the season and exploiting it? How can depending on things to increase naturally be better than developing their natural capacities so as to transform them? How can contemplating things and expecting them to serve you be as good as administering them so that you do not miss the opportunities they present? How can brooding over for the origins of things be better than assisting what perfects them?" ("Discourse on Nature") In other words, by using his cognitive faculties, man can understand and adapt himself to natural laws so as to "regulate" "Heaven

and Earth" and exploit "the myriad things", i. e., to control and change nature in the service of man.

In political thought, Xunzi criticized and rectified as well as inherited earlier Confucianist doctrines. Firstly, in contrast to Confucius' and Mencius'doctrine of being modelled on the Earlier Kings and of upholding True Kingship, Xunzi initiated the theory of being modelled on the Later Kings as well and of advocating both True Kingship and the way of a lord-protector. He said: "On the Regulations of a King: His Way does not antedate that of the Three Dynasties; his model is not divided in its allegiance to the Later Kings." ("On the Regulations of a King") The "Later Kings" here refers to the feudal rulers, and to use them as models is for "unifying the nation and making for oneself a reputation comparable to that of Yao and Yu". ("Of Kings and Lords-protector") He also advanced the idea of "using a territory of a hundred square *li* to gain the empire", saying: "The theory that a territory of a hundred square *li* can be used to gain the empire is not mere empty rhetoric. The difficulty lies in getting the lord of men to realize it. 'Gaining the empire' does not mean that other men bring their own lands and territories and follow after him, but refers rather to no more than that his Way is sufficient to unify the people." ("Of Kings and Lords-protector") Gaining the empire does not consist in taking land, but in unifying the people, i. e., winning them over and making them pledge allegiance. The key to success is to strive for prosperity through conscientious government so as to build up strength for unifying the country. Thus Xunzi's True Kingship is essentially different from Confucius' and Mencius'doctrine about "benevolence" and "righteousness", but rather similar to the "way of a lord-protector" advocated by the Legalists, something which served the aim of establishing the feudal state by the newly emerging landlord class.



Secondly, Xunzi critically inherited the Confucianist idea of "benevolence" and advocated "treating the people with kindness" and "loving them". He proposed: "If the horses are frightened by the carriage, the gentleman will not feel secure in the carriage. If the common people are frightened by the government, then the gentleman will not feel secure in his position. When the horses are frightened by the carriage, no policy is as good as 'quieting' [them]; when the common people are frightened by the government, no policy is as good as treating them with kindness··· Accordingly, if the lord of men desires to be secure, no policy is as good as even-handed government and love of the people." ("On the Regulations of a King") Xunzi's proposition of "even-handed government and love of the people" was to serve the end of consolidating the feudal relations of production and was therefore progressive in its historical circumstances.

Thirdly, Xunzi critically inherited the Confucianist idea of "esteeming the worthy" and upheld "promoting the worthy" and "appointing the capable to offices". He said: "Someone inquired of me about the technique of government. I replied: Promote the worthy and capable without regard to seniority; dismiss the unfit and incapable without hesitation." ("On the Regulations of a King") "To put things in their proper positions and grade in terms of the moral forces of their inner power and to cause the able to be given offices and to shift responsibilities to them is the Way of the sage kings, which the Ru devotedly uphold." ("Of Kings and Lords-protector") Again, his advocating "promoting the worthy" and "appointing the capable to offices" was, through recruiting qualified personnel for the newly emerging landlord class, to serve the end of founding the feudal state.

Fourthly, Xunzi critically inherited and developed the Confucianist idea

of "rule by ritual principles". Opposing Mencius' belief that "human nature is good", Xunzi held that "human nature is evil; any good in humans is acquired by conscious exertion"; that "when each person follows his inborn nature and indulges his natural inclinations, aggressiveness and greed are certain to develop. This is accompanied by violation of social class distinctions and throws the natural order into anarchy, resulting in a cruel tyranny." ("Man's Nature Is Evil") Hence he was for exerting favorable influence through cultivation and imposing restraint through ritual principles and laws, so that evil could be transformed into good, and chaos could be changed to order. He said: "…in antiquity the sages considered his [man's] nature evil, to be inclined to prejudice and wickedness, and not toward uprightness, to be perverse and rebellious, and not to be orderly. Thus they established the authority of lords and supervisors to supervise them, elucidated ritual and moral principles to transform them, set up laws and standards to bring them to order, and piled on penal laws and punishments to restrain them. They caused the entire world to develop with good order and to be consistent with the good." ("Man's Nature Is Evil") Such discourse on combining ritual principles and laws and attaching equal importance to moral enlightenment and rule by law with its punishments and rewards, was the sum total of his political position.

In addition to the above, Xunzi expounded on ways of enriching the state, principles of warfare, self-cultivation and learning, and academic argumentation and debating. In brief, Xunzi's book testifies to the fact that he was "very assiduous and extremely erudite". (Feng Youlan, A *History of Chinese Philosophy*) As a major inheritor and expounder of the Confucian doctrine, Xunzi was all-embracing in his thought, and was both extensive and profound, defying the mere definition of "Confu-

cianism". Guo Moruo's assertion that Xunzi was "the last master among the pre-Qin philosophers, who was the culmination not only of the Confucianists, but also of the various schools of thought" (*A Critique of Xunzi by Guo Moruo*) is well justified.

Xunzi was also a great master of language, who in his writings was not only profound in thought, but also highly accomplished in his use of language. He said: "The Proper Methodology for Debate and Persuasion: Introduce the topic with dignity and earnestness, dwell on it with modesty and sincerity, hold to it with firmness and strength, illustrate its meaning with parables and praiseworthy examples, elucidate its significance by making distinctions and drawing boundaries, and present it with exuberance and ardor. If you make it something precious and rare, valuable and magical, your persuasion will always and invariably be well received." ("Contra Physiognomy") In speech or writing, one should try his best to make clear his meaning in such a way as to make people gladly receive it. Xunzi's own writings exemplify this principle of his. In *Xunzi* we find that the author takes pains to choose his words and phrases, paying attention to rhetoric without being over-elaborate, with the accurate and vivid expression of thoughts and feelings as the ultimate aim.

The book has a number of stylistic and rhetorical features. Firstly, it is concise and profound, simple and clear. For example, "Though the blue dye comes from the indigo plant, it is bluer than indigo. Ice is made from water, but it is colder than water." ("An Exhortation to Learning") "If you start carving but give up, you cannot cut even a rotting piece of wood in two. Yet if you carve away and never give up, even metal and stone can be engraved." ("An Exhortation to Learning") "…heap praise on its good qualities, display its fine points, discuss its strengths, but do not mention its shortcomings." ("The Great Compendium") Such simple and clear,

concise and comprehensive sentences are found everywhere in the book. Secondly, it is unequivocal and assertive. For example, "When stars fall or trees groan, the whole state is terrified. They ask what caused this to happen. I reply there was no specific reason. When there is a modification of the relation of Heaven and Earth or a transmutation of the Yin and Yang, such unusual events occur. We may marvel at them, but we should not fear them." ("Discourse on Nature") "…if you do not accumulate paces and double paces, you will lack the means to reach 1,000 *li* and if you do not accumulate small streams, you will have no way to fill a river or sea." ("An Exhortation to Learning") Such statements are categorical and confident, many assuming the character of epigrams. Thirdly, it is extensive in references and strong in argument. Xunzi often bases his argument on examples, and the sources of his references are extremely broad, including pre-Qin books and records, ancient sayings, folk adages, allusions, and history. For example, *Xunzi* quotes *Shi Jing* (*The Odes*) alone on more than 60 occasions, and it cites more than 190 historical figures. Fourthly, it employs a variety of rhetorical devices. Xunzi makes skilful use of antithesis, parallelism, climax, reduplication, question-posing, figures of speech, etc. to enliven the language and make the point go home. The following are some examples. "日月不高，则光晖不赫；水火不积，则晖润不博。" ("If the sun and moon did not rise high, their brilliant splendor would not have its fiery brightness; if fire and water did not collect together, their glow and moisture would not spread out.") ("Discourse on Nature".) (antithesis) "君子行不贵苟难，说不贵苟察，名不贵苟传。" ("In matters of conduct the gentleman does not esteem indecorous, though difficult, feats; in [matters of explanation] he does not prize improper investigations; in matters of reputation he does not value unsuitable traditions.") ("Nothing



Indecorous")(parallelism) "不闻不若闻之，闻之不若见之，见之不若知之，知之不若行之。" ("Not having heard something is not as good as having heard it; having heard it is not as good as having seen it; having seen it is not as good as knowing it; knowing it is not as good as putting it into practice.") ("The Teachings of the Ru") (climax) "是是非非谓之知，非是是非谓之愚。" ("To recognize as right what is right and as wrong what is wrong is called wisdom. To regard as wrong what is right and as right what is wrong is called 'stupidity'.") ("On Self-Cultivation") (reduplication) "君子治治，非治乱也。曷谓邪？曰：礼义之谓治，非礼义之谓乱也。" ("The gentleman creates order with what is itself well ordered and not with what is itself chaotic. What is the meaning of this? I say that 'well ordered' refers to ritual and moral principles and that 'chaotic' refers to what is contrary to them.") ("Nothing Indecorous".) (question-posing) "百姓皆爱其上，人归之如流水，亲之欢如父母。" ("…the Hundred Clans all loved their ruler, and men returned to him as naturally as water flowing downhill, [and were joyously and affectionately drawn to him as if to their own parents…"]) ("On Enriching the State") (figure of speech) The book contains numerous such rhetorical devices; the number of various figures of speech alone exceeds two hundred. Simple language, clear reasoning, vivid figures of speech all contribute to the appeal of Xunzi's discourse, making it "always and invariably well received".

Such a classic, however, has not received in the West the attention accorded *Lunyu* (*The Analects*), *Mengzi* (*Mencius*), *Laozi* (*Daode Jing*) or *Sunzi Bingfa* (*The Art of War*). Before John Knoblock's English translation of the complete text of the book (hereafter referred to as Knoblock's *Xunzi*) was published, English translations of *Xunzi* mainly included H. H. Dubs' *The Works of Hsüntze* (1928), in which half of

its "books" or chapters are translated; and Burton Watson's *Hsün Tzu: Basic Writings* (1963), which contains some major books of the work. In addition, James Legge in his *The Works of Mencius* (1895) translated "Man's Nature Is Evil"; J. J. L. Duyvendak's "Hsüntzu on the Rectification of Names" (1924) and Y. P. Mei's "Hsün-tzu on Terminology" (1951) are both translations of Book 22 "On the Correct Use of Names"; Wing-Tsit Chan's *A Source Book of Chinese Philosophy* (1963) contained "On Nature", "On Rectification of Names" and "On the Nature of Man in Evil", which are a translation of Books 17, 22 and 23 respectively. Hence Knoblock's *Xunzi* is the first study and translation of the complete works. The academic circles find it "puzzling that we have had to wait so long for someone to do the work that Knoblock has done". (See inside of jacket of Volume I of Knoblock's *Xunzi*. Hereafter "of Knoblock's *Xunzi*" is understood when reference is made to the work.) For this Knoblock has his explanation:

> Xunzi's works···never enjoyed the imperial patronage like the *Confucian Analects* and *Mencius*. They contain no doctrines that could be construed to anticipate Christian doctrines like Mo Di's "universal love". They were not written in fluent and evocative language like the *Daode Jing* and *Zhuangzi*. The *Xunzi* has accordingly not proved attractive to translators. Xunzi's earnest intensity and careful precision in argumentation led to a clear but unattractive style. To the lay reader, his thought seems insufficiently "Chinese". If does not intrigue with esoteric mysteries known only in the inscrutable Orient, and it is too systematic and rigorous to allow boundless speculations on the ultimate. ("Preface" to Volume I)



As the first English study and translation of the complete works, Knoblock's *Xunzi* is of pioneering significance in the translation and introduction of the book in the West. Its publication understandably evoked repercussion in English and American academic circles. *The Times Literary Supplement* called it "a complete translation annotated with the full apparatus of contemporary sinology". *The Journal of Asian Studies* believed that "The work is evidently a product of extensive research, and the amount of information is staggering··· The translation itself is done with great care". The *Journal of the American Oriental Society* pointed out: "It is the first of the substantial translations in a Western European language to provide a thorough scholarly introduction to the works as well as appropriate annotations to the text." The *Religious Studies Review* praised it as "a superb translation and study", believing that "it will become the standard *Xunzi* in the West". (See back of jacket of Volume III)

The full title of Knoblock's *Xunzi* is *Xunzi: A Translation and Study of the Complete Works*. The book is in three volumes, published by Stanford University Press in 1988, 1990 and 1994 respectively. Its author/translator John Knoblock is a professor and dean of the Department of Philosophy at the University of Miami and a guest professor of the Department of East Asian Languages at the University of California, Berkeley. For years he has studied classical Chinese philosophy and published articles on Chinese philosophy and aesthetics. In addition to *Xunzi*, he collaborated with Jeffrey Riegel in translating *The Spring and Autumn of Lu Buwei* (《吕氏春秋》). Knoblock points out in the "Preface" to Volumes I and II of his *Xunzi* that his "translation is based on the texts of Wang Xianqian (王先谦) (1842—1918) and Kubo Ai (久保爱) (1759—1832) with reference to the basic scholarship published since".

He also says in the "Preface" to Volume II: "I have attempted to consult virtually every available critical study in Chinese and Japanese and to take into account recent development in the study of Chinese philosophy both in China and in the West. My aim is to produce a literate English translation that conveys the full meaning of Xunzi's philosophical arguments." He mentions several respects in which his translation differs from the most recent efforts in this field: it includes ample explanatory material identifying technical terms, persons, and events; it has a detailed introduction to each "book" or chapter summarizing the philosophical points made and their relation to the thought of other philosophers; it indicates in extensive notes, with characters when necessary, the basis of his renderings when alternatives exist either in the textual translation or when the text is variously emended by different scholars; it provides a general introduction with chapters devoted to a biography of Xunzi, the influence he had on later times, the intellectual world in which he lived, and the basic terms the Chinese use to discuss some basic concepts about nature and society. ("Preface" to Volume I) Apparently, this is a scholarly edition of *Xunzi* that integrates data, textual research, study and translation, something unique in the translation and introduction of ancient Chinese books and records. Besides being the first and to our knowledge the only complete translation of *Xunzi*, the edition has the following features.

1. It provides extensive data and full and accurate textual research. In addition to the translation of the text, the edition includes a preface to each volume, general introduction, introduction to Volume II (Volume III has no introduction), introduction to each "book" or chapter except the last four, as well as appendixes, a glossary of terms, notes, a bibliography, supplementary bibliographies, and indexes. The appendixes and refer-



ence matter account for approximately 67% of the total space of the work. For one thing, the bibliography and supplementary bibliographies list a total of 1502 reference books and articles. These include both ancient Chinese works and scholarship as recent as the early 1990s, published on the mainland of China, in Hongkong and Taiwan, as well as in Japan and the West, scholarship published in Chinese and Japanese as well as in Western languages (mainly English). For another, the edition includes as many as 2727 notes, ranging in length from a dozen or several dozen to several hundred words. These notes provide the cultural background, explain allusions, give the source in ancient books and records, make textual criticism, or list various alternative interpretations of a specific point for reference in reading the translation. The extensiveness of its data and the detailed nature of its research are rarely seen to accompany a translation.

2. Its study is comprehensive, often with insight. Take the "General Introduction" for example. In this dissertation of over 120 pages, Knoblock makes a detailed account of Xunzi's life, the influence of his thought, the world of thought of the time, as well as some basic concepts about nature and society in ancient China. It also comments on Xunzi's disciples such as Han Fei, Li Si, Fuqiu Bo, Zhang Cang, and Mao Heng. About the ideological and academic circles of the time, Knoblock introduces not only the Yin-Yang Naturalists (阴阳家), the Confucianists (儒家), the Mohists (墨家), the Logicians (名家), the Legalists (法家), the Taoists (道家), the Agronomists (农家), and the Political Strategists (纵横家), but also *The Documents* (《书经》), *The Odes* (《诗经》), *The Changes* (《易经》), *The Music* (《乐记》), *The Rituals* (《礼记》), *The Annals* (《春秋》), *The Gongyang Commentary* (《公羊传》), *The Guliang Commentary* (《谷梁传》) and

The Zuo Zhuan (《左传》). The discussions may be lengthy or brief, but are mostly based on good authority. As Knoblock bases his study on extensive data, he can often arrive at rather objective conclusions. Take for example his account of the academic environment which helped to shape Xunzi's thought:

> The great and famous teachers who were still there or who had taught there [i. e. the Jixia academy] a few years before include many of the most famous men of Chinese philosophy…It is hard to imagine a more vibrant and exciting intellectual environment. This is the milieu that shaped Xunzi's development. His philosophy was formed against the background of arguments at the Jixia and in reaction to the positions of these famous men. In consequence, Xunzi is much broader than Mencius, for example, and shows both knowledge of and indebtedness to the arguments of philosophers outside the Ru tradition. ("General Introduction")

Particularly noteworthy is the fact that Knoblock examines Xunzi with the eye of a Western scholar and the expertise of a professor of philosophy, which gives a new perspective to and sheds some new light on the study. A case in point is his comment on the prosperity of scholarship of Xunzi's age:

> Nothing in ancient Athens or Alexandria, in medieval Paris or Oxford, or in modern Cambridge or Heidelberg exceeded the prodigious energy of the classical age in China. The number of individuals, the depth of their understanding, the breadth of their scholarship, and the genius of their thought make Xunzi's age without parallel in Chinese history and unsurpassed in world history. ("Gen-



eral Introduction")

The scope of the perspective is evidently that of one acquainted with the history of scholarship, Western and Chinese. Also relevant is his appraisal of Xunzi's thought:

> The domain of knowledge traversed by his thought exceeds that of any other ancient Chinese thinker and bears comparison only with Aristotle in the West. Chinese culture is embodied in his philosophy, and the new theoretical and practical order he described for thinking and society articulated a new form for traditional elements that hitherto had developed in isolation one from the next, or remained fragmented or incompletely harmonized, universalized, or homogenized···every aspect of his thinking is linked to all the others. A rigorous system and a consistent framework inform his theories of language, of knowledge, of the operation of the mind, of human nature, of the nature and structure of the world, and of human society. ("Preface" to Volume III)

Moreover, Knoblock has some objective account or informed discussion of subjects like the various schools of thought of the time, ancient Chinese books and records, and ancient Chinese philosophy.

3. Its translation of the text is close to the original, and largely accurate and smooth. As a classic, *Xunzi* is a concentrated and comprehensive reflection of China's traditional culture. Its thought is extensive and profound, its language simple and vigorous, careful and precise. One can expect the difficulty in faithfully presenting such a typically "Chinese" ancient work to the Western reader of today. Knoblock tries to solve the

problem basically by keeping close to the Chinese text and translating literally, with various means of compensation, with a view to retaining the cultural features as well as conveying the literal meaning of the original. Take for example the translation of that famous passage from "An Exhortation to Learning":

> I once spent as a whole day in thought, but it was not so valuable as a moment in study. I once stood on tiptoe to look out into the distance, but it was not as effective as climbing up to a high place for a broader vista.
> Climbing to a height and waving your arm does not cause the arm's length to increase, but your wave can be seen farther away.
> Shouting downwind does not increase the tenseness of the sound, but it is heard more distinctly.
> A man who borrows a horse and carriage does not improve his feet, but he can extend his travels 1,000 *li*. A man who borrows a boat and paddles does not gain any new ability in water, but he can cut across rivers and seas.
> The gentleman by birth is not different from other men; he is just good at "borrowing" the use of external things. (1.3)
> (吾尝终日而思矣，不如须臾之所学也；吾尝跂而望矣，不如登高之博见也。登高而招，臂非加长也，而见者远；顺风而呼，声非加疾也，而闻者彰。假舆马者，非利足也，而致千里；假舟楫者，非能水也，而绝江河。君子生非异也，善假于物也。)

Lu Xun said: "All translation must try to do two things at the same time: one is of course striving to make it easy to understand, the other retain-



ing the charm of the original work." ("Notes Without Titles" in *Essays of Qiejieting II*) Taken as a whole, Knoblock's translation, by mainly resorting to literal translation supplemented with various means of compensation (annotation, supplying Chinese characters, transliteration, free translation, providing background material, etc.), should be said to have basically succeeded in both "mak [ing] it easy to understand" and "retaining the charm of the original work".

Nevertheless, due to the difficulty inherent to translating Chinese ancient books into English, this translation is not free from inaccuracies, oversights, or even errors in apprehension and expression. First there is the apprehension. Though "*The Odes* admits of no adequate exegesis"—opinions frequently differ in the interpretation of ancient classics, there should be general agreement in the understanding of some words whose meaning is obvious. For example, to translate the "知" in "司徒知百宗城郭立器之数", "司马知师旅甲兵乘白之数" as "should know" ("The *director of the multitude* 司徒 should know the procedures for dealing with the Hundred Lineages 百宗, the inner and outer walls of cities, and the standardization of utensils", "The *director of the horse* 司马 should know the procedures for dealing with military organization, arms and equipment, and chariots and standards" (9.17)) is to mistake the "知" meaning "to direct", "to supervise" or "to be in charge of" for the "知" meaning "to know". To translate "士君子不为贫穷怠于道" as "the scholar and gentleman do [sic.] [more properly *does*] not neglect the Way because of poverty and want" (2.5) is to take the two words "贫" ("poverty") and "穷" ("plight") in ancient Chinese for the one word "贫穷" ("poverty", "want") in modern Chinese. To translate "木受绳则直" as "wood that has been marked with the plumbline will be straight" is ambiguous and difficult to understand. Actually the

Chinese original should mean "a piece of wood marked with the line made by a carpenter's ink marker and shaped accordingly will be straight". Then there is the English rendition. The translation is largely verbatim, making the English text in places somewhat cumbersome, and not sufficiently clear or smooth. For example, it is not always necessary to translate "社稷", a word with a great rate of recurrence in the book, as "altars of soil and grain" [a more accurate literal translation might be "altars to the gods of earth and grain"], avoiding the free translation of "state" or "country". Again, sometimes in conveying the meaning of the original text, the translation does not pay enough attention to its form or style. One can compare the following Chinese passage and its English version and see the point: "身劳而心安，为之；利少而义多，为之。" ("Do whatever causes the mind to be serene, though it gives the body toil, and whatever causes one's sense for what is right to develop, though it diminishes the concern for profit." (2.5)) The original text is concise and neat in form, whereas the translation sounds wordy and awkward with little regard of style or form. To render it as "What gives toil to the body but peace to the mind, do it; what promises little gain but much justice, do it" would be closer to the style as well as to the meaning of the original. There are other points that are open to discussion in both the interpretation of the Chinese original and the English rendition.

The present edition has done the following to Knoblock's edition:

1. For the convenience of reading with reference to the original, where there is discrepancy in the division into numbered passages in a "book" or chapter between the English text and the Chinese version used for this edition, adjustments have been made according to the Chinese version;

2. Books 25 ("Working Song"), 26 ("Fu—Rhyme-Prose Poems") and

27 ("The Great Compendium") in the original English translation have both the Chinese and English texts and the first two of them also list the groups of rhyming Chinese characters. The Chinese text in the English translation of the three books as well as the rhyming Chinese characters listed in the first two have also been left out.

Except for the above changes, we have by and large kept the original English translation. Two more things, however, need to be mentioned. One is that the English version and the modern Chinese version may sometimes differ in their interpretation of a certain part of the text in the ancient Chinese original; the other is, as mentioned earlier, some points in the English translation may not be final in terms of their interpretation of the Chinese original or their English expression. As present circumstances would not allow us to make research on all those places and offer our opinions, in both cases we have reprinted the English text as it is, if only for a possible version. We add this remark here so that our stand may be known.

Jiang Jiansong

May 1999

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荀子（约前313—前238年）

Xunzi (c.313 — 238 B.C.)

劝学第一

【原文】

1.1 君子曰：学不可以已。青，取之于蓝，而青于蓝；冰，水为之，而寒于水。木直中绳，輮以为轮，其曲中规，虽有槁暴，不复挺者，輮使之然也。故木受绳则直，金就砺则利，君子博学而日参省乎己，则知明而行无过矣。

1.2 故不登高山，不知天之高也；不临深谿，不知地之厚也；不闻先王之遗言，不知学问之大也。干、越、夷、貉之子，生而同声，

【今译】

1.1 君子说：学习不可以固步自封。靛青，是从蓼蓝中提取出来的，但比蓼蓝更青；冰，是水变成的，但比水更冷。木料笔直得合于墨线，但把它熏烤弯曲而做成车轮，它的弯曲度就与圆规画的相合，即使再烘烤暴晒，它也不再伸直了，这是熏烤弯曲使它这样的啊。所以木料受到墨线的弹划校正才能取直，金属制成的刀剑在磨刀石上磨过才能锋利，君子广泛地学习而又能每天省察自己，那就会见识高明而行为没有过错了。

1.2 所以不登上高高的山峰，就不知道天空的高远；不俯视深深的山谷，就不知道大地的深厚；没有听到前代圣明帝王的遗言，就不知道学问的渊博。吴国、越国、夷族、貊族的孩子，生下来啼哭的声



Book 1

An Exhortation to Learning

1. 1

The gentleman says: "Learning must never be concluded."

Though blue dye comes from the indigo plant, it is bluer than indigo. Ice is made from water, but it is colder than water. A piece of wood straight as a plumbline can, by steaming, be made pliable enough to bend into the shape of a wheel rim, so its curvature will conform to the compass. Yet, even though it is then allowed to dry out completely in the sun, it will not return to its former straightness because the process of steaming has effected this change in it.

So, too, wood that has been marked with the plumbline will be straight and metal that has been put to the whetstone will be sharp. In broadening his learning, the gentleman each day examines himself so that his awareness will be discerning and his actions without excess.

1. 2

Truly if you do not climb a high mountain, you will be unaware of the height of the sky. If you do not look down into a deep gorge, you will be unaware of the thickness of the earth.

If you have not heard the words inherited from the Ancient Kings, you will be unaware of the greatness of learning and inquiry. The children of Han and Yue and of the tribes of Yi and Mo are all born making the same sounds, but they grow up having different customs

【原文】

长而异俗，教使之然也。《诗》曰："嗟尔君子，无恒安息。靖共尔位，好是正直。神之听之，介尔景福。"神莫大于化道，福莫长于无祸。

1.3 吾尝终日而思矣，不如须臾之所学也；吾尝跂而望矣，不如登高之博见也。登高而招，臂非加长也，而见者远；顺风而呼，声非加疾也，而闻者彰。假舆马者，非利足也，而致千里；假舟楫者，非能水也，而绝江河。君子生非异也，善假于物也。

【今译】

音都相同，长大了习俗却不同，这是教化使他们这样的啊。《诗》云："唉呀你们君子啊，不要常常歇息着。安心供奉你的职位，爱好正直行为。上帝知道了这些，就会给你大福气。"精神修养没有比融化于圣贤的道德更高的了，幸福没有比无灾无难更大的了。

1.3 我曾经整天地思索，但不如学习片刻之所得；我曾经踮起脚跟瞭望，但不如登上高处所见之广阔。登上高处招手，手臂并没有加长，但远处的人能看得见；顺着风向呼喊，声音并没有加强，但听见的人觉得很清楚。凭借车马的人，并不是善于走路，却能到达千里之外；凭借船、桨的人，并不是善于游泳，但能渡过江河。君子生性并非与人不同，只是善于凭借外物罢了。



because the process of education has effected such changes in them. An *Ode* says:

> O you gentlemen,
> Be not constantly at ease and at rest.
> Be thoughtful and respectful in your official position.
> Love those who are upright and correct.
> And the spirits will heed you,
> And will increase your bright blessings.

There is no spirit so great as the transformation of the self with the Way, and there is no blessing so long lasting as being without misfortune.

1. 3

I once spent a whole day in thought, but it was not so valuable as a moment in study. I once stood on my tiptoes to look out into the distance, but it was not so effective as climbing up to a high place for a broader vista.

Climbing to a height and waving your arm does not cause the arm's length to increase, but your wave can be seen farther away.

Shouting downwind does not increase the tenseness of the sound, but it is heard more distinctly.

A man who borrows a horse and carriage does not improve his feet, but he can extend his travels 1,000 *li*. A man who borrows a boat and paddles does not gain any new ability in water, but he can cut across rivers and seas.

The gentleman by birth is not different from other men; he is just good at "borrowing" the use of external things.

【原文】

1.4 南方有鸟焉，名曰蒙鸠，以羽为巢，而编之以发，系之苇苕，风至苕折，卵破子死。巢非不完也，所系者然也。西方有木焉，名曰射干，茎长四寸，生于高山之上，而临百仞之渊。木茎非能长也，所立者然也。蓬生麻中，不扶而直；白沙在涅，与之俱黑。兰槐之根是为芷，其渐之滫，君子不近，庶人不服。其质非不美也，所渐者然也。故君子居必择乡，游必就士，所以防邪僻而近中正也。

1.5 物类之起，必有所始；荣辱之来，必象其德。肉腐出虫，鱼

【今译】

1.4 南方有一种鸟，名叫蒙鸠，它用羽毛做窝，还用毛发把窝编结起来，把窝系在芦苇的花穗上，风吹来，苇穗折断，鸟蛋打破，小鸟摔死。它的窝不是不完善，是窝所系的地方使它这样的。西方有一种草，名叫射干，茎长四寸，生在高山之上，因而能俯临七百多尺的深渊。它的茎并非能长到这么高，是它所处的位置使它这样的。蓬草长在大麻中，不去扶持它也挺直；雪白的沙子混在黑土中，就会和黑土一样黑。兰槐的根就是芷，如果把它浸在尿中，君子就不再接近它，百姓也不再佩带它。它的本质不是不美，而是所浸泡的尿使它这样的。所以君子居住时必须选择乡里，外出交游时必须接近贤士，这是防止自己误入邪途而接近正道的方法。

1.5 各种事物的发生，一定有它的起因；荣誉或耻辱的来临，必

1. 4

In the southern regions, there is a bird called the "dunce dove" that builds its nest out of feathers woven together with hair and attaches the nest to the flowering tassels of reeds. The winds come, the tassels snap off, the eggs break, and the baby birds are killed. It is not that the nest was not well made; rather, it resulted from what it was attached to.

In the western regions, there is a tree called the "servant's cane" that has a trunk only four inches long and grows on the top of high mountains, yet it looks down into chasms a hundred fathoms deep. It is not that this tree's trunk is able to grow to such length; rather, it is the result of its situation.

Raspberry vines growing among hemp plants are not staked, yet they grow up straight. [White sand put into a black slime will mix with it and become entirely black.]

If the root of the orchid and the rhizome of the valerian are soaked in the water used to wash rice, the gentleman will not go near them, and the petty man will not wear them. It is not that their substance is unpleasing; it is the result of what they were soaked in. Accordingly, where the gentleman resides is sure to be a carefully chosen neighborhood, and when he travels, it is certain to be in the company of scholars, so that he can keep away from what is untoward and low and draw near what is fair and upright.

1. 5

There must be some beginning for every type of phenomenon that occurs. The coming of honor or disgrace must be a reflection of one's

【原文】

枯生蠹。怠慢忘身，祸灾乃作。强自取柱，柔自取束。邪秽在身，怨之所构。施薪若一，火就燥也；平地若一，水就湿也。草木畴生，禽兽群焉，物各从其类也。是故质的张而弓矢至焉，林木茂而斧斤至焉，树成荫而众鸟息焉，醯酸而蜹聚焉。故言有召祸也，行有招辱也。君子慎其所立乎！

1.6 积土成山，风雨兴焉；积水成渊，蛟龙生焉；积善成德，而神明自得，圣心备焉。故不积跬步，无以至千里；不积小流，无以成

【今译】

定与他的德行相应。肉腐烂了就生蛆，鱼干死了就生虫。懈怠疏忽而忘记了自身，灾祸就会发生。刚强的东西自己招致折断，柔弱的东西自己招致约束。邪恶污秽的东西存在于自身，是怨恨集结的原因。铺开的柴草好像一样，但火总是向干燥的柴草烧去；平整的土地好像一样，但水总是向低湿的地方流去。草木按类生长，禽兽合群活动，万物都各自依附它们的同类。所以箭靶一张设，弓箭就向这里射来了；森林的树木一茂盛，斧头就来这里砍伐了；树木一成荫，群鸟就来这里栖息了；醋一变酸，蚊子就汇集到这里了。所以说话有时会招来灾祸，做事有时会招致耻辱，君子要小心自己的立身行事啊！

1.6 积聚泥土成了高山，风雨就会在那里兴起；积蓄水流成了深潭，蛟龙就会在那里生长；积累善行成了有道德的人，自会心智澄明，而圣人的思想境界也就具备了。所以不积累起一步两步，就无法

inner power.

From rotting meat come maggots; decaying wood produces woodworms. An insolent disregard for one's own person creates therewith calamity and misfortune. The rigid cause themselves to be broken; the pliable cause themselves to be bound. Those whose character is mean and vicious will rouse others to animosity against them. When firewood is spread out evenly, fire will seek out the driest sticks. When the ground has been leveled out evenly, water will seek the dampest places. Grasses and trees grow together with their own type; birds and beasts live together in their own groups; each thing follows after its own kind.

Accordingly, when the target is set out on the archery range, bows and arrows will arrive. Where the trees in the forest flourish, axes and halberds will come. Where things have truned sour, gnats will collect.

Truly, words have the potential to summon disaster, and actions the potential to invite disgrace, so the gentleman is cautious about where he takes his position.

1. 6

If you accumulate enough earth to build up a high hill, rain and wind will flourish because of it. If you accumulate enough water to fill a chasm, dragons and scaly dragons will be born within it. If you accumulate enough good to make whole your inner power, a divine clarity of intelligence will be naturally acquired and a sagelike mind will be fully realized. Accordingly, if you do not accumulate paces and double paces, you will lack the means to reach 1,000 *li*, and if you do not accumulate small streams, you will have no way to fill a river or sea.

Even a famous thoroughbred like Qiji cannot cover ten paces in a

【原文】

江海。骐骥一跃，不能十步；驽马十驾，功在不舍。锲而舍之，朽木不折；锲而不舍，金石可镂。螾无爪牙之利、筋骨之强，上食埃土，下饮黄泉，用心一也；蟹八跪而二螯，非蛇、鳝之穴无可寄托者，用心躁也。是故无冥冥之志者，无昭昭之明；无惛惛之事者，无赫赫之功。行衢道者不至，事两君者不容。目不能两视而明，耳不能两听而聪。腾蛇无足而飞，鼫鼠五技而穷。《诗》曰："尸鸠在桑，其子七兮。淑人君子，其仪一兮。其仪一兮，心如结兮。"故君子结于一也。

【今译】

到达千里之外；不汇集细小的溪流，就不能成为江海。骏马一跃，不会满六丈；劣马跑十天也能跑完千里的路程，它的成功在于不停脚。雕刻东西，如果刻一下就把它放在一边，那就是腐烂的木头也不能刻断；如果不停地刻下去，那么金属和石头都能雕空。蚯蚓没有锋利的爪子和牙齿，也没有强壮的筋骨，但它能吃到地上的尘土，喝到地下的泉水，这是因为它用心专一；螃蟹有八只脚两只螯，但如果没有蛇、鳝的洞穴就无处栖身，这是因为它用心浮躁。所以没有潜心钻研的精神，就不会有洞察一切的聪明；没有默默无闻的工作，就不会有显赫卓著的功绩。徘徊于歧路的人到不了目的地，同时侍奉两个君主的人不能被双方所接受。眼睛不能同时看两个东西而全都看清楚，耳朵不能同时听两种声音而全都听明白。螣蛇没有脚却能飞行，鼫鼠有五种技能却陷于困境。《诗》云："布谷鸟住在桑树上，七只小鸟它喂养。那些善人君子啊，坚持道义一个样。坚持道义真专一，思想就像

single stride. But in ten yokings even a worn-out nag can. Its achievement consists in its not giving up.

If you start carving but give up, you cannot cut even a rotting piece of wood in two. Yet if you carve away and never give up, even metal and stone can be engraved.

Though the earthworm has neither the advantage of claws and teeth nor the strength of muscles and bones, it can eat dust and dirt above ground and drink from the waters of the Yellow Springs below, because its mind is fixed on a constant end.

The crab has eight legs and two claws; still if there is no hole made by an eel or snake, it will have no safe place to live, because its mind moves in every direction at once.

For these reasons, if there is no dark obscurity in purpose, there will be no reputation for brilliance; if there is no hidden secretiveness in the performance of duties, there will be no awe-inspiring majesty in achievements. If you attempt to travel both forks of a road, you will arrive nowhere, and if you attempt to serve two masters, you will please neither.

The eye cannot look at two objects and see either clearly; the ear cannot listen to two things and hear either distinctly.

The wingless dragon has no limbs, but it can fly; the flying squirrel has five talents, but it is reduced to extremity. An *Ode* says:

> The ring dove is in the mulberry tree,
> Its young ones are seven.
> The good man, my lord,
> His bearing is constant,
> His bearing is constant,
> As though his mind were tied.

Thus, the gentleman is tied to constancy.

【原文】

1.7 昔者瓠巴鼓瑟而沈鱼出听，伯牙鼓琴而六马仰秣。故声无小而不闻，行无隐而不形。玉在山而草木润，渊生珠而崖不枯。为善不积邪，安有不闻者乎？

1.8 学恶乎始？恶乎终？曰：其数则始乎诵经，终乎读《礼》；其义则始乎为士，终乎为圣人。真积力久则入，学至乎没而后止也。故学数有终，若其义则不可须臾舍也。为之，人也；舍之，禽兽也。故《书》者，政事之纪也；《诗》者，中声之所止也；《礼》者，法之

【今译】

打了结。”所以君子学习时总是把精神集中在一点上。

1.7 从前瓠巴一弹瑟而沉没在水底的鱼都浮出水面来听，伯牙一弹琴而拉车的六匹马都抬起头来咧着嘴听。所以声音没有小得听不见的，行动没有隐蔽得不显露的。宝玉蕴藏在山中，山上的草木都会滋润；深潭里生了珍珠，潭岸就不显得干枯。是不能坚持做好事因而善行没有积累起来吧！否则，哪有不被人知道的呢？

1.8 学习从哪里开始？到哪里终结？答案是：从学习的科目来说，是从诵读《书》、《诗》等经典开始，到阅读《礼》为止；从学习的意义来说，是从做一个读书人开始，到成为圣人为止。诚心积累，长期努力，就能深入，学到老死然后才停止。所以从学习的科目来说，是有尽头的；但如果从学习的意义来说，那么学习是片刻也不能丢的。致力于学习，就成为人；放弃学习，就成了禽兽。《尚书》，是政事的记载；《诗》，是和谐的音乐所附丽的篇章；《礼》，是行为规范



1. 7

In antiquity, when Hu Ba played the zither, deep-water sturgeons came up to listen, and when Bo Ya played the lute, the six horses looked up from their feed bags.

Truly there is no sound so faint that it is not to be heard, and no action so concealed that it is not visible.

Where jade is buried in the hills, the plants have a special sheen, and where pearls grow in the deeps, the banks do not parch.

Good deeds—do they not accumulate! Surely it is not true that no one will ever hear of them!

1. 8

Learning—where should it begin and where should it end! I say: Its proper method is to start with the recitation of the Classics and conclude with the reading of the *Rituals*. Its real purpose is first to create a scholar and in the end to create a sage. If you genuinely accumulate and earnestly practice for a long time, then you will become an initiate. Learning continues until death and only then does it stop. Thus, though the methods employed to learn come to a conclusion, the purpose of learning must never, even for an instant, be put aside. Those who undertake learning become men; those who neglect it become as wild beasts. Truly the *Documents* contains the record of governmental affairs. The *Odes* sets the correct standards to which pronunciations should adhere. The *Rituals* contains the model for the primary social distinctions and the categories used by analogical extension for the guiding rules and ordering norms of

【原文】

大分、类之纲纪也。故学至乎《礼》而止矣，夫是之谓道德之极。《礼》之敬文也，《乐》之中和也；《诗》、《书》之博也，《春秋》之微也，在天地之间者毕矣。

1.9 君子之学也，入乎耳，著乎心，布乎四体，形乎动静；端而言，蝡而动，一可以为法则。小人之学也，入乎耳，出乎口。口、耳之间则四寸耳，曷足以美七尺之躯哉？

1.10 古之学者为己，今之学者为人。君子之学也，以美其身；小人之学也，以为禽犊。故不问而告谓之傲，问一而告二谓之赞。傲，非也；赞，非也；君子如响矣。

【今译】

的要领、具体准则的总纲。所以学到《礼》就到头了，这可以叫做达到了道德的顶点。《礼》肃敬而有文饰，《乐》中正而又和谐，《诗》、《书》内容渊博，《春秋》词意隐微，存在于天地之间的道理都包括在这些典籍中了。

1.9 君子的学习，有益的东西进入耳中，记在心中，贯彻到全身，表现在举止上；所以他稍微说一句话，稍微动一动，都可以成为别人效法的榜样。小人的学习，只是从耳中听进去，从口中说出来。口、耳之间才不过四寸罢了，怎么能够靠它来完美七尺长的身躯呢？

1.10 古代的学者学习是为了提高自己，现在的学者学习是为了给别人看。君子的学习，是用它来完美自己的身心；小人的学习，只是把学问当作家禽、小牛之类的礼物去讨人好评。所以别人没问就去告诉的叫做急躁，别人问一件事而告诉两件事的叫做唠叨。急躁，是不对的；唠叨，也是不对的；君子回答别人，就像回声应和原声一样。

behavior. Accordingly, when learning has been perfected in the rituals, it has come to its terminus. Surely this may be called the culmination of the Way and its Power! The reverence and refinement of the *Rituals*, the concord and harmony of the *Music*, the breadth of the *Odes* and *Documents*, the subtlety of the *Annals*—all the creations of Heaven and Earth are completed in them.

1. 9

The learning of the gentleman enters through the ear, is stored in the mind, spreads through the four limbs, and is visible in his activity and repose.

In his softest word and slightest movement, in one and all, the gentleman can be taken as a model and pattern.

The learning of the petty man enters the ear and comes out the mouth. Since the distance between the mouth and ear is no more than four inches, how could it be sufficient to refine the seven-foot body of a man!

1. 10

In antiquity men undertook learning for the sake of self-improvement; today people undertake learning for the sake of others.

The learning of the gentleman is used to refine his character. The learning of the petty man is used like ceremonial offerings of birds and calves. Accordingly, informing where no question has been posed is called "forwardness," and offering information on two points when only one has been raised is called "garrulity." Both forwardness and garrulity are to be condemned! The gentleman is responsive like an echo.



【原文】

1.11 学莫便乎近其人。《礼》、《乐》法而不说，《诗》、《书》故而不切，《春秋》约而不速。方其人之习君子之说，则尊以遍矣，周于世矣。故曰：学莫便乎近其人。

1.12 学之经莫速乎好其人，隆礼次之。上不能好其人，下不能隆礼，安特将学杂识志、顺《诗》《书》而已耳，则末世穷年，不免为陋儒而已！将原先王，本仁义，则礼正其经纬、蹊径也。若挈裘领，诎五指而顿之，顺者不可胜数也。不道礼、宪，以《诗》、《书》

【今译】

1.11 学习没有比接近贤师更便利的了。《礼》、《乐》记载法度而未加详细解说，《诗》、《书》记载旧事而不切近现实，《春秋》文简辞约而不易迅速理解。仿效贤师而学习君子的学说，那就能养成崇高的品德并获得广博的知识，也能通晓世事了。所以说：学习没有比接近那理想的良师益友更便利的了。

1.12 学习的途径没有比心悦诚服地受教于贤师更迅速有效的了，尊崇礼义就比它差一等。如果上不能对贤师忠心悦服，下不能尊崇礼义，而只学些杂乱的知识，读通《诗》、《书》，那么直到老死，也不过是个学识浅陋的书生罢了。至于想要追溯先王的道德，寻求仁义的根本，那么遵行礼法正是那四通八达的途径。这就好像提起皮衣的领子，然后弯着五个手指去抖动它一样，那数不清的裘毛就全理顺了。不遵行礼法，而只是依《诗》、《书》来立身行事，将它打个比方来

1. 11

In learning, no method is of more advantage than to be near a man of learning.

The *Rituals* and *Music* present models but do not offer explanation; the *Odes* and *Documents* present matters of antiquity but are not always apposite; the *Annals* are laconic, and their import is not quickly grasped. It is just on these occasions that the man of learning repeats the explanations of the gentleman. Thus, he is honored for his comprehensive and catholic acquaintance with the affairs of the world. Therefore it is said: "In learning, no method is of more advantage than to be near a man of learning."

1. 12

Of the direct routes to learning, none is quicker than devotion to a man of learning. The next best route is exaltation of ritual principles. If you can neither be devoted to a man of learning nor exalt ritual principles, how will you do more than learn unordered facts or merely mechanically follow the *Odes* and *Documents*? In this case you will never, even to the end of your days, escape being nothing more than an untutored Ru. If you would take the Ancient Kings as your source and the principle of humanity and justice as your foundation, then ritual principles will rectify the warp and woof, the straightaways and byways of your life. It is like lifting a fur collar by turning under your fingers to grasp it to raise it up. Those that fall into their proper place are too many to be counted. Not being led by the examples of ritual principles while using the *Odes* and *Documents*

【原文】

为之，譬之，犹以指测河也，以戈舂黍也，以锥餐壶也，不可以得之矣。故隆礼，虽未明，法士也；不隆礼，虽察辩，散儒也。

1.13 问楛者，勿告也；告楛者，勿问也；说楛者，勿听也；有争气者，勿与辩也。故必由其道至，然后接之；非其道，则避之。故礼恭，而后可与言道之方；辞顺，而后可与言道之理；色从，而后可与言道之致。故未可与言而言谓之傲，可与言而不言谓之隐，不观气色而言谓之瞽。故君子不傲、不隐、不瞽，谨顺其身。《诗》曰："匪

【今译】

说，就像用手指去测量河流的深浅，用长戈去舂捣黍子，用锥子代替筷子到饭壶中吃饭一样，是不可能达到目的的。所以尊崇礼义，即使对其精义领会得还不够透彻，不失为一个崇尚礼法的士人；不尊崇礼义，即使明察善辩，也不过是一个思想涣散的文人。

1.13 问粗野恶劣之事的人，就不要告诉他；告诉你粗野恶劣之事的人，就不要去问他；谈论粗野恶劣之事的人，就不要去听他；有争强好胜脾气的人，就不要和他争辩。所以，必须遵循礼义之道来请教，然后才接待他；如果他不合乎礼义之道，就回避他。所以请教的人礼貌恭敬，然后才可以和他谈论有关道的学习方法；他说话和顺，然后才可以和他谈论有关道的具体内容；他的面色流露出谦虚顺从，然后才可以和他谈论有关道的最精深的义蕴。还不可以跟他说却说了，叫做急躁；可以跟他说却不说，叫做隐瞒；不观察对方的气色就和他说了，叫做盲目。所以君子不急躁，不隐瞒，不盲目，谨慎地顺着那说话的对象来发言。《诗》云："不急躁啊不怠慢，天子称是又赞

as the basis of action is like "using a finger to plumb the depth of the Yellow River," or "a lance to pound the husks off millet," or "an awl to eat the evening meal from a pot." It is doomed to failure. Thus, one who exalts ritual principles, though he may never gain a clear understanding of them, will be a model scholar, whereas one who does not exalt them, though he undertakes investigations and makes discriminations, will remain only an undisciplined Ru.

1. 13

Do not answer a person whose questions are uncouth. Do not ask questions of a person who is uncouth. Do not listen to a person whose theories are uncouth. Do not engage in discriminations with a person who is in a quarrelsome mood. Thus, a person must first have become what he is by following the Way, and only then should you receive him. If he did not become what he is by following the Way, then he should be avoided. Thus, after ritual principles are respected in his actions, you can discuss with him the methods of the Way; after his speech is guided by ritual principles, then you can discuss the principles of the Way; and after his demeanor is obedient to ritual principles, then you can discuss the attainment of the Way. Accordingly, having discussions with one whom one ought not is termed "forwardness"; not having discussions with those with whom one ought is termed "secretiveness"; and having discussions but not observing the demeanor and mood of those to whom one speaks is termed "blindness." Thus, the gentleman is not forward, not secretive, and not blind, but is cautious and submissive in his person. An *Ode* says:

They are not rude, not remiss,

【原文】

交匪舒，天子所予。”此之谓也。

1.14 百发失一，不足谓善射；千里跬步不至，不足谓善御；伦类不通，仁义不一，不足谓善学。学也者，固学一之也。一出焉，一入焉，涂巷之人也；其善者少，不善者多，桀、纣、盗跖也；全之尽之，然后学者也。

1.15 君子知夫不全不粹之不足以为美也，故诵数以贯之，思索以通之，为其人以处之，除其害者以持养之；使目非是无欲见也，使

【今译】

叹。”说的就是这种情况。

1.14 射出一百支箭，只要有一支没有射中，就不能称之为善于射箭；赶一千里路程，即使还有一两步没能走完，就不能称之为善于驾车；伦理规范不能贯通，仁义之道不能一心一意地奉行，就不能称之为善于学习。学习嘛，本来就要一心一意地坚持下去。一会儿不学习，一会儿学习，那是市井中的普通人；好的行为少，不好的行为多，那就成了夏桀、商纣、盗跖那样的坏人；全面地了解伦理规范与仁义之道，又完全地遵奉它，然后才是个真正的学者。

1.15 君子知道那学习礼义不全面不纯粹是不能够称之为完美的，所以诵读群书以求融会贯通，思考探索以求领会通晓，效法良师益友来实践它，去掉自己有害的作风来保养它；使自己的眼睛不是正确的东西就不想看，使自己的耳朵不是正确的东西就不想听，使自己的嘴

They are rewarded by the Son of Heaven.
This expresses my point.

1. 14

One who misses a single shot out of 100 does not deserve to be called an expert archer. One who travels a journey of 1,000 *li*, but does not take the last half-step does not deserve to be called an expert carriage driver. One who does not fully grasp the appropriate connection between modes of behavior and the various categories of things and who does not see the oneness between the requirements of the principle of humanity and the moral obligations that inhere in it does not deserve to be called expert in learning. The truly learned are those who make sure that their studies keep this unity. Those who leave with one principle and return with another are men of the streets and alleys. They are expert in a few things, but inexpert in many, like Jie, Zhou Xin, and Robber Zhi. Be complete and whole in it , and then you will be truly learned.

1. 15

The gentleman, knowing well that learning that is incomplete and impure does not deserve to be called fine, recites and enumerates his studies that he will be familiar with them, ponders over them and searches into them that he will fully penetrate their meaning, acts in his person that they will come to dwell within him, and eliminates what is harmful within him that he will hold on to them and be nourished by them. Thereby he causes his eye to be unwilling to see what is contrary to it, his ear unwilling to hear what is contrary to it, his mouth unwilling to speak anything

【原文】

耳非是无欲闻也，使口非是无欲言也，使心非是无欲虑也。及至其致好之也，目好之五色，耳好之五声，口好之五味，心利之有天下。是故权利不能倾也，群众不能移也，天下不能荡也。生乎由是，死乎由是，夫是之谓德操。德操然后能定，能定然后能应。能定能应，夫是之谓成人。天见其明，地见其光，君子贵其全也。

【今译】

巴不是正确的东西就不想说，使自己的脑子不是正确的东西就不想考虑。等到了那极其爱好礼义的时候，就好像眼睛喜爱青、黄、赤、白、黑五种颜色，耳朵喜欢宫、商、角、徵、羽五种音调，嘴巴喜欢甜、咸、酸、苦、辣五种味道，心里贪图拥有天下一样。因此权势利禄不能够使他倾倒，人多势众不能够使他变心，整个天下不能够使他动摇。活着遵循这礼义，就是死也是为了遵循这礼义，这就叫做道德操守。有了这样的道德操守，然后才能站稳脚跟；能够站稳脚跟，然后才能应付各种复杂的情况。能够站稳脚跟，又能够应付各种情况，这就叫做成熟完美的人。天显现出它的明亮，地显现出它的广阔，君子的可贵则在于他德行的完美无缺。

contrary to it, and his mind unwilling to contemplate anything contrary to it. When he has reached the limit of such perfection, he finds delight in it. His eye then finds greater enjoyment in the five colors, his ear in the five sounds, his mouth in the five tastes, and his mind benefits from possessing all that is in the world. Therefore, the exigencies of time and place and considerations of personal profit cannot influence him, cliques and coteries cannot sway him, and the whole world cannot deter him. He was born to follow it, and he will die following it:truly this can be called "being resolute from inner power." Keep resolute from inner power because only then can you be firm of purpose. Be firm of purpose because only then can you be responsive to all. One who can be both firm of purpose and responsive to all is truly to be called the "perfected man." Just as the value of Heaven is to be seen in its brilliance and that of Earth in its vast expanses, so the gentleman is to be valued for his completeness.



修身第二

【原文】

2.1 见善，修然必以自存也；见不善，愀然必以自省也；善在身，介然必以自好也；不善在身，菑然必以自恶也。故非我而当者，吾师也；是我而当者，吾友也；谄谀我者，吾贼也。故君子隆师而亲友，以致恶其贼；好善无厌，受谏而能诫，虽欲无进，得乎哉？小人反是，致乱，而恶人之非己也；致不肖，而欲人之贤己也；心如虎狼，行如禽兽，而又恶人之贼己也；谄谀者亲，谏诤者疏，修正为笑，至忠为贼，虽欲无灭亡，得乎哉？《诗》曰："嗡嗡訾訾，亦孔之

【今译】

2.1 看到善良的行为，一定一丝不苟地拿它来对照自己；看到不好的行为，一定心怀恐惧地拿它来反省自己；善良的品行在自己身上，一定因此而坚定不移地珍惜自己；不良的品行在自己身上，一定因此而被害似地痛恨自己。所以指责我而指责得恰当的人，就是我的老师；赞同我而赞同得恰当的人，就是我的朋友；阿谀奉承我的人，就是害我的贼人。君子尊崇老师，亲近朋友，而极端憎恨那些贼人；爱好善良的品行永不满足，受到劝告就能警惕，那么即使不想进步，可能么？小人则与此相反，自己极其昏乱，却还憎恨别人对自己的责备；自己极其无能，却要别人说自己贤能；自己的心地像虎、狼，行为像禽兽，却又恨别人指出其罪恶；对阿谀奉承自己的就亲近，对规劝自己改正错误的就疏远，把善良正直的话当作对自己的讥笑，把极端忠诚的行为看成是对自己的戕害，这样的人即使想不灭亡，可能



Book 2

On Self-Cultivation

2. 1

When a man sees good, being filled with delight, he is sure to preserve it within himself. When he sees what is not good, being filled with sorrowful apprehension, he is certain to search for it within himself. When he finds what is good within himself, with a sense of firm resolve he is sure to cherish its being there. When he sees what is not good within himself, filled with loathing, he must hate that it is there. As of old, those who consider me to be in the wrong and are correct in doing so are my teachers; those who consider me to be in the right and are correct are my friends; but those who flatter me and toady after me are my malefactors. Thus, the gentleman esteems his teachers, is intimate with his friends, that he might thereby utterly despise his malefactors. He never tires of cherishing what is good. He accepts reproofs and is able to take guard from their warnings. So even if he had no desire at all for advancement, how could he help but succeed!

The petty man is just the opposite. Despite his utter disorderliness, he hates for men to consider him in the wrong; despite his utter unworthiness, he desires that men should consider him worthy. Though his heart is like that of tigers and wolves and his behavior like that of wild beasts, he nonetheless also despises those who are his malefactors. Intimate with flatterers and sycophants, he is estranged from those who would reprove or admonish him. His cultivation of uprightness becomes ludicrous and his complete loyalty injurious. So though he wants to avoid death and

【原文】

哀。谋之其臧，则具是违；谋之不臧，则具是依。”此之谓也。

2.2 扁善之度，以治气养生，则身后彭祖；以修身自强，则名配尧、禹。宜于时通，利以处穷，礼信是也。凡用血气、志意、知虑，由礼则治通，不由礼则勃乱提僈；食饮、衣服、居处、动静，由礼则和节，不由礼则触陷生疾；容貌、态度、进退、趋行，由礼则雅，不

【今译】

么？《诗》云：“乱加吸取乱诋毁，实在令人很可悲。谋划本来很完善，偏偏把它都违背；谋划本来并不好，反而拿来都依照。”就是说的这种小人。

2.2 使人无往而不善的是以礼为法度，用以调气养生，就能使自己的寿命仅次于彭祖；用以修身自强，就能使自己的名声和尧、禹相媲美。礼义才真正是既适宜于显达时立身处世，又有利于穷困中立身处世。大凡在动用感情、意志、思虑的时候，遵循礼义就和顺通达，不遵循礼义就颠倒错乱、懈怠散漫；在吃喝、穿衣、居住、活动或休息的时候，遵循礼义就谐调适当，不遵循礼义就会触犯禁忌而生病；在容貌、态度、进退、行走方面，遵循礼义就显得文雅，不遵循礼义

destruction, how could he help but come to them! An *Ode* says:

They league together, they slander;
I am filled with grief at this.
When counsels are good,
they all act against them.
When counsels are bad,
they all cleave to them.

This expresses my meaning.

2. 2

If you employ the measure of excellence in every circumstance to control the vital breath and nourish life, you will outlive even Patriarch Peng, and if you use it to cultivate your character and strengthen your self, you will establish a reputation equal to that of Yao or Yu. It is suitable to living in times of success and beneficial when dwelling in impoverished circumstances. This measure is ritual principles and being trustworthy.

In general, when the use a man makes of his blood humour, his aspirations and ambitions, and his knowledge and foresight follow the requirements of ritual principles, good order penetrates every aspect of his activity. But when this is not so, then his actions become unreasonable and disorderly, dilatory and negligent. When one's food and drink, clothing and dress, dwelling and home, activity and repose follow the dictates of ritual, they are harmonious and measured. But when they do not, they become offensive and excessive and so will produce illness. If one's manner and appearance, bearing and deportment, entrances and exits, and one's rapid steps proceed according to ritual principles, they will be cultured. But when they do not, they will seem arrogant and obstinate,

【原文】

由礼则夷固僻违，庸众而野。故人无礼则不生，事无礼则不成，国家无礼则不宁。《诗》曰:“礼仪卒度，笑语卒获。”此之谓也。

2.3 以善先人者谓之教，以善和人者谓之顺；以不善先人者谓之谄，以不善和人者谓之谀。是是、非非谓之知，非是、是非谓之愚。伤良曰谗，害良曰贼。是谓是、非谓非曰直。窃货曰盗，匿行曰诈，易言曰诞，趣舍无定谓之无常，保利弃义谓之至贼。多闻曰博，少闻曰浅。多见曰闲，少见曰陋。难进曰倨，易忘曰漏。少而理曰治，多而乱曰秏。

【今译】

就显得鄙陋邪僻、庸俗粗野。所以人没有礼义就不能生存，事情没有礼义就不能办成，国家没有礼义就不得安宁。《诗》云:“礼义全都合法度，说笑就都合时务。”说的就是这种情况。

2.3 用善良的言行来引导别人的叫做教导，用善良的言行来附和别人的叫做顺应；用不良的言行来引导别人的叫做谄媚，用不良的言行来附和别人的叫做阿谀。以是为是、以非为非的叫做明智，以是为非、以非为是的叫做愚蠢。中伤贤良叫做谗毁，陷害贤良叫做残害。对的就说对、错的就说错叫做正直。偷窃财物叫做盗窃，隐瞒自己的行为叫做欺诈，轻易乱说叫做荒诞，进取或退止没有个定规叫做反复无常，为了保住利益而背信弃义的叫做大贼。听到的东西多叫做渊博，听到的东西少叫做浅薄。见到的东西多叫做开阔，见到的东西少叫做鄙陋。难以进展叫做迟缓，容易忘记叫做遗漏。措施简少而有条理叫做政治清明，措施繁多而混乱叫做昏乱不明。

depraved and perverted, utterly commonplace and savage. Thus, a man without ritual will not live; an undertaking lacking ritual will not be completed; and a nation without ritual will not be tranquil. An *Ode* says:

Their rituals and ceremonies are exact,
their laughter and talk directly to the point.

This expresses my meaning.

2. 3

To lead others with what is good is called "education." To agree with others for the sake of what is good is called "concord." To lead others with what is not good is called "flattery." To agree with others in the interests of what is not good is called "toadying." To recognize as right what is right and as wrong what is wrong is called "wisdom." To regard as wrong what is right and as right what is wrong is called "stupidity." "Slander" is doing injury to an honorable man; "malefaction" is doing him harm. "Straightforwardness" is calling right what is right and wrong what is wrong. "Robbery" is stealing property; "deceit" is concealing conduct; and "boasting" is treating words lightly. One whose inclinations and aversions are unsettled is called "inconstant." One who protects personal profit at the expense of abandoning his moral duty is called "utterly malicious." One who has heard much is "broad"; one who has heard little is "shallow." One who has seen much is "cultivated"; one who has seen little is "provincial." He who has difficulty obtaining advancement in office is "dilatory"; and he who easily forgets is "oblivious." One who, though he does only a few things, obeys natural principles in organizing what he does is "well ordered"; one who, though he does many things, lacks any principle of organization in what he does is "bewildered."

【原文】

2.4 治气、养心之术：血气刚强，则柔之以调和；知虑渐深，则一之以易良；勇胆猛戾，则辅之以道顺；齐给便利，则节之以动止；狭隘褊小，则廓之以广大；卑湿重迟贪利，则抗之以高志；庸众驽散，则劫之以师友；怠慢僄弃，则炤之以祸灾；愚款端悫，则合之以礼乐，通之以思索。凡治气、养心之术，莫径由礼，莫要得师，莫神一好。夫是之谓治气、养心之术也。

2.5 志意修则骄富贵，道义重则轻王公；内省而外物轻矣。传

【今译】

2.4 理气养心的方法是：对血气刚强的，就用心平气和来柔化他；对思虑过于深沉的，就用坦率善良来同化他；对勇敢大胆凶猛暴戾的，就用不可越轨的道理来帮助他；对行动轻易急速的，就用举止安静来节制他；对胸怀狭隘气量很小的，就用宽宏大量来扩展他；对卑下迟钝贪图利益的，就用高尚的志向来提高他；对庸俗平凡低能散漫的，就用良师益友来管教他；对怠慢轻浮自暴自弃的，就用将会招致的灾祸来提醒他；对愚钝朴实端庄拘谨的，就用礼制音乐来协调他，用思考探索来开通他。大凡理气养心的方法，没有比遵循礼义更直接的了，没有比得到良师更重要的了，没有比一心一意地爱好善行更神妙的了。这就是理气养心的方法。

2.5 志向美好就能傲视富贵，把道义看得重就能藐视天子、诸

2. 4

The Art of Controlling the Vital Breath and Nourishing the Mind

If the blood humour is too strong and robust, calm it with balance and harmony. If knowledge and foresight are too penetrating and deep, unify them with ease and sincerity. If the impulse to daring and bravery is too fierce and violent, stay it with guidance and instruction. If the quickness of the mind and the fluency of the tongue are too punctilious and sharp, moderate them in your activity and rest. What is so narrow and restricted that it has become mean and petty, broaden with liberality and magnanimity. What is base and low from greed for selfish gain, lift up with a sense of high purpose. What is common and mediocre, worthless and undisciplined, overcome with the help of teachers and friends. What is negligent and self-indulgent, frivolous and heedless, warn against with omens and portents. What is simpleminded but sincere, upright and diligent, consolidate with ritual and music. [What is···], make comprehensive with thought and inquiry. In summary, of all the methods of controlling the vital breath and nourishing the mind, none is more direct than proceeding according to ritual principles, none more essential than obtaining a good teacher, and none more intelligent than unifying one's likes. Truly this procedure may properly be called "the method of controlling the vital breath and nourishing the mind."

2. 5

If a person cultivates his will and sense of purpose, he can take more

【原文】

曰："君子役物，小人役于物。"此之谓矣。身劳而心安，为之；利少而义多，为之；事乱君而通，不如事穷君而顺焉。故良农不为水旱不耕，良贾不为折阅不市，士君子不为贫穷怠乎道。

2.6 体恭敬而心忠信，术礼义而情爱人，横行天下，虽困四夷，人莫不贵；劳苦之事则争先，饶乐之事则能让，端悫诚信，拘守而详，横行天下，虽困四夷，人莫不任。体倨固而心执诈，术顺墨而精

【今译】

侯；内心反省注重了，那么身外之物就微不足道了。古书上说："君子役使外物，小人被外物所役使。"就是说的这个道理啊。身体劳累而心安理得的事，就做它；利益少而道义多的事，就做它；侍奉昏乱的君主而显贵，不如侍奉陷于困境的君主而顺行道义。所以优秀的农夫不因为遭到水灾、旱灾就不耕种，优秀的商人不因为亏损而不做买卖，有节操和有学问的人不因为贫穷困厄而怠慢道义。

2.6 外貌恭敬而内心忠诚，遵循礼义而又有爱人的情感，这样的人走遍天下，即使困厄在四方的少数民族地区，人们也没有不尊重他们的；劳累辛苦的事就抢先去做，有利享乐的事却能让给别人，端庄谨慎忠诚老实，谨守礼法而明察事理，这样的人走遍天下，即使困厄在四方的少数民族地区，人们也没有不信任他们的。外貌骄傲固执而



pride in them than in riches and eminence. If he gives due weight to the Way and what is congruent with it, he will have slight regard for kings and dukes. Absorbed in the examination of his inner self, he will scorn mere external things. A tradition expresses this: The gentleman works external things; the petty man works for external things. Do whatever causes the mind to be serene though it gives the body toil, and whatever causes one's sense for what is right to develop, though it diminishes the concern for profit. Serving a disruptive lord and being successful is not as good as serving an impoverished lord and being obedient in such service. Accordingly, just as a good farmer does not fail to plow because of flooding and drought, or a good merchant does not fail to go to the marketplace because of occasional losses on the sale of his goods, so, too, the scholar and gentleman do not neglect the Way because of poverty and want.

2. 6

If your deportment is respectful and reverent, your heart loyal and faithful, if you use only those methods sanctioned by ritual principles and moral duty, and if your emotional disposition is one of love and humanity, then though you travel throughout the empire, and though you find yourself reduced to living among the Four Yi tribes, everyone would consider you to be an honorable person. If you strive to be the first to undertake toilsome and bitter tasks and can leave pleasant and rewarding tasks to others, if you are proper, diligent, sincere, and trustworthy, if you take responsibility and oversee it meticulously, then wherever you travel in the civilized world and though you find yourself reduced to living with the Four Tribes, everyone would be willing to entrust you with official duties.

【原文】

杂污，横行天下，虽达四方，人莫不贱；劳苦之事则偷儒转脱，饶乐之事则佞兑而不曲，辟违而不悫，程役而不录，横行天下，虽达四方，人莫不弃。

2.7 行而供冀，非渍淖也；行而俯项，非击戾也；偶视而先俯，非恐惧也。然夫士欲独修其身，不以得罪于此俗之人也。

2.8 夫骥一日而千里，驽马十驾则亦及之矣。将以穷无穷、逐无极与，其折骨、绝筋终身不可以相及也。将有所止之，则千里虽远，

【今译】

内心狡猾诡诈，遵循慎到、墨翟的一套而精神驳杂污秽，这样的人走遍天下，即使不论到什么地方都飞黄腾达，人们也没有不鄙视他们的；遇到劳累辛苦的事就偷懒怕事，转身逃脱，遇到有利享乐的事就施展快嘴利舌去争抢而不退缩，邪僻恶劣而不拘谨，放纵自己的欲望而不检束，这样的人走遍天下，即使不论到什么地方都飞黄腾达，人们也没有不厌弃他们的。

2.7 走路时恭恭敬敬，不是因为怕沾染烂泥；走路时低下头颈，不是因为怕触撞了什么；与别人对视而先低下头，不是因为害怕对方。这样看来，那些读书人只是想独自修养自己的身心，不是怕得罪这些世俗的人们啊。

2.8 那骏马一天能跑千里，劣马走十天也就能达到了。但如果要去走尽没有穷尽的路途，赶那无限的行程，那么劣马就是跑断了骨头，走断了脚筋，一辈子也是不可能赶上骏马的。所以如果有个终



But if your deportment is insolent and obstinate, if your heart is sly and deceptive, if your methods accord with blackly impure principles, if your emotional disposition is confused and vile, then wherever you travel in the world, even to the farthest directions, everyone will regard you with contempt. If you are evasive and timorous, if you shun and avoid toilsome and bitter tasks, if you are cleverly persuasive and shrewdly eager, adaptable and accommodating, in seeking out rewarding and pleasant tasks, if you are depraved and perverted, if you are not diligent and do not conscientiously perform your regular tasks and duties, then though you travel throughout the world, even to the farthest directions, everyone will cast you out.

2. 7

He does not walk with his hands folded respectfully before him because he fears that he may soil his sleeves in the mud. Nor does he walk with his head bowed because he is worried that he may collide with something. He is not the first to lower his eyes when he encounters a colleague out of fear and trepidation. The scholar behaves in this way because he desires only to cultivate his own person and incur no blame from the common folk of his neighborhood.

2. 8

Qiji could cover 1,000 *li* in a single day, but if a worn-out nag takes the journey in ten stages, then it, too, can cover the distance. Are you going to try to exhaust the inexhaustible and pursue the boundless? If you do, then though you break your bones and wear out your flesh in the attempt,

【原文】

亦或迟、或速、或先、或后，胡为乎其不可以相及也？不识步道者将以穷无穷、逐无极与？意亦有所止之与？夫“坚白”、“同异”、“有厚无厚”之察，非不察也，然而君子不辩，止之也；倚魁之行，非不难也，然而君子不行，止之也。故学曰：“迟，彼止而待我，我行而就之，则亦或迟、或速、或先、或后，胡为乎其不可以同至也？”故跬步而不休，跛鳖千里；累土而不辍，丘山崇成；厌其源，开其渎，江河可竭；一进一退，一左一右，六骥不致。彼人之才性之相县也，岂若跛鳖之与六骥足哉？然而跛鳖致之，六骥不致，是无他故焉，或为之或不为尔！

【今译】

点，那么千里的路程虽然很远，也不过是有的走得慢一点，有的跑得快一点，有的先到一些，有的后到一些，为什么不能达到这个终点呢？不知道那走在人生道路上的人是要穷尽那无穷的东西，追求那无限的目标呢？还是也有个止境呢？那些对“坚白”、“同异”、“有厚无厚”等命题的考察分析，不是不明察，然而君子不去辩论它，是因为有所节制啊；出奇怪异的行为，做起来不是不难，但是君子不去做，也是因为有所节制啊。所以学者们说：“我迟缓落后了，在他们停下来等我时，我赶上去靠近他们，那也就不过是或迟缓一些，或迅速一些，或冒前一些，或落后一些，为什么不能同样到达目的地呢？”所以一步两步地走个不停，瘸了腿的甲鱼也能走到千里之外；堆积泥土不中断，土山终究能堆成；塞住那水源，开通那沟渠，那么长江黄河也可以被搞干；一会儿前进一会儿后退，一会儿向左一会儿向右，就是六匹骏马拉车也不能到达目的地。至于各人的资质，即使相距遥远，哪会像瘸了腿的甲鱼和六匹骏马之间那样悬殊呢？然而，瘸了腿的甲鱼能够到达目的地，六匹骏马却不能到达，这没有其他的缘故啊，只是一个去做，一个不去做罢了！



in the end it will be impossible to reach your goal. But if you undertake a journey that has an end, then though it be 1,000 *li* or more, whether quickly or slowly, before others or after them, how could you be unable to reach the goal! Will you be one of those who unwittingly marches along the road attempting to exhaust the inexhaustible and pursue the boundless? Or will you rather undertake only what has an end? Such problems as "hard and white," "identity and difference," and "dimension and dimensionless" are not inherently unexaminable, but the gentleman nonetheless does not engage in debate concerning them because he places them beyond the boundary of his endeavors. It is not that performing strange and extraordinary feats is not difficult, nonetheless the gentleman does not perform them because he places them beyond the boundary of his endeavors. Hence it is said: Learning is slow-going. That stopping place awaits us. If we set out for it and proceed toward the goal, though some will move quickly and others slowly, though some will lead the way and others follow, how could we all not be able to reach the same goal! Thus, moving ahead step by step and not resting, a lame turtle can go 1,000 *li*. Pile up earth basket by basket and do not quit, and in the end a high mound will be completed. If you dam up their sources and open up their sluices, even the Yangtze and Yellow River can be drained dry. With one advancing and another retreating, one moving to the left and another to the right, the six horses would get nowhere.

Surely the natural abilities of men do not differ so widely as a lame turtle and the six horses, yet the lame turtle reaches the goal and the six horses do not. There is no other reason for this than that the one acts and the other does not.

【原文】

2.9 道虽迩，不行不至；事虽小，不为不成。其为人也多暇日者，其出人不远矣。

2.10 好法而行，士也；笃志而体，君子也；齐明而不竭，圣人也。人无法，则伥伥然；有法而无志其义，则渠渠然；依乎法而又深其类，然后温温然。

2.11 礼者，所以正身也；师者，所以正礼也。无礼，何以正身？无师，吾安知礼之为是也？礼然而然，则是情安礼也；师云而云，则

【今译】

2.9 路程即使很近，但不走就不能到达；事情即使很小，但不做就不能成功。那些活在世上而闲荡的时间很多的人，他们即使能超出别人，也决不会很远的。

2.10 爱好礼法而尽力遵行的，是学士；意志坚定而身体力行的，是君子；无所不明而其思虑又永不枯竭的，是圣人。人没有礼法，就会迷惘而无所适从；有了礼法而不知道它的旨意，就会手忙脚乱；遵循礼法而又能精深地把握它的具体准则，然后才能不慌不忙而泰然自若。

2.11 礼法，是用来端正身心的；老师，是用来正确阐明礼法的。没有礼法，用什么来端正身心呢？没有老师，我哪能知道礼法是这样的呢？礼法是这样规定的就这样做，就是在感情上习惯于礼了；老师是



2. 9

Though the Way is near, if you do not travel along it, you will not reach the end.

Though the task is small, if it is not acted upon, it will not be completed. One who spends many days in idleness will not excel others by much.

2. 10

He who acts from a love of the model is a scholar. He who embodies it with a firm sense of purpose is a gentleman. He who has an understanding of it that is acute without limit is a sage. If a man lacks the model, he acts with rash and aimless confusion. If he possesses the model, but has no recognition of what is congruent with it, he nervously looks about, anxiously wondering what to do. Only after he has come to rely on the model and then gone on to penetrate deeply into its application through analogical extension to other categories and types of things does he act with gentle warmth and calm confidence.

2. 11

It is through ritual that the individual is rectified. It is by means of a teacher that ritual is rectified. If there were no ritual, how could the individual be rectified? If there were no teachers, how could you know which ritual is correct?

When what ritual mandates, you make so in your conduct, then your

【原文】

是知若师也。情安礼，知若师，则是圣人也。故非礼，是无法也；非师，是无师也。不是师法而好自用，譬之，是犹以盲辨色，以聋辨声也，舍乱妄无为也。故学也者，礼法也；夫师，以身为正仪而贵自安者也。《诗》云:“不识不知，顺帝之则。”此之谓也。

2.12 端悫顺弟，则可谓善少者矣；加好学逊敏焉，则有钧无上，可以为君子者矣。偷儒惮事，无廉耻而嗜乎饮食，则可谓恶少者矣；

【今译】

这样说的他就这样说，这是他的理智顺从老师。感情上习惯于礼，理智上顺从老师，那就是圣人。所以违背礼法，那就是无视礼法；违背老师，那就是无视老师。不赞同老师和礼法而喜欢刚愎自用，拿他打个比方，那就好像让瞎子来辨别颜色，让聋子来分辨声音，除了胡说妄为之外是不会干出什么好事来的。所以学习嘛，就是学习礼法；那老师，就是以身作则而又重视使自己安守礼法的人。《诗》云:“好像不懂又不知，依顺上帝的法则。”就是说的这种情况。

2.12 端正谨慎顺从兄长，就可以称为好少年了；再加上好学谦虚敏捷，那就只有和他相等的人而没有超过他的人了，这种人就可以称为君子了。苟且偷安懒惰怕事，没有廉耻而贪图吃喝，就可以称为坏少年了；再加上放荡凶狠而不顺从道义，阴险害人而不敬从兄长，

emotions will find peace in ritual. When what your teacher says you say also, then your knowledge will be like that of your teacher. When your emotions find peace in ritual and your knowledge is like that of your teacher, then you will become a sage. Hence to oppose ritual is the same as lacking a model. To oppose your teacher is the same as being without a teacher. Not to hold correct your teacher and the model, but to prefer instead to rely on your own notions is to employ a blind man to differentiate colors or a deaf person to distinguish sounds—you have nothing with which to reject confusion and error. Therefore one who is in the process of learning is one who learns of ritual principles and of the model. The teacher is one who makes his own person an erect gnomon indicating the proper standard of deportment and who values what is at peace with him. An *Ode* says:

> Not from knowledge, not from wisdom,
> were you obedient to the Di Ancestor's rules.

This expresses my meaning.

2. 12

If you are straightforward and diligent, obedient and respectful of your elders, you are properly called a "good youth." If you add to these a love of learning combined with modesty and earnestness, then you may properly be considered a gentleman. But if you are evasive, timorous, and shirk your duties, if you lack any sense of modesty or shame and have an inordinate fondness for food and drink as well, you are properly called a "despicable youth." If you add to these profligacy, cruelty, disobedience, treachery, malice, and disrespectfulness to elders, then you are properly called an "ill-omened youth." Although you may suffer dismemberment

【原文】

加扬悍而不顺，险贼而不弟焉，则可谓不详少者矣；虽陷刑戮可也。

2.13 老老，而壮者归焉；不穷穷，而通者积焉；行乎冥冥而施乎无报，而贤、不肖一焉。人有此三行，虽有大过，天其不遂乎！

2.14 君子之求利也略，其远害也早，其避辱也惧，其行道理也勇。

2.15 君子贫穷而志广，富贵而体恭，安燕而血气不惰，劳倦而容貌不枯，怒不过夺，喜不过予。君子贫穷而志广，隆仁也；富贵而

【今译】

那就可以称为不祥的少年了；这种人即使遭受刑罚杀戮也是可以的。

2.13 尊敬老年人，那么壮年人也就来归附了；不轻视侮辱处境窘困的人，那么通达事理的人也就汇聚来了；在暗中做好事并施舍给无力报答的人，那么贤能的人和无能的人都会聚拢来了。人有了这三种德行，即使有大的过失，老天恐怕也不会毁灭他的吧！

2.14 君子对于求取利益是漫不经心的，他对于避开祸害是早作准备的，他对于避免耻辱是诚惶诚恐的，他对于奉行道义是勇往直前的。

2.15 君子即使贫穷困窘，但志向还是远大的；即使富裕高贵，但体貌还是恭敬的；即使安逸，但精神并不懈怠懒散；即使疲倦，但容貌并不无精打采；即使发怒，也不过分地处罚别人；即使高兴，也不过分地奖赏别人。君子贫穷困窘而志向远大，是因为他要弘扬仁



or death as punishment, it is entirely proper that it should be so.

2. 13

Mature adults will flock to one who treats the elderly as they should be treated. Successful men will congregate around one who does not place hardships on those already having difficulties. If one conducts himself in obscurity and is kind when no recognition will result, then the worthy and unworthy alike will unite about him. A person who possess these three qualities, though he be sent a greatly inauspicious omen, would Heaven have wrought his ruin?

2. 14

The gentleman treats summarily the pursuit of profit but is alert to keeping out of harm's way. He is apprehensive about avoiding disgrace but is courageous in conducting himself in accordance with the Way and the requirements of reason.

2. 15

In times of hardship and poverty, the gentleman broadens his sense of purpose. In times of prosperity and honor, he comports himself with respectfulness. When tranquil and at ease, his blood humour is not enfeebled. In times of fatigue and exhaustion, his appearance is not slovenly. He does not commit the excess of snatching things back out of anger or that of giving things away out of joy. The gentleman can broaden his sense of purpose even in times of hardship and poverty because he

【原文】

体恭，杀势也；安燕而血气不惰，柬理也；劳倦而容貌不枯，好交也；怒不过夺，喜不过予，是法胜私也。《书》曰："无有作好，遵王之道；无有作恶，遵王之路。"此言君子之能以公义胜私欲也。

【今译】

德；富裕高贵而体貌恭敬，是因为他要减弱威势；安逸而精神不懈怠懒散，是因为他选择了合理的生活准则；疲劳而容貌不无精打采，是因为他爱好礼义；发怒了不过分地处罚别人，高兴了不过分地奖赏别人，这是因为他奉行礼法的观念胜过了他的私情。《尚书》说："不任凭个人的爱好，遵循先王确定的正道；不任凭个人的厌恶，遵循先王确定的正路。"这是说君子能用符合公众利益的道义来战胜个人的欲望。

exalts the principle of humanity. He is able to comport himself with respectfulness toward others even when he is wealthy and honored because he deprecates the power and influence that accompany them. His blood humour is not enfeebled when he is tranquil and at ease because he is restrained by natural order. His appearance is not slovenly in times of fatigue and exhaustion because he is fond of good form. He does not commit the excess of snatching things back out of anger or that of giving things away out of joy because the model triumphs over merely private interest. One of the *Documents* says:

> Nothing have which predilections create,
> Follow the way of the King.
> Nothing have which aversions cause,
> Follow the King's road.

This says that the gentleman's ability consists in his use of a sense of common good to triumph over merely personal desires.



不苟第三

【原文】

3.1 君子行不贵苟难，说不贵苟察，名不贵苟传，唯其当之为贵。故怀负石而赴河，是行之难为者也，而申徒狄能之；然而君子不贵者，非礼义之中也。山渊平，天地比，齐、秦袭，入乎耳，出乎口，钩有须，卵有毛，是说之难持者也，而惠施、邓析能之；然而君子不贵者，非礼义之中也。盗跖吟口，名声若日月，与舜、禹俱传而

【今译】

3.1 君子对于行为，不以不正当的难能为可贵；对于学说，不以不正当的明察为宝贵；对于名声，不以不正当的流传为珍贵；只有行为、学说、名声符合了礼义才是宝贵的。所以怀里抱着石头而投河自杀，这是难以做到的行为，但申徒狄却能够这样做；然而君子并不推崇，是因为它不合礼义的中正之道。高山和深渊高低相等，天和地高低一样，齐国、秦国合并，语言从耳朵中进去从嘴巴里出来，老妇人有胡须，蛋有羽毛，这些都是难以把握的学说，但惠施、邓析却能论证它们；然而君子并不赏识，是因为它们不合礼义的中正之道。盗跖的名字常挂在人们嘴边，名声就像太阳、月亮一样无人不知，和舜、禹等一起流传而永不磨灭；然而君子并不珍重，是因为它不合礼义的中正



Book 3

Nothing Indecorous

3. 1

In matters of conduct the gentleman does not esteem indecorous, though difficult, feats; in his explanations he does not prize improper investigations; in matters of reputation he does not value unsuitable traditions. Rather, only what is fitting to the occasion does he esteem. To be sure "carrying a stone on one's back and drowning oneself in the Yellow River" is a difficult feat, but Shentu Di was capable of it. Nonetheless, the gentleman does not esteem his feat because it is contrary to the mean of behavior prescribed by ritual principles and by a sense of what is right.

Mountains and abysses are level.
Heaven and Earth are comparable.
Qi and Qin are adjacent.
[Mountains issue out of mouths.]
Old women have whiskers.
Eggs have feathers.

All these are theories that are difficult to uphold, yet Hui Shi and Deng Xi were capable of doing so. Nonetheless, the gentleman does not prize their feats of sophistry because they are contrary to the mean of behavior prescribed by ritual and moral principles. The name and reputation of Robber Zhi are on everyone's lips, and his fame shines everywhere like the sun and moon, being unfailingly transmitted to posterity just as are those of Yu and Shun. Nonetheless, the gentleman does not value his

【原文】

不息；然而君子不贵者，非礼义之中也。故曰：君子行不贵苟难，说不贵苟察，名不贵苟传，唯其当之为贵。《诗》曰："物其有矣，唯其时矣。"此之谓也。

3.2 君子易知而难狎，易惧而难胁，畏患而不避义死，欲利而不为所非，交亲而不比，言辩而不辞。荡荡乎！其有以殊于世也。

3.3 君子能亦好，不能亦好；小人能亦丑，不能亦丑。君子能，则宽容易直以开道人；不能，则恭敬缮绌以畏事人。小人能，则倨傲

【今译】

之道。所以说：君子对于行为，不以不正当的难能为可贵；对于学说，不以不正当的明察为宝贵；对于名声，不以不正当的流传为珍贵；只有行为、学说、名声符合了礼义才是宝贵的。《诗》云："既要有其物，又要得其时。"说的就是这个道理。

3.2 君子容易结交，但难以勾搭；容易恐惧，但难以胁迫；害怕祸患，但不逃避为正义而牺牲；希望得利，但不做自己认为是错误的事；与人结交很亲密，但不勾结；言谈雄辩，但不玩弄辞藻。胸怀是多么宽广啊！他是和世俗有所不同的。

3.3 君子有才能是美好的，没有才能也是美好的；小人有才能是丑恶的，没有才能也是丑恶的。君子有才能，就宽宏大量平易正直地来启发引导别人；没有才能，就恭恭敬敬谦虚退让来小心侍奉别

reputation because it is contrary to the mean of behavior prescribed by ritual and moral principles. Thus, it is said: In matters of conduct the gentleman does not esteem indecorous, though difficult, feats; in his explanations he does not prize improper investigations; and in matters of reputation he does not value unsuitable traditions. Rather, only what is fitting to the occasion does he esteem. An *Ode* says:

Things are in quantities
only in their proper season.

This expresses my meaning.

3. 2

The gentleman is easy to come to know, but difficult to be familiar with. He is easily made apprehensive but is difficult to intimidate. He dreads suffering but will not avoid what is required by his moral duty, even at the risk of death. He desires what is beneficial but will not do what is wrong. In his personal relations he is considerate but not partial. His discussions are in the form of discriminations but are not disordered formulations. How magnificently he possesses all that differentiates him from the vulgar world about him!

3. 3

Whether the gentleman is capable or not, he is loved all the same; conversely the petty man is loathed all the same. If the gentleman has ability, he is magnanimous, generous, tolerant, and straightforward, through which he opens the way to instruct others. If he is incapable, he is respectful, reverent, moderate, and modest, through which, being awe-in-

【原文】

僻违以骄溢人；不能，则妒嫉怨诽以倾覆人。故曰：君子能，则人荣学焉；不能，则人乐告之。小人能，则人贱学焉；不能，则人羞告之。是君子、小人之分也。

3.4 君子宽而不慢，廉而不刿，辩而不争，察而不激，寡立而不胜，坚强而不暴，柔从而不流，恭敬谨慎而容。夫是之谓至文。《诗》曰："温温恭人，惟德之基。"此之谓矣。

【今译】

人。小人有才能，就骄傲自大邪僻背理地来傲视欺凌别人；没有才能，就嫉妒怨恨诽谤来倾轧搞垮别人。所以说：君子有才能，那么别人就会把向他学习看作光荣；没有才能，那么别人就会乐意地告诉他知识。小人有才能，那么别人就会把向他学习看作为卑鄙；没有才能，那么别人就不愿意告诉他什么。这就是君子和小人的区别。

3.4 君子宽宏大量，但不懈怠马虎；方正守节，但不尖刻伤人；能言善辩，但不去争吵；洞察一切，但不过于激切；卓尔不群，但不盛气凌人；坚定刚强，但不粗鲁凶暴；宽柔和顺，但不随波逐流；恭敬谨慎，但待人宽容。这可以称为最文雅最合乎礼义的了。《诗》云："温柔谦恭的人们，是以道德为根本。"说的就是这种人了。



spired, he undertakes to serve others.

If the petty man is capable, he is rude and arrogant, perverted and depraved, so that he is filled with an overweening pride around others. If he has no ability, he is envious, jealous, resentful, and given to backbiting, so that he subverts and undermines others. Accordingly, it is said:

> If the gentleman is capable, others will consider it an honor to learn from him, and if he lacks ability, they will be pleased to inform him about things. If the petty man has ability, others will consider it contemptible to learn from him, and if he is capable, they will be ashamed to inform him about things.

This constitutes the distinction between the gentleman and the petty man.

3. 4

The gentleman is magnanimous, but not to the point of being remiss. He is scrupulous, but not to the point of inflicting suffering. He engages in argumentation, but not to the point of causing a quarrel. He is critical, but not to the point of provoking others. When he upholds an upright position, he is not merely interested in victory. When hard and strong, he is not haughty. When flexible and tractable, he does not merely drift with the demands of the occasion. He is respectful, reverent, attentive, and cautious, but still remains inwardly at ease. Truly this may be called the "perfection of good form." An *Ode* says:

> Mildly gentle and respectful men,
> only they are the foundation for inner power.

This expresses my meaning.

【原文】

3.5 君子崇人之德，扬人之美，非谄谀也；正义直指，举人之过，非毁疵也；言己之光美，拟于舜、禹，参于天地，非夸诞也；与时屈伸，柔从若蒲苇，非慑怯也；刚强猛毅，靡所不信，非骄暴也。以义变应，知当曲直故也。《诗》曰："左之左之，君子宜之；右之右之，君子有之。"此言君子能以义屈信变应故也。

3.6 君子，小人之反也。君子大心则敬天而道，小心则畏义而

【今译】

3.5 君子推崇别人的德行，赞扬别人的优点，并不是出于谄媚阿谀；公正地议论、直接地指出别人的过错，并不是出于诋毁挑剔；说自己十分美好，可以和舜、禹相比拟，和天地相并列，并不是出于浮夸欺骗；随着时势或退缩或进取，柔顺得就像香蒲和芦苇一样，并不是出于懦弱胆怯；刚强坚毅，没有什么地方不挺直，并不是出于骄傲横暴。这些都是根据道义来随机应变，知道该屈曲就屈曲该伸直就伸直的缘故啊。《诗》云："该在左就在左，君子在左无不可；该在右就在右，君子在右也常有。"这说的是君子能根据道义来屈伸进退随机应变的事。

3.6 君子，是小人的反面。如果君子心往大的方面用，就会敬奉



3. 5

In venerating the inner power in others or in celebrating their excellence, the gentleman does not engage in flattery or toady after others. In correcting and criticizing others in blunt terms and in pointing out their faults, he does not engage in backbiting or slander. To speak of the glory and beauty of his self, to compare it with that of Yu or Shun, and to place it in a triadic relation with Heaven and Earth is not to engage in idle boasting and bragging. That he bends and unbends as the occasion demands and that he is flexible and tractable like rushes and reeds is not because of fear and cowardice. That he is unyieldingly strong and fiercely resolute and that there is nothing in him that has not been made straight are not because of pride or haughtiness. His use of his sense of what is morally right to change in response to every situation is because of knowledge that is precisely fitting for every occasion, whether curved or straight. An *Ode* says:

> As he moves to the left, moves to the left,
> the gentleman moves with perfect fittingness.
> As he moves to the right, to the right,
> the gentleman possesses what is needed.

This says that the gentleman is able to employ his sense of what is morally right to bend or straighten, changing and responding to every occasion.

3. 6

The gentleman and the petty man are opposites. When the gentleman is bold of heart, he [reveres] Heaven and follows its Way. When faint of

【原文】

节；知则明通而类，愚则端悫而法；见由则恭而止，见闭则敬而齐；喜则和而治，忧则静而理；通则文而明，穷则约而详。小人则不然，大心则慢而暴，小心则淫而倾；知则攫盗而渐，愚则毒贼而乱；见由则兑而倨，见闭则怨而险；喜则轻而翾，忧则挫而慑；通则骄而偏，穷则弃而儑。传曰："君子两进，小人两废。"此之谓也。

3.7 君子治治，非治乱也。曷谓邪？曰：礼义之谓治，非礼义之

【今译】

自然而遵循规律；如果心往小的方面用，就会敬畏礼义而有所节制；如果聪明，就会明智通达而触类旁通；如果愚钝，就会端正诚笃而遵守法度；如果被起用，就会恭敬而不放纵；如果不见用，就会戒慎而整治自己；如果高兴了，就会平和地去治理；如果忧愁了，就会冷静地去处理；如果显贵，就会文雅而明智；如果困窘，就会自我约束而明察事理。小人就不是这样，如果心往大的方面用，就会傲慢而粗暴；如果心往小的方面用，就会邪恶而倾轧别人；如果聪明，就会巧取豪夺而用尽心机；如果愚钝，就会狠毒残忍而作乱；如果被起用，就会高兴而傲慢；如果不见用，就会怨恨而险恶；如果高兴了，就会轻浮而急躁；如果忧愁了，就会垂头丧气而心惊胆战；如果显贵，就会骄横而不公正；如果困窘，就会自暴自弃而志趣卑下。古书上说："君子在相对的两种情况下都在进步，小人在相对的两种情况下都在堕落。"说的就是这种情况。

3.7 君子整治有秩序的国家，而不整治混乱的国家。这是什么意思呢？这是说：符合礼义叫做有秩序，违背礼义叫做混乱。所以君子

heart, he is awe-inspired by his sense of moral duty and regulates his conduct to accord with it. When knowledgeable, he understands the interconnections between phenomena and can assign them to their proper logical category. When ignorant, he is honest and diligent and can follow the model. If he is followed by others, with respect he restrains himself:when they refuse to follow his lead, with reverence he regulates himself. When he is happy, he is concordant with others and well ordered in his person. When saddened, he maintains inner quietude and preserves his distinctive qualities. If he meets with success, he maintains good form and makes it illustrious. If he encounters hardship, he is frugal and proceeds with care. The petty man does not behave in this way. When he is bold of heart, he is indolent and haughty. When faint of heart, he drifts into lechery and is subversive. When knowledgeable, he is predatory and clandestine. When ignorant, he is poisonously malicious and given to rebelliousness. If he is followed by others, being pleased with himself, he becomes imperious. If they refuse to follow his lead, he is resentful and engages in underhanded schemes. When he is happy, he is frivolous and flighty. When saddened, he is crushed and despondent. When he meets with success, he is filled with pride and is unfair. When he encounters hardship, he becomes negligent and unambitious. A tradition says:

The gentleman doubly advances; the petty man doubly regresses.

This expresses my meaning.

3. 7

The gentleman creates order with what is itself well ordered and not with what is itself chaotic.

What is the meaning of this? I say that "well ordered" refers to ritual

【原文】

谓乱也。故君子者，治礼义者也，非治非礼义者也。然则国乱将弗治与?曰：国乱而治之者，非案乱而治之之谓也，去乱而被之以治。人污而修之者，非案污而修之之谓也，去污而易之以修。故去乱而非治乱也，去污而非修污也。治之为名，犹曰君子为治而不为乱，为修而不为污也。

3.8 君子洁其身而同焉者合矣，善其言而类焉者应矣。故马鸣而马应之，牛鸣而牛应之，非知也，其势然也。故新浴者振其衣，新沐者弹其冠，人之情也。其谁能以己之澔澔受人之掊掊者哉?

【今译】

整治符合礼义的国家，而不整治违背礼义的国家。这样的话，那么国家混乱了就不去整治吗?回答说：国家混乱而去整治它，并不是说在那混乱的基础上去整治它，而是要除去混乱，再给它加上有秩序。就像人的外表或思想肮脏了而去整治他一样，并不是说在那肮脏的基础上去整治他，而是要除去肮脏而换上美好的外表或思想。除去混乱并不等于整治混乱，除去肮脏并不等于整治肮脏。整治作为一个概念，就等于说，君子只做有秩序的事而不做混乱的事，只做美好的事而不做肮脏的事。

3.8 君子整洁自己的身心，因而和他志同道合的人就聚拢来了；完善自己的学说，因而和他观点相同的人就来响应了。所以马鸣叫就有马来应和它，牛鸣叫就有牛来应和它，这并不是因为它们懂事，而是那客观情势就是这样的。所以刚洗过澡的人总要抖一下自己的衣服，刚洗过头的人总要弹一下自己的帽子，这是人之常情啊。有谁能

and moral principles and that "chaotic" refers to what is contrary to them. Accordingly, a gentleman creates order in terms of ritual and moral principles; he does not create order with what is contrary to them.

This being the case, were a country to fall into chaos, would he then not attempt to restore order? I say that "restoring order to a country that has fallen into chaos" does not mean that one will depend on what is itself chaotic to restore the country to a state of order. Rather, it entails leaving what is chaotic behind and reaching over it to what is well ordered. Similarly, "to make cultivated a vile person" does not mean that one will depend on his vileness for his cultivation, but that one will leave behind what is vile and transform him through the process of cultivation. Accordingly, it is a case of "leaving behind what is chaotic" and not of "making well ordered what is chaotic," and of "leaving behind what is vile" and not of "cultivating the vile." The meaning of "order" is illustrated in the maxim: The gentleman acts in the interests of order and not in the interests of chaos, in the interests of cultivation and not in the interests of vileness.

3. 8

When the gentleman purifies his character, those of a kindred spirit join with him. When he refines his speech, those who are of his kind respond. Just as when one horse neighs, other horses respond to it [and when one cow lows, other cows respond to it]. This is not because of any knowledge on their part, it is because such is their inner constitution. Accordingly, that one who has just washed his body will shake out his robes and that one who has just washed his hair will dust off his cap is because of the essential nature of humans. Who among them could bear

【原文】

3.9 君子养心莫善于诚，致诚，则无它事矣，唯仁之为守，唯义之为行。诚心守仁则形，形则神，神则能化矣；诚心行义则理，理则明，明则能变矣。变化代兴，谓之天德。天不言而人推高焉，地不言而人推厚焉，四时不言而百姓期焉：夫此有常以至其诚者也。君子至德，嘿然而喻，未施而亲，不怒而威：夫此顺命以慎其独者也。善之为道者：不诚，则不独；不独，则不形；不形，则虽作于心，见于

【今译】

让自己的洁白蒙受别人的玷污呢?

3.9 君子保养身心没有比真诚更好的了，做到了真诚，那就没有其他的事情了，只要守住仁德，只要奉行道义就行了。真心实意地坚持仁德，仁德就会在行为上表现出来，仁德在行为上表现出来，就显得神明，显得神明，就能感化别人了；真心实意地奉行道义，就会变得理智，理智了，就能明察事理，明察事理，就能改造别人了。改造感化轮流起作用，这叫做天德。上天不说话而人们都推崇它高远，大地不说话而人们都推崇它深厚，四季不说话而百姓都知道春、夏、秋、冬变换的日期：这些都是有了常规因而达到真诚的。君子有了极高的德行，虽沉默不言，人们也都明白；没有施舍，人们却亲近他；不用发怒，就很威严：这是顺从了天道因而能在独自一人时也谨慎不苟的人。君子改造感化人之道是这样的：如果不真诚，就不能慎独；



to subject his own full understanding to the delusions of others!

3. 9

For the gentleman to nurture his mind, nothing is more excellent than truthfulness.

If a man has attained perfection of truthfulness, he will have no other concern than to uphold the principle of humanity and to behave with justice. If with truthfulness of mind he upholds the principle of humanity, it will be given form.

Having been given form, it becomes intelligible. Having become intelligible, it can produce transmutation. If with truthfulness of mind he behaves with justice, it will accord with natural order. According with natural order, it will become clear. Having become clear, it can produce transformation.

To cause transmutation and transformation to flourish in succession is called the "Power of Nature."

Though the sky does not speak, men can infer that it is high; though the earth does not speak, men can infer that it is thick; though the four seasons do not speak, the Hundred Clans anticipate their proper sequence.

This is because having attained perfect truthfulness, they possess a constant regularity. Similarly, when the gentleman has attained to perfect inner power, though he remains silent, he is understood; though he has never bestowed any favor, he is considered affectionate; and though he does not display anger, he possesses an awe-inspiring dignity. Because he preserves the authenticity of his individual uniqueness, he is obedient to his destiny. Though a man is adept at acting in accord with the Way, if he lacks truthfulness, he will not be individual. Not being individual, his

【原文】

色，出于言，民犹若未从也；虽从必疑。天地为大矣，不诚则不能化万物；圣人为知矣，不诚则不能化万民；父子为亲矣，不诚则疏；君上为尊矣，不诚则卑。夫诚者，君子之所守也，而政事之本也。唯所居，以其类至；操之，则得之；舍之，则失之。操而得之，则轻；轻，则独行；独行而不舍，则济矣。济而材尽，长迁而不反其初，则化矣。

3.10 君子位尊而志恭，心小而道大；所听视者近，而所闻见者远。是何邪？则操术然也。故千人万人之情，一人之情是也；天地始

【今译】

不能慎独，道义就不能在日常行动中表现出来；道义不能在日常行动中表现出来，那么即使发自内心，表现在脸色上，发表在言论中，人们仍然不会顺从他；即使顺从他，也一定迟疑不决。天地要算大的了，不真诚就不能化育万物；圣人要算明智的了，不真诚就不能感化万民；父子之间要算亲密的了，不真诚就会疏远；君主要算尊贵的了，不真诚就会受到鄙视。真诚，是君子的操守，政治的根本。只要立足于真诚，同类就会聚拢来了；保持真诚，会获得同类；丢掉真诚，会失去同类。保持真诚而获得了同类，那么感化他们就容易了；感化他们容易了，那么慎独的作风就能流行了；慎独的作风流行了再紧抓不放，那么人们的真诚就养成了。人们的真诚养成了，他们的才能就会完全发挥出来，永远地使人们趋向于真诚而不回返到他们邪恶的本性上，那么他们就完全被感化了。

3.10 君子地位尊贵了，而内心仍很恭敬；心只有方寸之地，但心怀的理想却很远大；能听到、能看到的很近，而听见、看见的东西却很远。这是为什么呢？是君子掌握了一定的方法才能这样。因为那千千万万个人的心情，和一个人的心情是一样的；天地开辟时的情

character will not be given form. His character not having form, though he creates it in his mind, displays his intentions on his face, and expresses his will in words, the common people will nonetheless never follow him, and insofar as they must, it will be with suspicion.

Heaven and Earth are indeed great, but were they to lack truthfulness, they could not transmute the myriad things. Sages to be sure are wise, but were they to lack truthfulness, they could not transmute the people. Fathers and sons naturally possess affection for each other, but were they to be untruthful, they would drift apart.

The ruler being superior in position is honored, but were he to be untruthful, he would be considered base. It is to just such truthfulness that the gentleman cleaves, and just this truthfulness forms the foundation of his government, so that wherever he may dwell, those who are of his own kind will come to him.

If he persists in it, he will obtain it; but if he gives up, it will be lost. By persisting in it and obtaining it, it will become easy for him. Having become easy for him, his conduct will become individual. Being individual and not giving up, he will be fulfilled. Brought to fulfillment, his talents completely realized, continually progressing, and never reverting to his beginnings, he has indeed undergone transmutation.

3. 10

The gentleman, though he occupies an eminent position, is respectful in his disposition because he realizes that the mind is small but the Way is great. Having heard and seen directly what is near him, he grasps what is far away. How is this possible? It is because of his holding on to the method. Accordingly, the essential nature of 1,000 or 10,000 men is in

【原文】

者，今日是也；百王之道，后王是也。君子审后王之道，而论于百王之前，若端拜而议。推礼义之统，分是非之分，总天下之要，治海内之众，若使一人。故操弥约而事弥大；五寸之矩，尽天下之方也。故君子不下室堂而海内之情举积此者，则操术然也。

3.11 有通士者，有公士者，有直士者，有悫士者，有小人者。上则能尊君，下则能爱民，物至而应，事起而辨，若是则可谓通士矣。不下比以暗上，不上同以疾下，分争于中，不以私害之，若是则

【今译】

况，和今天是一样的；上百代帝王的统治之道，和后代帝王是一样的。君子审察了当代帝王的统治之道，从而再去考查上百代帝王之前的政治措施，就像端正身体拱着手从容议论了。推究礼义的纲领，分清是非的界限，总揽天下的要领，用来治理海内的民众，就像役使一个人一样。所以掌握的方法越简约，能办成的事业就越大；就像五寸长的曲尺，能够画出天下所有的方形一样。所以君子不用走出内室厅堂而天下的情况就都聚集在他这里了，这是因为掌握了一定的方法才使他这样的啊。

3.11 有通达事理的人，有公正无私的人，有耿直爽快的人，有拘谨老实的人，还有小人。上能尊敬君主，下能爱抚民众，事情来了能应付，事件发生了能处理，像这样就可以称为通达事理的人了。不在下面互相勾结去愚弄君主，不向上迎合君主去残害臣民，在一些事情中有了分歧争执，不因为个人的利益去陷害对方，像这样就可以称



that of a single man. The beginnings of Heaven and Earth are still present today. And the way of all True Kings is in that of the Later Kings. The gentleman carefully scrutinizes the way of the Later Kings before arranging in their proper grades the various kings of earlier times, as though he were deliberating in court robes with arms folded in formal stance. He derives guidelines from ritual and moral principles, makes sharp the division between right and wrong, binds together the essentials of the world, and makes well ordered the multitude within the seas, as though in the service of a single man.

Hence by holding on to what is very small, he can undertake tasks that are extremely large, just as with a short ruler only five inches long one can measure the whole square of the world. Thus, the gentleman need not leave his own house, yet the essential nature of all that is within the seas is established and accumulated there. This is because of his holding on to the method in this fashion.

3. 11

There are successful scholars, public-spirited scholars, upright scholars, cautious scholars, and those who are merely petty men. Only one who can honor his lord and love the people, who can respond to things whenever they come and manage situations as they turn up, is properly called a "successful scholar."

Only one who does not form cliques with his inferiors to deceive his superiors, who does not conform to the opinions of his superiors out of envy of those in lower positions, who settles disputes with fairness and does not bring harm to others by acting out of considerations of private ends, is properly called a "public-spirited scholar."

【原文】

可谓公士矣。身之所长，上虽不知，不以悖君；身之所短，上虽不知，不以取赏；长短不饰，以情自竭，若是则可谓直士矣。庸言必信之，庸行必慎之，畏法流俗，而不敢以其所独甚，若是则可谓悫士矣。言无常信，行无常贞，唯利所在，无所不倾，若是则可谓小人矣。

3.12 公生明，偏生暗；端悫生通，诈伪生塞；诚信生神，夸诞生惑。此六生者，君子慎之，而禹、桀所以分也。

3.13 欲恶取舍之权：见其可欲也，则必前后虑其可恶也者；见

【今译】

为公正无私的人了。本身的长处，君主即使不知道，也不将它瞒过君主；本身的短处，君主即使不知道，也不靠它骗取奖赏；长处短处都不加掩饰，将真实的情况主动地暴露无遗，像这样就可以称为耿直爽快的人了。说一句平常的话也一定老老实实，做一件平常的事也一定小心谨慎，不敢效法流行的习俗，也不敢干他个人特别爱好的事，像这样就可以称为拘谨老实的人了。说话经常不老实，行为经常不忠贞，只要是有利可图的地方，就没有不使他倾倒的，像这样就可以称为小人了。

3.12 公正会产生聪明，偏私会产生愚昧；端正谨慎会产生通达，欺诈虚伪会产生闭塞；真诚老实会产生神明，大言自夸会产生糊涂。这六种相生，君子要谨慎对待，也是禹和桀不同的地方。

3.13 是追求还是厌恶，是摄取还是舍弃的权衡标准是：看见那

Only one who does not harbor resentments against his lord when superiors do not recognize his good personal qualities and who does not accept rewards when superiors are unaware of his shortcomings, who neither shows off his good qualities nor glosses over his faults but uses the true circumstances to recommend himself, is properly termed an "upright scholar."

Only one who is certain to be honest in ordinary speech and prudent in ordinary behavior, who is awe-inspired by the model and goes along with popular customs, and does not presume to consider what is unique to himself as correct, is properly termed a "cautious scholar."

Only one who is inconstantly honest in his speech and inconstantly correct in his conduct, who is partial to whatever involves profit to himself to the exclusion of all else, is properly considered a "petty man."



3. 12

Public-spiritedness produces clear understanding; partisanship produces dark obscurity. Straightforwardness and diligence produce success; deceitfulness and falsity produce obstructions. Sincerity and honesty produce perspicacity; boastfulness and bragging produce self-delusion. These are the "Six Productions" about which the gentleman is prudent. It is just these that separate sage emperor Yu from the tyrant Jie.

3. 13

Weighing the Relative Merits of Choosing or Refusing Desires and Aversions

When a man sees something desirable, he must reflect on the fact

【原文】

其可利也，则必前后虑其可害也者；而兼权之，孰计之，然后定其欲恶取舍。如是则常不失陷矣。凡人之患，偏伤之也：见其可欲也，则不虑其可恶也者；见其可利也，则不顾其可害也者。是以动则必陷，为则必辱，是偏伤之患也。

3.14 人之所恶者，吾亦恶之。夫富贵者则类傲之，夫贫贱者则求柔之，是非仁人之情也，是奸人将以盗名于晻世者也，险莫大焉。故曰："盗名不如盗货。"田仲、史鰌不如盗也。

【今译】

可以追求的东西，就必须前前后后考虑一下它可厌的一面；看到那可以得利的东西。就必须前前后后考虑一下它可能造成的危害；两方面权衡一下，仔细考虑一下，然后决定是追求还是厌恶，是摄取还是舍弃。像这样就往往不会失误了。大凡人们的祸患，往往是片面性害了他们：看见那可以追求的东西，就不考虑考虑它可厌的一面；看到那可以得利的东西，就不去反顾一下它可能造成的危害。因此行动起来就必然失足，干了就必然受辱，这是片面性害了他们而造成的祸患啊。

3.14 别人所厌恶的，我也厌恶它。对那富贵的人一律傲视，对那贫贱的人一味屈就，这并不是仁人的感情，这是奸邪的人用来在黑暗的社会里盗取名誉的做法，用心再险恶不过了。所以说："欺世盗名的不如偷窃财物的。"田仲、史鰌还不如个贼。



that with time it could come to involve what is detestable. When he sees something that is beneficial, he should reflect that sooner or later it, too, could come to involve harm. Only after weighing the total of the one against that of the other and maturely calculating should he determine the relative merits of choosing or refusing his desires and aversions. In this fashion, he will regularly avoid failure and being ensnared by what he has chosen. In general, the calamities that beset mankind are the result of prejudices and the damage they cause. If, when a man sees something desirable, he does not reflect that it may come to be detestable and, something beneficial, that it could come to be harmful, then it is inevitable that his movements will ensnare him and his actions will bring disgrace. Just this constitutes the calamity of prejudice and the damages that result from it.

3. 14

[What other men desire, I desire also;]what other men detest, I detest also. To treat the rich and eminent as a group with arrogance or to be intent on demeaning oneself before the poor and humble—to act thusly is contrary to the essential nature of the humane man. Rather, it is characteristic of wretched men who would deceptively steal a reputation for humaneness in this benighted world. No threat is as great as this! Hence it is said: To steal a reputation is not like stealing mere property. Men like Tian Zhong and Shi Qiu are not like ordinary robbers.

荣辱第四

【原文】

4.1 憍泄者，人之殃也；恭俭者，辟五兵也，虽有戈矛之刺，不如恭俭之利也。故与人善言，暖于布帛；伤人以言，深于矛戟。故薄薄之地，不得履之，非地不安也；危足无所履者，凡在言也。巨涂则让，小涂则殆，虽欲不谨，若云不使。

4.2 快快而亡者，怒也；察察而残者，忮也；博而穷者，訾也；清之而俞浊者，口也；豢之而俞瘠者，交也；辩而不说者，争也；直

【今译】

4.1 骄傲轻慢，是人的祸殃；恭敬谦逊，可以屏除各种兵器的残杀，可见即使有戈矛的尖刺，也不如恭敬谦逊的厉害。所以和别人说善意的话，比给他穿件衣服还温暖；用恶语伤人，就比矛戟刺得还深。所以磅礴宽广的大地，不能踩在它上面，并不是因为地面不安稳；踮着脚没有地方可以踩下去的原因，都在于说话伤了人啊。大路很拥挤，小路又危险，即使想不谨慎，又好像有什么迫使其非谨慎不可。

4.2 痛快一时却导致死亡的，是由于忿怒；明察一切而遭到残害的，是由于嫉妒；知识渊博而处境困厄的，是由于毁谤；想要澄清而愈来愈混沌，是由于口舌；供养款待别人而交情越来越淡薄，是由于待人接物不当；能言善辩而不被人喜欢，是由于好争执；立身正直而



Book 4

Of Honor and Disgrace

4. 1

Pride and excess bring disaster for man. Respectfulness and moderation ward off the five weapons, for although the lance and spear are piercing, they are not so sharp as respectfulness and moderation. Hence words of praise for another are warmer than clothing of linen and silk. The wound caused by words is deeper than that of spears and halberds. Thus, that one can find no place to walk through the breadth of the earth is not because the earth is not tranquil but because the danger to every step of the traveler lies generally with words. When the roadway is broad, people yield the way; when the roadway is narrow, they are crowded together. Although they have no desire to be heedful, it is as if circumstances forced them to move thusly.

4. 2

For all their cheerfulness, they perish because of their anger. For all their careful investigations, they are destroyed by their viciousness. For all their breadth of knowledge, they are reduced to poverty because of their penchant for slander. For all their appearance of personal probity, they sink further into corruption because they revile others. For all the fine foods they eat, they become ever more emaciated because they associate indiscriminately. For all their discriminations, they do not provide convincing explanations because they are interested only in debate.

【原文】

立而不见知者，胜也；廉而不见贵者，矜也；勇而不见惮者，贪也；信而不见敬者，好刳行也。此小人之所务，而君子之所不为也。

4.3 斗者，忘其身者也，忘其亲者也，忘其君者也。行其少顷之怒，而丧终身之躯，然且为之，是忘其身也；室家立残，亲戚不免乎刑戮，然且为之，是忘其亲也；君上之所恶也，刑法之所大禁也，然且为之，是忘其君也。忧忘其身，内忘其亲，上忘其君，是刑法之所不舍也，圣王之所不畜也。乳彘不触虎，乳狗不远游，不忘其亲也。人也，忧忘其身，内忘其亲，上忘其君，则是人也，而曾狗彘之不若也。

【今译】

不被人理解，是由于盛气凌人；方正守节而不受人尊重，是由于尖刻伤人；勇猛无比而不受人敬畏，是由于贪婪；恪守信用而不受人尊敬，是由于喜欢独断专行。这些都是小人所干的，是君子所不干的。

4.3 斗殴的人，是忘记了自己身体的人，是忘记了自己亲人的人，是忘记了自己君主的人。发泄他一时的忿怒，将丧失终身的躯体，然而还是去搞斗殴，这便是忘记了自己的身体；家庭立刻会遭到摧残，亲戚也不免受刑被杀，然而还是去搞斗殴，这便是忘记了自己的亲人；斗殴是君主所厌恶的，是刑法所严格禁止的，然而还是去搞斗殴，这便是忘记了自己的君主。就可忧虑的事来说，是忘记了自身；从家庭内部来说，是忘记了亲人；对上来说，是忘记了君主；这种人是刑法所不能放过的，也是圣明的帝王所不容的。哺乳的母猪不去触犯老虎，喂奶的母狗不到远处游逛，这是因为它们没忘记自己的亲骨肉啊。作为一个人，就可忧虑的事来说，忘记了自身；从家庭内部来说，忘记了亲人；对上来说，忘记了君主；这种人啊，就连猪狗也不如了。



Though they have an upright position, they are not recognized because they are interested only in "victory." Though they are scrupulous, they are not valued because they are injurious to others. Though they are bold, they do not inspire dread in others because they are greedy. Though they are trustworthy, they are not respected because they are fond of acting on their own. The petty man is intent on behaving in these ways, but the gentleman will not do so.

4. 3

The bellicose are neglectful of their own person, of their kin, and of their lord. Though to act in the flush of a blind rage puts life and limb in jeopardy, still they do it. This is to be neglectful of their own person. Though to place the position of their household in such danger that their kin are unable to avoid the death penalty, still they do it. This is to be neglectful of their kin. Even when it involves what their lord dislikes and when it is against the most extreme prohibitions of the laws and punishments, still they do it. This is to be neglectful of their lord. Below neglectful of their own person, within neglectful of their kin, and above neglectful of their lord—such behavior is neither condoned by the laws and punishments nor supported by the sage kings.

A nursing sow will charge a tiger, and a bitch with pups will not wander far away.

They are not neglectful of their kin. It is only man who below is neglectful of his own person, within neglectful of his kin, and above neglectful of his lord. if only mankind were not so unlike the bitch and sow!

【原文】

4.4 凡斗者，必自以为是而以人为非也。己诚是也，人诚非也，则是己君子而人小人也。以君子与小人相贼害也，忧以忘其身，内以忘其亲，上以忘其君，岂不过甚矣哉?是人也，所谓以狐父之戈镉牛矢也。将以为智邪，则愚莫大焉；将以为利邪，则害莫大焉；将以为荣邪，则辱莫大焉；将以为安邪，则危莫大焉。人之有斗，何哉?我欲属之狂惑疾病邪，则不可，圣王又诛之。我欲属之鸟鼠禽兽邪，则不可，其形体又人，而好恶多同。人之有斗，何哉?我甚丑之。

4.5 有狗彘之勇者，有贾盗之勇者，有小人之勇者，有士君子之勇者。争饮食，无廉耻，不知是非，不辟死伤，不畏众强，恢恢然唯

【今译】

4.4 凡是斗殴的人，一定认为自己是对的而认为别人是错的。自己如果真是对的，别人如果真是错的，那么自己就是君子而别人就是小人了。以君子的身份去和小人互相残害，就可忧虑的事来说，是忘记了自身；从家庭内部来说，是忘记了自己的亲人；对上来说，是忘记了自己的君主；这难道不是错得太厉害了么?这种人，就是平常所说的用狐父出产的利戈来斩牛屎。要是看作聪明吧，其实没有比这更愚蠢的了；要是看作有利吧，其实没有比这更有害的了；要是看作光荣吧，其实没有比这更耻辱的了；要是看作安全吧，其实没有比这更危险的了。人们有斗殴的行为，到底为了什么呢?我想把这种行为归属于疯狂、惑乱等精神病吧，但又不可以，因为圣明的帝王还是要处罚这种行为的；我想把他们归到鸟鼠禽兽中去吧，但也不可以，因为他们的形体还是人，而且爱憎也大多和别人相同。人们会发生斗殴，究竟是为了什么呢?我认为这种行为是很丑恶的。

4.5 有狗和猪的勇敢，有商人和盗贼的勇敢，有小人的勇敢，有士君子的勇敢。争喝抢吃，没有廉耻，不懂是非，不顾死伤，不怕众



4. 4

Every such bellicose person is sure to consider himself right and others wrong. Considering that he alone is truly right and others are truly wrong, he becomes the "gentleman" and others become "petty men." By these means both the "gentleman" and the "petty man" are wronged and harmed because below he was neglectful of his own self, within neglectful of his kin, and above neglectful of his lord. How utterly extreme indeed is his fault!

This kind of man is what is called "using a Hufu lance to behead an ox." Were one to consider this wisdom, no stupidity could be greater; were one to consider it beneficial, no harm could be greater; were one to consider it honorable, no disgrace could be greater; and were one to consider it security, no danger could be greater. Why do men become bellicose? Were I to wish to associate their bellicosity with delusion, madness, disease, or illness, it would be impermissible because the sage king also punishes them. Were I to wish to connect it with something animal or bestial in such a man, it would not be permissible because they have the form and substance of a normal man and their likes and dislikes are in large measure the same as those of a normal man. Why then do men become bellicose? I am ashamed lest I, too, might share this fault.

4. 5

There is the bravery of the dog and boar and that of the peddler and robber. There is the courage of the petty man and that of the scholar and gentleman. Quarreling over food and drink, having neither scruples nor shame, not knowing right from wrong, not trying to avoid death or injury,

【原文】

利饮食之见，是狗彘之勇也。为事利，争货财，无辞让，果敢而振，猛贪而戾，悖悖然唯利之见，是贾盗之勇也。轻死而暴，是小人之勇也。义之所在，不倾于权，不顾其利，举国而与之不为改视，重死、持义而不桡，是士君子之勇也。

4.6 鲦鲦者，浮阳之鱼也；胠于沙而思水，则无逮矣。挂于患而欲谨，则无益矣。自知者不怨人，知命者不怨天；怨人者穷，怨天者无志。失之己，反之人，岂不迂乎哉？

4.7 荣辱之大分、安危利害之常体：先义而后利者荣，先利而后

【今译】

人的强大，眼红得只看到吃喝，这是狗和猪的勇敢。做事图利，争夺财物，没有推让，行动果断大胆而振奋，心肠凶猛贪婪而暴戾，眼红得只看见财利，这是商人和盗贼的勇敢。不在乎死亡而行为暴虐，是小人的勇敢。合乎道义的地方，就不屈服于权势，不顾自己的利益，把整个国家都给他他也不改变观点，虽然看重生命，但坚持正义而不屈不挠，这是士君子的勇敢。

4.6 白鲦，是喜欢浮在水面上晒太阳的鱼儿，但搁浅在沙滩上再想得到水，就来不及了。困在灾祸之中再想小心谨慎，就毫无裨益了。有自知之明的人不怪怨别人，懂得命运的人不埋怨老天；怪怨别人的人就会走投无路，埋怨老天的人是没有见识。错误在自己身上，却反而去责求别人，岂不是绕远了吗？

4.7 光荣和耻辱的主要区别、安危利害的一般情况是：先考虑道



not fearful of greater strength or of greater numbers, greedily aware only of food and drink—such is the bravery of the dog and boar. Dealing in transactions of profit, quarreling over goods and valuables, having no concern for polite refusals or for yielding precedence, being audacious and daring, given to temerity and effrontery, greedily aware only of profit—such is the bravery of peddlers and robbers. Scorning death when filled with passionate intensity, [···]—such is the courage of the petty man. Staying with what is just, not swayed by the exigencies of the moment, not given to looking after his own benefit, elevating the interests of the whole state and assisting in realizing them, not acting to change his point of view, weighing the threat of death but upholding his moral duty and not backing away from it—such is the courage of the scholar and gentleman.

4. 6

The mullet dart about near the surface of the water, but when they are netted and lying on the sand, though they may long for water, they will never reach it again. Similarly when a man is caught in the midst of calamity, though he may wish he had been cautious, his wishing will be in vain. Those who know themselves do not resent others; those who know fate do not resent Heaven. Those who resent others are bound to fail; those who resent Heaven do not learn from experience. Erring oneself but attributing it to others—is this not far wide of the mark indeed!

4. 7

The Great Distinction Between Honor and Disgrace and the Invariable Conditions of Security and Benefit

【原文】

义者辱；荣者常通，辱者常穷；通者常制人，穷者常制于人：是荣辱之大分也。材悫者常安利，荡悍者常危害；安利者常乐易，危害者常忧险；乐易者常寿长，忧险者常夭折：是安危利害之常体也。

4.8 夫天生蒸民，有所以取之。志意致修，德行致厚，智虑致明，是天子之所以取天下也。政令法，举措时，听断公，上则能顺天子之命，下则能保百姓，是诸侯之所以取国家也。志行修，临官治，

【今译】

义而后考虑利益的就会得到光荣，先考虑利益而后考虑道义的就会受到耻辱；光荣的人常常通达，耻辱的人常常穷困；通达的人常常统治人，穷困的人常常被人统治：这就是光荣和耻辱的主要区别。有才能而又谨慎的人常常安全得利，放荡凶悍的人常常危险受害；安全得利的人常常快乐舒坦，危险受害的人常常忧愁而有危机感；快乐舒坦的人常常长寿；忧愁而有危机感的人常常夭折：这就是安危利害的一般情况。

4.8 自然界造就了众人，都有取得各自生存条件的缘由。思想极其美好，德行极其宽厚，谋虑极其英明，这是天子取得天下的缘由。政令合于法度，措施合乎时宜，料理决断政事公正，上能顺从天子的命令，下能安抚百姓，这是诸侯取得国家的缘由。思想行为美好，当

and of Danger and Harm

Those who put first what is just and later matters of benefit are honorable; those who put first what is beneficial and later what is just are shameful. Those who are honorable always gain success; those who are shameful invariably fail. The successful always administer others; failures are always administered by others. Such is the great distinction between honor and disgrace.

Those who are natural and honest invariably obtain security and benefit; those who are profligate and cruel invariably obtain danger and harm. Those who have gained security and benefits are always happy and relaxed. Those who feel endangered and threatened with harm are always melancholy and insecure. Those who are happy and relaxed always live to a great age; those who are melancholy and insecure always are cut down while youths. Such are the invariable conditions, respectively, of security and benefit and of danger and harm.

4. 8

As "heaven produced the teeming masses," so there exists a means through which they obtain their station in life. The man who becomes Son of Heaven and obtains the whole world is the person who has most developed his will and aspirations, is most substantial in behavior springing from moral power, and has the most lucid wisdom and insight. The feudal lords who are given the various nations are those persons who govern and issue commands according to the model, who initiate projects in accord with the proper season, who hold hearings and make decisions impartially, and who are able to obey the mandates of the Son of Heaven and protect the Hundred Clans. Those who become the grand officers

【原文】

上则能顺上，下则能保其职，是士大夫之所以取田邑也。循法则、度量、刑辟、图籍，不知其义，谨守其数，慎不敢损益也，父子相传，以持王公，是故三代虽亡，治法犹存，是官人百吏之所以取禄秩也。孝弟愿悫，钧录疾力，以敦比其事业，而不敢怠傲，是庶人之所以取暖衣饱食、长生久视以免于刑戮也。饰邪说，文奸言，为倚事，陶诞突盗，恢悍憍暴，以偷生反侧于乱世之间，是奸人之所以取危辱死刑也。其虑之不深，其择之不谨，其定取舍楛僈，是其所以危也。

4.9 材性知能，君子、小人一也。好荣恶辱，好利恶害，是君

【今译】

官善于管理，上能顺从国君，下能恪守自己的职责，这是士大夫取得田地封邑的缘由。按照法律准则、尺度量器、刑法、地图户籍来办事，即使不懂它们的旨意，也严格地遵守具体条文，小心谨慎地不敢删减或增加，父亲将它们传给儿子，用来扶助王公。所以夏、商、周三代虽然都灭亡了，但政策法制仍然保存着，这是各级官吏取得俸禄的缘由。孝顺父母，敬爱兄长，老实谨慎，勤劳卖力，以此来从事自己的事业，而不敢懈怠轻慢，这是平民百姓取得丰衣足食、健康长寿而免受刑罚杀戮的缘由。粉饰邪恶的学说，美化奸诈的言论，干怪诞的事，招摇撞骗，强取豪夺，放荡凶悍，骄横残暴，靠这些在混乱的社会之中苟且偷生，不安其位，这是奸邪的人自取危险、耻辱、死亡、刑罚的缘由。他们考虑问题不深入，他们选择人生道路不谨慎，他们确定自己的取舍时粗疏而漫不经心，这就是他们危亡的原因。

4.9 资质、本性、智慧、才能，君子、小人是一样的。喜欢光荣



and knights and are given cities and fields are those persons who are cultivated in their ambitions and conduct, well ordered in overseeing their official functions, and able to obey their superiors and preserve the official duties. The reason that the model of the Three Dynasties still exists even though they have perished is that officers and bureaucrats have meticulously observed the rules and laws, the weights and measures, criminal sanctions and penalties, and maps and registers. This has been accomplished even when they no longer understood the meaning because they conscientiously safeguarded the calculations and out of prudence never presumed either to increase or diminish them. Rather, they handed them from father to son in order to aid the king or duke. This is the reason they are given emoluments and ranks. The commoners obtain warm clothing, filling food, and a long life. They see many days through avoiding the death penalty by being filial, by respecting their elders, by being attentive, diligent, restrained, controlled, and quick in exerting themselves, and by earnestly executing their tasks and duties and not daring to be indolent or haughty. Traitors get into danger, fall into disgrace, and face execution because they cloak pernicious doctrines in beautiful language, present treacherous statements in elegantly composed form, perform strange feats, spread false rumors, are given to boasting, break in and rob, act in profligate, cruel, proud, and haughty fashion, and turn from one side to another during chaotic times in an attempt to save their lives. They are imperiled because their reflections are not deep, their choices are not carefully made, and their decisions regarding what should be chosen and what refused are defective or haphazard.

4. 9

In natural talent, inborn nature, awareness, and capability, the gentle-

【原文】

子、小人之所同也，若其所以求之之道则异矣。小人也者，疾为诞而欲人之信己也，疾为诈而欲人之亲己也，禽兽之行而欲人之善己也。虑之难知也，行之难安也，持之难立也，成则必不得其所好，必遇其所恶焉。故君子者，信矣，而亦欲人之信己也；忠矣，而亦欲人之亲己也；修正治辨矣，而亦欲人之善己也。虑之易知也，行之易安也，持之易立也，成则必得其所好，必不遇其所恶焉；是故穷则不隐，通则大明，身死而名弥白。小人莫不延颈举踵而愿曰："知虑材性，固有以贤人矣！"夫不知其与己无以异也，则君子注错之当，而小人注错

【今译】

而厌恶耻辱，爱好利益而憎恶祸害，这是君子、小人所相同的，至于他们用来求取光荣、利益的途径就不同了。小人嘛，肆意妄言却还要别人相信自己，竭力欺诈却还要别人亲近自己，禽兽一般的行为却还要别人赞美自己。他们考虑问题难以明智，做起事来难以稳妥，坚持的一套难以成立，结果就一定不能得到他们所喜欢的光荣和利益，而必然会遭受他们所厌恶的耻辱和祸害。至于君子嘛，对别人说真话，也希望别人相信自己；对别人忠诚，也希望别人亲近自己；善良正直而处理事务合宜，也希望别人赞美自己。他们考虑问题容易明智，做起事来容易稳妥，坚持的主张容易成立，结果就一定能得到他们所喜欢的光荣和利益，一定不会遭受他们所厌恶的耻辱和祸害。所以他们穷困时名声也不会被埋没，而通达时名声就会十分显赫，死了以后名声会更加辉煌。小人无不伸长了脖子踮起了脚跟而羡慕地说："这些人的智慧、思虑、资质、本性，肯定有超过别人的地方啊。"他们不知道君子的资质才能与自己并没有什么不同，只是君子将它措置得恰

man and the petty man are one. In cherishing honor and detesting disgrace, in loving benefit and hating harm, the gentleman and the petty man are the same. Rather, it appears that the Way they employ to make their choices produces the difference. The petty man is eager to make boasts, yet desires that others should believe in him. He enthusiastically engages in deception, yet wants others to have affection for him. He conducts himself like an animal, yet wants others to think well of him. When he reflects on something, it is understood only with difficulty. When he acts in regard to something, it is difficult for him to make it secure. When he tries to sustain something, he has difficulty establishing it. In the end, he is certain to fail to obtain what he loves and sure to encounter what he hates.

Accordingly, the gentleman is trustworthy and so desires that other men should trust him as well. He is loyal and so wants other men to have affection for him. He cultivates rectitude and makes orderly his management of situations, and so desires that others should think well of him. When he reflects on something, it is easily understood. When he acts, it is easy for him to make it secure. When he tries to sustain something, it is easily established. In the end, he is certain to obtain what he loves and sure not to encounter what he hates. For these reasons, when he is unsuccessful in seeking office, he will not live in obscurity; when he is successful, he will become greatly illustrious; and when he dies, his reputation will be still more extensively declared.

The petty man, craning his neck and standing on tiptoes, wishfully remarks: "In awareness, thought, ability, and inborn nature, I certainly possess the characteristics of a Worthy." He does not realize that if there are no differences between him and other men, then it must be that the gentleman concentrates on devising plans that are suitable to the occa-

【原文】

之过也。故孰察小人之知能，足以知其有余可以为君子之所为也。譬之，越人安越，楚人安楚，君子安雅，是非知能材性然也，是注错习俗之节异也。

4.10 仁义德行，常安之术也，然而未必不危也；污慢突盗，常危之术也，然而未必不安也。故君子道其常，而小人道其怪。

4.11 凡人有所一同：饥而欲食，寒而欲暖，劳而欲息，好利而恶害，是人之所生而有也，是无待而然者也，是禹、桀之所同也。目

【今译】

当，而小人将它措置错了。所以仔细地考察一下小人的智慧才能，就能够知道它们是绰绰有余地可以做君子所做的一切的。拿它打个比方来说，越国人习惯于越国，楚国人习惯于楚国，君子习惯于华夏。这并不是智慧、才能、资质、本性造成的，这是由于对其资质才能的措置以及习俗的节制之不同所造成的啊。

4.10 奉行仁义道德，是常常能得到安全的办法，然而不一定就不发生危险；污秽卑鄙强取豪夺，是常常会遭受危险的办法，但是不一定就得不到安全。君子遵循那正常的途径，而小人遵循那怪僻的途径。

4.11 大凡人都有一致相同的地方：饿了就想吃，冷了就想暖和些，累了就想休息，喜欢得利而厌恶受害，这是人生来就有的本性，它是无需依靠什么就会这样的，它是禹、桀所相同的。眼睛能辨别白

sion, whereas the petty man concentrates on transgressing what is appropriate. Thus, a thorough investigation of the awareness and capacity of the petty man is sufficient to make one aware that he possesses more than he appears to and that he could do what the gentleman does do. Consider the fact that though the native of Yue is content with Yue and the native of Chu with Chu, the gentleman is content only with Xia. This is not because of any difference in awareness, capacity, talent, or inborn nature, but, rather, the differences are because of the moderating influence of what they concentrate on in laying plans and of the habits instilled by their customs.

4. 10

Conduct marked by humanity, justice, and inner power is normally the method of assuring safety, but there is no necessity that it will never involve peril. Conduct marked by baseness and recklessness, and breaking in and robbing others are normally methods involving peril, but there is no necessity that they will never produce security. Therefore it is said: The gentleman is led by the normal, but the petty man is led by the exceptional.

4. 11

All men possess one and the same nature:when hungry, they desire food; when cold, they desire to be warm; when exhausted from toil, they desire rest; and they all desire benefit and hate harm. Such is the nature that men are born possessing. They do not have to await development before they become so. It is the same in the case of a Yu and in that of a

【原文】

辨白黑美恶，耳辨音声清浊，口辨酸咸甘苦，鼻辨芬芳腥臊，骨体肤理辨寒暑疾养，是又人之所常生而有也，是无待而然者也，是禹、桀之所同也。可以为尧、禹，可以为桀、跖，可以为工匠，可以为农贾，在势注错习俗之所积耳。是又人之所生而有也，是无待而然者也，是禹、桀之所同也。为尧、禹则常安荣，为桀、跖则常危辱；为尧、禹则常愉佚，为工匠、农贾则常烦劳。然而人力为此而寡为彼，何也?曰：陋也。尧、禹者，非生而具者也，夫起于变故，成乎修，修之为，待尽而后备者也。

4.12 人之生，固小人，无师、无法，则唯利之见耳。人之生，

【今译】

黑美丑，耳朵能辨别音声清浊，口舌能辨别酸咸甜苦，鼻子能辨别芳香腥臭，身体皮肤能辨别冷热痛痒，这又是人生下来就有的资质，它是不必依靠什么就会这样的，它是禹、桀所相同的。人们可以凭借这些本性和资质去做尧、禹那样的贤君，可以凭借它去做桀、跖那样的坏人，可以凭借它去做工匠，可以凭借它去做农夫、商人，这都在于各人对它的措置以及习俗的积累罢了。做尧、禹那样的人，常常安全而光荣，做桀、跖那样的人，常常危险而耻辱；做尧、禹那样的人常常愉悦而安逸，做工匠、农夫、商人常常麻烦而劳累。然而人们尽力做这种危辱烦劳的事而很少去做那种光荣悦逸的事，为什么呢?这是由于浅陋无知。尧、禹这种人，并不是生下来就具备了当圣贤的条件，而是从改变他原有的本性开始，由于整治身心才成功的，而整治身心的所作所为，是等到原有的恶劣本性都除去了而后才具备的啊。

4.12 人生下来的时候，本来就是小人，如果没有老师教导，没有法度约束，就只会看到财利罢了。人生下来的时候，本来就是小



Jie. The eye distinguishes white from black, the beautiful from the ugly. The ear distinguishes sounds and tones as to their shrilliness or sonority. The mouth distinguishes the sour and salty, the sweet and bitter. The nose distinguishes perfumes and fragrances, rancid and fetid odors. The bones, flesh, and skin-lines distinguish hot and cold, pain and itching. These, too, are part of the nature that man is born possessing, that he does not have to develop, and that is true of both Yu and Jie.

Whether a man can become a Yao or Yu or be a Jie or Robber Zhi, whether he becomes a workman or artisan, a farmer or merchant, lies entirely with the accumulated effect of circumstances, with what they concentrate on in laying their plans, and on the influence of habits and customs. If one becomes a Yao or Yu, one normally enjoys tranquillity and honor; if one is a Jie or Robber Zhi, one normally falls into peril and disgrace. If one becomes a Yao or Yu, one constantly finds enjoyment and ease; if one becomes a workman, artisan, farmer, or merchant, one must constantly toil and trouble oneself. Though this is so, many men are like the latter, but only a few men are like the former. Why should this be so? I say that it is because they remain uncultivated; even Yao and Yu were not born wholly what they became, but rose up by transforming their old selves, brought them to perfection through cultivation and conscious exertion, and only after first putting forth the utmost effort did they become complete.

4. 12

The inborn nature of man is certainly that of the petty man. If he is without a teacher and lacks the model, he will see things solely in terms of benefit to himself. As the nature of man is assuredly that of the petty

【原文】

固小人，又以遇乱世，得乱俗，是以小重小也，以乱得乱也。君子非得势以临之，则无由得开内焉。今是人之口腹，安知礼义?安知辞让?安知廉耻、隅积?亦呴呴而嗛、乡乡而饱已矣。人无师、无法，则其心正其口腹也。今使人生而未尝睹刍豢稻粱也，惟菽藿糟糠之为睹，则以至足为在此也；俄而粲然有秉刍豢稻粱而至者，则瞲然视之曰："此何怪也?"彼臭之而无嗛于鼻，尝之而甘于口，食之而安于体，则莫不弃此而取彼矣。今以夫先王之道、仁义之统，以相群居，以相持养，以相藩饰，以相安固邪?以夫桀、跖之道?是其为相县也，几直夫刍豢稻粱之县糟糠尔哉？然而人力为此而寡为彼，何也?曰：陋

【今译】

人，又因为碰上了混乱的社会，接触了昏乱的习俗，这样，就在渺小卑鄙的本性上又加上了渺小卑鄙，使昏乱的资质又染上了昏乱的习俗。君子如果不能得到权势来统治他们，那就没有办法打开他们的心窍来向他们灌输好思想。现在这些人的嘴巴和肠胃，哪里懂得什么礼节道义?哪里懂得什么推辞谦让?哪里懂得什么廉洁和羞耻、局部的小道理和综合的大道理?也只是知道慢吞吞地嚼东西，香喷喷地吃个饱罢了。人没有老师教导，没有法度约束，那么他们的心灵也就完全和他们的嘴巴肠胃一样只知吃喝了。假如人生下来后从来没有看见过牛羊猪狗等肉食和稻米谷子等细粮，只见过豆叶之类的蔬菜和糟糠之类的粗食，那就会认为最满意的食物就是这些东西了；但如果一会儿显眼地有个拿着肉食和细粮的人来到跟前，他就会瞪着眼惊奇地看着它说："这是什么怪东西呀?"他闻闻它，鼻子里闻不出什么不好的味道；尝尝它，嘴巴里甜甜的；吃了它，身体感到很舒服；那就没有谁不抛弃这豆叶糟糠之类而求取那肉食细粮了。现在是用那古代帝王的办法和仁义的纲领，来帮助人们合群居住，帮助人们得到保养，帮助人们得到服饰，帮助人们得到安全和稳定呢?还是用那桀、跖的办法?这两种办法是相悬殊的，它们难道只是那肉食细粮和糟糠的悬殊么？然而人们竭力搞桀、跖的这一套而很少去搞古代帝王的那一套，



man, if the age in which he lives is chaotic, he will acquire its chaotic customs. For this reason, he will use the small to redouble what is small and use the chaotic to begat more chaos. If the gentleman does not use the power inherent in his circumstances to control them, then he will have no means to develop their inherent possibilities. Now the mouth and stomach of a man can only lead to smacking and chewing away, feasting and gorging himself to satisfaction. How can they be aware of ritual principles and his moral duty? Or know when to offer polite refusals or to yield precedence? Or know shame more keenly or sharpen what he accumulates? If a man lacks a teacher and the model, then his mind will be just like his mouth and stomach.

Now if a man were caused to live without ever having tasted the meat of pastured and grain-fed animals or rice and millet, but knew only beans, coarse greens, dregs and husks, then he would be satisfied with such food. Were there suddenly to arrive a platter filled with the finest and most delicate of meats, he would look at them with astonishment and exclaim: "What strange things!" But since when savored, they are not unpleasing to the nose; when tasted, they are sweet to the mouth; and when eaten, they are satisfying to the body, everyone who tries them will reject their old foods and choose these new ones instead.

Consider the way of the Ancient Kings and the guiding principles of humanity and justice. Are they not the means by which we live together in societies, by which we protect and nurture each other, by which we hedge in our faults and refine each other, and by which together we become tranquil and secure? Consider then the way of Jie and Robber Zhi. Does it not contrast with that of the Ancient Kings just as the meat of pastured and grain-fed animals contrasts with dregs and husks! Though this is so, many men still become like them and few like the Ancient

【原文】

也。陋也者，天下之公患也，人之大殃大害也。故曰：仁者好告示人。告之示之，靡之儇之，钻之重之，则夫塞者俄且通也，陋者俄且僩也，愚者俄且知也。是若不行，则汤、武在上曷益?桀、纣在上曷损?汤、武存，则天下从而治；桀、纣存，则天下从而乱。如是者，岂非人之情固可与如此、可与如彼也哉?

4.13 人之情：食，欲有刍豢；衣，欲有文绣；行，欲有舆马；又欲夫余财蓄积之富也；然而穷年累世不知不足，是人之情也。今人之生也，方知畜鸡狗猪彘，又畜牛羊，然而食不敢有酒肉；余刀布，有困窌，然而衣不敢有丝帛；约者有筐箧之藏，然而行不敢有舆马。

【今译】

为什么呢?就是因为浅陋无知。浅陋无知，实在是天下人的通病，是人们的大灾大难啊。所以说：讲究仁德的人喜欢把道理告诉给别人，做榜样给别人看。把道理告诉给他们，做榜样给他们看，使他们顺从，使他们明智，使他们遵循仁义之道，向他们反复重申，那么那些闭塞的人很快就会开窍，孤陋寡闻的人很快就会眼界开阔，愚蠢的人很快就会聪明了。这些事情如果不干，那么商汤、周武王这样的贤君处在上位又有什么好处?夏桀、商纣王这样的暴君处在君位又有什么损害?商汤、周武王在，那么天下随之而安定；夏桀、商纣王在，那么天下便跟着混乱。出现像这样的情况，难道不是因为人们的性情原来就可以像这样，也可以像那样的么?

4.13 人之常情：吃东西，希望有美味佳肴；穿衣服，希望有绣着彩色花纹的绸缎；出行，希望有车马；又希望富裕得拥有绰绰有余的财产积蓄；然而他们一年到头，世世代代都知道财物不足，这就是人之常情。所以现在人们活着，知道畜养鸡狗猪，又畜养牛羊，但是吃饭时却不敢有酒肉；钱币有余，又有粮仓地窖，但是穿衣却不敢穿绸缎；节约的人拥有一箱箱的积蓄，但是出行却不敢用车马。这是为

Kings. Why is this? I say:They are uncultivated rustics. A lack of cultivation is a misfortune common to the whole world; it is the greatest calamity for man and does him the greatest harm. Anciently it was said: The humane man delights in proclaiming and manifesting it to others. If it is proclaimed and manifested, smoothed and polished, imitated and repeated, then the myopic will suddenly become comprehensive, the uncultivated suddenly refined, and the stupid suddenly wise. If this could not be done, though a Tang or Wu held supreme power, what advantage would result, and though a Jie or Zhou Xin held supreme power, what damage could they cause? But when Tang and Wu lived, the world followed them and order prevailed, and when Jie and Zhou Xin lived, the world followed them and was chaotic. How could this be if such were contrary to the essential nature of man because certainly it is as possible for a man to be like the one as like the other?



4. 13

It is the essential nature of man that for food he desires the meat of pastured and grain-fed animals, that he desires clothing decorated with patterns and brocades, that to travel he wants a horse and carriage, and even that he wants wealth in the form of surplus money and hoards of provisions so that even in lean periods stretching over years, he will not know insufficiency. Such is the essential nature of man.

Now in real life, though a man knows how to raise chickens, dogs, pigs, and swine as well as oxen and sheep, when he eats he dares not have wine and meat. Though he has surplus knife-and spade-shaped coins and stores in cellars and storehouses, he does not presume to dress in silk. Though the miser has treasures deposited in boxes and trunks, he

【原文】

是何也?非不欲也，几不长虑顾后而恐无以继之故也?于是又节用御欲、收敛蓄藏以继之也，是于己长虑顾后，几不甚善矣哉?今夫偷生浅知之属，曾此而不知也。粮食太侈，不顾其后，俄则屈安穷矣。是其所以不免于冻饿、操瓢囊为沟壑中瘠者也。况夫先王之道，仁义之统，《诗》、《书》、《礼》、《乐》之分乎!彼固天下之大虑也，将为天下生民之属长虑顾后而保万世也。其流长矣，其温厚矣，其功盛姚远矣，非孰修为之君子，莫之能知也。故曰：短绠不可以汲深井之泉，知不几者不可与及圣人之言。夫《诗》、《书》、《礼》、《乐》之分，固

【今译】

什么呢?这并不是不想要啊，这岂不是他们作长远打算，顾及以后而怕没有什么东西来继续维持生活的缘故么?于是他们又节约费用，抑制欲望，收聚财物，贮藏粮食以便继续维持以后的生活，这种为了自己的长远打算，顾及今后生活，岂不是很好的么?现在那些苟且偷生、浅陋无知之辈，竟连这种道理都不懂。他们过分地浪费粮食，不顾自己以后的生活，不久就消费得精光而陷于困境了。这就是他们不免受冻挨饿，拿着讨饭的瓢儿布袋而成为山沟中的饿死鬼的原因。他们连怎样过日子都不懂，更何况是那些古代圣王的思想原则，仁义的纲领，《诗》、《书》、《礼》、《乐》的道理呢!那些原则、纲领之类本来就是治理天下的重大规划，是要为天下所有的人民从长考虑，照顾到以后的生计从而保住子孙万代的。它的流传已很长久了，它的蕴积已很深厚了，它的丰功伟绩已很遥远了，如果不是顺从它、精通它、学习它、实行它的君子，是不能够理解它的。所以说：短绳不可以用来汲取深井中的泉水，知识不到家的人就不能和他论及圣人的言论。那《诗》、《书》、《礼》、《乐》的道理，本来就不是平庸的人所能理解

dares not travel by horse and carriage. Why is this? Not that men do not desire to do this, but because, considering the long view of things and thinking of the consequences of their actions, they are apprehensive that they may lack means adequate to perpetuate their wealth. In this way, they, too, moderate what they expend and control what they desire, harvesting, gathering, hoarding, and storing up goods in order to perpetuate their wealth. In itself is not this "considering the long view of things and thinking of the consequences" something quite excellent indeed! Now, the sort of person who lives in a haphazard manner and is only superficially aware of things does not grasp even this. So he consumes his provisions in an utterly extravagant manner, not considering the consequences, and suddenly he finds himself forced into difficult straits and impoverished. This is why he will freeze, starve, be reduced to holding a begging gourd and sack, and will wind up as a skeleton lying in a drainage ditch.

How much more important, then, are the way of the Ancient Kings, the guiding principles of humanity and justice, and the pattern of life given in the *Odes*, *Documents*, *Rituals*, and *Music*; they certainly contain the most important thoughts in the world. They will cause anyone born to the world to consider the long view of things and think of the consequences, thereby protecting a myriad of generations. Their influence is eternal, their accumulated wisdom to be reanimated is substantial, and their achievements and accomplishments stretch far and wide. None but those who have thoroughly cultivated themselves through conscious exertion so as to become gentlemen can be wise. There is the ancient saying: You cannot draw water from a deep well with a short rope. One whose knowledge is not intimately detailed cannot have words with the perfected sage. The patterns of life given in the *Odes, Documents, Rituals*, and *Music* are certainly opposed to what the common lot of men know about. Thus,

【原文】

非庸人之所知也。故曰：一之而可再也，有之而可久也，广之而可通也，虑之而可安也，反鈐察之而俞可好也。以治情则利，以为名则荣，以群则和，以独则足乐，意者其是邪！

4.14 夫贵为天子，富有天下，是人情之所同欲也。然则从人之欲，则势不能容，物不能赡也。故先王案为之制礼义以分之，使有贵贱之等，长幼之差，知愚、能不能之分，皆使人载其事而各得其宜，然后使悫禄多少厚薄之称，是夫群居和一之道也。

【今译】

的。所以说：精通了其一，就可以精通其二；掌握了它们，就可以长期运用；将它们推而广之，就可以触类旁通；经常想想它们，就可以平安无事；反复遵循它们弄清楚它们，就更喜欢它们。用它们来调理情欲，就能得到好处；用它们来成就名声，就会荣耀；用它们来和众人相处，就能和睦融洽；用它们来独善其身，那就能心情快乐；想来大概就是这样的吧！

4.14 高贵得做天子，富裕得拥有天下，这是人心所共同追求的。但如果顺从人们的欲望，那么从情势上来说是不能容许的；从物质上来说是不能满足的。所以古代圣明的帝王给人们制定了礼义来区别他们，使他们有高贵与低贱的等级，有年长与年幼的差别，有聪明与愚蠢、贤能与无能的分别，使他们每人都承担自己的工作而各得其所，然后使俸禄的多少厚薄与他们的地位和工作相称，这就是使人们群居在一起而能协调一致的办法啊。



it is said: Concentrate your mind on them, and you can master them twice over. Possess them, and you can follow them forever. Broaden them, and you can be successful in office. Reflect on them, and you can attain inner peace. Repeat, imitate, and investigate them, and you will love them all the more. If you use them to bring order to your essential nature, you will benefit. If you employ them to make a name for yourself, you will gain honor. If you use them in the company of others, you will become concordant with them. If you employ them when you are alone, you will be satisfied. What could bring greater joy to your intellect than this!

4. 14

To be as honored as the Son of Heaven and to be as wealthy by possessing the whole world—this natural human desire is shared by all men alike. But if all men gave free rein to their desires, the result would be impossible to endure, and the material goods of the whole world would be inadequate to satisfy them. Accordingly, the Ancient Kings acted to control them with regulations, ritual, and moral principles, in order thereby to divide society into classes, creating therewith differences in status between the noble and base, disparities between the privileges of age and youth, and the division of the wise from the stupid, the able from the incapable. All of this caused men to perform the duties of their station in life and each to receive his due; only after this had been done was the amount and substance of the emolument paid by grain made to fit their respective stations. This indeed is the Way to make the whole populace live together in harmony and unity.

【原文】

4.15 故仁人在上，则农以力尽田，贾以察尽财，百工以巧尽械器，士大夫以上至于公侯莫不以仁厚知能尽官职，夫是之谓至平。故或禄天下，而不自以为多；或监门、御旅、抱关、击柝，而不自以为寡。故曰：斩而齐，枉而顺，不同而一。夫是之谓人伦。《诗》曰："受小共大共，为下国骏蒙。"此之谓也。

【今译】

4.15 所以仁人处在君位上，那么农民就把自己的力量全都用在种地上，商人就把自己的精明全都用在理财上，各种工匠就把自己的技巧全都用在制造器械上，士大夫以上直到公爵、侯爵没有不将自己的仁慈宽厚聪明才能都用在履行公职上，这种情况叫做大治。所以有的人富有天下，也不认为自己拥有的多；有的人看管城门、招待旅客、守卫关卡、巡逻打更，也不认为自己所得的少。所以说："有了参差才能达到整齐，有了枉曲才能归于顺，有了不同才能统于一。"这就叫做人的伦常关系。《诗》云："接受小法与大法，庇护各国安天下。"说的就是这个道理啊。



4. 15

Accordingly, when a humane man occupies the highest position, farmers labor with all their energy to exhaust the potential of their fields, merchants scrutinize with keen eyes to get the utmost from their goods, the various artisans use their skills to the fullest in making utensils and wares, and the officials, from the knights and grand officers up to the feudal lords, all execute fully the functions of their offices with humanity, generosity, wisdom, and ability. This may be called "perfect peace." So though one may have as his emolument the whole world, he need not consider it excessive, and though one be only a gatekeeper, receptionist, guard, or nightwatchman, he need never think his salary too meager. Anciently it was said: Unequal yet equivalent, bent yet obedient, not the same yet uniform. This refers to the constant relationships of mankind. An *Ode* says:

He received the large and small *gong* jade regalia,
and thus was thought truly great by the states below him.

This expresses my meaning.

非相第五

【原文】

5.1 相人，古之人无有也，学者不道也。

5.2 古者有姑布子卿，今之世，梁有唐举，相人之形状、颜色而知其吉凶、妖祥，世俗称之。古之人无有也，学者不道也。

5.3 故相形不如论心，论心不如择术。形不胜心，心不胜术。术正而心顺之，则形相虽恶而心术善，无害为君子也；形相虽善而心术恶，无害为小人也。君子之谓吉，小人之谓凶。故长短、小大、善恶

【今译】

5.1 观察人的相貌来推测祸福，古代的人没有这种事，有学识的人也不谈论这种事。

5.2 古时候有个姑布子卿；当今的时世，魏国有个唐举。他们观察人的容貌、面色就能知道他的吉凶、祸福，世俗之人都称道他们。古代的人没有这种事，有学识的人也不谈论这种事。

5.3 观察人的相貌不如考察他的思想，考察他的思想不如鉴别他立身处世的方法。相貌不如思想重要，思想不如立身处世方法重要。立身处世方法正确而思想又顺应了它，那么形体相貌即使丑陋而思想和立身处世方法是好的，不会妨碍他成为君子；形体相貌即使好看而思想与立身处世方法丑恶，不能掩盖他成为小人。君子可以说是吉，



Book 5

Contra Physiognomy

5. 1

In antiquity, physiognomy did not exist, and the learned did not discuss it.

5. 2

In the past there was Gubu Ziqing, and in the present generation there is Tang Ju of Liang, who physiognomized the form and features of other men in order to learn whether their fortune would be good or bad, auspicious or inauspicious. Because they could do this, the unlearned men of our age praise them. But in antiquity, such men did not exist, and the learned did not discuss them.

5. 3

Hence, to physiognomize the external form is not as important as evaluating the mind, and evaluating the mind is not as important as selecting the proper methodology. The external form cannot overcome the mind, and the mind cannot overcome the methodology. When methodology is correct and the mind is in accord with it, then though a man's external form is physiognomized as evil, since his mind and methods are good, nothing will hinder his becoming a gentleman. So, too, although a man's external form may be physiognomized as good, if his mind and methods are evil, nothing will prevent his being a petty man. Being a gentleman is

【原文】

形相，非吉凶也。古之人无有也，学者不道也。

5.4 盖帝尧长，帝舜短；文王长，周公短；仲尼长，子弓短。昔者，卫灵公有臣曰公孙吕，身长七尺，面长三尺，焉广三寸，鼻、目、耳具，而名动天下。楚之孙叔敖，期思之鄙人也，突秃长左，轩较之下，而以楚霸。叶公子高，微小短瘠，行若将不胜其衣，然白公之乱也，令尹子西、司马子期皆死焉，叶公子高入居楚，诛白公，定楚国，如反手尔，仁义功名善于后世。故士不揣长，不揣大，不权轻重，亦将志乎尔；长短、小大、美恶形相，岂论也哉？

【今译】

小人可以说是凶。所以高矮、大小、美丑等形体相貌上的特点，并不是吉凶的标志。古代的人没有这种事，有学识的人也不谈论这种事。

5.4 据说帝尧个子高，帝舜个子矮；周文王个子高，周公旦个子矮；孔子个子高，冉雍个子矮。从前，卫灵公有个臣子叫公孙吕，身高七尺，脸长三尺，额宽三寸，但鼻子、眼睛、耳朵都具备，而他的名声轰动天下。楚国的孙叔敖，是期思地方的乡下人，发短而顶秃，左手长，站在轩车上身体还在车箱的横木之下，但他却使楚国称霸诸侯。叶公子高，弱小矮瘦，走路时好像还撑不住自己的衣服似的，但是白公胜作乱的时候，令尹子西、司马子期都死在白公手中，叶公子高却领兵入楚，杀掉白公，安定楚国，就像把手掌翻过来似的一样容易，他的仁义功名被后人所赞美。所以对于士人，不是去测量个子的高矮，不是去围量身材的大小，不是去称量身体的轻重，而只能看他的志向。高矮、大小、美丑等形体相貌方面，哪能用来评判人呢？

properly called "good fortune," and being a petty man is properly called "bad fortune." Thus, being tall or short, small or large, having a good or bad physiognomy, is not to be fortunate or unfortunate. In antiquity, such men did not exist, and the learned did not discuss them.

5. 4

Were not Ancestor Yao tall and Ancestor Shun short, King Wen tall and the Duke of Zhou short, and Confucius tall and Zigong short? Formerly Duke Ling of Wei(r. 534—493)had a minister named Gongsun Lü, whose body was seven feet tall, his face three feet long with his forehead three inches across, with his nostrils, eyes, and ears all pushed together, nonetheless, his reputation agitated the whole world. In Chu, Sunshu Ao, a native of the small hamlet Qisi, was bald with splotches of short hair, had a left leg that was too long, and was short enough to go under the upturning poles of a state carriage; nonetheless, he made Chu lord-protector over all the states. Prince Gao, the Duke of She, was so frail, small, short, and skinny that when he walked, it looked as if he could not support even his clothes, but during the revolt of the Duke of Bo in which both Premier Prince Xi and Minister of War Prince Qi were put to death, the Duke of She entered the capital and occupied it, executed the Duke of Bo, and pacified the whole of Chu as easily as turning his hand over, so that his humanity, justice, meritorious accomplishment, and fame have won the praise of posterity. Accordingly, scholars should not estimate the height, measure the size, or reckon the weight, but should fix their attention on the mind and on nothing else. What reason could there be to consider whether he is short or tall, large or small, or the physiognomy of his external form good or bad.

【原文】

5.5 且徐偃王之状，目可瞻焉；仲尼之状，面如蒙倛；周公之状，身如断菑；皋陶之状，色如削瓜；闳夭之状，面无见肤；傅说之状，身如植鳍；伊尹之状，面无须麋。禹跳，汤偏，尧、舜参牟子。从者将论志意、比类文学邪?直将差长短、辨美恶而相欺傲邪?

5.6 古者，桀、纣长巨姣美，天下之杰也；筋力越劲，百人之敌也。然而身死国亡，为天下大僇，后世言恶，则必稽焉。是非容貌之患也。闻见之不众，论议之卑尔!

【今译】

5.5 再说徐偃王的形状，眼睛可以向上看到前额；孔子的形状，脸好像蒙上了一个丑恶难看的驱邪鬼面具；周公旦的形状，身体好像一棵折断的枯树；皋陶的形状，脸色就像削去了皮的瓜那样呈青绿色；闳夭的形状，脸上的鬓须多得看不见皮肤；傅说的形状，身体好像竖着的柱子；伊尹的形状，脸上没有胡须眉毛。禹瘸了腿，走路一跳一跳的；汤半身偏枯；舜的眼睛里有两个并列的瞳人。相信相面的人是考察他们的志向思想、比较他们的学问呢?还是只区别他们的高矮、分辨他们的美丑来互相欺骗、互相傲视呢?

5.6 古时候，夏桀、商纣魁梧英俊，有天下出众的身材；他们的体魄敏捷强壮，足可对抗上百人。但是他们人死了，国家亡了，成为天下最可耻的人，后世说到坏人，就一定会拿他们作例证。这并不是容貌造成的祸患啊。信从相面的人见闻不多，所以谈论起来才是这样的不高明。

5. 5

Moreover, in appearance King Yan of Xu's eyes were so protruded that he could see his forehead. Confucius' face looked like it was covered with an exorcist's mask, the Duke of Zhou's body was like a broken stump. Gaoyao's complexion was like that of a shaved melon. Hongyao's face had no visible skin. Fuyue looked like he had a fin emerging from his back. Yi Yin had neither beard nor eyebrows. Yu was lame, and Tang was paralyzed. Yao and Shun had irregular pupils. Should we who follow them consider critically their will and intellect and compare them in terms of the character of their culture and learning? Or should we take note only of differences in size to discriminate between good and bad and so cheat and bring scorn upon ourselves?

5. 6

In antiquity, Jie and Zhou Xin were tall, well built, attractive, and handsome, heroes of the whole world, whose musculature was so powerful and whose strength was so great that they could hold their own against a hundred men. Nonetheless, both lost their lives, and their kingdoms perished. They are now regarded as the greatest of criminals. Whenever we of later generations speak about evil, we must always examine their cases. Their calamitous end resulted not from their appearance but from the fact that what they had heard and seen was not the whole and from the baseness of what they discussed and deliberated, and from nothing else.

【原文】

5.7 今世俗之乱君，乡曲之僩子，莫不美丽姚冶，奇衣妇饰，血气态度拟于女子。妇人莫不愿得以为夫，处女莫不愿得以为士，弃其亲家而欲奔之者，比肩并起。然而中君羞以为臣，中父羞以为子，中兄羞以为弟，中人羞以为友。俄则束乎有司而戮乎大市，莫不呼天啼哭，苦伤其今而后悔其始。是非容貌之患也。闻见之不众，论议之卑尔。然则从者将孰可也？

5.8 人有三不祥：幼而不肯事长，贱而不肯事贵，不肖而不肯事贤，是人之三不祥也。人有三必穷：为上则不能爱下，为下则好非其

【今译】

5.7 现在世上犯上作乱的人，乡里的轻薄少年，没有不美丽妖艳的，他们穿着奇装异服，像妇女那样装饰打扮自己，神情态度都和女人相似。妇女没有谁不想得到这样的人做丈夫，姑娘没有谁不想得到这样的人做未婚夫，抛弃了自己的亲人、家庭而想私奔他们的女人，比肩接踵。但是一般的国君羞于把这种人作为臣子，一般的父亲羞于把这种人当作儿子，一般的哥哥羞于把这种人当作弟弟，一般的人羞于把这种人当作朋友。不久，这种人就会被官吏绑了去而在大街闹市中杀头，他们无不呼天喊地号啕大哭，都痛心自己今天的下场而后悔自己当初的行为。这并不是容貌造成的祸患啊。信从相面的人见闻不多，所以谈论起来才是这样的不高明。说到这儿，那么在以相貌论人与以思想论人两者之间人们将赞同哪一种意见呢？

5.8 人有三种不吉利的事：年幼的不肯侍奉年长的，卑贱的不肯侍奉尊贵的，没有德才的不肯侍奉贤能的，这是人的三种祸害啊。人有三种必然会陷于困厄的事：做了君主却不能爱护臣民，做了臣民却



5. 7

It is the custom of the anarchic masses of the present day that the "smart" youth of every village are all beautifully elegant and seductively fascinating. They wear striking clothing with effeminate decorations and exhibit the physical desires and bearing of a young girl. Married women once all hoped to get such a man for their husband. Unmarried girls all hope to have one of them as their knight and would even be willing to abandon their father's house so they could elope with him and take the wife's position at his side. Nonetheless, the average lord would be ashamed to have them as ministers, the average father to have them as sons, and the average man to have them as friends. And no doubt one day they will suddenly be bound and fettered before a magistrate and taken to the large marketplace for execution. When this happens, they will cry out to Heaven, weeping and wailing, bitterly aggrieved at their present circumstances and regretting too late their past. Their calamity as well resulted not from their manner, but from the fact that their experience was not whole and what they talked about was worthless. In such cases, what should we who follow afterwards depend on!

5. 8

Man has three sure signs of misfortune:to be young and yet unwilling to serve one's elders; to be of humble origins and yet be unwilling to serve the noble; and to be lacking in worth yet be unwilling to serve the worthy. Such are the three sure signs of misfortune.

Man has three patterns of behavior that certainly will reduce him to dire need.

【原文】

上，是人之一必穷也；乡则不若，偝则谩之，是人之二必穷也；知行浅薄，曲直有以县矣，然而仁人不能推，知士不能明，是人之三必穷也。人有此三数行者，以为上则必危，为下则必灭。《诗》曰："雨雪瀌瀌，宴然聿消。莫肯下隧，式居屡骄。"此之谓也。

5.9 人之所以为人者，何已也？曰：以其有辨也。饥而欲食，寒而欲暖，劳而欲息，好利而恶害，是人之所生而有也，是无待而然者也，是禹、桀之所同也。然则人之所以为人者，非特以二足而无毛也，以其有辨也。今夫狌狌形笑，亦二足，而毛也，然而君子啜其羹，食其

【今译】

喜欢非议君主，这是人使自己必然陷于困厄的第一种情况；当面不顺从，背后又毁谤，这是人使自己必然陷于困厄的第二种情况；知识浅陋，德行不厚，辨别是非曲直的能力又与别人相差悬殊，但对仁爱之人却不能推崇，对明智之士却不能尊重，这是人使自己必然陷于困厄的第三种情况。人有了这三不祥、三必穷的行为，如果当君主就必然危险，做臣民就必然灭亡。《诗》云："下雪纷纷满天飘，阳光灿烂便融消。人却不肯自引退，在位经常耍骄傲。"说的就是这种情况啊。

5.9 人之所以成为人，是因为什么呢？我要说：因为人对各种事物的界限都有所区别。饿了就想吃饭，冷了就想取暖，累了就想休息，喜欢得利而厌恶受害，这是人生来就有的本性，它是无须依靠学习就会这样的，它是禹与桀所相同的。然而人之所以成为人，并不只是因为有两只脚而身上没有毛，而是因为对各种事物的界限都有所区别。现在猩猩的形状与人相似，也是两只脚，只是有毛罢了，可是



To occupy a superior position and yet be unable to love those inferior to him or to occupy an inferior position and to be fond of condemning his superiors—this is the first way to bring certainty of dire need;

To be agreeable to a person's face, yet when he turns his back, to insult him—this is the second way to bring certainty of dire need;

And To be so superficial and shallow in knowledge and behavior that one makes no distinction between crookedness and uprightness and thus is unable to encourage humane men and to bring glory to wise scholars—this is the third way to bring certainty of dire need.

If the man who practices these modes of behavior occupies a high position, he is certain to be imperiled. If he occupies a low position, he is certain to be destroyed. An *Ode* says:

> The snow falls so thickly, so thickly,
> but when it is cloudless and hot, it melts.
> None of them is willing to fall down,
> but their mode of living is empty and arrogant.

This expresses my meaning.

5. 9

What is it that makes a man human? I say that it lies in his ability to draw boundaries. To desire food when hungry, to desire warmth when cold, to desire rest when tired, and to be fond of what is beneficial and to hate what is harmful—these characteristics man is born possessing, and he does not have to wait to develop them. They are identical in the case of a Yu and in that of a Jie. But even so, what makes a man really human lies not primarily in his being a featherless biped, but rather in his ability to draw boundaries. For example, the Shengsheng ape resembles a man in

【原文】

胾。故人之所以为人者，非特以其二足而无毛也，以其有辨也。夫禽兽有父子而无父子之亲，有牝牡而无男女之别。故人道莫不有辨。

5.10 辨莫大于分，分莫大于礼，礼莫大于圣王。圣王有百，吾孰法焉?故曰：文久而息，节族久而绝，守法数之有司极礼而褫。故曰：欲观圣王之迹，则于其粲然者矣，后王是也。彼后王者，天下之君也；舍后王而道上古，譬之，是犹舍己之君而事人之君也。故曰：欲观千岁，则数今日；欲知亿万，则审一二；欲知上世，则审周道；

【今译】

君子却尝它的肉羹，吃它的肉块。所以人之所以成为人，并不只是因为他们两只脚而身上没有毛，而是因为他们对各种事物的界限都有所区别。那禽兽有父有子，但没有父子之间的亲情；有雌有雄，但没有男女之间的界限。而作为人类社会的道德规范，它对所有的事物界限都要有所区别。

5.10 对各种事物的界限加以区别没有比确定名分更重要的了，确定名分没有比遵循礼法更重要的了，遵循礼法没有比效法圣明的帝王更重要的了。圣明的帝王有上百个，我们效法哪一个呢?那我就要说：礼仪制度因为年代久远而湮没了，音乐的节奏因为年代久远而失传了，掌管礼法条文的有关官吏也因与制定礼法的年代相距久远而使礼法有所脱节了。所以说：想要观察圣明帝王的事迹，就得观察其中清楚明白的人物，后代的帝王便是。那所谓后代的帝王，就是现在统治天下的君王；舍弃了后代的帝王而去称道上古的帝王，拿它打个比方，这就好像舍弃了自己的君主去侍奉别国的君主。所以说：要想观察千年的往事，那就要仔细审察现在；要想知道成亿上万的事物，那就要弄清楚一两件事物；要想知道上古的社会情况，那就要审察现在周王朝的治国之道；要想知道周王朝的治国之道，那就要审察他们所



form and is also a featherless biped, but the gentleman will nonetheless sip a broth and eat minced meat made from him. Hence, what makes a man human lies not in his being a featherless biped but in his ability to draw boundaries. Even though wild animals have parents and offspring, there is no natural affection between them as between father and son, and though there are male and female of the species, there is no proper separation of sexes. Hence, the proper way of Man lies in nothing other than his ability to draw boundaries.

5. 10

Of such boundaries, none is more important than that between social classes. Of the instruments for distinguishing social classes, none is more important than ritual principles. Of the sources of ritual principles, none is more important than the sage kings. But one asks:There are a hundred sage kings, which one ought I to use as my model? There is an old saying:

Inscriptions with the passing of time perish,
Rhythms that are too prolonged break apart.

Officers entrusted with preserving the model and methods in the end become lax in keeping them. Hence I say:If you want to observe the footprints of the sage kings, you must look where they are most clearly preserved—that is, with the Later Kings. These Later Kings were lords over the whole world. To put them aside and to discuss instead extreme antiquity is like giving up your own lord and serving another. Hence I say:If you want to observe a millennium, you must look at today. If you would know ten thousand or a million, you must scrutinize one or two. If you would know the ages of antiquity, you must closely examine the way of Zhou. If you would know the way of Zhou, you must carefully observe

【原文】

欲知周道，则审其人所贵君子。故曰："以近知远，以一知万，以微知明。"此之谓也。

5.11 夫妄人曰："古今异情，其以治乱者异道。"而众人惑焉。彼众人者，愚而无说、陋而无度者也。其所见焉，犹可欺也，而况于千世之传也。妄人者，门庭之间，犹可诬欺也，而况于千世之上乎。

5.12 圣人何以不可欺?曰：圣人者，以己度者也。故以人度人，以情度情，以类度类，以说度功，以道观尽，古今一也。类不悖，虽

【今译】

尊重的君子。所以说："根据近世来了解远古；从一件事物来了解上万件事物，由隐微的东西来了解明显的东西。"说的就是这种道理。

5.11 那些无知而胡言乱语的人说："古今情况不同，古今之所以治乱者，其道不同。"于是一般群众就被他们搞糊涂了。那所谓一般群众，是才性愚昧而说不出道理、见识浅陋而不会判断是非的人。他们亲眼看见的东西，尚且可以欺骗他们，更何况是那些几千年前的传闻呢!那些无知而胡言乱语的人，就是近在大门与庭院之间的事，尚且可以欺骗人，更何况是几千年之前的事呢!

5.12 圣人为什么不能被欺骗呢?这是因为：圣人，是根据自己的切身体验来推断事物的人。所以，他根据现代人的情况去推断古代的人，根据现代的人情去推断古代的人情，根据现代的某一类事物去推断古代同类的事物，根据流传至今的学说去推断古人的功业，根据事物的普遍规律去观察古代的一切，因为古今的情况是一样的。只要

the ideal of the gentleman prized by its men. There is an ancient saying:

Use the near to know the remote,
Use the one to know the myriad,
Use the insignificant to know the glorious.

This expresses my meaning.

5. 11

Fools say:

The circumstances of the past and the present are quite different, and the Way by which to bring order to the anarchy of today must be different.

The mass of humanity are beguiled by this argument. The petty masses are so stupid that they lack any counterargument and so uncultivated that they have no counterstandard for measure. If they can be deceived about what they have seen with their own eye, how much more easily can they be deceived about what has been handed down over a thousand generations. Fools mislead and deceive them about what transpires within their own courtyards, how much more easily can they be misled about events that occurred a thousand years in the past.

5. 12

But why can the sage not be deceived as well? I say that it is because the sage uses himself as the standard for measurement. Hence, the sage uses men to measure men, circumstances to gauge circumstances, each class of thing to measure that class, the persuasion to measure the achievement, and the Way to observe the totality, so that for him the ancient and



【原文】

久同理，故乡乎邪曲而不迷，观乎杂物而不惑，以此度之。五帝之外无传人，非无贤人也，久故也；五帝之中无传政，非无善政也，久故也；禹、汤有传政而不若周之察也，非无善政也，久故也。传者久则论略，近则论详。略则举大，详则举小。愚者闻其略而不知其详，闻其详而不知其大也。是以文久而灭，节族久而绝。

5.13 凡言不合先王，不顺礼义，谓之奸言，虽辩，君子不听。

【今译】

是同类而不互相违背的事物，那么即使相隔很久，它们的基本性质还是相同的，所以圣人面对着邪说歪理也不会被迷惑，观察复杂的事物也不会被搞昏，这是因为他能按照这种道理去衡量它们。在伏羲、神农、黄帝、尧、舜这五位帝王之前没有流传到后世的名人，并不是那时没有贤能的人，而是因为时间太久的缘故；在这五位帝王之中没有流传到后世的政治措施，并不是他们没有好的政治措施，而是因为时间太久的缘故；夏禹、商汤虽然有流传到后世的政治措施，但不及周代的清楚，并不是他们没有好的政治措施，而是因为时间太久的缘故。流传的东西时间一长，那么谈起来就简略了；近代的事情，谈起来才详尽。简略的，就只能列举它的大概；详尽的，才能列举它的细节。愚蠢的人听到了那简略的论述就不再去了解那详尽的情况，听到了那详尽的细节就不再去了解它的大概情况。因此礼仪制度便因为年代久远而湮没了，音乐的节奏便因为年代久远而失传了。

5.13 凡是说的话不符合古代圣王的道德原则，不遵循礼义的，



modern are one and the same. Things of the same class do not become contradictory even though a long time has elapsed because they share an identical principle of order. Hence, because the sage uses himself as a standard of measurement, when he encounters what is perverse and deviant, he is not led astray, and when he observes the diversity of objects of the external world, he is not confused.

That before the Five Di Ancestors there are no traditions concerning individuals is not because of the absence of sages during that time, but because of the extreme antiquity of the period. That for the period of the Five Di Ancestors there are no traditions concerning affairs of government is not because of the lack of good government, but again because of the extreme antiquity of the period. For Yu and Tang there are traditions concerning their government, but they cannot be ascertained with the detail of those for the Zhou dynasty. This again is not because of any absence of good government but because of the great antiquity of the period. What has been transmitted over a long span of time can be discussed only in broad outlines; what is recent can be discussed in greater detail. When only the broad outlines exist, major events are recorded; when the details survive, minor events are mentioned. The stupid, hearing of their broad outlines, do not know the details and, hearing of minute details, do not know the major events. This is because

> Inscriptions with the passing of time perish,
> Rhythms that are too prolonged break apart.

5. 13

Every doctrine that is neither consistent with Ancient Kings nor in accord with the requirements of ritual and moral principles is properly

【原文】

法先王，顺礼义，党学者，然而不好言，不乐言，则必非诚士也。故君子之于言也，志好之，行安之，乐言之。故君子必辩。凡人莫不好言其所善，而君子为甚。故赠人以言，重于金石珠玉；观人以言，美于黼黻文章；听人以言，乐于钟鼓琴瑟。故君子之于言无厌。鄙夫反是，好其实，不恤其文，是以终身不免埤污、庸俗。故《易》曰："括囊，无咎无誉。"腐儒之谓也。

5.14 凡说之难：以至高遇至卑，以至治接至乱，未可直至也，远举则病缪，近世则病佣。善者于是间也，亦必远举而不缪，近世而

【今译】

就叫做邪说，即使说得动听有理，君子也不听。效法古代圣王，遵循礼义，亲近有学识的人，但是不喜欢谈论圣王，不乐意宣传礼义，那也一定不是个真诚的学士。君子对于正确的学说，心里喜欢它，行动上一心遵循它，乐意宣传它。所以君子一定是能言善辩的。凡是人没有不喜欢谈论自己认为是好的东西，而君子更是这样。所以君子把善言赠送给别人，觉得比赠送金石珠玉还要贵重；把善言拿给别人看，觉得比让人观看礼服上的彩色花纹还要华美；把善言讲给别人听，觉得比让人听钟鼓琴瑟还要快乐。所以君子对于善言的宣传永不厌倦。鄙陋的小人与此相反，他们只注重实惠，而不顾及文采，因此一辈子也免不了卑陋庸俗。所以《周易》说："就像扎住了口的袋子，既没有责怪，也没有赞誉。"说的就是这种迂腐的儒生。

5.14 大凡劝说的难处是：怀着极其崇高的思想境界去对待那些极其卑鄙的人，带着最能将国家治理好的政治措施去接触那些最能把国家搞乱的人，这是不能直截了当达到目的的。举远古的事例容易流

described as a "treacherous doctrine." Although they may be the product of a discrimination, the gentleman will not heed it. Though one models himself after the example of the Ancient Kings, is in accord in his actions with the requirements of ritual and moral principles, and is a partisan of learning, but nonetheless is not fond of advocating the truth and does not take enjoyment in it, he certainly is no true scholar. Hence the gentleman's relation to advocating the truth is such that his innermost mind loves it, his actions find peace in it, and his joy is in approving it. Thus, the gentleman must engage in discriminations. Every man without exception is fond of discussing what he finds to be good, but this is especially so with the gentleman. Accordingly, to make the gift of true doctrines to another is more valuable than gold, gems, pearls, and jade. To show them to another is more beautiful than the embroidered emblems on the ceremonial court robes of the king. To cause him to hear them is more enjoyable than the music of bells and drums and of zithers and lutes. For this reason, the gentleman never grows weary of advocating his doctrines. The uncultivated rustic is opposed to such things because he loves only the bare actuality and cares nothing for refinements of form; thus, his whole life is inescapably low, base, common, and vulgar. Hence the *Changes* says:

A tied sack:nothing to blame, nothing to praise.

This describes the corrupt Ru.



5. 14

All the difficulties of persuasions lie in this:that the highest must be juxtaposed with the lowest, that the most orderly must be conneced with the most chaotic, and that this may never be done by the most direct

【原文】

不佣；与时迁徙，与世偃仰；缓急、嬴绌，府然若渠匽、檃栝之于己也；曲得所谓焉，然而不折伤。

5.15 故君子之度己则以绳，接人则用抴。度己以绳，故足以为天下法则矣；接人用抴，故能宽容，因求以成天下之大事矣。故君子贤而能容罢，知而能容愚，博而能容浅，粹而能容杂，夫是之谓兼术。《诗》曰:“徐方既同，天子之功。”此之谓也。

【今译】

于谬误，举近代的事例容易流于庸俗，善于劝说的人在这中间，必须做到举远古的事例而不发生谬误，举近代的事例又不显得庸俗；说话内容要随着时代的发展而变动，随着世俗的变化而抑扬；是说得和缓些还是说得急切些，是多说一些还是少说一些，都能适应情况，像阻拦流水的渠坝、矫正竹木的工具那样控制自己；婉转地把所要说的话都说给了对方听，但是又不挫伤他。

5.15 所以，君子律己像木工用墨线来取直一样，待人像梢公用舟船来接客一样。用墨线似的准则律己，所以能够使自己成为天下人效法的榜样；用舟船似的胸怀待人，所以能够对他人宽容，也就能依靠他人来成就治理天下的大业了。君子贤能而能容纳无能的人，聪明而能容纳愚昧的人，博闻多识而能容纳孤陋寡闻的人，道德纯洁而能容纳品行驳杂的人，这叫做兼容并蓄之法。《诗》云:“徐国已经来顺从，这是天子的大功。”说的就是这种道理啊。

route. If one adduces distant examples, they are annoyed at the exaggerations; if one cites recent examples, they are annoyed at their commonplaceness. A true expert in this pursuit is sure to avoid both difficulties by adducing only distant examples that are not exaggerated and by citing recent examples that are not commonplace. He modifies and changes them with the occasion, adapting and adjusting them to the age, sometimes indulgent, sometimes urgent, sometimes expansive, other times restrictive. Channel them like canal ditches, force them like the press-frame, accommodating them to the circumstances so that your audience will get hold of the idea under discussion, yet will not be given offense or be insulted.



5. 15

Hence, the gentleman measures himself with the exactness of the plumbline, but when he comes into contact with others, he uses the less demanding bow-frame. Because he measures himself with the plumbline, he deserves to be considered the model and paradigm of the whole world. Because when he comes into contact with others he uses the bow-frame, he is capable of magnanimity and tolerance. In consequence he can help to bring the great undertakings of the world to fruition. Hence, the gentleman, though worthy, is able to tolerate the unfit. Though wise, he is able to suffer the stupid. Though profound, he is able to endure the superficial. Though pure, he can tolerate the adulterated. This may be described as the "universal method." An *Ode* says:

> That the region of Xu was joined to the realm
> was the accomplishment of the Son of Heaven.

This expresses my meaning.

【原文】

5.16 谈说之术：矜庄以莅之，端诚以处之，坚强以持之，譬称以喻之，分别以明之，欣驩、芬芗以送之，宝之，珍之，贵之，神之。如是，则说常无不受，虽不说人，人莫不贵。夫是之谓为能贵其所贵。传曰："唯君子为能贵其所贵。"此之谓也。

5.17 君子必辩。凡人莫不好言其所善，而君子为甚焉。是以小人辩，言险；而君子辩，言仁也。言而非仁之中也，则其言不若其默

【今译】

5.16 谈话劝说的方法是：以严肃庄重的态度去面对他，以端正真诚的心地去对待他，以坚定刚强的意志去扶持他，用比喻称引的方法来使他通晓，用条分缕析的方法来使他明了，热情、和气地向他灌输，使自己的话显得宝贵、珍异、重要、神妙。像这样，那么劝说起来就往往不会不被接受，即使不去讨好别人，别人也没有不尊重的。这叫做能使自己所珍重的东西得到珍重。古书上说："只有君子才能使自己所珍重的东西得到珍重。"说的就是这种情况啊。

5.17 君子一定是能说会道的。凡是人没有不喜欢谈论自己认为是好的东西，而君子更胜过一般人。小人能说会道，是宣扬险恶之术；而君子能说会道，是宣扬仁爱之道。说起话来如果不符合仁爱之道，那么他开口说话还不如他沉默不语，他能说会道还不如他笨嘴拙



5. 16

The Proper Methodology for Debate and Persuasion

Introduce the topic with dignity and earnestness, dwell on it with modesty and sincerity, hold to it with firmness and strength, illustrate its meaning with parables and praiseworthy examples, elucidate its significance by making distinctions and drawing boundaries, and present it with exuberance and ardor. If you make it something precious and rare, valuable and magical, your persuasion will always and invariably be well received, and even if you do not please them, none will fail to esteem you. This may indeed be described as "being able to bring esteem to what one prizes." A tradition says:

> It is only the gentleman who is capable of bringing esteem to what he prizes.

This expresses my meaning.

5. 17

The gentleman must engage in discriminations. Every man without exception is fond of discussing what he finds to be good, but this is especially so with the gentleman.

For this reason, whereas the petty man engages in discriminations to discuss threats of danger, the gentleman engages in them to discuss the principle of humanity. If a line of discussion does not coincide with the requirements of the principle of humanity, its words are worse than remaining silent and the discrimination not as good as stuttering. If the tenor

【原文】

也，其辩不若其呐也；言而仁之中也，则好言者上矣，不好言者下也。故仁言大矣。起于上所以导于下，政令是也；起于下所以忠于上，谋救是也。故君子之行仁也无厌，志好之，行安之，乐言之，故言君子必辩。小辩不如见端，见端不如见本分。小辩而察，见端而明，本分而理，圣人、士君子之分具矣。

5.18 有小人之辩者，有士君子之辩者，有圣人之辩者。不先虑，不早谋，发之而当，成文而类，居错、迁徙，应变不穷，是圣人之辩者也；先虑之，早谋之，斯须之言而足听，文而致实，博而党正，是

【今译】

舌；说起话来如果符合仁爱之道，那么喜欢谈说的人就是上等的了，而不喜欢谈说的人就是下等的。所以合乎仁爱之道的言论是十分重要的。产生于君主而用来指导臣民的，就是政策与命令；产生于臣民而用来效忠于君主的，就是建议与劝阻。所以君子奉行仁爱之道从不厌倦，心里喜欢它，行动上一心遵循它，乐意谈论它，所以说君子一定是能说会道的。辩论细节不如揭示头绪，揭示头绪不如揭示固有的名分。辩论细节能明察秋毫，揭示头绪能明白清楚，固有的名分能治理好，那么圣人、士君子的身份就具备了。

5.18 有小人式的辩说，有士君子式的辩说，有圣人式的辩说。不预先考虑，不早作谋划，一发言就很得当，既富有文采，又合乎礼法，措辞和改换话题都能随机应变而不会穷于应答，这是圣人式的辩说。预先考虑好，及早谋划好，片刻的发言也值得一听，既有文采



of one's words coincides with the principle of humanity, the person who enjoys advocating true doctrines is superior to the man who does not. Hence, advocating the principle of humanity is of primary importance. Arising among the ruling classes, advocacy is used to guide the lower classes. Government regulations and ordinances are examples. Arising from the lower classes, it is expressed in a loyalty to the ruling classes. Remonstrances and reproofs are examples. Accordingly, the gentleman never grows weary of the principle of humanity, for he loves it in his innermost mind, his actions find peace in it, and his joy is in discussing it. Thus it is said: The gentleman must engage in discriminations.

Discrimination of secondary matters is not as important as making visible the first manifestations. Making visible the first manifestations is not as important as tracing social distinctions to their origins. Through discrimination of secondary matters, one gains precision; through making visible the first manifestations, one gains understanding; and through tracing social distinctions to their origins, one discovers their principle of order. The division between the sage and the scholar and gentleman is provided for.

5. 18

There are the discriminations of the petty man, those of the gentleman, and those of the sage. The discriminations of the sage involve no prior consideration and no planning beforehand, yet whatever he expresses is appropriate, perfected in form, and exactly proper to its type. In raising up issues or in setting them aside, in removing them or shifting them, he responds inexhaustibly to every change. The discriminations of the scholar and gentleman consider problems in advance and plan for them early, so

【原文】

士君子之辩者也。听其言则辞辩而无统，用其身则多诈而无功；上不足以顺明王，下不足以和齐百姓；然而口舌之于嚣唯则节，足以为奇伟、偃却之属；夫是之谓奸人之雄。圣王起，所以先诛也，然后盗贼次之。盗贼得变，此不得变也。

【今译】

又细密实在，既渊博又公正，这是士君子式的辩说。听他说话则言辞动听而没有系统，任用他做事则诡诈多端而没有功效；上不能顺从英明的帝王，下不能使老百姓和谐一致；但是他讲话很有分寸，或夸夸其谈，或唯唯诺诺，调节得宜；这类人足以靠口才而自夸自傲，可称为坏人中的奸雄。圣明的帝王一上台，这种人是首先要杀掉的，然后把盗贼放在他们的后面进行惩处。因为盗贼还能够转变，而这种人是不可能悔过自新的。

that when they speak even on the spur of the moment, their advice deserves a hearing. They are well composed yet convey realities and are wide in learning yet committed to what is upright.

If one listens to their discussion, though they appear to offer propositions and discriminations, they lack any guiding principle that connects everything together. If you employ them, they are so given to deception that they are devoid of accomplishment. On the one hand, they are incapable of gaining the acquiescence of an enlightened king and, on the other hand, inadequate to get agreement and common accord from the Hundred Clans. Further, through a clever and glib tongue, whether with garrulity or with but a simple yes, they give the appearance of being in full accord, but they ought to be regarded like braggarts, arrogant attendants, and others of their ilk. Such persons may be described as the most dominant of villainous men. Should a sage king arise, his first task would be to execute them and only then deal with thieves and robbers. Because although one can succeed in getting robbers and thieves to transform themselves, one cannot get these men to change.



非十二子第六

【原文】

6.1 假今之世，饰邪说，文奸言，以枭乱天下，禽宇鬼琐，使天下混然不知是非治乱之所存者有人矣。

6.2 纵情性，安恣睢，禽兽行，不足以合文通治；然而其持之有故，其言之成理，足以欺惑愚众。是它嚣、魏牟也。

6.3 忍情性，綦谿利跂，苟以分异人为高，不足以合大众、明大

【今译】

6.1 如今这个时代，以粉饰邪恶的说法、美化奸诈的言论来搞乱天下，用那些诡诈、夸大、怪异、猥琐的言论，使天下人混混沌沌地不知道是非标准、治乱原因的，已有这样的人了。

6.2 纵情任性，习惯于恣肆放荡，行为像禽兽一样，谈不上和礼义合拍、和正确的政治原则相贯通；但是他们立论时却有根有据，解说论点时又有条有理，足以欺骗蒙蔽愚昧的民众。它嚣、魏牟就是这种人。

6.3 抑制本性人情，偏离大道，离世独行，不循礼法，以与众不

Book 6

Contra Twelve Philosophers

6. 1

Some men of the present generation cloak pernicious persuasions in beautiful language and present elegantly composed but treacherous doctrines and so create disorder and anarchy in the world. Such men are personally insidious and ostentatious, conceited and vulgar, yet they spread through the whole world their confused ignorance of wherein lies the distinction between right and wrong and between order and anarchy.

6. 2

Some men indulge their inborn nature and emotions, are content with unrestrained passion and an overbearing manner, and behave like animals. They are unfit for employment to put usages in conformity with good form or bring success to government. Nonetheless, some of what they advocate has a rational basis, and their statements have perfect logic, enough indeed to deceive and mislead the ignorant masses. Such men are Tuo Xiao and Wei Mou.

6. 3

Some men repress their emotions and innate nature. Theirs is an excessively narrow path and a harsh and intricate way, and they foolishly consider that the differences that separate them from other men consti-

【原文】

分；然而其持之有故，其言之成理，足以欺惑愚众。是陈仲、史鰌也。

6.4 不知壹天下，建国家之权称，上功用，大俭约而慢差等，曾不足以容辨异、县君臣；然而其持之有故，其言之成理，足以欺惑愚众。是墨翟、宋钘也。

6.5 尚法而无法，下修而好作，上则取听于上，下则取从于俗，终日言成文典，及绌察之，则倜然无所归宿，不可以经国定分；然而

【今译】

同为高尚，不能和广大民众打成一片，不能彰明忠孝的大义；但是他们立论时却有根有据，他们解说论点时又有条有理，足以欺骗蒙蔽愚昧的民众。陈仲、史鰌就是这种人。

6.4 不懂得统一天下，建立国家的法度，崇尚功利实用，重视节俭而轻慢等级差别，甚至不容许人与人间有分别和差异的存在，也不让君臣间有上下的悬殊；但是他们立论时却有根有据，他们解说论点时又有条有理，足够用来欺骗蒙蔽愚昧的民众。墨翟、宋钘就是这种人。

6.5 推崇法治但又没有个法度，卑视贤能的人而喜欢另搞一套，上则听从君主，下则依从世俗，整天谈论制定礼义法典，但反复考察这些典制，就会发现它们迂远得没有一个最终的着落点，不可以用来

tute their superiority over others. But they are adequate neither to the task of bringing concord to the great mass of the people nor to that of clarifying the fundamental distinctions in society. Nonetheless, some of what they advocate has a rational basis, and their statements have perfect logic, enough indeed to deceive and mislead the ignorant masses. Such men are Chen Zhong and Shi Qiu.

6. 4

Some men do not know how to unify the world or how to establish the "evaluations and designations" for the nation, but, rather, elevate the principles of merit and utility, place great stress on frugality and economy, and ignore gradations of rank and status. They are unwilling to admit that there are differences that must be explained and that there must be social distance between the lord and his subjects. Nonetheless, some of what they advocate has a rational basis, and their statements have perfect logic, enough indeed to deceive and mislead the ignorant masses. Such men are Mo Di and Song Xing.

6. 5

Some men honor the principle of law but are themselves without law. They deprecate the principle of "following along with the usages of the past" and are fond of innovation. They obtain a hearing from the ruling class and a following among the unsophisticated. On every occasion their doctrines are perfected in form, well composed, and fully documented, but if one turns around and closely examines what they say, it turns out to be masterfully grandiose but to lack any basic theme or main topic to

【原文】

其持之有故，其言之成理，足以欺惑愚众。是慎到、田骈也。

6.6 不法先王，不是礼义，而好治怪说，玩琦辞，甚察而不惠，辩而无用，多事而寡功，不可以为治纲纪；然而其持之有故，其言之成理，足以欺惑愚众。是惠施、邓析也。

6.7 略法先王而不知其统，然而犹材剧志大，闻见杂博。案往旧造说，谓之“五行”，甚僻违而无类，幽隐而无说，闭约而无解，案

【今译】

治理国家，确定名分；但是他们立论时却有根有据，他们解说论点时又有条有理，足够用来欺骗蒙蔽愚昧的民众。慎到、田骈就是这种人。

6.6 不效法古代圣明的帝王，不赞成礼义，而喜欢钻研奇谈怪论，玩弄奇异的词语，非常明察但毫无用处，雄辩动听但不切实际，做了很多事但功效却很少，不可以作为治国的纲领；但是他们立论时却有根有据，他们解说论点时又有条有理，足够用来欺骗蒙蔽愚昧的民众。惠施、邓析就是这种人。

6.7 大致上效法古代圣明的帝王而不知道他们的要领，然而还是自以为才气横溢，志向远大，见闻丰富广博。根据往古旧说来创建新说，把它称为“五行”，非常乖僻背理而不合礼法，幽深隐微而难以

which it returns. It is impossible for them to provide a classical norm for the state or to fix social distinctions. Nonetheless, some of what they advocate has a rational basis , and their statements have perfect logic, enough indeed to deceive and mislead the ignorant masses. Such men are Shen Dao and Tian Pian.

6. 6

Some men do not model their doctrines after the Early Kings and do not affirm ritual or moral principles, but are fond of treating abstruse theories and playing with shocking propositions. Although formulated with extreme exactness, their propositions concern matters of no urgency, and their theories, though defended by discriminations, are quite useless. Though they treat many topics, their results are meager, and they cannot be considered to have provided any guiding rules or ordering norms for government. Nonetheless, some of what they advocate has a rational basis, and their statements have perfect logic, enough indeed to deceive and mislead the ignorant masses. Such men are Hui Shi and Deng Xi.



6. 7

Some men follow the model of the Ancient Kings in a fragmentary way, but they do not understand its guiding principles. Still their abilities are manifold, their memory great, and their experience and knowledge both varied and broad. They have initiated a Theory for which they claim great antiquity, calling it the Five Processes theory. Peculiar and unreasonable in the extreme, it lacks proper logical categories. Mysterious and enigmatic, it lacks a satisfactory theoretical basis. Esoteric and laconic in

【原文】

饰其辞而祗敬之曰："此真先君子之言也。"子思唱之，孟轲和之，世俗之沟犹瞀儒嚾嚾然不知其所非也，遂受而传之，以为仲尼、子游为兹厚于后世。是则子思、孟轲之罪也。

6.8 若夫总方略，齐言行，壹统类，而群天下之英杰，而告之以大道，教之以至顺；奥窔之间，簟席之上，敛然圣王之文章具焉，佛然平世之俗起焉；则六说者不能入也，十二子者不能亲也；无置锥之地，而王公不能与之争名；在一大夫之位，则一君不能独畜，一国不能独容，成名况乎诸侯，莫不愿以为臣。是圣人之不得势者也，仲

【今译】

讲说，晦涩缠结而无从解释，却还粉饰他们的言论而郑重其事地说："这真正是先师孔子的言论啊。"子思倡导，孟轲附和，社会上那些愚昧无知的儒生七嘴八舌地不知道他们的错误，于是就接受了这种学说而传授它，以为是孔子、子弓立此学说来嘉惠于后代。这就是子思、孟轲的罪过了。

6.8 至于总括治国的方针策略，端正自己的言论行动，统一治国的纲纪法度，从而汇聚天下的英雄豪杰，把根本的原则告诉给他们，拿最正确的道理教导他们。在室堂之内、竹席之上，那圣明帝王的礼义制度集中地具备于此，那太平时代的风俗蓬勃地兴起于此。上述六种学说是不能侵入这讲堂的，那十二个人是不能接近这讲席的。他们虽然没有立锥之地，但天子诸侯不能与之竞争名望。他们虽然只是处在一个大夫的职位上，但不是一个诸侯国的国君所能单独任用，不是一个诸侯国所能单独容纳，他们的盛名比同于诸侯，各国诸侯无不愿意让他们来当自己的臣子。这是圣人中没有得到权势的人啊，孔子、

its statements, it lacks adequate explanations. To give their propositions a cloak of respectability and to win respect and veneration for them, they claim: These doctrines represent the genuine words of the gentleman of former times. Zisi provided the tune for them, and Mencius harmonized it.

The stupid, indecisive, deluded Ru of today enthusiastically welcome these notions, unaware that they are false. They pass on what they have received, believing that, on account of these theories, Confucius and Zigong would be highly esteemed by later generations. It is in just this that they offend against Zisi and Mencius.

6. 8

If a man combined specific methods with general strategies, made what he said equal what he did, united guiding principles with the proper categories for each thing, and assembled the most talented heroes of the world, informing them of the greatness of antiquity and teaching them perfect obedience, then by merely facing toward the south wall of his room and sitting upon his mat, the full array of forms and outward signs of the sage king would gather about him, and because of him the customs of a tranquil age would develop abundantly. The practitioners of the six theories could not gain entry to his court, and men like these twelve philosophers could not associate with him. Though he lacked so much as a pinpoint of land, kings and dukes could not rival his fame. Should he once occupy the position of grand officer, a single ruler could not keep him to himself, and a single state could not contain him. The greatness of his reputation would exceed that of the feudal lords, each of whom would long to employ him as their minister. Even such a sage does not always



【原文】

尼、子弓是也。

6.9 一天下，财万物，长养人民，兼利天下；通达之属，莫不从服，六说者立息，十二子者迁化。则圣人之得势者，舜、禹是也。

6.10 今夫仁人也，将何务哉？上则法舜、禹之制，下则法仲尼、子弓之义，以务息十二子之说。如是，则天下之害除，仁人之事毕，圣王之迹著矣。

6.11 信信，信也；疑疑，亦信也。贵贤，仁也；贱不肖，亦仁也。言而当，知也；默而当，亦知也。故知默犹知言也。故多言而

【今译】

子弓就是这种人。

6.9 统一天下，管理万物，养育人民，使天下人都得到好处；凡能到达的地方，没有人不服从，上述六种学说立刻消声匿迹，十二个人也弃邪从正。这是圣人中得到了权势的人啊，舜、禹就是这种人。

6.10 当今讲究仁德的人该致力于什么呢？上应师法舜、禹的政治制度，下应师法仲尼、子弓的道义，以求消除上述十二个人的学说。像这样，那么天下的祸害除去了，仁人的任务就完成了，圣明帝王的事迹也就彰明了。

6.11 相信可信的东西，是确信；怀疑可疑的东西，也是确信。尊重贤能的人，是仁爱；卑视不贤的人，也是仁爱。说得恰当，是明智；沉默得恰当，也是明智。所以懂得在什么场合下沉默不言等于懂

gain a position of power. Such were Confucius and Zigong.

6. 9

If a man unifies the whole empire, controls the myriad things, rears and nourishes the common people, benefits the whole world universally—so that wherever his influence reaches or knowledge of him penetrates, none will but follow and submit to him—and if the practitioners of the six theories instantly become silent and men like these twelve philosophers are converted, then a sage has attained power. Such were Shun and Yu.

6. 10

With what task should the humane man of today occupy himself? On the one hand, he should model himself after the regulations of Shun and Yu; and on the other hand, he should model himself after the moral principles manifested by Confucius and Zigong, thereby making it his task to silence the theories of the twelve philosophers. When this has been done, then harm to the world is eliminated, the undertakings of the humane man are completed, and the footprints of the sage kings are made visible.

6. 11

Trusting the trustworthy is trust; suspecting the suspect is also trust. Esteeming the worthy is humaneness; deprecating the unworthy is humaneness as well. Speaking when it is appropriate to do so is knowledge; remaining silent when appropriate is also knowledge. Hence knowing when to remain silent is as important as knowing when to speak. There-



【原文】

类，圣人也；少言而法，君子也；多少无法而流湎然，虽辩，小人也。故劳力而不当民务，谓之奸事；劳知而不律先王，谓之奸心；辩说譬谕齐给便利而不顺礼义，谓之奸说。此三奸者，圣王之所禁也。知而险，贼而神，为诈而巧，言无用而辩，辩不惠而察，治之大殃也。行辟而坚，饰非而好，玩奸而泽，言辩而逆，古之大禁也。知而无法，勇而无惮，察辩而操僻，淫大而用之，好奸而与众，利足而迷，负石而坠，是天下之所弃也。

【今译】

得如何来说话。话说得多而合乎法度，便是圣人；话说得少而合乎法度，就是君子；说多说少都不合法度而放纵沉醉在其中，即使能言善辩，也是个小人。用尽力气而不合于民众的需求，就叫做奸邪的政务；费尽心思而不以古代圣王的法度为准则，就叫做奸邪的心机；辩说比喻起来迅速敏捷而不遵循礼义，就叫做奸邪的辩说。这三种奸邪的东西，是圣明的帝王所禁止的。生性聪明而险恶，手段狠毒而高明，行为诡诈而巧妙，言论不切实际而雄辩动听，辩说毫无用处而明察入微，这些是政治方面的大祸害。为非作歹而又很坚决，文过饰非而似很完美，玩弄奸计而似有恩泽，能言善辩而违反常理，这些是古代特别加以禁止的。聪明而不守法度，勇敢而肆无忌惮，明察善辩而所持论点怪僻不经，荒淫骄奢而刚愎自用，喜欢搞阴谋诡计而同党众多，这就像善于奔走而误入迷途、背着石头而失足掉下，这些都是天下人所抛弃的啊。

fore, a sage, though he speaks often, always observes the logical categories appropriate to what he discusses. A gentleman, though he speaks but seldom, always accords with the model. The petty man speaks frequently but in a manner that does not adhere to the model, his thoughts drowning in the verbiage of his idle chatter even when he engages in the disciplined discourse of formal discriminations.

Hence labor, though toilsome, that is not a suitable occupation for the people is termed a "dissolute undertaking." Knowledge that does not fit with the standards of the Ancient Kings, though hard won, is said to be that of a "dissolute mind." Discriminations and theories, illustrations and examples, though clever and sufficient, convenient and profitable, that do not follow the requirements of ritual and moral principles are termed "dissolute theories." The sage kings forbade these three dissolute things.

Those who most threaten public order are men who are wise but engage in daring exploits, who are malefactors with diabolic cleverness, who are skillful yet given to falseness and deception, who discuss the useless but with formal discriminations, and who deal with matters of no urgency yet use precise investigations. The great prohibitions of antiquity were against peculiar conduct engaged in with obstinate persistence, glossing over wrongs with fondness, playing with dissoluteness out of considerations of benefit, and subversion of rational order yet engaging in advocacy and using discriminations. The whole world scorns those who have knowledge but lack the model, those who are brave but reckless, those who, though capable of precise discriminations, hold on to perverse principles, those who have an excess of goods but are niggardly in their use, those who are fond of debauchery and entice others to it, those who despite adequate material gain still go astray, and those who "carrying a stone on their back" throw themselves away.

【原文】

6.12 兼服天下之心：高上尊贵不以骄人，聪明圣知不以穷人，齐给速通不争先人，刚毅勇敢不以伤人。不知则问，不能则学；虽能必让，然后为德。遇君则修臣下之义，遇乡则修长幼之义，遇长则修子弟之义，遇友则修礼节辞让之义，遇贱而少者则修告导宽容之义。无不爱也，无不敬也，无与人争也，恢然如天地之苞万物。如是，则贤者贵之，不肖者亲之。如是而不服者，则可谓诐怪狡猾之人矣，虽

【今译】

6.12 使天下人对自己心悦诚服的办法是：高高在上、职位尊贵，但不因此而傲视别人；聪明睿智、通达事理，但不因此而使人难堪；才思敏捷、迅速领悟，但不在别人面前抢先逞能；刚强坚毅、勇敢大胆，但不因此而伤害别人。不懂就请教，不会就学习；即使能干也一定谦让，这样才算有道德。面对君主就奉行做臣子的道义，面对乡亲就讲求长幼之间的道德标准，面对父母兄长就遵行子弟的规矩，面对朋友就讲求礼节谦让的行为规范，面对地位卑贱而年纪又小的人就实行教导宽容的原则。无所不爱，无所不敬，从不与人争执，心胸宽广得就像天地包容万物那样。像这样的话，那么贤能的人就会尊重你，不贤的人也会亲近你。像这样如果还不对你心悦诚服的，那就可以称

6. 12

The Heart of One to Whom the Whole World Would Willingly Submit

Exalted, highly esteemed, and honored—he does not use these to be arrogant toward others. Astutely intelligent and possessing sage-like wisdom—he does not use these to place others in difficulty. Quickwitted, fluent, agile, and universal in his intellectual grasp—he does not employ these to gain precedence over others. Strong, resolute, brave, and daring—he does not use these to cause injury to others. When he does not know, he asks others; when he lacks an ability he studies; and even when he possesses an ability, he always yields to others. Only thusly does a man develop inner power.

When such a man unexpectedly encounters his lord, he devotes himself to observing the protocol appropriate to a minister and subject. When he meets a fellow villager, he makes it his object to employ all the courtesy due age and accomplishment. When he encounters an older person, he devotes himself to observing the demeanor of a son or younger brother. When he meets a friend, he devotes himself to showing the appropriate courtesies and rules, polite refusals, and yielding precedence. When he encounters someone of lower station or younger than himself, he devotes himself to the manner appropriate to guidance, instruction, magnanimity, and tolerance. There are none he does not love, none he does not respect, and none with whom he would contend. He is as complete as Heaven and Earth, which embrace the myriad things. One who is like this esteems the worthy and is kind to those who are not worthy. Those who do not willingly submit to such a person can only be called eccentric

【原文】

则子弟之中，刑及之而宜。《诗》云："匪上帝不时，殷不用旧。虽无老成人，尚有典刑。曾是莫听，大命以倾。"此之谓也。

6.13 古之所谓士仕者，厚敦者也，合群者也，乐富贵者也，乐分施者也，远罪过者也，务事理者也，羞独富者也。今之所谓士仕者，污漫者也，贼乱者也，恣睢者也，贪利者也，触抵者也，无礼义而唯权势之嗜者也。

6.14 古之所谓处士者，德盛者也，能静者也，修正者也，知命

【今译】

之为怪异奸滑的人了，即使他在你的子弟之中，刑罚加到他身上也是应该的。《诗》云："并非上帝不善良，是纣王不用旧典章。虽然没有老成之臣，还有法典可依循。竟连这个也不听，王朝因此而断送。"说的就是这个。

6.13 古代所说出仕的官员，是朴实厚道的人，是和群众打成一片的人，是乐于富贵的人，是乐意施舍的人，是远离罪过的人，是努力按事理来办事的人，是以独自富裕为羞耻的人。现在所说的出仕的官员，是污秽卑鄙的人，是破坏捣乱的人，是恣肆放荡的人，是贪图私利的人，是触犯法令的人，是不顾礼义而只贪求权势的人。

6.14 古代所说的不出仕的隐士，是品德高尚的人，是能恬淡安



or weird, a rogue or a rascal. Though they should be his own son or his younger brother, it is altogether fitting that he should permit the punishment to reach them. An *Ode* says:

> Is not the Supreme Di Ancestor always timely!
> Yin does not use the old ways,
> but though it lacks old and perfected men,
> still it has the corpus of punishments,
> yet none will listen to them.
> For this the Great Mandate is tumbling down.

This expresses my meaning.

6. 13

The ancients called "scholar-official" those who exerted themselves with a generous earnestness, made the masses concordant, and took pleasure in riches and honors. Such men took delight in dividing and sharing. They kept their distance from offenses and transgressions. They were devoted to their duties and to reasoned order and were ashamed to keep wealth for themselves alone.

Those who today are called "scholar-officials" are base and reckless, given to villainy and anarchy, to self-indulgence and excesses of passion, and to sheer greed. They are offensive and insulting, and they lack any sense of ritual principle or moral duty, except when motivated by the desire for positions of power and influence.

6. 14

The ancients called "scholar-recluses" those who possessed the highest

【原文】

者也，著是者也。今之所谓处士者，无能而云能者也，无知而云知者也，利心无足而佯无欲者也，行伪险秽而强高言谨悫者也，以不俗为俗、离纵而跂訾者也。

6.15 士君子之所能不能为：君子能为可贵，不能使人必贵己；能为可信，不能使人必信己；能为可用，不能使人必用己。故君子耻不修，不耻见污；耻不信，不耻不见信；耻不能，不耻不见用。是以不诱于誉，不恐于诽，率道而行，端然正己，不为物倾侧，夫是之谓诚君子。《诗》云："温温恭人，维德之基。"此之谓也。

【今译】

分的人，是善良正派的人，是知道天命的人，是彰明正道的人。现在所说的不出仕的隐士，是没有才能而自吹有才能的人，是没有智慧而自吹有智慧的人，是贪得之心永不能满足而又假装没有贪欲的人，是行为阴险肮脏而又硬要吹嘘自己谨慎老实的人，是把不同于世俗作为自己的习俗、背离世俗而独行自高的人。

6.15 士君子所能做到的和不能做到的是：君子能够做到品德高尚而可以被人尊重，但不能使别人一定来尊重自己；能够做到忠诚老实而可以被人相信，但不能使别人一定相信自己；能够做到多才多艺而可以被人任用，但不能使别人一定任用自己。所以君子把自己的品德不好看作耻辱，而不把被人污蔑看作耻辱；把自己不诚实看作耻辱，而不把不被信任看作耻辱；把自己无能看作耻辱，而不把不被任用看作耻辱。因此，君子不被荣誉所诱惑，也不被诽谤所吓退，遵循道义来做事，严肃地端正自己，不被外界事物弄得神魂颠倒，这叫做真正的君子。《诗》云："温柔谦恭的人们，是以道德为根本。"说的就

inner power, who were able to obtain Inner Quiet, and who cultivated uprightness, knew destiny, and manifested in their person what was right and true.

Those who today are called "scholar-recluses" lack ability but are said to have ability, and lack knowledge but are said to have it. They are insatiably profit-minded but feign desirelessness. They are false and secretly foul in conduct but forceful and lofty in speaking about integrity and prudence. They take the extraordinary as the ordinary, behaving eccentrically and without restraint, out of conceit and self-indulgence.

6. 15

There are both some things a scholar and gentleman can do and others they cannot do. The gentleman can do what is honorable, but he cannot cause others to be certain to show him honor. He can act in a trustworthy fashion, but he cannot cause others to be sure to trust him. He can act so that he is employable, but he cannot cause others to be certain to use him. Hence, the gentleman is ashamed not to cultivate himself, but he is not ashamed to appear to have flaws. He would be ashamed not to be trustworthy, but he is not ashamed that he does not appear trustable. He would be ashamed to be lacking in ability, but he is not ashamed that he remains unused. For these reasons, he is not seduced by praise and is not made apprehensive by criticism. Rather, he follows the Way in his conduct, truly intent on rectifying himself, and is not swayed or turned away from it by mere external things. One who is like this may be described as a "true gentleman." An *Ode* says:

Mildly gentle and reverent men
alone possess the foundation for inner power.

【原文】

6.16 士君子之容：其冠进，其衣逢，其容良；俨然，壮然，祺然，韡然，恢恢然，广广然，昭昭然，荡荡然，是父兄之容也。其冠进，其衣逢，其容悫；俭然，恪然，辅然，端然，訾然，洞然，缀缀然，瞀瞀然，是子弟之容也。

6.17 吾语汝学者之嵬容：其冠绳，其缨禁缓，其容简连，填填然，狄狄然，莫莫然，瞪瞪然，瞿瞿然，尽尽然，盱盱然。酒食声色之中，则瞒瞒然，瞑瞑然；礼节之中，则疾疾然，訾訾然；劳苦事业

【今译】

是这种人啊。

6.16 士君子的仪容是：帽子高高竖起，衣服宽宽大大，面容和蔼可亲，庄重，伟岸，安泰，洒脱，宽宏，开阔，明朗，坦荡，这是做父兄的仪容。那帽子高高竖起，衣服宽宽大大，面容谨慎诚恳，谦虚，温顺，亲热，端正，勤勉，恭敬，追随左右，不敢正视，这是做子弟的仪容。

6.17 我告诉你们那些学者的怪模样：那帽子向前而低俯，那帽带束得很松，那面容傲慢自大，自满自足，时而跳来跳去，时而一言不发，或眯起眼睛东张西望，或睁大眼睛盯着不放，似乎要一览无余的样子。在吃喝玩乐的时候，就神情迷乱，沉溺其中；在行礼节的时候，就面有怨色，口出怨言；在劳苦的工作之中，就懒懒散散，躲躲



This expresses my meaning.

6. 16

The Demeanor of the Scholar and Gentleman

When he plays the role of a father or elder brother, his cap should protrude straight out and his robes be full, his demeanor should be relaxed and his manner should be dignified, grave, inspiring, correct but comfortable to be around, noble and imposing, broad-minded, enlightened, and calmly at ease. When he plays the role of son or younger brother, his cap should protrude and his robes be full, his demeanor should be attentive, and his manner should be temperate, confident, helpful, honest, constantly striving, respectful, exemplary, and unassuming.

6. 17

Let me now discuss the conceited manner of your students. Their caps are bent low over their foreheads. Their cap strings are loose and slack. Their manner is insolent and rude. They seem smug and pretentious as they amble about, but their eyes dart nervously around. They may seem complacent, comfortable, and settled, but their gaze is confused and frightened. With that excited and flurried air, they betray an inner impurity and foulness through their wide-eyed stares. In the midst of official banquets or musical and dance performances, they sit blankly, unaware and unconscious, as though asleep or befuddled. In the execution of ritual ceremonies, they are overeager and anxious, unrestrained and wanton. In those trying and bitter functions of official life, they become dispirited and passive, evasive, timorous, and irresolute, lacking in-

【原文】

之中，则傿傿然，离离然，偷儒而罔，无廉耻而忍诟询。是学者之嵬也。

6.18 弟佗其冠，衶禫其辞，禹行而舜趋，是子张氏之贱儒也。正其衣冠，齐其颜色，嗛然而终日不言，是子夏氏之贱儒也。偷儒惮事，无廉耻而耆饮食，必曰“君子固不用力”，是子游氏之贱儒也。

6.19 彼君子则不然。佚而不惰，劳而不優，宗原应变，曲得其宜，如是，然后圣人也。

【今译】

闪闪，苟且偷安而无所顾忌，没有廉耻之心而能忍受污辱谩骂。这就是那些学者的怪模样。

6.18 帽子戴得歪斜欲坠，话说得平淡无味，学禹的跛行，学舜的快走，这是子张一派的贱儒。衣冠整齐，面色严肃，口里像含着什么东西似地整天不说话，这是子夏一派的贱儒。苟且偷懒怕事，没有廉耻之心而热衷于吃喝，总是说“君子本来就不用从事体力劳动”，这是子游一派的贱儒。

6.19 那君子就不是这样。他们虽然安逸却不懒惰，即使劳苦也不懈怠，尊奉那根本的原则来应付各种事变，各方面处理得都很恰当，像这样，然后才可以成为圣人。

tegrity and a sense of shame, but rather acting cruelly, disgracefully, and insultingly. Such is the conceited manner of your students.

6. 18

Their caps bent and twisted, their robes billowing and flowing, they move to and fro as though they were a Yu or a Shun—such are the base Ru of Zizhang's school.

Wearing their caps in perfectly correct form, maintaining their expression in perfect equanimity, they sit there all day long as though they were about to gag on a bit, but say nothing—such are the base Ru of the school of Zixia.

Evasive and timorous, disliking work, lacking integrity, shameless, interested only in food and drink, they insist that "a gentleman naturally would not engage in manual labor" —such are the base Ru of the school of Ziyou.



6. 19

The gentleman I have described is not like these. When he is at leisure, he is not remiss in his duties. When he is working, he is never indolent. To the ancestral origins and ultimate roots of things, he is responsive to every transformation, modifying as necessary to obtain for each thing its proper place. For only in this way can he ultimately become a sage.

仲尼第七

【原文】

7.1“仲尼之门，五尺之竖子，言羞称乎五伯。是何也？”

曰：“然，彼诚可羞称也。齐桓，五伯之盛者也，前事则杀兄而争国；内行则姑、姊、妹之不嫁者七人，闺门之内，般乐、奢汰，以齐之分奉之而不足；外事则诈邾、袭莒，并国三十五。其事行也若是其险污、淫汰也，彼固曷足称乎大君子之门哉？”

7.2“若是而不亡，乃霸，何也？”

曰：“於乎！夫齐桓公有天下之大节焉，夫孰能亡之？倓然见管仲

【今译】

7.1“仲尼的门下，五尺高的童子，说起话来都以称道五霸为羞耻。这是为什么呢？”

回答说：“是的，因为那五霸的确不值得称道。齐桓公，是五霸中最负盛名的，但拿他过去的事情来说，便是杀了他的哥哥来争夺国家的政权；拿他在家庭内部的行为来说，姑姑、姐姐、妹妹中没出嫁的有七个，在宫门之内，他纵情作乐、奢侈放纵，用齐国税收的一半供养他还不够；拿对外事务来说，他欺骗邾国、袭击莒国，吞并国家三十五个。他的所作所为像这样的险恶肮脏、放荡奢侈，他怎么能够在伟大的孔圣人门下得到称道呢？”

7.2“像这样却没灭亡，竟然还称霸，为什么呢？”

答道：“哎呀！那齐桓公掌握了治理天下的重要关键，谁还能灭掉



Book 7

On Confucius

7. 1

Even an immature lad from the gate of Confucius would be ashamed to praise the Five Lords-Protector in his discourse. Why is this?

I say it is because such men truly can only make one ashamed to praise them. Of the Five Lords-Protector, Duke Huan of Qi was the most successful. Yet at the start of his career, he murdered his elder brother and wrested the state from him. In conducting his household, he did not arrange marriages for seven of his maiden aunts and elder and younger sisters; within the inner gates of his palace, he found his enjoyments and pleasures in extravagance and excess. Although he received in taxes the limit of his portion of Qi's wealth, he was dissatisfied. In foreign relations he deceived Zhu, made a surprise attack on Ju, and absorbed a total of 35 states. Given that his official undertakings and personal conduct were so treacherous, vile, lecherous, and excessive, how could he ever truly deserve to be praised by the school of the Great Gentleman?

7. 2

Yet since he was this way, how is it that he was not destroyed, but rather came to be lord-protector?

I say: Ah, Duke Huan of Qi had the talent to take advantage of the world's greatest opportunities. Who was there that could destroy him?

【原文】

之能足以托国也，是天下之大知也。安忘其怒，出忘其仇，遂立以为仲父，是天下之大决也。立以为仲父，而贵戚莫之敢妒也；与之高、国之位，而本朝之臣莫之敢恶也；与之书社三百，而富人莫之敢距也；贵贱长少，秩秩焉，莫不从桓公而贵敬之；是天下之大节也。诸侯有一节如是，则莫之能亡也；桓公兼此数节者而尽有之，夫又何可亡也？其霸也，宜哉！非幸也，数也。”

7.3“然而仲尼之门，五尺之竖子，言羞称乎五伯，是何也？”

曰：“然，彼非本政教也，非致隆高也，非綦文理也，非服人之心

【今译】

他呢？他坚定不疑地预见到管仲的才能完全可以把国家托付给他，这是天下最大的明智。安定后忘掉了自己危急时的愤怒，逃出险境后就忘掉了自己对管仲的仇恨，最终把管仲尊称为仲父，这是天下最大的决断。把管仲尊称为仲父，而国君的内外亲族没有人敢嫉妒他；给他高氏、国氏那样的尊贵地位，而朝廷上的大臣没有谁敢怨恨他；给他按社登记入册的人口和土地三百社，而富人没有谁敢与他为敌；高贵的、卑贱的、年长的、年轻的，都秩序井然，没有谁不顺从桓公去尊敬他；这些都是治理天下的重要关键。诸侯只要掌握了像这样的一个关键，就没有人能灭掉他；桓公全部掌握了这几个关键，又怎么可能被灭掉呢？他称霸诸侯，是理所当然的啊！并不是侥幸，而自有其必然性。”

7.3“然而仲尼的门下，五尺高的童子，说起话来都以称道五霸为羞耻。这是为什么呢？”

回答说：“是的，因为五霸没有把政治教化作为立国之本，没有达到最崇高的讲求礼义的政治境界，没有健全礼仪制度，没有使人心悦



Without a moment's hesitation, Duke Huan could see that the ability of Guan Zhong was sufficient to justify entrusting the state to him—this displayed the greatest wisdom in the world. Secure in his position, he forgot his anger; setting aside their previous antagonism, he sent for Guan and proceeded to install him as"uncle"—this was the greatest decision in the world. Although Guan was installed as uncle, none of the ducal relatives dared to be jealous. Although Duke Huan bestowed on Guan status equal to that of the Gao and Guo families, none of his court ministers dared hate Guan. Although he assigned in writing the income from 300 village altars to Guan, none of the rich dared oppose him. Everyone, noble and base, old and young, rank by rank all followed the example of Duke Huan in honoring and respecting Guan—such was the duke's talent for taking advantage of the world's greatest opportunities!If other feudal lords had the talent to use even one such opportunity, no one could destroy them. Duke Huan displayed such talent at several opportunities and did so to perfection. Who, indeed, could have destroyed him!That he became lord-protector was altogether fitting and proper. It was due not to mere chance or good luck, but to method and calculation.

7. 3

This being so, why is it that even an immature lad from the gate of Confucius would be ashamed to praise the Five Lords-Protector in his discourse? I say that this is because they did not use as their foundation the arts of government and instruction of the people, nor did they fully develop what is highest and most noble, nor did they make consistent patterns of good form and rational order, nor were they able to win over the hearts and minds of men. Rather they had a preference for strata-

【原文】

也；乡方略、审劳佚、畜积、修斗而能颠倒其敌者也，诈心以胜矣。彼以让饰争、依乎仁而蹈利者也，小人之杰也，彼固曷足称乎大君子之门哉？”

7.4“彼王者则不然。致贤而能以救不肖，致强而能以宽弱，战必能殆之而羞与之斗；委然成文以示之天下，而暴国安自化矣；有灾缪者，然后诛之。故圣王之诛也，綦省矣。文王诛四，武王诛二，周公卒业，至于成王则安以无诛矣。故道岂不行矣哉？文王载，百里地而天下一；桀、纣舍之，厚于有天下之势而不得以匹夫老。故善用

【今译】

诚服；他们只是些注重方法策略、注意使民众有劳有逸、积蓄财物、加强战备因而能颠覆打败其敌人的人，是依靠诡诈的心计来取胜的。他们是以谦让来掩饰争夺、依靠仁爱之名来追求实利的人，是小人中的佼佼者，他们怎么能够在伟大的孔圣人门下得到称道呢？”

7.4“那些称王天下的人就不是这样。他们自己极其贤能，能够去救助不贤的国君；自己极其强大，能够宽容弱国；打起仗来一定能够使对方危亡，而耻于和他们进行战斗；安详地制定了礼仪制度并把它们昭示于天下，而暴虐的国家就自然转变了；如果还有祸国殃民、谬误乖戾的，然后再去谴责惩罚他。所以圣明帝王的责罚，是极少的。周文王只讨伐了四个国家，周武王只诛杀了两个人，周公旦完成了称王天下的大业，到了周成王的时候就没有杀伐了。那礼义之道难道就不能实行了么？文王实行了礼义之道，虽然只占有百里见方的国土，但天下被他统一了；夏桀、商纣王抛弃了礼义之道，虽然实力雄



gems and tactics, carefully judged effort and slackness, took care to husband their resources, kept their warmaking capabilities in good repair, and thus they were able to overthrow their enemies. They were the kind of men who would deceive the heart as a means of triumph, cloaking their belligerence in a show of deference, relying on the appearance of humaneness, but treading the path of selfish gain. They are heroes for petty men. How could they ever truly deserve to be praised by the school of the Great Gentleman!

7. 4

True Kings are not at all like this. Being the worthiest of men, they are able to help the unworthy. Being the strongest of men, they are able to be magnanimous toward the weak. Certainly they are capable of placing others in mortal peril, but they would be ashamed to engage in conflict. With calm solemnity they perfect the arts of civilization and display them to the whole world so that violent states will become peaceful and transform themselves. Only when this has been done and yet some persist in occasioning calamitous portents or remain perversely twisted do they apply the death penalty. Thus, the executions of the sage kings are distinguished by their rarity.

King Wen used execution in only four instances, King Wu in two, and the Duke of Zhou completed their undertaking so that when King Cheng came to power, peace could be secured without the need for capital punishment.

Surely it could not be that the Way was not here put into action!King Wen had carried it out in a territory only a hundred *li* square and the world was unified. Jie Gui and Zhou Xin cast it aside and although they

【原文】

之，则百里之国足以独立矣；不善用之，则楚六千里而为仇人役。故人主不务得道而广有其势，是其所以危也。”

7.5 持宠、处位、终身不厌之术：主尊贵之，则恭敬而僔；主信爱之，则谨慎而嗛；主专任之，则拘守而详；主安近之，则慎比而不邪；主疏远之，则全一而不倍；主损绌之，则恐惧而不怨；贵而不为夸；信而不忘处谦；任重而不敢专；财利至，则言善而不及也，必将

【今译】

厚得掌握了统治天下的权力，却不能像平民百姓那样活到老。所以善于利用礼义之道，那么百里见方的国家完全可以独自存在下去了；不善于利用礼义之道，那么就是像楚国那样有了六千里见方的国土，也还是被仇敌所役使。所以，君主不致力于掌握礼义之道而只求扩展他的势力，这就是他危亡的原因啊。”

7.5 保持尊宠、守住官位、终身不被人厌弃的方法是：君主尊敬重视你，你就恭敬而谦退；君主信任喜爱你，你就谨慎而谦虚；君主一心一意任用你，你就谨慎守职而详明法度；君主喜欢亲近你，你就依顺亲附而不邪恶；君主疏远你，你就全心全意专一于君主而不背叛；君主贬损罢免你，你就恐惧而不埋怨；地位高贵时，不奢侈过度；得到君主信任时，不忘记避嫌疑；担负重任时，不敢独断专行；财物利益来临时，而自己的善行还够不上得到它，就一定要尽到了推

possessed the much more substantial power of the whole empire, they were unable to obtain the status of a commoner and grow to a ripe old age. Hence if one makes good use of the Way, then a state only a hundred *li* square is sufficient to establish an independent rule, but if one does not make good use of it, then like Chu, 6,000 *li* in extent, it will become the servant of its adversary. Thus a ruler who is intent not on obtaining the Way, but rather on extending the base of his power, will place himself in danger.

7. 5

On the Method of Retaining Favor, Staying in Office, and Remaining to the End Without Animosities Against Oneself

If the ruler bestows high rank on you and exalts you, be respectful, take strict care to fulfill your duties, and be restrained. If he trusts and loves you, be careful, circumspect, and humble. If he gives you sole authority, hold fast to maintaining your responsibilities and oversee them meticulously. If he is at ease and friendly with you, be cautious of this closeness and do not become corrupt. If the ruler is distant and remote, strive for complete oneness with him but do not oppose him. If he diminishes and degrades you, be fearful and apprehensive but do not harbor resentments.

When exalted, do not engage in boasting; when trusted, do not give cause for suspicion. When given heavy responsibilities, do not presume to keep them all for yourself. Whenever you come into an offer of wealth and benefits, you should consider that your good accomplishments do not justify them and accordingly must, with a due sense for what is right,

【原文】

尽辞让之义然后受；福事至则和而理，祸事至则静而理；富则施广，贫则用节；可贵、可贱也，可富、可贫也，可杀而不可使为奸也；是持宠、处位、终身不厌之术也。虽在贫穷徒处之势，亦取象于是矣，夫是之谓吉人。《诗》曰："媚兹一人，应侯顺德。永言孝思，昭哉嗣服！"此之谓也。

7.6 求善处大重、理任大事、擅宠于万乘之国、必无后患之术：莫若好同之，援贤博施，除怨而无妨害人。能耐任之，则慎行此道

【今译】

让的礼节后再接受；幸福之事来临时就安和地去对待它，灾祸之事来临时就冷静地去处理它；富裕了就广泛施舍，贫穷了就节约费用；能上、能下，可富、可贫，可以杀身成仁却不可以被驱使去做奸邪的事。这些就是保持尊宠、守住官位、终身不被人厌弃的方法。即使处在贫穷孤立的境况下，也能按照这种方法来立身处世，那就可称为吉祥之人。《诗》云："可爱武王这个人，顺应祖先的德行。永远想着要孝敬，继承父业多修明！"说的就是这种人啊。

7.6 寻求妥善地身居要位、顺利地担任要职、在拥有万辆兵车的大国独自拥有君主的恩宠、一定不会有后患的方法是：最好和君主同心同德，引进贤人，广泛地施舍，打消对别人的怨恨，不去妨害别人。自己的能力能够担负起这重大的职务，那就谨慎地奉行上述这

offer polite refusals and defer to others better qualified before accepting the offer. When good fortune comes your way, maintain concord with others and keep well ordered; when misfortune comes, maintain inner quietude and order. When rich, display liberality; when poor, use moderation. Be willing to accept high station or low, riches or poverty, be willing to accept death, but be unwilling to accept orders to engage in treachery.

Such is the method of retaining favor, staying in office, and remaining to the end without others developing animosities against oneself. Although you are poor, impoverished, and out of office, choose to mold yourself in this way. If you are like this, then you may be described as a "fortune-prone man." An *Ode* says:

> Attractive is that single man,
> suitable is his submissive inner power,
> forever mindful of being filial,
> brilliantly continuing the task.

This expresses my meaning.

7. 6

On the method of excelling when holding a position of great importance and entrusted with major responsibilities, of gaining authority by grace of a ruler over a state of ten thousand chariots, and of being certain that there will be no disastrous consequences for yourself.

Nothing is equal to being friendly and cooperative with colleagues, supporting the worthy, being generally kind to all, putting away old grudges, and doing nothing to block or harm others. When your ability is equal to carrying the load of your responsibilities, you should carefully walk this

【原文】

也；能而不耐任，且恐失宠，则莫若早同之，推贤让能，而安随其后。如是，有宠则必荣，失宠则必无罪。是事君者之宝而必无后患之术也。故知者之举事也，满则虑嗛，平则虑险，安则虑危，曲重其豫，犹恐及其祸，是以百举而不陷也。孔子曰："巧而好度，必节；勇而好同，必胜；知而好谦，必贤。"此之谓也。愚者反是：处重擅权，则好专事而妒贤能，抑有功而挤有罪，志骄盈而轻旧怨；以吝啬而不行施道乎上，为重招权于下以妨害人。虽欲无危，得乎哉？是以位尊

【今译】

种方法；自己的能力如果不能够胜任这一职务，而且怕因此而失去君主对自己的宠爱，那就不如及早和君主同心同德，推荐贤人，把职务让给能人，而自己则心甘情愿地追随在后。像这样，拥有了君主的恩宠就一定会荣耀，失去了君主的宠爱也一定不会遭罪。这是侍奉君主者的法宝，也就是一定没有后患的方法。所以明智的人办事的时候，圆满时考虑不足，顺利时考虑艰难，安全时考虑危险，周到地从多方面加以防范，仍然怕遭到祸害，所以办了上百件事也不会失误。孔子说："灵巧而又爱好法度，就一定能做得恰到好处；勇敢而又喜欢和别人同心协力，就一定能胜利；聪明而又喜欢谦虚，就一定会有德才。"说的就是这种道理。愚蠢的人与此相反：他们身居要职独揽大权时，就喜欢独自处理政事而嫉妒贤能的人，压制有功的人而排挤打击有罪过的人，内心骄傲自满而轻忽与自己有旧怨的人，因为吝啬而不在上实行施舍之道，为了抬高自己而在下面招揽权力以致妨害了别人。这种人虽然指望平安无事，办得到吗？因此，他们虽然官位高贵却一定



way. When your abilities are insufficient to bear the responsibilities and you should fear that you may lose favor, nothing is equal to quickly associating with colleagues, pushing forward the worthy, yielding to those more capable, and being content to follow along in their train. In this way, if you gain favor, you are certain to be honored, and if you lose favor, you are at the least certain to be held blameless. This is the method of being valuable in the service of a lord and of avoiding disastrous consequences for yourself. Accordingly, in the conduct of official duties, the wise man, when he is adequate, considers situations in which he might be inadequate. When progressing smoothly, he reflects on any rash action he might take. When secure, he ponders what dangers might arise, adjusting and repeating his precautions as though he were fearful that some calamity might overtake him. In this way, in a hundred undertakings, he will not fail. Confucius said:

> When a skilled artisan is devoted to exact measurements, he is sure to be economical; when a brave man is devoted to cooperation, he is sure to triumph; when a wise man is devoted to humility, he is sure to be a Worthy.

This expresses my meaning.

The stupid man is just the opposite. When he occupies an important position and wields power, he prefers to do things on his own, envies the worthy and capable, represses those who have merit, and pushes ahead those who have faults. His ambitions arrogantly swell, and he acts precipitately where old grudges are involved. When holding high office, his parsimony and greed prevent him from acting with kind generosity. In a subordinate position, he acts to increase his importance and abuses his power, thereby inflicting harm and injury on others. Although he wishes no insecurity, how could he but get it! For this

【原文】

则必危，任重则必废，擅宠则必辱，可立而待也，可炊而俄也。是何也？则堕之者众而持之者寡矣。

7.7 天下之行术，以事君则必通，以为仁则必圣。立隆而勿贰也，然后恭敬以先之，忠信以统之，慎谨以行之，端悫以守之，顿穷则从之，疾力以申重之；君虽不知，无怨疾之心；功虽甚大，无伐德之色；省求多功，爱敬不倦。如是，则常无不顺矣。以事君则必通，以为仁则必圣，夫是之谓天下之行术。

【今译】

会有危险，虽然职务重要却一定会被罢免，虽然独受宠爱却一定会遭到耻辱，这种后果稍立片刻就可以等到，烧一顿饭的工夫就可以了。这是为什么呢？就是因为毁害他的人多而扶持他的人少啊。

7.7 在天下处处能行得通的办法，用它来侍奉君主就一定会通达，用它来做人就必定会圣明。确立崇高的礼义而不三心两意，然后用恭敬的态度来引导它，用忠信来统率它，小心谨慎地实行它，端正诚实地保护它，困厄的时候就顺从它，并努力来反复强调它。君主即使不了解、重用自己，也没有怨恨的心情；功劳即使很大，也没有夸耀自己功德的脸色；少提要求而多立功劳，敬爱君主永不厌倦。像这样，那就永远没有不顺利的时候了。用它来侍奉君主就一定会通达，用它来做人就一定会圣明，这就叫做天下处处行得通的办法。

reason, if he occupies a position of honor, he will surely face danger; if he is entrusted with important tasks, he will certainly neglect them; and if he gains authority through a ruler's favor, he will certainly be disgraced. One can simply stand there and wait for it to happen, or one can merely blow at him and he will fall. Why is this? Because those who would destroy him are a multitude, but those who support him are but few.

7. 7

On the Method of Conduct for Every Occasion in the World

By truly serving your lord, you are certain to be successful; by acting in accordance with humane principles, you are certain to become a sage.

Stand firm with high ideals and do not be divided in your allegiance to them, and only then be reverent and respectful in placing them before all else. Be loyal and faithful in making them your guiding principles. Be careful and circumspect in putting them into practice. Be honest and sincere in maintaining them. If low and impoverished, still follow them and with the utmost effort reiterate them and emphasize them.

Although your lord takes no notice of you, harbor no resentment or ill will in your heart. Although your merit is exceedingly great, do not convey an impression of boasting about your virtue. Seek little, but merit much. Be not wearied in expressing love and respect. In this way it is inevitable that all will go well for you. Through service to your lord you are certain to be successful. Through the practice of humanity you are certain to become a sage. This may be described as the method of conduct for every occasion in the world.

【原文】

7.8 少事长，贱事贵，不肖事贤，是天下之通义也。有人也，势不在人上，而羞为人下，是奸人之心也。志不免乎奸心，行不免乎奸道，而求有君子、圣人之名，辟之，是犹伏而咶天、救经而引其足也，说必不行矣，俞务而俞远。故君子时诎则诎、时伸则伸也。

【今译】

7.8 年轻的侍奉年长的，卑贱的侍奉高贵的，不贤的侍奉贤能的，这是天下的普遍原则。有的人，地位不在别人之上，却羞于处在人下，这是奸邪的人的想法。思想上没有除掉邪念，行动上没有离开邪道，却想要享有君子、圣人的名声，拿它打个比方，这就好像是趴在地上去舔天、挽救上吊的人却拉他的脚，这是一定行不通的，越是用力从事就离目标越远。所以君子在时势需要自己屈从忍耐时就屈从忍耐，在时势容许自己施展抱负时就施展抱负。

7. 8

That the young should serve the old, the base the noble, and the unworthy the worthy is the pervading moral rule throughout the world. Yet there are some men whose station in life is not high, but who are ashamed to be inferior to others. Such is the frame of mind of a scoundrel. Although his ambitions do not abjure dissolute intentions nor his actions reject dissolute ways, he seeks the reputation of a gentleman or that of a sage.

This is analogous to lying down flat on one's face and trying to lick the sky or trying to rescue a man who has hanged himself by pulling at his feet. A doctrine like this certainly cannot be put into practice, and the more intent one is on doing so, the further away one gets from one's goal.

Hence the gentleman bends when the occasion requires bending but straightens out when the occasion allows.

儒效第八

【原文】

8.1 大儒之效：武王崩，成王幼，周公屏成王而及武王以属天下，恶天下之倍周也。履天子之籍，听天下之断，偃然如固有之，而天下不称贪焉；杀管叔，虚殷国，而天下不称戾焉；兼制天下，立七十一国，姬姓独居五十三人，而天下不称偏焉。教诲、开导成王，使谕于道，而能掩迹于文、武。周公归周、反籍于成王，而天下不辍事周，然而周公北面而朝之。天子也者，不可以少当也，不可以假摄为也。能则天下归之，不能则天下去之。是以周公屏成王而及武王以属

【今译】

8.1 伟大的儒者所起的作用是：周武王去世时，成王还年幼，周公旦拥护成王而继承武王之位来统辖天下，是因为他担心天下人要背叛周家王朝。他登上了天子之位，处理天下的决策，心安理得地就像他本来就该拥有这样的权力似的，而天下人并不说他贪婪；他杀了管叔，使殷国国都成了废墟，但天下人并不说他凶暴；他全面控制了天下，设置了七十一个诸侯国，其中出于周王家族的姬姓诸侯就占了五十三个，但天下人并不说他偏私。他教诲、开导成王，使成王明白礼义之道，从而能踏着文王、武王的足迹继续前进。周公把周家的天下和王位归还给成王，而天下人并没有停止事奉周王朝，然后周公才回到臣位上，北面而朝拜成王。天子这种职权，不可以让年幼的人掌管，也不可以由别人代理行使。能负担起这个重任，天下人就会归顺他；不能，天下人就会背离他。因此周公拥护成王而继承武王之位来

Book 8

The Teachings of the Ru

8.1

The Teachings of a Great Ru

When King Wu died, King Cheng was only a child. The Duke of Zhou acted as a screen for King Cheng and succeeded King Wu in order to keep the allegiance of the world, since he dreaded the prospect of a general revolt against Zhou throughout the empire. The Duke of Zhou took charge of the registers of the Son of Heaven, heard the judicial cases of the empire, acted with such ease that it was as though his position were securely held, yet the empire did not regard him as covetous of the throne. He killed Guanshu and laid waste to the capital of Yin, but the empire did not regard him as brutal. When he had established universal dominion over the world, he founded 71 fiefs, 53 of them for members of the Ji clan alone, but the empire did not regard him as partial to the royal clan. He educated, admonished, taught, and guided King Cheng, had him instructed in the Way, that he should be able to follow in the footsteps of Wen and Wu. The Duke of Zhou restored Zhou, turned over the registers to King Cheng, and the empire did not cease to serve the House of Zhou. Then the Duke of Zhou faced north as a subject and attended the morning audience.

The real Son of Heaven cannot manage the affairs of state when he is still a minor, nor is it possible for him to depend on the assistance of others to act on his behalf. When he is capable, the empire naturally turns to him; when he is incapable, it abandons him. It was for these reasons

【原文】

天下，恶天下之离周也。成王冠，成人，周公归周反籍焉，明不灭主之义也。周公无天下矣，乡有天下，今无天下，非擅也；成王乡无天下，今有天下，非夺也；变势次序节然也。故以枝代主而非越也，以弟诛兄而非暴也，君臣易位而非不顺也。因天下之和，遂文、武之业，明枝主之义，抑亦变化矣，天下厌然犹一也。非圣人莫之能为，夫是之谓大儒之效。

8.2 秦昭王问孙卿子曰："儒无益于人之国？"

孙卿子曰："儒者，法先王、隆礼义、谨乎臣子而致贵其上者也。

【今译】

统辖天下，是怕天下人背叛周王朝。成王行了冠礼，已经成人，周公便把周家的天下和王位归还给成王，以此来表明他不灭掉嫡长子的道义。于是周公就没有统治天下的权力了。他过去拥有天下，现在没有天下，这并不是禅让；成王过去没有天下，现在拥有了天下，这并不是篡夺；这是君权更替的法定次序受礼法节制而正应如此。所以周公以旁支的身份来代替嫡长子执政并不算超越本分，以弟弟的身份诛杀兄长管叔也不算残暴，君与臣变换了位置也不算不顺。周公凭借天下人的同心合力，完成了文王、武王的事业，彰明了庶子与嫡长子之间的关系准则，虽然尽权变之能事，但天下却安安稳稳地始终如一。除了圣人没有人能够做到这一点，这可以说是伟大的儒者所起的作用。

8.2 秦昭王问荀子："儒者对于人世间的国家没有什么益处吧？"

荀子说："儒者，是效法古代的圣明帝王、崇尚礼义、要使臣子谨

that the Duke of Zhou acted as a screen for King Cheng and succeeded King Wu in order to keep the allegiance of the world, since he dreaded the prospect of a general revolt against Zhou throughout the empire.

Yet when King Cheng was capped, having attained his majority, the Duke of Zhou restored Zhou to him and turned over the registers. In doing this, he made clear the principle that one must not destroy his ruler, for the Duke of Zhou now had no empire. Since he formerly had the empire and he now no longer held it, his actions did not constitute a "usurpation." King Cheng formerly had no empire, whereas now he had an empire; hence the duke's actions had not constituted a "seizure of power." The transference of power had taken place in an orderly and methodical fashion within an appropriate span of time. Hence, for a cadet branch of a family to supplant the main line does not constitute a "transgression"; a younger brother's execution of an older brother does not constitute a "crime of violence"; and for the ruler and minister to change positions does not constitute an "act of disobedience." Since for the sake of the peace of the empire, the duke had carried on the tasks of Wen and Wu, he made clear the principle that the proper relationship between the branch and main lines of a family may indeed also be interchanged. The whole world lived together in peace as though it were one. None but a sage could have done this. This may be described as the "achievement of a great Ru."

8.2

King Zhao[xiang]of Qin (r. 306—251) asked Master Xun Qing: Are the Ru indeed of no benefit to the state?

Master Xun Qing replied: The Ru model themselves after the Ancient

【原文】

人主用之，则势在本朝而宜；不用，则退编百姓而悫，必为顺下矣。虽穷困、冻馁，必不以邪道为贪；无置锥之地，而明于持社稷之大义；呜呼而莫之能应，然而通乎财万物、养百姓之经纪。势在人上，则王公之材也；在人下，则社稷之臣、国君之宝也。虽隐于穷阎漏屋，人莫不贵之，道诚存也。仲尼将为司寇，沈犹氏不敢朝饮其羊，公慎氏出其妻，慎溃氏逾境而徙，鲁之粥牛马者不豫贾，必蚤正以待之也。居于阙党，阙党之子弟罔不必分，有亲者取多，孝弟以化之

【今译】

慎守职而极其敬重他们君主的人。君主如果任用他们，那么他们位在朝廷而合宜地处理政事；如果不用他们，那么他们就退身归入百姓行列而谨慎老实地做人。无论如何，他们一定做一个顺从的臣民。他们即使贫穷困苦、受冻挨饿，也一定不会用不正当的手段去谋取财利；即使没有立锥之地，也深明维护国家的大义；即使大声疾呼而没有人能响应他们，可是他们精通管理万物、养育人民的纲领。如果他们的地位在别人之上，那就是当天子、诸侯的干才；如果在别人之下，那就是国家的能臣、国君的宝贵财富。即使隐居在偏僻的里巷与狭小简陋的房屋之中，人们也没有不尊重他们的，因为治国之道确实掌握在他们手中。孔子将要担任鲁国司法大臣的时候，沈犹氏不敢再在早晨喂自己的羊喝水了，公慎氏休掉了自己的妻子，慎溃氏越境搬走了，鲁国卖牛马的也不再漫天要价了，这是因为孔子总是预先用正道去对待人们的缘故。孔子住在阙党的时候，阙党的子弟将网获的鱼兽进行分配时，有父母亲的子弟就多得一些，这是因为孔子用孝顺父母尊敬兄长的道理感化了他们。儒者在朝廷上当官，就能使朝政完美；在下

Kings; they exalt ritual and moral principles; as ministers and sons they are careful to esteem their superiors to the highest degree. Should a ruler of men employ them, they exercise power and influence in his court in an appropriate fashion. Should he not employ them, then acting sincerely they withdraw and organize the people, being invariably obedient in their roles as subjects. Although they be impoverished and beleaguered, starving and freezing, they will certainly not use some perverse Way out of avarice. Although they lack so much as a pinpoint of land, they are clear as to the great principle that safeguards the altars of soil and grain. Although when they cry out no one is able to respond to them, nonetheless they are totally acquainted with the classical standards and ordering norms through which to control and complete the myriad things and to nourish the Hundred Clans. When they occupy a position of power and influence above the people, they truly have the character and talent to be a king or duke; when they occupy a position that is subordinate, they are a true minister to the altars of soil and grain and a real treasure to the lord of a state. Yet even when they remain hidden on an impoverished alley in a leaky house, none of the people will fail to esteem the Precious Way that is in truth preserved in them. When Confucius was about to become director of crime [in Lu], a certain Shenyou did not dare water his sheep in the morning, a certain Gongshen divorced his wife, a certain Shenhui crossed the border and fled, and the horse and cattle traders of Lu did not calculate [how to present their animals in the best light so as to increase] their prices, all because his cultivation of personal rectitude prepared him to deal with them. When he lived in Quedang, youngsters of the village apportioned the catch of their nets so those who had parents took more, because his cultivation of filial piety and fraternal submission so transformed them. Were Ru to reside in this court, the government would

【原文】

也。儒者在本朝则美政，在下位则美俗。儒之为人下如是矣。”

8.3 王曰：“然则其为人上何如？”

孙卿曰：“其为人上也，广大矣。志意定乎内，礼节修乎朝，法则、度量正乎官，忠、信、爱、利形乎下。行一不义，杀一无罪，而得天下，不为也。此君义信乎人矣，通于四海，则天下应之如讙。是何也？则贵名白而天下治也。故近者歌讴而乐之，远者竭蹶而趋之。四海之内若一家，通达之属，莫不从服。夫是之谓人师。《诗》曰：‘自西自东，自南自北，无思不服。’此之谓也。夫其为人下也如彼，

【今译】

面做个老百姓，就能使风俗完美。儒者做臣民时就像这样的啊。”

8.3 秦昭王说：“那么儒者当了君主又怎么样呢？”

荀子说：“儒者当了君主，影响就广大了。他在内心意志坚定；于是在朝廷上，礼节就会整饬；在官府中，法律准则、规章制度就会公正不阿；在民间，忠诚、老实、仁爱、利人等美德就会蔚然成风。做一件不义的事，杀一个无罪的人，而能取得天下，他也不干。这种做君主的道义被人民相信了，传遍了四面八方，那么天下的人就会像异口同声地欢呼一样来响应他。这是为什么呢？是因为他尊贵的名声明显卓著而天下得到了治理的缘故。所以近处的人歌颂他而且热爱他，远处的人竭力奔走来投奔他。四海之内就像一个家庭似的，凡是交通能到达的地方，没有谁不服从。这可以称作是人民的君长了。《诗》云：‘从西到东，从南到北，没有哪个不服从。’说的就是这种情况啊。

become refined; were they to occupy subordinate positions, popular customs would be refined. A Ru who occupies a subordinate position is just as I have described.

8. 3

The king said: That being so, what is a Ru who occupies the supreme position like?

Xun Qing responded: A Ru who occupies the supreme position over mankind is broad and great, the aspirations of his will are firmly fixed within him, and the primary points of ritual are cultivated in his court. The laws and rules, weights and measures, are all made exact in his official bureaus, and loyalty, faithfulness, love, and beneficence will be manifested in the people. He would not commit a single act contrary to the requirements of justice nor execute a single blameless man, even though he might thereby obtain the empire. Such a lord acts with justice and faithfulness toward the people.

When news of him travels to the four seas, the whole world will respond to him with shouts of joy.

Why is this? Because whenever his noble reputation is clearly made known, the world becomes well ordered. Hence those who are near him will sing his praises and rejoice in him, whereas those who are far away will stumble and fall over each other in their rush to be near him. All within the four seas will be as of one family, for wherever his reputation penetrates, none will fail to follow him and submit to him. One who is like this may indeed be described as a Leader of Men. An *Ode* says:

From the east, from the west,
from the north, from the south,

【原文】

其为人上也如此，何谓其无益于人之国也？”

昭王曰：“善！”

8.4 先王之道，仁之隆也，比中而行之。曷谓中？曰：礼义是也。道者，非天之道，非地之道，人之所以道也，君子之所道也。

8.5 君子之所谓贤者，非能遍能人之所能之谓也；君子之所谓知者，非能遍知人之所知之谓也；君子之所谓辩者，非能遍辩人之所辩之谓也；君子之所谓察者，非能遍察人之所察之谓也；有所止矣。相



【今译】

儒者做臣民的时候像上述那样，他当了君主就像这样，怎么能说他们对于人世间的国家没有什么益处呢？”

秦昭王说：“讲得好。”

8.4 古代圣明帝王的政治原则，是仁德的最高体现，因为他们是顺着中正之道来实行它的。什么叫做中正之道呢？我要说：礼义就是这种中正之道。我所谓的原则，不是指上天的运动规律，也不是指大地的变化规律，而是指人类所要遵行的准则，是君子所遵循的原则。

8.5 君子的所谓贤能，并不是能够全部做到别人所能做到的一切；君子的所谓智慧，并不是能够全部知道别人所知道的一切；君子的所谓善辩，并不是能够全部辩明别人所辩论的一切；君子的所谓明察，并不是能够全部观察到别人所观察的一切；君子的能力也是有一定限度的啊。观察地势的高低，识别土质的贫瘠与肥沃，安排各种庄

there were none who thought of
not submitting.

This expresses my meaning. If when a Ru occupies a subordinate position he is as I described and if when he occupies the supreme position over all mankind he is as I have said, how then could he be said to be "without benefit to the state"?

The King replied: Well argued!

8. 4

The Way of the Ancient Kings lay in exalting the principle of humanity and in following the mean in their conduct. What is meant by the "mean"? I say that it is correctly identified with ritual and moral principles. The Way of which I speak is not the Way of Heaven or the Way of Earth, but rather the Way that guides the actions of mankind and is embodied in the conduct of the gentleman.

8. 5

When the gentleman is termed "worthy," this does not mean that he is capable of all that able men can do. When he is termed "wise," this does not imply that he can know all that knowledgeable men know. When he is termed "discriminating," this does not mean that he is able to discriminate all the dialecticians can discriminate. When he is termed an "exacting investigator," this does not mean that he can investigate with exactness all that a professional investigator can. Rather, it means that he possesses a limited goal. The gentleman is inferior to the farmer in appraising high and low-lying land, in assaying the fertility or barrenness of

【原文】

高下，视垧肥，序五种，君子不如农人；通财货，相美恶，辨贵贱，君子不如贾人；设规矩，陈绳墨，便备用，君子不如工人。不恤是非、然不然之情，以相荐撙，以相耻怍，君子不若惠施、邓析。若夫谪德而定次，量能而授官，使贤不肖皆得其位，能不能皆得其官，万物得其宜，事变得其应，慎、墨不得进其谈，惠施、邓析不敢窜其察，言必当理，事必当务，是然后君子之所长也。

8.6 凡事行，有益于理者立之，无益于理者废之，夫是之谓中事。凡知说，有益于理者为之，无益于理者舍之，夫是之谓中说。事

【今译】

稼的种植季节，君子不如农民；使财物流通，鉴别货物的好坏，区别货物的贵贱，君子不如商人；使用圆规和矩尺，弹划墨线，完善各种器具，君子不如工匠。不顾是与非、对与不对的实际情况，互相贬抑，互相污辱，君子不如惠施、邓析。至于评估德行来确定等级，衡量才能来授予官职，使有德与无德的人都得到应有的地位，有才能与没有才能的人都得到应有的职事，使各种事物都得到适宜的处置，突发的事变都得到相应的处理，使慎到、墨翟不能推出他们的言论，惠施、邓析不敢贩卖他们貌似明察的诡辩，说话一定符合道理，做事一定符合要求，这些才是君子所擅长的。

8.6 凡是事情和行为，有益于治理的就做它，无益于治理的就不做，这叫做正确地处理事情。凡是知识和学说，有益于治理的就确立它，无益于治理的就废除，这叫做正确地对待学说。事情和行为



fields, and in determining the distribution of the Five Foods. He is inferior to the trader in being thoroughly knowledgeable about goods and products, in appraising their fineness or baseness, and in differentiating their value or worthlessness. He is inferior to the artisan in placing the compass and square, in applying the blackened marking-line and in ease of handling the various tools of the trades. He is inferior to the likes of Hui Shi and Deng Xi in being indifferent to the real nature of truth and falsity and the true nature of what is the case and what is not, so that the one blurs and confuses the other and ridicule is heaped on them both. But when it is a question of assessing in discourse relative inner power and fixing the order of precedence in accord with it, or of measuring ability and assigning office accordingly, or of causing both the worthy and unworthy to obtain suitable places, the capable and incapable to get their proper positions, or of causing the myriad of things to get their due, or of causing each affair and changed circumstances to obtain its proper response, or of causing Shen Dao and Mo Di to make no progress in disseminating their doctrines, or of causing Hui Shi and Deng Xi not to insinuate artfully their investigations, or of causing speech to be certain to accord with natural principles of order and undertakings to be certain to be properly attended to—then in these, and only in these, is the superiority of the gentleman to be found.

8. 6

As a general principle, paths of action and undertakings that hold benefit for what accords with order should be established. Paths of action and undertakings that lack such an accord should be abrogated. This may be described as "bringing actions to the mean." As a general principle,

【原文】

行失中谓之奸事，知说失中谓之奸道。奸事、奸道，治世之所弃而乱世之所从服也。若夫充虚之相施易也，“坚白”、“同异”之分隔也，是聪耳之所不能听也，明目之所不能见也，辩士之所不能言也，虽有圣人之知，未能偻指也。不知，无害为君子；知之，无损为小人。工匠不知，无害为巧；君子不知，无害为治。王公好之，则乱法；百姓好之，则乱事。而狂惑、戇陋之人，乃始率其群徒，辩其谈说，明其辟称，老身长子，不知恶也。夫是之谓上愚，曾不如好相鸡狗之可以为名也。《诗》曰：“为鬼、为蜮，则不可得；有靦面目，视人罔极？

【今译】

不得当，就叫做奸邪的事情；知识和学说不得当，就叫做奸邪的学说。奸邪的事情、学说，是太平盛世所抛弃的，却是混乱的社会所依从的。至于天地间盈和虚的互相转化，“坚白”、“同异”的分辨，这是耳朵灵敏的人也不能听懂的，是眼睛明亮的人也不能看清楚的，是能言善辩的学者也不能说明白的，即使有了圣人的智慧，也不能很快地将它们点明。但是，不知道这些学说，君子还是君子；懂得这些学说，小人还是小人。工匠不了解这些，无害于掌握技巧；卿大夫不懂得这些，无害于从事政治。帝王、诸侯爱好这些学说，就会乱了法度；老百姓喜欢这些学说，就会把各项工作搞乱。但是那些狂妄糊涂、愚蠢浅陋的人，却率领着他们的一伙门徒，辩护他们的主张学说，阐明他们的比喻引证，一直到自己衰老了、儿子长大了，也不知道厌恶那一套。这可以叫做极端的愚蠢，还不如爱好鉴别鸡狗的优劣倒可以出名。《诗》云：“你若是鬼是短狐，那就无法看清楚；你的面



where knowledge and theory possess benefit for what accords with order, they should be implemented. Where they lack such an accord, they should be rejected. This is what is called "exactly corresponding to theory." Undertakings and acts that miss the mean are called "dissolute undertakings"; knowledge and theories that miss the mean are called"dissolute ways." Dissolute undertakings and dissolute ways are avoided in a well-ordered age, but obediently followed in a chaotic age.

As for such theorems as "the mutual interchange of the actual and the empty," the division of "hardness and whiteness," and the separation of "identity and difference"—these are what the acute ear will be unable to hear, what a perspicacious eye will be unable to see, and what a discerning scholar will be unable to discuss. Although he possessed the wisdom of a sage, still he would be unable [to explain them as simply as] bending his fingers. Not knowing about such theorems will not impair one's becoming a gentleman; knowing them will not diminish the chance of becoming an ordinary man. An artisan's or a carpenter's not knowing them will not impair his developing skills; a gentleman's not knowing them will not impair his becoming well ordered. If a king or duke is fond of them, confusion will be created in the laws. If the Hundred Clans are fond of them, confusion will be created in duties. But foolish, deluded, ignorant, and uncultivated men from the first go along with the throng of their followers, discriminating such doctrines and theories, elucidating their illustrations and examples, until they are old and their children have grown, never realizing that instead they should despise them. This may be described as the height of stupidity. The way they make a reputation is not even as good as physiognomizing chicken and dogs! An *Ode* says:

> If you were a specter or a water-imp
> you could not be caught sight of;

【原文】

作此好歌，以极反侧。”此之谓也。

8.7“我欲贱而贵，愚而智，贫而富，可乎？”

曰：其唯学乎。彼学者：行之，曰士也；敦慕焉，君子也；知之，圣人也。上为圣人，下为士、君子，孰禁我哉？乡也，混然涂之人也，俄而并乎尧、禹，岂不贱而贵矣哉？乡也，效门室之辨，混然曾不能决也，俄而原仁义，分是非，图回天下于掌上而辨白黑，岂不愚而知矣哉？乡也，胥靡之人，俄而治天下之大器举在此，岂不贫而

【今译】

目这样丑，给人看就看不透？作此好歌唱一唱，用来揭穿你的反复无常。”说的就是这种人啊。

8.7“我想由下贱变成高贵，由愚昧变成明智，由贫穷变成富裕，可以吗？”

回答说：“那就只有学习啦。那些学习的人：能遵行学到的东西，就可称为士人；能勤奋努力的，就是君子；能精通学到的东西，就是圣人。最高可以成为圣人，至少也可以成为士人、君子，谁还能阻止我上进呢？过去嘛，浑浑沌沌是个路上的普通人，一会儿就可以和尧、禹这样的贤君并列在一起，这难道不是由下贱变得高贵了吗？过去嘛，考查他对门外和室内的礼节有什么分别，他也糊里糊涂不能判断，一会儿就能追溯仁义的本源，分辨是非，运转天下事于手掌之中就像辨别黑白一样容易，这难道不是由愚昧变得明智了吗？过去嘛，是个空无所有的人，一会儿治理天下的重要手段都在他这儿了，这难道不是由贫穷变得富裕了吗？现在如果在这儿有这么一个人，他

but since you have a face with the normal countenance and eyes,
I regard you as a man who observes no limits.
I am writing this good song
to show the extremes of your turning back and twisting away.
This expresses my meaning.

8. 7

Though base-born were I to wish to be noble, or though stupid were I to be wise, or though poor were I to wish to be rich—would this be possible?

I say: It can be done only through learning. One who has such learning and puts it into practice is called a "scholar"; one who fervently loves it is a "gentleman"; one who knows it fully is a "sage." What could prevent me from becoming either at most a sage or at the least a scholar or a gentleman?

A short time ago I might have been a man in the street lost in darkness, yet suddenly I might become a peer of Yao and Yu—Is this not a case of being baseborn yet becoming noble? A short time ago when attempting to articulate the difference between a door and a house, I might have been lost in darkness and unable to make the distinction, yet suddenly I might find the wellspring of humanity and justice and so be able to divide right from wrong, to turn the world round in the palm of my hand, and to discriminate white and black—Is not this a case of becoming wise though originally stupid? A short time ago I might have been like a bound convict, yet suddenly I might control all the important resources of the world—Is not this a case of being rich though originally poor?

Now suppose there were a man who had painstakingly hoarded a



【原文】

富矣哉？今有人于此，屑然藏千溢之宝，虽行贾而食，人谓之富矣。彼宝也者，衣之，不可衣也；食之，不可食也；卖之，不可偻售也。然而人谓之富，何也？岂不大富之器诚在此也？是杼杼亦富人已，岂不贫而富矣哉？

8.8 故君子无爵而贵，无禄而富，不言而信，不怒而威，穷处而荣，独居而乐，岂不至尊、至富、至重、至严之情举积此哉？故曰：贵名不可以比周争也，不可以夸诞有也，不可以势重胁也，必将诚此然后就也。争之则失，让之则至；遵道则积，夸诞则虚。故君子务修其内而让之于外，务积德于身而处之以遵道。如是，则贵名起之如日

【今译】

零零碎碎地收藏着价值千金的珍宝，那么即使他靠外出乞讨来糊口，人们也还是说他富有。他的那些珍宝，穿它吧，又不能穿；吃它吧，又不能吃；卖它吧，又不能很快地出售。但是人们却说他富有，为什么呢？难道不是因为最值钱的宝器的的确确在他这儿吗？这样看来，那知识广博的学者也就是富有了，这岂不是由贫穷变得富有了么？

8.8 所以君子没有爵位也尊贵，没有俸禄也富裕，不辩说也被信任，不发怒也威严，处境穷困也荣耀，孤独地住着也快乐，难道不是因为那最尊贵、最富裕、最庄重、最威严的实质都聚集在这种学习之中了吗？所以说：尊贵的名声，不可能靠拉帮结派来争得，不可能靠夸耀吹牛来拥有，不可能靠权势地位来把持。一定要真正地在这学习上下了功夫，然后才能有成就。争夺名誉就会丧失名誉，让掉名誉就会得到名誉；遵循正确的原则就能积累名誉，夸耀吹牛就会落个一场空。所以君子致力于自己内在的思想修养而外在谦虚辞让，致力于在自身积累德行而遵循正确的原则去处理一切。像这样，那么尊贵的名

treasure of a thousand good ducats; although he traveled about begging for food, people would still call him wealthy. With such a treasure, although one might want to wear it, one could not do so, although one might wish to eat it, one could not, and although one might wish to sell it, one could not quickly dispose of it. Nonetheless men would still call him wealthy. Why is that? It is not because the resources of great wealth really lie in what one possesses? The man [who has pursued learning] is as self-sufficient as a wealthy man—Is not this a case of being rich though originally poor?

8. 8

Accordingly, although the gentleman lacks rank, he is noble; although he lacks an emolument, he is wealthy; although he does not speak, he is trusted; although he does not display anger, he is awe inspiring; although he dwells in poverty, he flourishes; and although he lives alone, he is happy—Is not this a case of accumulating the essence of all that is most honorable, richest, most important, and most majestic? Hence it is said:

> A noble reputation cannot be created by partisan contention, nor can the boastful and swaggering possess it, nor can it be seized by coercion; rather, it must be brought to fruition through genuine application in such study. If you contend for it, it will be lost; if you give way over it, it will be attained. If you are compliant and reserved, it will accumulate; if you are boastful and swaggering, it will be emptied.

Thus the gentleman is devoted to cultivating his inner self, but gives way in his relations with others. He is intent on accumulating inner power in his person and on dwelling in it with a compliant and reserved attitude. If he is like this, a noble reputation will arise as surely as the sun and moon,

【原文】

月，天下应之如雷霆。故曰：君子隐而显，微而明，辞让而胜。《诗》曰："鹤鸣于九皋，声闻于天。"此之谓也。

8.9 鄙夫反是。比周而誉俞少；鄙争而名俞辱；烦劳以求安利，其身俞危。《诗》曰："民之无良，相怨一方。受爵不让，至于己斯亡。"此之谓也。

8.10 故能小而事大，辟之，是犹力之少而任重也，舍粹折无适也。身不肖而诬贤，是犹伛身而好升高也，指其顶者愈众。故明主谲

【今译】

声就会像太阳月亮升起，天下人就会像雷霆那样轰轰烈烈地响应他。所以说：君子即使隐居也显赫，即使卑微也荣耀，即使退让也会胜过别人。《诗》云："鹤在九曲沼泽叫，声音直传到云霄。"说的就是这种情况啊。

8.9 鄙陋的人与此相反。他们拉帮结派而党羽越来越少；卑鄙地去争夺而名声越来越臭；尽心竭力去追求安逸与私利，而自身越来越危险。《诗》云："小人总是不善良，互相怪怨另一方。争取爵位不谦让，直到自己被灭亡。"说的就是这种人啊。

8.10 所以能力小而做的事大，拿它打个比方，这就好像是力气小而担子重，除了压碎骨头折断腰，也就没有别的下场了。自己不贤却妄称贤能，这就好像是驼背却喜欢升高一样，指着他的头顶而笑话

and the whole world will respond to him as surely as the reverberations of thunder. Thus it is said: The gentleman is darkly mysterious yet clearly evident, minutely subtle yet brilliantly lucid, given to refusals and yielding yet conquering. An *Ode* says:

The crane cries out in the Nine Marshes;
its voice is heard to the heavens.

This expresses my meaning.

8. 9

The uncultivated are just the opposite. They form cliques, yet their renown continually diminishes. They meanly wrangle, yet their reputations grow ever more dishonorable. They trouble and toil in order to seek comfort and benefit for themselves, yet they are ever more imperiled. An *Ode* says:

The common people are not good of conscience,
bear ill will against one another unfairly.
They receive official rank without ceding to each other;
so in the end they come to ruin.

This expresses my meaning.

8. 10

Thus, giving important responsibility to those whose abilities are few is like giving a man whose strength is slight a heavy load. He will have to let it go, break down under the load, and not go far. An unworthy person who is self-deluded into thinking himself worthy is like a hunchback trying to raise himself up high. Those who point to his deformity will be all

【原文】

德而序位，所以为不乱也；忠臣诚能，然后敢受职，所以为不穷也。分不乱于上，能不穷于下，治辩之极也。《诗》曰："平平左右，亦是率从。"是言上下之交不相乱也。

8.11 以从俗为善，以货财为宝，以养生为己至道，是民德也。行法志坚，不以私欲乱所闻，如是，则可谓劲士矣。行法志坚，好修正其所闻以矫饰其情性；其言多当矣，而未谕也；其行多当矣，而未安也；其知虑多当矣，而未周密也；上则能大其所隆，下则能开道不

【今译】

他的人就会更多。所以英明的君主评定各人的德行来安排官职，是为了不乱加任用；忠诚的臣子确实有能力胜任，然后才敢接受官职，是为了不陷入困境。在君主一方，职分的安排不乱来；在臣下一方，有能力胜任而不至于陷入困境：这是政治的最高境界了。《诗》云："左右臣子很能干，遵从君命不违反。"这是说君上和臣下的交往不互相错乱啊。

8.11 把顺从习俗看作美德，把货物钱财看作宝物，把保养身体作为自己最高的行为准则，这是老百姓的德行。行为合乎法度，意志坚定，不因为个人的欲望而歪曲所听到的东西，像这样，就可以称为正直的士人了。行为合乎法度，意志坚定，喜欢修正自己所听到的东西来矫正自己的性情；他的言论多半是恰当的，但还没有完全说明白；他的行为多半是恰当的，但还没有完全稳妥；他的考虑多半是恰当的，但还不周密；上能发扬光大尊崇的礼义，下能开导不如自己的

the more numerous. Thus the intelligent ruler examines relative inner power to assign precedence in official positions, thereby causing there to be no disorder. Loyal ministers would presume to take on official duties only when they genuinely had the requisite abilities, which is why they would not be overburdened. The pinnacle of discrimination and order consists in having no confusion in the social classes caused from the top and in not overtaxing the abilities of the lower ranks. An *Ode* says:

> Discriminating and orderly are their attendants
> who also follow along after them in their suite.

This says that the higher and lower ranks do not introduce confusion into the relationship between them.

8. 11

For the common people, inner power consists in considering goodness to be following customary usages, considering the greatest treasure to be wealth and material possessions, and taking the highest Way to be nurturing one's life. When a person's conduct is based on the model and his sense of purpose is hardened so that merely private desires do not confuse what he has been taught, a person may properly be called a "resolute scholar." When a person's conduct is based on the model and his sense of purpose is hardened; when he is fond of cultivating and rectifying himself in terms of what he has been taught so that his emotions and inborn nature are reformed and improved; when, although his discourse is for the most part apt, he has not fully expressed himself; when, although his conduct is generally appropriate, he is not yet fully at ease; when, although his thought and awareness are for the most part suitable, he is not yet completely thorough; when in regard to his superiors he can



【原文】

己若者：如是，则可谓笃厚君子矣。修百王之法，若辨白黑；应当时之变，若数一二；行礼要节而安之，若生四枝；要时立功之巧，若诏四时；平正和民之善，亿万之众而博若一人：如是，则可谓圣人矣。

8.12 井井兮其有理也，严严兮其能敬己也，分分兮其有终始也，猒猒兮其能长久也，乐乐兮其执道不殆也，炤炤兮其用知之明也，修修兮其用统类之行也，绥绥兮其有文章也，熙熙兮其乐人之臧也，隐隐兮其恐人之不当也：如是，则可谓圣人矣。

【今译】

人：像这样，就可以称为忠诚厚道的君子了。学习历代众多帝王的法度，就像分辨黑白一样清楚；应付当时的变化，就像数一、二一样容易；奉行礼法遵循礼节而习以为常，就像平时伸展四肢一样自如；抓住时机来建立功勋的技巧，就像预告四季的到来一样准确；治理政事，安定百姓，使亿万群众因而团结得像一个人一样：像这样，就可以称为圣人了。

8.12 整整齐齐啊他做事有条不紊，威风凛凛啊他能使自己受尊敬，坚定不移啊他有始有终不变更，心满意足啊他能长久得安稳，满腔热忱啊他坚守道义不松劲，洞察一切啊他运用智慧多英明，一丝不苟啊他实施礼法严格遵行，安泰自若啊他掌握礼仪制度有根本，温和快乐啊他喜欢别人的善言善行，忧心忡忡啊他怕别人不守名分：像这



make great what he exalts and with regard to inferiors he is able to open the way for those who have not yet progressed as far as he himself—then a person may properly be called a "staunch and substantial gentleman."

When a person cultivates the model of the Hundred Kings as easily as he distinguishes white from black; when he responds appropriately to every change of circumstances as easily as counting one, two; when he acts in accordance with the requirements of the indispensable points of ritual and is at ease with them as though he were merely moving his four limbs; when he seeks the occasion to establish the meritorious in his accomplishments as though he were proclaiming the four seasons; when with equality of government he harmonizes the common people to goodness and collects together the countless masses as though they were a single individual—then a person may be called a sage.

8. 12

Methodical, methodical! because he possesses principles of order.
Stern, stern! because of his ability to impose strictness on himself.
Resolute, resolute! because he possesses both beginning and end.
Tranquil, tranquil! because of his ability to prolong and to endure.
Joyous, joyous! because he cleaves to the Way without doubts.
Glorious, glorious! because of his brilliance in using his knowledge.
Regulated, regulated! because his conduct follows the guiding norms and proper categories.
Serene, serene! because he possesses patterned refinement.
Gladdened, gladdened! because he takes pleasure in the generosity of humanity.
Grieving, grieving! because of his apprehension about the impropri-

【原文】

8.13 此其道出乎一。曷谓一？曰：执神而固。曷谓神？曰：尽善挟治之谓神，万物莫足以倾之之谓固，神固之谓圣人。

8.14 圣人也者，道之管也。天下之道管是矣，百王之道一是矣，故《诗》、《书》、《礼》、《乐》之归是矣。《诗》言是，其志也；《书》言是，其事也；《礼》言是，其行也；《乐》言是，其和也；《春秋》言是，其微也。故《风》之所以为不逐者，取是以节之也；《小雅》之所以为小者，取是而文之也；《大雅》之所以为大者，取是而光之也；《颂》之所以为至者，取是而通之也。天下之道毕是矣。乡是者

【今译】

样，就可以称为圣人了。

8.13 这种圣人的道德品质产生于专一。什么叫做专一？就是：保持神明与稳固。什么叫做神明与稳固？答案是：能使天下尽善尽美通体皆治叫做神明，世间的一切都不能够使他倾斜叫做稳固，做到了神妙与稳固就叫做圣人。

8.14 圣人，是思想原则的枢纽。天下的思想原则都集中在他这里了，历代圣王的思想原则也统一在他这里了，所以《诗》、《书》、《礼》、《乐》也都归属到他这里了。《诗》说的是其心意；《书》说的是其政事；《礼》说的是其行为；《乐》说的是其和谐心情；《春秋》说的是其微言大义。因此，《国风》之所以不失于流荡的作品，是因为以此去节制它的缘故；《小雅》之所以为小雅，是因为以此去润饰它的缘故；《大雅》之所以为大雅，是因为以此去发扬光大它的缘故；《颂》之所以成为登峰造极的作品，是因为以此去贯通它的缘故。天下的思想原则全在这里了。顺从它的就会有好结果，背离它的就会灭

eties of others.

A person who is like this may properly be termed a sage.

8. 13

This is due to his Way proceeding from oneness. What does "oneness" refer to? I say that it refers to steadfastly cleaving to his spiritual nature. What does "spiritual nature" refer to? I say the utterly good and thoroughly ordered are described as "spiritual nature." What does "steadfast" refer to? I say what none of the myriad of things can deflect from its goal is called "steadfast." A person who is both spiritual and steadfast is described as a sage.

8. 14

The sage is the pitch pipe of the Way. The Way of the world has its pitch pipe in the sage. The Way of the Hundred Kings is at one with the sage. Hence, the Way expressed in the *Odes, Documents, Rituals*, and *Music* returns to this oneness. The *Odes* expresses the sages' intentions; the *Documents* his official business; the *Rituals* his conduct; the *Music* his harmoniousness; (and the *Annals* his esoteric meaning). Accordingly, the *Airs* are not reckless because they choose to employ his Way to moderate themselves. The *Lesser Odes* are less elegant because they merely select it and elaborate it. The *Greater Odes* are more elegant because they select it and glorify it. The *Ancestral Hymns* are the most perfect because they select it and universalize it. The Way of the world is brought to completion in oneness. He who accords [with the Way] will prosper; he who turns his back on it will perish. A person who



【原文】

臧，倍是者亡。乡是如不臧、倍是如不亡者，自古及今，未尝有也。

8.15 客有道曰："孔子曰：'周公其盛乎。身贵而愈恭，家富而愈俭，胜敌而愈戒。'"

应之曰："是殆非周公之行、非孔子之言也。武王崩，成王幼，周公屏成王而及武王，履天子之籍，负扆而坐，诸侯趋走堂下。当是时也，夫又谁为恭矣哉？兼制天下，立七十一国，姬姓独居五十三人焉；周之子孙，苟不狂惑者，莫不为天下之显诸侯。孰谓周公俭哉？武王之诛纣也，行之日以兵忌，东面而迎太岁，至汜而泛，至怀而

【今译】

亡。顺从它而没有好结果、违背它而不灭亡的，从古到今，还不曾有过。

8.15 有个客人说道："孔子说：'周公可伟大啦。他身份高贵而更加谦逊有礼，家里富裕而更加节约俭朴，战胜了敌人而更加戒备警惕。'"

荀子对答说："这大概不是周公的行为，也不是孔子的话吧。武王去世时，成王还年幼，周公拥护成王而继承武王，登上了天子之位，背靠屏风而立，诸侯在堂下有礼貌地小步快跑前来朝见。在这个时候，他又对谁谦逊有礼了呢？他全面控制了天下，设置了七十一个诸侯国，其中出于周王家族的姬姓诸侯就独占了五十三个；周族的子孙，只要不是发疯糊涂的人，无不成为天下显贵的诸侯。谁说周公节俭呢？武王讨伐纣王的时候，出发的那天用了兵家禁忌的日子，向东进军，冲犯了太岁，到达汜水时河水泛滥，到达怀城时城墙倒塌，到

accorded with it and did not prosper or who turned his back on it and did not perish has never existed from antiquity to the present day.

8. 15

Among the retainers, some taught that Confucius said:"The Duke of Zhou was the perfect exemplification of the point! When he himself had reached exalted office, he became all the more respectful. When his family had become rich, he became all the more frugal. When he had conquered his enemies, he was all the more heavily armed."

In reply, I said: This is dubious, is contrary to the actual conduct of the Duke of Zhou, and is not a saying of Confucius.

When King Wu had died and King Cheng was still a minor, the Duke of Zhou acted as a screen for King Cheng, succeeded King Wu, and took charge of the registers of the Son of Heaven. When he took his position, standing with his back to the ornamented screen, the feudal lords hastened with quick steps to their positions at the lower end of the audience hall—in such a situation who was acting with respectfulness? When he had established universal dominion over the world, he founded 71 fiefs, 53 of them for the Ji clan alone.

Since not one of the descendants of Zhou who was not mad or deluded was not made one of the illustrious feudal lords of the empire, how could the Duke of Zhou be called "stingy"?

When King Wu [started the campaign that ended in the] execution of Zhou Xin, he did it on a day the army dreaded. He faced eastward and welcomed the Counter-Jupiter. When he reached the Fan, it was in flood stage. When he reached the Huai, the walls had collapsed. When he reached Gongtou, the side of the mountain had given way.

【原文】

坏，至共头而山隧。霍叔惧曰：‘出三日而五灾至，无乃不可乎？’周公曰：‘刳比干而囚箕子，飞廉、恶来知政，夫又恶有不可焉？’遂选马而进，朝食于戚，暮宿于百泉，厌旦于牧之野。鼓之而纣卒易乡，遂乘殷人而诛纣。盖杀者非周人，因殷人也，故无首虏之获，无蹈难之赏。反而定三革，偃五兵，合天下，立声乐，于是《武》、《象》起而《韶》、《护》废矣。四海之内，莫不变心易虑，以化顺之。故外阖不闭，跨天下而无蘄。当是时也，夫又谁为戒矣哉？”

8.16 造父者，天下之善御者也，无舆马则无所见其能；羿者，

【今译】

达共头山时山岩崩落。霍叔恐惧地说：‘出兵三天已遇到了五次灾害，恐怕不行吧。’周公说：‘纣王将比干剖腹挖心，还囚禁了箕子，让飞廉、恶来当政，我们出兵又有什么不可以呢？’于是挑选了良马继续前进，早晨在戚地吃饭，晚上在百泉宿营，第二天黎明来到牧地的郊野。击鼓进攻，纣王的士兵就掉转方向倒戈起义了，于是就凭借商王朝的士兵而诛杀了纣王。原来杀纣王的并不是周国的人，而是依靠了商朝的人，所以周国的将士没有首级、俘虏的缴获，也没有因为冲锋陷阵而得到的奖赏。周国的军队回去以后不再动用铠甲、头盔与盾牌三种皮革制品，放下了各种兵器，会合天下诸侯，创作了乐曲，从此《武》、《象》兴起而《韶》、《护》被废弃了。四海之内，无不转变思想，因为这种教化而归顺周王朝。因此，家家不必关闭大门，走遍天下也没有什么边界。在这个时候，他又对谁戒备警惕了呢？”

8.16 造父，是天下善于驾驭车马的人，但没有车马就没法表现

Huoshu was apprehensive and said:"In the past three days of our march, five portents of ill have come! How could we have done nothing that will doom our plans?"

The Duke of Zhou replied:"He has disemboweled Bigan, imprisoned the Viscount of Ji, and allowed Feilian and Wulai to administer the government. Again, how can there be anything impermissible in our plans?"

The horses were drawn up in even ranks, and they proceeded to advance. The following morning they were at Qiy, and they lodged for the night at the Hundred Springs. At dawn of the next day, they pressed on to the Fields of Mu. When they beat the signal to attack, the troops of Zhou Xin turned on their heels, left the field, proceeded to bully the adherents of Yin, and to put Zhou Xin to death.

Surely the assassins were not men of Zhou, for it was the consequence of the men of Yin. Accordingly, there was no taking of heads or captives and no rewards for daring and difficult feats. On the contrary, they were finished with the three kinds of armor, laid down the five weapons, united the world, and established the musical and dance forms, whereupon the "Martial"and "Imitation"were developed, and the "Succession" and "Guarding" fell into disuse. Within the four seas all without exception changed their hearts and altered their thoughts in order to transform themselves into obedient subjects of Zhou. Accordingly, the outside doors were not locked, and one could cross the whole empire without encountering any obstructions. In such a situation, who would be heavily armed!

8. 16

Zaofu was the best charioteer in the world, but if he had lacked a chariot and team of horses, he would have had no way to make his ability

【原文】

天下之善射者也，无弓矢则无所见其巧；大儒者，善调一天下者也，无百里之地则无所见其功。舆固马选矣，而不能以至远、一日而千里，则非造父也；弓调矢直矣，而不能以射远、中微，则非羿也；用百里之地，而不能以调一天下、制强暴，则非大儒也。

8.17 彼大儒者，虽隐于穷阎漏屋，无置锥之地，而王公不能与之争名；在一大夫之位，则一君不能独畜，一国不能独容，成名况乎诸侯，莫不愿得以为臣；用百里之地，而千里之国莫能与之争胜；笞棰暴国，齐一天下，而莫能倾也：是大儒之征也。其言有类，其行有礼，其举事无悔，其持险、应变曲当；与时迁徙，与世偃仰，千举万变，其道一也：是大儒之稽也。其穷也，俗儒笑之；其通也，英杰化

【今译】

他的才能；后羿，是天下善于射箭的人，但没有弓箭就没法表现他的技巧；伟大的儒者，是善于整治统一天下的人，但没有百里见方的国土就没有办法显示他的功用。如果车子坚固、马匹精良了，却不能用它来到达远方，日行千里，那就不是造父了；弓调好了，箭笔直了，却不能用它来射到远处的东西、命中微小的目标，那就不是后羿了；统辖百里见方的领土，却不能靠它来整治统一天下、制服强暴的国家，那就不是伟大的儒者了。

8.17 那些伟大的儒者，即使隐居在偏僻的里巷与狭小简陋的房子里，贫无立锥之地，但天子诸侯也没有能力和他竞争名望；虽然他只是处在一个大夫的职位上，但不是一个诸侯国的国君所能单独任用，不是一个诸侯国所能单独容纳，他的盛名比于诸侯，各国诸侯无不愿意让他来当自己的臣子；他统辖百里见方的封地，那千里见方的国家也就没有哪一个能与他争胜；他鞭挞强暴的国家，统一天下，也没有谁能推翻他：这就是伟大的儒者所具有的特征。他说话合乎法度，他行动合乎礼义，他做事没有因失误而引起的悔恨，他扶持危险的局势、应付突发的事变处处都恰当；他顺应时世，因时制宜，即使采取上千种措施，遇到上万次变化，但他奉行的原则是始终如一的：这是伟大的儒者的考核标准。他穷困失意的时候，庸俗的儒者讥笑他；他显达得志的时候，英雄豪杰都受到他的感化，怪诞鄙陋的人都

manifest. Yi was the best archer in the world, but if he had had no bow and arrows, he would have had no way to make his skill known. A great Ru is the best at adjusting and uniting the world, but if he lacks even so much as a hundred *li* square of territory, he has no way to make his skill manifest. If a man with a strong chariot and evenly matched horses cannot reach a good distance, a thousand *li* in a single day, he is no Zaofu. If a man with a well-adjusted bow and straight arrows cannot shoot from afar and hit the bull's-eye, he is no Yi. If a man with the use of a territory a hundred *li* square cannot adjust and unify the empire, controlling the strong and violent, then he is no great Ru.

8. 17

Such a great Ru, although he remain hidden in an impoverished alley in a leaky house, without so much as a pinpoint of territory, still kings and dukes cannot contend with him in fame.

When he has the use of a territory a hundred *li* square, none of the states of a thousand *li* can contest his superiority. He will beat down and crush aggressive states and make uniform and united the whole world, and none will be able to overthrow him—this is evidence of a great Ru. His discourse has the proper categories; his actions possess ritual principles; he carries out his duties without regrets; he handles dangerous situations, responding, changing, and adapting as is suitable; he modifies and adjusts at the proper time and initiates or desists with the proper season; through a thousand affairs and ten thousand changes, his Way is one—this is confirmation of a great Ru. When he is poor and out of office, vulgar Ru scorn him. When he is successful in office, the brave and heroic change their ways, the conceited and paltry avoid him, evil

【原文】

之，鬼瑣逃之，邪说畏之，众人愧之。通则一天下，穷则独立贵名。天不能死，地不能埋，桀、跖之世不能污，非大儒莫之能立，仲尼、子弓是也。

8.18 故有俗人者，有俗儒者，有雅儒者，有大儒者。不学问，无正义，以富利为隆，是俗人者也。逢衣浅带，解果其冠，略法先王而足乱世术；缪学杂举，不知法后王而一制度，不知隆礼义而杀《诗》、《书》；其衣冠行伪已同于世俗矣，然而不知恶者；其言议谈说已无以异于墨子矣，然而明不能别；呼先王以欺愚者而求衣食焉，得委积足以掩其口，则扬扬如也；随其长子，事其便辟，举其上客，

【今译】

逃避他，持异端邪说的人都害怕他，一般民众都愧对他。他得志了就统一天下，不得志就独自树立高贵的名声。上天不能使他死亡，大地不能把他埋葬，桀、跖的时代不能污染他，不是伟大的儒者就没有谁能这样立身处世，仲尼、子弓就是这样的人。

8.18 有庸俗的人，有庸俗的儒者，有雅正的儒者，有伟大的儒者。不学习请教，不讲求正义，把求取财富实利当作自己的最高目标，这是庸俗的人。穿着宽大的衣服，束着宽阔的腰带，戴着中间高起的帽子，粗略地效法古代圣明的帝王而只是扰乱天下；荒谬地学一些东西，杂乱地做一些事，不懂得效法后代的帝王、统一制度，不懂得把礼义置于最高地位而把《诗》、《书》置于次要地位；他的穿戴行为已经与社会上的流俗相同了，但还不知道厌恶这一套；他的言谈议论已经和墨子没有什么两样了，但是他的智慧却不能分辨；他称道古代圣王来欺骗愚昧的人而向他们求取衣食，得到别人的一点积蓄够用来糊口，就得意洋洋了；跟随君主的太子，侍奉君主的宠信小臣，吹捧君主的贵客，提心吊胆好像是终身没入官府的奴隶

persuaders dread him, and the mass of people are made ashamed. If he is successful in obtaining office, he will unify the world. If he is unsuccessful, he will establish alone a noble reputation. Heaven cannot kill it, earth bury it, the age of a Jie or Robber Zhi tarnish it. None but a great Ru can establish such a reputation: such were Confucius and Zigong.

8. 18

Accordingly, there are vulgar common people, vulgar Ru, cultivated Ru, and great Ru. Those who have no education, lack rectitude and moral principles, and consider wealth and material gain as exalted are vulgar common people.

The vulgar Ru wear large-sleeved robes with a narrow sash and a crab-snail cap. They follow the model of the Ancient Kings only in a general way, though enough to bring disorder to the age. Having erroneous methods and eclectic learning, they do not realize that they should model themselves on the Later Kings in order to unify the rules and regulations and are unaware that they should exalt ritual and moral principles and give less importance to the *Odes* and *Documents*. Their robes, caps, conduct, and conscious exertions are the same as those of current vulgar fashion; nonetheless they do not recognize that they are wrong. Their discourses, deliberations, doctrines, and theories have no points of difference with those of Mozi [and Laozi]; nonetheless they do not clearly perceive that it is impossible to distinguish between them. They invoke the Ancient Kings to cheat the stupid and seek a living from them. If they accumulate stores sufficient to keep their mouths filled, they are elated. They follow along after their leaders and master, serve those who fawn over and toady after the ruler, and attach themselves to the senior retain-

【原文】

傯然若终身之虏而不敢有他志：是俗儒者也。法后王，一制度，隆礼义而杀《诗》、《书》；其言行已有大法矣，然而明不能齐法教之所不及、闻见之所未至，则知不能类也；知之曰知之，不知曰不知，内不自以诬，外不自以欺，以是尊贤畏法而不敢怠傲：是雅儒者也。法先王，统礼义，一制度，以浅持博，以古持今，以一持万；苟仁义之类也，虽在鸟兽之中，若别白黑；倚物怪变，所未尝闻也，所未尝见也，卒然起一方，则举统类而应之，无所儗疑；张法而度之，则晻然若合符节：是大儒者也。故人主用俗人，则万乘之国亡。用俗儒，则万乘之

【今译】

而不敢有其他的志愿：这是庸俗的儒者。效法后代的帝王，统一制度，推崇礼义而把《诗》、《书》降到次要地位；他的言论和行为已经符合基本的法规了，但是他的智慧却不能补足法制教令没有涉及到的地方和自己没有听见看见的地方，就是他的智慧还不能触类旁通；懂就说懂，不懂就说不懂，对内不自欺，对外不欺人，根据这种观念而尊重贤人，畏惧法令，不敢懈怠傲慢：这是雅正的儒者。效法古代的圣明帝王，以礼义为纲领，统一制度，根据不多的见闻把握很多的知识，根据古代的情况把握现在的情况，根据一件事物把握上万件事物；如果是合乎仁义的事情，即使存在于鸟兽之中，也能像辨别黑白一样把它辨认出来；奇特的事物、怪异的变化，虽然从来没有听见过，从来没有看到过，突然在某一地方发生，也能应之以道而无所迟疑和不安，衡之以法而如同符节之相合：这是伟大的儒者。所以，君主如果任用庸俗的人，那么拥有万辆兵车的大国也会灭亡。如果任用

ers. They are quite content to be as captives to the end of their days, never daring to hold an alternative purpose. Such are the vulgar Ru.

The cultivated Ru model themselves after the Later Kings, unify rules and regulations, exalt ritual and moral principles, and give less importance to the *Odes* and *Documents*. Their discourse and conduct incorporate the Great Model. Nonetheless their intelligence cannot solve a problem that the model and their instruction did not cover. What their study and experience have not yet reached, their knowledge cannot properly classify. When they know something, they say that they know it; and when they do not know it, they say that they do not. Within they do not delude themselves about what they know. Without they do not deceive others concerning it. Because of this they honor the worthy, stand in awe of the model, and do not presume to be either lax or overbearing. Such are the cultivated Ru.

The great Ru follow the model of the Later Kings, hold to the guiding lines of ritual and moral principles, and unify rules and regulations. They use the shallow to handle the deep, the recent to handle the ancient, the one to handle the myriad. Even if they lived among wild beasts they could distinguish what truly belongs to the categories of humanity and justice as easily as they distinguish black from white. When they meet with extraordinary things and bizarre transformations that have never been seen or heard of before, by brusquely picking up one corner, they are able to state its guiding principle and proper category and can respond to them without cause for hesitation or embarrassment. When they extend the model to measure them, everything is perfectly covered as though the two halves of a tally were being joined together. Such are the great Ru.

Hence, if a ruler of men employs vulgar common men, then even a state of ten thousand chariots will perish. If he employs vulgar Ru, then a

【原文】

国存。用雅儒，则千乘之国安。用大儒，则百里之地久，而后三年，天下为一，诸侯为臣；用万乘之国，则举错而定，一朝而伯。

8.19 不闻不若闻之，闻之不若见之，见之不若知之，知之不若行之。学至于行之而止矣。行之，明也，明之为圣人。圣人也者，本仁义，当是非，齐言行，不失毫厘，无它道焉，已乎行之矣。故闻之而不见，虽博必谬；见之而不知，虽识必妄；知之而不行，虽敦必困。不闻不见，则虽当，非仁也，其道百举而百陷也。

【今译】

了庸俗的儒者，那么拥有万辆兵车的大国仅能保存。如果任用了雅正的儒者，那么就是拥有千辆兵车的小国也能安定。如果任用了伟大的儒者，那么即使只有百里见方的国土也能长久，三年之后，天下就能够统一，诸侯就会成为臣属；如果是治理拥有万辆兵车的大国，那么一采取措施就能平定天下，一个早晨就能名扬天下。

8.19 没有听到不如听到，听到不如见到，见到不如理解，理解不如实行。学习到了实行也就到头了。实行，才能明白事理，明白了事理就是圣人。圣人这种人，以仁义为根本，能恰当地判断是非，能使言行保持一致，不差丝毫，这并没有其他的窍门，就在于他能把学到的东西付诸行动罢了。所以听到了而没有见到，即使听到了很多，也必然有谬误；见到了而不理解，即使记住了，也必然虚妄；理解了而不实行，即使知识丰富，也必然会陷入困境。不去聆听教诲，不去观摩考察，即使偶尔做对了，也不算是仁德，这种办法采取一百次会

state of ten thousand chariots will just survive. If he employs cultivated Ru, a state of a thousand chariots will be secure. If he employs a great Ru, a territory of only a hundred *li* will endure for a long time, and after three years the world will be united and the feudal lords will become proper servants.

If great Ru is employed in a state of ten thousand chariots, then by promotions and dismissals he will settle the country, and in a single morning his reputation will become plainly evident.

8. 19

Not having heard something is not as good as having heard it; having heard it is not as good as having seen it; having seen it is not as good as knowing it; knowing it is not as good as putting it into practice.

Learning reaches its terminus when it is fully put into practice. He who puts it into practice understands. He who understands becomes a sage. The sage takes humanity and justice as his fundamental principles, is absolutely accurate in regard to right and wrong, makes his words correspond exactly to his conduct, and does not miss the mark by even so much as a hair. The only way to account for this is that he stops with putting his knowledge into practice.

Hence, one who has heard about something but not seen it, even though he is broadly learned, will surely fall into error. He who has seen it but does not know it, although he has committed it to memory, will certainly be led astray. He who knows it but has not put it into practice, although he is well grounded in it, will certainly be reduced to beleaguered straits. One who has neither heard nor seen it, although by chance his actions should be fitting, will not be humane, for in a hundred attempts his way

【原文】

8.20 故人无师无法而知，则必为盗；勇，则必为贼；云能，则必为乱；察，则必为怪；辩，则必为诞。人有师有法而知，则速通；勇，则速威；云能，则速成；察，则速尽；辩，则速论。故有师法者，人之大宝也；无师法者，人之大殃也。

8.21 人无师法，则隆性矣；有师法，则隆积矣；而师法者，所得乎情，非所受乎性，不足以独立而治。性也者，吾所不能为也，然而可化也；情也者，非吾所有也，然而可为也。注错习俗，所以化性

【今译】

失误一百次。

8.20 所以，人要是没有老师，不懂法度，如果有智慧，就一定会偷窃；如果勇敢，就一定会抢劫；如果有才能，就一定会作乱；如果明察，就一定会搞奇谈怪论；如果善辩，就一定会大言欺诈。人要是有了老师，懂了法度，如果有智慧，就会很快通达事理；如果勇敢，就会很快变得威武；如果有才能，就会很快成功；如果明察，就能很快理解一切；如果善辩，就能很快论断是非。所以有老师，懂法度，是人们的一大宝物；没有老师，不懂法度，是人们的一大祸害。

8.21 人要是没有老师，不懂法度，就会推崇发展本性了；有了老师，懂了法度，就会注重增加学习的积累了。而老师、法度，是从合乎 礼义的高尚情操中得来的，并不是禀受于先天的本性，所以也不能够独立地得到完善。本性这种东西，是我们所不能造就的，却可以通过教育来改变；学习的积累，不是我们固有的，却可以造就。对人的安排措置以及习惯风俗，是用来改变本性的；专心致志地学习而

will produce a hundred failures.

8. 20

Thus, if a man who is intelligent lacks a teacher and the model, he will certainly become a robber. If he is brave, he will surely become a murderer. If versatile, he will certainly produce disorder. If a precise investigator, he will surely create anomalous results. If a discriminator, he will certainly advance extravagant schemes. An intelligent man who has both a teacher and the model will quickly become comprehensively skilled. If brave, he will quickly become awe-inspiring. If versatile, he will quickly complete his tasks. If a precise investigator, he will soon exhaust things. If a discriminator, he will soon find the principle of things. Accordingly, having a teacher and the model is man's greatest treasure, and lacking a teacher and the model his greatest calamity.



8. 21

If a man has neither teacher nor model, then he will exalt inborn nature; if he has both, he will exalt accumulated effort.

Now the state of becoming a teacher and the creation of a model are the result of accumulated effort and are not something received from one's inborn nature, for inborn nature is inadequate to establish by itself a state of good order. "Inborn nature" is what it is impossible for me to create but which I can nonetheless transform. "Accumulated effort" consists in what I do not possess but can nonetheless create. It is by fixing the mind on the goal, devising ways and means to realize it, and effectuating it through the habituation of custom that the inborn nature is

【原文】

也；并一而不二，所以成积也。习俗移志，安久移质；并一而不二，则通于神明，参于天地矣。

8.22 故积土而为山，积水而为海，旦暮积谓之岁，至高谓之天，至下谓之地，宇中六指谓之极，涂之人百姓积善而全尽谓之圣人。彼求之而后得，为之而后成，积之而后高，尽之而后圣。故圣人也者，人之所积也。人积耨耕而为农夫，积斫削而为工匠，积反货而为商贾，积礼义而为君子。工匠之子莫不继事，而都国之民安习其

【今译】

不三心二意，是用来造成知识积累的。风俗习惯能改变人的思想，安守习俗 的时间长了就会改变人的本质。学习时专心致志而不三心二意，就能通于神明，与天地相并列了。

8.22 所以，堆积泥土就成为山，积聚水流就形成海，一朝一夕积累起来就叫做年，最高的叫做天，最低的叫做地，空间之中朝六个方向延伸出去叫做极，路上的普通老百姓积累善行而达到了尽善尽美就叫做圣人。这些都是努力追求以后才得到的，努力做了以后才成功的，不断积累以后才高超的，尽善尽美以后才圣明的。所以圣人这种人，实是普通人德行的积累。人积累了锄草耕地的本领就成为农夫，积累了砍削的技巧就成为工匠，积累了贩卖货物的经验就成为商人，积累了合乎礼义的德行就成为君子。工匠的儿子无不继承父亲的事业，而国都里的居民都安心习惯于本地的习俗，居住在楚国就像楚国人一样生活，居住在越国就像越国人一样生活，居住在中原各国就像

transformed. By unifying all these diverse elements and permitting no duality of goals in the mind, accumulated effort is perfected. The habituation of custom modifies the direction of will and, if continued for a long time, will alter its very substance. When everything is unified and there is no duality, one can communicate with the Spiritual Intelligences and form a Triad with Heaven and Earth.

8. 22

Accordingly, by accumulating earth you can create a mountain; by accumulating water you can make a sea. (The accumulation of mornings and evenings is called a year; the extreme of height is called heaven; the extreme of lowness is called earth; the six directions of space are called the poles.)

A man in the street, one of the Hundred Clans, who accumulated goodness and achieves it completely is called a sage.

Having sought it, he will gain; having acted for it, he will be perfected; having accumulated it, he will be ennobled; having achieved it, he will become a sage.

Thus, becoming a sage is the result of what a man has accumulated. A man who accumulates hoeing and plowing will be a farmer. A man who accumulates chopping and hewing wood will be a carpenter. A man who accumulates trafficking in and merchandizing goods will be a merchant. A man who accumulates ritual and moral principles will be a gentleman. No son of a carpenter fails to continue his father's trade. The inhabitants of a city or country are satisfied to practice its peculiarities of custom. Those who live in Chu have the characteristics of Chu; those who live in Yue have the characteristics of Yue; and those who live in Xia

【原文】

服，居楚而楚，居越而越，居夏而夏。是非天性也，积靡使然也。

8.23 故人知谨注错，慎习俗，大积靡，则为君子矣；纵情性而不足问学，则为小人矣。为君子，则常安荣矣；为小人，则常危辱矣。凡人莫不欲安荣而恶危辱，故唯君子为能得其所好，小人则日徼其所恶。《诗》曰："维此良人，弗求弗迪；维彼忍心，是顾是复。民之贪乱，宁为荼毒？"此之谓也。

8.24 人论。志不免于曲私，而冀人之以己为公也；行不免于污

【今译】

中原各国的人一样生活。这不是天生的本性，而是后天的积习和磨炼使他们这样的啊。

8.23 所以人懂得谨慎地措置自己，小心地对待风俗习惯，加强德行的积累和磨炼，就成为君子了；如果放纵本性而不重视学习，就成为小人了。成为君子，就经常会得到安宁与光荣了；成为小人，就经常会遇到危险和耻辱了。凡是人没有不希望安宁、光荣而厌恶危险、耻辱的，但是只有君子才能得到他所喜欢的，小人却是天天在招致他所厌恶的。《诗》云："有了这些善良人，你不访求不进用；那些狠心残忍者，你却照顾又看重。民众一心想作乱，难道甘愿被残害？"说的就是这个。

8.24 人的类别：思想没有脱离偏邪自私，却希望别人认为自己

have the characteristics of Xia. This is not due to the qualities endowed by their inborn nature from Heaven, but is the result of accumulated "polishing."

8. 23

Hence, a man will become a gentleman if he knows to fix his mind carefully on the goal, to devise ways and means to realize it, to effectuate it circumspectly through the habituation of custom, and to enlarge it through the accumulated effect of polishing. But if he indulges his inborn nature and emotional inclinations and is inadequately educated, he will become an ordinary man. If he becomes a gentleman, he will always be secure and honorable. If he becomes an ordinary man, he will invariably face danger and disgrace. As a general principle, humanity desires security and honor and hates danger and disgrace. Thus, only a gentleman is able to gain what he enjoys, whereas an ordinary man daily strives after what he detests. An *Ode* says:

> Now this good man
> does not seek, does not advance.
> Now that unscrupulous man
> longs for it and reverts to it.
> The people are greedy and chaotic:
> Why are they a bitter poison?

This expresses my meaning.

8. 24

The Grades of Men

【原文】

漫，而冀人之以己为修也；甚愚陋沟瞀，而冀人之以己为知也：是众人也。志忍私，然后能公；行忍情性，然后能修；知而好问，然后能才：公、修而才，可谓小儒矣。志安公，行安修，知通统类：如是则可谓大儒矣。大儒者，天子三公也；小儒者，诸侯大夫、士也；众人者，工、农、商贾也。礼者，人主之所以为群臣寸、尺、寻、丈检式也。人伦尽矣。

8.25 君子言有坛宇，行有防表，道有一隆。言道德之求，不下

【今译】

大公无私；行为没有脱离污秽肮脏，却希望别人认为自己善良美好；非常愚昧浅陋，却希望别人认为自己聪慧明智：这样的人是一般的民众。思想上克制了私心，然后才能出于公心；行动上抑制了本性，然后才能善良美好；聪明而又喜欢请教，然后才能多才多艺：去私为公、行为美好又有才干，可以称为小儒了。思想上习惯于公正无私，行动上习惯于善良美好，智慧能够精通纲纪法度：像这样就可以称为大儒了。大儒这种人，能当天子的三公；小儒，可以当诸侯的大夫或士；民众，只能当工匠、农夫、商人。礼制，是君主用来鉴定群臣等级的标准，人的类别用它来鉴定就能包罗无遗了。

8.25 君子说话有界限，行动有标准，主张有专重。说到政治的要求，不低于使国家安定和生存；说到思想的要求，不低于做一个有

Although their wills do not shun crooked and selfish motives, they hope that others will consider them to be public-spirited. Although their conduct does not avoid the vile and impure, they hope others will consider them cultivated. Stupid to the extreme, uncultivated, ignorant, and deluded, still they hope that others will consider them knowledgeable. Such is the common mass of humanity.

Their wills repress the merely private, and thus they are able to be public-spirited. In their conduct, they repress their emotional inclinations and inborn nature and are thus able to become cultivated. Knowing, yet fond of inquiring of others, they are able to develop their talents. Public-spirited, cultivated, and talented, they may properly be termed "lesser Ru."

Their wills are at ease with what is public-spirited, their couduct at ease with cultivation, knowing and comprehending the guiding principles and proper categories—such men may properly be called "great Ru." Great Ru should be Sons of Heaven or one of the Three Dukes; lesser Ru should be feudal lords, grand officers, or knights; and the ordinary mass of humanity should be artisans, farmers, merchants, and traders. Ritual principles are the inch, foot, double yard, and great yard to the ruler of men for the measurement of his servants. These grades encompass all the grades of men.

8. 25

The gentleman's discourse has an outer boundary; his conduct has an outer limit; and his Way has unity of emphasis. In discussing what should be sought of government and public order, he does not go below peace and survival. In discussing what should be sought by the will and intellect,

【原文】

于安存；言志意之求，不下于士；言道德之求，不二后王。道过三代谓之荡，法二后王谓之不雅。高之、下之、小之、臣之，不外是矣，是君子之所以骋志意于坛宇、宫庭也。故诸侯问政，不及安存，则不告也；匹夫问学，不及为士，则不教也；百家之说，不及后王，则不听也。夫是之谓君子言有坛宇，行有防表也。

【今译】

德才的学士；说到道德的要求，是不背离当代的帝王。谈论政治原则时古得超过了夏、商、周三代便叫做放荡荒诞，谈到法度时背离了当代的帝王便叫做不正。使自己的主张或高、或低、或小、或大，都不超越这个原则范围，这就是君子能使自己的思想活跃奔放而又保持在一定的界限、范围内的原因啊。所以诸侯询问政治，如果不涉及如何使国家安定而存在下去，就不告诉他；一般人来求学，如果不涉及如何做一个有德才的学士，就不教他；各家的学说，如果不涉及当代的帝王，就不听它。这就叫做君子说话有界限、行动有标准。

he does not go below the scholar-knight. In discussing what should be sought of the Way and its Power, he does not have a divided allegiance to the Later Kings.

A way that antedates that of the Three Dynasties is characterized as "unsettled." A model that is divided in its allegiance to the Later Kings is called "inelegant."

Whether high or low, small or great, he does not go beyond this limit. It is through this that the gentleman keeps his will and intellect from galloping beyond the outer boundary of their proper dwelling. Accordingly, if a feudal lord's inquiries about government fall short of questions of peace and preservation, do not answer him. If a commoner inquires about learning but falls short of wanting to become a scholar, then do not instruct him. If the theories of the Hundred Schools fall short of the Later Kings, then do not listen to them. This may indeed be described as the gentleman's discourse possessing an outer boundary and his conduct an outer limit.



王制第九

【原文】

9.1 请问为政？曰：贤能不待次而举，罢不能不待须而废，元恶不待教而诛，中庸民不待政而化。分未定也，则有昭缪。虽王公士大夫之子孙也，不能属于礼义，则归之庶人。虽庶人之子孙也，积文学，正身行，能属于礼义，则归之卿相士大夫。故奸言、奸说、奸事、奸能、遁逃反侧之民，职而教之，须而待之；勉之以庆赏，惩之

【今译】

9.1 请问怎样从事政治？回答说：对于有德才的人，不依级别次序而破格提拔；对于无德无能的人，不等片刻而立即罢免；对于元凶首恶，不需教育而马上杀掉；对于普通民众，不靠行政手段而进行教育感化。在名分还没有确定的时候，就应该像宗庙有昭穆的分别一样来排列臣民的等级次序。即使是帝王公侯士大夫的子孙，如果不能顺从礼义，就把他们归入平民。即使是平民的子孙，如果积累了古代文献经典方面的知识，端正了身心行为，能顺从礼义，就把他们归入卿相士大夫。对于那些散布邪恶的言论、鼓吹邪恶的学说、干邪恶的事情、有邪恶的才能、逃亡流窜、不守本分的人，就安排强制性的工作并教育他们，静待他们转变；用奖赏去激励他们，用刑罚去惩处他们，安心工作的就留用，不安心工作的就流放出去。对患有五种残疾



Book 9

On the Regulations of a King

9. 1

Someone inquired of me about the technique of government. I replied: Promote the worthy and capable without regard to seniority; dismiss the unfit and incapable without hesitation; execute the principal evildoers withour trying first to instruct them; and transform the common lot of men without trying first to rectify them.

Although the distinctions between social classes have not yet been fixed, there will still be [such basic distinctions as] primary and secondary. Although they be the descendants of kings and dukes or knights and grand officers, if they are incapable of devotedly observing the requirements of ritual and moral principles, they should be relegated to the position of commoners. Although they be the descendants of commoners, if they accumulate culture and study, rectify their character and conduct, and are capable of devotedly observing the requirements of ritual principles and justice, they should be brought to the ranks of a prime minister, knight, or grand officer. Hence even persons of dissolute doctrines, dissolute theories, dissolute undertakings, and dissolute abilities who turn away in evasion of their duties and twist around to shirk their responsibilities should be entrusted with office, instructed in its duties, and their improvement awaited for a short time. Encourage them with commendations and rewards; chastise them with rebukes and punishments. If they perform their responsibilities with ease, they should be supported; if they do not, they should be

【原文】

以刑罚；安职则畜，不安职则弃。五疾，上收而养之，材而事之，官施而衣食之，兼覆无遗。才行反时者，死无赦。夫是之谓天德，王者之政也。

9.2 听政之大分：以善至者，待之以礼；以不善至者，待之以刑。两者分别，则贤不肖不杂，是非不乱。贤不肖不杂，则英杰至；是非不乱，则国家治。若是，名声日闻，天下愿，令行禁止，王者之事毕矣。

凡听，威严猛厉而不好假道人，则下畏恐而不亲，周闭而不竭；

【今译】

的人，君主收留并养活他们，根据才能使用他们，根据职事安排供给他们吃穿，全部加以照顾而不遗漏。对那些用才能和行为来反对现行制度的人，坚决处死，决不赦免。这叫做天一般的德行，是成就王业的圣王所采取的政治措施。

9.2 在朝廷上听取意见处理政事的要领：对那些带着好的建议而来的人，就用礼节对待他；对那些怀着恶意而来的人，就用刑罚对待他。这两种情况能区别开来，那么有德才的人和没有德才的人就不会混杂在一起，是非也就不会混淆不清。有德才的人和没有德才的人不混杂，那么英雄豪杰就会到来；是非不混淆，那么国家就能得到治理。像这样，名声就会一天天传扬出去，天下的人就会仰慕向往，就能做到有令必行、有禁必止，这样，圣王的事业也就完成了。

大凡在朝廷上听取意见处理政事的时候，如果威武严肃凶猛刚烈而不喜欢宽容地顺从别人，那么臣下就会害怕恐惧而不亲近，就会隐瞒真情而不把心里话全部说出来；像这样，那么大事恐怕会废弛，小

discarded. Those who have one of the Five Defects should be raised up and gathered in so that they can be cared for. They should be given official duties commensurate with their abilities and employment adequate to feed and clothe themselves so that all are included and not even one of them is overlooked. Those who employ their talents in conduct opposed to what is proper to the occasion should be condemned to death without mercy. This may be described as "Heaven's Power"—such is the government of the True King.

9. 2

The primary distinctions for adjudicating the affairs of governments: those who come forward with good intentions should be treated with full ritual courtesy; those who come forward without good intentions should be handled with punishments. In both cases, if the distinction is kept separate, the worthy and unworthy will not be mixed up, and right and wrong will not be confused. When the worthy and unworthy are not mixed up, the brave and heroic will come forward; when right and wrong are not confused, the nation will be well ordered. When things are like this, the ruler's reputation is made plainly evident, the world will long for him, his decrees will be heeded in every action, the people will stop short of what he forbids, and the tasks of the True King will have been finished.

In general, when listening to reports, if the ruler is too overawing and stern, too severe and cruel, and is not fond of availing himself of others and of eliciting their advice, his subordinates will be so seized with fear and trepidation that they will not feel close enough to him to be candid and will be so secretive and closemouthed that they will cut short offer-

【原文】

若是，则大事殆乎弛，小事殆乎遂。和解调通，好假道人，而无所凝止之，则奸言并至，尝试之说锋起；若是，则听大事烦，是又伤之也。

故法而不议，则法之所不至者必废。职而不通，则职之所不及者必队。故法而议，职而通，无隐谋，无遗善，而百事无过，非君子莫能。故公平者，职之衡也；中和者，听之绳也。其有法者以法行，无法者以类举，听之尽也。偏党而无经，听之辟也。故有良法而乱者，有之矣；有君子而乱者，自古及今，未尝闻也。传曰："治生乎君子，

【今译】

事恐怕会落空。如果一味随和，喜欢宽容地顺从别人而漫无限度，那么奸诈邪恶的言论就会纷至沓来，试探性的谈说就会蜂拥而起；像这样，那么听到的事情就会面广量大而政事也就繁多琐碎了，这就又对处理政事有害了。

制定了法律而不再依靠臣下讨论研究，那么法律没有涉及到的事情就一定会被废弃不管。规定了各级官吏的职权范围而不彼此沟通，那么职权范围涉及不到的地方就必然会落空。所以制定了法律而又依靠臣下的讨论研究，规定了各级官吏的职权范围而又彼此沟通，那就不会有隐藏的图谋，不会有没发现的善行，而各种工作也就不会有失误了，不是君子是不能做到这样的。公正，是处理政事的准则；宽严适中，是处理政事的准绳。那些有法律依据的就按照法律来办理，没有法律条文可遵循的就按照类推的办法来办理，这是处理政事的彻底措施。偏袒而没有常规，是处理政事的歪道。所以，有了良好的法制而产生动乱是有过这种情况的；有了德才兼备的君子而国家动乱的，



ing any advice. In such a situation there is the risk that important tasks will be left unattended and that minor matters will be fouled up. If the ruler is too friendly and conciliatory, too harmonious and available, in his relations with others, is too fond of availing himself of them and of eliciting their ideas, but lacks any means to control them and keep them within proper bounds, then dissolute proposals will reach him from every side, and every sort of speculative persuasion will swarm about him. In such a case there will be too much to listen to, and his official responsibilities will become burdensome, to the detriment of his government.

Hence, if the legal model is not fully deliberated, then points not explicitly covered by it are certain to be left unresolved. If the departments of government are not in contact, matters not specifically under the jurisdiction of one or another department are bound to be botched up. Accordingly, when the legal model has been fully worked out and the departments of government are in contact, when there is no clandestine scheming and good intentions are not overlooked, all official undertakings will be executed without excesses. Only the gentleman is capable of this. Accordingly, public-spiritedness and impartiality are the balance by which the affairs of government are to be weighed, and the mean of due proportion is the marking-line by which they are to be measured.

Where the model covers an affair, to use it as a basis for action, and where there is no provision in the model, to use analogical extension of the proper categories as a basis for proceeding—this is the ultimate standard in adjudicating the affairs of government. Being partial and partisan and lacking any constant standards are the perversion of the process of adjudicating governmental affairs. Hence, although there have been cases in which a good legal model nonetheless produced disorder, I have never heard of a case, from the most distant past to the present day, where

【原文】

乱生乎小人。”此之谓也。

9.3 分均则不偏，势齐则不壹，众齐则不使。有天有地而上下有差，明王始立而处国有制。夫两贵之不能相事，两贱之不能相使，是天数也。势位齐，而欲恶同，物不能澹，则必争；争则必乱，乱则穷矣。先王恶其乱也，故制礼义以分之，使有贫、富、贵、贱之等，足以相兼临者，是养天下之本也。《书》曰:“维齐非齐。”此之谓也。

【今译】

从古到今，还不曾听说过。古书上说:“国家的安定产生于君子，国家的动乱来源于小人。”说的就是这种情况啊。

9.3 名分职位相等了就谁也不能统率谁，势位权力相等了就谁也不能统一谁，大家平等了就谁也不能役使谁。自从有了天有了地，就有了上和下的差别；英明的帝王一登上王位，治理国家就有了一定的等级制度。两个同样高贵的人不能互相侍奉，两个同样卑贱的人不能互相役使，这是合乎自然的道理。如果人们的权势地位相等，而爱好与厌恶又相同，那么由于财物不能满足需要，就一定会发生争夺；一发生争夺就一定会混乱，社会混乱就会陷于困境了。古代的圣王痛恨这种混乱，所以制定了礼义来分别他们，使人们有贫穷与富裕、高贵与卑贱的差别，使自己能够凭借这些来全面统治他们，这是统治天下的根本原则。《尚书》上说:“要整齐划一，在于不整齐划一。”说的就是这个道理。

there was a gentleman in charge of the government and chaos ensued. A tradition says:

Order is born of the gentleman; chaos is produced by the small man.

This expresses my meaning.

9. 3

Where the classes of society are equally ranked, there is no proper arrangement of society; where authority is evenly distributed, there is no unity; and where everyone is of like status, none would be willing to serve the other.

Just as there are Heaven and Earth, so too there exists the distinction between superior and inferior, but it is only with the establishment of intelligent kingship that the inhabitants of a kingdom have regulations.

Two men of equal eminence cannot attend each other; two men of the same low status cannot command each other—such is the norm of Heaven. When power and positions are equally distributed and likes and dislikes are identical, and material goods are inadequate to satisfy all, there is certain to be contention. Such contention is bound to produce civil disorder, and this disorder will result in poverty. The Ancient Kings abhorred such disorder. Thus, they instituted regulations, ritual practices, and moral principles in order to create proper social class divisions. They ordered that there be sufficient gradations of wealth and eminence of station to bring everyone under supervision. This is the fundamental principle by which to nurture the empire. A *Document* says:

There is equality only insofar as they are not equal.

This expresses my point.

【原文】

9.4 马骇舆，则君子不安舆，庶人骇政，则君子不安位。马骇舆，则莫若静之；庶人骇政，则莫若惠之。选贤良，举笃敬，兴孝弟，收孤寡，补贫穷，如是，则庶人安政矣。庶人安政，然后君子安位。传曰："君者，舟也；庶人者，水也。水则载舟，水则覆舟。"此之谓也。故君人者，欲安，则莫若平政爱民矣；欲荣，则莫若隆礼敬士矣；欲立功名，则莫若尚贤使能矣。是君人者之大节也。三节者当，则其余莫不当矣。三节者不当，则其余虽曲当，犹将无益也。孔

【今译】

9.4 马在拉车时受惊了狂奔，那么君子就不能稳坐车中；老百姓在政治上受惊了乱干，那么君子就不能稳坐江山。马在拉车时受惊了，那就没有比使它安静下来更好的了；老百姓在政治上受惊了，那就没有比给他们恩惠更好的了。选用有德才的人，提拔忠厚恭谨的人，提倡孝顺父母、敬爱兄长，收养孤儿寡妇，补助贫穷的人，像这样，那么老百姓就安于政治了。老百姓安于政治，然后君子才能安居上位。古书上说："君主，好比是船；百姓，好比是水。水能载船，水也能翻船。"说的就是这个道理。所以统治人民的君主，要想安定，就没有比调整好政策、爱护人民更好的了；要想荣耀，就没有比尊崇礼义、敬重文人更好的了；要想建立功业和名望，就没有比推崇品德高尚的人、使用有才能的人更好的了。这些是当君主的重要关键。这三个关键都做得恰当，那么其余的就没有什么不恰当了。这三个关键做得不恰当，那么其余的即使处处恰当，还是毫无裨益的。孔子说：



9. 4

If the horses are frightened by the carriage, the gentleman will not feel secure in the carriage. If the common people are frightened by the government, then the gentleman will not feel secure in his position.

When the horses are frightened by the carriage, no policy is as good as "quieting"; when the common people are frightened by the government, no policy is as good as treating them with kindness. Select good and worthy men for office, promote those who are honest and reverent, reward filial piety and brotherly affection, gather under your protection orphans and widows, and offer assistance to those in poverty and need. If you proceed in this fashion, then the common people will feel secure with your government and only then will the gentleman feel secure in his position. A tradition says:

> The lord is the boat; his subjects the water. It is the water that sustains the boat, and it is the water that capsizes the boat.

This expresses my point.

Accordingly, if the lord of men desires to be secure, no policy is as good as evenhanded government and love of the people. If he desires glory, none is as good as exalting ritual principles and treating scholars with strict observance of forms of respect. If he desires to establish his fame and meritorious accomplishments, none is as good as advancing the worthy and bringing the capable into one's service.

These are the decisive points in being a lord over men. When these three decisive points are realized properly, then all the remaining obligations of the ruler will be suitably executed. When these three are not properly executed, the remaining obligations, although they are modified to what is proper, will be as of no real advantage. Confucius said:

【原文】

子曰："大节是也，小节是也，上君也。大节是也，小节一出焉，一入焉，中君也。大节非也，小节虽是也，吾无观其余矣。"

9.5 成侯、嗣公，聚敛计数之君也，未及取民也；子产，取民者也，未及为政也；管仲，为政者也，未及修礼也。故修礼者王，为政者强，取民者安，聚敛者亡。故王者富民，霸者富士，仅存之国富大夫，亡国富筐篋、实府库。筐篋已富，府库已实，而百姓贫，夫是之谓上溢而下漏。入不可以守，出不可以战，则倾覆灭亡可立而待也。故我聚之以亡，敌得之以强。聚敛者，召寇、肥敌、亡国、危身之道

【今译】

"大节对，小节也对，这是上等的君主。大节对，小节有些出入，这是中等的君主。大节错了，小节即使对，我也不要再看其余的了。"

9.5 卫成侯、卫嗣公，是搜刮民财、精于计算的国君，没能达到取得民心的境地；子产，是取得民心的人，却没能达到处理好政事的境地；管仲，是善于处理政事的人，但没能达到遵循礼义的境地。遵循礼义的能成就帝王大业，善于处理政事的能强大，取得民心的能安定，搜刮民财的会灭亡。称王天下的君主使民众富足，称霸诸侯的君主使战士富足，勉强能存在的国家使大夫富足，亡国的君主只是富了自己的箱子，塞满了自己的仓库。自己的箱子已装足了，仓库已塞满了，而老百姓则贫困了，这叫做上面漫出来而下面漏得精光。这样的国家，内不能防守，外不能征战，那么它的垮台灭亡可以立刻等到了。所以我搜刮民财以致灭亡，敌人得到这些财物因而富强。搜刮民

When the decisive points as well as the minor points are correctly met, he is a superior lord. When the decisive points are correctly met and the lesser ones are sometimes carried out and sometimes omitted, he is a mediocre lord. When the decisive points are not correctly met, though the lesser ones are, I myself do not care to see any more of him.

9. 5

Marquis Cheng and Duke Si were lords who knew how to collect tax levies and reckon the amounts due, but they never succeeded in winning over the people. Prince Chan [of Zheng] won over the people, but never succeeded in effectively exercising government. Guan Zhong effectively exercised government, but he never succeeded in cultivating ritual principles.

Hence, one who cultivates ritual principles becomes a king; one who effectively exercises government becomes strong; one who wins over the people will be secure; and one who merely collects tax levies will perish. Accordingly, the Ture King enriches the people; the lord-protector enriches his scholar-knights; a state that barely manages to survive enriches its grand officers; and a state that is doomed enriches only the ruler's coffers and fills up his storehouses. When the coffers are filled with riches and the storehouses stocked with goods, but the Hundred Clans are reduced to poverty, it is said to be a case of "overflowing at the top and drying up at the bottom." Since such a state cannot protect itself at home and cannot wage war abroad, one has only to stand by and await its imminent overthrow and destruction. Thus, amassing tax revenues on my part will bring on my destruction, and my enemies by gaining my lands will be made stronger.

【原文】

也，故明君不蹈也。

9.6 王夺之人，霸夺之与，强夺之地。夺之人者臣诸侯，夺之与者友诸侯，夺之地者敌诸侯。臣诸侯者王，友诸侯者霸，敌诸侯者危。

9.7 用强者，人之城守，人之出战，而我以力胜之也，则伤人之民必甚矣。伤人之民甚，则人之民恶我必甚矣。人之民恶我甚，则日欲与我斗。人之城守，人之出战，而我以力胜之，则伤吾民必甚矣。伤吾民甚，则吾民之恶我必甚矣。吾民之恶我甚，则日不欲为我斗。

【今译】

财，实是招致侵略者、肥了敌人、灭亡本国、危害自身的道路，所以贤明的君主是不走这条路的。

9.6 要称王天下的和别国争夺民众，要称霸诸侯的和别国争夺同盟国，只图逞强的和别国争夺土地。和别国争夺民众的可以使诸侯成为自己的臣子，和别国争夺同盟国的可以使诸侯成为自己的朋友，和别国争夺土地的就会使诸侯成为自己的敌人。使诸侯臣服的能称王天下，同诸侯友好的能称霸诸侯，和诸侯为敌的就危险了。

9.7 使用强力来和别国争夺土地的君主，人家或者据城守卫，人家或者出城迎战，而我用武力去战胜他们，那么伤害别国的民众必然很厉害。伤害别国的民众很厉害，那么别国的民众怨恨我也必然很厉害。别国的民众怨恨我很厉害，那就会天天想和我战斗。人家或者据城守卫，人家或者出城迎战，而我用武力去战胜他们，那么伤害自己的民众必然很厉害。伤害自己的民众很厉害，那么自己的民众怨恨我

One who attends merely to collecting taxes is following a way that invites bandits, fattens his enemies, dooms his own country, and threatens his own survival. Accordingly, the intelligent lord does not tread this path.

9. 6

The True King tries to win men; the lord-protector to acquire allies; the powerful to capture land.

One who tries to win men makes proper servants of the feudal lords; one who tries to acquire allies makes friends with them; one who tries to capture land makes enemies of them. He who makes servants of the feudal lords becomes a True King; he who makes friends of them becomes a lord-protector; he who makes enemies of them becomes imperiled.

9. 7

On Those Who Make Use of Military Strength

When others defend the ramparts of their cities and sent out knights to do battle with me and I overcome them through superior power, then the number of casualties among their population is necessarily very great. Where casualties have been extreme, the population is bound to hate me with vehemence. If the population detests me, then each day their desire to fight against me will grow. Where others defend the ramparts of their cities and send out knights to do battle with me and I overcome them through superior power, then the number of casualties among my own people is certain to be very great. If the number of casualties among my

【原文】

人之民日欲与我斗，吾民日不欲为我斗，是强者之所以反弱也。地来而民去，累多而功少，虽守者益，所以守者损，是以大者之所以反削也。诸侯莫不怀交接怨而不忘其敌，伺强大之间，承强大之敝，此强大之殆时也。

9.8 知强大者不务强也，虑以王命全其力、凝其德。力全，则诸侯不能弱也；德凝，则诸侯不能削也。天下无王霸主，则常胜矣。是知强道者也。

9.9 彼霸者不然。辟田野，实仓廪，便备用，案谨募选阅材伎之

【今译】

也必然很厉害。自己的民众怨恨我很厉害，那就天天不想为我战斗。别国的民众天天想和我战斗，我自己的民众天天不想为我战斗，这就是强国反而变弱的原因。土地夺来了而民众离心离德了，忧患很多而功劳很少，虽然守卫的土地增加了，用来守卫土地的民众却减少了，这就是大国反而被割削的原因。诸侯无不互相结交、连结那些对强国心怀怨恨的国家而不忘记他们的敌人，他们窥测那强大之国的漏洞，趁着强大之国的衰败来进攻，这就是强大之国的危险时刻了。

9.8 懂得强大之道的君主不致力于逞强黩武，而是考虑用天子的命令来保全自己的实力，积聚自己的德望。实力保全了，那么各国诸侯就不能使他衰弱了；德望积聚了，那么各国诸侯就不能削弱他了。天下如果没有能成就王业、霸业的君主，那么他就能常常取胜了。这是懂得强大之道的君主。

9.9 那些奉行霸道的君主就不是这样。他开垦田野，充实粮仓，



own people has been great, they are certain to have a fierce dislike for me. If my own people hate me, then each day they will have less desire to fight for me; so as others grow more willing to fight, my own people will grow less willing to defend me. In this way the cause of my former strength is reversed and produces weakness. Lands may be acquired, but their inhabitants will flee. As involvements become more numerous, accomplishments decrease. Although there is more to defend, the wherewithal to defend it diminishes. In this way the basis of my former greatness is reversed and is taken piece by piece from me. The feudal lords who nourish hatred for me dream of revenge and do not forget their enmity. They try to discover some gap in my strength and greatness and take advantage of any setbacks. These are dangerous occasions for the strong.

9. 8

One who knows the way of true strength does not rely on military strength. Rather, he considers how to use the king's mandate as the means to collect together his physical power and consolidate his inner power. When his physical power is collected, the feudal lords are unable to weaken him. When his inner power is consolidated, they cannot take away his greatness. If there happens to be no True King or lord-protector at the time, he will constantly be victorious. Such is the way of those who know the way of true strength.

9. 9

The way of the lord-protector is quite different. He opens up wilder-

【原文】

士，然后渐庆赏以先之，严刑罚以纠之；存亡继绝，卫弱禁暴，而无兼并之心，则诸侯亲之矣。修友敌之道以敬接诸侯，则诸侯说之矣。所以亲之者，以不并也；并之见，则诸侯疏矣。所以说之者，以友敌也；臣之见，则诸侯离矣。故明其不并之行，信其友敌之道，天下无王，霸主则常胜矣。是知霸道者也。

9.10 闵王毁于五国，桓公劫于鲁庄，无它故焉，非其道而虑之以王也。

【今译】

改进设备器用，严格谨慎地招募、选择、接纳有才能技艺的士人，然后加重奖赏来诱导他们，加重刑罚来督责他们；他使灭亡的国家能存在下去，使已经断绝了的后代继承关系能继续下去，保护弱小的国家，禁止残暴的国家，但是并没有吞并别国的野心，那么各国诸侯就会亲近他了。他遵行与力量匹敌的国家相友好的原则去恭敬地接待各国诸侯，那么各国诸侯就喜欢他了。各国诸侯之所以亲近他，是因为他不吞并别国；如果吞并别国的野心暴露出来，那么各国诸侯就会疏远他了。各国诸侯之所以喜欢他，是因为他和力量匹敌的国家相友好；如果要使各国诸侯臣服的意图暴露出来，那么各国诸侯就会背离他了。所以，表明自己不会有吞并别国的行为，信守自己和匹敌的国家相友好的原则，天下如果没有成就王业的君主，这奉行霸道的君主就能常常取胜了。这是懂得称霸之道的君主。

9.10 齐闵王被五国联军摧毁，齐桓公被鲁庄公的臣子劫持，这没有其他的缘故，就是因为他们实行的不是王道却想靠它来称王。

ness lands to cultivation, fills the granaries and storehouses, and provides useful implements. On the basis of careful recruitment and assessment, he selects scholar-knights of genuine talent and ability and then gradually encourages them with commendations and rewards or strictly disciplines them with rebukes and punishments. He offers survival to those who face destruction; he provides for the continuation of those whose lineage faces extinction; he guards the weak and forbids aggressive behavior.

Yet if he has no mind to annex the territory of other states, the feudal lords will draw close to him. If he cultivates a way that treats them as friends and equals and strictly observes forms of respect in his dealings with them, the other feudal lords will be pleased with him. Since they have become his intimates because they believe he does not propose to annex them, if they see any inclination on his part to take their lands, they will keep their distance. Since they have become pleased with him because he treats them as friends and equals, if they see any inclination to subordinate them as his servants, the feudal lords will be alienated. Hence by making clear in his conduct that he has no intention to annex lands and by inspiring trust in his friendship and his sense of equality with them, if there happens to be no True King ruling the world, he will invariably triumph. Such is one who knows the way of a lord-protector.

9. 10

King Min [of Qi] was crushed by the five states and Duke Huan was coerced by [Duke] Zhuang of Lu [r. 683—662] for no reason other than that they acted contrary to this way and rather schemed to act as though they were True Kings.

【原文】

9.11 彼王者不然。仁眇天下，义眇天下，威眇天下。仁眇天下，故天下莫不亲也。义眇天下，故天下莫不贵也。威眇天下，故天下莫敢敌也。以不敌之威辅服人之道，故不战而胜，不攻而得，甲兵不劳而天下服，是知王道者也。

9.12 知此三具者，欲王而王，欲霸而霸，欲强而强矣。

9.13 王者之人：饰动以礼义，听断以类，明振毫末，举措应变

【今译】

9.11 那些奉行王道的君主就不是这样。他的仁爱高于天下各国，道义高于天下各国，威势高于天下各国。仁爱高于天下各国，所以天下没有谁不亲近他。道义高于天下各国，所以天下没有谁不尊重他。威势高于天下各国，所以天下没有谁敢与他为敌。拿不可抵挡的威势去辅助使人心悦诚服的仁义之道，所以不战而胜，不攻而得，不费一兵一甲天下就归服了，这是懂得称王之道的君主。

9.12 懂得了上述或王、或霸、或强的条件的君主，想要称王就能称王，想要称霸就能称霸，想要致强就能致强。

9.13 奉行王道而成就王业的君主所拥有的辅佐大臣：能用礼义来端正自己的行动，按照法度来处理决断政事，明察得能揭发出毫毛末端般的细微小事，能随各种变化而采取相应的措施，不会穷于应



9. 11

The Way of a True King is not like this. His humanity is the loftiest in the world, his justice the most admirable, and his majesty the most marvelous. His humanity being the loftiest is the cause of no one in the world being estranged from him. His justice being the most admirable is the cause of none failing to esteem him. His majesty being the most marvelous is the cause of no one in the world presuming to oppose him. His majesty permitting no opposition coupled with a way that wins the allegiance of others is the cause of his triumphing without having to wage war, of his gaining his objectives without resort to force, and of the world submitting to him without his armies exerting themselves. Such is the one who knows the Way of a True King.

9. 12

One who knows all three of these ways, if he desires to become a king, will be king; if he desires to be a lord-protector, will be lord-protector; and if he desires to be strong, will be strong.

9. 13

On the Man Who Is King

He executes in good order every act with proper ritual and with morality. He hears proposals and makes decisions according to the proper categories. He intelligently puts everything in order down to the tip of the finest hair. In promoting or dismissing, in responding to every change of circumstance, he is never at a loss. This may indeed be described as

【原文】

而不穷。夫是之谓有原。是王者之人也。

9.14 王者之制：道不过三代，法不贰后王。道过三代谓之荡，法贰后王谓之不雅。衣服有制，宫室有度，人徒有数，丧祭械用皆有等宜。声，则凡非雅声者举废；色，则凡非旧文者举息；械用，则凡非旧器者举毁。夫是之谓复古。是王者之制也。

9.15 王者之论：无德不贵，无能不官，无功不赏，无罪不罚。

【今译】

付。这叫做掌握了根本。这就是奉行王道的君主所拥有的辅佐大臣。

9.14 奉行王道的君主所实行的制度：奉行的政治原则不超出夏、商、周三代，实行的法度不背离当代的帝王。政治原则古得超过了三代便叫做荒诞，法度背离了当代的帝王便叫做不正。不同等级的人衣服各有规格，住房各有标准，随从人员各有一定的数目，丧葬祭祀用的器具各有相称的规定。音乐，凡是不合乎正声雅乐的全部废除；色彩，凡是不合乎原色文彩的全部禁止；器具，凡是不同于原来器具的全部毁掉。这叫做复古。这就是奉行王道的君主所实行的制度。

9.15 奉行王道的君主对臣民的审察处理：没有德行的不让他显贵，没有才能的不让他当官，没有功劳的不给奖赏，没有罪过的不加

"possessing the source." Such is the man who is a True King.

9. 14

On the Regulations of a King

His Way does not antedate that of the Three Dynasties; his model is not divided in its allegiance to the Later Kings.

A way that antedates that of the Three Dynasties is characterized as "unsettled." A model that is divided in its allegiance to the Later Kings is called "inelegant."

Clothing and dress are regulated; palaces and buildings are of fixed measurements; attendants and servants are of fixed numbers; and every article and utensil for funerary and sacrificial rites and observances has its suitable form according to social rank. All pronunciation contrary to "elegant standards" should be discarded. All colors contrary to those of the traditional designs should be suppressed. All utensils and articles contrary to the traditional forms of objects should be demolished. This may indeed be described as "restoring the ancient." Such are the regulations of a king.

9. 15

On the Principles of a King

Those lacking inner power shall be without honored status, those without ability shall be without office, those who lack accomplishment shall go unrewarded, and those who do not transgress shall not be rebuked.

In the royal court none shall occupy positions out of mere good fortune. Among the people none shall gain a living by mere good fortune.

【原文】

朝无幸位，民无幸生。尚贤使能，而等位不遗；折愿禁悍，而刑罚不过。百姓晓然皆知夫为善于家而取赏于朝也，为不善于幽而蒙刑于显也。夫是之谓定论。是王者之论也。

9.16 王者之法：等赋，政事，财万物，所以养万民也。田野，什一；关市，几而不征；山林泽梁，以时禁发而不税。相地而衰政，理道之远近而致贡。通流财物粟米，无有滞留；使相归移也，四海之内若一家。故近者不隐其能，远者不疾其劳，无幽闲隐僻之国，莫不

【今译】

处罚。朝廷上没有无德无功而侥幸获得官位的，百姓中没有游手好闲而侥幸获得生存的。崇尚贤德，任用才能，授予的等级地位各与德才相当而没有疏失；制裁狡诈，禁止凶暴，施加的刑罚各与罪行相当而不过分。老百姓都明明白白地知道：即使在家里行善修德，也能在朝廷上取得奖赏；即使在暗地里为非作歹，也会在光天化日之下受到惩处。这叫做确定不变的审处。这就是奉行王道的君主对臣民的审察处理。

9.16 奉行王道的君主的法度：规定好赋税等级，管理好民众事务，管理好万物，这是用来养育亿万民众的。对于农田，按收入的十分之一征税；对于关卡和集市，进行检查而不征税；对于山林湖堤，按时封闭和开放而不收税。考察土地的肥瘠来分别征税，区别道路的远近来收取贡品。使财物、粮米流通，没有滞留积压；使各地互通有无来供给对方，四海之内就像一家人一样。所以近处的人不隐藏自己的才能，远处的人不厌恶奔走的劳苦，即使是幽远偏僻的国家，也无



The worthy shall be honored and the able employed, each assigned a position of appropriate rank, with none overlooked. The cunningly shrewd are restrained and violent behavior is forbidden, but there is no excess in the application of rebukes and punishments. The Hundred Clans will then clearly perceive that good, though performed in the privacy of the home, will be selected for commendation in the royal court and that acts contrary to the good, though performed in darkest secrecy, will be exposed to punishment in public view. This may be described as "having fixed principles." Such are the principles of a king.

9. 16

On the Model of a King

He graduates the taxes, rectifies the affairs of government, and develops the myriad things, thereby nourishing the myriads of people.

From the production of the fields, the tax rate is one part in ten. At border stations and in the markets, goods are inspected, but imposts are not levied. The use of the mountains, forests, marshes, and weirs is permitted or forbidden according to the season, but excises are not assessed. Land is inspected as to quality, and the rate of taxation set accordingly. The distance over which goods must travel is taken into account in setting tribute payments.

The circulation and transport of valuable commodities and foodstuffs is not impaired by obstructions or hindrances, causing them to be freely presented and interchanged so that "all within the four seas will become as of one family."Accordingly, those who are nearby will not hide their abilities and those who are distant will not hate their toilsome tasks. There will be no part of the country, however secluded or out of the way, where

【原文】

趋使而安乐之。夫是之谓人师。是王者之法也。

9.17 北海则有走马、吠犬焉，然而中国得而畜使之。南海则有羽翮、齿革、曾青、丹干焉，然而中国得而财之。东海则有紫绀、鱼、盐焉，然而中国得而衣食之。西海则有皮革、文旄焉，然而中国得而用之。故泽人足乎木，山人足乎鱼；农夫不斫削、不陶冶而足械用，工贾不耕田而足菽粟。故虎豹为猛矣，然君子剥而用之。故天之所覆，地之所载，莫不尽其美、致其用，上以饰贤良，下以养百姓而乐安之。夫是之谓大神。《诗》曰："天作高山，大王荒之；彼作矣，

【今译】

不乐于前来归附而听从役使。这种君主叫做人民的师表。这就是奉行王道的君主所实行的法度。

9.17 北海有善于奔走的马和善于吠叫的狗，而中原各国可以得到并畜养役使它们。南海有羽毛、象牙、犀牛皮、曾青、朱砂，而中原各国可以得到并使用它们。东海有紫色的粗麻布、鱼、盐，而中原各国可以得到并穿着、食用它们。西海有皮革和色彩斑斓的牦牛尾，而中原各国可以得到并使用它们。所以湖边打鱼的人会有足够的木材，山上伐木的人会有足够的鲜鱼；农民不砍削、不烧窑冶炼而有足够的器具，工匠、商人不种地而有足够的粮食。虎、豹要算是凶猛的了，但是君子能够剥下它们的皮来使用。所以苍天所覆盖的，大地所承载的，没有什么东西不充分发挥它们的优点，竭尽它们的效用，上用来装饰贤良的人，下用来养活老百姓而使他们都安乐。这叫做大治。《诗》云："天生高大的岐山，太王使它大发展；太王已经造此都，

men will not hasten to serve and find peace and contentment in his rule.

This may indeed be described as being "a leader of men." Such is the model of the king.

9. 17

It is by the Northern Sea that there are fast horses and barking dogs; nonetheless the Central States acquire them, breed them, and put them to work. It is by the Southern Sea that there are feathers and plumes, elephant tusks, rhinoceros hides, copper ores, and cinnabar; still the Central States obtain and process them. It is by the Eastern Sea that there are the purple-dye plants, fine white silks, salt, and fish; nonetheless the Central States acquire them and use them for food and clothing. It is by the Western Sea that there are skins and hides and multicolored yak tails; still the Central States obtain them and put them to use. Hence, those who dwell near the marshes have adequate supplies of timber and those who live near the mountains have adequate supplies of fish. Farmers need not carve or chisel, nor fire or forge; yet they have sufficient utensils and implements. Artisans and traders need not till the fields; yet they have enough beans and grains. Accordingly, even though the tiger and wolf are ferocious beasts, the gentleman can have them skinned for his own use. Thus, all that Heaven shelters and Earth supports is brought to its ultimate refinement and its fullest utility, so that the refined is used to adorn the worthy and good, and the useful is employed to nourish the Hundred Clans and peace and contentment are brought to them. This may indeed be described as "Great Divine Order." An *Ode* says:

Heaven created the high mountain
and King Tai found it grand.

【原文】

文王康之。”此之谓也。

9.18 以类行杂，以一行万；始则终，终则始，若环之无端也。舍是而天下以衰矣。天地者，生之始也；礼义者，治之始也；君子者，礼义之始也。为之，贯之，积重之，致好之者，君子之始也。故天地生君子，君子理天地。君子者，天地之参也，万物之总也，民之父母也。无君子，则天地不理，礼义无统，上无君师，下无父子，夫是之谓至乱。君臣、父子、兄弟、夫妇，始则终，终则始，与天地同理，与万世同久，夫是之谓大本。故丧祭、朝聘、师旅，一也。贵

【今译】

文王使它长平安。”说的就是这个意思。

9.18 用各类事物的法则去治理各种纷繁复杂的事物，用统括一切的法则去治理万事万物，从始到终，周而复始，就像圆环没有头一样。如果舍弃了这个原则，那么天下就要衰微了。天地，是生命的本源；礼义，是天下大治的本源；君子，是礼义的本源。学习研究礼义，熟悉贯通礼义，积累增多礼义方面的知识，极其爱好礼义，这是做君子的开始。所以天地生养君子，君子治理天地。君子，是天地的参赞，万物的总管，人民的父母。没有君子，那么天地就不能治理，礼义就没有头绪，上没有君主、师长的尊严，下没有父子之间的伦理道德，这叫做极其混乱。君臣、父子、兄弟、夫妻之间的伦理关系，从始到终，从终到始，它们与天地有上下之分是同样的道理，与千秋万代同样长久，这叫做最大的根本。所以丧葬祭祀的礼仪、诸侯定期

It was he who felled the trees,
and King Wen who dwelt happily there.

This expresses my meaning.

9. 18

Through using the logical categories, one deals with diversity; through using the principle of unity, one deals with the myriad. It is the beginning that is the end, and it is the end that is the beginning—as though they were an unending circle. Abandon these principles, and the empire will fall into decay.

Heaven and Earth are the beginning of life. Ritual and moral principles are the beginning of order. The gentleman is the beginning of ritual and moral principles. Acting with them, actualizing them, accumulating them over and over again, and loving them more than all else is the beginning of the gentleman. Thus, Heaven and Earth give birth to the gentleman, and the gentleman provides the organizing principle for Heaven and Earth. The gentleman is the triadic partner of Heaven and Earth, the summation of the myriad of things, and the father and mother of the people.

If there were no gentleman, Heaven and Earth would lack any principle of order. Ritual and moral principles would have no guidelines. Above there would be no proper recognition of lord and leader; below there would be no proper relationship between father and son. Truly this may be described as "total chaos." The relationships between lord and minister, father and son, older and younger brothers, husband and wife, begin as they end and end as they begin, share with Heaven and Earth the same organizing principle, and endure in the same form through all eternity. Truly this may be described as the "Great Foundation." Hence, in

【原文】

贱、杀生、与夺，一也。君君、臣臣、父父、子子、兄兄、弟弟，一也。农农、士士、工工、商商，一也。

9.19 水火有气而无生，草木有生而无知，禽兽有知而无义；人有气、有生、有知，亦且有义，故最为天下贵也。力不若牛，走不若马，而牛马为用，何也？曰：人能群，彼不能群也。人何以能群？曰：分。分何以能行？曰：义。故义以分则和，和则一，一则多力，多力则强，强则胜物，故宫室可得而居也。故序四时，裁万物，兼利

【今译】

朝见天子的礼仪、军队中的礼仪，其道理是一样的。使人高贵或卑贱，将人处死或赦免，给人奖赏或处罚，其道理是一样的。君主要像个君主，臣子要像个臣子，父亲要像个父亲，儿子要像个儿子，兄长要像个兄长，弟弟要像个弟弟，其道理是一样的。农民要像个农民，读书人要像个读书人，工人要像个工人，商人要像个商人，其道理是一样的。

9.19 水、火有气却没有生命，草木有生命却没有知觉，禽兽有知觉却不讲道义；人有气，有生命，有知觉，而且讲究道义，所以人最为天下所贵重。人的力气不如牛，奔跑不如马，但牛、马却被人役使，为什么呢？就是因为：人能结合成社会群体，而它们不能结合成社会群体。人为什么能结合成社会群体？就是因为有等级名分。等级名分为什么能实行？就是因为有道义。所以，根据道义确定了名分，人们就能和睦协调；和睦协调，就能团结一致；团结一致，力量就大；力量大了，就强盛；强盛了，就能战胜外物。所以人才有可能在



mourning and sacrificial rites, in court and diplomatic ceremonies, and in military organization there is a unitary principle. In elevating or degrading, in decreeing death or life, in bestowing or taking away, there is a unitary principle. In the lord acting as lord, the minister as minister, the father as father, son as son, the older brother as older brother, the younger brother as younger brother, there is a unitary principle. In the farmer functioning as a farmer, the knight as a knight, the artisan as an artisan, and the merchant as a merchant, there is a unitary principle.

9. 19

Fire and water possess vital breath but have no life. Plants and trees possess life, but lack awareness. Birds and beasts have awareness, but lack a sense of morality and justice. Humans possess vital breath, life, and awareness, and add to them a sense of morality and justice. It is for this reason that they are the noblest beings in the world. In physical power they are not so good as an ox, in swiftness they do not equal the horse; yet the ox and horse can be put to their use. Why is that? I say it is because humans alone can form societies and animals cannot. Why can man form a society? I say it is due to the division of society into classes. How can social divisions be translated into behavior? I say it is because of humans' sense of morality and justice. Thus, if their sense of morality and justice is used to divide society into classes, concord will result.

If there is concord between the classes, unity will result; if there is unity, great physical power will result; if there is great physical power, real strength will result; if there is real strength, all objects can be overcome. For this reason, humans can acquire places and houses where

【原文】

天下，无它故焉，得之分义也。

9.20 故人生不能无群，群而无分则争，争则乱，乱则离，离则弱，弱则不能胜物，故宫室不可得而居也——不可少顷舍礼义之谓也。

9.21 能以事亲谓之孝，能以事兄谓之弟，能以事上谓之顺，能以使下谓之君。君者，善群也。群道当，则万物皆得其宜，六畜皆得

【今译】

房屋中安居。所以，人才能依次排列四季，管理好万事万物，使天下都得到利益，这并没有其他的缘故，而是从名分和道义中得来的。

9.20 人生活着不能没有社会群体，但结合成了社会群体而没有等级名分的限制就会发生争夺，一发生争夺就会产生动乱，一产生动乱就会离心离德，离心离德就会使力量削弱，力量弱了就不能胜过外物，所以也就不能在房屋中安居了——这是说人不能片刻舍弃礼义。

9.21 能够按礼义来侍奉父母叫做孝，能够按礼义来侍奉兄长叫做悌，能够按礼义来侍奉君主叫做顺，能够按礼义来役使臣民叫做君。所谓君，就是善于把人组织成社会群体的意思。组织社会群体的原则恰当，那么万物都能得到应有的合宜安排，六畜都能得到应有的生长，一切生物都能得到应有的寿命。所以饲养适时，六畜就繁育兴

they can dwell in safety. Thus, that they put the four seasons in their proper sequence, control the myriad of things, universally benefit the whole world, is due to no other cause than that they have developed social classes from their sense of morality and justice.

9. 20

Accordingly, from birth all men are capable of forming societies. If a society is formed without social divisions, strife would result; if there is strife, disorder ensues; if there is disorder, fragmentation results; if there is fragmentation, weakness comes; if there is weakness, it is impossible to triumph over objects. For this reason, humans could not acquire palaces and houses in which to dwell with security. This is precisely why it is unacceptable to neglect ritual and moral principles even for the shortest moment.

9. 21

To be able to employ ritual and moral principles in serving one's parents is called "filial piety." To be able to use them in serving one's elder brother is called "brotherly affection." To be able to use them in serving one's superiors is called "obedience." To be able to use them in commanding one's subordinates is called "being lordly." A lord is one who is accomplished at causing men to form societies. If the way of a society is properly structured, then each of the myriad things acquires its appropriate place, the Six Domestic Animals can properly increase, and every living thing will have its allotted fate. Thus, just as the Six Domestic Animals will multiply and increase, if they are nurtured and bred according to

【原文】

其长，群生皆得其命。故养长时，则六畜育；杀生时，则草木殖；政令时，则百姓一，贤良服。

9.22 圣王之制也；草木荣华滋硕之时，则斧斤不入山林，不夭其生，不绝其长也；黿鼍、鱼鳖、鰌鱓孕别之时，罔罟、毒药不入泽，不夭其生，不绝其长也。春耕、夏耘、秋收、冬藏，四者不失时，故五谷不绝而百姓有余食也；污池渊沼川泽，谨其时禁，故鱼鳖优多而百姓有余用也；斩伐养长不失其时，故山林不童而百姓有余材也。

9.23 圣王之用也：上察于天，下错于地；塞备天地之间，加施

【今译】

旺；砍伐种植适时，草木就繁殖茂盛；政策法令适时，老百姓就能被统一起来，有德才的人就能被使用。

9.22 圣明帝王的制度：草木正在开花长大的时候，砍伐的斧头不准进入山林，这是为了使它们的生命不夭折，使它们不断生长；黿、鼍、鱼、鳖、泥鳅、鳝鱼等怀孕产卵的时候，鱼网、毒药不准投入湖泽，这是为了使它们的生命不夭折，使它们不断生长。春天耕种，夏天锄草，秋天收获，冬天储藏，这四件事都不丧失时机，所以五谷不断地生长而老百姓有多余的粮食；池塘、水潭、河流、湖泊，严格禁止在规定时期内捕捞，所以鱼、鳖丰饶繁多而老百姓有多余的资财；树木的砍伐与培育养护不错过季节，所以山林不会光秃秃而老百姓有多余的木材。

9.23 圣明帝王的作用：上能明察天时的变化，下能安排好土地

the seasons, and just as plants and trees will flourish, if they are cut and planted with the seasons, so too, if the acts and orders of government are according to the seasons, the Hundred Clans will be united and the worthy and good will offer their allegiance.

9. 22

The Regulations of a Sage King

If it is the season when the grasses and trees are in the splendor of their flowering and sprouting new leaves, axes and halberds are not permitted in the mountain forest so as not to end their lives prematurely or to interrupt their maturation. If it is the season when the giant sea turtles, water lizards, fish, freshwater turtles, loach, and eels are depositing their eggs, nets and poisons are not permitted in the marshes so as not to prematurely end their lives or to interrupt their maturation. By plowing in spring, weeding in summer, harvesting in autumn, and storing up in winter, the four activities are not out of their proper season; thus, the production of the Five Foods is not interrupted, and the Hundred Clans have more than enough to eat. The ponds, lakes, pools, streams, and marshes being strictly closed during the proper season is the reason that fish and turtles are in plentiful abundance and the Hundred Clans have surplus for other uses. The cutting and pruning, the growing and planting, not being out of their proper season is the reason the mountain forests are not denuded and the Hundred Clans have more than enough timber.

9. 23

The Uses of a Sage King



【原文】

万物之上；微而明，短而长，狭而广；神明博大以至约。故曰：一与一，是为人者，谓之圣人。

9.24 序官：宰爵知宾客祭祀飨食牺牲牢之数。司徒知百宗城郭立器之数。司马知师旅甲兵乘白之数。修宪命，审诗商，禁淫声，以时顺修，使夷俗邪音不敢乱雅，大师之事也。修堤梁，通沟浍，行水

【今译】

的开发。他的作用充满了天地之间，施加到万物之上。隐微而又明显，短暂而又长久，狭窄而又广阔；它圣明博大，却又极其简要。所以说：从礼义到礼义，这样做人的，就叫做圣人。

9.24 论列官职：宰爵掌管接待宾客和祭祀时供给酒食和祭品的数量。司徒掌管宗族和城郭器械的数量。司马掌管军队和铠甲兵器车马士兵的数量。遵循法令，审查诗歌乐章，禁止淫荡的音乐，根据时势去整治，使蛮夷的风俗和邪恶的音乐不敢扰乱正声雅乐，这是太师的职事。修理堤坝桥梁，疏通沟渠，排除积水，修固水库，根据时

He scrutinizes Heaven above and establishes on Earth below; he fills up and puts in order all that is between Heaven and Earth; and he adds his works to the myriad things.

Minute, yet it is brilliantly clear;
brief, yet it is long-lasting;
narrow, yet it is broad.

Although his spirit-like intelligence is broad and great, it reaches to perfect simplicity. Hence, it is said:

A man who can with one move unify these is to be called a sage.

9. 24

On the Precedence of Offices

The *intendant of the noble ranks* should know the procedures for dealing with entertaining state guests, with sacrificial offerings, state banquets, and the stables for sacrificial animals.

The *director of the multitude* should know the procedures for dealing with the Hundred Lineages, the inner and outer walls of cities, and the standardization of utensils.

The *director of the horse* should know the procedures for dealing with military organization, arms and equipment, and chariots and standards.

The official duties of the *grand master* encompass preparing model pieces and instructions, examining odes and note pitches, proscribing lewd tones, and following the appropriate season in his preparations so as to keep barbarian customs and unorthodox music from bringing confusion to "elegant standards."

The official duties of the *director of public works* comprise repair-



【原文】

潦，安水臧，以时决塞；岁虽凶败水旱，使民有所耘艾，司空之事也。相高下，视肥烧，序五种，省农功，谨蓄藏，以时顺修，使农夫朴力而寡能，治田之事也。修火宪，养山林薮泽草木鱼鳖，百索，以时禁发，使国家足用而财物不屈，虞师之事也。顺州里，定廛宅，养六畜，闲树艺，劝教化，趋孝弟，以时顺修，使百姓顺命，安乐处乡，乡师之事也。论百工，审时事，辨功苦，尚完利，便备用，使雕

【今译】

势来放水堵水；即使是饥荒歉收、涝灾旱灾不断的凶年，也使民众能够继续耕耘有所收获，这是司空的职事。观察地势的高低，识别土质的肥沃与贫瘠，合理地安排各种庄稼的种植季节，检查农事，认真储备，根据时势去整治，使农民质朴地尽力耕作而不求兼有其他技能，这是农官的职事。制订禁止焚烧山泽的法令，养护山林、湖泊中的草木、鱼鳖，对于人们的各种求索，根据时节来禁止与开放，使国家有足够用的物资而不匮乏，这是虞师的职事。治理乡里，划定各店铺与民居的区域，使百姓饲养六畜，熟习种植，劝导人们接受教育感化，促使人们孝顺父母、敬爱兄长，根据时势去整治，使百姓服从命令，安乐地住在乡里，这是乡师的职事。考查每个工匠的手艺，审察各个时节的生产事宜，辨别产品质量的好坏，提倡产品的坚固好用，



ing dikes and bridges, keeping open irrigation channels and ditches, draining off overflow waters, and storing up water in reservoirs to maintain the water level according to the season so that even in bad weather, in times of flood or drought, the people will have something to plant and weed.

The duties of the *director of fields* include inspecting the elevation of the land, determining its relative fertility, deciding the order in which the Five Foods are to be grown, examining the accomplishments of the farmers, carefully overseeing the storage of the harvest, and following the appropriate season in his preparations so as to cause the farmers to remain simple and hardworking and to limit what they are able to do.

The duties of the *master of forests and game* are to prepare rules for burning, to care for the resources of the mountain forests, the lakes, and the marshes, such as the grasses and trees, the fish and turtles, and the hundred other edibles, opening and closing them according to the season so that the nation will have enough to satisfy its needs and raw materials and resources will not be depleted.

The duties of the *master of rural communities* are to keep the provinces and hamlets in obedience, to keep the farmyards and houses settled, to stimulate raising the Six Domestic Animals and the development of arboriculture, to exhort [the peasants] to self-improvement and reform, to urge them to be filial and have brotherly affection, and to follow the appropriate season in his preparations so as to cause the Hundred Clans to obey the ruler's edicts and find security and contentment dwelling in the countryside.

The official tasks of the *master of craftsmen* are to assess the work of the Hundred Craftsmen, to determine the occasion for their works, to judge the quality of their products, to encourage them to produce well-made and useful articles, and to keep in supply all the necessary imple-

【原文】

琢文采不敢专造于家，工师之事也。相阴阳，占祲兆，钻龟陈卦，主攘择五卜，知其吉凶妖祥，伛巫跛击之事也。修采清，易道路，谨盗贼，平室律，以时顺修，使宾旅安而货财通，治市之事也。抃急禁悍，防淫除邪，戮之以五刑，使暴悍以变，奸邪不作，司寇之事也。本政教，正法则，兼听而时稽之，度其功劳，论其庆赏，以时慎修，使百吏免尽而众庶不偷，冢宰之事也。论礼乐，正身行，广教化，美

【今译】

使设备用具便于使用，雕刻图案的器具与有彩色花纹的礼服不敢私家制造，这是工师的职事。观察阴阳的变化，视云气来预测吉凶，钻灼龟板，排列卦象，掌管驱除不祥、选择吉日以及分析占卜时出现的各种兆形，预见那吉凶祸福，这是驼背的巫婆与瘸腿的男巫的职事。整治厕所，平整道路，严防盗贼，公正地审定贸易抵债券，根据时势来整治，使商人旅客安全而货物钱财能流畅，这是管理市镇的官的职事。制裁狡猾奸诈的人，禁止凶狠强暴的人，防止淫乱，铲除邪恶，用五种刑罚来惩治罪犯，使强暴凶悍的人因此而转变，使淫乱邪恶的事不再发生，这是司寇的职事。把政治教化作为治国的根本，端正法律准则，多方听取意见并按时对臣民进行考核，衡量他们的功劳，评定对他们的奖赏，根据时势来整治，使各级官吏都尽心竭力而老百姓都不敢苟且偷生，这是宰相的职事。讲究礼制音乐，端正立身行事，

ments so that the people dare not make privately in their own homes articles that are carved or engraved or painted and decorated with colors and designs.

The official tasks of the hunchbacked *shamanesses* and lame *shamans* include examining the influences of the Yin and Yang principles, prognosticating the significance of mysterious vapors and halos, penetrating the tortoise shell with the heated rod and arranging the milfoil for divination, presiding at ceremonies exorcising and summoning the Five Omens, and knowing whether the portents are good or evil, auspicious or inauspicious.

The duties of the *director of the marketplace* are to care for the disposal of dung and nightsoil, to keep the roads and highways in good repair, to repress bandits and highwaymen, to adjust the rules pertaining to hostelries, and to follow the appropriate season in his preparations so as to enable merchants to travel about in security and foods and products to circulate freely.

The duties of the *director of crime* are to eliminate violent behavior and proscribe cruelty, to guard against public lewdness and eliminate evildoers, and to discipline them with the Five Punishments so that the violent and cruel will change their ways and dissolute and evil deeds will not be performed.

The official duties of the *high intendant* encompass establishing the foundation of government and instruction, rectifying the legal code, receiving all reports and proposals and reviewing them at fixed times, measuring accomplishments and merit and considering appropriate rewards and commendations, and cautiously following the appropriate season in his preparations so as to cause the Hundred Officials to exert their best efforts and the mass of commoners not to be careless.

【原文】

风俗，兼覆而调一之，辟公之事也。全道德，致隆高，綦文理，一天下，振毫末，使天下莫不顺比从服，天王之事也。故政事乱，则冢宰之罪也；国家失俗，则辟公之过也；天下不一，诸侯俗反，则天王非其人也。

9.25 具具而王，具具而霸，具具而存，具具而亡。用万乘之国者，威强之所以立也，名声之所以美也，敌人之所以屈也，国之所以安危、臧否也，制与在此亡乎人。王、霸、安存、危殆、灭亡，制与

【今译】

推广教化，改善风俗，普遍地庇护百姓并使他们协调一致，这是诸侯的职事。成全道德，达到崇高的政治境界，使礼仪制度极其完善，统一天下，明察得能发现毫毛末端般的细微小事，使天下没有谁不依顺亲近、听从归服，这是天子的职事。所以政事混乱，就是宰相的罪过；国家风俗败坏，就是诸侯的过错；天下不统一，诸侯想造反，那便是因为天子不是理想的人选。

9.25 具备一定的条件就能够称王，具备了一定的条件就可以称霸；具备一定的条件就能存在，具备了一定的条件就会灭亡。治理拥有万辆兵车的大国的君主，他那威武强大的地位之所以能确立，他的名声之所以美好，他的敌人之所以屈服，他的国家之所以又安全又好，决定性的关键都在自己而不在别人。是称王、称霸、安全生存，还是危险、灭亡，决定性的关键都在自己而不在别人。那威武强



The official duties of a *duke of the insignia* are to deliberate on ritual principles and music, to rectify personal conduct, to extend instruction so as to produce personal reform, to refine popular customs and usages, and to encompass every matter, adjusting and tuning them into unity.

The duty of a *king appointed by Heaven* is to bring to perfect completion the Way and its inherent Power, to attain what is best and most noble, to found himself on culture and reason, and to unify the world down to the tip of the smallest hair so as to cause the whole world, without exception, to join with him obediently and to follow him with allegiance.

Thus if governmental affairs are in a state of disorder, it is the fault of the high attendant. If the customs of the nation are defective, it is the error of the dukes of the insignia. If the world is not unified and the feudal lords desire to rebel, then the man who holds the title is not a king appointed by Heaven.

9. 25

With these instruments [of government] he can be king, or with them he can be a mere lord-protector. With these instruments he can survive, or with them he can perish.

In a country of ten thousand chariots, it is the ruler who establishes its majesty and strength, who makes finer its fame and reputation, and who bends its enemies to submission. What makes a country secure or endangered, good or bad, is determined exclusively by its ruler and not by others. Whether he is a king or a mere lord-protector, whether he is secure and viably existing or in imminent peril and faced with utter destruction—these things are determined by the ruler himself and not by others.

If a country does not have enough majesty and strength to intimidate

【原文】

在我亡乎人。夫威强未足以殆邻敌也，名声未足以县天下也，则是国未能独立也，岂渠得免夫累乎？天下胁于暴国，而党为吾所不欲，于是者，日与桀同事同行，无害为尧，是非功名之所就也，非存亡安危之所堕也。功名之所就，存亡安危之所堕，必将于愉殷赤心之所诚。以其国为王者之所，亦王；以其国为危殆灭亡之所，亦危殆灭亡。

9.26 殷之日，案以中立，无有所偏而为纵横之事，偃然案兵无动，以观夫暴国之相卒也。案平政教，审节奏，砥砺百姓，为是之日，而兵刳天下劲矣；案修仁义，伉隆高，正法则，选贤良，养百

【今译】

大的程度还不够使相邻的敌国发生危险，名声还不够挂在天下人的嘴边，那么这国家就还不能独特地耸立于天下，哪里能够免除那忧患呢？天下被强暴的国家所威胁，假如这种情况是我所不想要的，这时被迫而天天与桀那样的暴君一同做事、一同行动，虽然不妨害自己成为尧那样的贤君，但已不是功名得以成就的时候了，不是长存久安相随着自己的时候了。功业名望的建立，长治久安的相随而来，必定取决于事业得志、国家富强时而自己一颗赤诚之心专注在什么地方。如果一心要把自己的国家变成一个实行王道的地方，也就能称王天下；要把自己的国家搞到危险灭亡的境地，也就会危险灭亡。

9.26 在富强的时候，要采取中立的态度，不要有所偏袒而去干合纵连横的事情，要偃旗息鼓地按兵不动，来静观那些残暴的国家互相争斗，要搞好政治教化，审察礼节制度，磨炼百姓，当做到了这一点的时候，那么他的军队就是天下最为强劲的了。奉行仁义之道，达到崇高的政治境界，整治法律条令，选拔贤良的人，使百姓休养生

its enemies nearby and it lacks the fame and reputation required to act as the balancing force in the empire, then it will be incapable of establishing its own independent authority. How could it be expected to shield itself from fresh embarrassments! When a ruler finds himself in the circumstance where the world is coerced by the aggression of one state and he must form alliances with others, doing things he has no desire to do, so that day by day he comes to execute the same policies and commit the same actions as a Jie, this will not impair his becoming a Yao.

This, however, is no way to attain to merit and fame, nor is it any way to conform to the conditions required for survival and security rather than peril and destruction. That one attains to merit and fame and conforms to the conditions required for survival and security must be advanced by the real intentions one harbors in one's heart in times of abundance and good fortune. One who is genuinely able to rule his country as a king will become a True King; one who rules his state so as to place it in danger and peril and brings about its ruin and destruction will be imperiled and destroyed.



9. 26

In days of plentitude, the ruler should take the middle position and show no partiality to any side and act as a balancing and neutralizing factor in all situations. He should serenely keep his own troops inactive and merely look on as those aggressive countries grab each other by the hair. By being fair in his governing and instructing, by carefully evaluating the measures and reports of his officers, and by polishing and refining the Hundred Clans, he can create a day when his armies will stand alone above the most powerful forces in the world. By cultivating humanity and justice, by elevating what is highest and most noble, by rectifying the legal

【原文】

姓，为是之日，而名声刳天下之美矣。权者，重之；兵者，劲之；名声者，美之。夫尧、舜者，一天下也，不能加毫末于是矣！

权谋倾覆之人退，则贤良知圣之士案自进矣；刑政平，百姓和，国俗节，则兵劲城固，敌国案自诎矣；务本事，积财物，而勿忘栖迟薛越也，是使群臣百姓皆以制度行，则财物积，国家案自富矣。三者体此而天下服，暴国之君案自不能用其兵矣。何则？彼无与至也。彼其所与至者，必其民也。其民之亲我也欢若父母，好我芳若芝兰，反顾其上，则若灼黥，若仇雠。彼人之情性也虽桀、跖，岂有肯为其所

【今译】

息，当做到了这一点的时候，那么他的名声就是天下最美好的了。权势，使其举足轻重；军队，使其强劲有力；名声，使其美好无比。就是尧、舜那样统一了天下的人，也不能在这三个方面再增加丝毫了。

如果玩弄权术阴谋、专搞倾轧陷害的小人被废黜了，那么贤能善良明智圣哲的君子自然就会进用了；刑法政令公正不阿，百姓和睦协调，国家的风俗节约俭朴，那么兵力就强大，城防就坚固，敌国自然就屈服了；致力于农业生产，积聚财物，而不要胡乱地遗弃糟蹋，使群臣百姓都按照制度来办事，财物就能积累，国家自然就富足了。以上三个方面都能做到，那么天下就会顺从我们，强暴之国的君主也就自然不能对我们用兵了。为什么呢？因为他已经没有人一起来攻打我们了。和他一起来的，一定是他统治下的民众，而他的民众亲近我就像喜欢父母一样，热爱我就像酷爱芳香的芝兰一样，而回头看到他们的国君，却像看到了烧烤皮肤、刺脸涂墨一样害怕，像看到了仇人一样

code, by selecting worthy and virtuous men, and by nurturing the Hundred Clans, he can create a day when his fame and reputation will stand alone above the finest in the world. Even Yao or Shun in unifying the world could not add so much as a breadth of the finest hair to one who acts repeatedly as the balancing power of the world, whose armies are made strong, and whose fame and reputation are made fine.

If those who scheme after power and plot revolution are forced to withdraw, scholars who are worthy, virtuous, wise, and sage-like will come forward of their own accord. If the punishments and government are fairly administered, the Hundred Clans harmonious, and the customs of the country regular, then the army will be powerful, the city walls impregnable, and enemy states will submit to authority of their own free will. Devote attention to the fundamental business of state. Accumulate valuables and goods; you must not be forgetful in these matters, dally and dawdle about, and allow them to be wasted and squandered. Since such behavior will cause the whole of officialdom and the Hundred Clans to measure their conduct by the regulations, wealth and resources will accumulate, and the nation will as a matter of course become wealthy. When these three policies are embodied in the government, the world will offer its allegiance, and the lord of an aggressive state would of course find it impossible to use his army.

Why is this? Because an aggressive lord would have no one to dispatch.

To launch such an expedition he would have to use his own people. But in that event his own people would have affection for me as though I were their own parent and would be as fond of me as they are of the fragrances of the iris and orchid. So they would turn away from him and look upon their own superior as though he were the branding iron or tattooing needle, as though he were their sworn enemy. Human nature

【原文】

恶贼其所好者哉？彼以夺矣。故古之人，有以一国取天下者，非往行之也，修政其所，莫不愿，如是而可以诛暴禁悍矣。故周公南征而北国怨，曰："何独不来也？"东征而西国怨，曰："何独后我也？"孰能有与是斗者与？安以其国为是者王。

9.27 殷之日，安以静兵息民，慈爱百姓，辟田野，实仓廪，便备用，安谨募选阅材伎之士，然后渐赏庆以先之，严刑罚以防之，择士之知事者使相率贯也，是以厌然畜积修饰，而物用之足也。兵革器

【今译】

愤怒。一个人的本性即使像夏桀、盗跖那样，也哪肯为他所憎恶的人去残害他所喜爱的人呢？他们已经被我们争取过来了。所以古代的人，有凭借一个国家来夺取天下的，他并不是前往别国掠夺他们，而是在自己国家内搞好政治，结果没有人不仰慕他，像这样就可以铲除强暴制止凶悍了。所以周公向南征伐时，北方的国家都抱怨，说："为什么偏偏不来我们这里呢？"向东征伐时，西面的国家都抱怨，说："为什么单单把我们丢在后面呢？"谁能够同这种人争斗呢？把自己的国家搞成这样的君主就能称王天下。

9.27 在富强的时候，采取不动用兵力、使人民休养生息的方针，慈爱百姓，开垦田野，充实粮仓，改进设备器用，严格谨慎地招募、选择、接纳有才能技艺的士人，然后加重奖赏来诱导他们，加重刑罚来防范他们，挑选这些士人中明白事理的人率领他们，因此他们就安心地积蓄粮食财物，修理改进兵器用具，因而财物用具也就十分充足

and human emotions being what they are, even in the case of someone like the tyrant Jie or Robber Zhi, how could one imagine that they would agree, for the sake of a man whom they detest, to injure me whom they love! For I would have captured them! Thus, those who in antiquity began with a single country and gained the empire did not go back and forth across it, but rather cultivated their government so that none failed to long for their rule. It is for this reason that they were able to excute the violent and proscribe the cruel.

Hence, when the Duke of Zhou marched to the south, the countries to the north were resentful and said, "Why does he not come to us alone?" When he marched to the east, the countries to the west were resentful and said, "Why does he leave us to last?"

Who could contest with such a ruler! One who could make his country like this would become king!

9. 27

In times of plentitude, by keeping his army inactive and giving his people rest, he demonstrates his affection and love for the Hundred Clans.

He opens up wilderness lands to cultivation, fills the granaries and storehouses, and provides useful implements. On the basis of a careful recruitment and assessment, he selects scholars of genuine talent and ability and then gradually encourages them with commendations and rewards or severely disciplines them with rebukes and punishments. He selects the man who is most knowledgeable about handling official tasks and delegates to him supervision of state business.

In this way, with assured repose, stores will be accumulated, repaired, and improved, and there will be adequate quantities of all useful goods.

【原文】

械者，彼将日日暴露毁折之中原，我今将修饰之，拊循之，掩盖之于府库。货财粟米者，彼将日日栖迟薛越之中野，我今将畜积并聚之于仓廪。材技股肱、健勇爪牙之士，彼将日日挫顿竭之于仇敌，我今将来致之，并阅之、砥砺之于朝廷。如是，则彼日积敝，我日积完；彼日积贫，我日积富；彼日积劳，我日积佚。君臣上下之间者，彼将厉厉焉日日相离疾也，我今将頓頓焉日日相亲爱也，以是待其敝。安以其国为是者霸。

9.28 立身则从俗，事行则遵故，进退贵贱则举俗士，之所

【今译】

了。武器装备之类，他国是一天天把它们丢弃毁坏在原野之中，而我们现在则修理改进它们，爱护保养它们，并把它们收藏在仓库里。财物粮食之类，他国是一天天把它们遗弃散落在田野之中，而我们现在则把它们储藏积累汇合聚集在仓库里。有才能技艺的辅佐大臣、健壮勇敢的武士，他国是一天天让他们在敌人手中受挫折，遭困顿，被消耗，而我们现在则在朝廷上招募他们，容纳他们，锻炼他们。像这样，那么他国一天天愈来愈破败，我们则一天天愈来愈完好；他国一天天愈来愈贫困，我们则一天天愈来愈富裕；他国一天天愈来愈劳苦，我们则一天天愈来愈安逸。君臣、上下之间，他国是恶狠狠地一天天互相疏远憎恨，我们则诚心诚意地一天比一天更加相亲相爱，以此来等待他们的衰败。把自己的国家搞成这样的君主就能称霸诸侯。

9.28 做人则依从一般的风俗习惯，做事则遵循平常的成规旧例，在任用、罢免、提升、贬抑方面则提拔普通的人，用来对待下面的



While the arms, weapons, and implements of warfare of my enemy are each day strewn about and exposed to sun and dew on the field of battle, mine lie in the arsenals, kept in repair and good order. While the valuables and food supplies of my enemy are day by day left carelessly behind by dawdling troops, wasted and squandered in remote camps, mine are hoarded up, accumulated, and stored in the granaries. While my enemy's scholars of ability and talent, who are as arms and legs to a ruler, and his strong and brave knights, who are as claws and teeth, are each day cut down and destroyed in fights with opponents and antagonists, I encourage such men to come to me. I evaluate, polish, and refine them in my court.

In this way, while for my enemy the accumulated effect of each day is further decay, for me it is greater preservation in good order; while for him the accumulated effect of each day is greater impoverishment, for me it is greater wealth; while for him the accumulated effect of each day is greater burdens, for me each day brings greater ease. While the relation between ruler and subject, superior and subordinate, for him is increasingly pervaded by stern oppression and is marked by mutual estrangement and hostility, for me it is increasingly pervaded by liberality and is marked by closeness and affection. On account of this, I can merely await the imminent decay of my enemy. Anyone who can make his country like this could become lord-protector.

9. 28

If in his personal conduct, he follows ordinary usages; if in conducting his affairs, he observes the usual customs of the past; if in questions of promotions and honors, he raises up ordinary men; and if in dealing with

【原文】

以接下之人百姓者则庸宽惠，如是者则安存。

9.29 立身则轻楛，事行则蠲疑，进退贵贱则举佞倪，之所以接下之人百姓者则好取侵夺，如是者危殆。

9.30 立身则憍暴，事行则倾覆，进退贵贱则举幽险诈故，之所以接下之人百姓者，则好用其死力矣而慢其功劳，好用其籍敛矣而忘其本务，如是者灭亡。

9.31 此五等者，不可不善择也，王、霸、安存、危殆、灭亡之

【今译】

老百姓的态度则是用宽容和仁爱，像这样的君主便能安全生存。

9.29 做人则轻佻恶劣，做事则肆无忌惮，在任用、罢免、提升、贬抑方面则提拔巧言令色的人，用来对待下面的老百姓的态度则是热衷于索取侵占掠夺，像这样的君主就危险了。

9.30 做人则骄傲暴虐，做事则搞倾轧破坏，在任用、罢免、提升、贬抑方面则提拔阴险巧诈的人，用来对待下面的老百姓的态度，则是喜欢利用他们为自己卖命出力而不把他们的功劳放在心上，喜欢利用他们上交税收而不管他们的本业，像这样的君主就会灭亡。

9.31 以上这五种不同的做法，是不能不好好地加以选择的，它

his subordinates and the Hundred Clans, he is magnanimous and generous to the customary degree—then such a man can expect to be secure and have a viable existence.

9. 29

If in his personal conduct, he is frivolous and uncouth; if in the conduct of his affairs, he is deluded and suspicious; if in questions of promotions and honors, he raises up the glib and cunning; and if in dealing with his subordinates and the Hundred Clans, he takes delight in plundering and stealing their rightful goods—then such a man can expect to be in grave danger and peril.

9. 30

If in his personal behavior, he is overbearing and violent; if in the conduct of his affairs, he overturns and upsets things; if in questions of promotions and honors, he raises up those who are given to covert and treacherous schemes and plots; if in dealing with his subordinates and the Hundred Clans, he is fond of using their strength even to the point of their death but is dilatory in rewarding their accomplishments; and if he is fond of using the tax registers of the fields but is forgetful in devoting his attention to the fundamental pursuit [i.e., agriculture]—then such a man can expect to come to ruin and utter destruction.

9. 31

From among these five grades of rulers one must be expert at select-

【原文】

具也。善择者制人，不善择者人制之；善择之者王，不善择之者亡。夫王者之与亡者、制人之与人制之也，是其为相县也亦远矣。

【今译】

们是称王、称霸、安存、危险、灭亡的条件。善于选择的，就能制服别人；不善于选择的，别人就要制服他；善于选择的，就能称王天下；不善于选择的，就会灭亡。那称王和灭亡、制服别人和被人制服，它们之间相差也太远了。



ing those instruments of policy by which one can become a king or lord-protector, a ruler who is secure and has a viable existence, a ruler who is in grave danger, or one who is faced with ruin and destruction. One who is accomplished at selecting among them will provide regulation for others; one who is not accomplished will be regulated by others. One who is expert at selecting the instruments of policy will be a king; one who is not will perish. The difference between one who becomes a king and one who perishes, between one who provides regulations for others and one who is regulated by others, is vast indeed!



富国第十

【原文】

10.1 万物同宇而异体，无宜而有用为人，数也。人伦并处，同求而异道，同欲而异知，生也。皆有可也，知愚同；所可异也，知愚分。势同而知异，行私而无祸，纵欲而不穷，则民心奋而不可说也。如是，则知者未得治也；知者未得治，则功名未成也；功名未成，则群众未县也；群众未县，则君臣未立也。无君以制臣，无上以制下，

【今译】

10.1 万物并存于宇宙之中而形体各不相同，它们不能主动地迎合人们的需要却对人都有用，这是一条客观规律。人类群居在一起，同样有追求而思想原则却不同，同样有欲望而智慧却不同，这是人的本性。人们都有所认可，这是智者和蠢人相同的；但各人所认可的事物是不同的，这是智者和蠢人的区别。如果人们地位相同而智慧不同，谋取私利而不受惩罚，随心所欲而不会碰壁，那么人们将奋起争竞，求取私欲，而不可说服了。像这样，那么有智慧的人就不能进行治理；有智慧的人不能治理，那么他们的功业和名望就不能成就；他们的功业名望不能成就，那么人群就不会有等级差别；人群没有等级差别，那么君主与臣下的关系就不能确立。没有君主来统制臣子，没

Book 10

On Enriching the State

10. 1

The myriad things share the same world, but their embodied form is different. Although they have no intrinsic appropriateness, yet they may be of use to humanity: this is due to the natural order of things.

The various grades of human beings live together. Although they all seek the same things, they employ different ways in pursuit of them; although they have the same desires, they have different degrees of awareness concerning them: this is due to inborn nature.

In that both approve of things, the wise and stupid are the same; but since what they approve is different, the wise and stupid are separated. If there were a state of affairs in which positions of authority were identical but degrees of knowledge were different, in which conduct in pursuit of purely private interests had no untoward consequences, and in which desires could be given free rein without any limitations whatever, then the people's hearts and minds would be roused up, and it would be impossible to satisfy them. In such a situation the wise would never obtain control of government. If the wise never control the government, then accomplishments and names will remain incomplete. When accomplishments and names are left incomplete, then there will never be proper distinctions between members of society.

If there are never proper distinctions between members of society, then the proper relation between lord and subject will never be established. There being no lord to provide regulations for the subjects and no

【原文】

天下害生纵欲。欲恶同物，欲多而物寡，寡则必争矣。故百技所成，所以养一人也。而能不能兼技，人不能兼官，离居不相待则穷，群而无分则争。穷者，患也；争者，祸也。救患除祸，则莫若明分使群矣。强胁弱也，知惧愚也，民下违上，少陵长，不以德为政，如是，则老弱有失养之忧，而壮者有分争之祸矣。事业所恶也，功利所好也，职业无分，如是，则人有树事之患，而有争功之祸矣。男女之合、夫妇之分、婚姻、娉内、送逆无礼，如是，则人有失合之忧，而

【今译】

有上级来控制下级，那么天下的祸害就会因为各人的为所欲为而不断发生。人们需要和厌弃同样的东西，可是需要的多而东西少，东西少就一定会发生争夺了。用来供养一个人的，是各行各业的人所制成的产品。一个人的能力不可能同时精通所有的技艺，一个人不可能同时从事所有的职业，所以人如果离群索居而不互相依靠就会陷入困境，如果群居而没有名分规定就会发生争夺。陷于困境，是一种祸患；争夺，是一种灾难。要消除祸患免除灾难，就没有比明确各人的名分、使人们结合成社会群体更好的了。如果强暴的威胁弱小的，聪明的害怕愚昧的，下民违抗君上，年轻的欺凌年长的，不根据礼义道理来治理政事，像这样，那么年老体弱的人就会有无人奉养的忧虑，而身强力壮的人也会有分裂相争的祸患了。做事干活是人们所厌恶的，功名利益是人们所喜欢的，如果各人的职事没有名分规定，像这样，那么人们就会有事情难以兴办而有互相争夺功劳的祸患了。男女的结合、夫妇的区别、娶妻出嫁、定亲送礼、送女迎亲等如果没有礼制规定，



superior to provide regulations for his subordinates, each giving free rein to his desires, produces the consequent impairment of the world.

All people desire and dislike the same things, but since desires are many and the things that satisfy them relatively few, this scarcity will necessarily lead to conflict. Hence, the perfection of the Hundred Skills is required just to nurture the needs of a single individual. Yet even the able find it impossible to be universally skilled, and it is impossible for an individual to hold every office. If people live in alienation from each other and do not serve each other's needs, there will be poverty; if there are no class divisions in society, there will be contention. Poverty is a misfortune, and contention a calamity. No means are as good to remedy misfortunes and eradicate calamities as causing class divisions to be clearly defined when giving form to society.

Where the strong coerce the weak and the intelligent intimidate the stupid, where the lower classes disobey their superiors, where the young insult their elders, and where inner power is not made the basis of government, the old and weak suffer the grief of losing their means of support and those who are robust suffer the misfortunes of division and strife.

The tasks and duties of one's station in life are what all hate, and accomplishment and benefit are what all love.

If this is true and if there were no division of duties among the various occupations, then people would suffer the misfortune of trying to secure their own tasks and the calamity of contention over accomplishments. If there were no ritual principles governing the union of man and woman, the separation of duties between husband and wife, contact with one's relatives by marriage, inquiries about suitable marriage partners, betrothal presents, the escorting of the bride, and her reception into the household, people would suffer the grief of losing any means to marital union and the

【原文】

有争色之祸矣。故知者为之分也。

10.2 足国之道：节用裕民，而善臧其余。节用以礼，裕民以政。彼裕民，故多余；裕民，则民富。民富，则田肥以易；田肥以易，则出实百倍。上以法取焉，而下以礼节用之。余若丘山，不时焚烧，无所臧之。夫君子奚患乎无余？故知节用裕民，则必有仁义圣良之名，而且有富厚丘山之积矣。此无它故焉，生于节用裕民也。不知节用裕

【今译】

那么人们就会有失去配偶的忧虑，而有争夺女色的祸患了。所以智者给人们制定了名分。

10.2 使国家富足的途径：节约费用，使民众富裕，并妥善贮藏那多余的粮食财物。节约费用依靠礼制，使民众富裕依靠政策。推行节约费用的制度，所以粮食财物会有盈余；实行使民众富裕的政策，所以民众会富裕起来。民众富裕了，那么农田就会被多施肥并且得到精心的耕作；农田被多施肥并且得到精心耕作，那么生产出来的谷物就会增长上百倍。国君按照法律规定向他们收税，而臣民按照礼制规定节约地使用它们。这样，余粮就会堆积如山，即使时常被烧掉，也还是多得没有地方贮藏它们。那君子哪里还用担心没有余粮呢？所以，懂得节约费用、使民众富裕，就一定会享有仁爱、正义、圣明、善良的名声，而且还会拥有丰富得像山陵一样的积蓄。这没有其他的缘故，而是由于贯彻了节约费用、使民众富裕的方针。不懂得节约费

calamity of contention for sex. For these reasons the wise instituted class divisions.

10. 2

On the Way to Make a Country Self-sufficient

Moderate the use of goods, let the people make a generous living, and be good at storing up the harvest surplus. Moderate the use of goods by means of ritual principles, and let the people make a generous living through the exercise of government.

Such moderation in the use of goods will cause overflowing surpluses and allow the people to make a generous living. If the people are allowed to make a generous living, they will become rich. If the people are rich, their fields will be fat because they are well cultivated. If the fields are fat and well cultivated, they will bear a harvest a hundred times over. When the upper classes take from the harvest as provided by law and the lower classes moderate their use of goods according to ritual principles, the surplus will pile up to veritable mounds and hills so that it will seem on occasion that it must be burned to destroy what there is no more room to store. How could a gentleman face the calamity of having no surplus?

Accordingly, if one knows to be moderate in the use of goods and to allow the people a generous living, he is certain to have a reputation for being humane, just, sage-like, and virtuous; moreover he will have an accumulation of riches as substantial as a mound or hill. This is due to no other cause than its being the natural product of moderation in the use of goods and allowing the people a generous living. If one does not know to be moderate in the use of goods and to allow the people a generous living, then the people will be poor. If the people are poor, the fields will produce

【原文】

民，则民贫；民贫，则田瘠以秽；田瘠以秽，则出实不半。上虽好取侵夺，犹将寡获也；而或以无礼节用之，则必有贪利纠诈之名，而且有空虚穷乏之实矣。此无它故焉，不知节用裕民也。《康诰》曰："弘覆乎天，若德裕乃身。"此之谓也。

10.3 礼者，贵贱有等，长幼有差，贫富轻重皆有称者也。故天子袾裷、衣冕，诸侯玄裷、衣冕，大夫裨、冕，士皮弁、服。德必称位，位必称禄，禄必称用。由士以上则必以礼乐节之，众庶百姓则必

【今译】

用、使民众富裕，那么民众就会贫困；民众贫困了，那么农田就会贫瘠而且荒芜；农田贫瘠而且荒芜，那么生产出来的谷物就还达不到正常收成的一半。这样，国君即使热衷于索取侵占掠夺，仍将得到很少。如果有时还没有按照礼制规定节约地使用它们，那就一定会有贪婪搜刮的名声，而且还会有粮仓空空穷困贫乏的实际后果。这没有其他的缘故，而是因为不懂得节约费用、使民众富裕的办法。《康诰》说："广大地庇护民众啊就像上天覆盖大地，遵行礼义道德就能使你本人也得到富裕。"说的就是这个啊。

10.3 所谓礼，就是高贵的和卑贱的有不同的等级，年长的和年幼的有一定的差别，贫穷的和富裕的、权轻势微的和权重势大的都各有相宜的规定。所以天子穿大红色的龙袍，戴礼帽；诸侯穿黑色的龙袍，戴礼帽；大夫穿裨衣，戴礼帽；士戴白鹿皮做的帽子，穿白色褶子裙。德行必须和职位相称，职位必须与俸禄相称，俸禄必须与费用相称。从士以上就必须用礼乐制度去节制他们，对群众百姓就必须用



meagerly and be overgrown with weeds. If the fields produce meagerly and have become overgrown with weeds, they will bear less than half the normal harvest. The upper classes, though fond of plundering and stealing the people's rightful goods, will find only meager quantities to take. If others act contrary to ritual requirements to moderate their use of goods, then they are sure to have a reputation for confiscating property out of utter avarice, and for all that they will have a harvest amounting to less than nothing in times of need and want. This is due to no other cause than their not knowing to be moderate in the use of goods and treating the people generously. The *Announcement to Kang* says:

> How broadly protective is Heaven! Moral power like this will make your own person prosperous.

This expresses my meaning.

10. 3

It is the meaning of ritual principles that there should be rankings according to nobility or baseness, disparities between the privileges of old and young, and modes to match these with poverty and wealth, insignificance and importance. Hence, the Son of Heaven wears the dragon robe of royal red with its ceremonial cap, the feudal lords wear the black dragon robe with its ceremonial cap, the grand officers wear a skirt with an ornamented border at the bottom and the appropriate cap, and knights wear a hat of skin with their clothes.

The inner power of the person must match his position; his position must match his emolument; his emolument must match his services to the state.

From the position of the knight up to the supreme position, all must be

【原文】

以法数制之。量地而立国，计利而畜民，度人力而授事；使民必胜事，事必出利，利足以生民，皆使衣食百用出入相掩，必时臧余，谓之称数。故自天子通于庶人，事无大小多少，由是推之。故曰："朝无幸位，民无幸生。"此之谓也。

10.4 轻田野之税，平关市之征，省商贾之数，罕兴力役，无夺农时，如是，则国富矣。夫是之谓以政裕民。

【今译】

法度去统制他们。丈量土地多少来建立分封诸侯国，计算收益多少来使用民众，评估人的能力大小来授予工作。使人民一定能胜任自己的工作，工作一定能产生经济效益，而这种收益又足够用来养活民众，普遍地使他们穿的、吃的以及各种费用等支出能和收入相抵，一定及时地把他们多余的粮食财物储藏起来，这叫做合乎法度。从天子直到老百姓，事情无论大小多少，都以此类推。所以说："朝廷上没有无德无功而侥幸获得官位的，百姓中没有游手好闲而侥幸获得生存的。"说的就是这个事情。

10.4 减轻农田的税收，整治关卡集市的赋税，减少商人的数量，少搞劳役，不耽误农时，像这样，那么国家就会富裕了。这叫做用政策使民众富裕。



moderated through ritual and music. The ordinary masses, the Hundred Clans, must be controlled by law and norms of behavior.

To found states one surveys the earth; to support the population one calculates the profits derived from the earth; to assign tasks and duties one measures the people's strength.

Employ the people so that they are certain to succeed in their assigned tasks; make certain that the profits from their assigned tasks are sufficient to provide a means of living for them. In all these to cause income to match outgo in regard to clothing, food, and the hundred other necessities of life so that with certainty the harvest surplus will be stored up at the proper season is called the "art of calculating what fits each respective station." Thus, from the Son of Heaven down to commoners there is no responsibility, however great or small, however frequent or rare, that is not derived from this principle. Hence, it is said:

> In the royal court none shall occupy positions out of mere good fortune, and among the people none shall gain a living by mere good fortune.

This expresses my meaning.

10. 4

If one taxes lightly the cultivated fields and outlying districts, imposes excises uniformly at the border stations and in the marketplaces, keeps statistical records to reduce the number of merchants and traders, initiates only rarely projects requiring the labor of the people, and does not take the farmers from their fields except in the off-season, the state will be wealthy. This may indeed be described as "allowing the people a generous living through the exercise of government."

【原文】

10.5 人之生，不能无群，群而无分则争，争则乱，乱则穷矣。故无分者，人之大害也；有分者，天下之本利也。而人君者，所以管分之枢要也。故美之者，是美天下之本也；安之者，是安天下之本也；贵之者，是贵天下之本也。古者先王分割而等异之也，故使或美、或恶，或厚、或薄，或逸乐、或劬劳，非特以为淫泰、夸丽之声，将以明仁之文，通仁之顺也。故为之雕琢刻镂、黼黻文章，使足以辨贵贱而已，不求其观；为之钟鼓、管磬、琴瑟、竽笙，使足

【今译】

10.5 人生活着，不能没有社会群体，但结合成了社会群体而没有等级名分的限制就会发生争夺，一发生争夺就会产生动乱，一产生动乱就会陷入困境。所以没有等级名分，是人类的大灾难；有等级名分，是天下的根本利益。而君主，是掌管等级名分的枢纽。所以赞美君主，这就是赞美天下的根本；维护君主，这就是维护天下的根本；尊重君主，这就是尊重天下的根本。古时候先王用名分来治理民众，用等级来区别他们，所以使有的人受到褒奖，有的人受到惩罚，有的人待遇优厚，有的人待遇微薄，有的人安乐，有的人劳苦，这并不是特地要用来造成放荡奢侈或美好的名声，而是要用它来彰明仁德的礼仪制度，贯彻仁德的秩序。所以人们在各种器具上雕刻图案，在礼服上绘上各种彩色花纹，使它们能够用来分辨高贵与卑贱就罢了，并



10. 5

It is of the inborn nature of human beings that it is impossible for them not to form societies. If they form a society in which there are no class divisions, strife will develop. If there is strife, then there will be social disorder; if there is social disorder, there will be hardship for all.

Hence, a situation in which there are no class divisions is the greatest affliction mankind can have. A situation in which there are class divisions is the most basic benefit under Heaven. And it is the lord of men who is the indispensable element wherewith to "arrange the scale" of the classes of men.

To praise him is to praise the foundation of the world. To secure him is to secure the foundation of the world. To esteem him is to esteem the foundation of the world.

In the past, the Ancient Kings caused there to be sharp divisions and graded differences. Hence, they caused some to be praised and others to be despised; some to be treated liberally, and others meagerly; some to have ease and enjoyment, and others a bitter and toilsome lot. They did not do this merely out of reckless extravagance or a boastful fondness for elegance, but rather they did so in order to brightly illumine the forms and patterns of humaneness and to make comprehensible the obedience and accord required by humane principles. Accordingly, when they caused jade to be carved and polished, metal to be incised and inlaid, and fabrics to be embroidered with the white and black axe emblem, the azure and black notched stripe, the azure and crimson stripe, and the white and crimson blazon, they were sufficient only to discriminate the noble from the base and no more, for they did not intend to seek pleasure from gaz-

【原文】

以辨吉凶、合欢定和而已，不求其余；为之宫室台榭，使足以避燥湿、养德、辨轻重而已，不求其外。《诗》曰："雕琢其章，金玉其相，亹亹我王，纲纪四方。"此之谓也。

10.6 若夫重色而衣之，重味而食之，重财物而制之，合天下而君之，非特以为淫泰也，固以为王天下、治万变、材万物、养万民、兼制天下者为莫若仁人之善也夫。故其知虑足以治之，其仁厚足以安

【今译】

不追求美观；给人们设置了钟、鼓、管、磬、琴、瑟、竽、笙等乐器，使它们能够用来区别吉事凶事，用来一起欢庆而造成和谐的气氛就罢了，并不追求其他；人们建造了宫、室、台、榭，使它们能够用来避免日晒雨淋，修养德性，分辨尊卑就罢了，并无另外的追求。《诗》云："雕琢它们呈纹章，质如金玉一个样。勤勤恳恳我们的君王，治理着四面八方。"说的就是这个道理。

10.6 至于穿多种颜色的衣服，吃多种口味的食品，积聚多种多样的财物而控制它，兼并了天下而统治它，这并不是特意要用它们来造成放荡奢侈，而不过是认为统一天下、处理各种事变、管理万物、养育民众、使天下人都得到好处的人实在没有比仁德的君子更好的了。那仁人君子的智慧足够用来治理民众，他的仁爱厚道足够用来安

ing upon them. When they created the bells and drums, flutes and chime stones, zithers and lutes, and the reed pipes and shawms, they caused them to be adequate to differentiate the auspicious from the inauspicious, to join together the pleasurable and to establish harmony and no more, for they did not intend to seek anything more than this. When they created houses and palaces, towers and pavilions, they caused them to be adequate to protect against heat and rain, to nurture inner power, and to differentiate the insignificant from the important and no more, for they did not intend to seek anything beyond this. An *Ode* says:

> Carved and polished is the decoration,
> jade and gold is the look:
> Ever vigorous is our king,
> he provides the guiding rules and ordering
> norms for the Four Directions.

This expresses my meaning.



10. 6

As for their placing value on the colors of the clothing they wore, on the flavors of the foods they ate, and on the worth of the goods they regulated, and as to their joining together the world over which they exercised dominion, this was not done merely out of an intent to reckless extravagance but, rather, assuredly out of an intent to act as universal king over the world. For putting the myriad transformations in good order, controlling and completing the myriad objects, rearing and nurturing the myriads of common people, and universally regulating the whole world, no one excels the humane man. Hence, the reflective thought arising out of his knowledge is adequate to put the people in good order, the mag-

【原文】

之，其德音足以化之。得之，则治；失之，则乱。百姓诚赖其知也，故相率而为之劳苦以务佚之，以养其知也；诚美其厚也，故为之出死断亡以覆救之，以养其厚也；诚美其德也，故为之雕琢刻镂、黼黻文章以藩饰之，以养其德也。故仁人在上，百姓贵之如帝，亲之如父母，为之出死断亡而愉者，无它故焉，其所是焉诚美，其所得焉诚大，其所利焉诚多也。《诗》曰："我任我辇，我车我牛，我行既集，盖云归哉！"此之谓也。

【今译】

抚民众，他的道德声望足够用来感化民众。得到了这样的人，天下就安定；失去了这样的人，天下就混乱。老百姓实在是要依靠他的智慧，所以才成群结队地替他劳动来努力使他安逸，以此来保养他的智慧；老百姓实在是赞美他的仁厚，所以才出生入死来保卫解救他，以此来保养他的仁厚；老百姓实在是赞美他的德行，所以才给他在各种器具上雕上图案，在礼服上画上各种彩色花纹来遮蔽装饰他，以此来保养他的德行。所以仁人君子处在君位上，老百姓尊重他就像上帝一样，亲爱他就像父母一样，为他出生入死也心甘，这并没有其他的缘故，而是因为他所肯定的主张实在好，他所取得的成就实在大，他所带来的好处实在多啊。《诗》云："我背粮食我拉车，我扶车子我牵牛，我们运输已完成，吩咐我们都回去。"说的就是这个。



nanimity arising from his humaneness is sufficient to secure them, and the reputation arising from his inner power is sufficient to transform them.

If one such person is obtained, order will prevail; if he is lost, disorder will result. The Hundred Clans truly will depend on his knowledge, hence they will work one after the other at bitter and toilsome tasks to provide him with the leisure to nurture his knowledge. They genuinely admire his magnanimity, hence they will work themselves to the detriment of their health and jeopardize their lives in order to protect his safety that he might thereby continue to nurture his magnanimous spirit. They sincerely admire his inner power, hence they will work to carve and polish jade, to incise and inlay metal, to embroider fabrics with the white and black axe emblem, the azure and black notched stripe, the azure and crimson stripe, and the white and crimson blazonry, thereby to protect and ornament him that he might continue to nurture his inner power. Hence, when a humane man occupies the supreme position, the Hundred Clans esteem him as though he were one of the Di Ancestors, are as closely attached to him as to their own parents, and are glad to go out to fight to the death for him and jeopardize their lives for him.

This is due to no other cause than that what he affirms as true is genuinely to be admired, that what he achieves is genuinely great, and that the benefits he brings are truly numerous. An *Ode* says:

> We hoisted handcarts on our backs;
> we put carriages to our oxen;
> our march was accomplished,
> so we were told to return home!

This expresses my meaning.

【原文】

10.7 故曰："君子以德，小人以力。力者，德之役也。"百姓之力，待之而后功；百姓之群，待之而后和；百姓之财，待之而后聚；百姓之势，待之而后安；百姓之寿，待之而后长。父子不得不亲，兄弟不得不顺，男女不得不欢。少者以长，老者以养。故曰："天地生之，圣人成之。"此之谓也。

10.8 今之世而不然。厚刀布之敛以夺之财，重田野之税以夺之食，苛关市之征以难其事。不然而已矣，有掎挈伺诈、权谋倾覆，以

【今译】

10.7 所以说："君子靠德行，小人靠力气。干力气活的小人，是为有德行的君子所役使的。"百姓的体力劳动，要依靠君子来治理以后才有成效；百姓的合群生活，要依靠君子来治理以后才能和睦；百姓的财物，要依靠君子来治理以后才能积聚起来；百姓的地位，要依靠君子来治理以后才能安稳；百姓的寿命，要依靠君子来治理以后才能长久。父子之间得不到君子的治理就不亲密，兄弟之间得不到君子的治理就不和顺，夫妇之间得不到君子的治理就不欢乐。青少年依靠他的治理长大成人，老年人依靠他的治理得到赡养。所以说："大自然养育了他们，圣人成就了他们。"说的就是这个。

10.8 现在的社会却不是这样。在上位的人加重对金钱货币的搜刮来掠夺百姓的财产，加重对田地的税收来抢夺百姓的粮食，加重对关卡和集市的收税来为难百姓的贸易活动。而且并不是这样就罢休了，他们还抓住对方的弱点伺机欺诈，玩弄权术阴谋进行倾轧陷害，



10. 7

There is an ancient saying: The gentleman uses inner power; the petty man uses physical strength.

Those with physical strength toil for those with inner power. The physical strength of the Hundred Clans requires [inner power] as a condition for accomplishment. The social organization of the Hundred Clans requires it as a condition for harmony. The material valuables of the Hundred Clans require it as a condition for their proper assemblage. The positions of authority for the Hundred Clans require it as a condition for tranquillity. The life span of the Hundred Clans requires it as a condition for attainment of old age. Without it there will be no affection between father and son, no submissiveness on the part of elder and younger brothers, and no rejoicing between husband and wife. Through it, the young grow to maturity, and the old are cared for. Thus, it is said:

Heaven and Earth give birth to it, but the sage brings its completion.

This expresses my point.

10. 8

But the situation today is not like this. Rulers increase the levies in knife-and spade-currency to pilfer the valuables of the common people; they double the taxes on the produce of the fields and meadows to steal their food; and they tyrannize with imposts the border stations and marketplaces to place difficulties in the way of their transactions. Not content with this alone, they also inhibit and encourage, engage in espionage and covert schemes, plot after power and foment rebellion, and through attempting to overthrow and reverse the fortunes of each other, they

【原文】

相颠倒，以靡敝之。百姓晓然皆知其污漫暴乱而将大危亡也。是以臣或弑其君，下或杀其上，粥其城、倍其节而不死其事者，无它故焉，人主自取之也。《诗》曰:“无言不雠，无德不报。”此之谓也。

10.9 兼足天下之道在明分。掩地表亩，刺屮殖谷，多粪肥田，是农夫众庶之事也。守时力民，进事长功，和齐百姓，使人不偷，是将率之事也。高者不旱，下者不水，寒暑和节，而五谷以时孰，是天

【今译】

用这种手段来互相颠覆，来摧残百姓。百姓明明知道这种人污秽肮脏残暴淫乱而将导致极大的危难与灭亡。因此臣子中就有人杀死了他们的君主，下级有的杀死了他们的上司，出卖城池、违反节操而不为君主的事业卖命，这没有其他的缘故，而是君主自作自受的啊。《诗》云:“说话总会有应答，施恩总会有报答。”说的就是这种道理。

10.9 使天下普遍富足的方法在于明确名分。开垦田地，筑好田垄作为标记，铲除杂草，种植谷物，多施粪使土地肥沃，这是农民群众的事情；掌握农时，使民众尽力，促进生产发展，增加收益，使老百姓协调一致，使人们不偷懒，这是将帅的事情；使高地不干旱，洼地不受涝，寒暑和顺适宜，而庄稼按时成熟，这是自然界的事情；至



thereby bring on their ruination and destruction. The Hundred Clans realize with absolute clarity the baseness, recklessness, violence, and anarchy of such rulers and know that they are about to meet with the greatest dangers and ruination. It is just on account of this that ministers sometimes assassinate their lords, that subordinates sometimes murder their superiors, that they will sell their own cities, that they turn their backs on moderate principles, and that there are people who will not die in the pursuit of their duties. This state of affairs is due to no other cause than that the ruler of men himself has brought it about. An *Ode* says:

> There is no word uttered that is not answered back,
> there is no inner power that is not requited.

This expresses my meaning.

10. 9

The way to make the entire world self-sufficient lies in making clear social class divisions. The responsibility for examining the soil and marking off the acreage, clearing out the grasses and planting grains, and making frequent applications of manure to fertilize the fields belongs to farmers, husbandmen, and the general mass of the population. The responsibility for maintaining the proper seasons in the labors of the people, initiating tasks that will increase the results of their efforts, harmonizing and uniting the Hundred Clans, and ensuring that men are not lax in their duties belongs to those who lead and command. The responsibility for seeing that high-lying regions are not parched by drought and that low-lying regions are not flooded, causing cold and heat to be concordant with their appropriate interval, and causing the Five Foods to ripen in their due season belongs to Nature. As to universally protecting the people, univer-

【原文】

下之事也。若夫兼而覆之，兼而爱之，兼而制之，岁虽凶败水旱，使百姓无冻馁之患，则是圣君贤相之事也。

10.10 墨子之言，昭昭然为天下忧不足。夫不足，非天下之公患也，特墨子之私忧过计也。今是土之生五谷也，人善治之，则亩数盆，一岁而再获之；然后瓜桃枣李一本数以盆鼓；然后荤菜百疏以泽量；然后六畜禽兽一而刳车；黿鼉、鱼鳖、鳅鳣以时别，一而成群；然后飞鸟、鸟雁若烟海；然后昆虫万物生其间：可以相食养者不可胜

【今译】

于普遍地庇护老百姓，普遍地爱护老百姓，全面地管理老百姓，即使遇到饥荒歉收旱涝年岁，也使老百姓没有受冻挨饿的祸患，这便是圣明的君主、贤能的宰相的事情。

10.10 墨子的言论，焦灼不安地为天下人担忧物资不够用。他所谓的不够，并不是天下共同的祸患，而只是墨子个人的担忧与过虑。现在那土地上生长五谷，如果人们善于管理它，那么每亩田就可以出产几盆谷物，一年可以收获两次；此外，瓜、桃、枣、李每一棵的果实也得用盆、鼓来计算；其次，葱蒜之类以及各种蔬菜也多得满坑满地；其次，各种家畜与猎取的禽兽都肥大得一只就要独占一车；黿、鼉、鱼、鳖、泥鳅、鳝鱼按时繁殖，一只一条能变成一群；再次，飞鸟、野鸭、大雁之类多得就像烟雾覆盖在大海上；还有，昆虫和各种各样的生物生长在天地之间：可以供养人的东西多得不能尽举。天地



sally loving them, and universally regulating them, the responsibility for ensuring that the Hundred Clans do not suffer the misfortunes of cold and hunger, even though the year has been marked by calamities, natural disasters, floods, and droughts, belongs to the sage lord and the worthy prime minister.

10. 10

The teachings of Mozi too narrowly worry about the problem of the world suffering from the hardship of inadequate supplies. This "inadequacy" is not in fact a misfortune common to the whole world, but merely a hardship private to Mozi's exaggerated reckoning. Now in regard to the Five Foods, which are produced by the soil, if a farmer is expert at managing them, then his acreage will produce many *pen* basins in the first harvest and can be harvested a second time. Beyond this, with such expertise, the melons, peaches, jujubes, and plums will bear fruit measuring into the *pen* basins and *gu* drum-bushels from each vine and tree. Beyond this, with such expertise, aromatic herbs and vegetables and the Hundred Edibles will be produced in overflowing quantities. Beyond this, with such expertise, there will be at least one of ths Six Domestic Animals or a wild beast for each and every carriage. [Beyond this, with such expertise,] when the giant sea turtles, water lizards, fish, freshwater turtles, loach, and eels are depositing their eggs, each will form a complete [breeding] population. Beyond this, with such expertise, the flying birds, the wild ducks, and the wild geese will flock like clouds of smoke over the sea. With it the swarming insects and the myriad things will be produced at their proper interval. Those that supply food and nourishment cannot be counted. Heaven and Earth in producing the myriad

【原文】

数也。夫天地之生万物也，固有余足以食人矣；麻葛、茧丝、鸟兽之羽毛齿革也，固有余足以衣人矣。夫有余不足，非天下之公患也，特墨子之私忧过计也。

10.11 天下之公患，乱伤之也。胡不尝试相与求乱之者谁也？我以墨子之“非乐”也，则使天下乱；墨子之“节用”也，则使天下贫。非将隳之也，说不免焉。墨子大有天下，小有一国，将蹙然衣粗食恶，忧戚而非乐。若是，则瘠；瘠，则不足欲；不足欲，则赏不行。墨子大有天下，小有一国，将少人徒，省官职，上功劳苦，与百

【今译】

长出万物，本来就绰绰有余，足够用来供人食用了；大麻、葛、蚕丝、鸟兽的羽毛牙齿皮革等等，本来就绰绰有余，足够用来供人穿戴了。那所谓的物资不够，并不是天下共同的祸患，而只是墨子个人的担忧与过虑啊。

10.11 天下共同的祸患，是惑乱人心损害社会。为什么不试探着互相在一起来寻找一下扰乱社会的是谁呢？我认为，墨子“非乐”的观点，会使天下混乱；墨子“节用”的主张，会使天下贫穷。这并不是要诋毁墨子，而是他的学说不可避免地会导致这种结果。墨子如果权势大得掌管了天下，或者小一些统治了一个国家，那将会局促不安地穿粗布衣服，吃劣质食品，忧愁地反对音乐。像这样，那么生活就一定很菲薄；生活菲薄，就不值得追求；不值得追求，那么奖赏就不能实行。墨子如果权势大得掌管了天下，或者小一些统治了一个国家，那将会减少仆从，精简官职，崇尚辛勤，与老百姓做同样的事

things assuredly intended that there be surpluses adequate to feed humanity. They surely intended that there be a surplus of hemp and dolichos, of cocoons of silk, of the hairs and feathers of animals and birds, of elephant tusks and rhinoceros hides adequate to clothe humanity. This "inadequacy" is not a misfortune common to the world, but merely the hardship private to Mozi's exaggerated reckoning.

10. 11

The mifortune truly common to the whole world is the injury brought about by social anarchy. Why, then, not investigate who it is that generally seeks to create social anarchy? In my view it is Mozi who with his "Condemnation of Music" produces social anarchy throughout the world and who with his "Moderation in Expenditures" causes poverty throughout the world. My intention is not to deprecate Mozi himself, but the effect of his teachings makes this unavoidable.

Whether Mozi were to have control over a territory as large as the world or as small as a single state, it would be pressed to such extremity by his measures that all clothing would be coarse and gross and all food would be bad and detestable, with only hardship and grief when music and joy have been condemned. Those reduced to such a state are deprived; if they are deprived, there is not enough to satisfy their natural desires; if their desires are not satisfied, then incentives will not work. Whether Mozi were to have control over a territory as large as the empire or as small as single state, his policies will result in a decreasing population, a diminishing number of officeholders, and the elevation of toilsome and bitter efforts, with each member of the Hundred Clans having equal responsibilities and tasks and equivalent efforts and toils. In





【原文】

姓均事业、齐功劳。若是，则不威；不威，则罚不行。赏不行，则贤者不可得而进也；罚不行，则不肖者不可得而退也。贤者不可得而进也，不肖者不可得而退也，则能不能不可得而官也。若是，则万物失宜，事变失应，上失天时，下失地利，中失人和，天下敖然，若烧若焦；墨子虽为之衣褐带索，噴菽饮水，恶能足之乎？既以伐其本，竭其原，而焦天下矣。

10.12 故先王圣人为之不然，知夫为人主上者不美不饰之不足以一民也，不富不厚之不足以管下也，不威不强之不足以禁暴胜悍也。

【今译】

情，有同样的功劳。像这样，君主就没有威严；君主没有威严，那么处罚就不能实行。奖赏不能实行，那么有德才的人就不可能得到提拔任用；处罚不能实行，那么没有德才的人就不可能遭到罢免贬斥。有德才的人不能得到提拔任用，无德才的人不会遭到罢免贬斥，那么有能力的人和没有能力的人就不可能得到与其才能相称的职事。像这样，那么万物就得不到适当的利用，突发的事件就得不到相应的处理，上错失天时，下丧失地利，中失掉人和，天下就像被熬干了似的，就像烧过了似的，就像烧枯了似的；墨子即使为此而只穿粗布衣服，用粗绳做腰带，吃豆叶，喝白水，又怎么能使天下富足呢？既然已经砍掉了根本，又汲尽了源头，那就会使天下的财物枯竭了。

10.12 古代的帝王圣人做事就不是这样，他们知道那当君主的不美化、不装饰就不能够统一民心，财产不富足、待遇不优厚就不能够管理臣民，不威严、不强大就不能够禁止残暴的人，战胜凶悍的人。

such a situation, there is no awe of authority; and where there is no awe, penalties will not work.

If incentives will not work, then the promotion of the worthy cannot be effected; and if penalties will not work, then retirement of the unworthy cannot be accomplished. If promotion of the worthy cannot be effected nor retirement of the unworthy accomplished, then giving office to the more able and the less able according to their ability cannot succeed. In this situation, if the myriad things miss their appropriate function, affairs as they undergo change cease to have a suitable response, above the Heaven's natural seasons are lost, below the benefits of Earth are missed, and in the middle the concord of humanity ceases, then it is as though the entire world were roasted until it were burned and scorched. Although Mozi would have one wear clothes of coarsest cloth and only a twisted rope as a sash, gulp down only a porridge of beans and drink only water, how could he thereby be able to ensure adequate supplies? For having hacked at its roots and exhausted its wellsprings, he has already scorched the whole world!



10. 12

Hence, the Ancient Kings and sages did not act in this fashion. They knew that if, in creating the position of ruler and superior, they did not refine and adorn him, he would prove inadequate to the task of unifying the people; that if he were not made rich and generous, he would be inadequate to act as the pitch pipe for his subordinates; and that if he were not made majestic and powerful, he would prove inadequate to proscribe the violent and overcome the cruel. Hence, it is necessary that the great bell be struck, the sounding drums be beaten, the reed pipes and

【原文】

故必将撞大钟、击鸣鼓、吹笙竽、弹琴瑟以塞其耳，必将雕琢刻镂、黼黻文章以塞其目，必将刍豢稻粱、五味芬芳以塞其口；然后，众人徒，备官职、渐庆赏、严刑罚以戒其心，使天下生民之属，皆知己之所愿欲之举在是于也，故其赏行；皆知己之所畏恐之举在是于也，故其罚威。赏行罚威，则贤者可得而进也，不肖者可得而退也，能不能可得而官也。若是，则万物得宜，事变得应，上得天时，下得地利，中得人和，则财货浑浑如泉源，汸汸如河海，暴暴如丘山，不时焚

【今译】

所以一定要敲大钟、打响鼓、吹笙竽、弹琴瑟来满足自己耳朵的需要，一定要在器物上雕刻花纹、在礼服上绘制图案来满足自己眼睛的需要，一定要用牛羊猪狗等肉食、稻米谷子等细粮、带有各种味道又芳香扑鼻的美味佳肴来满足自己口胃的需要；此外，还要增多随从人员、配备各种官职、加重奖赏、严肃刑罚来儆戒人们的心，使天下所有的人民，都知道自己所希望得到的全在君主这里了，所以君主的奖赏能实行；都知道自己所害怕的全在君主这里了，所以君主的处罚有威力。奖赏能实行，处罚有威力，那么有德才的人就能得到提拔任用，没有德才的人就会遭到罢免贬斥，有能力的人和没有能力的人就能得到应有的职事。像这样，那么万物就得到适当的利用，突发的事件就得到相应的处理，上得到天时，下得到地利，中得到人和，于是财物滚滚而来就像泉水的源头，浩浩荡荡就像江河海洋，高大堆积就像崇山峻岭，即使时常被烧掉，也还是多得没有地方贮藏它们，那天



shawms be blown, and the zithers and lutes be strummed in order that their ears be filled. It is necessary that jade be carved and polished, metals be incised and inlaid, and fabrics be embroidered with the white and black axe emblem, the azure and black notched stripe, the azure and crimson stripe, and the white and crimson blazon in order to fill their eyes. It is necessary that they be provided with the meat of pastured and fattened animals, with rice and millet, with the Five Tastes, and with aromas and bouquets in order that their mouths be filled. Only when this has been done will the population multiply, officeholders become ample, all be influenced by commendations and incentives, and all be made to stand in awe of the penalties and punishments in order to keep their minds on constant guard. They caused the various classes of people of the world to realize that what they desired and longed for was to be found with them, and this is why their incentives worked. They caused them to know that what they dreaded and feared lay with them, and this is the reason their penalties inspired awe. When incentives work and penalties inspire awe, promotion of the worthy can be effected, retirement of the unworthy accomplished, and giving office to the more able and the less able according to their ability can succeed. In this fashion, if the myriad things obtain their appropriate function, affairs as they undergo change obtain a suitable response, above the natural sequence of the seasons is obtained from Heaven, below the benefits of Earth are gained, and in the middle the concord of humanity is obtained, then goods and commodities will come as easily as water bubbling up from an inexhaustible spring, will flow forth in abundance like the Yellow River or the sea, and will be heaped up to dry until they appear to be hills and mountains so that unless they are burned on occasion, there will be no place at all to store them. How indeed could the world have the misfortune of inadequate supplies?

【原文】

烧，无所臧之，夫天下何患乎不足也？故儒术诚行，则天下大而富，使有功，撞钟击鼓而和。《诗》曰："钟鼓喤喤，管磬玱玱，降福穰穰。降福简简，威仪反反。既醉既饱，福禄来反。"此之谓也。

10.13 故墨术诚行，则天下尚俭而弥贫，非斗而日争，劳苦顿萃而愈无功，愀然忧戚非乐而日不和。《诗》曰："天方荐瘥，丧乱弘多。民言无嘉，憯莫惩嗟。"此之谓也。

【今译】

下怎么还会担心财物不够呢？所以儒家的学说如果真的能够实行，那么天下就会平安而且富足，民众就能被役使而且有成效。敲钟打鼓而和睦相处。《诗》云："钟鼓敲得冬冬响，管磬相和声锵锵，幸福纷纷从天降。天赐幸福宽又广，威严仪容多端庄。酒醉饭饱德无量，福禄来归万年长。"说的就是这种情况。

10.13 所以墨子的学说如果真正实行了，那么天下崇尚节俭却越来越贫穷，反对争斗却天天有争夺，勤劳辛苦困顿憔悴却更无成效，哭丧着脸忧愁地反对音乐却一天比一天更加不和睦。《诗》云："上天正在连降病，死亡祸乱非常多。民众开口没好话，你竟从未警醒过。"说的就是这种情况。



Hence, if the methods of the Ru are thoroughly carried out, the result will be riches that spread out and reach everywhere in the world, even in times of leisure there will be accomplishment, and when the bells are struck and the drums beaten, harmony will prevail. An *Ode* says:

> The bells and drums sound forth in unison,
> the flutes and chime stones resound, blended together.
> [Heaven] sends down blessings in rich and ample abundance;
> it sends down blessings that are great in measure.
> Our deportment is careful and exact,
> we have drunk, we have eaten, to the full;
> blessings and felicity come to us again and again.

This expresses my point.

10. 13

Thus, if the methods of the Mohists are thoroughly carried out, then although the principle of frugality has been raised up, the world will have ever-increasing poverty; although combat has been condemned the world will daily be embroiled in strife; although the people toil away at bitter tasks, wearing themselves out and suffering from fatigue, they will increasingly be without accomplishment; although ruefully suffering and enduring hardships in condemning music each day, they will be less harmonious. An *Ode* says:

> Heaven now causes epidemics repeatedly,
> death and anarchy occur everwhere again and again.
> The people utter no word of satisfaction;
> there is no one who can stop their lamentations!

This expresses my meaning.

【原文】

10.14 垂事养民，拊循之，呪呕之，冬日则为之馆粥，夏日则与之瓜麸，以偷取少顷之誉焉，是偷道也；可以少顷得奸民之誉，然而非长久之道也；事必不就，功必不立，是奸治者也。傮然要时务民，进事长功，轻非誉而恬失民，事进矣而百姓疾之，是又不可偷偏者也；徙坏堕落，必反无功。故垂事养誉，不可；以遂功而忘民，亦不可：皆奸道也。

10.15 故古人为之不然。使民夏不宛暍，冬不冻寒，急不伤力，

【今译】

10.14 放下生产不管而搞些小恩小惠去养育民众，抚慰他们，疼爱他们，冬天给他们熬煮稀饭，夏天给他们供应瓜果、大麦粥，以此来苟且骗取一时的名誉，这是一种只求眼前的苟且做法；它可以暂时得到奸邪之人的赞誉，但并不是长久的办法；其结果，事业必定不能成就，功绩必定不能建立，这是用奸诈的办法来治国的人。急急忙忙地抢时节而使民众卖力从事劳动，要求生产快速发展、功效迅速增长，不顾民众是非议还是赞誉，不在乎丧失民心，结果生产发展了而百姓却怨恨他，这又是一种不可苟且偏激的人；这种人将趋于毁坏衰败，必定会反而一事无成。所以放下事业而沽名钓誉，不行；因为要成就功业而不顾民众，也不行：这些都是奸邪不正的办法。

10.15 古代的人做事就不是这样。古代的君主役使民众时，夏天不让他们闷热中暑，冬天不让他们挨寒受冻，紧急时不伤害体力，放



10. 14

On Neglecting One's Duties to Nurture One's Renown

To pet and soothe the people, to make a fuss over them, babbling and prattling as with a child, to make a thick rice gruel for them on winter days and in summer to give them melons and blancmange in order to steal an ephemeral renown—this is a thieving way. Although it is possible to obtain ephemeral renown among dissolute people, it is not a timeless Way. Since of necessity duties will not be carried out and accomplishments are certain not to be well established, this is a dissolute form of governing. Unthinkingly to make demands on the people's time and to place obligations on them, blithely to disregard their murmurs against one's reputation and calmly to lose their allegiance, to continue to advance tasks although the Hundred Clans are aggrieved by them—this policy too is inadmissible, for it is unscrupulously one-sided.

What is ruined and spoiled will surely never accomplish anything. Hence, neglecting one's duties to nurture one's renown is inadmissible and to forget the people out of a penchant for advancing achievements is also inadmissible—both are dissolute ways.

10. 15

Thus, in antiquity men did not act in this way. They caused the people in summer not to suffer from the oppressive heat of the sun and in winter not to freeze from the coldness. They did not through haste impair the people's strength, nor through delay did they initiate projects after the proper season. By completing projects that were undertaken and firmly establishing their accomplishments, both the upper and lower classes be-

【原文】

缓不后时，事成功立，上下俱富，有百姓皆爱其上，人归之如流水，亲之欢如父母，为之出死断亡而愉者，无它故焉，忠信、调和、均辨之至也。故君国长民者，欲趋时遂功，则和调累解，速乎急疾；忠信均辨，说乎赏庆矣；必先修正其在我者，然后徐责其在人者，威乎刑罚。三德者诚乎上，则下应之如景向，虽欲无明达，得乎哉？《书》曰："乃大明服，惟民其力懋，和而有疾。"此之谓也。

10.16 故不教而诛，则刑繁而邪不胜；教而不诛，则奸民不惩；诛而不赏，则勤励之民不劝；诛赏而不类，则下疑、俗俭而百姓不

【今译】

松时不耽误农时，结果事业有成，功绩建立，君主和臣民都富裕，而老百姓都爱戴他们的君主，人们归附他就像水流入海，亲近他高兴得就像亲近父母，为了他出生入死也心甘，这没有其他的缘故，而是因为君主极其忠信、调和、公平。所以统治国家领导人民的君主，要想争取时间成就功业，那么调和无为，能比急切从事收效更快；忠信公平，能比赏赐表扬更讨人喜欢；一定先纠正那些在自己身上的缺点，然后慢慢地去责备那些在别人身上的缺点，这比使用刑罚更有威力。调和无为、忠信公平、正人先正己这三种德行如果真正存在于君主身上，那么臣民响应他就会像如影随形、回音应声一样，即使想不显赫通达，可能吗？《尚书》上说："君主十分英明地来制服民众，民众就会尽力劳动，协调而又迅速。"说的就是这种情况。

10.16 不加教育就进行惩罚，那么刑罚用得很多，而邪恶仍然不能克服；只讲教育而不用刑罚，那么奸邪的人就不会受到惩治；只进行惩罚而不实行奖赏，那么勤奋的人就不能受到鼓励；惩罚奖赏如



came prosperous. And so the Hundred Clans all loved their ruler, and men returned to him as naturally as water flowing downhill, joyously came to have for him the same affection they felt for their parents, and would gladly go out and fight to the death and jeopardize their lives for him. All this was due to no other cause than that he was the epitome of loyalty, honesty, concord, harmony, fairness, and impartiality.

Accordingly, when a man who is a proper lord to his country and leader to his people desires to progress with achievements at a rapid pace, he is concordant and flexible, for these are quicker than pressing them on with haste and urgency. He is loyal, honest, fair, and impartial, for these are more pleasing to them than incentives and commendations. Only after having been certain to cultivate rectitude in his own person does he require it little by little of his subjects, for this is more awe-inspiring than punishments and penalties. When these three manifestations of moral power are perfected in the ruler, his subjects will respond to him as a shadow or echo. Even though he should desire that his illustriousness not be spread far and wide, it would happen in any case. A *Document* says:

> Thereupon he will make greatly illustrious his service. The people will then strive with all their strength to be harmonious and will be quick as well.

This expresses my point.

10. 16

Thus, if one only reproves and does not instruct, then punishments will be numerous but evil will still not be overcome. If one instructs but does not reprove, then dissolute people will not be chastened. If one reproves but does not reward, then applying harsh discipline to the people will not

【原文】

一。故先王明礼义以壹之；致忠信以爱之；尚贤使能以次之；爵服庆赏以申重之；时其事、轻其任以调齐之；渐然兼覆之，养长之，如保赤子。若是，故奸邪不作，盗贼不起，而化善者劝勉矣。是何邪？则其道易，其塞固，其政令一，其防表明。故曰："上一则下一矣，上二则下二矣；辟之若草木，枝叶必类本。"此之谓也。

【今译】

果不符合法律，那么民众就会疑虑，社会风气就会险恶而百姓就不会行动一致。所以古代的圣王彰明礼制道义来统一民众的言行；努力做到忠信来爱护民众；尊崇贤人，任用能人来安排各级职位；用爵位、服饰、表扬、赏赐去反复激励他们；根据时节安排他们的劳动，用减轻他们的负担来调剂他们；广泛普遍地庇护他们，抚养他们，就像保护初生的婴儿一样。像这样，那么奸诈邪恶的人就不会产生，盗贼就不会出现，而归依善道的人就受到鼓励了。这是为什么呢？就是因为古代圣王引导人们为善的政治原则平易可行，他对为非作歹的堵塞禁止强固有力，他的政策法令稳定一致，他的制度准则明白清楚。古语说："上面一心一意，下面就一心一意；上面三心两意，下面也就三心两意；比方像草木一样，什么根长出什么枝叶。"说的就是这种情况。



exhort them to good.

If the reproofs and rewards are not of the category proper to the occasion, subjects will be suspicious, vulgar, and venturesome, and the Hundred Clans will not be unified. Accordingly, the Ancient Kings elucidated ritual and moral principles in order to unify them, were loyal and honest in the extreme to manifest love for them, elevated the worthy and employed the able in order to put them in proper sequence, and created ranks, robes, commendations, and incentives in order to further emphasize this gradation. They undertook tasks only at the proper season and lightened the people's obligations in order to make them concordant and uniformly regulated.

Like a vast flood of surging waters, they universally covered over them.They nourished and led them as though they were watching over an infant. Because they were like this, acts of dissoluteness and evil perversity did not occur, robbers and thieves did not appear, and those who had been transformed to goodness exhorted themselves to ever greater efforts. Why was this?

Their Way was easy, their frontiers secure, their government and decrees consistent, and the markers indicating the outer limits of their conduct clear. In antiquity it was said:

> If the ruler is of one mind, his subjects will be one; if he is of two minds, they will be divided in two. Just as, for example, the branches and leaves of plants and trees must be of the same kind as the trunk.

This expresses my meaning.

10. 17

A policy of "not benefiting the people yet taking benefits from them"

【原文】

10.17 不利而利之，不如利而后利之之利也。不爱而用之，不如爱而后用之之功也。利而后利之，不如利而不利者之利也。爱而后用之，不如爱而不用者之功也。利而不利也、爱而不用也者，取天下矣。利而后利之、爱而后用之者，保社稷也。不利而利之、不爱而用之者，危国家也。

10.18 观国之治乱臧否，至于疆易而端已见矣。其候徼支缭，其竟关之政尽察：是乱国已。入其境，其田畴秽，都邑露：是贪主已。观其朝廷，则其贵者不贤；观其官职，则其治者不能；观其便嬖，则

【今译】

10.17 不使民众得利而从他们身上取利，不如使他们得利以后再从他们身上取利来得有利。不爱护民众而使用他们，不如爱护他们以后再使用他们更有成效。使民众得利以后再从他们身上取利，不如使他们得利而不从他们身上取利来得有利。爱护民众以后再使用他们，不如爱护他们而不使用他们更有成效。使民众得利而不从民众身上取利、爱护民众而不使用民众的国君，就能得到天下了。使民众得利以后再从民众身上取利、爱护民众以后再使用民众的国君，能够保住国家。不使民众得利而从民众身上取利、不爱护民众而使用民众的国君，只能使国家危险。

10.18 观察一个国家的治乱好坏，来到它的边界，那苗头就已经露出来了。如果那国家的哨兵来回分散巡逻，那边境关卡的管理措施极其苛察：这就是个混乱的国家了。进入那国境，它的田地荒芜，城镇破败：这就是个贪婪的君主了。观察他的朝廷，那地位高贵的人并不贤明；考察他的官员，那处理政事的人并无才能；看看他左右的亲

provides fewer benefits than that of "benefiting from the people only after first having benefited them." A policy of "using the people but not loving them" results in fewer achievements than that of "using the people only after having demonstrated love for them." A policy of "benefiting the people and only then receiving benefits from them" produces fewer benefits than that of "benefiting the people but receiving no benefits from them." A policy of "using the people only after having bestowed love on them" results in less benefit than that of "loving the people but making no use of them." One who "provides benefits but does not take them" and who "loves but does not use them" will capture the world. One who "benefits the people and only then receives benefits from them" and who "uses the people only after having first bestowed love on them" will protect his altars of soil and grain. One who "does not benefit the people yet takes benefits from them" and who "uses them but does not love them" will imperil his nation.

10. 18

To examine whether a country is well governed or fallen into anarchy, good or bad, one need only reach its outer frontiers and boundaries, and the first indications will be manifest already. When its border guards patrol the frontiers and make detailed reconnaissances and the rules of government require minute examination of everything at borders posts, the state is definitely anarchic. When you enter its borders and its plowed fields are filled with weeds and its capital city is exposed, its ruler is already shown to be poor. If when you inspect the court, those whom he esteems are not worthies; when you look at his officeholders, their governance is incapable; and when you examine his favorite companions

【原文】

其信者不悫：是暗主已。凡主相臣下百吏之俗，其于货财取与计数也，须孰尽察；其礼义节奏也，芒轫慢楛：是辱国已。其耕者乐田，其战士安难，其百吏好法，其朝廷隆礼，其卿相调议：是治国已。观其朝廷，则其贵者贤；观其官职，则其治者能；观其便嬖，则其信者悫：是明主已。凡主相臣下百吏之属，其于货财取与计数也，宽饶简易；其于礼义节奏也，陵谨尽察：是荣国已。贤齐，则其亲者先贵；能齐，则其故者先官；其臣下百吏，污者皆化而修，悍者皆化而愿，

【今译】

信，那被信任的人并不诚实：这就是个昏君了。凡是君主、宰相、大臣和各种官吏这一类人，他们对于货物钱财的收取和支出的计算，谨慎仔细极其苛察；他们对于礼义制度，茫然无知，怠惰疲沓，漫不经心：这就是个可耻的国家了。那农民乐意种田，那战士不避危难，那百官热衷于法制，那朝廷崇尚礼义，那卿相能协调地商议：这就是个治理得好的国家了。观察他的朝廷，那地位高贵的人很贤明；考察他的官员，那处理政事的人很能干；看看他左右的亲信，那被信任的人很诚实：这就是个英明的君主了。凡是君主、宰相、大臣和各种官吏这一类人，他们对于货物钱财的收取和支出的计算，宽容大方简略便易；他们对于礼义法度，严肃认真、一丝不苟：这就是个光彩的国家了。如果贤德相等，那么有亲戚关系的人先尊贵；如果能力相同，那么有旧关系的人先当官；他的臣下百官，思想行为肮脏的都变得善良美好，凶狠强暴的都变得朴实善良，狡猾奸诈的都变得忠厚老实：这

and intimates, their representations of good faith are insincere—this ruler is definitely benighted. When everyone from the ruler, prime minister, and ministers down to the most minor classes of officials in dealing with reckoning the amount due in valuables and commodities is thoroughly accomplished and minutely examines everything; when their observances and practices of ritual and moral principles are dotardly, slack, and cursory—this country is definitely shameful.

When its plowmen take pleasure in the fields, when its fighting knights are comfortable with adversity, when its minor officials are devoted to law, when its court exalts ritual principles, when its high-ranking ministers harmoniously engage in deliberations—this state is definitely well governed. If when you inspect his court, he esteems worthies; when you inspect his officeholders, their governance is capable; and when you look over his favorite companions and intimates, their representations of good faith are sincere—this ruler is definitely enlightened. When everyone from the ruler, prime minister, and ministers down to the most minor classes of officials in dealing with reckoning the amount due in valuables and commodities is magnanimous in pardoning and lenient in not minding small matters; when their observances and practices of ritual and moral principles are awe-inspired, cautious, and the product of a minute examination of everything—this is definitely an honorable country. If when those who are worthy are of equal quality, then those related to the ruler are given precedence in honors; when those who are capable are of equal ability, then those who are of old acquaintance are given precedence in the assignment of office; when from his ministers down to the most minor classes of officials, those who are vile all transform themselves and become cultivated, those who are inclined to violence all transform themselves and exercise self-restraint, and those who are cunning all transform themselves and

【原文】

躁者皆化而悫：是明主之功已。

10.19 观国之强弱贫富有征：上不隆礼，则兵弱，上不爱民，则兵弱；已诺不信，则兵弱；庆赏不渐，则兵弱；将率不能，则兵弱。上好功，则国贫；上好利，则国贫；士大夫众，则国贫；工商众，则国贫；无制数度量，则国贫。下贫，则上贫；下富，则上富。故田野县鄙者，财之本也；垣窌仓廪者，财之末也。百姓时和、事业得叙者，货之源也；等赋府库者，货之流也。故明主必谨养其和，节其

【今译】

就是英明君主的功劳了。

10.19 观察一个国家的强弱贫富有一定的征兆：君主不崇尚礼义，那兵力就衰弱；君主不爱护民众，那兵力就衰弱；禁止与许诺都不讲信用，那兵力就衰弱；奖赏不厚重，那兵力就衰弱；将帅无能，那兵力就衰弱。君主好大喜功，那国家就贫穷；君主喜欢财利，那国家就贫穷；官吏众多，那国家就贫穷；工匠商人众多，那国家就贫穷；没有规章制度，那国家就贫穷。民众贫穷，那君主就贫穷；民众富裕，那君主就富裕。郊外的田野乡村，是财物的根本；粮囤地窖谷仓米仓，是财物的末梢。百姓不失农时和谐安定，生产有条不紊，这是钱财的源头；按照等级征收的赋税和国库，是钱财的支流。所以英明的君主必定谨慎地保养那和谐安定的政治局面，节流，开源，而对

become guileless—this is the splendid achievement of a ruler who is definitely enlightened.

10. 19

To examine whether a state is strong or weak or prosperous or poor, there are the following points of evidence for verification.

If the ruler does not exalt ritual principles, then the army will be weak. If he does not love his people, then the army will be weak. If when he prohibits or approves something he is untrustworthy, then the army will be weak. If his commendations and rewards do not penetrate down to the lower ranks, then the army will be weak. If the generals and marshals are incapable, then the army will be weak. If the ruler is fond of achievement, then the country will be impoverished. If he is fond of profits, then the country will be poor. If there is a multitude of knights and grand officers, then the country will be impoverished. If artisans and merchants are numerous, then the country will be poor. If there is no regulation of the calculations in weighing and measuring, then the country will be poor.

If the lower classes are poor, the ruler will be poor; if they are prosperous, then the ruler will be rich.

Thus, fields and meadows, towns and villages, are the roots of property; and enclosures, cellars, granaries, and storehouses are the branches of property. The Hundred Clans being in accord with the proper season and successfully arranging their duties and tasks is the source of wealth; gradations of the tax rate, treasuries, and arsenals are the outflow of wealth. Thus, the enlightened ruler will inevitably be careful to nurture the harmonious accord of the people with the season, restrict the outflow of property, open up its sources, and distribute or dole out goods as the occasion re-



【原文】

流，开其源，而时斟酌焉，潢然使天下必有余，而上不忧不足。如是，则上下俱富，交无所藏之，是知国计之极也。故禹十年水，汤七年旱，而天下无菜色者；十年之后，年谷复孰，而陈积有余。是无它故焉，知本末源流之谓也。故田野荒而仓廪实，百姓虚而府库满，夫是之谓国蹶。伐其本，竭其源，而并之其末，然而主相不知恶也，则其倾覆灭亡可立而待也。以国持之，而不足以容其身，夫是之谓至贪，是愚主之极也。将以求富而丧其国，将以求利而危其身，古有万国，今有十数焉，是无它故焉，其所以失之一也。君人者，亦可以觉

【今译】

钱财的收支时常加以调节，使天下的财富一定像大水涌来一样绰绰有余，而君主也就不再担忧财物不够了。像这样，那么君主和民众都富足，双方都没有地方来储藏财物，这是懂得国计民生达到了顶点。所以夏禹时碰上了十年水灾，商汤时遇到了七年旱灾，但天下并没有面有菜色的人；十年以后，谷物又丰收了，而旧有的储备粮还有剩余。这并没有其他的缘故，可以说是因为他们懂得了本和末、源和流的关系啊。所以，田野荒芜而国家的粮仓充实，百姓家里空空荡荡而国家的仓库满满的，这可以说是国家垮了。砍断了根本，枯竭了源头，把财物都归并到国库中，然而君主、宰相还不知道这是坏事，那么他们的垮台灭亡就可以立刻等到了。拿整个国家来扶持供养他，还是不能够容纳他这个人，这叫做极其贪婪，这是昏君的顶点了。想要求得富裕反而丧失了自己的国家，想要求得利益反而危害了他本身，古时候有上万个国家，现在只有十几个了，这没有其他的缘故，他们丧失国家的原因是一样的。统治人民的君主，也可以醒悟了。百里见方的小

quires. Like a vast flood of surging waters, he will inevitably cause the world to have a surplus, and the ruler will suffer no hardship of inadequacy.

If the situation is like this, then both the ruler and his subjects will be prosperous and the interchange of goods will lack for adequate storage space. This is the epitome of knowing how to calculate for the country.

Thus, although under Yu there were ten years of flood and under Tang there were seven years of drought, there were no vegetable-colored people in the world.

Yet after this ten-year period when the grain ripened again, there was still an accumulated surplus of old grain. This was due to no other cause than that they knew the application of the principle of root and branch and of source and outflow. Accordingly, a situation in which the fields and meadows are overgrown with weeds but the granaries and storehouses are full and in which the Hundred Clans are empty but the treasuries and arsenals are overflowing is truly to be described as "tearing a country apart." If the ruler attacks its roots and exhausts its sources, monopolizes its branches and [···], but nonetheless he and his assistants do not realize that this is wrong, then one has only to stand by and await his imminent overthrow and destruction.

To use the whole state to maintain oneself and yet not get enough to sustain one's own person is surely to be described as "the extreme of greed." This is the height of stupidity in a ruler. He starts out seeking riches and ends up by losing his country, starts out seeking profits and ends up by endangering his own person. In antiquity there were a myriad countries; today they number only ten odd. That they lost their countries is due to no other cause than this single principle. A ruler of men should be able to grasp this point quickly!

【原文】

矣。百里之国，足以独立矣。

10.20 凡攻人者，非以为名，则案以为利也；不然，则忿之也。

仁人之用国，将修志意，正身行，伉隆高，致忠信，期文理。布衣绌屣之士诚是，则虽在穷阎漏屋，而王公不能与之争名；以国载之，则天下莫之能隐匿也。若是，则为名者不攻也。

将辟田野，实仓廪，便备用，上下一心，三军同力。与之远举极战，则不可。境内之聚也保固，视可，午其军，取其将，若拨蛙；彼得之不足以药伤补败。彼爱其爪牙，畏其仇敌。若是，则为利者不

【今译】

国，是完全能够独立存在的。

10.20 凡是进攻别国的，不是因为追求惩除暴虐的美名，就是因为要谋取利益；否则，就是因为怨恨他们。

讲究仁德的人在国内当权，将提高志向思想，端正立身行事，达到崇高的政治境界，做到忠厚有信用，使礼仪制度极其完善。身穿布衣、脚穿麻鞋的读书人如果真能做到这样，那么虽然住在偏僻的里巷与狭小简陋的房屋之中，而天子诸侯也没有能力和他竞争名望；如果把国家委任给他，那么天下就没有谁能遮掩他的崇高德行。像这样，那么追求美名的就不会来攻打了。

讲究仁德的人在国内当权，将开垦田野，充实粮仓，改进设备器具，上下团结一心，三军共同努力。别国如果远距离地兴师动众竭尽全力来作战，那肯定不行。因为这样的国家境内所结集的军队守卫得很牢固，看情况许可，便会迎击，擒获敌方将领像掰断麦芽一样容易；而那进攻的国家所得到的还不够用来医治伤员、弥补损失。它爱

A state only a hundred *li* square is sufficient to establish an independent rule.

10. 20

As a general principle, those who engage in aggression, if they do not do so in order to gain a reputation, do so in order to make a profit from it, and, if that is not the case, are provoked to it by anger.

A humane man in using the state would cultivate his will and aspirations, rectify his character and conduct, elevate what is highest and most noble, attain to complete loyalty and honesty, and reach the limit of cultivation and order.

If the scholar-knights who wear fine cloth robes and silk-corded shoes are genuinely like this, then although they live on an impoverished alley in a leaky house still kings and dukes cannot contend with them in fame. If they inaugurate these policies in a state, then no one in the world could obscure or conceal them. Thus, in being like this, those who want to make a reputation will not commit aggression against such a person. A humane man would open up wilderness lands to cultivation, fill the granaries and storehouses, and provide useful instruments; the ruler and his subjects would be of one mind, and the three armies would make a common effort. If a country on the other side of the world were to attempt to engage him in a final decisive battle, it would be impossible, for the population within his territorial boundaries would collect together in the stubborn defense of the country and, when conditions permitted, would engage the enemy's army and capture his generals as easily as stirring cooked wheat. What the enemy might gain would be inadequate even to cure his wounded and repair the damage inflicted by his defeat. Since the



【原文】

攻也。

将修小大、强弱之义以持慎之，礼节将甚文，珪璧将甚硕，货赂将甚厚，所以说之者必将雅文辩慧之君子也。彼苟有人意焉，夫谁能忿之？若是，则忿之者不攻也。

为名者否，为利者否，为忿者否，则国安于盘石，寿于旗、翼。人皆乱，我独治；人皆危，我独安；人皆失丧之，我按起而制之。故仁人之用国，非特将持其有而已矣，又将兼人。《诗》曰："淑人君子，其仪不忒。其仪不忒，正是四国。"此之谓也。

【今译】

惜自己的武将，害怕自己的敌人，像这样，那么谋取利益的就不会来攻打了。

讲究仁德的人在国内当权，将谨慎遵行小国与大国、强国与弱国之间的道义，礼节将十分完善，会见时赠送的玉器将很大，贡献的财物将非常丰厚，用来游说对方的人一定是正派有礼善辩聪慧的君子。那别国的君主如果有人心的话，谁还能怨恨他呢？像这样，那么出于怨恨而动武的人也就不会来攻打他了。

追求美名的不来攻打，谋取利益的不来攻打，要发泄怨恨的也不来攻打，那么国家就会像磐石一样稳固，像恒星一样长寿。别人都混乱，只有我治理得好；别人都危险，只有我安稳；别人都丧权失国，我便起来制服他们。所以讲究仁德的人在国内当权，不单单将保住他所有的，还要兼并别人的国家。《诗》云："善人君子忠于仁，坚持道义不变更。他的道义不变更，四方国家他坐镇。"说的就是这种情况。

enemy loves his teeth and claws, he will fear such an antagonist as his enemy. This being so, those who act from considerations of profits will not commit aggression against him.

A humane man would keep in good order the obligations between small and large countries, between the strong and weak, and would sedulously maintain them. The important points of ritual would be observed with the extreme of good form. The *gui* jade baton and the *bi* jade insignia would be very sumptuous. The presents and contributions would be very munificent. The means he uses to persuade others must be those of a gentleman who is elegantly correct in form and of discriminating intelligence. Should others have designs against him, who among them could become angry with him? This being so, those who act out of anger will not commit aggression against him.

If for the sake of a reputation, or for the sake of profit, or because of anger, others do not commit aggression against him, then his country will be as secure as a boulder and as long-lived as the Winnowing Basket and Wings constellations.

All others are given to anarchy, I alone am controlled. All others face peril; I alone am secure. All others fail and are destroyed; I alone succeed and control them. Thus, when a humane man has control of the state, he does not want merely to maintain what he possesses and nothing more, but instead wants to unite all peoples. An *Ode* says:

> That good man is my gentleman:
> his deportment has no flaw.
> His deportment has no flaw:
> he rectifies these four countries.

This expresses my point.

【原文】

10.21 持国之难易：事强暴之国难，使强暴之国事我易。事之以货宝，则货宝单而交不结；约信盟誓，则约定而畔无日；割国之锱铢以赂之，则割定而欲无猒。事之弥顺，其侵人愈甚，必至于资单国举然后已。虽左尧而右舜，未有能以此道得免焉者也。辟之，是犹使处女婴宝珠、佩宝玉、负戴黄金，而遇中山之盗也，虽为之逢蒙视，诎要桡腘，君卢屋妾，由将不足以免也。故非有一人之道也，直将巧繁拜请而畏事之，则不足以为持国安身。故明君不道也，必将修礼以

【今译】

10.21 保住自己国家的难易之法：用侍奉强暴之国的办法来保住自己的国家是困难的，采取使强暴之国侍奉我的办法来保住自己的国家就容易了。因为用钱财珍宝去奉承强暴的国家，那么钱财珍宝送光了而邦交仍然不能建立；和他们订盟约、立誓言吧，那么盟约签定后没几天他们就背信毁约了；割让国家的尺寸之地去贿赂他们吧，那么割让完毕后他们的欲望却没有个满足。侍奉他们越依顺，他们侵略别人就越厉害，一定要到财物送光、把国家全部拿来送给他们，然后才罢休。即使你身边有尧、舜那样的贤人，也没有能靠这种办法来避免灭亡的。拿它打个比方，这就好像让一个姑娘脖子上系着宝珠，身上佩着宝玉，背着黄金，而碰上了山中的强盗，即使对他只敢眯着眼睛看，弯腰屈膝，像家里的婢妾，仍将不可避免那厄运。所以，如果没有使本国人民团结一致来对抗强国的办法，只靠说好话、献殷勤、跪拜请求而诚惶诚恐地去侍奉他们，那是不能够做到保国安身的。所

10. 21

On the Difficulty or Ease of Preserving the State

For me to serve a strong and aggressive state is difficult; to cause a strong and aggressive state to serve me is easy. If I attempt to serve the state by using valuables and precious goods, then these costly objects will be depleted, yet friendly relations will not be secured. If I trust in treaties and solemnly swear to covenants, then although the terms of the agreement are firmly settled, they will be overturned without a single day elapsing. If I cede territory bit by bit, then although the amount to be ceded has been settled, the desire will not be satiated. The more I acquiesce to their demands, the more they will encroach, the inevitable end being that at the depletion of my resources, they will not stop until they have taken the whole country. Although I had a Yao at my left side and a Shun at my right, even they would not have the ability to employ this policy and evade these certain consequences.

This policy is like the case of the young bride [traveling to the home of her bridegroom's family] wearing precious pearls about her neck, jade pendants at her waist, and gold ornaments on her head and back, suddenly encountering robbers in the middle of the mountains. Although she tries to hide from their view and although she bends low at the waist and sinks to her knees as if she were only a slave girl from an inn, it would not be enough for her to escape.

Hence, this policy offers no way to unite the people, for if one depends merely on artful connivance, bows of obeisance, and entreaties, and serves them out of fear, this too will be insufficient to maintain the state and secure the person.

Thus the intelligent ruler does not proceed along this path. He invari-

【原文】

齐朝，正法以齐官，平政以齐民，然后节奏齐于朝，百事齐于官，众庶齐于下。如是，则近者竞亲，远方致愿；上下一心，三军同力；名声足以暴炙之，威强足以捶笞之；拱揖指挥，而强暴之国莫不趋使；譬之，是犹乌获与焦侥搏也。故曰："事强暴之国难，使强暴之国事我易。"此之谓也。

【今译】

以英明的君主不这样做，而一定要修订礼制来整治朝廷，端正法制来整治官吏，公正地处理政事来整治民众，从而使礼仪制度在朝廷上得到严格执行，各种事情在官府中治理得有条不紊，群众在下面齐心合力。像这样，那么邻近的国家就会争先恐后地来亲近，远方的国家也会表达出仰慕之情；国内上下团结一心，三军共同努力；名声足够用来向别国炫耀而威慑他们，武力足够用来惩处他们；从容地指挥，而强暴的国家没有不奔走前来供驱使的；拿它打个比方，这就好像是大力士乌获与矮子焦侥搏斗一样。所以说："采取侍奉强暴之国的办法来保住自己的国家是困难的，采取使强暴之国侍奉我的办法来保住自己的国家就容易了。"说的就是这种情况。



ably cultivates ritual principles in order to arrange the court in an orderly fashion, rectifies the laws in order to make the governmental bureaus uniformly arranged, and adjusts the operations of the government in order to handle the people uniformly. It is only after this has been done that emergencies and reports are uniformly disposed of by the court, the various tasks and duties uniformly handled by the bureaus, and the multitude of commoners uniformly handled by their subordinates, { and loyalty and honesty, love and benefits, are made uniform among subordinates. The ruler would not practice one unjust thing or put to death a single innocent man to gain the empire. } In such a situation, those who are nearby zealously try to become close to the ruler and those who are in distant regions long to reach him. The ruler and his subjects will be of one mind, and the three armies will make a common effort. When his fame and reputation are sufficient to sear and scorch them and his majesty and strength enough to thrash and flog them, and he simply folds his hands before his breast in salute and signals with his finger, then not one of the strong and aggressive states will fail to come in haste to serve him. The situation would be like the case of Wuhuo, the Crow Catcher, battling the Jiao pygmies. Thus, it is said:

> For me to serve a strong and aggressive state is difficult; to cause a strong and aggressive state to serve me is easy.

This is my point.

王霸第十一

【原文】

11.1 国者，天下之制利用也：人主者，天下之利势也。得道以持之，则大安也，大荣也，积美之源也；不得道以持之，则大危也，大累也，有之不如无之，及其綦也，索为匹夫不可得也，齐湣、宋献是也。故人主，天下之利势也，然而不能自安也，安之者必将道也。

11.2 故用国者，义立而王，信立而霸，权谋立而亡。三者，明主之所谨择也，仁人之所务白也。

【今译】

11.1 国家，是天下最有利的工具；君主，处于天下最有利的地位。如果得到了正确的政治原则去掌握国家与君权，就会非常安定，非常荣耀，成为积聚美好功名的源泉；如果得不到正确的政治原则去掌握它，就会非常危险，非常烦劳，有了它还不如没有它，发展到那极点，要求做个平民百姓也不能如愿，齐湣王、宋献公就是这样。所以，君主处于天下最有利的地位，但是他并不能自行安定，要安定就一定要依靠正确的政治原则。

11.2 治理国家的人，把道义确立了就能称王天下，把信用确立了就能称霸诸侯，把权术谋略搞起来了就会灭亡。这三种情况，是英明的君主要谨慎选择的，是讲究仁德的人一定要弄明白的。

Book 11

Of Kings and Lords-Protector

11. 1

The state is the most powerful instrument for benefit in the world. The ruler of men is the most influential position of authority for benefit in the world. If a ruler employs the Way to maintain these two—the state and his position—then there will be the greatest peace and security, the greatest honor and prosperity, and the wellspring for accumulating what is beautiful and fine. If a ruler does not employ the Way to maintain them, then there will be the greatest danger and peril and the greatest humiliation and adversity. It would be better not to have these two than to have them, for, in the worst case, even the indignity of degradation to the status of a commoner will be denied him. Such was the case with King Min of Qi and King Xian of Song. Thus, although it is true that the ruler of men is the most influential position of authority in the world, that in and of itself cannot bring peace and security to him who holds it. What brings peace and security will inevitably be his use of the Way.

11. 2

Accordingly, one who uses the state to establish justice will be king; one who establishes trust will be a lord-protector; and one who establishes a record of expediency and opportunism will perish. Among these three alternatives, the intelligent ruler will make his choice with the greatest of care, and the humane man will devote his attention to making them

【原文】

11.3 挈国以呼礼义而无以害之，行一不义、杀一无罪而得天下，仁者不为也，拆然扶持心国且若是其固也！之所与为之者，之人则举义士也；之所以为布陈于国家刑法者，则举义法也；主之所极然帅群臣而首乡之者，则举义志也。如是，则下仰上以义矣，是綦定也。綦定而国定，国定而天下定。仲尼无置锥之地，诚义乎志意，加义乎身行，著之言语，济之日，不隐乎天下，名垂乎后世。今亦以天下之显诸侯诚义乎志意，加义乎法则度量，著之以政事，案申重之以

【今译】

11.3 领导全国人民来提倡礼义而绝不用什么东西来损害礼义，如做一件不义的事、杀一个无罪的人就能取得天下，讲究仁德的人也不干，他坚定地用礼义来控制自己的思想和国家，那坚决的程度就像这样！所以，和他一起搞政治的人，便都是奉行道义的人；他拿来在国内颁布的刑法，就都是合乎道义的法律；他急切地率领群臣去追求的，就都是合乎道义的志向。像这样，那么臣民景仰君主就都是因为道义了，这就是政治基础稳固。政治的基础稳固了，国家就安定；国家安定了，天下就能平定。孔子没有立锥之地，但他真诚地把道义贯彻到思想中，落实在立身行事上，表白在言语中，到成功的时候，他就显扬于天下，名声流传到后代。现在如果也让天下那些显赫的诸侯真诚地把道义贯彻到自己的思想中，落实到法律制度上，体现在政务

obvious.

11. 3

A man of humane principles will organize his state in order to proclaim ritual and moral principles to all and will allow nothing to impair them. He will not perform even a single act that is unjust or that would result in the execution of even one blameless man, although he might gain the empire by doing so. Resolutely, he keeps and preserves his mind and his state, so firmly and stubbornly does he hold to what is right. All those who act in concert with him must be scholar-knights of high moral integrity. The laws and punishments to be promulgated to the nation must be of a legal model that is just. What he eagerly tries to instill in all his various officials is the paramount importance of aspiring for justice in everything. When this situation prevails, then the lower classes will show respect for superiors by acting morally. This is "the foundation of being securely settled."

The foundation being settled, the state will be securely settled; the state being settled, the world will be securely settled.

Confucius, "lacking so much as a pinpoint of land," was genuinely moral in his mind and thoughts, extended this morality to his character and to his conduct, and gave evidence of it in his teachings and in his conversations. From the day he attained full understanding of moral principles, he has not been concealed from the world, for his reputation has penetrated down to later generations.

Consider now the case of the most distinguished feudal lords of the world today. Were they to make genuine moral principles in their minds and thoughts, to extend them to their laws, published statutes, and weights



【原文】

贵贱杀生，使袭然终始犹一也。如是，则夫名声之部发于天地之间也，岂不如日月雷霆然矣哉？故曰：以国齐义，一日而白，汤、武是也。汤以亳，武王以鄗，皆百里之地也，天下为一，诸侯为臣，通达之属，莫不从服，无它故焉，以济义矣。是所谓义立而王也。

11.4 德虽未至也，义虽未济也，然而天下之理略奏矣，刑赏已诺信乎天下矣，臣下晓然皆知其可要也。政令已陈，虽睹利败，不欺

【今译】

中，又用提拔、废黜、处死、赦免等手段来反复强调它，使它连续不断地始终如一。像这样，那么他的名声传扬于天地之间，难道不像日月雷霆那样了么？所以说：使国家统一于道义，一天就能名声显赫，商汤、周武王就是这样。商汤凭借亳邑，周武王凭借鄗京，都不过是百里见方的领土，而天下被他们统一了，诸侯做了他们的臣属，凡交通能到达的地方，没有不服从的，这没有其他的缘故，而是因为他们完全遵行了道义。这就是我所说的把道义确立了就能称王天下。

11.4 德行虽然还没有尽善尽美，道义虽然还没有完全做到，然而天下的事理大体上掌握了，刑罚、奖赏、禁止、许诺在天下已取得了信用，臣下都明白地知道他是可以结交的。政令已经发布，即使看到自己的利益将要有所损害，也不失信于他的民众；盟约已经签定，

and measures, to give evidence of them in their governance of the affairs of state; and, on this basis, were they then to extend and augment them in the application of honors and demotions and in executions and granting continued life so that they cause the beginning and end of every matter to accord with each other as though they were one—in fact, were any of the feudal lords to act in this fashion—then their fame and reputation would be enlarged and promulgated everywhere between Heaven and Earth. Would they not indeed be as the sun and moon or as rolling claps of thunder?

This is the ancient saying: They uniformly applied moral principles throughout the land, and in a single day it was plainly evident. Such were Tang and Wu.

Tang began with Bo and King Wu with Hao, both territories only a hundred *li* square, yet they unified the world, made the feudal lords their servants, so that wherever news of them penetrated there were none who did not submit to them and follow after them. This was due to no other cause than that they perfected moral principles. This is what is called "moral principles being established and becoming a universal king."

11. 4

Although the moral force of their inner power had not yet reached perfection and although moral principles had not yet been fully attained, yet, in a general way, they displayed rational principles for ordering the world. Their punishments and rewards, their prohibitions and assents, were believed by the world. Their ministers and subjects fully and clearly knew that they were capable of exercising constraint over them. When the rules and edicts of government had been set forth, then although they might see opportunity for profit or danger of loss, they would not deceive

【原文】

其民；约结已定，虽睹利败，不欺其与。如是，则兵劲城固，敌国畏之；国一綦明，与国信之。虽在僻陋之国，威动天下，五伯是也。非本政教也，非致隆高也，非綦文理也，非服人之心也；乡方略，审劳佚，谨畜积，修战备，鲍然上下相信，而天下莫之敢当。故齐桓、晋文、楚庄、吴阖闾、越句践，是皆僻陋之国也，威动天下，强殆中国，无它故焉，略信也。是所谓信立而霸也。

11.5 挈国以呼功利，不务张其义、济其信，唯利之求，内则不

【今译】

即使看到自己的利益将要有所损害，也不失信于他的盟友。像这样，就会军队强劲，城防牢固，而敌国害怕他；国家统一，道义彰明，而同盟国信任他。即使住在偏僻落后的国家，他的威势也可震动天下，五霸就是这样。他们虽然没有把政治教化作为立国之本，没有达到最崇高的政治境界，没有健全礼仪制度，没有使人心悦诚服；但他们注重方法策略，注意使民众有劳有逸，认真积蓄，加强战备，像牙齿啮合那样君臣上下互相信任配合，因而天下也就没有人敢抵挡他们了。齐桓公、晋文公、楚庄王、吴王阖闾、越王勾践，这些人都处在偏僻落后的国家，他们的威势却震动天下，他们的强盛危及中原各国，这没有别的缘故，就是因为他们取得了信用啊。这就是我所说的把信用确立了就能称霸诸侯。

11.5 领导全国人民去提倡功利，不致力于伸张那道义、成就那



their people. When agreements had already been settled, then although they might see the opportunity for profit or danger of loss, they would not deceive their allies. Since they behaved in this fashion, their army was strong, their cities well defended, and hostile countries stood in awe of them. Then the unity of their own countries was a brilliantly evident beacon, and their allies had faith in them. Although from despised and backward countries, their majestic authority shook the whole world. Such were the Five Lords-Protector.

They did not use as their foundation the arts of government and instruction of the people, nor did they fully develop what is highest and most noble, nor did they make consistent patterns of good form and rational order, nor were they able to win over the hearts and minds of mankind. Rather, they had a preference for stratagems and tactics, carefully judged effort and slackness, took care to husband their resources, and kept their warmaking capabilities in good repair.

As close as the upper and lower teeth shutting against each other was the trust between ruler and subject, and so no other person in the world presumed to be their equal in rank. Thus, tha Duke Huan of Qi, Duke Wen of Jin, King Zhuang of Chu, King Helüof Wu, and King Goujian of Yue, all of whom were of despised and backward countries, held majestic sway over the world and their might held peril for all the Central States was due to no other cause than that they were in the main trustworthy. This is what is called "establishing trust and becoming a lord-protector."

11. 5

They organize their states in order to proclaim accomplishment and

【原文】

惨诈其民而求小利焉，外则不惨诈其与而求大利焉，内不修正其所以有，然常欲人之有。如是，则臣下百姓莫不以诈心待其上矣。上诈其下，下诈其上，则是上下析也。如是，则敌国轻之，与国疑之，权谋日行，而国不免危削，綦之而亡，齐闵、薛公是也。故用强齐，非以修礼义也，非以本政教也，非以一天下也，绵绵常以结引驰外为务。故强，南足以破楚，西足以诎秦，北足以败燕，中足以举宋；及以燕、赵起而攻之，若振槁然，而身死国亡，为天下大戮，后世言恶，则必稽焉。是无它故焉，唯其不由礼义而由权谋也。

【今译】

信用，惟利是图，对内则肆无忌惮地欺诈他的人民以追求小利，对外则毫无顾忌地欺骗他的盟国以追求大利，在内不好好管理自己已有的土地财富，却常常想取得别人所拥有的土地财富。像这样，那么臣下、百姓就没有不用欺诈的用心去对待君主的了。君主欺诈臣民，臣民欺诈君主，这就是上下离心离德。像这样，那么敌国就会轻视他，盟国就会怀疑他，即使权术谋略天天在搞，而国家也免不了危险削弱，到了极点，国家就灭亡了，齐闵王、孟尝君就是这样。他们在强大的齐国执政，不是用手中的权力去修明礼义，不因此而把政治教化作为立国之本，不凭借它来统一天下，而是接连不断地经常把勾结拉拢别国、四处纵横游说作为自己的要务。所以他们强大的时候，南能攻破楚国，西能使秦国屈服，北能打败燕国，中能攻占宋国；但等到燕国、赵国起来进攻他们的时候，就像摧枯拉朽一样，闵王便身死国亡了，成为天下的奇耻大辱，后代的人谈起恶人，就一定要提到他。这并没有其他的缘故，是因为他们不遵循礼义而专搞权术阴谋啊。



profit, but do not devote any attention to extending their moral principles or to reinforcing their honesty and trustworthiness, for they hanker only after profits. In domestic affairs they do not shrink from treacherously deceiving their people out of a hankering for minor profits. In external affairs they do not shrink from treacherously deceiving their allies in their hankering for great profits. They do not take proper care of what they already possess, but with an insatiable and ravenous appetite constantly desire the possessions of others. This being so, each of their ministers, subordinates, and the Hundred Clans behaves toward their ruler with a treacherous and deceptive heart. Since the ruler is treacherous with his subjects and his subjects treacherous with their ruler, then the result is disaffection of ruler and subject. In such a situation, enemies scorn them and allies distrust them. Since each day their conduct is marked by further expediency and opportunism, the state cannot escape danger and encroachment until in the extreme case it perishes. Such were King Min of Qi and the Duke of Xue [Tian Wen].

Hence, while he had control of powerful Qi, King Min did not employ it in order to cultivate ritual and moral principles, nor in order to establish a foundation for government and instruction of the people, nor in order to unify the world, but rather in instance after instance he devoted his attention solely to "hooking up carriages" and "dashing about abroad." Hence, although its strength was ample to break Chu in the south, to subjugate Qin in the west, to defeat Yan in the north, and to confiscate the territory of Song in the middle, it led to Yan and Zhao's rising up to attack him. As easily as shaking dead leaves from a tree, he was murdered and his country lost. He suffered the greatest disgrace in the world. When later generations teach about evil, they must examine his case. His fate was due to no other cause than that he proceeded not from a basis of ritual

【原文】

11.6 三者，明主之所谨择也，而仁人之所务白也。善择者制人，不善择者人制之。

11.7 国者，天下之大器也，重任也，不可不善为择所而后错之，错之险则危；不可不善为择道然后道之，涂蔽则塞；危塞则亡。彼国错者，非封焉之谓也，何法之道、谁子之与也。故道王者之法，与王者之人为之，则亦王；道霸者之法，与霸道之人为之，则亦霸；道

【今译】

11.6 这三种情况，是英明的君主要谨慎选择的，也是讲究仁德的人一定要弄明白的。善于选择的，就能制服别人；不善于选择的，别人就会制服他。

11.7 国家，是天下最大的器具，是沉重的担子，不可不好好地为它选择个地方然后再安置它，如果把它放在险恶的地方就危险了；不可不好好地为它选择条道路然后引导它前进，如果道路上杂草丛生就会被堵住；危险、受阻，国家就会灭亡。那国家的安置问题，并不是指给它立好疆界，而是指遵行什么办法、与什么人一起来治国。遵行王者的办法，与那奉行王道的大臣治理国家，也就能称王于天下；遵行霸者的办法，与那奉行霸道的大臣治理国家，也就能称霸于诸

and moral principles but rather from the dictates of expediency and opportunism.

11. 6

Among these three alternatives, the intelligent ruler will make his choice with the greatest of care, and the humane man will devote his attention to making them obvious.

Those who are good at making the choice will regulate others. Those who are not good at making the choice will be regulated by others.

11. 7

Since the state is the greatest implement and heaviest burden in the world, it is impermissible that he who rules the state should not be good first at determining the right position and then placing [the state] there, for if he locates it in a precarious place, danger will result. Similarly it is impermissible that he should not be good at first determining the route and then following it, for if the pathway is overgrown with weeds, there will be unforeseen obstructions. If there are both dangers and unforeseen obstructions, the result will be annihilation.

In saying to "place the state in the right position," I refer not to the physical location of the actual fief but to what model of laws it adopts and to which masters are associated with it. Therefore it is said:

> if the ruler is guided by the model of a True King and associates with men who are proper companions for a True King, then the ruler himself will also be a True King. If he is guided by the model of a lord-protector and associates with men who are proper com-



【原文】

亡国之法，与亡国之人为之，则亦亡。三者，明主之所谨择也，而仁人之所务白也。

11.8 故国者，重任也，不以积持之则不立。故国者，世所以新者也，是惮；惮，非变也，改玉改行也。故一朝之日也，一日之人也，然而厌焉有千岁之国，何也？曰：援夫千岁之信法以持之也，安与夫千岁之信士为之也。人无百岁之寿，而有千岁之信士，何也？曰：以夫千岁之法自持者，是乃千岁之信士矣。故与积礼义之君子为之，则王；与端诚信全之士为之，则霸；与权谋倾覆之人为之，则

【今译】

侯；遵行使国家灭亡的办法，与那奉行亡国之道的大臣去治理国家，也就会灭亡。这三种情况，是英明的君主要谨慎选择的，也是讲究仁德的人一定要弄明白的。

11.8 国家，是个沉重的担子，不依靠长期积累起来的管理办法去扶持它，它就要垮掉。所以，国家虽然是每一代都在更新的东西，但这不过是一种具有继承性的更替；这种更替，并不是一种根本性的管理办法的改变，它不过是改变了贵族阶层的等级地位因而改变了他们的佩玉和步行要求罢了。日子短促得就像一个早上，人生短暂得就像一天，然而却安然地存在着历经上千年的国家，这是为什么呢？回答说：这是因为采用了那些积累了上千年的确实可靠的办法来维持国家，又和那些上千年的真诚之士一起搞政治的缘故。人没有上百年的寿命，却会有上千年的真诚之士，为什么呢？回答说：用那些积累了上千年的礼法来把握自己的人，这就是上千年的真诚之士了。所以，和不断地奉行礼义的君子搞政治，就能称王天下；和正直忠诚守信完美的人士搞政治，就能称霸诸侯；和搞权术阴谋倾轧颠覆的人搞政



panions for a lord-protector, then he himself will also be a lord-protector. If the model by which he is guided is that proper to a doomed country and he associates with men who are proper for a doomed country, then the ruler himself will be doomed as well.

Among these three alternatives, the intelligent ruler will make his choice with the greatest of care, and the humane man will devote his attention to making them obvious.

11. 8

Inasmuch as the state involves heavy responsibilities, if it is not maintained through accumulation, then it will not continue to stand. Thus, so far as the state is concerned, innovations introduced as one generation succeeds another are only a case of handing over authority from one to another. They are not radical transformations. They are merely a matter of "changing the jade and changing the conduct."

If each dawn begins a new day and each day a man begins anew, then how is it that there are states that have lasted a thousand years tranquilly through this? I say it is because the state is succored by a trustworthy model, itself a thousand years old, that is employed to maintain it, and along with this it has a tradition of "trustworthy scholars a thousand years old" who enact it. How is this possible, that there are trustworthy scholars a thousand years old when the extreme age of a man is only a century? Because they take as their support a model that is a thousand years old, there are "trustworthy scholars a thousand years old." Hence, if he governs with gentlemen who have accumulated ritual and moral principles, then he will become a True King. If he governs with scholars who are correct, sincere, trustworthy, and complete, then he will

【原文】

亡。三者，明主之所谨择也，而仁人之所务白也。善择之者，制人；不善择之者，人制之。

11.9 彼持国者，必不可以独也；然而强固荣辱在于取相矣。身能，相能，如是者王。身不能，知恐惧而求能者，如是者强。身不能，不知恐惧而求能者，安唯便僻左右亲比己者之用，如是者危削，綦之而亡。国者，巨用之则大，小用之则小；綦大而王，綦小而亡，小巨分流者存。巨用之者，先义而后利，安不恤亲疏，不恤贵贱，唯

【今译】

治，就会灭亡。这三种情况，是英明的君主要谨慎选择的，也是讲究仁德的人一定要弄明白的。善于选择的，就能制服别人；不善于选择的，别人就会制服他。

11.9 那些掌握了国家的国君，一定不可以单靠自己；这样看来，那么是强大还是衰弱、是光荣还是耻辱就在于选取宰相了。自己有才能，宰相也有才能，像这样的国君就能称王天下。自己没有才能，但知道恐惧而去寻觅有才能的人，像这样的国君就能强大。自己没有才能，又不懂得恐惧而去寻求有才能的人，只是任用些善于阿谀奉承的宠臣、身边的侍从以及亲近依附自己的人，像这样的国君就会危险削弱，达到极点就会灭亡。国家，大治它就会强大，小治它就会弱小；极其强大就能称王天下，极其弱小就会灭亡，小大各占一半的则能保存。所谓大治国家，就是先考虑道义而后考虑财利，任用人不顾亲



become a lord-protector. If he governs with persons who are given to expediency and opportunism, to subversion and rebellion, then he will be annihilated. Among these three alternatives, the intelligent ruler will make his choice with the greatest of care, and the humane man will devote his attention to making them obvious.

Those who are good at making the choice will regulate others; those who are not good at making the choice will be regulated by others.

11. 9

Those who are to maintain the state certainly cannot do so alone. Since this is the case, the strength, defensive security, and glory of a country lie in the selection of its prime minister. Where a ruler is himself able and his prime minister is able, he will become a True King. Where the ruler is personally incapable, but knows it, becomes apprehensive, and seeks those who are able, then he will become powerful. When the ruler is personally incapable, but neither realizes it, nor becomes apprehensive, nor seeks those who are able, but merely makes use of those who fawn over him and flatter him, those who form his entourage of assistants, or those who are related to him, then he will be endangered and encroached upon, and, in the extreme case, annihilated.

States that use this insight to deal with important matters will become great, and those that use it to deal with insignificant matters will become unimportant. The extreme of such greatness is a True King; the extreme of such unimportance is annihilation. Floating along between these extremes assures survival. One who deals with important matters with a policy of "placing moral duty first and only then considering profit" and who seeks those who are genuinely able without regard for consanguin-

【原文】

诚能之求，夫是之谓巨用之。小用之者，先利而后义，安不恤是非，不治曲直，唯便僻亲比己者之用，夫是之谓小用之。巨用之者若彼，小用之者若此；小巨分流者，亦一若彼、一若此也。故曰："粹而王，驳而霸，无一焉而亡。"此之谓也。

11.10 国无礼则不正。礼之所以正国也。譬之，犹衡之于轻重也，犹绳墨之于曲直也，犹规矩之于方圆也，既错之而人莫之能诬也。诗云："如霜雪之将将，如日月之光明；为之则存，不为则亡。"

【今译】

疏，不顾贵贱，只寻求真正有才能的人，这就叫做大治国家。所谓小治国家，就是先考虑财利而后考虑道义，不顾是非，不管曲直，只是任用善于阿谀奉承的宠臣和亲近依附自己的人，这就叫做小治国家。大治国家就像那样，小治国家就像这样；所谓小大各占一半的，也就是一部分像那样、一部分像这样。所以说："纯粹地考虑道义、任用贤人的就能称王天下，驳杂地义利兼顾、贤人亲信并用的就能称霸诸侯，一样也做不到的就会灭亡。"此话说的就是这种道理。

11.10 国家没有礼制就不能治理好。礼制之所以能用来治国，打个比方，就好像秤能用来分辨轻重，就好像墨线能用来分辨曲直，就好像圆规、曲尺能用来确定方圆一样，已经把它们设置好了，人们就没有谁再能搞欺骗了。诗云："像霜雪那样无情，像日月那样光明；实

ity or for nobility or rank may truly be described as "using what is important." One who deals with insignificant matters with a policy of "placing profit first and only then considering moral duty" and who makes use only of those who fawn over him, flatter him, form his entourage of attendants, or those who are related to him, being unconcerned about right and wrong or with controlling crookedness and straightforwardness, may truly be described as "using what is insignificant."

One who "uses what is important" constitutes the former case and one who "uses what is insignificant" constitutes the latter case. One who floats between them sometimes uses the one, sometimes the other. There is the ancient saying:

> Those who possess the pure form are True Kings; those who have the mixed form are lords-protector; those who lack any at all are annihilated.

This expresses my point.

11. 10

If a state lacks ritual principles, then it will not be rectified, for ritual principles are the means whereby to rectify the state. This is analogous to the steelyard for the measurement of weight, the blackened marking-line for determining crookedness or straightness or the compass and square for testing squareness and roundness.

When they are set up as standards, then no one can deceive him. An *Ode* says:

> Like the universal blanket of frost and snow,
> like the brilliant light of the sun and moon.
> If he acts on behalf of ritual principles, he will survive,

【原文】

此之谓也。

11.11 国危则无乐君，国安则无忧民。乱则国危，治则国安。今君人者，急逐乐而缓治国，岂不过甚矣哉？譬之，是由好声色而恬无耳目也，岂不哀哉？夫人之情，目欲綦色，耳欲綦声。口欲綦味，鼻欲綦臭，心欲綦佚。此五綦者，人情之所必不免也。养五綦者有具，无其具，则五綦者不可得而致也。万乘之国可谓广大富厚矣，加有治辨强固之道焉，若是，则恬愉无患难矣，然后养五綦之具具也。故百乐者，生于治国者也；忧患者，生于乱国者也。急逐乐而缓治国者，

【今译】

行它就能生存，不实行就会丧命。”说的就是这个啊。

11.11 国家危险就没有快乐的君主，国家安定就没有忧愁的人民。政事混乱，国家就危险；政事处理得好，国家就安定。现在统治人民的君主，急于追求享乐而放松了对国家的治理，难道不是错误得很厉害了吗？打个比方，这就好像是爱好音乐美色而不在乎没有耳朵眼睛，难道不可悲吗？从那人的性情来说，眼睛想看最美丽的颜色，耳朵想听最悦耳的音乐，嘴巴想吃最好的美味佳肴，鼻子想闻最好的气味，心里追求最大的安逸。追求这五种极好的享受，是人的性情一定不能避免的。但造成这五种极好的享受得有条件，没有那一定的条件，那么这五种极好的享受就不可能得到了。拥有万辆兵车的国家可以说是辽阔富裕的了，再有一套使它得到治理而强大巩固的办法，像这样，那就会安逸快乐而没有祸患了，达到这种地步以后，造成五种极好享受的条件才具备。所以各种快乐的事情，产生于治理得好的国家；忧虑祸患，产生于混乱的国家。急于追求享乐而放松治国

and if he does not, he will perish.

This expresses my meaning.

11. 11

If the state is endangered, there can be no pleasure for its lord. If the state is secure, there can be no hardship for the people.

If there is anarchy, then the state is endangered. If there is good order, then the state is secure. Rulers of men today urgently pursue pleasure but are sluggish in putting their countries in order. Surely they transgress to the extreme! Their situation is analogous to one who loves colors and sounds but has a face with no eyes and ears. Surely they cannot but be pitied! It is the essential nature of man that his eyes desire the most intense of colors, his ears the richest of sounds, his mouth the most intense of flavors, his nose the richest of aromas, and his mind the fullest relaxation and repose. Desiring these Five Limits of Intensity is something the essential nature of man cannot escape. To gratify this desire there are conditions that must be met; for if these conditions are not met, then the Five Limits of Intensity could not be enjoyed to their fullest extent. A country of ten thousand chariots can properly be characterized as vast and large, rich and substantial. If in addition, it possessed a way that produces order and management, power and defensive strength, there would be contentment and enjoyment without any misfortune or difficulty, and it would then meet the conditions necessary to gratify the Five Limits of Intensity.

Thus, the Hundred Pleasures are produced by a country that is well ordered; hardship and misfortune are produced by a country that is anarchic.

【原文】

非知乐者也。故明君者，必将先治其国，然后百乐得其中。暗君者，必将急逐乐而缓治国，故忧患不可胜校也，必至于身死国亡然后止也，岂不哀哉？将以为乐，乃得忧焉；将以为安，乃得危焉；将以为福，乃得死亡焉。岂不哀哉？於乎！君人者，亦可以察若言矣！

11.12 故治国有道，人主有职。若夫贯日而治详，一日而曲列之，是所使夫百吏官人为也，不足以是伤游玩安宴之乐。若夫论一相

【今译】

的人，不是懂得享乐的人。所以英明的君主，一定要先治理好自己的国家，然后各种快乐也就从中得到了。而昏庸愚昧的君主，一定要迫不及待地追求享乐而放松治国，所以忧虑祸患多得不可胜数，一定要到身死国亡以后才完结，难道不可悲吗？准备用这种办法去求得快乐，却从中得到了忧虑；准备用这种办法去求得安定，却从中得到了危险；准备用这种办法去求得幸福，却从中得到了死亡。难道不可悲吗？唉呀！统治人民的君主，可以考察一下这些话了！

11.12 所以治理国家有一定的原则，君主有一定的职责。至于那连续几天而把事情治理得周详完备，一天之内就曲折周到地解决政事，这是让那各级官吏与政府官员去做的事情，不值得因此而妨害了自己游玩安逸的快乐。至于选择一个宰相去全面地领导群臣百官，使

Anyone who urgently pursues pleasure but is lethargic in making his country well ordered will not know pleasure. Accordingly, the intelligent lord will certainly proceed first to put his country in a state of good order, for only then will the Hundred Pleasures obtain their mean. A benighted lord will certainly first urgently pursue pleasure and only later sluggishly attempt to put his country in order. Thus, as hardship and misfortune multiply uncontrollably, they will stop only when he himself is dead and his country annihilated. Surely he cannot but be pitied! While he supposed he was acting in the interests of pleasure. What he really obtained was only hardship. While he thought he was acting in the interests of security, what he really obtained was only danger. While he thought he was acting in the interests of good fortune, what he really obtained was death and destruction. Is he not to be pitied indeed! Take heed from this, for a ruler of men should also be able to examine these doctrines.

11. 12

Thus, for ordering a country there is a Way and for the lord of men there is an official function.

As for governing with precise details and exact specifications over a period of time, the minutiae of each day can be handled independently by others.

This is what enables the various minor officers and bureaucrats to perform, but it is insufficient to allow the ruler the pleasures derived from excursions, amusements, ease, and repose. As for selecting a single man as his assistant, depute to him universal authority to lead the government. This makes it possible for all the governmental officers from ministers

【原文】

以兼率之，使臣下百吏莫不宿道乡方而务，是夫人主之职也。若是，则一天下，名配尧、禹。之主者，守至约而详，事至佚而功，垂衣裳不下簟席之上，而海内之人莫不愿得以为帝王。夫是之谓至约，乐莫大焉。

11.13 人主者，以官人为能者也；匹夫者，以自能为能者也。人主得使人为之，匹夫则无所移之。百亩一守，事业穷，无所移之也。今以一人兼听天下，日有余而治不足者，使人为之也。大有天下，小有一国，必自为之然后可，则劳苦耗悴莫甚焉；如是，则虽臧获不肯

【今译】

臣下百官无不安守道义向往正道而努力，这才是那君主的职责啊。像这样，就能统一天下，名望可以和尧、禹相匹配。这样的君主，掌管的事情虽然极其简要却又十分周详，工作虽然极其闲适却很有成效，衣裳下垂着，不从坐席之上走下来，而天下的人无不希望得到他做帝王。这叫做极其简约，快乐没有比这个更大的了。

11.13 君主，以能够用人为有本事；平民百姓，以自己能干为有本事。君主可以指使别人去做事，平民百姓就没有地方推卸责任。一百亩土地一个农夫来管理，耕种的事情耗尽了他一生的力量，这是因为他无法把这些事情推给别人。现在君主凭一个人的力量治理整个天下，反而时间绰绰有余而要治理的事少得不够做，这是因为让别人去做事的缘故。权力大的当了天子而拥有整个天下，权力小的当了诸侯而统治一国，如果所有的事情一定要自己去做了以后才行，那么辛劳艰苦耗损憔悴就没有比这个更厉害的了；像这样，那么即使是奴婢也

down to the most minor officials devotedly to abide by the Way and to face in the proper direction. Just that is the official function of the lord of men. When this is the case, then he unifies the world and makes for himself a reputation comparable to that of Yao and Yu. Such a ruler restricts himself to the essentials of policy, yet tasks are carried out in precise detail. His undertakings involve the extreme of ease, yet they result in achievement. He can let the lower and upper garments hang down and not get up from his seat on the mat, yet none of the people within the seas does not long to have him as their Di Ancestor or universal king. Truly this may be called "restricted to essentials." No pleasure is greater than this.

11. 13

Ability as the ruler of men consists in appointing other men to office. Ability in the commoner consists in his capacity to do things himself. A ruler of men can cause other men to act in his behalf, but a commoner cannot transfer his duties to anyone else. That an individual with a hundred *mu* acres to till is exhausted by his duties is because he cannot transfer his responsibilities to others. Similarly, if a single man is given comprehensive authority to make all decisions for the world, since each day brings too many tasks to be acted upon and the treatment he can give each of them is inadequate, it will be necessary for him to require that other men work on his behalf.

Whether one has control over a territory as large as the empire or as small as a single state, if when it is necessary to act it is possible to use only one's personal efforts, then there could be no greater toil, bitterness, distress, or harassment than this. In this circumstance even a slave would be unwilling to exchange places and responsibilities with the Son of



【原文】

与天子易势业。以是县天下，一四海，何故必自为之？为之者，役夫之道也，墨子之说也。论德使能而官施之者，圣王之道也，儒之所谨守也。传曰："农分田而耕，贾分货而贩，百工分事而劝，士大夫分职而听，建国诸侯之君分土而守，三公总方而议，则天子共己而已。"出若入若，天下莫不平均，莫不治辨，是百王之所同也，而礼法之大分也。

11.14 百里之地可以取天下，是不虚，其难者在于人主之知之也。取天下者，非负其土地而从之之谓也，道足以一人而已矣。彼其

【今译】

不肯和天子交换地位与职事了。因此，君主在上面掌握天下，统一天下，为什么一定要亲自去做所有的事情呢？亲自去做各种事情，是服役的人所遵行的原则，是墨子的学说。选择有道德的人，使用有才能的人，把官职委任给他们，这是圣明帝王的办法，是儒家所谨慎遵守的原则。古书上说："农民分得田地去耕种，商人分取货物去贩卖，各种工匠分配一定的工作去用力，士大夫分任一定的职务去处理政事，诸侯国的国君分封一定的领土去守卫，三公统管各个方面来商议，那么天子只要让自己拱着手就是了。"朝廷外面如此，朝廷内部如此，天下就没有人不协调一致，就没有什么不治理得好好的，这是历代圣王的共同原则，也是礼制法度的要领。

11.14 凭借方圆百里的领土可以取得天下，这并不是子虚乌有，它的难处在于君主要懂得凭借小国可以取得天下的道理。所谓取得天下，并不是指其他的国家都带着他们的土地来追随我，而是指我的政



Heaven. Thus, for what possible reason must a person rely on his own efforts as the means of "balancing the world" or of "unifying all within the Four Seas?" This is the way of a menial laborer that Mozi advocates.

To put things in their proper positions and grade in terms of the moral force of their inner power and to cause the able to be given offices and to shift responsibilities to them is the Way of the sage kings, which the Ru devotedly uphold. A tradition says: If farmers divide up the land and plow it, if merchants divide up commodities and trade them, if the Hundred Craftsmen divide up tasks and assist each other, if knights and grand officers divide up official positions and responsibilities, hear problems, and make decisions, if the lords of all the various feudal states divide up the territory and take charge of maintaining it, and if the Three Dukes are consigned comprehensive authority over whole regions and plan and deliberate, then the Son of Heaven need do no more than assume a gravely reverent attitude in his person. When everything within and without the court is like this, nothing is left unbalanced and unadjusted, and nothing is without order and management. All these matters have been the same for all the Hundred Kings, and are the primary social divisions of ritual and of the model of law.

11. 14

The theory that "a territory of a hundred *li* square can be used to gain the empire" is not mere empty rhetoric. The difficulty lies in getting the lord of men to realize it. "Gaining the empire" does not mean that other men bring their own lands and territories and follow after him, but refers rather to no more than that his Way is sufficient to unify the people. If the people of other lands are indeed one with me, then why would their lands

【原文】

人苟一，则其土地且奚去我而适它？故百里之地，其等位爵服，足以容天下之贤士矣；其官职事业，足以容天下之能士矣；循其旧法，择其善者而明用之，足以顺服好利之人矣。贤士一焉，能士官焉，好利之人服焉，三者具而天下尽，无有是其外矣。故百里之地，足以竭势矣；致忠信，著仁义，足以竭人矣。两者合而天下取，诸侯后同者先危。《诗》曰："自西自东，自南自北，无思不服。"一人之谓也。

11.15 羿、蜂门者，善服射者也；王良、造父者，善服驭者也；聪明君子者，善服人者也。人服而势从之，人不服而势去之，故王者

【今译】

治原则足够用来使天下的人和我团结一致罢了。别国君主统治下的那些人如果都和我团结一致，那么他们的土地又怎么会离开我而到别的国家去呢？所以尽管只是方圆百里的领土，但它的等级、官位、品爵、服饰，足够用来容纳天下的贤德之士了；它的官职和工作，足够用来容纳天下的能人了；根据它原有的法度，选择其中好的东西而把它公布实施，也足够用来使贪图财利的人顺服了。贤德之士和我团结一致了，能干的人被我任用了，贪图财利的人顺服了，这三种情况具备，那么天下就全都归我了，在此之外就没有什么了。所以凭借方圆百里的土地，足够用来集中全部的权势了；做到忠诚守信，彰明仁义，就完全可以招致所有的人了。这两者合起来，那么天下就取得了，诸侯中归附晚的就先有危险。《诗》云："从那西边又从东，从那南边又从北，没有哪个不服从。"说的就是使天下人和我团结一致的道理啊。

11.15 羿、逢蒙，善于使射箭的人佩服；王良、造父，善于使驾车的人佩服；聪明的君子，善于使所有的人佩服。人们都敬佩服从

and territories abandon me and attach themselves to another? Thus, in a territory a hundred *li* square the hierarchy of positions and the gradations of rank in dress should be sufficient to embrace all the worthy scholars in the world. Its bureaus and officers with their assigned duties and responsibilities should be adequate to embrace all the able scholars in the world. The best points selected from the old laws are put to intelligent use so that they are sufficient to make obedient and submissive men who love profit. Worthy scholars being united in the country, able scholars holding its offices, and men who love profit being obedient to its laws—when these three conditions obtain, then everyone is included and no one is left out. Hence, a territory of a hundred *li* square is sufficient to encompass every gradation of authority and the perfection of loyalty and trustworthiness and the evident manifestation of the principle of humanity and morality are ample enough to encompass all mankind. When these two principles are united, the empire can be "gained" and the feudal lords who are the last to make common cause are the first to be imperiled. An *Ode* says:

> From the east, from the west,
> from the north, from the south,
> there were none who thought of
> not submitting.

This refers to the unification of mankind.

11. 15

Archer Yi and Pengmen were experts at "training" archers. Wang Liang and Zaofu were experts at "training" charioteers. The astute and intelligent gentleman is expert at "training" men. When men are "trained,"

【原文】

已于服人矣。故人主欲得善射，射远中微，则莫若羿、蜂门矣；欲得善驭，及速致远，则莫若王良、造父矣；欲得调一天下，制秦、楚，则莫若聪明君子矣。其用知甚简，其为事不劳而功名致大，甚易处而綦可乐也。故明君以为宝，而愚者以为难。

11.16 夫贵为天子，富有天下，名为圣王，兼制人，人莫得而制也，是人情之所同欲也，而王者兼而有是者也。重色而衣之，重味而食之，重财物而制之，合天下而君之；饮食甚厚，声乐甚大，台榭甚

【今译】

他，那么权势也就从属于他；人们不敬佩服从他，那么权势也就和他分离了。所以称王天下的君主达到了使人敬佩服从的地步也就成了。君主想要得到善于射箭的人，既射得远，又能命中微小的目标，那就没有比羿、逢蒙更好的了；想要得到善于驾车的人，既能追上快速奔驰的车子，又能到达远方的目的地，那就没有比王良、造父更好的了；想要得到治理天下、统一天下的人，制服秦国、楚国，那就没有比聪明的君子更好的了。聪明的君子使用心计非常简少，他们做事不费力而功绩名声极大，非常容易安顿而很能乐观。所以英明的君主把他们当作宝贝，但愚昧的君主却把他们看作是祸患。

11.16 高贵得当上天子，富裕得拥有天下，被称为圣王，全面控制所有的人，而别人没有谁能控制他，这是人们心中所共同追求的，而称王天下的君主则完全拥有了这一切。穿五颜六色的衣服，吃品种繁多的食物，控制多种多样的财物，兼并了天下而统治它；饮食非常



the ruler gains authority; when they are not, he loses authority. Hence, kingship consists solely in the "training" of men.

Accordingly, if the ruler of men should desire to obtain an expert archer, one who could hit the center of the target from a considerable distance, he could do no better than Yi or Pengmen. If he should desire to obtain an expert charioteer, one who could cover the greatest distances with the utmost swiftness, he could do no better than Wang Liang or Zaofu. If he should desire to gain the harmonious unification of the world, controlling the likes of Qin and Chu, then he could do no better than an astute and intelligent gentleman. His use of knowledge penetrates into the smallest crevices. His actions and undertakings are not toilsome, yet his accomplishments and reputation are extremely grand. His management of affairs is extremely easy and reaches the ultimate of what is enjoyable. Accordingly, an intelligent lord will consider him a precious treasure, and a stupid one will consider him a vexatious difficulty.

11. 16

It is the natural desire common to the essential nature of mankind to want the eminence of the Son of Heaven, the wealth of one who possesses the world, and the fame of the sage kings, and to regulate all mankind but to be regulated by no man. Yet it is only the True King who combines these and realizes them.

It is also the natural desire common to the essential nature of all men to want to wear whatever colors he values, taste foods with whatever flavors he prefers, and regulate whatever commodities and goods he attaches importance to, to join the world together and have dominion over it, to want food and drink that are rich and plentiful, music and dance

【原文】

高，园囿甚广，臣使诸侯，一天下，是又人情之所同欲也，而天子之礼制如是者也。制度以陈，政令以挟；官人失要则死，公侯失礼则幽，四方之国有侈离之德则必灭；名声若日月，功绩如天地，天下之人应之如影响，是又人情之所同欲也，而王者兼而有是者也。故人之情，口好味，而臭味莫美焉；耳好声，而声乐莫大焉；目好色，而文章致繁、妇女莫众焉；形体好佚，而安重闲静莫愉焉；心好利，而穀禄莫厚焉；合天下之所同愿兼而有之，皋牢天下而制之若制子孙，人苟不狂惑戇陋者，其谁能睹是而不乐也哉！欲是之主并肩而存，能建

【今译】

丰富，声乐非常洪亮，台阁非常高大，园林兽苑非常宽广，把诸侯当作臣子来使唤，统一天下，这又是人们心中所共同追求的，而天子的礼俗制度就像这个样子。制度已经公布，政令已经完备；群臣百官违反了政令的规定就处死，公爵、侯爵违背了礼制就囚禁，四方的诸侯国如果离心离德就一定加以消灭；名声像日月一样显赫，功绩像天地一样伟大，普天下的人响应他就像影子紧随形体、回响紧随声音一样，这又是人们心中所共同追求的，而称王天下的君主则完全拥有了这一切。所以人的性情，嘴巴喜欢吃美味的食物，而气味滋味没有比王者吃到的更好的了；耳朵喜欢听悦耳的声音，而歌声乐曲没有比王者听到的更洪亮的了；眼睛喜欢看美色，而极其繁富的彩色花纹和少妇美女没有比王者看到的更多的了；身体喜欢安逸，而安稳清闲没有比王者享受到的更愉快的了；心里喜欢财利，而俸禄没有比王者得到的更丰厚的了；综合了天下人所共同企求的东西而完全地拥有了它们，总揽天下之人而控制他们就像控制子孙一样，人如果不是发疯的、糊涂的、愚蠢的、鄙陋无知的，那还有谁能看到这些而不高兴

performances that are very grand, pavilions and archery courts that soar to great heights, and parks and gardens that are very spacious, to make the feudal lords serve him, and to unify the world. But it is only the ritual principles of the Son of Heaven that can regulate in this fashion.

It is further the natural desire common to the essential nature of all men to wish for regulations and standards that are set forth, for governmental ordinances and edicts that are all-encompassing, for officers negligent in the performance of their essential duties to be put to death, for dukes and marquises negligent in matters of ritual to be incarcerated in solitary confinement, for any state of the Four Regions that possesses an aberrant or alienating *de* Power to face certain extinction, for reputation and fame as brilliant as the sun and moon, for accomplishment and achievements as grand as the sky and earth, and for all the people of the world to respond to him like an echo or shadow. But it is only a True King who combines these and realizes these desires.

Accordingly, it is the essential nature of man that the mouth is fond of flavors, yet no flavors or aromas are more refined than those enjoyed by the Son of Heaven; the ear is fond of sounds, yet no music is more grand; the eye is fond of color, yet no assemblage of pattern or design, however complex, or of beautiful women is greater; the body is fond of relaxation, yet no contented ease or period of quietude is more pleasant; and the heart is fond of profit, yet no emolument or salary is more substantial than his. He joins together the common longings of the world, universally possesses them, and encompasses the world with regulations as though he were regulating his own children and grandchildren. What man, who is not utterly mad or deluded, obtuse or uncultivated, could look upon this prospect and not be pleased?

Since lords who desire all this are so numerous they stand shoulder to

【原文】

是之士不世绝，千岁而不合，何也？曰：人主不公，人臣不忠也。人主则外贤而偏举，人臣则争职而妒贤，是其所以不合之故也。人主胡不广焉、无恤亲疏、无偏贵贱、唯诚能之求？若是，则人臣轻职业让贤，而安随其后；如是，则舜、禹还至，王业还起。功一天下，名配舜、禹，物由有可乐如是其美焉者乎？呜呼！君人者亦可以察若言矣！杨朱哭衢涂，曰："此夫过举跬步而觉跌千里者夫！"哀哭之。此亦荣辱、安危、存亡之衢已，此其为可哀，甚于衢涂。呜呼！哀哉！君人者千岁而不觉也。

【今译】

呢？想要获得这一切的君主多得比肩继踵地存在着，能够建立起这种事业的贤人世世代代都没有断绝过，但近千年来这样的君主和这样的贤人却没有能够配合起来，这是为什么呢？回答说：是因为君主用人不公正，臣下对上不忠诚。君主排斥贤能的人而偏私地提拔人，臣子争夺职位而嫉妒贤能的人，这就是他们不能配合的缘故。君主为什么不广招人才，不去顾及亲疏，不去考虑贵贱，只寻求真正贤能的人呢？如果能这样，那么臣子就会看轻职位而把它让给贤能的人，并甘心跟随在他们的后面；如果这样，那么舜、禹重新会到来，称王天下的大业又能建立起来了。取得统一天下的功绩，名声可以和舜、禹相配，事情还有像这样美好而值得高兴的吗？唉！统治人民的君主也可以考察一下这些话了！杨朱在十字路口哭泣，说："这是那错误地跨出一步而觉察时就已走错千里的地方吧！"他为此而悲哀地哭泣。这用人之事也就是通往光荣或耻辱、安定或危险、生存或灭亡的十字路口啊，在这上面犯了错误所造成的可悲，要比在十字路口走错路更厉害。唉！可悲啊！统治人民的君主竟然上千年了还没有觉悟啊。

shoulder and scholars who might be able to bring all this into concrete reality have existed in every generation, why is it then that in a thousand years such lords and scholars have not joined together? I say that it is due to the facts that the lords of men have not been fair-minded and their servants have not been loyal. Lords of men have excluded the worthy to promote men out of partiality. Their servants have wrangled over official positions, and they have been jealous of the worthy.

What possible reason could there be for the lord of men not to search wide and far without regard for consanguinity or nobility and rank, being concerned solely to seek out those who are genuinely able? If a man were like this, then his servants would consider official positions less vital. They would yield to those who are more worthy and able and would be content to follow after them.

In such a situation, it would be as though Shun or Yu had returned again and that the undertakings of a True King had just recommenced. To accomplish the splendid achievement of unifying the world and gaining a reputation the equal of that of Shun or Yu—what could possibly give pleasure of equal refinement? Take heed from this, for a ruler of men should be able to examine these doctrines.

As Yang Zhu once lamented at a crossroads: if a man makes an error of half a step in the wrong direction, when he awakens to the fact, he will have made a blunder of a thousand *li*.

This is why Yang Zhu wept bitterly. This similarly is the crossroads of honor and shame, of security and danger, of survival and destruction for the self. It constitutes the crossroads where a decision could be made that might prove even more lamentable. Alas, is it not pitiable indeed that the rulers of men have never awakened to this fact in the last thousand years?

【原文】

11.17 无国而不有治法，无国而不有乱法；无国而不有贤士，无国而不有罢士；无国而不有愿民，无国而不有悍民；无国而不有美俗，无国而不有恶俗。两者并行而国在，上偏而国安，在下偏而国危；上一而王，下一而亡。故其法治，其佐贤，其民愿，其俗美，而四者齐，夫是之谓上一。如是，则不战而胜，不攻而得，甲兵不劳而天下服。故汤以亳，武王以鄗，皆百里之地也，天下为一。诸侯为臣，通达之属，莫不从服，无它故焉，四者齐也。桀、纣即序于有天

【今译】

11.17 没有哪一个国家没有使社会安定的法令制度，没有哪一个国家没有导致社会动乱的法令制度；没有哪一个国家没有贤能的士人，没有哪一个国家没有无行的士人；没有哪一个国家没有朴实善良的百姓，没有哪一个国家没有凶狠强暴的百姓；没有哪一个国家没有美好的习俗，没有哪一个国家没有恶劣的习俗。以上两种情况同时存在的，国家仍存在；偏于上一种情况的，国家就安定；偏于下一种情况的，国家就危险；全属于上一种情况的，就能称王天下；全属于下一种情况的，就会灭亡。那国家的法令制度能使社会安定，它的辅佐大臣贤能，它的人民朴实善良，它的习俗美好，这四者齐备，那就叫做全属于上一种情况。像这样，那么不打仗就能战胜敌人，不进攻就能取得战果，军队不用费力而天下就服从了。商汤凭借亳，周武王凭借鄗，都不过是方圆百里的领土，而天下被他们统一了，诸侯做了他们的臣属，凡能到达的地方，没有不服从的，这没有其他的缘故，而

11. 17

There is no country that does not possess some laws that are well ordered, and there is no country that does not possess some laws that are anarchic. There is no country that does not possess some scholars who are worthy, and there is none that does not possess some who are indolent. There is no country that does not have some people who are respectfully self-restrained, and there is none that does not have some who are violent. There is no country that does not have some customs that are beautiful and refined, and there is none that does not have some that are ugly and evil.

Where the two series are combined equally, a country merely survives; where it is inclined toward the former series, the country will be secure and survive; where it is inclined toward the latter series, it will be endangered. Where there is only the former series, there will be kingship. Where there is only the latter series, there will be annihilation. Hence, its laws being well ordered, its assistants worthy, its people bluntly honest, and its customs beautifully refined—these four being uniformly present may truly be termed "having only the former series." If such is the case, then it will triumph without having to wage war, will gain its objective without having to resort to force, and the world will submit to it without its armies exerting themselves. Hence, that Tang began with Bo and King Wu with Hao, both territories of only a hundred *li* square, yet they unified the world, made the feudal lords their servants, so that wherever news of them reached and wherever it penetrated there were none who did not submit to them and follow them is due to no other cause than that these four factors were made uniformly present.

【原文】

下之势，索为匹夫而不可得也，是无它故焉，四者并亡也。故百王之法不同若是，所归者一也。

11.18 上莫不致爱其下，而制之以礼；上之于下，如保赤子。政令制度，所以接下之人百姓；有不理者如豪末，则虽孤独鳏寡必不加焉。故下之亲上欢如父母，可杀而不可使不顺。君臣上下，贵贱长幼，至于庶人，莫不以是为隆正，然后皆内自省以谨于分，是百王之所以同也，而礼法之枢要也。然后农分田而耕，贾分货而贩，百工分

【今译】

是因为上述四种条件齐备了。夏桀、商纣王即使实力雄厚得掌握了统治天下的权力，但最后要求做个普通老百姓也不可能达到，这没有其他的缘故，而是因为上述四种条件全都丧失了。各代君主的治国方法就像这样的不同，但归结起来的道理只有这么一个。

11.18 君主无不对他的臣民给予爱护，因而用礼制来治理他们；君主对于臣民，就像爱护婴儿一样。政令制度，是用来对待下面的老百姓的；如果它有不合理的地方，即使像毫毛的末端一样细微，那么就是对孤儿、孤独老人、鳏夫、寡妇，也一定不加到他们头上。所以臣民亲爱君主高兴得就像亲爱父母一样，可以杀死他们而不可能使他们不顺从君主。君主、臣子、上级、下级，高贵的、卑贱的、年长的、年幼的，直到平民百姓，没有谁不把这礼制当作为最高的准则，然后又都在内心反省自己而谨守本分，这就是历代圣王所相同的政治措施，也是礼制法度的关键。这些做到以后，农民就分得田地去耕种，商人就分取货物去贩卖，各种工匠分配一定的工作去用力，士大



Although the power of Jie and Zhou Xin was much more substantial than possession of the whole world, they could not obtain even the indignity of degradation to the status of a commoner. This is due to no other cause than that the former four factors were all missing. Thus, although the model of the Hundred Kings has not been identical in the particulars of each case, they have returned to a single common theme.

11. 18

No superior fails to love perfectly his subordinates who governs them according to ritual principles. The relation of the superior to his subordinates is analogous to that of "tending and caring for a small infant." Governmental ordinances, edicts, regulations, and standards that are not in accord with reason by so much as the tip of a hair should not be applied to the Hundred Clans, much less to the utterly helpless—orphans, childless old people, widows, and widowers. Hence, the closeness between subordinates and their superior will cause rejoicing "as though he were their parent." Although threatened with death, they could not be forced to disobedience.

Lord and minister, superior and inferior, noble and base, old and young, down to commoners—all should exalt this as the standard of rectitude. Only in this way will all examine themselves to ensure that they devote their attention to the tasks of their social class. In this all the Hundred Kings have been identical, and this principle forms the pivot and axis of all ritual principles and of the model for laws. Subsequently when farmers divide up the land and plow it, when merchants divide up commodities and trade them, when the Hundred Craftsmen divide up tasks and encourage and assist each other, when knights and grand officers divide up

【原文】

事而劝，士大夫分职而听，建国诸侯之君分土而守，三公总方而议，则天子共己而止矣。出若入若，天下莫不平均，莫不治辨，是百王之所同，而礼法之大分也。

11.19 若夫贯日而治平，权物而称用，使衣服有制、宫室有度、人徒有数、丧祭械用皆有等宜，以是用挟于万物，尺寸寻丈，莫得不循乎制度数量然后行，则是官人使吏之事也，不足数于大君子之前。故君人者，立隆政本朝而当，所使要百事者诚仁人也，则身佚而国

【今译】

夫分任一定的职务去处理政事，诸侯国的国君分封一定的领土去守卫，三公统管各个方面来商议，那么天子只要让自己拱着手就是了。朝廷外面如此、朝廷内部如此，天下就没有人不协调一致，就没有什么不治理得好好的，这是历代圣王共同的政治原则，也是礼制法度的要领。

11.19 至于那连续几天把政事治理妥当，合理地调节万物来使它们适用，使各级官吏穿的衣服有一定的规格，住的房子有一定的标准，役使的仆从有一定的编制，丧葬祭祀器械用具都有和等级相适合的规定，把这种做法贯彻到各种事情中去，诸如尺寸寻丈之类的标准，无一不是遵循了法度然后才加以施行，这些都是政府官员和供役使的官吏所做的事，不值得在伟大的君主面前数说。那统治人民的君主，如果为本朝所确立的最高准则完全得当，所任用的总管各种事务的宰相是真正有仁德的人，那么他就会自身安逸而国家安定，功绩伟



official positions and responsibilities, hear problems, and make decisions, when the lords of all the various feudal states divide up the territory and take charge of maintaining it, and when the Three Dukes are consigned comprehensive authority over whole regions and plan and deliberate, then the Son of Heaven may stop at merely assuming a gravely reverent attitude in his person. With everything within and without the court like this, nothing in the world is left unbalanced and unadjusted, and nothing is left without order and management. All these matters have been the same for all the Hundred Kings, and they are the primary social divisions of ritual principles and the model for law.

11. 19

As for governing with precise details and exact specifications over a period of days and evaluating each thing and designating its proper use, this would cause clothing and dress to be regulated, palaces and buildings to be of fixed measurements, attendants and servants to be of fixed numbers, and every article and utensil for funeral and sacrificial rites and observances to have its suitable form according to social rank. Bureaucrats apply standards to each and every one of the myriad things, using the inch, foot, double yard, and great yard so that none violates the proper regulation and calculation in weight and quantity, causing these tasks to be routinely handled by the various offices and not to be brought up before the Great Gentleman.

Thus, if a lord of men establishes for his court exaltation of a standard of rectitude that is suitable, and if he deputes the most important tasks only to genuinely humane man, then although he himself is personally at ease, his country will be well ordered, his accomplishments great, and his

【原文】

治，功大而名美，上可以王，下可以霸；立隆正本朝而不当，所使要百事者非仁人也，则身劳而国乱，功废而名辱，社稷必危，是人君者之枢机也。故能当一人而天下取，失当一人而社稷危。不能当一人而能当千人、百人者，说无之有也。既能当一人，则身有何劳而为？垂衣裳而天下定。故汤用伊尹，文王用吕尚，武王用召公，成王用周公旦。卑者五伯，齐桓公闺门之内，县乐、奢泰、游玩之修，于天下不见谓修，然九合诸侯，一匡天下，为五伯长，是亦无它故焉，知一政

【今译】

大而名声美好，高一点的可以称王天下，低一点的也可以称霸诸侯；如果为本朝所确立的最高准则不得当，所任用的总管各种事务的宰相不是具有仁德的人，那么他就会自身劳累而国家混乱，全功尽弃而声名狼藉，国家一定会危险。这是当君主的关键啊。所以，能恰当地任用一个人，那么天下就能取得；不能恰当地任用一个人，那么国家就会危险。不能恰当地任用一个人而能恰当地任用一千个人、一百个人，在理论上是没有这种事情的。既然能恰当地任用一个人，那么他本身又有什么劳累的事要做呢？只要穿着长袍无所事事而天下就能平定了。所以商汤任用了伊尹，周文王任用了吕尚，周武王任用了召公，周成王任用了周公旦。功德低一点的是五霸，齐桓公在宫门之内悬挂乐器，奢侈放纵，游荡玩耍，但在天下他并没有被说成是讲求享乐，相反地他还多次会合诸侯，使天下归于一致而恢复了正道，成为五霸中的第一个，这也没有其他的缘故，而是因为他懂得把政事全部



reputation enhanced. At the highest he could become a True King, at the least a lord-protector. If, however, he establishes for his court exaltation of a standard of rectitude that is not suitable and if he deputes the most important tasks of government to men who act contrary to humane principles, then although he himself should toil away, the country would be anarchic, accomplishment would be frustrated, his reputation would be shameful, and his altars of soil and grain gravely imperiled. Such is pivotal moving force of the lord of men.

Thus, the ability to "use appropriately the single individual" can "gain the empire," but to err in the appropriate use of a single individual can result in the imperiling of the altars of soil and grain. As for the possibility that one does not have the ability to use appropriately the single individual, but can use a hundred or a thousand other men, there is no such theory. Once he has the ability to use appropriately the single individual, then what further exertion must he make? He has only to let the lower and upper garments hang down and the world will be settled.

Thus, Tang made use of Yi Yin, King Wen of LüShang, King Wu of the Duke of Shao, and King Cheng of Dan, the Duke of Zhou.

At an inferior level there are the Five Lords-Protector. Duke Huan of Qi, for instance, devoted his time within the Inner Palace suspending musical instruments in extravagence and excess, in excursions and amusements, but to the world he was not considered as one who should be called "devoted to pleasure." That being so, that he assembled the feudal lords on nine occasions, united the world and reduced it to good order, and became the most meritorious of the Five Lords-Protector is due to no other cause than that he realized that he should give the entire government to Guan Zhong. This is the essential principle to be guarded by the lord of men.

【原文】

于管仲也，是君人者之要守也。知者易为之，兴力而功名綦大，舍是而孰足为也？故古之人，有大功名者，必道是者也；丧其国、危其身者，必反是者也。故孔子曰："知者之知，固以多矣，有以守少，能无察乎？愚者之知，固以少矣，有以守多，能无狂乎？"此之谓也。

11.20 治国者，分已定，则主相臣下百吏各谨其所闻，不务听其所不闻；各谨其所见，不务视其所不见。所闻所见，诚以齐矣，则虽幽闲隐辟，百姓莫敢不敬分安制以礼化其上，是治国之征也。

【今译】

交给管仲，这就是当君主的重要守则啊。聪明的君主容易做到这一点，所以能造成强大的实力而功业名望极大，除了这个还有什么值得去做呢？所以古代的人，凡是有伟大的功业名望的，一定是遵行了这一点；凡是丧失了自己的国家，危害到他本人的，一定是违反了这一点。所以孔子说："智者的知识，本来已经很多了，又因为管的事很少，能不明察吗？蠢人的知识，本来已经很少了，又因为管的事很多，能不惑乱吗？"说的就是这个道理。

11.20 治理得好的国家，名分已经确定以后，那么君主宰相大臣百官就各自谨守自己应该听见的东西，不致力于打听自己不应该听见的东西；各自谨守自己应该看见的东西，不致力于察看自己不应该看见的东西。君主宰相大臣百官的所见所闻，如果真正和各自的名分一致了，那么即使是那些幽远闭塞隐蔽偏僻的地方，百姓中也没有人敢不严守本分、遵守制度、用礼来顺服他们的君主，这是治理得好的国



The wise man finds this easy to do and so creates flourishing strength and power as well as accomplishments and reputation of the greatest magnitude. Forsake this principle and nothing else is worth trying! Those men of antiquity who had great accomplishments and noble reputations certainly followed this principle. Those who brought sorrow to their countries and peril to their own persons certainly must have opposed it. Thus, Confucius said:

> The knowledge of the wise man consists in using the much within himself to guard little. Could he lack discernment? The knowledge of the stupid man consists in using the little within himself to guard much. Could he lack delusion?

This expresses my meaning.

11. 20

In a well-ordered country, where class distinctions have been fixed, from the ruler to the prime minister to the ministers down to the most minor officials, each person will pay attention only to his official duties and will not strive to adjudicate what is not part of his duties. Each person will pay attention only to what is within the purview of his office and will not strive to oversee what lies outside it. If what is heard is part of his duties and what lies within the purview of his office is employed genuinely in a uniform and exact manner, then, however secluded or out of the way they might be, not one of the Hundred Clans will presume not to take strict care in performing the obligations of their class and find security in the regulations of government, thereby transforming themselves to accord with their superiors. Such are the distinguishing characteristics of a well-ordered country.

【原文】

11.21 主道：治近不治远，治明不治幽，治一不治二。主能治近，则远者理；主能治明，则幽者化；主能当一，则百事正：夫兼听天下，日有余而治不足者，如此也是治之极也。既能治近，又务治远；既能治明，又务见幽；既能当一，又务正百：是过者也，犹不及也，辟之，是犹立直木而求其景之枉也。不能治近，又务治远；不能察明，又务见幽；不能当一，又务正百：是悖者也，辟之，是犹立枉

【今译】

家的标志。

11.21 君主的统治原则：治理近处的事而不治理远方的事，治理明处的事而不治理暗处的事，治理根本性的一件大事而不治理各种各样的小事。君主能够治理好近处的事，那么远方的事就会因此而得到治理；君主能够治理好明处的事，那么暗处的事就会因此而变化；君主能恰当地治理好根本性的一件大事，那么各种各样的小事就会因此而得到正确处理：同时治理整个天下，时间绰绰有余而要治理的事少得不够做，就像这样，这就是政治的最高境界了。既能治理近处的事，又力求治理远方的事；既能治理明处的事，又力求察见暗处的事；既能恰当地治理好根本性的大事，又力求治理好各种各样的小



11. 21

The Way to rule lies in making well ordered what is near and in not attempting to make well ordered what is remote. It consists in ordering what is clear and lucid and not in attempting to order what is dark and obscure. It involves ordering what is itself unified and not in attempting to order what is itself diverse. If the ruler is able to make what is near well ordered, then the remote will become ordered. If the ruler is able to make what is clear and lucid well ordered, then what is dark and obscure will be transformed. If the ruler is able to cause what is unified to be properly placed and suitable, then the Hundred Tasks will be rectified.

The limit of order is reached in the case in which a single individual has comprehensive responsibility to make all decisions for the world, for since in each day there is more time, what needs to be put in order is insufficient to fill the time. The limit is exceeded when, given that he can make what is near well ordered, he also strives to make what is remote well ordered; or when, given that he can make what is clear and lucid well ordered, he seeks to perceive what is dark and obscure; and when, given that he can cause what is unified to be properly placed and suitable, he attempts also to rectify the Hundred Tasks.

To exceed is as bad as not to attain, for both are like setting up a straight tree and expecting its shadow to be crooked.

When unable to make what is near well ordered, to seek further to make what is remote well ordered; when unable to investigate what is clear and lucid, to seek further to perceive what is dark and obscure; and when unable to cause what is unified to be properly placed and suitable, to seek to rectify the Hundred Tasks—this is utterly unreasonable. It is

【原文】

木而求其景之直也。故明主好要，而暗主好详。主好要，则百事详；主好详，则百事荒。君者，论一相，陈一法，明一指，以兼覆之、兼炤之，以观其盛者也。相者，论列百官之长，要百事之听，以饰朝廷臣下百吏之分，度其功劳，论其庆赏，岁终奉其成功以效于君，当则可，不当则废。故君人劳于索之，而休于使之。

11.22 用国者，得百姓之力者富，得百姓之死者强，得百姓之誉

【今译】

事：这是过分的做法，如同达不到一样，打个比方，这就好像是树起笔直的木头而要求它的影子弯曲一样。不能治理近处的事，又力求治理远处的事；不能察见明处的事，又力求察见暗处的事；不能恰当地治理好根本性的大事，又力求治理好各种各样的小事：这是昏乱的做法，打个比方，这就好像是树起弯曲的木头而要求它的影子笔直一样。所以英明的君主喜欢抓住要领，而愚昧的君主喜欢管得周详。君主喜欢抓住要领，那么各种事情就能办得周详；君主喜欢管得周详，那么各种事情就会荒废。君主，只须选择一个宰相，公布一套法制，阐明一个宗旨，用这种手段来全面地统治一切，普遍地洞察一切，从而来坐观自己的成功。宰相，要选拔安排好各部门的长官，总管各种事情的处理，以此来整顿朝廷上的大臣和各级官吏的职分，衡量他们的功劳，论定对他们的奖赏，年终拿他们的成绩功劳呈报给君主，称职的就留用，不称职的就罢免。所以当君主的在寻觅贤相时劳累，在使用他以后就安逸了。

11.22 治理国家的君主，得到百姓出力种地的就富足，得到百姓拼死作战的就强大，得到百姓称赞颂扬的就荣耀。这三种得到的东西

like setting up a crooked tree and expecting its shadow to be straight.

Hence, the intelligent ruler is fond of essential principles, whereas the benighted ruler is fond of precise details and exact specifications. If the ruler is fond of essential principles, the Hundred Tasks will be precisely detailed and exactly specified. But if he is fond of precise details and exact specifications, then the Hundred Tasks will be ruined by the excess of detail. The lord should assess the single individual for his prime minister, set forth the single model for laws, and make clear each individual meaning, thereby to cover every contingency and illuminate every facet as well as to inspect their results.

The prime minister should evaluate the men who lead he Hundred Bureaus, promulgate the essential principles for the adjudication of the Hundred Tasks, thereby to elaborate the official responsibilities to be assigned to each member of the court from ministers down to the most minor officials, to measure their achievement and effort, to assess their appropriate commendation and reward so that at the end of the year he can memorialize their accomplishments and bring them to the attention of the lord. If their performance is proper, it is approved; if it is not, they are dismissed. Hence, when the lord of men labors at choosing him, he can be lax in commanding him.

11. 22

In the use of the state, one who gains the strength of the Hundred Clans will be rich, one who obtains their willingness to die will be strong, and one who gains their praise will be honored. One who possesses all three of these "gains" will have the whole world come to him as to their own home. One who brings to ruin these three "gains" will have the

【原文】

者荣。三得者具而天下归之，三得者亡而天下去之。天下归之之谓王，天下去之之谓亡。汤、武者，循其道，行其义，兴天下同利，除天下同害，天下归之。故厚德音以先之，明礼义以道之，致忠信以爱之，赏贤使能以次之，爵服赏庆以申重之，时其事、轻其任以调齐之，潢然兼覆之，养长之，如保赤子。生民则致宽，使民则綦理。辩政令制度，所以接天下之人百姓；有非理者如豪末，则虽孤独鳏寡必不加焉。是故百姓贵之如帝，亲之如父母，为之出死断亡而不愉者，

【今译】

都具备，那么天下人就会归附他；这三种得到的东西都没有，那么天下人就会叛离他。天下人归附他叫做称王，天下人叛离他叫做灭亡。商汤、周武王这些人，遵循这条原则，奉行这种道理，兴办天下人的共同福利，除掉天下人的共同祸害，因而天下人都归附他们。所以，君主提高道德声誉来引导人民，彰明礼制道义来指导他们，尽力做到忠诚守信来爱护他们，尊崇贤人、任用能人来安排职位，用爵位、服饰、赏赐、表扬去反复激励他们，根据时节安排他们的劳动、减轻他们的负担来调剂他们，广泛普遍地庇护他们，抚养他们，就像保护初生的婴儿一样。养育人民极其宽厚，使用人民则极其合理。制定政令制度，是用来对待下面的老百姓的；如果它有不合理的地方，即使像毫毛的末端一样细微，那么就是对孤儿、孤独老人、鳏夫、寡妇，也一定不加到他们头上。所以百姓尊重他就像尊重上帝一样，亲爱他就像亲爱父母一样，为他豁出生命决心牺牲而心甘情愿，这没有其他的



whole world leave him. One to whom the whole world comes is described as a True King; one whom the whole world leaves is described as ruined.

Men like Tang and Wu cultivated this Way, put its moral principles into practice, caused what benefited the whole world in common to prosper, and removed what brought common injury to the world. So the whole world came to them. Hence, you should develop the moral force of your inner power and its resonating attraction in order to lead the way. You should elucidate ritual and moral principles in order to guide them. You should be loyal and honest in the extreme to manifest love for them. You should elevate the worthy and employ the able in order to put them in proper sequence. You should create ranks, robes, commendations and incentives in order to further emphasize these gradations. You should undertake tasks only at the proper season and lighten the people's obligations in order to make them concordant and uniformly regulated. Like a vast flood of surging waters, universally cover them, nourishing and leading them as though you were watching over an infant.

In providing a living for the people, be liberal and generous. In ordering their service, incorporate rational principles to the fullest extent.

Governmental ordinances, edicts, regulations, and standards that are not in accord with reason by so much as the tip of a hair should not be applied to the Hundred Clans, much less to the utterly helpless—orphans, childless old people, widows, and widowers. It is for this reason that the Hundred Clans will esteem you as though you were one of the Di Ancestors, will be as closely attached to you as to their own parents, and be glad to go out to fight to the death and jeopardize their lives for you. This is due to no other cause than that his Way and his inner power are genuinely enlightened and that the benefits and advantages he brings are genu-

【原文】

无它故焉，道德诚明，利泽诚厚也。

11.23 乱世不然。污漫突盗以先之，权谋倾覆以示之，俳优、侏儒、妇女之请谒以悖之，使愚诏知，使不肖临贤，生民则致贫隘，使民则綦劳苦。是故百姓贱之如偃，恶之如鬼，日欲司间而相与投藉之，去逐之。卒有寇难之事，又望百姓之为己死，不可得也。说无以取之焉。孔子曰："审吾所以适人，人之所以来我也。"此之谓也。

11.24 伤国者何也？曰：以小人尚民而威，以非所取于民而巧，

【今译】

缘故，而是因为君主的道德确实贤明，君主的恩泽确实深厚啊。

11.23 混乱的社会就不是这样。君主以污秽卑鄙、强取豪夺的行为来做人民的先导，玩弄权术阴谋、搞倾轧陷害来给他们作示范，让戏子、矮子、女人私下求见说情来搞昏自己，让愚蠢的人去教诲有智慧的人，让没有德才的人去领导有德才的人，养育人民则使他们极其贫穷困厄，使用人民则使他们极其疲劳辛苦。所以百姓鄙视他就像鄙视残疾人一样，厌恶他就像厌恶鬼魅一样，天天想寻找机会而一起来抛弃践踏他，摒除驱逐他。突然发生了外敌入侵的事，他还指望百姓为他卖命，这是不可能得到的啊。上面所说的这种治国方法，毫无可取之处。孔子说："想弄清楚我到别人那里怎样，只要看别人来我这里怎样。"说的就是这个道理。

11.24 危害国家的因素是什么呢？回答说：使小人骑在人民头上

inely substantial.

11. 23

A chaotic age is not like this. In its baseness and recklessness, breaking in and robbing are employed to lead the way. Expediency and opportunism, subversion and rebellion, are employed to set an example. The silly whims and foolish entreaties of court jesters and buffoons, of dwarfs and fools, and of women of the harem are employed to bring disruption. The ignorant are permitted to instruct the wise; the unworthy are permitted to oversee the worthy. The life provided the people is impoverished and oppressive. Their obligatory service is toilsome and bitter. It is for this reason that the Hundred Clans consider their rulers as base as a witch and hate him as they do ghosts. Each day they hope to detect any opportunity to band together to overthrow him and ultimately to drive him into exile. Should difficulties with bandits arise suddenly, any expectation that the Hundred Clans would be willing to die in his behalf will be unfulfilled. In such a theory there is nothing that can be accepted. Confuicus said:

> Careful examination will show that my conduct toward others is why they are attracted to me.

This expresses my meaning.

11. 24

What inflicts injury on the state? I say that the greatest calamities that injure the state are allowing petty men in positions of authority to inspire fear in the people and permitting them through artifice to make exactions

【原文】

是伤国之大灾也。大国之主也，而好见小利，是伤国；其于声色、台榭、园囿也，愈厌而好新，是伤国；不好循正其所以有，啖啖常欲人之有，是伤国。三邪者在匈中，而又好以权谋倾覆之人断事其外，若是，则权轻名辱，社稷必危，是伤国者也。大国之主也，不隆本行，不敬旧法，而好诈故，若是，则夫朝廷群臣亦从而成俗于不隆礼义而好倾覆也。朝廷群臣之俗若是，则夫众庶百姓亦从而成俗于不隆礼义而好贪利矣。君臣上下之俗莫不若是，则地虽广，权必轻；人虽众，兵必弱；刑罚虽繁，令不下通。夫是之谓危国，是伤国者也。

【今译】

作威作福，用非法的手段向人民搜刮勒索却十分巧妙，这是危害国家的重大灾难。身为大国的君主，却喜欢注意小利，这就会危害国家；他对于音乐美色、高台亭阁、园林兽苑，乐此不疲而追求新奇，这就会危害国家；不喜欢好好管理自己已有的土地财富，却饶涎欲滴地常常想求得别人所拥有的土地财富，这就会危害国家。这三种邪恶的念头在胸中，而又喜欢让那搞权术阴谋倾轧陷害的人在外朝决断政事，像这样，那么君主就会权势轻微、声名狼藉，国家政权必然危险，这是危害国家的君主啊。身为大国的君主，却不尊崇根本性的德行，不谨守原有的法制，而喜欢搞欺诈，像这样，那么朝廷上的群臣也就跟着养成一种不尊崇礼义而喜欢搞倾轧陷害的习俗。朝廷上群臣的习俗像这样，那么群众百姓也就跟着养成一种不尊崇礼义而喜欢贪图财利的习俗了。君臣上下的习俗无不如此，那么领土即使辽阔，权势也必然轻微；人口即使众多，兵力也必然衰弱；刑罚即使繁多，政令也不能向下贯彻。这就叫做危险的国家，这是危害国家的君主啊。



that are not rightful. It injures the state for the ruler of a large country to be fond of receiving minor profits. It injures the state for the ruler out of a fondness for new sounds and colors, pavilions and archery courts, parks and gardens, to require increasingly more for his satisfaction. And it injures the state for the ruler not to be fond of cultivating rectitude in what he already has, but rather with an insatiable and ravenous appetite constantly to desire the possessions of others. When these three perversities lie within the breast of the ruler and to them is added a fondness for using men given to expediency and opportunism, subversion and rebellion, to decide external matters, then the state's influence will be trivial, its reputation shameful, and its altars of soil and grain certainly endangered. This, too, injures the state.

If the ruler of a large state does not exalt fundamental principles of conduct and does not revere the old laws, but is fond of schemes and plots, then his court and all his ministers will follow his example and make it their own practice not to exalt ritual and moral principles and, moreover, will be fond of subversion and rebellion. If the established customs of the court and all the ministers are like this, then the common masses, the Hundred Clans, will follow their example and also will make it their standard practice not to exalt ritual and moral principles and, moreover, will be fond of coveting profits. If the customs of all, lord and minister, ruler and subject, are like this, then however broad its expanse of territory, the state will certainly have little influence. However large its population, its armies will of necessity be weak. However numerous its punishments and penalties, its edicts will not have effect among all its subjects. This may indeed be described as imperiling the state. Such are the factors that cause injury to the state.

【原文】

11.25 儒者为之不然，必将曲辨。朝廷必将隆礼义而审贵贱，若是，则士大夫莫不敬节死制者矣。百官则将齐其制度，重其官秩，若是，则百吏莫不畏法而遵绳矣。关市几而不征，质律禁止而不偏，如是，则商贾莫不敦悫而无诈矣。百工将时斩伐，佻其期日而利其巧任，如是，则百工莫不忠信而不楛矣。县鄙将轻田野之税，省刀布之敛，罕举力役，无夺农时，如是，则农夫莫不朴力而寡能矣。士大夫

【今译】

11.25 儒者做事就不是这样，而一定要周全详尽地治理好。在朝廷上一定要尊崇礼义而辨明贵贱，像这样，那么士大夫就没有不看重节操、为礼制殉身的了。对于群臣百官，将统一他们的管理制度，注重他们的官职俸禄，像这样，那么群臣百官就无不害怕法制而遵守准则条例了。对于关卡和集市进行检查而不征税，对于贸易抵债券禁止弄虚作假而不偏听一面之词，像这样，那么商人就无不忠厚老实而没有欺诈了。对于各种工匠将要求他们按照时节砍伐木材，放宽对他们的限期以便利他们发挥技巧，像这样，那么各种工匠就无不忠诚老实而不粗制滥造了。在农村将减轻对农田的收税，减少货币的搜刮，少发动劳役，不侵占农时，像这样，那么农民就无不朴实地尽力于耕种



11. 25

The Ru do not act this way, for they are sure to make every detail conform to order. In the court they are certain to exalt ritual and moral principles as the test of nobility or baseness of rank. When this is the case no knights and no grand officers will fail to revere the essential and decisive points of ritual principles. They will be willing to die in the fulfillment of the regulations encompassed by their position. In terms of the Hundred Bureaus, the Ru make the regulations and standards uniform. They stress the importance of the responsibilities and emoluments of office. When this has been done, then all of the Hundred Officers "stand in awe of the model of law" and "honor the marking-line."

At border stations and in the markets, they cause goods to be inspected, but no imposts to be levied. They verify contracted prices as well as enforce the prohibitions and interdictions with impartiality.

When this is done, merchants and traders do not fail to be earnest and honest and harbor no deceitful intentions. In handling the Hundred Craftsmen, the proper time is determined for the hewing and felling of trees, and the periods of work are made lighter, making it easy for them to practice their skills and abilities.

When this has been done, then the artisans do not fail to be loyal and trustworthy. None of them make poor-quality goods. In the districts and border regions, [the Ru] lighten the taxes on the fields and meadows. They are sparing in their exactions of knife- and spade-currency. They initiate but rarely projects that require the people's labor. They do not take farmers from their fields except in the proper season. When this situation obtains, then farmers and husbandmen remain simple and hardworking and limit what they are able to do.

【原文】

务节死制，然而兵劲。百吏畏法循绳，然后国常不乱。商贾敦悫无诈，则商旅安，货通财，而国求给矣。百工忠信而不楛，则器用巧便而财不匮矣。农夫朴力而寡能，则上不失天时，下不失地利，中得人和，而百事不废。是之谓政令行，风俗美。以守则固，以征则强；居则有名，动则有功。此儒之所谓曲辨也。

【今译】

而很少有其他的技能了。士大夫追求名节而殉身于礼制，这样兵力就会强劲。群臣百官害怕法制而遵守准则条例，这样国家就稳定不乱。商人忠厚老实而不搞欺诈，那么流动的商贩就安全保险，货物钱财就能流通，而国家的各种需求就能得到供应了。各种工匠忠诚老实而不粗制滥造，那么器械用具就做得精巧便利而材料也不会缺乏了。农民朴实地尽力耕作而没有能力从事其他行业，那么就上不会失天时，下不会失地利，中能得人和，而各种事情就不会荒废。这些情况叫做政令通行，风俗美好。凭借这种政治局面来防守就能守得很牢固，去出征就能强劲有力；安居无事就会有声望，采取行动就会有功绩。这就是儒家所说的曲折周到地治理啊。



Only when knights and grand officers devote attention to the decisive points of ritual and are willing to die in fulfilling regulation will the army be powerful. Only when the Hundred Officials "stand in awe of the law" and "follow the exact specification of its regulations" is the country invariably non-anarchic. If merchants and traders are earnest, honest, and without deceitful intentions, then they can travel about in security, goods and products can circulate freely, and the country's needs are supplied. If the Hundred Craftsmen are loyal and trustworthy and do not manufacture goods of inferior quality, then useful and practical articles will be skillfully made and convenient, and valuable articles will not be in short supply. If farmers and husbandmen remain simple and hardworking and limit what they are able to do, then above the natural sequence of the seasons is not lost in Heaven, below the benefits of Earth are not lost, and in the middle the concord of humanity is obtained, so that the Hundred Tasks are not frustrated. This may indeed be described as "governmental ordinances and edicts being put into practice and social customs being refined." Thus, when defending the borders, there is security; and when going on campaigns of rectifications there is strength. In rest there is fame, and in activity there is accomplishment. These are what the Ru call "making every detail conform to order."

君道第十二

【原文】

12.1 有乱君，无乱国；有治人，无治法。羿之法非亡也，而羿不世中；禹之法犹存，而夏不世王。故法不能独立，类不能自行；得其人则存，失其人则亡。法者，治之端也；君子者，法之原也。故有君子，则法虽省，足以遍矣；无君子，则法虽具，失先后之施，不能应事之变，足以乱矣。不知法之义而正法之数者，虽博，临事必乱。故明主急得其人，而暗主急得其势。急得其人，则身佚而国治，

【今译】

12.1 有搞乱国家的君主，没有自行混乱的国家；有治理国家的人才，没有自行治理的法制。后羿的射箭方法并没有失传，但后羿并不能使世世代代的人都百发百中；大禹的法制仍然存在，但夏后氏并不能世世代代称王天下。所以法制不可能单独有所建树，律例不可能自动被实行；得到了那种善于治国的人才，那么法制就存在；失去了那种人才，那么法制也就灭亡了。法制，是政治的开头；君子，是法制的本原。所以有了君子，法律即使简略，也足够用在一切方面了；如果没有君子，法律即使完备，也会失去先后的实施次序，不能应付事情的各种变化，足够形成混乱了。不懂得法治的道理而只是去定法律的条文的人，即使了解得很多，碰到具体事情也一定会昏乱。所以英明的君主急于得到治国的人才，而愚昧的君主急于取得权势。急于



Book 12

On the Way of a Lord

12. 1

There are lords who produce chaos in their states, but there are no countries that are naturally chaotic; there are men who can bring order about, but there is no model that will produce order. The model of Archer Yi is not lost, but an Yi has not appeared in each generation. The model of Yu even now survives, yet Xia did not have a king like him in each generation.

Thus, the model cannot be established alone, nor can its categories for analogical extension apply themselves in particular instances. If proper men are obtained, then the model will survive; if such men are lost, then it will perish.

The model is the first manifestation of order; the gentleman is the wellspring of the model.

Accordingly, if there is a gentleman, however incomplete the model may be, it is sufficient to be employed everywhere. So too if there is no gentleman, then however complete the model may be, the loss of the proper application of the proper sequence of "first and last" and the impossibility of appropriate response to evolving affairs is sufficient to cause anarchy. One who, not understanding the moral principles underlying the laws, attempts to rectify the norms contained therein, however broad his view, is bound to produce anarchy in what he superintends.

Hence, an intelligent ruler makes haste to obtain proper men, whereas the benighted ruler makes haste to obtain power and influence. If a ruler

【原文】

功大而名美，上可以王，下可以霸；不急得其人，而急得其势，则身劳而国乱，功废而名辱，社稷必危。故君人者，劳于索之，而休于使之。《书》曰："惟文王敬忌，一人以择。"此之谓也。

12.2 合符节、别契券者，所以为信也；上好权谋，则臣下百吏诞诈之人乘是而后欺。探筹、投钩者，所以为公也；上好曲私，则臣

【今译】

得到治国的人才，就会自身安逸而国家安定，功绩伟大而名声美好，上可以称王天下，下可以称霸诸侯；不急于得到治国的人才，而急于取得权势，就会自身劳苦而国家混乱，功业败坏而声名狼藉，国家政权必然危险。所以统治人民的君主，在寻觅人才时劳累，而在使用他以后就安逸了。《尚书》说："只有文王恭敬谨慎，亲自去选择人才。"说的就是这种道理啊。

12.2 对合符节、辨认契券，是用来讲求信用的；但如果君主喜欢搞权术阴谋，那么大臣百官中那些搞欺骗诡诈的人就会乘机跟着搞欺诈。抽签、抓阄，是用来造成公正的；但如果君主喜欢偏私，那么大臣百官就会乘机跟着搞偏私。用衡器来称量，是用来造成公平的；

makes haste to obtain such men, then although he is personally at ease, the country is well ordered, his accomplishments great, and his reputation enhanced. At the highest he could become a True King, at the lowest a lord-protector.

If he does not make haste to obtain such men, but rather makes haste to obtain such power and influence, then although he himself should toil away, the country would be anarchic, his accomplishments would be frustrated, his reputation would be shameful, and his altars of soil and grain gravely imperiled. Therefore, when the lord of men labors at choosing him, he can be lax in commanding him. A *Document* says:

> Only King Wen was reverent and scrupulous in selecting the single individual.

This expresses my meaning.

12. 2

Joining together the halves of credential tokens and tallies and dividing contracts and deeds are means of guaranteeing trust and good faith.

If the superior is fond of opportunism and expediency, then his ministers, down to the most minor officials, will be men given to cheating and deception and to taking advantage of these means to swindle others.

Testing the counting stick with the hand and casting belt buckles are means of guaranteeing impartiality and objectivity.

But if the superior is fond of crookedness and selfishness, then his ministers, down to the most minor officials, will take advantage of these means to show favoritism.

The beam and stone weight of the steelyard and estimating weight by suspending are means of guaranteeing equality and fairness.

【原文】

下百吏乘是而后偏。衡石称县者，所以为平也；上好倾覆，则臣下百吏乘是而后险。斗斛敦概者，所以为啧也；上好贪利，则臣下百吏乘是而后鄙丰取刻与以无度取于民。故械数者，治之流也，非治之原也；君子者，治之原也。官人守数，君子养原；原清则流清，原浊则流浊。故上好礼义，尚贤使能，无贪利之心，则下亦将綦辞让，致忠信，而谨于臣子矣。如是，则虽在小民，不待合符节、别契券而信，不待探筹、投钩而公，不待衡石称县而平，不待斗斛敦概而啧。故赏

【今译】

但如果君主喜欢偏斜颠倒，那么大臣百官就会乘机跟着邪恶不正。各种量器量具，是用来造成统一标准的；但如果君主热衷于贪图财利，那么大臣百官就会乘机跟着去多拿少给以至于没有限度地盘剥老百姓。所以各种有助于治理的器物与方法，只是政治的末流，并不是政治的源头；君主，才是政治的源头。官吏拘守具体的方法条例，君主则保养源头。源头清澈，那么下边的流水也清澈；源头混浊，那么下边的流水也混浊。所以君主如果爱好礼义，尊重贤德的人，使用有才能的人，没有贪图财利的思想，那么臣下也就会极其谦让，极其忠诚老实，而谨慎地做一个臣子了。像这样，即使是在卑微的老百姓之中，也不等对合符节、辨认契券就能做到有信用，不等抽签、抓阄就能做到公正，不靠衡器来称量就能做到公平，不需要各种量器量具就能做到标准统一。所以不用奖赏而民众就能勤勉，不用刑罚而民众就



But if the superior is fond of distortion and subversion, then his ministers, down to the most minor officials, will take advantage of these means to be maliciously ingratiating.

The *dou* dipper, the *hu* bushel, the *dui* cup, and the *gai* leveling instrument are means of guaranteeing uniformity and equitableness of measurement.

But if the ruler is fond of avaricious profits, then his ministers, down to the most minor officials, will take advantage of these means to make a big profit from what they take from the people and to be stingily close in what they give the people in order to make unlimited exactions on them.

Thus, the utensils of measurement and the modes of calculation are the consequence, not the source, of order. The gentleman is the wellspring of order.The officers of government preserve the calculations; the gentleman nurtures the wellspring.

If the wellspring is clear, the outflow will be clear; if the wellspring is muddy, the outflow will be muddy.

Hence, if the superior is fond of ritual and moral principles, if he elevates the worthy and employs the capable, and if he has no mind for avaricious profits, then his subjects will also go to the utmost in offering polite refusals and showing deference, will be loyal and trustworthy in the extreme, and will be attentive to the ministers of government.

When this situation obtains, the common people, however base, do not wait for tallies and tokens to be joined or contracts and deeds to be divided to be trustworthy. Nor do they wait for testing with the counting stick or casting the lots to be objective and impartial. Nor do they wait for the steelyard or suspended weight to be fair and equal. Nor do they wait for the dipper and bushel, the cup and leveling instrument, to be uniform and equitable. Thus, the people are stimulated to action, although no in-

【原文】

不用而民劝，罚不用而民服，有司不劳而事治，政令不烦而俗美；百姓莫敢不顺上之法、象上之志而劝上之事，而安乐之矣。故藉敛忘费，事业忘劳，寇难忘死；城郭不待饰而固，兵刃不待陵而劲，敌国不待服而诎，四海之民不待令而一。夫是之谓至平。《诗》曰："王犹允塞，徐方既来。"此之谓也。

12.3 请问为人君？曰：以礼分施，均遍而不偏。请问为人臣？

【今译】

能服从，官吏不费力而事情就能处理好，政策法令不繁多而习俗就能变好；百姓没有谁敢不顺从君主的法令、依照君主的意志而为君主的事情卖力，而且对此感到安乐。所以，民众在纳税时不觉得破费，为国家干事业时忘掉了疲劳，外敌发动战争时能拼死作战；城墙不等修整就坚固，兵器的刀口不用淬炼就坚硬，敌国不等去征服就屈从，天下的民众不用命令就能统一行动。这叫做极其太平。《诗》云："王道真大满四海，徐国已经来朝拜。"说的就是这种情形啊。

12.3 请问怎样做君主？回答说：要按照礼义去施舍，公平而不偏私。请问怎样做臣子？回答说：要按照礼义去侍奉君主，忠诚顺从

centives are used; they are submissive, although no penalties are employed.

The affairs of state are well ordered, although the several directors do not toil. Customs are refined although governmental ordinances and edicts are not vexatiously numerous. None of the Hundred Clans presume to be disobedient to the laws of the ruler. Nor do they fail to imitate his frame of mind. Rather, they find joy and security in encouraging each other in the ruler's undertakings.

Thus, when taxes are assessed on the product of their fields, the people do not mind the cost; when they must perform public duties and responsibilities, they do not mind the toil; when difficulties arise with bandits, the people do not mind the threat of death; the city will be defensively secure without having to wait for its inner and outer walls to be raised; and the cutting edge of the army will be strong without having to wait for it to be tempered by dipping into water.

Rival states submit without having first to be subjugated. All the people within the Four Seas are unified without waiting for a decree.

This may indeed be described as Perfect Peace. This is what the *Ode* means when it says:

> The king's plan was true and sincere;
> the region of Xu came to terms.

12. 3

Someone inquires of me: What makes a person a lord? I reply: To employ ritual principles in dividing the largess and to be equitable in every case and unbiased.

What makes a person a minister? I reply: To wait on the lord accord-

【原文】

曰：以礼待君，忠顺而不懈。请问为人父？曰：宽惠而有礼。请问为人子？曰：敬爱而致文。请问为人兄？曰：慈爱而见友。请问为人弟？曰：敬诎而不苟。请问为人夫？曰：致功而不流，致临而有辨。请问为人妻？曰：夫有礼则柔从听侍，夫无礼则恐惧而自竦也。此道也，偏立而乱，俱立而治，其足以稽矣。

请问兼能之奈何？曰：审之礼也。古者先王审礼以方皇周浹于天下，动无不当也。故君子恭而不难，敬而不巩，贫穷而不约，富贵而

【今译】

而不懈怠。请问怎样做父亲？回答说：要宽厚仁爱而有礼节。请问怎样做儿子？回答说：要敬爱父母而极有礼貌。请问怎样做哥哥？回答说：要仁慈地爱护弟弟而付出自己的友爱。请问怎样做弟弟？回答说：要恭敬顺服而一丝不苟。请问怎样做丈夫？回答说：要尽力取得功业而不放荡淫乱，尽力亲近妻子而又有一定的界限。请问怎样做妻子？回答说：丈夫遵行礼义就温柔顺从听命侍候他，丈夫不遵行礼义就诚惶诚恐而独自保持肃敬。这些原则，只能部分地做到，那么天下仍会混乱；全部确立了，天下就会大治。它们足够用来作为楷模了。

请问要全部做到这些该怎么办？回答说：必须弄清楚礼义。古代圣王弄明白了礼义而普遍施行于天下，行动没有不恰当的。所以君子谦恭但不胆怯，肃敬但不恐惧，贫穷却不卑屈，富贵却不骄纵，同时遇到各种事变也能应付自如而不会束手无策，这都是因为弄明白了



ing to ritual principles and to be loyal, obedient, and not lazy.

What makes a person a father? I reply: To be generous, kind, and to possess ritual principles.

What makes a person a son? I reply: To be reverent, loving, and the perfection of good form.

What makes a person an elder brother? I reply: To be affectionate, loving, and overtly friendly.

What makes a person a younger brother? I reply: To be reverent, submissive, and not unseemly in conduct.

What makes a person a husband? I reply: To be completely harmonious but not to the extent of compromising principles, to be grave with utter condescension, and to maintain the distinction.

What makes a person a wife? I reply: If the husband possesses ritual principles, then meekly to follow after him and docilely to attend him; if he lacks them, then to be fearful, anxious, and apprehensive about herself.

That deviation from this Way leads to anarchy and complete adherence to it leads to order can be adequately proven.

Someone inquires: But how can this be universally accomplished?

I say by minutely examining everything in terms of ritual principles. In the past, the Ancient Kings minutely observed ritual principles so that wherever they went in making the circuit of the world, their acts involved no impropriety. Hence the gentleman is respectful but not fearing and takes strict reverent care but is not apprehensive. In poverty and want, he is not straitened; and with riches and honors, he is without presumptions. When he everywhere encounters changes of circumstances, he is not reduced to extremity. This is due to minutely observing ritual principles.

【原文】

不骄，并遇变应而不穷，审之礼也。故君子之于礼，敬而安之；其于事也，径而不失；其于人也，寡怨宽裕而无阿；其所为身也，谨修饰而不危；其应变故也，齐给便捷而不惑；其于天地万物也，不务说其所以然而致善用其材；其于百官之事、技艺之人也，不与之争能而致善用其功；其待上也，忠顺而不懈；其使下也，均遍而不偏；其交游也，缘义而有类；其居乡里也，容而不乱。是故穷则必有名，达则必有功，仁厚兼覆天下而不闵，明达用天地、理万变而不疑；血气和平，志意广大，行义塞于天地之间，仁知之极也。夫是之谓圣人，审

【今译】

礼义的缘故。所以君子对于礼义，敬重并遵守它；他对于事务，做起来直截了当但不出差错；他对于别人很少埋怨，宽宏大量但不阿谀逢迎；他做人的原则，是谨慎地加强修养而不险诈；他应付事变迅速敏捷而不糊涂；他对于天地万物，不致力于解说它们形成的原因而能做到很好地利用其材；他对于官府中的各级官吏和有技术的人材，不和他们竞争技能的高下而能做到很好地利用他们的工作成果；他侍奉君主，忠诚顺从而不懈怠；他使唤下边的人，公平而不偏私；他与人交往，依循道义而有法度；他住在家乡，待人宽容而不胡作非为。所以君子处境穷困时就一定享有名望，显达时就一定能建立功勋。他的仁爱宽厚之德普照天下而不昏暗，他的明智通达能够整治天地万物、处理各种事变而不疑惑；他心平气和，思想开阔，德行道义充满在天地之间，仁德智慧达到了极点。这种人就叫做圣人，这是因为他弄明白了礼义的缘故啊。



Thus in regard to ritual principles, the gentleman scrupulously observes their provisions and finds his security in them. In the execution of his duties, he is direct and not remiss. In his relations with others, he is seldom resentful. He is generous and tolerant, but not obsequiously servile. In terms of his own character, he attentively [and carefully] cultivates and polishes but is not bold. In his responses to evolving phenomena, he is quick and alert, prompt and agile, but is not deluded. In regard to the myriad things of Heaven and Earth, he does not devote his attention to theorizing about how they came to be as they are, but rather tries to make the most perfect use of their potentialities. In his relations with the Hundred Officials and with men who have special skills and crafts, he does not compete with their abilities but rather attempts to make the best possible use of their accomplishments. In attending his superiors, he is loyal, obedient, and not lazy. In commanding subordinates, he is equitable in every case and unbiased. In his social relations, he conforms to the proper categories with a sense for what is right. In living in his native village, he is [forgiving and] tolerant but not to the extent of allowing anarchy. For these reasons, if he should be without office and living in poverty, he is certain to have a reputation; if he is successful in office, then he is sure to have accomplishments. His humaneness is so substantial that it spreads universally over the whole world, inexhaustibly. His brilliance penetrates everywhere in Heaven and Earth and controls the myriad transformations without any instability. His blood humour is harmonious and homeostatic; his will and intellect extend far and wide; the moral congruity of his conduct fills everything between Heaven and Earth. He is the acme of humanity and wisdom.

This may indeed be described as "the sage examining all in terms of ritual principles."

【原文】

之礼也。

12.4 请问为国？曰：闻修身，未尝闻为国也。君者，仪也；民者，影也；仪正而景正。君者，槃也；民者，水也；槃圆而水圆。君者，盂也；盂方而水方。君射则臣决。楚庄王好细腰，故朝有饿人。故曰：闻修身，未尝闻为国也。

12.5 君者，民之原也；原清则流清，原浊则流浊。故有社稷者而不能爱民，不能利民，而求民之亲爱己，不可得也。民不亲不爱，

【今译】

12.4 请问怎样治理国家？回答说：我只听说君主要修养自己的品德，不曾听说过怎样去治理国家。君主，就像测定时刻的标杆；民众，就像这标杆的影子；标杆正直，那么影子也正直。君主，就像盘子；民众，就像盘里的水；盘子是圆形的，那么盘里的水也成圆形。君主，就像盂；民众就像盂中的水；盂是方形的，那么盂中的水也成方形。君主射箭，那么臣子就会套上扳指。楚灵王喜欢细腰的人，所以朝廷上有饿得面黄肌瘦的臣子。所以说：我只听说君主要修养身心，不曾听说过怎样治理国家。

12.5 君主，就像人民的源头；源头清澈，那么下边的流水也清澈；源头混浊，那么下边的流水也混浊。所以掌握了国家政权的人如果不能够爱护人民，不能够使人民得利，而要求人民亲近爱戴自己，那是不可能办到的。人民不亲近、不爱戴，而要求人民为自己所用、为自己牺牲，那也是不可能办到的。人民不为自己所用，不为自己牺

12. 4

Someone inquires about administering the state. I reply: I have heard about cultivating character, but I have never heard about administering the state.

The ruler is the sundial; [the people are the shadow]. If the form is upright, then the shadow will be upright. The ruler is the bowl; the people the water. If the bowl is round, then the water will be round; if it is square, then the water will be square.

If the lord is as an archer, then his ministers will be thumb rings. King Zhuang of Chu was fond of small-waisted men, consequently his court was composed of men who starved themselves. Thus I say: I have heard about cultivating character, but I have never heard about administering the state.

12. 5

The lord is the wellspring of the people. If the wellspring is pure, then the outflow will be pure; if the wellspring is muddy, then the outflow will be muddy.

Hence any expectation on the part of one who possesses the altars of soil and grain but is unable to love his people or to benefit them that his people will feel close to him and will love him will remain unfulfilled. Since his people do not feel close to him and do not love him, any expectation that they will act on his behalf or be willing to die for him will remain unfulfilled. Since his people are unwilling to act on his behalf and unwilling to die for him, any expectation that his army will be strong and

【原文】

而求其为己用，为己死，不可得也。民不为己用，不为己死，而求兵之劲、城之固，不可得也。兵不劲，城不固，而求敌之不至，不可得也。敌至而求无危削，不灭亡，不可得也。危削灭亡之情举积此矣，而求安乐，是狂生者也。狂生者，不胥时而落。故人主欲强固安乐，则莫若反之民；欲附下一民，则莫若反之政；欲修政美俗，则莫若求其人。彼或蓄积而得之者不世绝。彼其人者，生乎今之世而志乎古之道。以天下之王公莫好之也，然而是子独好之；以天下之民莫欲之也，然而是子独为之。好之者贫，为之者穷，然而是子犹将为之也，不为少顷辍焉。晓然独明于先王之所以得之，所以失之，知国之

【今译】

牲，而要求兵力强大、城防坚固，那是不可能办到的。兵力不强大，城防不坚固，而要求敌人不来侵犯，那是不可能办到的。敌人来了而要求自己的国家不危险削弱，不灭亡，那是不可能办到的。国家危险削弱以至灭亡的情况全都积聚在他这里了，却还想求得安逸快乐，这是狂妄无知的人。狂妄无知的人，不要等多久就会衰败死亡的。所以君主想要强大稳固安逸快乐，那就没有什么比得上回到人民上来；想要使臣下归附，使人民与自己一条心，那就没有什么比得上回到政事上来；想要治理好政事，使风俗淳美，那就没有什么比得上寻觅善于治国的人。那些善于治国的人或许有所积储，因而得到这种人的君主世世代代没断绝过。那些善于治国的人，生在今天的时代而向往着古代的政治原则。虽然天下的君主没有谁爱好古代的政治原则，但是这种人偏偏爱好它；虽然天下的民众没有谁想要古代的政治原则，但是这种人偏偏遵行它。爱好古代政治原则的会贫穷，遵行古代政治原则的会困厄，但是这种人还是要遵行它，并不因此而停止片刻。惟独这种人清楚地明了古代帝王取得国家政权的原因、失去国家政权的原因，他了解国家的安危、政治的好坏就像分辨黑白一样清楚。这种善

the walls of his cities well defended will remain unfulfilled. Since his army is not strong and the walls of his cities are not well defended, then any expectation that his enemies will not reach him will remain unfulfilled. Since his enemies will reach him, any expectation that he will be without danger or encroachment or that he will not be destroyed or annihilated will be unfulfilled. When all the circumstances producing danger, encroachment, destruction, and annihilation are accumulated in just these ways, is {it not indeed} difficult to seek security and happiness? This is born of sheer madness. What is born of sheer madness will not produce even a single instant of happiness.

Hence, if a ruler desires to be strong, well defended, secure, and happy, then no policy is like turning back to the people. If he desires to gain the adherence of his subjects and to unify his people, then no policy is like instituting proper governmental ordinances. If he desires to cultivate his government and refine social customs, then no policy is like seeking out the proper man.

In every generation there have been individuals who were the proper man. If born in the present generation, such a proper man would fix his mind on the way of the Ancients. Although not a single king or duke of the world were fond of this way, he alone would be fond of it. Although none of the people of the world would act in its behalf, he alone would act so. Although others who were fond of it were reduced to poverty and those who acted in its behalf were exhausted, he would even so act on its behalf without even a momentary hesitation. Fully understanding, only he elucidates how the Ancient Kings succeeded and wherein they failed. He would recognize the signs of danger and of security, of good and of bad, in the government of a state as easily as one distinguishes black from white. Such is the "proper man." If he is given responsibility for

【原文】

安危臧否，若别白黑。是其人者也，大用之，则天下为一，诸侯为臣；小用之，则威行邻敌；纵不能用，使无去其疆域，则国终身无故。故君人者，爱民而安，好士而荣，两者无一焉而亡。《诗》曰："介人维藩，大师维垣。"此之谓也。

12.6 道者，何也？曰：君子之所道也。君者，何也？曰：能群也。能群也者，何也？曰：善生养人者也，善班治人者也，善显设人者也，善藩饰人者也。善生养人者，人亲之；善班治人者，人安之；

【今译】

于治国的人，如果君主重用他，那么天下就能被统一，诸侯就会来称臣；如果君主一般地任用他，那么威势也能扩展到邻邦敌国；即使君主不能任用他，但如果能使他不离开自己的国土，那么国家在他活着的时候也就不会有什么事故。所以统治人民的君主，爱护人民就会安宁，喜欢士人就会荣耀，这两者一样都没有就会灭亡。《诗》云："贤士就是那屏障，大众就是那围墙。"说的就是这个道理。

12.6 道这个词，是什么意思？回答说：是君主所遵行的原则。君这个词，是什么意思？回答说：是能够把人组织成社会群体的意思。所谓能够把人组织成社会群体，是指什么？回答说：是指善于养活抚育人，善于治理人，善于任用安置人，善于用不同的服饰来区分人。善于养活抚育人的，人们就亲近他；善于治理人的，人们就安心顺从他；善于任用安置人的，人们就喜欢他；善于用服饰来区分人

important matters, then the world would be unified, and the feudal lords made proper servants.

If he is given responsibility for lesser matters, then his majestic conduct would overawe neighboring and rival states.

If in a fit of self-indulgence the ruler is unable to use him, yet causes him not to leave the boundaries of the state, so long as he shall stay, there will never be any cause for the state's end. Accordingly, a lord of men who loves his people will be secure, and one who is devoted to scholars will be honored. One who has neither of these characteristics will perish. An *Ode* says:

> The great men are a fence,
> the great host a wall.

This expresses my meaning.

12. 6

What is the "Way"? I say that it consists in the principles followed by a lord.

What is a "lord"? I say that he is one who can assemble.

Wherein lies his ability to assemble? I say that it lies in expertise in providing a living for the people and in caring for them, expertise in arranging and ordering men, expertise in providing clear principles for the orderly disposition of the people, and expertise in constraining faults and in refining the people. One who is expert at providing a living for the people and caring for them will have mankind feel kinship with him. One who is expert at arranging and ordering men will have them be content with him. One who is expert at providing clear principles for the orderly disposition of the people will have them be happy with him. One who is



【原文】

善显设人者，人乐之；善藩饰人者，人荣之。四统者具而天下归之，夫是之谓能群。不能生养人者，人不亲也；不能班治人者，人不安也；不能显设人者，人不乐也；不能藩饰人者，人不荣也。四统者亡而天下去之，夫是之谓匹夫。故曰：道存则国存，道亡则国亡。省工贾，众农夫，禁盗贼，除奸邪，是所以生养之也。天子三公，诸侯一相，大夫擅官，士保职，莫不法度而公，是所以班治之也。论德而定

【今译】

的，人们就赞美他。这四个要领具备了，天下的人就会归顺他，这就叫做能把人组织成社会群体的君主。不能养活抚育人的，人们就不会亲近他；不能治理人的，人们就不会安心顺从他；不能任用安置人的，人们就不会喜欢他；不能用服饰区分人的，人们就不会赞扬他。这四个要领都没有做到，天下的人就会背离他，这就叫做孤身一人的独夫。所以说：正确的政治原则存在，国家就存在；正确的政治原则丧失了，国家就灭亡。减少手工业者和商人，增多农民人数，禁止小偷强盗，铲除奸诈邪恶之徒，这就是用来养活抚育人的办法。天子配备太师、太傅、太保三公，诸侯配备一个相，大夫独掌某一官职，士谨守自己的职责，无不按照法令制度而秉公办事，这就是用来治理人的方法。审察德行来确定等级，衡量才能来授予官职，使他们每人都



expert at constraining faults and refining the people will have them honor him. When these four guiding principles are complete in him, the world will come to him as to their own home.

Such a man may indeed be described as "able to assemble."

The people will not feel kinship for anyone who is incapable of providing and caring for them. They will not be content with anyone who is incapable of arranging and ordering them. They will not be happy with anyone who is incapable of providing clear principles for the orderly disposition of the people. They will not honor anyone who is incapable of constraining faults and of refining the people. When these four guiding principles are entirely missing in him, "the world will leave him." Such a man may indeed be described as a "commoner." Anciently it was said:

If the Way is preserved, the state will be preserved; if the Way is lost, the country is lost.

The means whereby to provide a living for the people and to care for them consists in limiting artisans and traders, in making farmers and husbandmen more numerous, in proscribing banditry and theft, and in eliminating all lewdness and depravity.

The means whereby to arrange and order the people consists in the Son of Heaven having the Three Dukes, the feudal lords having a single prime minister, the grand officers having sole jurisdiction over a bureau of government, and scholar-knights fulfilling the responsibilities of their positions, so that no one is without a model, lacks a standard, or is not public-spirited.

The means whereby to provide clear principles for the orderly disposition of the people are:

Examine relative inner power and fix the order of precedence in accord with it. Measure ability and assign office accordingly. Both

【原文】

次，量能而授官，皆使其人载其事而各得其所宜，上贤使之为三公，次贤使之为诸侯，下贤使之为士大夫，是所以显设之也。修冠弁衣裳、黼黻文章、雕琢刻镂皆有等差，是所以藩饰之也。

12.7 故由天子至于庶人也，莫不骋其能，得其志，安乐其事，是所同也；衣暖而食充，居安而游乐，事时制明而用足，是又所同也。若夫重色而成文章，重味而成珍备，是所衍也。圣王财衍以明辨异，上以饰贤良而明贵贱，下以饰长幼而明亲疏。上在王公之朝，下

【今译】

承担他们的工作而各人都能得到和他的才能相适合的职务。上等的贤才，让他们担任三公；次一等的贤才，让他们做诸侯；下等的贤才，让他们当大夫，这就是任用安置人的办法。修饰帽子衣裳，在礼服上绘上各种彩色花纹，在各种器具上雕刻图案等等都有一定的等级差别，这就是用来打扮装饰人的方法。

12.7 从天子一直到普通老百姓，没有谁不想施展自己的才能，实现自己的志向，安逸愉快地从事自己的工作，这是各人都相同的；穿得暖和而吃得饱，住得安适而玩得快乐，事情办得及时，制度明白清楚而财物用度充足，这些又是各人共同的愿望。至于那重叠使用多种颜色而绘成衣服上的彩色花纹，汇集多种食物而烹煮成珍馐美味，这是富饶有余的表现了。圣明的帝王控制好这种富饶有余的东西来彰明区别等级差别，在上用来装饰贤能善良的人而显示各人地位的高低，在下用来装饰老少而表明各人的亲疏关系。这样，上面在君主的

these steps will cause men to perform the duties of their station in life, and each to receive his due.

The worthiest of the worthy are made one of the Three Dukes, those of the next level feudal lords, and those of lower worth grand officers and scholar-knights. The means whereby to constrain faults and to refine the people are to reform the cloth and fawn skin caps; the lower and upper gowns of court robes, embroidered with the white and black axe emblem, the azure and black notched stripe, the azure and crimson stripe, and the white and crimson blazon; jade that is carved and polished; and metal that is incised and inlaid; so that there are gradations of rank and status.

12. 7

Thus, from the Son of Heaven down to the commoners, none fail to show off their talents, to succeed in their ambitions, and to find peace and happiness in their life duties. In this regard, all of them are identical. Their clothing is warm, and their food is filling. Their homes are secure, and their travels are enjoyable. Their tasks accord with the season, their regulations are enlightened, and their supplies are adequate to their needs. In all these regards, too, they are identical.

Now as to the multiplication of colors to perfect patterns and decorations and the augmentation of flavors to provide rare and precious delicacies these were made possible by abundance. The sage kings decided the pattern by which to tailor the surplus in order to clarify and distinguish differences of status. On the one hand, they decorated the worthy and good so as to clarify differences of nobility and baseness. On the other hand, they decorated the young and old so as to make clear degrees of

【原文】

在百姓之家，天下晓然皆知其非以为异也，将以明分达治而保万世也。故天子诸侯无靡费之用，士大夫无流淫之行，百吏官人无怠慢之事，众庶百姓无奸怪之俗，无盗贼之罪，其能以称义遍矣。故曰："治则衍及百姓，乱则不足及王公。"此之谓也。

12.8 至道大形：隆礼至法，则国有常；尚贤使能，则民知方；纂论公察，则民不疑；赏勉罚偷，则民不怠；兼听齐明，则天下归

【今译】

朝廷，下面在平民百姓的家庭，天下人都明明白白地知道圣明的帝王并不是要用这些东西故意制造等级差别，而是要用它来明确名分，达到治理的目的，从而保持千秋万代永远太平。所以天子诸侯没有浪费的用度，士大夫没有放荡的行为，群臣百官没有怠慢的政事，群众百姓没有奸诈怪僻的习俗，没有偷盗抢劫的罪行，这就能够称为道义普及了。所以说："国家安定，那么富裕会遍及百姓；国家混乱，那么拮据会延及天子王公。"说的就是这个道理。

12.8 最好的政治原则的最大效验：推崇礼义，使法制高于一切，那么国家就会有常规；尊重贤德的人，任用有才能的人，那么民众就会知道努力的方向；集体审查，公正考察，那么民众就不会怀疑了；奖赏勤劳的人，惩罚偷懒的人，那么民众就不会懒惰了；同时听取各

consanguinity. In the courts of kings and dukes and in the homes of the Hundred Clans, everyone in the world recognized with clear understanding that the sages did not create these distinctions to make idle differences of status. Rather, by these means they would clarify social class divisions, extend order everywhere, and protect and preserve it for all posterity. Thus, the Son of Heaven and the feudal lords do not make extravagantly lavish and prodigal expenditures. Scholar-knights and grand officers do not engage in wayward and abandoned conduct. Minor officials and bureaucrats are not indolent and negligent in the execution of their duties. The mass of commoners, the Hundred Clans, have no lewd or exotic customs, and they do not commit the offenses of theft and banditry. All this is due to the sages' ability to make what fits each person's respective station in life accord with the general sense of what is just. Anciently it was said:

> If there is order, then the abundance will extend to the Hundred Clans; if there is chaos, then the insufficiency will reach even kings and dukes.

This expresses my point.

12. 8

On the Grand Embodiment of the Perfect Way

If "ritual principles are exalted and the model perfected," then the state has constancy. If "the worthy are esteemed and the able employed," then the people know the direction of right conduct. If "there are continual assessments and impartial evaluations," then the people will not mistrust the government. If "effort is rewarded and idleness penalized," then the people will not be indolent. If "consultations are universal and

【原文】

之。然后明分职，序事业，材技官能，莫不治理，则公道达而私门塞矣，公义明而私事息矣。如是，则德厚者进而佞说者止，贪利者退而廉节者起。《书》曰："先时者，杀无赦；不逮时者，杀无赦。"人习其事而固。人之百事，如耳目鼻口之不可以相借官也。故职分而民不探，次定而序不乱，兼听齐明而百事不留。如是，则臣下百吏至于庶

【今译】

种意见，完全明察一切事情，那么天下人就会归顺他。然后明确名分职责，根据轻重缓急的次序来安排工作，安排有技术的人做事，任用有才能的人当官，没有什么得不到治理，那么为公家效劳的道路就畅通了而谋私的门径就被堵住了，为公的原则昌明了而谋私的事情就止息了。像这样，那么品德淳厚的人就得到起用而巧言谄媚的人就受到遏止，贪图财利的人被黜退而廉洁奉公的人被提拔。《尚书》说："在规定的时刻之前行动的，杀而不赦；没有赶上规定时刻而落后的，杀而不赦。"人们往往因为熟悉了自己的工作而固守本职不改行。人们的各种工作，就像耳朵、眼睛、鼻子、嘴巴等不可以互相替代官能一样。所以，职务划分后，民众就不会再谋求他职；等级确定后，秩序就不会混乱；同时听取各种意见，完全明察一切，那么各种工作就不会拖拉。像这样，那么大臣百官直到平民百姓就无不提高了自己的修养以后才敢安居，真正有了才能以后才敢接受官职；百姓改变了习

judgments are uniform," then "the whole world will come to him as to their home."

Only after this has been accomplished are the responsibilities attached to office clearly divided. Then undertakings and responsibilities are given their proper order of precedence. Then those who stand above the rest in talent are given office according to their abilities. If everything has been made well ordered and structured according to rational principles of order, then the way of public-spiritedness will prevail everywhere, and selfish private interests will be closed off. The public good will be made clear, and private affairs put to rest. Given this situation, then those who are substantial in inner power will come forward, and those who are glib and cunning will be stopped short. Those who are greedy for private gain will withdraw and those of integrity and moderation will advance. A *Document* says:

> When they anticipate the time, let them be put to death without mercy; when they are behind time, let them be put to death without mercy.

Dependable performance in office derives from experience in executing its tasks. Those who have proved themselves at specialized tasks cannot replace each other any more than the ear, eye, or mouth can substitute for each other. Thus, when official duties have been apportioned, the people are not indolent. When the ranks of offices have been established, the order of precedence is not disturbed. When adjudication is universally applied with uniformity and enlightenment, the completion of the various tasks is not delayed.

When this is the case, then from the ministers through the various minor officials down to the common people, not one but reforms himself and only then presumes to be content to stop [and occupy an office]. Not

【原文】

人莫不修己而后敢安止，诚能而后敢受职；百姓易俗，小人变心，奸怪之属莫不反悫；夫是之谓政教之极。故天子不视而见，不听而聪，不虑而知，不动而功，块然独坐而天下从之如一体，如四肢之从心，夫是之谓大形。《诗》曰："温温恭人，维德之基。"此之谓也。

12.9 为人主者莫不欲强而恶弱，欲安而恶危，欲荣而恶辱，是禹、桀之所同也。要此三欲，辟此三恶，果何道而便？曰：在慎取相，道莫径是矣。故知而不仁，不可；仁而不知，不可；既知且仁，是人主之宝也，而王霸之佐也。不急得，不知；得而不用，不仁。无

【今译】

俗，小人转变了思想，奸邪怪僻之流无不转向诚实谨慎，这就叫做政治教化的最高境界。所以天子不用察看就能发现问题，不用打听就能明白真相，不用考虑就能知道事理，不用动手就能功成业就，岿然不动地独自坐着而天下人顺从他就像长在一个身体上一样，就像四肢顺从思想的支配一样，这就是最好的政治原则的最大效验。《诗》云："温柔谦恭的人们，是以道德为根本。"说的就是这种人。

12.9 做君主的无不希望强盛而厌恶衰弱，希望安定而厌恶危险，希望荣耀而厌恶耻辱，这是禹和桀所相同的欲望。要实现这三种愿望，避免这三种厌恶的东西，究竟采取什么办法最便利？回答说：在于慎重地选取相，没有什么办法比这个更简便的了。对于相的人选，有智慧而没有仁德，不行；有仁德而没有智慧，也不行；既有智慧又有仁德，这便是君主的宝贵财富，是成就王业霸业的助手。君主不急于求得相才，是不明智；得到了相才而不重用，是不仁慈。没有那德



one but makes genuine his abilities and only then presumes to accept office. The Hundred Clans alter their customs, the petty man transforms his heart, and all those who engage in various types of lewd and exotic practices revert to a state of guileless innocence. This may indeed be described as the acme of governmental instruction. Thus, the Son of Heaven does not look yet sees, does not listen yet hears, does not think yet knows, does not move yet accomplishes: rather, like a clod of earth he sits alone on his mat, and the world follows him as though it were of a single body with him, just as the four limbs follow the dictates of the mind. This may indeed be described as the Grand Embodiment. An *Ode* says:

Mildly gentle and respectful men
are the foundation of inner power.

This expresses my meaning.

12. 9

Without exception all who exercise rulership desire strength and have an aversion to weakness. They all desire security and have an aversion to danger. They desire honor and have an aversion to disgrace. In this both Yu and Jie were the same. What way is convenient to bring to fruition the three things all men desire and allow them to avoid the three aversions?

I say that there is no way more direct than relying on the careful selection of a prime minister. Hence, since it would be wrong to appoint a man who is knowledgeable but not humane or is humane but not knowledgeable, if a knowledgeable man is also humane, he would be a treasure to the ruler of men. He is a fit assistant of kings and lords-protector. Not to hasten to obtain him is to be lacking in wisdom. To obtain him but not employ him is to be lacking in humanity. No stupidity is greater than to lack such a man and

【原文】

其人而幸有其功，愚莫大焉。

12.10 今人主有六患：使贤者为之，则与不肖者规之；使知者虑之，则与愚者论之；使修士行之，则与污邪之人疑之。虽欲成功，得乎哉？譬之，是犹立直木而恐其景之枉也，惑莫大焉。语曰："好女之色，恶者之孽也。公正之士，众人之痤也。循乎道之人，污邪之贼也。"今使污邪之人论其怨贼而求其无偏，得乎哉？譬之，是犹立枉木而求其景之直也，乱莫大焉。

12.11 故古之人为之不然。其取人有道，其用人有法。取人之

【今译】

才兼备的相而希望取得那王霸之功，愚蠢没有比这个更大的了。

12.10 现在君主有个大毛病：让贤能的人去做事，却和不贤的人去纠正他；让明智的人去考虑问题，却和愚蠢的人去评判他；让品德美好的人去干事，却和肮脏邪恶的人去评估他。像这样，虽然想成功，能办得到吗？打个比方，这就好像是竖起一根笔直的木头而怕它的影子弯曲，糊涂没有比这个更厉害的了。俗话说："美女的姿色，是丑陋者的灾祸。公正的贤士，是众人的疖子。遵循道义的人，是肮脏邪恶者的祸害。"现在让肮脏邪恶的人来评判他们所怨恨的人而要求他们没有偏见，能办得到吗？打个比方，这就好像竖起一根弯曲的木头而要求它的影子笔直，昏乱没有比这个更厉害的了。

12.11 古代的君主做事就不是这样。他挑选人有一定的原则，他任用人有一定的法度。挑选人的原则，是用礼制去检验他们；任用人的法度，是用等级去限制他们。对他们的品行举止，用礼制来衡量；

still expect that by luck one can possess his accomplishments.

12. 10

The rulers of today make calamitously great blunders. If they appoint someone who is worthy and give him authority to act, they restrict him as they would the unworthy. If they appoint someone who is knowledgeable and give him leave to think, they criticize him as they would the ignorant. If they appoint someone who is a cultivated knight and empower him to act, they doubt him as they would vile and perverse men. Although they wish for perfected accomplishments, how can they be successful! It is like setting up a straight tree and expecting that its shadow will be crooked. No delusion could be greater than such a policy! A saying goes:

> The attractiveness of a beautiful woman can be a calamity to one who is ugly; a knight of public rectitude can be an ulcer to common people; a man with a cultivated way can be as a villainous traitor to the vile and perverse.

How indeed can the vile and perverse be made to judge impartially those whom they resentfully regard as villainous traitors? This is like setting up a crooked tree and expecting that its shadow will be straight.

No chaos can be greater than what results from such a policy.

12. 11

Accordingly, men of antiquity did not act in this fashion. In their selection of men there was a Way. In their use of men there was a model. The Way of their selection of men consisted in comparing and examining them in terms of ritual principles. The model of their use consisted in limiting



【原文】

道，参之以礼；用人之法，禁之以等。行义动静，度之以礼；知虑取舍，稽之以成；日月积久，校之以功。故卑不得以临尊，轻不得以县重，愚不得以谋知，是以万举不过也。故校之以礼，而观其能安敬也；与之举错迁移，而观其能应变也；与之安燕，而观其能无流慆也；接之以声色、权利、忿怒、患险，而观其能无离守也。彼诚有之者与诚无之者若白黑然，可诎邪哉？故伯乐不可欺以马，而君子不可欺以人。此明王之道也。

12.12 人主欲得善射——射远中微者，县贵爵重赏以招致之。内

【今译】

对他们的智慧以及赞成或反对的意见，用最后的成果来考查；对他们日积月累的长期工作，用取得的功绩来考核。所以，地位卑下的人不准用来监督地位尊贵的人，权势轻微的人不准用来评判掌有大权的人，愚蠢的人不准用来计议明智的人，因此一切举措都不会失误。所以用礼制来考核他，看他是否能安泰恭敬；给他上下调动来回迁移，看他是否能应付各种变化；让他安逸舒适，看他是否能不放荡地享乐；让他接触音乐美色、权势财利、怨恨愤怒、祸患艰险，看他是否能不背离节操。这样，那些真正有德才的人与的确没德才的人就像白与黑一样判然分明，还能进行歪曲吗？所以伯乐不可能被马的好坏骗了，而君子不可能被人的好坏骗了。以上这些就是英明帝王的政治措施。

12.12 君主想要得到善于射箭的人——既射得很远而又能命中微

them in terms of gradations of rank. Conduct and deportment, activity and repose, were measured by the standards of ritual principles. Knowledge and thought, choosing and setting aside, were tested by what they in fact did. As the days and months piled up over a long span of time, they were compared in terms of their accomplishments. Thus, the base were never in a position of authority over the noble. The insignificant were never in a position to weigh important matters. The ignorant were never in a position to scheme against the wise. Because of this, in the myriad promotions there was no infraction.

Thus, rulers compare their ministers with the standards of ritual principles, so as to observe their ability to remain at ease while taking strict reverent care in the execution of their tasks. They alternately promote and dismiss them. transferring them from position to position so as to review their ability to respond to changing circumstances. They bestow ease and comfort on them so as to observe their capacity to avoid wayward and abandoned conduct. When ministers were exposed to the pleasures of music and women, to the privileges and benefits of power, to angry indignation and violent outbursts of fury, and to misfortune and adversity, the ruler observed their capacity not to depart from strict observance of their duties. Since comparing those who genuinely had such abilities with those who truly did not was like comparing black and white, could there be any distortion or perversion of the truth! Accordingly, just as Bole could not be deceived about horses, the gentleman cannot be deceived about men. Such is the way of the intelligent ruler.

12. 12

If the ruler of men should desire to obtain expert archers who could

【原文】

不可以阿子弟，外不可以隐远人，能中是者取之，是岂不必得之之道也哉？虽圣人不能易也。欲得善驭——及速致远者，一日而千里，县贵爵重赏以招致之。内不可以阿子弟，外不可以隐远人，能致是者取之，是岂不必得之之道也哉？虽圣人不能易也。

欲治国驭民，调一上下，将内以固城，外以拒难。治，则制人，人不能制也；乱，则危辱灭亡可立而待也。然而求卿相辅佐，则独不若是其公也，案唯便嬖亲比己者之用也，岂不过甚矣哉？故有社稷者

【今译】

小目标的人，就拿出高贵的爵位、丰厚的奖赏来招引他们。对内不准偏袒自己的子弟，对外不准埋没关系疏远的人，能够射中这种目标的人就录取他，这难道不就是一定能求得善射者的办法吗？即使是圣人也不能改变它。君主想要得到善于驾驭车马的人——既追得上快速奔驰的车子又能到达远方的目的地的人，一天能跑千里，就拿出高贵的爵位、丰厚的奖赏来招引他们。对内不准偏袒自己的子弟，对外不准埋没关系疏远的人，能到达这种目的地的人就录取他，这难道不就是一定能求得善于驾车者的办法吗？即使是圣人也不能改变它。

君主想要治好国家，管好人民，协调统一上上下下，准备对内用他们来巩固城防，对外用他们来抵抗敌人的侵略。因为国家治理好了，就能制服别人，而别人不能制服自己；国家混乱，那么危险、屈辱、灭亡的局面就能立刻等得到。但是君主在求取卿相辅佐的时候，他的公正却偏偏不像这样，而只任用些宠爱的小臣以及亲近依附自己的人，这难道不是错得很厉害了吗？所以掌握了国家政权的君主无不希望强盛，但不久就衰弱了；无不希望安定，但不久就危险了；无不



hit the center of the target from a considerable distance, then he should dangle the prospect of noble rank and substantial incentives in order to entice them to come. Within the palace it would be impermissible for him to show favoritism for his sons and brothers. Without, it would be impermissible for him to keep in obscurity those who have come from afar. The basis of his selection should be their ability to hit the target. Is this not indeed the way to obtain them with certainty? Even a sage could not improve upon it.

If he should desire to obtain expert chariot drivers who could cover the greatest distances with the utmost swiftness, he should dangle the prospect of noble rank and substantial incentives to entice them to come to him. Within the palace it would be impermissible for him to show favoritism for his own sons or brothers. Without, it would be impermissible for him to keep in obscurity those who have come from afar. The basis of his selection should be their ability to cover the distance. Is this not indeed the way to obtain them with certainty? Even a sage could not improve upon it.

If he should wish to order the country and direct the people, create harmony and unity between the upper and lower classes; if within the kingdom he would make the city walls defensively secure and ward off difficulties without; if when there is order, then he regulates others but cannot be not regulated by them; if when there is chaos [···]; then one can stand by and await his imminent imperilment, disgrace, destruction, and ultimate annihilation. When this is the case and he, nonetheless, is not impartial when he seeks a prime minister or associates and assistants, but rather will only "make use of those who fawn over him or who flatter him or who are related to him," the result certainly can only be extremely grave transgressions. Thus, although without exception those who possess the altars of soil and grain desire strength, in a moment of crisis they

【原文】

莫不欲强，俄则弱矣；莫不欲安，俄则危矣；莫不欲存，俄则亡矣。古有万国，今有数十焉，是无它故，莫不失之是也。故明主有私人以金石珠玉，无私人以官职事业。是何也？曰：本不利于所私也。彼不能而主使之，则是主暗也；臣不能而诬能，则是臣诈也。主暗于上，臣诈于下，灭亡无日。俱害之道也。

夫文王，非无贵戚也，非无子弟也，非无便嬖也，倜然乃举太公于州人而用之，岂私之也哉？以为亲邪？则周姬姓也；而彼姜姓也。以为故邪？则未尝相识也。以为好丽邪？则夫人行年七十有二，

【今译】

希望国家存在，但不久就灭亡了。古代有上万个国家，今天只有十几个了，这没有其他的缘故，都是因为这用人不公而丢失了政权啊。所以英明的君主有把金银宝石珍珠玉器私下给人的，但从来没有把官职政务私下给人的。这是为什么呢？回答说：因为私下给人官职根本不利于那些被偏爱的人。那些人没有才能而君主任用他，那么这就是君主昏庸；臣子无能而冒充有才能，那么这就是臣子欺诈。君主昏庸于上，臣子欺诈于下，灭亡就要不了几天了。所以这是对君主以及所宠爱的臣子都有害处的做法啊。

那周文王，并不是没有皇亲国戚，并不是没有儿子兄弟，并不是没有宠臣亲信，但他却超世脱俗地在别国人之中提拔了姜太公而重用他，这哪里是偏袒他呢？以为他们是亲族吧？但周族姓姬，而他姓姜。以为他们是老关系吧？但他们从来不相识。以为周文王爱漂亮吧？但那个人经历的年岁已七十二，牙齿都掉光了。但是还要任用他，那是因为文王想要树立宝贵的政治原则，想要显扬尊贵的名声，

will be weak. Although none of them but desire security, in a moment of crisis they will be endangered. Although none but desire preservation, in a moment of crisis they will be annihilated.

In antiquity there were ten thousand countries; today there are only ten odd. This is due to no other cause than that without exception they lost sight of the need for impartiality. Thus the intelligent ruler, when he has personal affection for a person, expresses these affections with gifts of gold, gems, pearls, and jade. But he does not express personal affection for others through appointment to office or by assignment of duties and responsibilities.

Why is this? I say that it is because fundamentally appointment to office should not be a source of benefit to those for whom he has personal affection. A ruler who appoints to office those who lack ability is benighted. An incapable minister who lies about his ability is a fraud. When a benighted ruler occupies the supreme position and ministers who are frauds occupy subordinate positions, then destruction and utter annihilation are not far off. This way leads to harm for both.

It is true that King Wen did value his highly beloved ones, that he did have sons and younger brothers, and that he did have those who fawned over him and flattered him. Masterfully indeed was the way he lifted the Grand Duke up from being a mere boatman and made use of him. Surely it cannot be true that he did so out of mere personal affection! It could not be because he was a relative, for the House of Zhou belonged to the Ji clan and the Grand Duke belonged to the Jiang clan. It could not be due to any old friendship because they had never met before. It could not be due to his handsome appearance, for the Grand Duke was a man of 72 with teeth so ravaged that he appeared to be toothless. That he nonetheless used him is because King Wen desired to establish the Precious Way

【原文】

龂然而齿堕矣。然而用之者，夫文王欲立贵道，欲白贵名，以惠天下，而不可以独也，非于是子莫足以举之，故举是子而用之。于是乎贵道果立，贵名果明，兼制天下，立七十一国，姬姓独居五十三人，周之子孙，苟不狂惑者，莫不为天下之显诸侯。如是者，能爱人也。故举天下之大道，立天下之大功，然后隐其所怜所爱，其下犹足以为天下之显诸侯。故曰："唯明主为能爱其所爱，暗主则必危其所爱。"此之谓也。

12.13 墙之外，目不见也；里之前，耳不闻也；而人主之守司，远者天下，近者境内，不可不略知也。天下之变，境内之事，有弛易

【今译】

以此来造福天下，而这些是不能单靠自己一个人办到的，但除了这姜太公又没有什么人可以选用，所以提拔了这个人而任用了他。于是宝贵的政治原则果然树立起来了，尊贵的名声果然明显卓著，全面控制了天下，设置了七十一个诸侯国，其中姬姓诸侯就独占五十三个，周族的子孙，只要不是发疯糊涂的人，无不成为天下显贵的诸侯。像这样，才算是能宠爱人啊。所以实施了统一天下的重大原则，建立了统一天下的丰功伟绩，然后再偏私自己所疼所爱的人，那么这些被疼爱的人最差的也还能成为天下的显贵诸侯。所以说："只有英明的君主才能爱护他所宠爱的人，昏庸的君主就必然会危害他所宠爱的人。"说的就是这个道理。

12.13 墙壁外面，眼睛看不到；里门前面，耳朵听不到；但君主所掌管的，远的遍及天下，近的国境之内，不可不概略地知道一些。天下的变化，境内的事情，已经有变动纷乱的了，然而君主却无从知

and to make plainly evident an honorable reputation, thereby to bestow kindness on the whole world. But since he could not do this alone and since there was someone worthy of the task, he accordingly raised up this man and made use of him. Thereupon, the establishment of the Precious Way was accomplished, and the plain evidence of his honorable reputation was brought to fruition. [When the House of Zhou attained] universal dominion over the world, they founded 71 fiefs, 53 of them for the Ji clan alone. Since not one of the descendants of Zhou who was not mad or deluded was not made one of the illustrious feudal lords of the empire, they showed in this way that they were able to love men. Thus, they advanced the greatest Way in the world and erected the greatest accomplishment in the world. Only then did they take pity on those whom they loved and, insofar as they were adequate to the station, they made their subordinates illustrious lords of the empire. Anciently it was said:

> Only the intelligent ruler is able to manifest true love for those whom he cherishes. The benighted ruler is certain to bring peril on those whom he loves.

This expresses my point.

12. 13

The eye does not see what transpires outside the compound walls. The ear does not hear what occurs beyond the village.

Yet the responsible directors of the ruler of men must be able to have at least a summary acquaintance with what transpires in the remote places of the world as well as nearby within the boundaries of their state. Changing circumstances in the world at large and developing situations within the boundaries of a country can result in things becoming lax and irregular.

【原文】

龋差者矣，而人主无由知之，则是拘胁蔽塞之端也。耳目之明，如是其狭也；人主之守司，如是其广也，其中不可以不知也；如是其危也。然则人主将何以知之？

曰：便嬖左右者，人主之所以窥远收众之门户牖向也，不可不早具也。故人主必将有便嬖左右足信者然后可，其知慧足使规物，其端诚足使定物然后可。夫是之谓国具。

人主不能不有游观安燕之时，则不得不有疾病物故之变焉。如是，国者，事物之至也如泉原，一物不应，乱之端也。故曰：人主不可以独也。卿相辅佐，人主之基杖也，不可不早具也。故人主必将有卿相辅佐足任者然后可，其德音足以填抚百姓，其知虑足以应待万变

【今译】

道这种情况，那么这就是被挟制蒙蔽的开端了。耳朵眼睛的辨察力，这样的狭窄；君主的掌管范围，这样的广大，其中的情况不可以不知道；不知道其中的情况，就会有被挟制蒙蔽的危险。既然如此，那么君主将靠什么来了解情况呢？

回答说：君主身边的亲信和侍从，是君主用来观察远处监督群臣百官的耳目，不能不及早配备好。所以君主一定要有了足可信赖的亲信侍从，然后才行；他们的智慧要足可用来谋划事情，他们的正直诚实要足可用来决定事情，然后才行。这种人叫做治国的工具。

君主不能没有游览安逸的时候，也不可能没有疾病死亡的变故。在这种时候，国家的事情还像源泉一样不断地涌来，一件事情不能应付，就是祸乱的发端。所以说：君主不能单枪匹马。卿相辅佐，是君主的依靠，不能不及早配备好。所以君主一定要有了足可胜任的卿相辅佐，然后才行；他们的道德声望要足可用来安抚百姓，他们的智慧



Yet if the ruler of men has no cause to be aware of them, then this may have the potential for constraining him or for keeping him in ignorance.

The clarity of perception of the eyes and ears provides the narrow view; the directors of his officers provide a broader view. Beyond the constraints of these two, the ruler must be aware of anything that may cause him danger. If this is so, then how is the lord to be made aware of them? I say that his favorites and confidants, his lieutenants and attendants, are the means whereby the ruler of men can spy on what transpires in remoter areas and can apprehend the totality of what transpires. They are as his gateways and doors, his lattices and windows, and they cannot be had too soon. Accordingly, it is possible when, and only when, the lord of men has favorites and confidants, lieutenants and attendants, who are completely trustworthy and only when their knowledge and shrewdness are sufficient to limit things and their honesty and sincerity to settle things. Having these may indeed be described as having the "instruments of state." It is not possible for the ruler of men to dispense with tours of inspection and occasions of banquets to soothe out difficulties; he cannot but have such experiences as sickness, disease, and death. These extreme affairs of state produce changes rapidly, like water rushing from a spring, and failing to respond properly to even one matter can be the beginning of anarchy. Thus it has been said:

> Since the ruler of men cannot do everything by himself, his ministers and assistants are his foundation and support. He cannot provide them too soon.

Accordingly, this is possible only when the ministers and assistants of the ruler of men are fully entrusted with responsibility, when their inner power and its resonance can fully control and stabilize the Hundred Clans, and only when their knowledge and thought can fully respond to and handle

【原文】

然后可，夫是之谓国具。

四邻诸侯之相与，不可以不相接也，然而不必相亲也，故人主必将有足使喻志决疑于远方者然后可，其辩说足以解烦，其知虑足以决疑，其齐断足以距难，不还秩，不反君，然而应薄扞患足以持社稷，然后可。夫是之谓国具。

故人主无便嬖左右足信者谓之暗，无卿相辅佐足任者谓之独，所使于四邻诸侯者非其人谓之孤，孤独而暗谓之危。国虽若存，古之人曰亡矣。《诗》曰："济济多士，文王以宁。"此之谓也。

【今译】

心计要足可用来应付千变万化，然后才行。这种人叫做治国的工具。

四邻诸侯国互相交往，不可能不互相接触，但是不一定都互相友好，所以君主一定要有了足可出使到远方去传达君主旨意、解决疑难问题的人，然后才行；他们的辩说要足可用来消除麻烦，他们的智慧心计要足可用来解决疑难，他们的敏捷果断要足可用来排除危难，他们既不推卸职责，也不回到君主身边请示，然而应付紧急情况、抵御患难的时候却足可保住国家政权，只有这样才行。这种人叫做治国的工具。

君主没有足可信赖的亲信侍从叫做不明，没有足可胜任的卿相辅佐叫做单独，被派遣到四邻诸侯国的使者不是那称职的人叫做孤立，孤立、单独而不明叫做危险。国家虽然似乎存在着，但古代的人却说它灭亡了。《诗》云："人才济济多精英，文王因此得安宁。"说的就是这个道理。

the myriad changes. Such men may indeed be called "instruments of state."

Relations between the ruler and other feudal lords neighboring him in the Four Directions cannot but involve diplomatic contacts in circumstances in which quite clearly they would not be acquainted with each other. Such contacts are permissible only when the ruler of men definitely has someone to dispatch to the most distant regions who will fully convey his intentions and resolve any doubts that may arise. This in turn is possible only when such men are completely skilled at dialectics and persuasions so as to dissolve points of contention, when they have the knowledge and forethought requisite to resolve points of doubt fully, when they are decisive and determined enough to ward off difficulties, and when they neither revert to private interests nor turn against their lord. By resisting the pressures brought against them and guarding against calamitous blunders, they are capable of maintaining his altars of soil and grain. Such men may indeed be described as "instruments of state."

Thus a lord of men who lacks favorites and confidants, lieutenants and attendants, who are completely trustworthy is called "benighted." One who lacks ministers and assistants capable of being entrusted with responsibility is called "solitary." When he dispatches to the feudal lords of neighboring regions men who lack such qualities, then he is said to be "orphaned." To be "orphaned," "solitary," and "benighted" is to be termed "imperiled." Although the state might yet survive, men of antiquity called such a state "doomed."An *Ode* says:

> Dignified and stately are the numerous knights;
> through them King Wen enjoys repose.

This expresses my meaning.

【原文】

12.14 材人：愿悫拘录，计数纤啬而无敢遗丧，是官人使吏之材也。修饬端正，尊法敬分，而无倾侧之心；守职循业，不敢损益，可传世也，而不可使侵夺，是士大夫官师之材也。知隆礼义之为尊君也，知好士之为美名也，知爱民之为安国也，知有常法之为一俗也，知尚贤使能之为长功也，知务本禁末之为多材也，知无与下争小利之

【今译】

12.14 安排任用人才的原则：诚实勤劳，计算查点时精细拘谨而不敢遗漏，这种人是一般官吏与差役的材料。加强修养、端正身心，崇尚法制、尊重名分，而没有偏斜不正的思想；谨守职责、遵循法典，不敢有所增减，使它们世代相传，而不让它们受损被夺，这种人是士大夫和群臣百官的材料。知道崇尚礼义是为了使君主尊贵，知道喜爱士人是为了使名声美好，知道爱护民众是为了使国家安定，知道有了固定的法制是为了统一习俗，知道尊重贤士、使用能人是为了增长功效，知道致力于根本性的农业生产而限制非根本的工商业是为了增多国家财富，知道不与下属争夺小利是为了有利于办大事，知道彰明制度、权衡事情要符合实用是为了不拘泥于成规，这种人是做卿相

12. 14

On the Talents of Men

Attentive and diligent, restrained and controlled; meticulous but sparing in their calculations of amounts due, and not daring to permit loss through carelessness—such are the talents of bureaucrats.

Cultivating and refining uprightness and rectitude; showing deference to the rules of their office, revering their official duties, and having no mind to distort or pervert them; attending to their official responsibilities and keeping the tasks of their station in life in good order; and not presuming to diminish or enhance them so that they can be passed on from generation to generation and so they would give no cause for encroachment upon their duties or for their offices to be taken away—such are the talents of knights, grand officers, and the heads of bureaus.

Knowing how to exalt ritual and moral principles so as to act to honor their lord; knowing how to show goodwill toward the knights so as to enhance their reputation; knowing how to love the people so as to keep the country peaceful; knowing and maintaining the constant principles embodied in the laws so as to act to unify customs; knowing how to honor the worthy and employ the able so as to act to enlarge their accomplishments; knowing how to devote their attention to encouraging the primary occupations and to prevent diversionary pursuits so as to increase the production of goods; knowing not to quarrel with their subordinates over minor profits so as to act to expedite their undertakings; and knowing how to understand the regulations and standards and how to evaluate things and designate their proper function so as to act without impediments—such are the talents of the prime minister and assistants of the

【原文】

为便于事也，知明制度、权物称用之为不泥也，是卿相辅佐之材也，未及君道也。能论官此三材者而无失其次，是谓人主之道也。若是，则身佚而国治，功大而名美；上可以王，下可以霸，是人主之要守也。人主不能论此三材者，不知道此道，安值将卑势出劳，并耳目之乐，而亲自贯日而治详，一日而曲辨之，虑与臣下争小察而綦偏能，自古及今，未有如此而不乱者也。是所谓“视乎不可见，听乎不可闻，为乎不可成。”此之谓也。

【今译】

辅佐的材料，但还没有能懂得君主之道。能够选择任用这三种人才而对他们的安排没有失误，这才可以称为君主之道。如果能这样，那么君主自身安逸而国家安定，功业伟大而名声美好；上可以称王天下，下可以称霸诸侯，这是君主的主要职守。君主不能择取这三种人才，不知道遵循这个原则，而只是降低自己的地位而竭尽劳力，抛弃声色娱乐，而亲自连续几天把事情治理得周详完备，一天之内就曲折周到地把事办好，总是想和臣下在细小的方面比精明而使尽某一方面的才能，从古到今，还没有像这样做而国家不混乱的。这就是所谓“看不可能看见的，听不可能听见的，做不可能成功的”。说的就是这种情况。

ruler.

These talents do not, however, attain to the Way of a true lord, for only the ability to identify these three grades of talent and not to miss the proper rank is assigning them office may properly be called the Way of the ruler of men. When this situation obtains, then the ruler may be personally at ease yet the country will be well ordered, his accomplishments great, and his reputation enhanced. At the highest he could become a True King, at the lowest a lord-protector— such is the essential task of the ruler of men. A ruler who is incapable of identifying these three grades of talent (and does not know how to follow this way, undermines his authority. He would cause himself to be exhausted by toilsome tasks. He would preclude enjoyment of the pleasures of the eye and ear. He would force himself to govern with precise details and exact specifications over the period of days and each day handle the affairs to differentiate them minutely. He would contemplate) quarreling with his ministers and subordinates over minor matters of investigations and being capable in but one area. From remote antiquity to the present day, there has never been anyone like this who was not the progenitor of anarchy. This is an example of what is called:

Looking for something that cannot be seen; listening for something that cannot be heard; starting something that cannot be completed.

This expresses my meaning.

臣道第十三

【原文】

13.1 人臣之论：有态臣者，有篡臣者，有功臣者，有圣臣者。内不足使一民，外不足使距难；百姓不亲，诸侯不信；然而巧敏佞说，善取宠乎上：是态臣者也。上不忠乎君，下善取誉乎民；不恤公道通义，朋党比周，以环主图私为务：是篡臣者也。内足使以一民，外足使以距难；民亲之，士信之；上忠乎君，下爱百姓而不倦：是功臣者也。上则能尊君，下则能爱民；政令教化，刑下如影；应卒遇

【今译】

13.1 臣子的类别：有阿谀奉承的臣子，有篡夺君权的臣子，有立功的臣子，有圣明的臣子。对内不能用他来统一民众，对外不能用他去抵御患难；百姓不亲近他，诸侯不信任他；但是他灵巧敏捷能说会道，善于从君主那里博得宠幸：这是阿谀奉承的臣子。上不忠于君主，下善于在民众中骗取声誉；不顾有利于公家的原则和普遍适用的道义，拉党结派互相勾结，把封锁蒙蔽君主、图谋私利作为自己的主要事务：这是篡夺君权的臣子。内足可用他来统一民众，外足可用他来抵御患难；民众亲近他，士人信赖他；上忠于君主，下爱护百姓而不懈怠：这是立功的臣子。上能尊敬君主，下能爱护百姓；对政策法令和教育感化，他如影随形马上给下民作榜样；应付突发事件、对待

Book 13

On the Way of Ministers

13. 1

On the Grades of Men Who Are Ministers

There are sham ministers, presumptuous ministers, meritorious ministers, and sage ministers.

Within the state they are inadequate to achieve the unification of the people. Without, they are inadequate to overcome difficulties. The Hundred Clans feel no kinship with them. The feudal lords do not trust them. Even though this is the case, such is their ingenuity, sharpness, and eloquent persuasive powers that they are expert at currying favors with their superiors. Such are sham ministers.

They are not loyal to their lord but are expert at extracting praise from the people. They care nothing about the impartial Way or about universal principles of justice. Rather, they are intimate with, and partisan toward, their friends and cronies. and by deceiving the ruler they devote themselves to scheming for their private interests. Such are presumptuous ministers.

Within the state they are adequate to achieve unification of the people, and without, they are adequate to overcome difficulties. The people feel kinship with them, and the knights trust them. They are loyal to their lord, love the Hundred Clans, and are tireless in their exertions. Such are the meritorious ministers.

They are able to honor their lord and love the people. Their governmental ordinances and edicts and their instructions for transformation are imitated by the people just as a shadow follows its object. They respond

【原文】

变，齐给如响；推类接誉，以待无方，曲成制象：是圣臣者也。故用圣臣者王，用功臣者强，用篡臣者危，用态臣者亡。态臣用，则必死；篡臣用，则必危；功臣用，则必荣；圣臣用，则必尊。故齐之苏秦、楚之州侯、秦之张仪，可谓态臣者也。韩之张去疾、赵之奉阳、齐之孟尝，可谓篡臣也。齐之管仲、晋之咎犯、楚之孙叔敖，可谓功臣矣。殷之伊尹、周之太公，可谓圣臣矣。是人臣之论也，吉凶贤不肖之极也。必谨志之而慎自为择取焉，足以稽矣。

13.2 从命而利君谓之顺，从命而不利君谓之谄；逆命而利君谓

【今译】

事变，他就像回声一样敏捷迅速；推论类似的事物，综合对照同类的东西，用这种方法来对付变化无常的情况，他的举措处处能成为准则榜样：这是圣明的臣子。所以任用圣明的臣子就能称王天下，任用立功的臣子就会强盛，任用篡权的臣子就会危险，任用阿谀奉承的臣子就会灭亡。阿谀奉承的臣子被任用，那么君主一定会丧命；篡权的臣子被任用，那么君主一定会危险；立功的臣子被任用，那么君主一定会荣耀；圣明的臣子被任用，那么君主一定会尊贵。齐国的苏秦、楚国的州侯、秦国的张仪，可以叫做阿谀奉承的臣子。韩国的张去疾、赵国的奉阳君、齐国的孟尝君，可以叫做篡夺君权的臣子。齐国的管仲、晋国的咎犯、楚国的孙叔敖，可以称为立功的臣子了。商朝的伊尹、周朝的太公，可以称为圣明的臣子了。以上这些就是臣子的类别，它是预测国家安危与辨别君主贤不贤的标准，君主一定要谨慎地记住它，并慎重地亲自选用大臣，这足可用作参考的准则了。

13.2 服从君主的命令而有利于君主叫做顺从，服从君主的命令

immediately whenever they encounter changed circumstances with the quickness and speed of an echo. They draw inferences from the categories by analogical extension and connect things with comparable cases in order to handle those cases for which there is no paradigm in the model, so that even the most minute matters are perfected and the regulations represented. Such are sage ministers.

Accordingly, one who employs sage ministers will become a king; one who employs meritorious ministers will be strong; one who employs a presumptuous minister will be endangered; and one who employs a sham minister will be doomed. If a sham minister is employed, the result is certain death; if a presumptuous minister is employed, the result is certain danger; if a meritorious minister is employed, the result is certain glory; and if a sage minister is employed, the result is certain veneration. Thus, Su Qin of Qi, Marquis Zhou of Chu, and Zhang Yi of Qin may validly be called "sham ministers." Zhang Quji of Han, the Lord of Fengyang of Zhao, and the Lord of Mengchang of Qi may validly be called "presumptuous ministers." Guan Zhong of Qi, Uncle Fan of Jin, and Sunshu Ao of Chu may validly be called "meritorious ministers." Yi Yin of the Yin dynasty and the Grand Duke of the Zhou may validly be called "sage ministers." Such are the grades of men who serve as ministers, comprising the extremes of the auspicious and inauspicious, of the worthy and the unworthy. The ruler must devote himself to remembering these points as he carefully chooses and selects his ministers, for these are quite adequate for purposes of testing them.

13. 2

To follow the mandate of one's commission for the profit of one's

【原文】

之忠，逆命而不利君谓之篡。不恤君之荣辱，不恤国之臧否，偷合苟容，以持禄养交而已耳，谓之国贼。君有过谋过事，将危国家殒社稷之惧也，大臣父兄有能进言于君，用则可，不用则去，谓之谏；有能进言于君，用则可，不用则死，谓之争；有能比智同力，率群臣百吏而相与强君矫君，君虽不安，不能不听，遂以解国之大患，除国之大害，成于尊君安国，谓之辅；有能抗君之命，窃君之重，反君之事，以安国之危，除君之辱，功伐足以成国之大利，谓之拂。故谏、

【今译】

而不利于君主叫做谄媚；违抗君主的命令而有利于君主叫做忠诚，违抗君主的命令而不利于君主叫做篡夺。不顾君主的荣辱，不顾国家的得失，只是苟且迎合君主，无原则地求取容身，以此来保住自己的俸禄，去豢养结交的党羽罢了，这种人叫做国家的奸贼。君主有了错误的谋划、错误的行为，国家将危险，政权将灭亡，这时大臣、父兄中如果有人能向君主进呈意见，意见被采用就好，不被采用就离去，这叫做劝谏；如果有人能向君主进呈意见，意见被采用就好，不被采用就殉身，这叫做苦谏；如果有人能联合有智慧的人同心协力，率领群臣百官一起强迫君主，纠正君主，君主虽然不服，却不能不听从，于是就靠此消除了国家的大忧患，去掉了国家的大祸害，结果使君主尊贵，国家安定，这叫做辅助；如果有人能抗拒君主的命令，借用君主的权力，反对 君主的错误行为，因而使国家转危为安，除去了君主



lord is called "obedience." To follow the mandate of one's commission but not for the profit of one's lord is called "toadying." To contravene the mandate of one's commission for the benefit of one's lord is called "loyalty." To contravene the mandate of one's commission but not for the benefit of one's lord is called "presumption."

To be unconcerned about the reputation for honor or shamefulness of one's lord, to be indifferent whether the condition of the state is good or bad, to form clandestine alliances, and to engage in unseemly indulgence for the sole purpose of retaining one's emolument and nourishing one's companions— is called a "threat to the state."

When the lord has schemes that transgress and undertakings that err so that one is apprehensive lest the nation be imperiled and the altars of soil and grain be destroyed, and as a great officer or senior advisor one has the capacity to advance to the throne and address the lord concerning these matters, then being agreeable when one's advice is implemented and leaving when it is not is called "remonstrance."

When one has the capacity to advance to the throne and address the lord concerning such matters, then being agreeable when one's advice is used but forcing one's own execution when it is not is called "wrangling."

To have the capacity to assemble the wise and to collect the strong, to gather all the ministers and the Hundred Officials, to bring together (strong and) martial lords so that, even though the lord is insecure and incapable and will not listen, the state is saved from the greatest of calamities and delivered from danger of the greatest injury so that in the end one's lord is shown honor and his country is made secure is called "assistance."

To have the ability to obstruct the mandate of the lord, to act without permission in matters of importance to the lord, and to overturn the undertakings of the lord in order to secure the state against danger and to

【原文】

争、辅、拂之人，社稷之臣也，国君之宝也，明君所尊厚也，而暗主惑君以为己贼也。故明君之所赏，暗君之所罚也；暗君之所赏，明君之所杀也。伊尹、箕子可谓谏矣；比干、子胥可谓争矣；平原君之于赵，可谓辅矣；信陵君之于魏，可谓拂矣。传曰："从道不从君。"此之谓也。

13.3 故正义之臣设，则朝廷不颇；谏、争、辅、拂之人信，则君过不远；爪牙之士施，则仇雠不作；边境之臣处，则疆垂不丧。故明主好同而暗主好独；明主尚贤使能而飨其盛，暗主妒贤畏能而灭其

【今译】

蒙受的耻辱，功劳足够用来成就国家的重大利益，这叫做匡正。所以劝谏、苦谏、辅助、匡正的人，是维护国家政权的大臣，是国君的宝贵财富，是英明的君主所尊敬优待的，但愚昧的主子、糊涂的国君却把他们看作为自己的敌人。所以英明的君主所奖赏的人，却是愚昧的君主所惩罚的对象；愚昧的君主所奖赏的人，却是英明的君主所杀戮的对象。伊尹、箕子可以称为劝谏了；比干、子胥可以称为苦谏了；平原君对于赵国来说，可以称为辅助了；信陵君对于魏国来说，可以称为匡正了。古书上说："依从正确的原则而不依从国君。"说的就是这种人啊。

13.3 坚持正义的臣子得到进用，那么朝廷就不会偏邪不正；劝谏、苦谏、辅助、匡正的人受到信任，那么君主的过错就不会延续很久；勇猛有力的武士被使用，那么仇敌就不敢兴风作浪；边境上的大臣安置好了，那么边境就不会丧失。所以英明的君主喜欢团结别人共事而愚昧的君主喜欢孤家寡人；英明的君主推崇贤德的人，使用有才能的人而享有他们的成果，愚昧的君主忌妒贤德的人，害怕有才能的

deliver the lord from disgrace, resulting in accomplishments and military achievements sufficient to consummate the greatest benefits for the state, is called "opposition."

Thus, men who remonstrate, wrangle, assist, and oppose are true ministers of the altars of soil and grain. They are real treasures to the country and its lord. To an intelligent lord, they deserve the deference and generosity he shows them. But to a benighted lord, they seem to be a threat to himself. Thus, those whom the intelligent rewards, the benighted punishes; those whom the benighted rewards, the intelligent punishes.

Thus, the acts of Yi Yin and the Viscount of Ji may properly be called "remonstrance." The actions of Bigan and Wu Zixu may properly be called "wrangling." The behavior of the Lord of Pingyuan in regard to Zhao may properly be called "assistance." The conduct of the Lord of Xinling in regard to Wei may properly be called "opposition." A tradition expresses my point:

One should follow the Way and not follow the lord.

13. 3

Thus, if ministers who are upright and just are given positions, then partiality will not characterize the court. If men who remonstrate and wrangle, assist and oppose, are trusted, then the lord will not transgress far. If knights who are as the claws and teeth of the ruler are spread out, then feuds and rivalries will not occur. If ministers dwell in the outlying regions and remote districts, then the frontiers and border embankments will not be destroyed. Thus, the intelligent ruler takes delight in consensus, whereas the benighted lord takes delight in acting alone. The intelligent ruler honors the worthy and employs the able and so can celebrate

【原文】

功。罚其忠，赏其贼，夫是之谓至暗，桀、纣所以灭也。

13.4 事圣君者，有听从无谏争；事中君者，有谏争无谄谀；事暴君者，有补削无矫拂。迫胁于乱时，穷居于暴国，而无所避之，则崇其美，扬其善，违其恶，隐其败，言其所长，不称其所短，以为成俗。《诗》曰："国有大命，不可以告人，妨其躬身。"此之谓也。

13.5 恭敬而逊，听从而敏，不敢有以私决择也，不敢有以私取

【今译】

人而埋没他们的功绩。惩罚自己的忠臣，奖赏自己的奸贼，这叫做极其昏庸，这就是夏桀、商纣灭亡的原因。

13.4 侍奉圣明君主的，有听从而没有劝谏苦诤；侍奉一般君主的，有劝谏苦诤而没有奉承阿谀；侍奉暴君的，有弥补缺陷除去过失而没有强行纠正。被逼迫、受挟制地生活在混乱的时代，走投无路地住在暴君统治的国家，而又没有办法避开这种处境，那就推崇他的美德，宣扬他的善行，不提他的罪恶，隐瞒他的失败，称道他的长处，不说他的短处，把这些作为既成的习俗。《诗》云："国家有重大事变，不可把它告诉别人，否则就会危害自身。"说的就是这种情况。

13.5 恭敬而又谦逊，听从而又敏捷地执行命令，不敢再根据私利去决断和选择，不敢再根据私利去取舍，把顺从君主作为自己的志

their accomplishments. The benighted ruler is jealous of the worthy, fears the able, and would hide their accomplishments. To penalize loyalty and reward predators may indeed be called "benighted to the ultimate degree." This was precisely why Jie and Zhou Xin came to be destroyed.

13. 4

In the service of a sage lord, there is need only to listen to orders and carry them through and no need to remonstrate or wrangle. In the service of a mediocre lord, there is a need to remonstrate and wrangle, but none to flatter or toady after his wishes. In the service of cruel and violent lord, there is need to "fill out" and "pare off" but none to attempt to "elevate" or "oppose." If one is persecuted and oppressed by a chaotic age, reduced to a life of utter poverty in an aggressive state, and one lacks any means to escape, then one should promote its refinements and extol its goodness, avoid its ugliness and conceal its failures, and speak of its virtues but never refer to its shortcomings in order to perfect its customs. An *Ode* says:

> When a country is about to possess the
> Great Mandate,
> one may not announce this to other,
> for one must guard one's own body.

This expresses my meaning.



13. 5

Respectful and reverent with due modesty, hearing orders and carrying them through with vigor, not presuming to allow private considerations to form the basis of choice and decision or of selection and grant-

【原文】

与也，以顺上为志，是事圣君之义也。忠信而不谀，谏争而不谄，矫然刚折，端志而无倾侧之心，是案曰是，非案曰非，是事中君之义也。调而不流，柔而不屈，宽容而不乱，晓然以至道而无不调和也，而能化易，时关内之，是事暴君之义也。若驭朴马，若养赤子，若食餧人，故因其惧也而改其过，因其忧也而辨其故，因其喜也而入其道，因其怒也而除其怨，曲得所谓焉。《书》曰："从命而不拂，微谏而不倦；为上则明，为下则逊。"此之谓也。

13.6 事人而不顺者，不疾者也；疾而不顺者，不敬者也；敬而

【今译】

向，这是侍奉圣明君主的合宜原则。忠诚守信而不阿谀，劝谏苦诤而不谄媚，果断坚强，意志端正，没有私心杂念，对的就说对，错的就说错，这是侍奉一般君主的合宜原则。调和却不随波逐流，温柔却不低头屈从，宽容却不和君主一起胡乱妄为，用最正确的原则去启发君主而没有不协调和顺的，那就能感化改变君主暴虐的本性，时时把正确的原则灌输到他心中去，这是侍奉暴君的合宜原则。侍奉暴君就像驾驭未训练过的马，就像抚养初生的婴儿，就像喂饥饿的人吃东西一样，所以要趁他畏惧的时候使他改正错误，趁他忧虑的时候使他改变过去的行为，趁他高兴的时候使他走入正道，趁他发怒的时候使他除去仇人，这样就能处处达到目的。《尚书》说："服从命令而不违背，暗暗规劝而不懈怠；做君主要明智，做臣子要谦逊。"说的就是这种情况。

13.6 侍奉君主却不合君主的心意，是因为不积极；积极了却不



ing, and taking as one goal utter obedience to the ruler's intentions—such are one's moral obligations in the service of a sage lord.

Loyal and trustworthy but not toadying after his desires, remonstrating and wrangling but not given to flattery, energetically firm and resolute, correct in intentions, and having no mind to distort or pervert, saying that what is right is right and calling what is wrong, wrong—such are one's moral obligations in the service of a mediocre lord.

To be conciliatory but not to the extent of compromising principles, to be flexible but not merely submissive, to be forgiving and tolerant but not to the extent of allowing anarchy, to employ the Perfect Way to enlighten the lord, but in nothing to be inharmonious or unconcordant, and so be able to alter and change him, being constantly mindful of getting him to accept this—such are one's moral obligations in the service of a cruel and violent lord. With him one proceeds "as though one were driving unbroken horses,""as though one were caring for an infant,"or"as though one were feeding a starving man." Thus, one should avail oneself of his fears to modify his excesses, use his distress to acquaint him with its causation, depend on his pleasures to gain entrance for the Way, and avail oneself of his wrath to eliminate those who bear him animosity—these are the indirect ways to obtain the goal. A *Document* says:

> Follow the mandate of your office and do not seek to resist it. Remonstrate in detail unceasingly. In this way, superiors will be intelligent and subordinates obedient.

This expresses my point.

13. 6

To be disobedient in serving others is to be lacking in eagerness. To be

【原文】

不顺者，不忠者也；忠而不顺者，无功者也；有功而不顺者，无德者也。故无德之为道也，伤疾、堕功、灭苦，故君子不为也。

13.7 有大忠者，有次忠者，有下忠者，有国贼者。以道覆君而化之，大忠也；以德调君而辅之，次忠也；以是谏非而怒之，下忠也；不恤君之荣辱，不恤国之臧否，偷合苟容，以之持禄养交而已耳，国贼也。若周公之于成王也，可谓大忠矣；若管仲之于桓公，可谓次忠矣；若子胥之于夫差，可谓下忠矣；若曹触龙之于纣者，可谓国贼矣。

【今译】

合君主的心意，是因为不恭敬；恭敬了却不合君主的心意，是因为不忠诚；忠诚了却不合君主的心意，是因为没有功绩；有了功绩却不合君主的心意，是因为没有品德。所以没有品德如果成为一种德行，就会伤害积极，毁掉功绩，埋没苦心，所以君子是不干的。

13.7 有头等的忠臣，有次一等的忠臣，有下等的忠臣，有作国贼的臣。用正确的原则熏陶君主而感化他，是头等的忠诚；用道德来调养君主而辅助他，是次一等的忠诚；用正确的去劝阻君主的错误却触怒了他，是下等的忠诚；不顾君主的荣辱，不顾国家的得失，只是苟且迎合君主，无原则地求取容身，以此来保住自己的俸禄，去豢养结交党羽罢了，这是国贼。像周公对于周成王，可以说是头等的忠诚了；像管仲对于齐桓公，可以说是次一等的忠诚了；像伍子胥对于夫差，可以说是下等的忠诚了；像曹触龙对于商纣王，可以说是国贼了。



eager but not obedient is to be lacking in reverence. To be reverent but not obedient is to be lacking in loyalty. To be loyal but not obedient is to be lacking in accomplishment. To have accomplishments but not to be obedient is to be lacking in virtue. Thus, a path of action lacking virtue injures eagerness, dismantles accomplishments, and destroys good. Accordingly, the gentleman does not so act.

13. 7

There are those who are loyal to the greatest degree, those who are loyal to a secondary degree, and those who are loyal to a lesser degree, as well as those who are threats to the state. To employ inner power to protect the lord and transform him constitutes loyalty in the greatest degree. To use inner power to conciliate the lord and so assist him constitutes loyalty to the secondary degree. To employ right to remonstrate against wrong and so anger the lord constitutes loyalty to the lesser degree.

To be unconcerned about the reputation for honor or shamefulness of one's lord, to be indifferent whether the condition of the state is good or bad, to form clandestine alliances, and to engage in unseemly indulgence for the sole purpose of retaining one's emolument and nourishing one's companions— constitutes being a "threat to the state."

Behavior such as that of the Duke of Zhou with regard to King Cheng may properly be called "great loyalty."Behavior such as that of Guan Zhong in regard to Duke Huan may properly be called "secondary loyalty." Conduct such as that of Wu Zixu in regard to King Fuchai may properly be called "lesser loyalty." Conduct such as that of Cao Chulong in regard to Zhou Xin may properly be called a "threat to the state."

【原文】

13.8 仁者必敬人。凡人非贤，则案不肖也。人贤而不敬，则是禽兽也；人不肖而不敬，则是狎虎也。禽兽则乱，狎虎则危，灾及其身矣。《诗》曰："不敢暴虎，不敢冯河。人知其一，莫知其它。战战兢兢，如临深渊，如履薄冰。"此之谓也。故仁者必敬人。

13.9 敬人有道：贤者则贵而敬之，不肖者则畏而敬之；贤者则亲而敬之，不肖者则疏而敬之。其敬一也，其情二也。若夫忠信端悫

【今译】

13.8 仁德之人必定尊敬别人。一般说来，一个人不贤能，那就是没有德才的人。别人贤能却不去尊敬他，那就是禽兽了；别人没有德才而不去尊敬他，那就是在戏弄老虎。人如禽兽就会胡乱妄为，戏弄老虎就会十分危险，灾难就会落到他身上了。《诗》云："不敢空手打老虎，不敢光脚把河渡。人们只知这一点，不知其他有害处。要害怕啊要小心，要像面临那深渊，要像脚踩那薄冰。"说的就是这个。所以讲究仁德的人必定尊敬别人。

13.9 尊敬别人有一定的原则：对贤能的人就景仰地尊敬他，对没有德才的人就畏惧地尊敬他；对贤能的人就亲切地尊敬他，对没有德才的人就疏远地尊敬他。尊敬是一样的，实际内容是两样的。至于

13. 8

A humane man always takes strict reverent care in dealing with others. As a general principle, if a man condemns the worthy, he is himself unworthy. Not to respect a man who is worthy is to act like a dumb beast. Not showing a man who is not worthy respect is to treat a tiger with contempt. If one is like a dumb beast, then one will face anarchy; if one is contemptuous of tigers, then the resultant danger and disaster will reach even to one's own person. An *Ode* says:

> Do not presume to overpower a tiger,
> do not dare cross the Yellow River without a boat,
> — all the people know this single principle,
> but none know the others.
> Tremble, tremble, be cautious, be cautious:
> as though one were approaching a deep abyss,
> as if one were treading on thin ice.

This expresses my point. Hence, one who is humane is always respectful of others.

13. 9

There is a way for behaving with strict reverent care toward others. When a man is worthy, one should honor him as well as respect him. When he is unworthy, one should be fearful of him while showing respect. When he is worthy, one should endeavor to be close to him while paying him respect. When he is unworthy, one should keep him at a distance while showing him respect. In both cases, the way in which re-

【原文】

而不害伤，则无接而不然，是仁人之质也。忠信以为质，端悫以为统，礼义以为文，伦类以为理，喘而言，膸而动，而一可以为法则。《诗》曰："不僭不贼，鲜不为则。"此之谓也。

13.10 恭敬，礼也；调和，乐也；谨慎，利也；斗怒，害也。故君子安礼乐利，谨慎而无斗怒，是以百举不过也。小人反是。

13.11 通忠之顺，权险之平，祸乱之从声，三者非明主莫之能知

【今译】

那忠诚守信正直老实而不伤害人，那是对待所有的人都这样的，这是仁德之人的本质。以忠诚守信为本体，以正直老实为纲纪，以礼义为规范，以伦理法律为原则，稍微说一句话，稍微动一动，都可以成为别人效法的榜样。《诗》云："不犯错误不害人，很少不成为表率。"说的就是这种人。

13.10 恭恭敬敬，就是礼节；协调和谐，就是音乐；谨慎小心，就是利益；斗殴发怒，就是祸害。君子喜爱礼节、音乐、利益，谨慎小心而不斗殴发怒，因此各种行动都不会失误。小人就与此相反。

13.11 使忠诚不致壅塞而达到通畅，改变危险的局面而达到安



spect is paid is one, but the circumstances are twofold. The substance of the humane man is loyalty, trustworthiness, straightforwardness, diligence, an unwillingness to cause harm or injury, and treating everyone the same.

Loyalty and trustworthiness form the raw substance of humanity. Straightforwardness and diligence are as its guiding norms. Ritual and moral principles are its standard for good form. The constant relationships of human society and the natural categories of things are its principle of order.

In his softest word and slightest movement, in one and all, the gentleman can be taken as a model and pattern. An *Ode* says:

> Neither untruthful nor injurious be,
> and few will not take you as their pattern.

This expresses my meaning.

13. 10

Reverence and respect are the basis of ritual. Harmony and concord are the basis of music. Caution and carefulness are the basis of benefit. Bellicosity and rancor are the basis of harm. Accordingly, the gentleman finds ease in ritual, [is concordant with] music, [takes pleasure in] benefit, is careful and cautious, and is without bellicosity and rancor. For this reason in a hundred recommendations he does not err. The petty man is the opposite of this.

13. 11

The obedience achieved through a comprehensive understanding of loyalty, peace attained through weighing the threat, and blind adherence

【原文】

也。争，然后善；戾，然后功；出死无私，致忠而公：夫是之谓通忠之顺，信陵君似之矣。夺，然后义；杀，然后仁；上下易位，然后贞；功参天地，泽被生民：夫是之谓权险之平，汤、武是也。过而同情，和而无经，不恤是非，不论曲直，偷合苟容，迷乱狂生：夫是之谓祸乱之从声，飞廉、恶来是也。传曰："斩而齐，枉而顺，不同而一。"《诗》曰："受小球大球，为下国缀旒。"此之谓也。

【今译】

定，祸乱必伴随迎合君意、随声附和而来，这三种情况不是英明的君主是不能明白的。向君主谏诤，然后才能行善；违背君主，然后才能立功；豁出生命而没有私心，极其忠诚而公正：这叫做使忠诚畅通无阻而达到顺从，信陵君类似于这种人了。夺取君权，然后才能实行道义；杀掉君主，然后才能实现仁德；君臣交换位子，然后才能做到有操守；功业与天地并列，恩泽施加到广大民众：这叫做改变危险的局面而达到安定，商汤、周武王就是这样的人。君主错了却还和他齐心，只是无原则地附和君主，不顾是非，不讲曲直，苟且地迎合君主以求得容身，迷惑昏乱而狂妄无知地追求生活享受：这叫做祸乱必伴随迎合君意、随声附和而来，飞廉、恶来就是这种人。古书上说："有了参差才有整齐，有了委曲才有顺从，有了不同才有一致。"《诗》云："接受小法与大法，成为各国的表率。"说的就是这种情况啊。



to instructions despite the calamity and anarchy [that may result] are three problems no intelligent ruler can fail to be aware of.

Wrangling only when the interests of good are at stake, being insubordinate only when meritorious achievements are involved, courting death even when no private interest is involved, and being the perfection of loyalty while maintaining public-spiritedness—this may indeed be described as "obedience achieved through a comprehensive understanding of loyalty." The Lord of Xinling would appear to exemplify this.

"Capturing" only when considerations of justice are involved, killing only when the principle of humanity is at stake, causing superior and inferior to change places only when correctness and purity are involved, so that accomplishments which could form a Triad with Heaven and Earth are achieved and benefits are provided which can be extended to all living things—this may indeed be described as "peace attained by weighing the threat." Such were Tang and Wu. Given to excess yet sharing the same essential nature, concordant yet lacking constant standards, indifferent to right and wrong, not examining matters in terms of their crookedness or straightness, forming clandestine alliances and engaging in unseemly indulgences, with a befuddled and anarchic nature born of madness—this may indeed be described as "blind adherence to instructions despite the calamity and anarchy." Such were Feilian and Wulai. A tradition says:

Unequal yet equivalent, bent yet obedient, not the same yet uniform.

An Ode says:

He received the large *qiu* gem and the samll *qiu* gem;
thus the states below recognized his insignia and
pendants of authority.

This expresses my meaning.

致士第十四

【原文】

14.1 衡听、显幽、重明、退奸、进良之术：朋党比周之誉，君子不听；残贼加累之谮，君子不用；隐忌雍蔽之人，君子不近；货财禽犊之请，君子不许。凡流言、流说、流事、流谋、流誉、流愬不官而衡至者，君子慎之，闻听而明誉之，定其当而当，然后士其型赏而还与之。如是，则奸言、奸说、奸事、奸谋、奸誉、奸愬莫之试也，忠言、忠说、忠事、忠谋、忠誉、忠愬莫不明通方起以尚尽矣。夫是之谓衡听、显幽、重明、退奸、进良之术。

【今译】

14.1 广泛地听取意见、使隐居的贤士显扬、使显扬的贤士进一步显扬、使奸邪退却、使忠良进用的方法：宗派集团互相勾结的吹捧，君子不听从；残害贤良、横加罪名的诬陷，君子不采用；猜忌、埋没贤才的人，君子不接近；用钱财礼物进行贿赂的请求，君子不答应。凡是没有根据的流言、没有根据的学说、没有根据的事情、没有根据的计谋、没有根据的赞誉，没有根据的诉说等等不是通过正当途径而是从四处传来的东西，君子对它们持慎重态度，听到了就把它们公开地列举出来，确定它们是恰当的还是不恰当的，然后对它们作出惩罚或是奖赏的决定并立即付诸实施。像这样，那么奸诈的言论、奸诈的学说、奸诈的事情、奸诈的计谋、奸诈的赞誉、奸诈的诉说就没有敢来试探的了，忠诚的言论、忠诚的学说、忠诚的事情、忠诚的计谋、忠诚的赞誉、忠诚的诉说就都公开表达，通行无阻并起而进献于君主了。以上这些就是广泛地听取意见、使隐居的贤士显扬、使显



Book 14

On Attracting Scholars

14. 1

On the method of making impartial assessments, of bringing distinction to those who live in obscurity, of making the illustrious more illustrious, of forcing the dissolute to withdraw, and of advancing the good.

The gentleman will not listen to the praises of friends and cronies or those of intimates and partisans. He will not make use of the eulogies of those who are vicious and murderous or whose purpose is to implicate others in crimes. He will not draw near those who are suspicious and envious and who attempt to obstruct or conceal others. He will not approve requests made with presentations of riches and goods or of birds and calves. As a general principle, the gentleman will be cautious in dealing with wayward doctrines, wayward theories, wayward undertakings, wayward plans, wayward praises, wayward complaints, or anything that comes to him by irregular means or through unofficial channels.

He listens broadly and examines into things with intelligence, determining wherein they are correct and wherein they are incorrect, and only then does he order punishments and rewards to be promptly distributed. When this situation obtains, no one will advocate dissolute doctrines, dissolute theories, dissolute undertakings, dissolute plans, dissolute praises, or dissolute complaints. Every kind of loyal doctrine, loyal theory, loyal undertaking, loyal plan, loyal praise, and loyal complaint, each of them intelligent and comprehensive, will simultaneously be presented and advanced. This may indeed be described as "the method of making impar-

【原文】

14.2 川渊深而鱼鳖归之，山林茂而禽兽归之，刑政平而百姓归之，礼义备而君子归之。故礼及身而行修，义及国而政明；能以礼挟而贵名白，天下愿，令行禁止，王者之事毕矣。《诗》曰："惠此中国，以绥四方。"此之谓也。川渊者，龙鱼之居也；山林者，鸟兽之居也；国家者，士民之居也。川渊枯则龙鱼去之，山林险则鸟兽去之，国家失政则士民去之。

【今译】

扬的贤士进一步显扬、使奸邪退却、使忠良进用的方法。

14.2 江河湖泊深了，鱼鳖就归聚到它那里；山上树林茂盛了，禽兽就归聚到它那里；刑罚政令公正不阿，老百姓就归聚到他那里；礼制道义完善周备，有道德的君子就归聚到他那里。所以礼制贯彻到自身，品行就美好；道义贯彻到国家，政治就清明；能够把礼制贯彻到所有方面的，那么高贵的名声就会显著，天下的人就会仰慕，发布了命令就能实行，颁布了禁约就能制止，这样，称王天下的大业也就完成了。《诗》云："施恩这个国都中，以此安抚天下众。"说的就是这种道理。江河湖泊，是龙、鱼居住的地方；高山树林，是鸟、兽栖息的地方；国家，是士、民居住的地方。江河湖泊干涸了，那么龙、鱼就会离开它；高山树林环境险恶，那么鸟、兽就会离开它；国家政治混乱，那么士、民就会离开它。

tial assessments, of bringing distinction to those who live in obscurity, of making the illustrious more illustrious, of forcing the dissolute to withdraw, and of advancing the good."

14. 2

When the streams and ponds are deep, fish and turtles are attracted to make their home in them. When mountain forests flourish, animals and birds are attracted to make their homes there. Where the government and punishments are equitable, the Hundred Clans are attracted to make their homes there. Where ritual and moral principles are perfected, the gentleman will be attracted to make his home there.

Thus, when ritual principles have been extended to the individual person, his conduct is reformed; when moral principles have been realized throughout the state, the government is made illustrious; and when he is able to use ritual [and moral principles] to encompass all, his honorable reputation is made plainly evident, so that since all the world longs for him, what is decreed is done and what is prohibited is stopped, and the tasks of the True King are finished. An *Ode* says:

He is kind to these Central States,
to give peace to the Four Quarters.

This expresses my meaning.

Streams and ponds are the natural habitat of fishes and dragons. The mountain forests are the natural habitat of birds and animals. The nation is the natural habitat of knights and the people. But if the streams and ponds dry up, dragons and fish will leave them. If the mountain forests are sparse, then birds and animals will flee them. So, too, if the nation loses its government, then knights and the people will abandon it.



【原文】

14.3 无土则人不安居，无人则土不守，无道法则人不至，无君子则道不举。故土之与人也、道之与法也者，国家之本作也；君子也者，道法之总要也，不可少顷旷也。得之则治，失之则乱；得之则安，失之则危；得之则存，失之则亡。故有良法而乱者，有之矣；有君子而乱者，自古及今，未尝闻也。传曰："治生乎君子，乱生乎小人。"此之谓也。

14.4 得众动天，美意延年。诚信如神，夸诞逐魂。

【今译】

14.3 没有土地，那么人民就不能安居；没有人民，那么土地就不能守住；没有正确的原则和法制，那么人民就不会来归附；没有君子，那么正确的原则就不能实行。所以土地和人民、正确的原则和法制这些东西，是国家的本源；君子，是正确的原则与法制的总管，不可以片刻空缺。得到了他，国家就能治理好；失去了他，国家就会混乱；得到了他，国家就会安定；失去了他，国家就危险；得到了他，国家就能保存；失去了他，国家就会灭亡。所以，有了良好的法制而发生混乱的国家，有过这种情况了；有了君子而政治混乱的，从古到今，还不曾听说过。古书上说："国家的安定产生于君子，国家的混乱来源于小人。"说的就是这种情况。

14.4 得到了民众，就能感动上天；快乐的心境，可以益寿延年。



14. 3

If there is no territory, then the people will have no secure dwelling.If there are no people, then the territory will not be guarded. If there is no Way and no model, then the people will not come. If there is no gentleman, then the Way will not be advanced.

Hence, it is the combination of territory and population together with the combination of the Way and its model on which the nation is founded. The gentleman is the essential ingredient that binds together the Way and the model. It is not possible to neglect him for even a single moment, for when the gentleman is obtained, there is order; when the gentleman is lost, there is anarchy. When he is obtained, there is security; when he is lost, there is danger. When he is obtained, there is survival; when he is lost, there is annihilation. Thus, although there have been cases in which a good model nonetheless produced disorder, I have never heard of a case, from the most distant past to the present day, where there was a gentleman in charge of the government and chaos ensued. A tradition says:

> Order is the product of the gentleman; chaos is the product of the ordinary man.

This expresses my meaning.

14. 4

> Obtain the masses and Heaven is roused;
> refine the intellect and years are lengthened.
> Sincerity and honesty are like a spirit;
> idle boasting and bragging exorcise the soul.

【原文】

14.5 人主之患，不在乎不言用贤，而在乎不诚必用贤。夫言用贤者，口也；却贤者，行也；口行相反，而欲贤者之至、不肖者之退也，不亦难乎？夫耀蝉者，务在明其火、振其树而已；火不明，虽振其树，无益也。今人主有能明其德，则天下归之若蝉之归明火也。

14.6 临事接民，而以义变应，宽裕而多容，恭敬以先之，政之始也；然后中和察断以辅之，政之隆也；然后进退诛赏之，政之终

【今译】

真诚老实，就能精明如神；浮夸欺诈，就会落魄丧魂。

14.5 君主的毛病，不在于不谈论任用贤人，而在于不能确实坚决地去任用贤人。谈论任用贤人，是口头上的；屏退贤人，是行动上的；口头上和行动上互相违背，却想要贤能的人前来、不贤的人退去，不也是很难的吗？那照蝉的人，他的工作在于点亮灯火、摇动树身而已；如果灯火不亮，那么即使摇动树身，也毫无好处。现在君主中如果有人能使自己的德行贤明，那么天下的人投奔他就会像蝉扑向明亮的火光一样了。

14.6 面临政事，接触民众时，根据道义变通地来对付，宽大而广泛地容纳民众，用恭敬的态度去引导他们，这是政治的第一步；然后用适当的审查判断相辅助，这是政治的中间阶段；然后进用，黜退，惩罚，奖赏他们，这是政治的最后一步。第一年给他们实施第一



14. 5

The calamity for the ruler of men does not lie in failing to advocate using the worthy, but rather in not sincerely and rigorously using the worthy. Merely advocating using the worthy is so much talk, whereas declining to use the worthy constitutes concrete action. When word and deed so contradict each other, is it not difficult indeed to understand how the ruler could really wish for worthy men to come to him and for those who are unworthy to withdraw? One who uses the attraction of locusts to light need only devote his attention to the brilliance of his fire, shake the tree, and do nothing more. If the fire is not brilliant enough, then although one shakes the tree, there will be no advantage to it. If there were today a ruler who was capable of making brilliant his inner power, then the world would turn to him just as the locusts turn to brilliant fire.

14. 6

The initial policies of government should be: in overseeing affairs of state and in dealing with the people, to employ just principles in responding to evolving circumstances; to be magnanimous and liberal and frequently forbearing with the people; and to be respectful and reverent in order to lead the way for them. After this has been accomplished, the next step of government is to proceed to apply the principle of the Mean and to effect social harmony, engaging in judicial scrutiny and determinations in order to assist and support the people. When this has been completed, the final policies of the government are to promote and to sentence and reward. Thus, the first year is spent with the initial policies and

【原文】

也。故一年与之始，三年与之终。用其终为始，则政令不行而上下怨疾，乱所以自作也。《书》曰："乂刑乂杀，勿庸以即，女惟曰：'未有顺事。'"言先教也。

14.7 程者，物之准也；礼者，节之准也。程以立数，礼以定伦；德以叙位，能以授官。凡节奏欲陵，而生民欲宽。节奏陵而文，生民宽而安。上文下安，功名之极也，不可以加矣。

14.8 君者，国之隆也；父者，家之隆也。隆一而治，二而乱。

【今译】

步，第三年才给他们实施最后一步。如果把最后一步用作为第一步，那么政策法令就不能实行，而官民上下也会怨恨，这就是动乱会从这里产生的原因。《尚书》说："即使是合宜的刑罚、合理的杀戮，也不要用来立即执行，你只能说：'我还没有理顺政事。'"这是说应该先进行教育。

14.7 度量衡，是测量物品的标准；礼制，是确定礼节礼仪等法度的标准。根据度量衡来确定物品的数量，根据礼制来确定人与人之间的等级关系；根据品德来依次排列级别地位，根据能力来授予官职。凡是礼节礼仪等制度要严格，而抚养人民要宽容。礼节礼仪制度严格，就文明；抚养人民宽容，就安定。上面文雅下面安定，这是立功成名的最高境界，不可能再有所增加了。

14.8 君主，是国家中最高贵的人；父亲，是家庭中最高贵的人。

the third with the final policies. If, however, one were to use the final policies as the initial policies, then the governmental ordinances and edicts would not be implemented and the ruler and his subjects would resent each other and would feel alienated. These conditions create social anarchy. A *Document* says:

> Punishments should be just and executions just. Do not follow your own notions in this. Rather, say only:"I have not as yet achieved full obedience in my tasks."

These doctrines are the teachings of our predecessors.

14. 7

Measures are the standards of things. Ritual principles are the standards for obligations. Measures are used to establish modes of calculation, ritual principles to determine the constant relationships, inner power to assign each his proper place, and ability to assign official positions. It is a general principle that in handling the obligations of one's office and in making reports strictness is desirable, and in providing a living for the people generosity is to be desired. When official obligations and reports are strictly maintained, the result is good form. When the people are provided a generous living, the result is security. When the upper classes have good form and the lower classes security, this is the acme of accomplishment and fame, for it is impossible to add anything to it.

14. 8

The lord is the most exalted in the state. The father is the most exalted in the family. Where only one is exalted, there is order; where two are

【原文】

自古及今，未有二隆争重而能长久者。

14.9 师术有四，而博习不与焉。尊严而惮，可以为师；耆艾而信，可以为师；诵说而不陵不犯，可以为师；知微而论，可以为师。故师术有四，而博习不与焉。水深而回，树落则粪本，弟子通利则思师。《诗》曰:“无言不雠，无德不报。”此之谓也。

14.10 赏不欲僭，刑不欲滥。赏僭则利及小人，刑滥则害及君

【今译】

最高贵的人只有一个，就安定；如果有两个，就会混乱。从古到今，还没有两个最高贵的人互相争夺权力而能长久的。

14.9 成为老师的办法有四种，而博学并不包括在这里面。尊严而使人害怕，可以成为老师；年老而有威信，可以成为老师；诵读解说经典而在行动上不超越它，不违犯它，可以成为老师；懂得精微的道理而又能加以阐述，可以成为老师。所以成为老师的办法有四种，而博学并不包括在这里面。水深了就会打旋，树叶落下就给树根施了肥，学生显达得利了就会想到老师。《诗》云:“说话总会有应答，施恩总会有报答。”说的就是这种道理啊。

14.10 奖赏不要过分，刑罚不要滥用。奖赏过分，那么好处就会

exalted, these is anarchy. From antiquity to the present day there has never been a case of two being exalted, contending for authority, and being able to endure for long.

14. 9

There are four techniques for being a teacher but a superficially broad general acquaintance is not one of them. One who requires deference, is majestic in manner, and instills a fearing respect may properly be regarded as a teacher. One who is white-haired with age and is trustworthy may properly be regarded as a teacher. One who in reciting and explaining neither transgresses nor errs may properly be regarded as a teacher. One who recognizes the distinguishing characteristics of things in making assessments may properly be regarded as a teacher. Thus, although there are four techniques for being a teacher, a superficially broad general acquaintance is not one of them.

Where the water is deep, whirlpools and eddies form. When the plant sheds its leaves, they fertilize its roots. If the disciples succeed in office and profit thereby, they should remember their teacher. An *Ode* says:

> There is no word uttered that is not answered back;
> there is no act of kindness that is not requited.

This expresses my meaning.

14. 10

In rewarding, one should not wish to confer more than what is warranted; in punishing, one should not wish to go to wrongful excess. If one rewards beyond what is proper, then the benefits may extend to petty

【原文】

子。若不幸有过，宁僭无滥；与其害善，不若利淫。

【今译】

施加到道德不良的小人；刑罚滥用，那么危害就会涉及到道德高尚的君子。如果不幸发生失误，那就宁可过分地奖赏也不要滥用刑罚；与其伤害好人，不如让邪恶的人得利。

men. If one punishes with excess, then injury may reach the gentleman. If unfortunately transgressions are unavoidable, then it is better to confer rewards beyond what is warranted and not to punish to wrongful excess. Compared with harming the good, benefiting the wayward is minor.



议兵第十五

【原文】

15.1 临武君与孙卿子议兵于赵孝成王前。

王曰:“请问兵要。”

临武君对曰:“上得天时，下得地利，观敌之变动，后之发，先之至，此用兵之要术也。”

孙卿子曰:“不然。臣所闻古之道，凡用兵攻战之本在乎一民。弓矢不调，则羿不能以中微；六马不和，则造父不能以致远；士民不亲附，则汤、武不能以必胜也。故善附民者，是乃善用兵者也。故兵要在乎善附民而已。”

【今译】

15.1 临武君和荀卿在赵孝成王面前议论用兵之道。

赵孝成王说:“请问用兵的要领。”

临武君回答说:“上取得有利于攻战的自然气候条件，下取得地理上的有利形势，观察好敌人的变动情况，比敌人后行动但比敌人先到达，这就是用兵的要领。”

荀卿说:“不对。我所听说的古代的方法，大凡用兵打仗的根本在于使民众和自己团结一致。如果弓箭不协调，那么后羿也不能用它来射中微小的目标；如果六匹马不协调，那么造父也不能靠它们到达远方；如果民众不亲近归附君主，那么商汤、周武王也不能一定打胜仗。所以善于使民众归附的人，这才是善于用兵的人。所以用兵的要领就在善于使民众归附自己罢了。”

Book 15

Debate on the Principles of Warfare

15. 1

The Lord of Linwu and Master Xun Qing debated the principles of warfare before King Xiaocheng of Zhao.

The king said: I would like to inquire about the essential principles of warfare.

The Lord of Linwu replied: Above take advantage of the timeliness of Heaven and below utilize the natural advantages of the Earth. Observe the enemy for changes in strategic circumstances and preparations for quick troop movement so that you can "mobilize after him but arrive on the field of battle before him." These are the essential techniques for the use of the army.

Master Xun Qing responded: Not so! From what your servant has heard of the way of the Ancients, it was a general principle that the fundamental requirement to be met before using the army in attacks and campaigns was the unification of the people.

If the bow and arrow are not well adjusted, then even Archer Yi would be unable to hit the middle of the target. If the Six Horses are not harmonious, then even a Zaofu would be unable to reach any distance. If the officers and people are not loyal and devoted, then even a Tang or a Wu would be unable to achieve certain victory.

Hence to be good at winning the support of the people is also to be expert in the use of the army. Thus, the essential principle of warfare consists in nothing more than being good at gaining the support of the people.

【原文】

15.2 临武君曰："不然。兵之所贵者，势利也；所行者，变诈也。善用兵者，感忽悠暗，莫知其所从出。孙、吴用之，无敌于天下。岂必待附民哉？"

孙卿子曰："不然。臣之所道，仁人之兵，王者之志也。君之所贵，权谋势利也；所行，攻夺变诈也：诸侯之事也。仁人之兵，不可诈也；彼可诈者，怠慢者也，路亶者也，君臣上下之间涣然有离德者也。故以桀诈桀，犹巧拙有幸焉；以桀诈尧，譬之，若以卵投石，以

【今译】

15.2 临武君说："不对。用兵所看重的，是形势有利；所施行的，是机变诡诈。善于用兵的人，神出鬼没，没有人知道他们是从什么地方出来的。孙武、吴起用了这种办法，因而无敌于天下。哪里一定要依靠使民众归附的办法呢？"

荀卿说："不对。我所说的，是仁德之人的军队，是称王天下者的意志。您所看重的，是权变谋略、形势有利；所施行的，是攻取掠夺、机变诡诈：这些都是诸侯干的事。仁德之人的军队，是不可能被欺诈的；那可以被欺诈的，只是一些懈怠大意的军队，羸弱疲惫的军队，君臣上下之间涣散而离心离德的军队。所以用桀欺骗桀，还由于



15. 2

The Lord of Linwu objected: Not so! In warfare what should be most prized is the power inherent in advantageous circumstances. What should be adopted are shifts in tactics and dissimulation. One who is expert in the use of armies "moves rapidly and suddenly over considerable distances so that no one knows whence he came." Sun Wu and Wu Qi used armies more expertly than anyone else in the world. Why, then, should it be necessary to rely on the support of the people!

Master Xun Qing replied: Not so! The Way of your servant is a Way that involves warfare as practiced by the humane man and the aspirations of one who would be a True King. What my lord would prize is rather expediency and opportunism in exploiting the power inherent in advantageous circumstances. What he would have Your Majesty adopt is sudden attacks and incursions, and shifts in tactics and dissimulation. These are the practices of feudal lords. The army of a humane man cannot be dissembled. Dissimulation can be practiced with those who are indolent and negligent or are weakened and suffering distress, and when there is alienation between lord and minister, ruler and subject, so that there is an estrangement from his moral force.

{As for Sun Wu and Wu Qi, their elevation of the power inherent in advantageous circumstances and their valuation of shifts in tactics and dissimulation might be applied to aggressive, anarchic, disturbed, and insolent states. Where there is a gap between the lord and his ministers and where superiors and subordinates are estranged from each other in their hearts, so that governmental planning is unsound, there is sufficient cause to make possible the use of such shifts of tactics and dissimulation.}

【原文】

指挠沸，若赴水火，入焉焦没耳！故仁人上下，百将一心，三军同力，臣之于君也，下之于上也，若子之事父、弟之事兄，若手臂之扞头目而覆胸腹也；诈而袭之与先惊而后击之，一也。且仁人之用十里之国，则将有百里之听；用百里之国，则将有千里之听；用千里之国，则将有四海之听；必将聪明警戒，和传而一。故仁人之兵，聚则成卒；散则成列；延则若莫邪之长刃，婴之者断；兑则若莫邪之利

【今译】

巧拙不同而有侥幸获胜的；用桀欺骗尧，拿它打个比方，就好像用鸡蛋掷石头，用手指搅开水，就好像投身水火，一进去就会被烧焦淹没的啊。仁德之人上下之间，各位将领齐心一致，三军共同努力，臣子对君主，下级对上级，就像儿子侍奉父亲、弟弟侍奉兄长一样，就像手臂捍卫脑袋眼睛、庇护胸部腹部一样；所以用欺诈的办法袭击他与先惊动他之后再攻击他，那结果是一样的。况且仁德之人治理方圆十里的国家，就会了解到方圆百里的情况；治理方圆百里的国家，就会了解到方圆千里的情况；治理方圆千里的国家，就会了解到天下的情况；他的军队一定是耳聪目明，警惕戒备，协调团结而齐心一致。所以仁德之人的军队，集合起来就成为有组织的队伍；分散开来便成为整齐的行列；伸展开来就像莫邪宝剑那长长的刀口，碰到它的就会被截断；向前冲刺就像莫邪宝剑那锐利的锋芒，阻挡它的就会被击溃；

Thus, should a Jie practice dissimulation on another Jie, depending on whether he is clever or inept, there may chance to be a measure of success in it. But a Jie attempting to dissimulate a Yao is analogous to "throwing eggs at stones,""using your finger to stir boiling water,"or "running into fire or water" where by entering you will either be roasted or drowned. In the relations between superior and subordinate under the rule of a humane man, the hundred generals will be of one mind and the three armies will make a common effort. The ministers in relation to their lord and subordinates in relation to their superior serve them as a son serves his father or younger brother his older brother. They are like arms and hands that protect the face and eyes and guard the chest and stomach. The result is one and the same whether they attempt first to dissimulate and then make a surprise attack or give prior cause for alarm and then sound the drum for attack.

Moreover, if a humane man has the use of a country only ten *li* square, he will adjudicate the affairs of a state a hundred *li* square. If he has the use of a country a hundred *li* square, he will soon adjudicate the affairs of a state a thousand *li* square. If he has use of a country a thousand *li* square, he will soon adjudicate the affairs of all within the Four Seas.

He will certainly be astute and intelligent in taking heed of warnings and admonitions so that he will make all harmonious, devoted, and united. Thus, when the army of a humane man is assembled, they will form complete companies. When they are deployed, they will form perfectly even ranks. When the army takes its position extended [in a column], it is like the long blade of the Moye sword—whatever strikes against it will be severed in two. If it takes its position in a salient formation, then it will be like the sharp tip of the Moye sword—whatever confronts it will be split

【原文】

锋，当之者溃；圜居而方止，则若盘石然，触之者角摧，案角鹿埵、陇种、东笼而退耳。且夫暴国之君，将谁与至哉？彼其所与至者，必其民也；而其民之亲我欢若父母，其好我芬若椒兰，彼反顾其上，则若灼黥，若仇雠；人之情，虽桀、跖，岂又肯为其所恶、贼其所好者哉？是犹使人之子孙自贼其父母也，彼必将来告之，夫又何可诈也？故仁人用，国日明，诸侯先顺者安，后顺者危，虑敌之者削，反之者亡。《诗》曰：'武王载发，有虔秉钺；如火烈烈，则莫我敢遏。'此之谓也。"

【今译】

摆成圆形的阵势停留或排成方形的队列站住，就像磐石一样岿然不动，触犯它的就会头破血流，就会稀里哗啦地败退下来。再说那些强暴之国的君主，将和谁一起来攻打我们呢？从他那边来看，和他一起来的，一定是他统治下的民众；而他的民众亲爱我们就像喜欢父母一样，他们热爱我们就像酷爱芳香的椒、兰一样，而他们回头看到他们的国君，却像看到了烧烤皮肤、刺脸涂墨一样害怕，就像看到了仇人一样愤怒；他们这些人的情性即使像夏桀、盗跖那样残暴贪婪，但哪有肯为他所憎恶的君主去残害他所喜爱的君主的人呢？这就好像让别人的子孙亲自去杀害他们的父母一样，他们一定会来告诉我们，那么我们又怎么可以被欺诈呢？所以仁德之人当政，国家日益昌盛，诸侯先去归顺的就会安宁，迟去归顺的就会危险，想和他作对的就会削弱，背叛他的就会灭亡。《诗》云：'商汤头上旗飘舞，威严恭敬握大斧；就像熊熊的大火，没有人敢阻挡我。'说的就是这种情况啊。"



asunder. If it is placed in a circular formation, then like a mount or embankment it is utterly immovable. If it is formed into a square, then like a rock boulder it cannot be dislodged. Whatever butts against it will withdraw with its horns broken and its joints cracked. Further, who will the lord of an aggressive state dispatch on his expeditions against me? To launch such an expedition he would have to use his own people. But in that event his own people would have affection for me as though I were their own parent and would be as fond of me as they are of the fragrances of the pepper and orchid. So they would turn away from him and look upon their own superior as though he were the branding iron or tattooing needle, as though he were their sworn enemy. Human nature and human emotions being what they are, even in the case of someone like the tyrant Jie or Robber Zhi, how could one imagine that they would agree, for the sake of a man whom they detest, to injure me whom they love! Would not using his own people be like trying to force sons and grandsons to do injury to their own parents? Instead would they not be certain to go and inform their parents of your plans? How indeed could there be any dissimulation?

Thus, when the humane man is used, the country grows more flourishing each day. The feudal lords who lead the way in offering obedience gain security, and those who only belatedly offer obedience are endangered. Those who contemplate resistance find their territory stripped away, and those who oppose are destroyed. An *Ode* says:

> The Martial King then set out,
> grabbing his battle-axe with a ferocity
> like a blazing fire:
> none would dare try to check our cause.

This expresses my meaning.

【原文】

15.3 孝成王、临武君曰："善。请问王者之兵，设何道何行而可？"

孙卿子曰：

"凡在大王，将率末事也。臣请遂道王者诸侯强弱存亡之效、安危之势。君贤者其国治，君不能者其国乱；隆礼贵义者其国治，简礼贱义者其国乱。治者强，乱者弱：是强弱之本也。上足卬，则下可用也；上不足卬，则下不可用也。下可用则强，下不可用则弱：是强弱之常也。隆礼效功，上也；重禄贵节，次也；上功贱节，下也：是强弱之凡也。好士者强，不好士者弱；爱民者强，不爱民者

【今译】

15.3 赵孝成王、临武君说："说得好。请问称王天下者的军队采用什么办法，采取什么行动才行？"

荀卿说：

"一切都在于大王，将帅是次要的事。请让我就说说帝王诸侯强盛、衰弱、存在、灭亡的效验和安定、危险的形势。君主贤能的，他的国家就安定；君主无能的，他的国家就混乱；君主崇尚礼法、看重道义的，他的国家就安定；君主怠慢礼法、卑视道义的，他的国家就混乱。安定的国家强盛，混乱的国家衰弱：这是强盛与衰弱的根本原因。君主值得仰赖，那么臣民就能为他所用；君主不值得仰赖，那么臣民就不能为他所用。臣民能被他使用的就强盛，臣民不能被他使用的就衰弱：这是强盛与衰弱的常规。推崇礼法、考核战功，是上等的办法；看重利禄、推崇气节，是次一等的办法：崇尚战功、卑视气节，是下等的办法：这些是导致强盛与衰弱的一般情况。君主喜欢贤

15. 3

King Xiaocheng said that this was well argued, and the Lord of Linwu, concurring, said: Might I inquire just what Way do you endorse for the warfare of a True King and just what activities do you deem permissible?

Master Xun Qing replied: As a general principle, under a Great King such matters are secondary considerations left to marshals and generals. Your servant requests permission to proceed to discuss the signs indicative of strength and weakness of a king and the feudal lords, and of whether they will perish or survive, as well as the circumstances that effect ssecurity or cause danger. Where the lord is himself worthy, his country will be well ordered. Where the lord is personally incapable, his country will be anarchic. When he exalts ritual principles and values morality, his country will be well ordered; when he disdains ritual principles and despises morality, his country will be anarchic. What is orderly is strong; what is chaotic is weak. This is the fundamental principle of strength and weakness.

If the ruler deserves to be admired, then his subordinates may reliably be used; if he is not admired, then his subordinates may not be used. If they may reliably be used, then there is strength; if they may not be used, then there is weakness. This is the invariable principle of strength and weakness.

To "exalt ritual principles" and to "encourage achievement" are the highest principles of action. To "stress the responsibilities and emoluments of office" and to "esteem moderation" are lower principles. To "elevate achievement" but despise moderation is an inferior principle. Such are the general principles of strength and weakness.

【原文】

弱；政令信者强，政令不信者弱；民齐者强，民不齐者弱；赏重者强，赏轻者弱；刑威者强，刑侮者弱；械用兵革攻完便利者强，械用兵革窳楛不便利者弱；重用兵者强，轻用兵者弱；权出一者强，权出二者弱：是强弱之常也。

“齐人隆技击。其技也，得一首者，则赐赎锱金，无本赏矣。是事小敌毳，则偷可用也；事大敌坚，则涣焉离耳，若飞鸟然，倾侧反覆无日。是亡国之兵也，兵莫弱是矣，是其出赁市佣而战之几矣。

【今译】

士的就强盛，不喜欢贤士的就衰弱；君主爱护人民的就强盛，不爱护人民的就衰弱；政策法令有信用的就强盛，政策法令没有信用的就衰弱；民众齐心合力的就强盛，民众不齐心的就衰弱；奖赏慎重给人的就强盛，奖赏轻易给人的就衰弱；刑罚威严的就强盛，刑罚轻慢的就衰弱；器械、用具、兵器、盔甲精善坚固便于使用的就强盛，器械、用具、兵器、盔甲粗劣而不便于使用的就衰弱；谨慎用兵的就强盛，轻率用兵的就衰弱；指挥权出自一个人的就强盛，指挥权出自两个人的就衰弱：这些是强盛与衰弱的常规。

“齐国人注重‘技击’。对待那些‘技击’，取得一个敌人首级的，就赐给他八两黄金来赎买，没有战胜后所应颁发的奖赏。这种办法，如果战役小、敌人弱，那还勉强可以使用；如果战役大、敌人强，那么士兵就会涣散而逃离，像那乱飞的鸟一样，倒下覆灭也就没有多久了。这是使国家灭亡的军队，没有比这更弱的军队了，这和那雇取佣工去让他们作战也就差不多了。



One who is devoted to scholar-knights will be strong; one who is not will be weak. One who loves the people will be strong; one who does not will be weak. One whose governmental ordinances and edicts are trustworthy will be strong; one whose ordinances and edicts are not trustworthy will be weak. One whose people are coordinated will be strong; one whose people are not will be weak. One whose incentives are substantial will be strong; one whose incentives are trivial will be weak. One whose punishments inspire awe will be strong; one whose punishments create contempt will be weak. One whose military machines, weapons, armor, and military hardware are skillful in design and convenient will be strong; one whose products and hardwares are defective in design and inconvenient will be weak. One who takes seriously the use of his army will be strong; one who takes its use lightly will be weak. One whose strategies derive from unity of purpose will be strong; one whose strategies derive from divided purposes will be weak. Such are the constant principles of strength and weakness.

The men of Qi stress skill in hand-to-hand combat. Such is their skill that when a man takes the head of an enemy, it is redeemed by a bounty of eight ounces of gold, but otherwise there are no basic battle incentives. Such methods, if the undertaking is of minor importance and the will of the enemy is fragile, might by happenstance prove usable. But if the undertaking is of the greatest importance and the resolve of the enemy is hard, then the army will be scattered and dispersed in every direction, like birds flying away. The subversion and overthrow of such a state will require no more than a day. Such is the mode of warfare of a doomed state. No mode of warfare produces weakness greater than this. The procedure is about as effective as going to the marketplace and hiring day laborers to do the fighting.

【原文】

“魏氏之武卒，以度取之。衣三属之甲，操十二石之弩，负服矢五十个，置戈其上，冠冑带剑，嬴三日之粮，日中而趋百里。中试则复其户，利其田宅。是数年而衰而未可夺也，改造则不易周也。是故地虽大，其税必寡，是危国之兵也。

“秦人，其生民也陿隘，其使民也酷烈，劫之以势，隐之以阸，忸之以庆赏，鰌之以刑罚，使天下之民所以要利于上者，非斗无由也；阸而用之，得而后功之，功赏相长也，五甲首而隶五家。是最为众强长久，多地以正。故四世有胜，非幸也，数也。

【今译】

“魏国的‘武卒’，根据一定的标准来录取他们。那标准是：让他们穿上三种依次相连的铠甲，拿着拉力为十二石的弩弓，背着装有五十支箭的箭袋，把戈放在那上面，戴着头盔，佩带宝剑，带上三天的粮食，半天要奔走一百里。考试合格就免除他家的徭役，使他的田地住宅都处于便利的地方。这些待遇，即使几年以后他体力衰弱了也不可以剥夺，重新选取了武士也不取消对他们的周济。所以国土虽然广大，但它的税收必定很少，这是使国家陷于危困的军队啊。

“秦国的君主，他使民众谋生的道路很狭窄、生活很穷窘，他役使民众残酷严厉，用权势威逼他们作战，用穷困使他们生计艰难而只能去作战，用奖赏使他们习惯于作战，用刑罚强迫他们去作战，使国内的民众向君主求取利禄的办法，除了作战就没有别的途径；使民众穷困后再使用他们，得胜后再给他们记功，对功劳的奖赏随着功劳而增长，得到五个敌人士兵的首级就可以役使本乡的五户人家。这秦国要算是兵员最多、战斗力最强而又最为长久的了，又有很多土地可以



The Head of Wei employs fixed standards in selecting his martial soldiers. They must be able to wear the three types of personal armor, wield the twelve-stone crossbow, carry a quiver with 50 arrows on their back with a halberd placed on top of them, wear a helmet, suspend a sword from their girdle, and carry three days' provisions on a forced march of a hundred *li* by noon. If they succeed in all these tests, then their family is given an exemption from certain taxes and special benefits for farmlands and buildings. After a few years, although their effectiveness has diminished with age, it is nonetheless quite impossible for the state to recover the compensatory benefits so granted. And if one were to start anew and train and perfect other soldiers, this could not easily be carried through. For these reasons, however great the territory of the state, its revenues will inevitable be meager. Such is the mode of warfare of an endangered state.

Since the people of Qin must be provided a living within a narrow defile, the use of the people in obligatory services is stern and harsh. The people are coerced with authority, restricted to a narrow life by deprivation, urged on with incentives and rewards, and intimidated with punishments and penalties. Persons in subordinate and humble positions are made to understand that only by success in combat can they seek benefits from their superiors. Men must endure deprivation before they are employed, and some degree of accomplishment must be achieved before any benefits are obtained, but as accomplishments increase so do the rewards. Accordingly a man who takes the heads of five enemy soldiers has five households placed under his supervision. Because of this policy, soldiers have become exceedingly numerous, the fighting strength of the army is quite formidable, its ability to stay in the field has been greatly extended, and Qin's territories yielding taxation greatly increased. Thus,

【原文】

“故齐之技击不可以遇魏氏之武卒，魏氏之武卒不可以遇秦之锐士，秦之锐士不可以当桓、文之节制，桓、文之节制不可以敌汤、武之仁义；有遇之者，若以焦熬投石焉。兼是数国者，皆干赏蹈利之兵也，佣徒鬻卖之道也，未有贵上、安制、綦节之理也。诸侯有能微妙之以节，则作而兼殆之耳。

“故招近募选，隆势诈，尚功利，是渐之也；礼义教化，是齐之也。故以诈遇诈，犹有巧拙焉；以诈遇齐，辟之，犹以锥刀堕太山

【今译】

征税。所以秦国四代都有胜利的战果，这并不是因为侥幸，而是有其必然性的。

“齐国的‘技击’不可以用来对付魏国的‘武卒’，魏国的‘武卒’不可以用来对付秦国的‘锐士’，秦国的‘锐士’不可以用来对付齐桓公、晋文公那有纪律约束的军队，齐桓公、晋文公那有纪律约束的军队不可以用来抵抗商汤、周武王的仁义之师；如果有抵抗他们的，就会像用枯焦烤干的东西扔在石头上一样。综合齐、魏、秦这几个国家来看，都是些追求奖赏、贪图利益的士兵，这是受雇佣的人出卖气力的办法，并不讲尊重君主、遵守制度、极尽气节的道理。诸侯如果有谁能用仁义节操精细巧妙地来训导士兵，那么一举兵就能吞并危及它们了。

“所以，招引、募求、挑选，注重权谋诡诈，崇尚功利，这是在欺骗士兵；讲求礼制道义教育感化，这才能使士兵齐心合力。用受骗的军队去对付受骗的军队，他们之间还有巧妙与拙劣之别，用受骗的军队去对付齐心合力的军队，拿它打个比方，就好像用小刀去毁坏泰



that there have been four consecutive generations of victories is due not to mere chance good luck but to method and calculation.

Thus those skilled at hand-to-hand combat from Qi are not fit to meet in battle the martial soldiery of the Head of Wei. The martial soldiery of the Head of Wei is not fit to meet in battle the keen knights of Qin. The keen knights of Qin are not fit to be placed on a level with the discipline and regulation of a Duke Huan of Qi or a Duke Wun of Jin. Similarly, the discipline and regulation of Huan or Wen are not fit to be placed in rivalry with the humanity and justice of a Tang or Wu. Anyone who tried to meet them in battle would end up "scorched and roasted" or "thrown against a stone."

In the case of each of these several states, the army is motivated by a desire for rewards, and the soldiery will trample over each other for profits. Their way is that of hirelings and menials who hawk and sell their labors by the day, for they do not as yet possess the fundamental principles required for order: honoring their superiors, contentedly conforming with the regulations, and being disciplined to the utmost. If one of the feudal lords had the capacity to grasp the subtle and mysterious essence of it through true discipline, then he would become ascendant and threaten the others.

Thus "in recruiting and enlisting to so stress authority and dissimulation and to so esteem accomplishments and profits" cause the people to be secretive in their conduct. Ritual and moral principles that instruct and transform the people cause them to make a common effort. Thus when dissimulation is employed to meet dissimulation, there may be a measure of success in it, depending on the cleverness or ineptness with which it is executed. But to use dissimulation to meet a common effort on the part of the enemy is a case of "using an awl to level Mount Tai"—only the

【原文】

也，非天下之愚人莫敢试。故王者之兵不试。汤、武之诛桀、纣也，拱揖指麾，而强暴之国莫不趋使，诛桀、纣若诛独夫。故《泰誓》曰：'独夫纣。'此之谓也。

"故兵大齐，则制天下；小齐，则治邻敌。若夫招近募选、隆势诈、尚功利之兵，则胜不胜无常，代翕代张，代存代亡，相为雌雄耳矣。夫是之谓盗兵，君子不由也。

"故齐之田单，楚之庄跻，秦之卫鞅，燕之缪虮，是皆世俗之所谓善用兵者也。是其巧拙强弱则未有以相若也，若其道一也，未及和齐也，掎契司诈，权谋倾覆，未免盗兵也。齐桓、晋文、楚庄、吴

【今译】

山一样，如果不是天底下的傻子，是没有人敢尝试的。所以称王天下者的军队是没有人敢试与为敌的。商汤、周武王讨伐夏桀、商纣的时候，从容地指挥，而那些强横暴虐的诸侯国也没有不奔走前来供驱使的，除掉夏桀、商纣就好像除掉孤独的一个人一样。所以《泰誓》说：'独夫纣。'说的就是这种情况啊。

"所以军队能大规模地齐心合力，就能制服天下；小规模地齐心合力，就能打败邻近的敌国。至于那种招引募求挑选来的、注重权谋诡诈、崇尚功利的军队，那胜负就没有个定准了，有时衰，有时盛，有时保存，有时灭亡，互为高下，互有胜负罢了。这叫做盗贼式的军队，君子是不用这种军队的。

"齐国的田单，楚国的庄跻，秦国的商鞅，燕国的乐毅，这些都是一般人所说的善于用兵的人。这些人的巧妙、拙劣、强大、弱小没有什么相似的，至于他们遵行的原则，却是一样的，他们都还没有达到使士兵和衷共济、齐心合力的地步，而只是抓住对方弱点伺机进行欺诈，玩弄权术阴谋进行颠覆，所以仍免不了是些盗贼式的军队。齐

stupidest person in the world would try it.

Accordingly, the army of a True King is not tested. When Tang executed Jie and Wu executed Zhou Xin, they had only to fold their arms before their breasts in formal salute and give the signal with their finger, and not one of the powerful and aggressive states failed to hasten to their service.

So executing a Jie or Zhou Xin was as simple as executing a solitary man. This is what is meant when the *Great Oath* speaks of the "solitary man Zhou Xin."

Accordingly, where the army is coordinated to a great degree, the world is regulated; where it is coordinated to a lesser degree, neighboring states can be threatened.

Now, as for the policy of recruiting and enlisting so as to stress authority and dissimulation and esteem accomplishments and profits, because of it victory or defeat will be inconstant. Sometimes contracting, sometimes expanding, sometimes surviving, sometimes perishing,— they spar with each other to test their strength like birds in courtship. This may indeed be described as "bandit warfare." The gentleman does not proceed in this fashion.

Assuredly Tian Dan of Qi, Zhuang Qiao of Chu, Wei Yang of Qin, and Miao Ji of Yan have all been popularly regarded as accomplished in the use of armies. They were clever and powerful in varying degrees, yet not one of them became the leader over the rest, for their way was fundamentally one, and none of them ever attained an harmonious and coordinated army. Since they inhibited and encouraged, engaged in espionage and covert schemes, adopted expediency and opportunism as their principle, and plotted for power and fomented rebellion, they never ceased to be bandit soldiers.

【原文】

阖闾、越句践，是皆和齐之兵也，可谓入其域矣，然而未有本统也，故可以霸而不可以王。是强弱之效也。”

15.4 孝成王、临武君曰：“善。请问为将。”

孙卿子曰：“知莫大乎弃疑，行莫大乎无过，事莫大乎无悔。事至无悔而上矣，成不可必也。故制号政令，欲严以威；庆赏刑罚，欲必以信；处舍收臧，欲周以固；徙举进退，欲安以重，欲疾以速；窥敌观变，欲潜以深，欲伍以参；遇敌决战，必道吾所明，无道吾所疑。

【今译】

桓公、晋文公、楚庄王、吴王阖闾、越王勾践，这些人的军队就都是和衷共济、齐心合力的军队，可说是进入礼义教化的境地了，但还没有抓住那根本的纲领，所以可以称霸诸侯而不可以称王天下。这就是或强或弱的效验。”

15.4 孝成王、临武君说：“说得好。请问做将领的原则。”

荀卿说：“智慧没有比抛弃犹豫不决更高的了，行动没有比不犯错误更好的了，事情没有比毫无悔恨更美的了。做事到了没有后悔的地步就到顶了，不能要求它一定成功。所以制度、号召、政策、命令，要严肃而有威势；奖赏刑罚，要坚决实行而有信用；军队驻扎的营垒和收藏物资的军库，要周密而坚固；转移、发动、进攻、撤退，既要安全而稳重，又要紧张而迅速；侦探敌情、观察其变动，既要隐蔽而深入，又要多方比较而反复检验；对付敌人进行决战，一定要根据自



Duke Huan of Qi, Duke Wen of Jin, King Zhuang of Chu, King Helof Wu, and King Goujian of Yue all had harmonious and coordinated armies, so they may be said to have "entered the precincts." Nonetheless, since they never possessed the fundamental principles and guiding norms, they thus could become only lords-protector and not kings. Such are the signs indicative of strength and weakness.

15. 4

King Xiaocheng said that this was well argued. The Lord of Linwu asked: May I inquire what makes a general?

Master Xun Qing replied: In knowing, nothing is more important than rejecting the dubious. In acting, nothing is more important than not going too far. In the execution of one's duties, nothing is more important than having no cause for regrets. One can go no farther than having no cause for regrets, for success cannot be guaranteed.

Thus, in the regulations and in verbal instructions, in ordinances and edicts, strive for strict severity in order that they be awe-inspiring. In incentives and rewards, in punishments and penalties, be rigorous in order that they be believed. In preparing and pitching the camp, laying out the arsenals and depots, stress completeness in order to make them securely defensible. In maneuvers on campaign and in advancing and retreating, seek a sense of security in order to preserve authority and a sense of urgency to ensure rapidity of movement. In scouting out the enemy's disposition and in observing his tactical movements, stress stealth in order to penetrate deeply into his camp and seek to check information against other information to corroborate its accuracy. In preparing to meet the enemy for the decisive battle, it is necessary to proceed on the basis

【原文】

夫是之谓六术。无欲将而恶废，无急胜而忘败，无威内而轻外，无见其利而不顾其害，凡虑事欲孰而用财欲泰，夫是之谓五权。所以不受命于主有三：可杀而不可使处不完，可杀而不可使击不胜，可杀而不可使欺百姓，夫是之谓三至。凡受命于主而行三军，三军既定，百官得序，群物皆正，则主不能喜，敌不能怒，夫是之谓至臣。虑必先事而申之以敬，慎终如始，终始如一，夫是之谓大吉。凡百事之成也必在敬之，其败也必在慢之，故敬胜怠则吉，怠胜敬则灭，计胜欲则

【今译】

己已了解清楚的情况去行动，不要根据自己怀疑的情况去行动；以上这些叫做六种策略。不要热衷于当将军而怕罢免，不要急于求胜而忘记了有可能失败，不要只以为自己有威力而轻视外敌，不要看见了那有利的一面而不顾那有害的另一面，凡是考虑事情要仔细周详而使用财物进行奖赏时要大方，这些叫做五种要权衡的事。不从君主那里接受命令的原因有三种：宁可被杀而不可使自己的军队驻扎在守备不完善的地方，宁可被杀而不可使自己的军队打不能取胜的仗，宁可被杀而不可使自己的军队去欺负老百姓，这叫做三条最高的原则。大凡从君主那里接受了命令就巡视三军，三军已经稳定，各级军官得到了合适的安排，各种事情都治理好了，那么君主就不能使他高兴，敌人就不能使他愤怒，这叫做最合格的将领。一定在战事之前深思熟虑，并且反复告诫自己要慎重，慎重地对待结束就像开始时一样，始终如一，这叫做最大的吉利。大凡各种事情成功一定在于慎重，失败一定在于怠慢，所以慎重胜过怠慢就吉利，怠慢胜过慎重就灭亡，冷静的谋划胜过冲动的欲望就顺利，冲动的欲望胜过冷静的谋划就凶险。攻战要



of what is understood thoroughly and not on the basis of what is dubious. These may indeed be described as the Six Arts. Do not so desire to be a general that you loath the prospect of dismissal. Do not so press for victory that you forget the possibility of defeat. Do not become so awe-inspiring within your own camp that you underestimate the enemy without. Do not so look to the profitableness of a course of action that you fail to observe its potential for loss. In general, in working out plans for action seek ripeness, and in expending resources seek liberality. These may indeed be described as the Five Deliberations. The conditions under which a general cannot accept the orders of his ruler are three: although under the threat of death, he cannot be forced to take a position that is untenable, nor forced to engage the enemy when there is no prospect for victory, nor forced to deceive the common people. These may indeed be described as the Three Extremes. As a general rule, if having accepted the command of the ruler and implemented it with the three armies,a general effects the fixed arrangement of the three armies, succeeds in establishing the proper precedence among the hundred departments, and each and every one of the various matters is correctly handled, then it is impossible for the ruler to please him and for the enemy to make him angry. This may indeed be described as being a Perfect Servant.

In planning you must anticipate matters and take strict reverent care, attending to the conclusion as carefully as to the beginning so that beginning and end are as one. This may indeed be described as the "most auspicious of policies." As a general rule, the successful completion of every undertaking must depend on strict reverent care; failure always rests in a negligent attitude. Thus if reverent care triumphs over negligent indolence, there will be good fortune. If negligent indolence triumphs over reverent care, there will be annihilation. If calculation triumphs over the impulses of desire,

【原文】

从，欲胜计则凶。战如守，行如战，有功如幸。敬谋无圹，敬事无圹，敬吏无圹，敬众无圹，敬敌无圹，夫是之谓五无圹。慎行此六术、五权、三至，而处之以恭敬无圹，夫是之谓天下之将，则通于神明矣。”

15.5 临武君曰：“善。请问王者之军制。”

孙卿子曰：“将死鼓，御死辔，百吏死职，士大夫死行列。闻鼓声而进，闻金声而退；顺命为上，有功次之；令不进而进，犹令不退而退也，其罪惟均。不杀老弱，不猎禾稼，服者不禽，格者不舍，奔命

【今译】

像防守一样不轻率追击，行军要像作战一样毫不松懈，有了战功要像侥幸取得的一样不骄傲自满。慎重对待谋划而不要大意，慎重对待战事而不要大意，慎重对待军吏而不要大意，慎重对待士兵而不要大意，慎重对待敌人而不要大意，这叫做五种不大意。谨慎地根据这六种策略、五种权衡、三条最高原则办事，并且用恭敬而不大意的态度来处理一切，这叫做举世无双的将领，他就能与神明相通了。”

15.5 临武君说：“说得好。请问称王天下者的军队制度。”

荀卿说：“将领殉职于指挥部队前进的鼓声，驾驭战车的死在缰绳旁，各级官吏以身殉职，战士死在队伍中。听见战鼓的声音就前进，听见钲、铙的声音就后退；服从命令是最重要的，取得战功在其次；命令不准前进却前进，就像命令不准后退却后退一样，它们的罪过是相同的。不杀害年老体弱的，不践踏庄稼，对不战而退的敌人不追擒，对抵

there will be obedience. If the impulses of desire triumph over calculation, there will be disaster. Fight as though you could just hold your position; march as though you were already in battle; and look upon any glorious achievement as though it were mere chance good luck.

Take reverent care in laying strategies, in discharging your responsibilities, in dealing with your officers, in handling your troops, and in dealing with the enemy that nothing is disregarded. These are described as the "five points never to be disregarded."

One who cautiously incorporates these Six Arts, Five Deliberations, and Three Extremes and observes them with respectful assiduity and reverent carefulness about the "five points never to be omitted" may be described as a "true general of the world," for then he is truly able to communicate with the Spiritual Intelligences.



15. 5

The Lord of Linwu agreed that this was well stated.

The Lord of Linwu asked: What are the military regulations of a True King?

Master Xun Qing replied: The general dies with the drums still sounding; the charioteer dies with the reins still in his hands; the officer dies attending to his duties; and knights and grand officers die in their ranks. When the drum is sounded, the army advances; when the gong sounds, it retreats. Obedience to commands is considered primary, and glorious accomplishments secondary. Advancing when there has been no order is treated like retreating when there has been no order—the punishment is the same in both cases. The army does not execute the aged or the young, nor does it trample down growing crops. Those who offer alle-

【原文】

者不获。凡诛，非诛其百姓也，诛其乱百姓者也；百姓有扞其贼，则是亦贼也。以故顺刃者生，苏刃者死，奔命者贡。微子开封于宋；曹触龙断于军；殷之服民所以养生之者也，无异周人；故近者歌讴而乐之，远者竭蹶而趋之，无幽闲辟陋之国，莫不趋使而安乐之，四海之内若一家，通达之属莫不从服，夫是之谓人师。《诗》曰：'自西自东，自南自北，无思不服。'此之谓也。王者有诛而无战，城守不攻，兵格不击，上下相喜则庆之，不屠城，不潜军，不留众，师不越时。故

【今译】

抗的敌人不放过，对前来投顺的不抓起来当俘虏。凡是讨伐杀戮，不是去讨伐杀戮那百姓，而是去讨伐杀戮那扰乱百姓的人；百姓如果有保护那乱贼的，那么他也就是乱贼了。因为这个缘故，所以顺着我们的刀锋转身逃跑的就让他活命，对着我们的刀锋进行抵抗的就把他杀死，前来投顺的就赦免其罪。微子启归顺周朝而被封在宋国；曹触龙负隅顽抗而被斩首于军中；商王朝那些降服周朝的民众用来养身的生活资料，和周朝的人没有什么两样。所以近处的人歌颂周朝而且热爱周朝，远处的人竭尽全力地来投奔周朝，即使是幽隐闭塞偏僻边远的国家，也无不前来归附而听从役使，并且喜欢周朝，四海之内就像一个家庭似的，凡是交通能到达的地方，没有谁不服从，这可以称作是人民的君长了。《诗》云：'从那西边又从东，从那南边又从北，没有哪个不服从。'说的就是这种情况。称王天下的君主有讨伐而没有攻战，敌城坚守时不攻打，敌军抵抗时不攻击，敌人官兵上下相亲相爱就该

giance are not incarcerated, nor are those who offer resistance pardoned, nor are those who flee for their lives made prisoners.

As a general principle, in punitive expeditions, punishment is not extended to the Hundred Clans, but rather only to those who have caused anarchy among them. If, however, the Hundred Clans act to protect these villains, then they too become as villains. For this reason, those who are obedient to the blade live, those who resist the blade die, and those who flee for their lives are treated as precious tribute. So Qi, the Viscount of Wei, was enfeoffed with Song, and Cao Chulong was executed in front of the army. The people of the Yin domains who submitted were provided with a livelihood no different from that of the people of Zhou.

Hence, those who are near will sing praises and rejoice in him, and those who are far away will stumble and fall over each other in their rush to be near a True King.

There will be no part of the country, however secluded or rustic and out of the way, where men will not hasten to serve and find peace and contentment in his rule.

All within the Four Seas will be as of one family, for wherever his influence penetrates or knowledge of him reaches, none will but follow and submit to him.

One who is like this may indeed be described as a "leader of men." An *Ode* expresses the point:

> From the east, from the west,
> from the north, from the south,
> there were none who thought of not submitting.

In the rule of a True King there are punitive expeditions but no warfare. Where cities are defended, there is no attempt to take them by storm; where the soldiers offer resistance, no attack is made. When the

【原文】

乱者乐其政，不安其上，欲其至也。”

临武君曰：“善！”

15.6 陈嚻问孙卿子曰：“先生议兵，常以仁义为本。仁者爱人，义者循理，然则又何以兵为？凡所为有兵者，为争夺也。”

孙卿子曰：“非女所知也。彼仁者爱人，爱人，故恶人之害之也；义者循理，循理，故恶人之乱之也。彼兵者，所以禁暴除害也，非争夺也。故仁人之兵，所存者神，所过者化，若时雨之降，莫不说喜。

【今译】

为他们庆贺，不摧毁城郭而屠杀居民，不秘密出兵搞偷袭，不留过多的兵力防守占领的地方，军队出征不超过预先约定的期限。所以政治混乱的国家中的人民都喜欢他的这些政策，而不爱自己的君主，都希望他的到来。”

临武君说：“说得好！”

15.6 陈嚻问荀卿说：“先生议论用兵，经常把仁义作为根本。仁者爱人，义者遵循道理，既然这样，那么又为什么要用兵呢？大凡用兵的原因，是为了争夺啊。”

荀卿说：“这道理不是你所知道的。那仁者爱人，正因为爱人，所以就憎恶别人危害他们；义者遵循道理，正因为遵循道理，所以就憎恶别人搞乱它。那用兵，是为了禁止横暴，消除危害，并不是争夺啊。所以仁人的军队，他们停留的地方会得到全面治理，他们经过的地方会受到教育感化，就像及时雨的降落，没有人不欢喜。因此免讨

ruler and his subjects are pleased with each other, congratulations are offered. A True King does not butcher the inhabitants of a city, does not move his army by stealth, does not detain the people unduly, and does not commit the army to the field for more than a single season. Thus, those who live in anarchy rejoice in his government and those discontent with their own ruler desire that he should come.

The Lord of Linwu admitted that this was well argued.

15. 6

Chen Xiao questioned Master Xun Qing, saying: Sir, when you debated the principles of warfare, you constantly stressed that humanity and justice constitute its fundamental basis. If it is true that one who is humane loves others and that one who is moral accords with rational order, then once again how is it that such persons could engage in warfare? For, as a general rule, the reason for which they possess armies is that they would quarrel over or steal something.

Master Xun Qing replied: It is not as you understand it. That humanity of which I spoke does indeed involve loving others, but it is just such love for others that causes a hatred of whoever does injury to them. That morality of which I spoke does involve acting in accord with rational order, but it is precisely according with rational order that causes a hatred of whoever disrupts it. The military principles of which I spoke are just the means whereby to prohibit violent and aggressive behavior and to prevent harm to others; they are not the means to contention and confiscation. Wherever the army of a humane man is, it has an effect like that of a spirit; wherever it travels, it produces transformation. Like seasonable rains, it pleases and gives joy to all. It was for these reasons that Yao

【原文】

是以尧伐驩兜，舜伐有苗，禹伐共工，汤伐有夏，文王伐崇，武王伐纣，此两帝、四王皆以仁义之兵行于天下也。故近者亲其善，远方慕其义；兵不血刃，远迩来服；德盛于此，施及四极。《诗》曰：'淑人君子，其仪不忒。'此之谓也。"

15.7 李斯问孙卿子曰："秦四世有胜，兵强海内，威行诸侯，非以仁义为之也，以便从事而已。"

孙卿子曰："非女所知也。女所谓便者，不便之便也。吾所谓仁义

【今译】

伐驩兜，舜讨伐三苗，禹讨伐共工，汤讨伐夏桀，周文王讨伐崇国，周武王讨伐商纣，这两帝、四王都是使用仁义的军队驰骋于天下的。所以近处喜爱他们的善良，远方仰慕他们的道义；兵器的刀口上还没有沾上鲜血，远近的人就来归附了；德行伟大到这种地步，就会影响到四方极远的地方。《诗》云：'善人君子忠于仁，坚持道义不变更。他的道义不变更，四方国家他坐镇。'说的就是这种情况啊。"

15.7 李斯问荀卿说："秦国四代都有胜利的战果，在四海之内兵力最强，威力扩展到诸侯各国，但他们并不是依靠仁义去从事战争，而只是根据便利的原则去做罢了。"

荀卿说："这道理不是你所知道的。你所说的便利，是一种并不便利的便利。我所说的仁义，才是极其便利的便利。那仁义，是用来搞

attacked the Huan Dou, that Shun attacked the lord of the Miao, that Yu attacked the Gonggong, that Tang attacked [Jie,] the lord of Xia, that King Wen attacked Chong, and that King Wu attacked Zhou Xin. These four Ancestors and two kings all marched throughout the whole world with an army that was humane and just. Thus, people who were nearby were attracted by their goodness, and those who were in remote regions longed for their justice. Although the army did not bloody its swords, from near and far people came to offer submission, for their moral force so flourished at this place that its manifestations reached the Four Limits. An *Ode* expresses this point:

> That good man is my gentleman,
> his justice is faultless.
> [His justice is faultless:
> the upright standard for the countries
> of the Four Quarters.]



15. 7

Li Si questioned Master Xun Qing saying: For four generations Qin has been victorious. Its military power is the strongest within the Four Seas and its majestic authority holds sway over all the feudal lords. It is not due to humanity and justice that is became so, but to its taking advantage of opportunities and going along with the requirement of the time and nothing more.

Master Xun Qing replied: It is not as you understand it. What you have described as "opportunities" are not real opportunities. The humanity and justice of which I spoke are real opportunities of the greatest magnitude. Such humanity and justice are the means whereby to reform

【原文】

者，大便之便也。彼仁义者，所以修政者也；政修，则民亲其上，乐其君，而轻为之死。故曰：‘凡在于君，将率末事也。’秦四世有胜，谔谔然常恐天下之一合而轧己也，此所谓末世之兵，未有本统也。故汤之放桀也，非其逐之鸣条之时也；武王之诛纣也，非以甲子之朝而后胜之也；皆前行素修也，此所谓仁义之兵也。今女不求之于本而索之于末，此世之所以乱也。”

15.8 礼者，治辨之极也，强国之本也，威行之道也，功名之总也。王公由之，所以得天下也；不由，所以陨社稷也。故坚甲利兵不足以为胜，高城深池不足以为固，严令繁刑不足以为威，由其道则

【今译】

好政治的工具；政治搞好了，那么民众就会亲近他们的君主，喜爱他们的君主，而不在乎为君主去牺牲。所以说：‘一切都在于君主，将帅是次要的事。’秦国四代都有胜利，却还是提心吊胆地经常怕天下各国团结一致来颠覆自己，这就是人们所说的衰落时代的军队，还没有抓住根本的纲领。从前商汤流放夏桀，并不只是在鸣条追击的时候；武王诛杀商纣，并不是甲子日早晨之后才战胜他的，而都是靠了以前的措施与平时的治理，这就是我所说的仁义的军队。现在你不从根本上去寻找原因而只是从枝节上去探索缘由，这就是社会混乱的原因。”

15.8 礼，是治理社会的最高准则，是使国家强大的根本措施，是威力得以扩展的有效办法，是功业名声得以成就的要领。天子诸侯遵行了它，所以能取得天下；不遵行它，所以会丢掉国家政权。所以，坚固的铠甲、锋利的兵器不足以用来取胜，高耸的城墙、深深的护城河不足以用来固守，严格的命令、繁多的刑罚不足以用来造成威



the government. If the government is reformed, then the people will feel kinship with their superiors, will delight in their lord, and will think little of dying for him. It was for this reason that I said that as a general rule such matters, in the case of a real lord, are secondary considerations to be left to marshals and generals.

Although for four generations Qin has been victorious, it has been constantly seized with fear and apprehension lest the whole world unite together in concerted action to crush Qin with their collective power. This corresponds to what I have described as the armies of recent decadent times, for they have never possessed the fundamental principles and guiding norms. Thus, Tang's expulsion of Jie was not an attendant circumstance to the occasion of Mingtiao, nor was King Wu's execution of Zhou Xin an aftereffect of the triumph on the dawning of the *jiazi* day. Rather, it was because of their earlier conduct and their habitual cultivation. It was to this I referred when I spoke of humane and just armies. Now you have not sought out the fundamental principle explaining this, but have searched out secondary principles. It is just such practices that have created the anarchy of the present age.

15. 8

Rites are the highest expression of order and discrimination, the root of strength in the state, the Way by which the majestic sway of authority is created, and the focus of merit and fame. Kings and dukes who proceed in accord with their requirements obtain the whole world, whereas those who do not bring ruin to their altars of soil and grain. Hence, strong armor and keen soldiers will not assure victory; high walls and deep moats will not assure defensive strength; stern commands and manifold punish-

【原文】

行，不由其道则废。

15.9 楚人鲛革、犀兕以为甲，坚如金石；宛钜铁铦，惨如蜂虿；轻利僄遬，卒如飘风；然而兵殆于垂沙，唐蔑死；庄跻起，楚分而为三四。是岂无坚甲利兵也哉？其所以统之者非其道故也。汝、颍以为险，江、汉以为池，限之以邓林，缘之以方城，然而秦师至而鄢、郢举，若振槁然。是岂无固塞隘阻也哉？其所以统之者非其道故也。纣刳比干，囚箕子，为炮烙刑，杀戮无时，臣下懔然莫必其命，然而周

【今译】

势，遵行礼义之道才能成功，不遵行礼义之道就会失败。

15.9 楚国人用鲨鱼皮、犀兕皮做成铠甲，坚硬得就像金属、石头一样；宛地出产的钢铁长矛，狠毒得就像蜂、蝎的毒刺一样；士兵行动轻快敏捷，迅速得就像旋风一样；但是兵败垂沙，唐蔑阵亡；庄跻起兵造反，楚国被分裂成了三四块。这难道是因为没有坚固的铠甲、锋利的兵器吗？这是因为他们用来统治国家的办法并不是礼义之道的缘故啊。楚国以汝水、颍水作为天险，以长江、汉水作为护城河，把邓地一带的山林作为它的边界屏障，拿方城来围绕保护自己，但是秦军一到而鄢、郢就被攻取了，像摧枯拉朽一样。这难道是因为没有要塞险阻吗？这是因为他们用来统治国家的办法，并不是礼义之道的缘故啊。商纣王将比干剖腹挖心，囚禁了箕子，设置了炮烙的酷刑，随时杀人，臣下心惊胆战地没有谁能肯定自己会寿终正寝，但是

ments will not assure majestic authority. If they proceed in accordance with the Way of ritual principles, then they will succeed; if they do not, then they will fail.

15. 9

The people of Chu make an armor out of sharkskin and rhinoceros hide so tough that it rings like metal or stone, carry iron lances made from the iron of Wan so sharp that they sting like scorpions and wasps, and are personally quick and ardent, nimble and agile, like the abrupt vehemence of a whirlwind. Nonetheless, given this, their army was placed in danger of destruction at Chuisha, where General Tang Mie was slain. When the robber Zhuang Qiao rose up, the state of Chu was partitioned. This surely did not occur because there was a lack of tough armor and sharp weapons! Rather it was because what they employed as their guiding norms were not those of the Way of ritual principles.

The Ru and Ying Rivers form natural barriers, and the Yangtze and Han Rivers act as moat. An obstacle is presented by the Forest of Deng, and a natural boundary is formed by the Wall of the Fang Mountains. Nonetheless, when the army of Qin arrived, Yan and Ying were taken as easily as shaking dried leaves from a tree. This surely did not occur because there were no well defended frontiers or natural protective obstacles! Rather, it was because what they employed as their guiding norms were not those of the Way of ritual principles.

Zhou Xin disemboweled Bigan, imprisoned the Viscount of Ji, and devised the punishment of roasting and burning. He murdered and executed without regard to the season, so that his subjects and ministers were terrorized and none could feel certain of his fate. Nonetheless, when

【原文】

师至而令不行乎下，不能用其民。是岂令不严、刑不繁也哉？其所以统之者非其道故也。

15.10 古之兵，戈、矛、弓、矢而已矣，然而敌国不待试而诎；城郭不辨，沟池不拑，固塞不树，机变不张，然而国晏然不畏外而明内者，无它故焉，明道而分钧之，时使而诚爱之，下之和上也如影向。有不由令者，然后诛之以刑，故刑一人而天下服，罪人不邮其上，知罪之在己也。是故刑罚省而威流，无它故焉，由其道故也。古

【今译】

周军一到，他的命令就不能在下面贯彻执行了，他就不能使用他的民众了。这难道是因为命令不严格、刑罚不繁多吗？这是因为他用来统治国家的办法并不是礼义之道的缘故啊。

15.10 古代圣王的兵器，不过是戈、矛、弓、箭罢了，但是敌国不等他使用就屈服了；城墙不整修，护城河不挖掘，要塞不建立，机智诡诈不施展，但是他的国家却平安无事地不怕外敌而又能昌盛，这没有其他的缘故，是由于彰明了礼义之道而用名分来协调臣民，适时使用人民而真诚地爱护他们，因而臣民附和君主就像影子和回响一样。有不遵从命令的，然后再用刑罚来惩处他，所以惩罚了一个人而天下都服了，罪犯也不怨恨自己的君主，知道罪责在自己身上。所以刑罚用得少而威力却行于四方，这没有其他的缘故，是因为遵行了礼

the Zhou army arrived, his commands were not carried out by his subordinates, and he was unable to employ his own people. Surely this did not occur because his commands lacked majestic authority or because his punishments were not manifold! Rather, it was because what he employed as his guiding norms were not those of the Way of ritual principles.

15. 10

The armies of antiquity had spears, lances, bows and arrows, and no other weapons; nonetheless, despite this, hostile countries did not wait for them to be used before offering their submission. Walls and battlements were not kept in repair, and ditches and moats were not dug out. Defensive networks and outposts were not set up, and contraptions and shifts of strategy were not set out. Despite this, the state was tranquil, not fearing outside aggression, feeling secure in its position. This was due to no other cause than that the Way was clearly understood, that social divisions were made equitable, that compulsory services were undertaken only at the proper time, and that the people were genuinely loved. So the people moved in harmony with their superiors as though they were their shadow or echo. Only if someone did not obey orders were the punishments applied. Thus, when the ruler had applied the punishments to a single individual, the world became obedient. Those who were blameworthy bore no ill will toward their superiors, for they realized that the fault lay within themselves. For this reason, although the punishments and penalties were but seldom used, majestic authority spread everywhere, like flowing waters. This was due to no other cause than that they proceeded in accordance with the Way of ritual principles. In antiquity,



【原文】

者帝尧之治天下也，盖杀一人、刑二人而天下治。传曰："威厉而不试，刑错而不用。"此之谓也。

15.11 凡人之动也，为赏庆为之，则见害伤焉止矣。故赏庆、刑罚、势诈不足以尽人之力、致人之死。为人主上者也，其所以接下之百姓者，无礼义忠信焉，虑率用赏庆、刑罚、势诈除阸其下获其功用而已矣。大寇则至，使之持危城，则必畔；遇敌处战，则必北；劳苦烦辱，则必奔；霍焉离耳，下反制其上。故赏庆、刑罚、势诈之为道

【今译】

义之道的缘故。古代帝尧治理天下，只杀了一个人、惩罚了两个人而天下就治理好了。古书说："威势高举而不使用，刑罚设置而不施行。"说的就是这个啊。

15.11 大凡人们的行动，如果是为了赏赐和表扬才去做的，那么看见对自己有损害就罢手不干了。所以赏赐表扬、行刑处罚、权谋诡诈不足以竭尽人们的力量，使人们献出生命。现在做人民君主的，他们用来对待下面老百姓的，其中没有礼义忠信，而大抵只是使用赏赐表扬、行刑处罚、权谋诡诈控制臣民来获得他们的功用罢了。强大的敌寇到来时，让他们去把守危险的城邑，就一定会叛变；让他们去抵抗敌人进行战斗，就一定会败北；让他们干费力艰苦繁杂的事，就一定会逃跑；他们涣散地背离了，臣民反过来制裁了他们的君主。所以赏

during the period when Ancestor Yao governed the world, he probably executed only a single man and applied the punishments to two more; afterwards the whole world became orderly. A tradition expresses this point:

Let your majestic authority be stern and fierce, but do not wield it.
Let your punishments be established, but do not use them.

15. 11

As a general rule in regard to motivating men to action, if they act for the sake of rewards and commendations, as soon as they perceive the possibility of harm or injury, they stop short. Thus, a policy of using rewards and commendations, or punishments and penalties, or authority and dissimulation, is inadequate to fully exploit the strength of the people and make them willing to die for you. If a ruler or a superior does not deal with his people and with the Hundred Clans according to the dictates of ritual and moral principles and does not show them loyalty or good faith, but rather thinks only of using rewards and commendations, or of punishments and penalties, or authority and dissimulation that oppress and place difficulties on his subordinates, then he can demand more accomplishments and more services from them, but he can expect nothing more.

But if a great host of marauding troops appears and the people are ordered to defend the threatened city walls, then they are certain to rebel. If they should chance to encounter the enemy drawn up in battle formation, they are certain to turn in flight. If they are given tasks that are toilsome and bitter or troublesome and demeaning, they are certain to abscond. Being utterly alienated, they will leave their ruler entirely, and his subordinate officers will revolt and restrain their superiors. Thus, a



【原文】

者，佣徒鬻卖之道也，不足以合大众、美国家，故古之人羞而不道也。故厚德音以先之，明礼义以道之，致忠信以爱之，尚贤使能以次之，爵服庆赏以申之，时其事、轻其任以调齐之，长养之，如保赤子。政令以定，风俗以一，有离俗不顺其上，则百姓莫不敦恶，莫不毒孽，若祓不祥，然后刑于是起矣。是大刑之所加也，辱孰大焉？将以为利邪？则大刑加焉。身苟不狂惑戇陋，谁睹是而不改也哉？然后百姓晓然皆知修上之法、像上之志而安乐之。于是有能化善、修身、

【今译】

赐表扬、行刑处罚、权谋诡诈作为一种办法，实是一种受雇佣的人出卖气力的办法，它不足以团结广大民众，使国家的风俗淳美，所以古代的圣王认为可耻而不遵行它。古代的圣王提高道德声誉来引导人民，彰明礼制道义来指导他们，尽力做到忠诚守信来爱护他们，根据尊崇贤人、任用能人的原则来安排他们职位，用爵位、服饰、表扬、赏赐去一再激励他们，根据时节安排他们的劳动，减轻他们的负担来调剂他们，抚养他们，就像保护初生的婴儿一样。政策法令已经确定，风气习俗已经一致，如果还有人违背习俗而不顺从自己的君主，那么百姓就没有谁不怨恨厌恶他，就没有谁不把他当作祸害妖孽，就像要驱除不祥一样要除掉他，这种情况发生以后，刑罚就从此产生了。这种人便是重刑所施加的对象，耻辱还有哪一种比这个更大的呢？要把它看作为有利的事吗？但是重刑加到了他身上啊。本身如果不是发疯、糊涂、愚蠢、浅陋的人，谁能看到了这种处罚而不改过自新呢？这样做了以后，百姓就明明白白地都知道要遵从君主的法令、依顺君主的意志而爱戴君主。在这种情况下，如果有人能被善道所感



way that motivates action with rewards and commendations or with punishments and penalties or with authority and dissimulation is the way of hirelings and menials who hawk and sell and is inadequate to harmonize the great masses or refine the nation. Accordingly, men of antiquity would have been ashamed to resort to such a way. Hence, you should develop the moral force of your inner power and its resonating attraction in order to lead the way. You should elucidate ritual and moral principles in order to guide them. You should be loyal and honest in the extreme to manifest love for them. You should elevate the worthy and employ the able in order to put them in proper sequence. You should create ranks, robes, commendations and incentives in order to further emphasize these gradations. You should undertake tasks only at the proper season and lighten the people's obligations in order to make them concordant and uniformly regulated. Nourish and lead the people as though you were watching over an infant. Let the governmental ordinances and edicts have certainty; let the customs and usages be unified. Then if there is anyone who follows an aberrant form of custom or usage and who is not obedient to his superiors, the Hundred Clans without exception will loathe and detest him and will hate his noxious influence just as they purge what is noxious and inauspicious. It is only when there is such general loathing that one should consider punishments. Indeed, what disgrace could be more total than general loathing in addition to the great punishments! Who would then act in anticipation of profit? For the great punishment would be added. What person who was not mad and deluded, or who was not utterly stupid and ignorant, perceiving this fact, would not change his ways? When this situation obtains, the Hundred Clans, filled with understanding, will all realize that they should follow the model of the ruler, imitate his aspirations, and find their security and joy in him. At this, should there be

【原文】

正行、积礼义、尊道德，百姓莫不贵敬，莫不亲誉，然后赏于是起矣。是高爵丰禄之所加也，荣孰大焉？将以为害邪？则高爵丰禄以持养之。生民之属，孰不愿也？雕雕焉县贵爵重赏于其前，县明刑大辱于其后，虽欲无化，能乎哉？故民归之如流水，所存者神，所为者化而顺：暴悍勇力之属为之化而愿，旁辟曲私之属为之化而公，矜纠收缭之属为之化而调，夫是之谓大化至一。《诗》曰："王犹允塞，徐方既来。"此之谓也。

15.12 凡兼人者有三术：有以德兼人者，有以力兼人者，有以富

【今译】

化，修养身心，端正品行，不断奉行礼义，崇尚道德，百姓就没有谁不器重尊敬他，就没有谁不亲近赞誉他，这种情况发生以后，奖赏就从此产生了。这种人便是高官厚禄的授予对象，光荣还有哪一种比这个更大的呢？要把它看作为有害的事吗？可是用高官厚禄来扶养他们的啊。凡是人，哪一个不愿意这样呢？明明白白地把高贵的官爵和优厚的奖赏摆在他们的前面，把彰明罪行的刑罚与最大的耻辱放在他们的后面，即使要他们不变好，可能么？所以民众归顺投奔君主就像流水奔向大海一样，君主所在的地方就得到全面的治理，君主采取措施的地方人们都受到教育感化而顺服：残暴、凶狠、胆大、强壮的一类人都会被他感化而变得忠厚老实，偏颇、邪僻、搞歪门邪道、偏私的一类人都会被他感化而变得大公无私，骄傲自大、尖刻伤人、竞抢不让、纠缠不休的一类人都会被他感化而变得和气温顺，这叫做深广的教化、极大的一致。《诗》云："王道真大满四海，徐国已经来朝拜。"说的就是这种情形啊。

15.12 大凡兼并别国的君主有三种方法：有依靠德行去兼并别国



a ruler who is capable of transforming himself to goodness, of cultivating his character, of rectifying his conduct, of accumulating ritual and moral principles in his behavior, and of exalting his Way and his inner power, all the Hundred Clans would esteem and revere him and would cherish and praise him. It is only when there is general approbation that one should consider rewards. Indeed what glory could be greater than general approbation added to high rank and abundant emolument! How could anyone cause harm, since high rank and abundant emolument sustain and nourish them! Who does not long for such a situation? With evident and manifest noble ranks and heavy stipends held before him and clear punishments and utter disgrace held behind him, what person, even though he had no innate wish to transform himself, could help but be able to do it?

Thus, the people turn to him as naturally as water flowing downhill. Wherever he is, he has an effect like that of a spirit, and whatever action he takes produces transformation.

The [···] and the [···] {living people}〈are transformed〉 and made obedient. The cruel and violent, the daring and strong, are transformed and made attentively careful. The abandoned and morally licentious, the crooked and selfish, are transformed and made fair and public-spirited. The vehemently boastful and obstinately contentious are transformed and made harmonious. This may indeed be described as the Great Transformation and the Perfect Unity. An *Ode* expresses this point:

> The king's plan was true and sincere;
> the region of Xu came to terms.

15. 12

In general there are three methods by which to annex population: to

【原文】

兼人者。

彼贵我名声，美我德行，欲为我民，故辟门除涂以迎吾入。因其民，袭其处，而百姓皆安，立法施令莫不顺比。是故得地而权弥重，兼人而兵俞强。是以德兼人者也。

非贵我名声也，非美我德行也，彼畏我威，劫我势，故民虽有离心，不敢有畔虑。若是，则戎甲俞众，奉养必费。是故得地而权弥轻，兼人而兵俞弱。是以力兼人者也。

非贵我名声也，非美我德行也，用贫求富，用饥求饱，虚腹张口

【今译】

的，有依靠强力去兼并别国的，有依赖财富去兼并别国的。

那个国家的人民景仰我的名声，赞赏我的德行，想做我的下民，所以打开国门清除道路来迎接我进城。我依靠这国家的民众，沿用它的住处，而百姓都安宁，对我制订的法律与颁布的命令没有人不顺从。所以得到了土地而权势更大，兼并了别国而兵力越来越强。这是依靠德行去兼并别国的君主。

那个国家的人民并不是景仰我的名声，也不是赞赏我的德行，他们只是害怕我的威武，被我的势力所胁迫，所以他们虽然有离开我的心思，也不敢有背叛我的打算。像这样，那么战士就要越来越多，给养一定化费很大。所以得到了土地而权势更轻，兼并了别国而兵力越来越弱。这是依靠强力去兼并别国的君主。

那个国家的人民并不是景仰我的名声，也不是赞赏我的德行，而是因为贫穷而追求富裕，因为饥饿而想吃饱，所以空着肚子张着嘴来

employ the attraction of moral force to annex them; to use raw force to annex them; and to use riches to annex them.

When other people honor my reputation and fame and admire my moral power and its expression in my conduct, they wish to become my subjects. This will cause them to open their gates for me and prepare a highway that they might go out to greet my arrival.

By availing oneself of their people and continuing them in their places, the Hundred Clans will be content. When laws are set up and edicts proclaimed, none will fail to be obedient and tractable. For this reason as territory is acquired, one's influence becomes greater, and as the population of annexed territories are incorporated, the army becomes increasingly powerful. This is "employ the attraction of moral force to annex people."

When others do not honor my reputation and fame, nor do they admire my moral power as expressed in my conduct, but rather fear my majesty and feel the force of my power, this will cause them, though they are alienated in their hearts and minds from me, not to dare have thoughts of rebellion.

When this situation obtains, then weapons and soldiers will increase in number and the expenditures of governmental resources and stores will inevitably be vastly increased. For these reasons, as territory is acquired, influence will constantly decrease, and as new population is incorporated, the army will be ever weaker. This is "employing raw power to annex people."

When others do not honor my reputation and fame or admire my moral power as expressed in my conduct, yet from their poverty seek riches and from their hunger seek food, they will be caused to come because of their empty stomachs and gaping mouths in hopes of presents from my

【原文】

来归我食。若是，则必发夫掌窌之粟以食之，委之财货以富之，立良有司以接之，已期三年，然后民可信也。是故得地而权弥轻，兼人而国俞贫。是以富兼人者也。

故曰：以德兼人者王，以力兼人者弱，以富兼人者贫。古今一也。

15.13 兼并易能也，唯坚凝之难焉。齐能并宋，而不能凝也，故魏夺之。燕能并齐，而不能凝也，故田单夺之。韩之上地，方数百里，完全富足而趋赵，赵不能凝也，故秦夺之。故能并之而不能凝，则必夺；不能并之又不能凝其有，则必亡。能凝之，则必能并之矣。

【今译】

投奔我求食。像这样，就必须发放那米仓地窖中的粮食来供养他们，给他们财物来使他们富足，委任善良的官吏来接待他们，三年以后，这些归附的老百姓才可以信任。所以得到了土地而权势更轻，兼并了别国而国家越来越贫穷。这是依靠财富去兼并别国的君主。

所以说：依靠德行兼并别国的君主称王，依靠强力兼并别国的君主衰弱，依靠财富兼并别国的君主贫穷。这种情况古今是一样的。

15.13 兼并别国容易做到，只是巩固凝聚它很难。齐国能够兼并宋国，但不能凝聚，所以魏国夺走了宋国。燕国能兼并齐国，但不能凝聚，所以田单夺回了它。韩国的上党地区，方圆几百里，城池完备、府库充足而投奔赵国，赵国不能凝聚，所以秦国夺取了它。所以，能兼并别国的土地而不能凝聚，就一定会被夺走；不能兼并别国又不能凝聚自己本来拥有的国家，就一定会灭亡。能凝聚自己的国

food supplies.

When this situation obtains, it is inevitable that the stores in granaries and cellars will have to be issued to feed them, that goods and supplies will have to be dispensed to enrich them, and that good men must be set up as the several directors to maintain them. Only after the completion of a full three years can these people be considered trustworthy. For this reason as territory is obtained, influence will constantly decrease, and as new population is incorporated, the country will grow ever poorer. This is "employing wealth to annex people."

Hence it is said:

One who uses moral power to annex people will become a True King; one who employs raw power to annex them will become weak; and one who employs wealth to annex them will become poor.

In this regard, antiquity and today are one and the same.



15. 13

To annex lands and population is easily done;it is the consolidation of a firm hold on them that is difficult. Qi was able to annex Song, but unable to consolidate its hold;thus Wei stole it away. Yan was able to annex Qi but unable to consolidate its hold, thus Tian Dan was able to recover it. The Shangdang territory of Han, comprising a region several hundred *li* square with well-constructed and complete cities and rich and ample stores, changed its allegiance to Zhao, but Zhao was unable to consolidate its hold; thus Qin stole it.

Hence, if one is able to annex territory but unable to consolidate a hold over it, then it is certain to be stolen. If one is capable neither of annexing territory nor of consolidating a hold over what territory one has, then

【原文】

得之则凝，兼并无强。古者汤以薄，武王以滈，皆百里之地也，天下为一，诸侯为臣，无它故焉，能凝之也。故凝士以礼，凝民以政。礼修而士服，政平而民安。士服民安，夫是之谓大凝。以守则固，以征则强，令行禁止，王者之事毕矣。

【今译】

家，就一定能兼并别国了。得到别国的土地就能凝聚，那么再去兼并就不会有强大而不能兼并的对手了。古代商汤凭借亳，周武王凭借鄗，都不过是方圆百里的领土，而天下被他们统一了，诸侯做了他们的臣属，这没有其他的缘故，是因为他们能凝聚取得的土地啊。凝聚士人要依靠礼义，凝聚民众要依靠政策。礼义搞好了，士人就会归服；政治清明，民众就安定。士人归服，民众安定，这叫做最大的凝聚。靠这种政治局面来守卫就牢不可破，靠它来出征就强大无比，有令必行，有禁必止，称王天下者的事业就完成了。

destruction is inevitable. If one is capable of consolidating one's hold over territory, then it is certain that one will be able to annex territory. If one obtains territory and then consolidates a hold over it and annexes further territories, there will be no limit.

Anciently that Tang using Bo and King Wu using Hao, both territories of a hundred *li* square, unified the world and made the feudal lords their servants was due to no other cause than that they were able to consolidate their hold. Thus, they consolidated their hold on the knights through the application of ritual and on the people through their application of governmental ordinances.

When the rites had been reformed, the knights offered fealty, and when the ordinances were applied fairly, the people became content. The knights' offering fealty and the people's being content—this may indeed be described as the Great Consolidation. When they maintained a defensive position, they were secure; when they set out on a campaign, they displayed strength.

What was decreed was done and what was prohibited was stopped, and the tasks of the True King were finished.



强国第十六

【原文】

16.1 刑范正，金锡美，工冶巧，火齐得，剖刑而莫邪已。然而不剥脱，不砥厉，则不可以断绳；剥脱之，砥厉之，则劗盘盂、刎牛马忽然耳。彼国者，亦强国之“剖刑”已。然而不教诲，不调一，则入不可以守，出不可以战；教诲之，调一之，则兵劲城固，敌国不敢婴也。彼国者亦有“砥厉”，礼义、节奏是也。故人之命在天，国之命在礼。人君者，隆礼、尊贤而王，重法、爱民而霸，好利、多诈而

【今译】

16.1 模子平正，铜、锡的质量好，冶炼工人技艺高明，火候和配料得当，那么打开模子，莫邪宝剑就铸成了。但是如果不除去它表面的硬皮，不磨砺它，就不能用它来斩断绳子；除去了它的硬皮，磨砺它，那么用它切割铜器、宰杀牛马就很轻快了。一个国家，也像“刚出模时的毛坯”，只是一个强国的基础，但如果不进行教育，不使人民协调一致，那么在国内就不能依靠他们来守卫，到国外就不能用他们去作战；如果教育他们，使他们协调一致，那就会兵力强劲，城防牢固，敌国不敢来冒犯。国家也有“磨刀石”，礼义法度就是这种“磨刀石”。所以人的命运取决于上天，国家的命运取决于礼义。作为君主，推崇礼义，尊重贤人，就能称王天下；注重法治，爱护人民，就能称霸诸侯；喜欢财



Book 16

On Strengthening the State

16. 1

When the mold is exact, the copper and tin have their proper virtue, the workmanship and casting are skillful, and the fire and alloying successfully controlled, then one has only to break open the mold to have a Moye. Nonetheless, if one has not stripped away the outer debris and sharpened the sword with a whetstone, then it could not cut even a marking-line. But if it has been stripped and sharpened, then the sword will slice a metal pan or bowl in two and will cut the throat of a cow or horse in a flash.

In regard to the state,there is also a "breaking the mold" for a strong state. Nonetheless, if one does not teach and instruct and does not harmonize and unify, then on the one hand one cannot maintain his position and on the other hand one cannot wage war. But if one teaches and instructs the population and harmonizes and unifies them, then the army will be powerful, the city walls stoutly defended, and rival states will not venture to press an advantage.

In regard to the state, there is moreover a "sharpening with the whetstone"consisting of ritual and moral principles, the handling of emergencies, and the making of reports. Thus, just as the fate of men lies with Heaven, so too the fate of the state lies with its rituals.

A lord of men who exalts ritual principles and honors worthy men will become a True King; one who stresses law and loves the people will become lord-protector; one who is fond of profit and is much given to

【原文】

危，权谋、倾覆、幽险而亡。

16.2 威有三：有道德之威者，有暴察之威者，有狂妄之威者。此三威者，不可不孰察也。

礼乐则修，分义则明，举错则时，爱利则形。如是，百姓贵之如帝，高之如天，亲之如父母，畏之如神明。故赏不用而民劝，罚不用而威行。夫是之谓道德之威。

礼乐则不修，分义则不明，举错则不时，爱利则不形，然而其禁暴也察，其诛不服也审，其刑罚重而信，其诛杀猛而必，黮然而雷击

【今译】

利，多搞欺诈，就会危险；玩弄权术，坑人害人，阴暗险恶，就会灭亡。

16.2 威严有三种：有道德的威严，有严酷督察的威严，有放肆妄为的威严。这三种威严，是不可不仔细考察的。

礼制音乐完善，名分道义明确，采取措施切合时宜，爱护人民、造福人民能具体表现出来。像这样，百姓就会像对待上帝那样尊重他，像对待上天那样景仰他，像对待父母那样亲近他，像对待神灵那样敬畏他。所以奖赏不用而民众就能卖力，刑罚不用而威力就能扩展。这就叫做道德的威严。

礼制音乐不完善，名分道义不明确，采取措施不合时宜，爱护人民、造福人民不能落实，但是他禁止暴乱很明察，他惩处不服的人很

dissimulation will be imperiled; and one who schemes after power, plots revolution, and risks secret intrigues will perish.

16. 2

Of awesome authority, there are three varieties: that instilled by the influence of the Way and its Power; that instilled by harsh and cruel judicial investigations; and that instilled by deranged madness. In regard to these types of awesomeness, it would be wrong to be superficial in one's investigations.

When rites and music are reformed and cultivated, when social divisions and the obligations congruent with them are kept clear, when promotions and demotions are timely, when a love for the people and a desire to benefit them is given visible form—when all these conditions obtain, the Hundred Clans will esteem their ruler as they do a Di Ancestor, will exalt him as they do Heaven, will cherish him as they do their own parents, and will stand in awe of him as they do of the Spiritual Intelligences.

Thus, although incentives are not offered, the people will be stimulated to action and although punishments are not used, an awesome authority will hold sway.

This deserves to be described as the awesome authority of the Way and its Power.

Rites and music are not kept in good order; social divisions and their inherent obligations are not kept clear; promotions and demotions are not timely; a love for the people and a desire to benefit them is not given visible form. Nonetheless, harsh applications of the prohibitions are the product of "judicial inquiry" and executions even for [minor] disobedi-



【原文】

之，如墙厌之。如是，百姓劫则致畏，嬴则敖上，执拘则聚，得间则散，敌中则夺，非劫之以形势，非振之以诛杀，则无以有其下。夫是之谓暴察之威。

无爱人之心，无利人之事，而日为乱人之道，百姓讙敖，则从而执缚之，刑灼之，不和人心。如是，下比周贲溃以离上矣，倾覆灭亡，可立而待也。夫是之谓狂妄之威。

此三威者，不可不孰察也。道德之威成乎安强，暴察之威成乎危

【今译】

审慎，他施行刑罚从重而守信用，他处决犯人严厉而坚决，突然地就像雷电闪击他们一样，就像墙壁倒塌压死他们一样。像这样，百姓一受到胁迫就会产生畏惧，一放松就会傲视君主，强行集中就聚在一起，一得到机会就四散逃跑，敌人一进攻就会被敌人争取过去，君主如果不是用权势地位去胁迫他们，不是用惩罚杀戮去震慑他们，那就无法控制臣民。这就叫做严酷督察的威严。

没有爱护人民的心肠，不做有益于人民的事情，而天天搞那些扰乱人民的歪门邪道，百姓如果怨声沸腾，就跟着逮捕他们，对他们用刑烧灼，而不去调解民心。像这样，臣民就会结伙逃散而离开君主。他的垮台灭亡，就可以立刻等到。这就叫做放肆妄为的威严。

这三种威严，是不可不仔细考察的。道德的威严终结于安定强



ence are the product of "judicial examinations."Punishments and penalties are numerous and dependable as though a sudden clap of thunder rolled across the land, and executions and death sentences are fierce and inevitable as though a wall were collapsing on top of the people. In such cases, as long as the Hundred Clans are under compulsion, they will show the utmost dread of authority, but whenever it is relaxed, they will be arrogant toward their superiors; as long as they are held by force, they will assemble, but whenever they find a weak point, they will scatter; and whenever enemies are in the vicinity, they will abscond. If they are not placed under the compulsion of punishments and authority and if they are not scared of punishment and public executions, there will be no means of holding them as subjects. This may indeed be described as the awesome authority of harsh and cruel judicial investigations.

There is no disposition to love mankind, no undertaking to bring benefit to the people, but rather the ruler daily acts so as to create chaos in the Way of Man. If the Hundred Clans should shout in protest, he would in consequence seize and bind them or punish them with burning so that he disquiets the hearts of men. In such a situation, subjects become partisans, and intimates are filled with dissatisfaction and violent turbulence through alienation from their superiors.

One has only to stand by and await his imminent overthrow and destruction.

This may indeed be described as the awesome authority of a deranged madman.

In regard to these three types of awesome authority, it is impermissible to be superficial in one's investigations, for the awesome authority that comes from the Way and its Power finds its culmination in tranquillity and strength, that of harsh and cruel investigations culminates in peril

【原文】

弱，狂妄之威成乎灭亡也。

16.3 公孙子曰："子发将西伐蔡，克蔡，获蔡侯，归致命曰：'蔡侯奉其社稷而归之楚，舍属二三子而治其地。'既，楚发其赏，子发辞曰：'发诚布令而敌退，是主威也；徙举相攻而敌退，是将威也；合战用力而敌退，是众威也。臣舍不宜以众威受赏。'"

讥之曰："子发之致命也恭，其辞赏也固。夫尚贤使能，赏有功，罚有罪，非独一人为之也，彼先王之道也，一人之本也，善善、恶恶之应也，治必由之，古今一也。古者明王之举大事、立大功也，大事

【今译】

盛，严酷督察的威严终结于危险衰弱，放肆妄为的威严终结于灭亡。

16.3 公孙先生说："子发带兵向西讨伐蔡国，攻克了蔡国，俘获了蔡圣侯，回来后向楚宣王汇报执行命令的情况说：'蔡侯献出他的国家而把它送给楚国，我景舍已委派了几个人去治理他的领土。'过后不久，楚宣王向他颁发奖赏，子发推辞说：'一发出警告，一颁布命令，敌人就退却，这是君主的威力；一调发军队去攻打，敌人就退却，这是将领的威力；交战用力后敌人才退却，这是战士们的威力。我景舍不该凭战士们的威力受到奖赏。'"

荀卿指责此事说："子发汇报执行命令的情况倒是谦恭有礼的，他推辞奖赏却鄙陋无知。那推崇贤人，使用能人，奖赏有功的，惩罚有罪的，这不单单是某一个人这样做的，那是古代圣王的政治原则啊，是使人民行动一致的根本措施，是赞美善行、憎恨邪恶的反应，治国一定得遵循这一原则，古代和现在都是一样的。古时候英明的帝王在举办大事、建立大功的时候，大事已经完成，大功已经建立，那么君

and weakness, and that of deranged madness in utter destruction.

16. 3

The *Gongsun [Ni]zi* says:

Prince Fa commanded an expedition westward to invade[Gao]cai, which he overcame, taking the Marquis of [Gao]cai prisoner. On his return he reported his accomplishment, saying: "The Marquis of [Gao] cai has offered up his altars of soil and grain to be presented to Chu. I have entrusted a few men with governing his territory."When Chu was about to declare his reward, Prince Fa declined, saying: "To issue warnings and promulgate edicts so the enemy will withdraw—such is the awesome authority of the ruler. To advance, maneuver, and attack so that the enemy withdraws—such is the awesome authority of a general. To join the enemy in battle with all their strength is the awesome power of the troops. Your servant, She, considers it inappropriate to make use of the awesome power of his soldiers to receive a personal reward."

In criticism of this, I say: In carrying out his charge, Prince Fa was properly respectful, but in refusing to accept the reward for doing so he was obstinate. Indeed "to honor the worthy and employ the able" and "to reward where there is achievement and punish where there is fault"are not the idiosyncratic views of a single individual. Such was the Way of the Ancient Kings, and such is the foundation of the unity of mankind. It is the natural response of treating well what is good and of despising what is evil, out of which the principles of government necessarily grow and concerning which both antiquity and today are in total accord. In antiquity enlightened kings set up the great tasks and established great achievements so that when these great tasks had been accomplished and

【原文】

已博，大功已立，则君享其成，群臣享其功，士大夫益爵，官人益秩，庶人益禄。是以为善者劝，为不善者沮，上下一心，三军同力，是以百事成而功名大也。今子发独不然，反先王之道，乱楚国之法，堕兴功之臣，耻受赏之属，无僇乎族党而抑卑其后世，案独以为私廉，岂不过甚矣哉？故曰：子发之致命也恭，其辞赏也固。”

16.4 荀卿子说齐相曰：

“处胜人之势，行胜人之道，天下莫忿，汤、武是也；处胜人之势，不以胜人之道，厚于有天下之势，索为匹夫不可得也，桀、纣是

【今译】

主就享有它的成果，群臣就分享它的功劳，士大夫晋升爵位，官吏增加俸禄，普通士兵增加粮饷。因此，做好事的受到鼓励，做坏事的受到制止，上下团结一心，三军共同努力，因此各种事情能办成而功业名声伟大卓著。现在子发偏偏不是这样，他违反古代圣王的政治原则，扰乱楚国的法令，使建功立业的臣子懈怠，使受到奖赏的人惭愧，即使没有使家族蒙受羞辱，也已压低了他的后代，还独自把这当作是个人的廉洁，难道不是错得很厉害了吗？所以说：子发汇报执行命令的情况时谦恭有礼，他推辞奖赏却显得鄙陋无知。”

16.4 荀卿劝说齐国的相国道：

“处在制服别人的地位，实施制服别人的办法，而天下没有人怨恨，商汤、周武王就是这样；处在制服别人的地位，不采用制服别人的办法，富裕得拥有统治天下的权势，但要求做一个平民百姓也不可



these great achievements realized, the lord could take pleasure in their completion and his ministers in the accomplishment, knights and grand officers could receive ennoblement, minor officers promotions in rank, and commoners salaries. In this way, those who acted on behalf of the good would be encouraged and those who acted in the interests of what was not good would be stymied. When the ruler and his subjects are of one mind and the three armies make a common effort, it will result in the Hundred Tasks being perfected and in solid accomplishments famed for their greatness. Now Prince Fa alone would not grant this, but rather would turn away from the Way of the Ancient Kings and bring confusion to the laws of the state of Chu. He would bring to naught the flourishing accomplishments of ministers and would put to shame subordinates who would accept rewards. Although he brought no disgrace to his family, yet the prestige of his posterity was diminished and reduced. He based himself on a single individual's private view of what constitutes integrity, so how indeed could it be expected that he did not greatly transgress? It is for this reason that I say Prince Fa in carrying out his charge was properly respectful, but in refusing to accept the reward for doing so was obstinate.

16. 4

Master Xun Qing persuaded the prime minister of Qi, saying: To obtain a position of power that allows one to dominate others and so to carry out the way of domination that no one in the whole world feels resentment—such were Tang and Wu.

To obtain a position of power that allows one to dominate others and not avail oneself of the way to domination and,although one's position of

【原文】

也。然则得胜人之势者，其不如胜人之道远矣。

“夫主相者，胜人以势也。是为是，非为非，能为能，不能为不能，并己之私欲，必以道夫公道通义之可以相兼容者，是胜人之道也。今相国上则得专主，下则得专国，相国之于胜人之势，亶有之矣。然则胡不驱此胜人之势，赴胜人之道，求仁厚明通之君子而托王焉？与之参国政，正是非，如是，则国孰敢不为义矣？君臣上下、贵贱长少，至于庶人，莫不为义，则天下孰不欲合义矣？贤士愿相国之朝，能士愿相国之官，好利之民莫不愿以齐为归，是一天下也。相国

【今译】

能办到，夏桀、商纣王就是这样。这样看来，那么得到制服别人的权势地位，远远及不上实施制服别人的办法。

“那君主和相国，是用权势来制服别人的。对的就认为对，错的就认为错，有才能的就认为有才能，没有才能的就认为没有才能，屏弃自己的个人欲望，一定使自己遵行那些可以互相并存而没有抵触的公正原则和普遍适用的道理，这就是制服别人的办法。现在您相国上能独得君主的宠信，下能独揽国家的大权，相国对于制服别人的权势地位，的确已拥有它了。既然这样，那么为什么不驾驭这制服别人的权势，实行制服别人的办法，寻觅仁慈忠厚明智通达的君子而把他推荐给皇上呢？您和他一起参与国家政事，端正是非，如果像这样，国内还有谁敢不遵行道义呢？君主与臣子，上级与下级，高贵的与卑贱的，年长的与年幼的，以至于平民百姓，没有谁不遵行道义，那么天下还有谁不想会聚到我们这个遵行道义的国家来呢？贤德的人士向往相国所在的朝廷，有才能的人士仰慕相国管理下的官职，好利的民众没有谁不愿意把齐国作为自己的归宿，这就是统一天下了。相国如果



power is more substantial than that possessed by any other position in the world, to be unable even to find a place as a desolated poor wretch—such were Jie and Zhou Xin. This being the case, it is far better to possess the way of domination than to win a position of power that permits one to dominate others. The position of a ruler or that of a prime minister can be a position with the power to dominate. Treat right as right, wrong as wrong, the capable as capable, and the incapable as incapable, so as to preclude entirely personal wishes. To guarantee that a common, public way and comprehensive moral principles guide everything and that they are properly combined with generous tolerance is the way of domination.

Now since the prime minister of a state enjoys exclusively the confidence of his ruler above and has exclusive access to the entire country below, he occupies a position of power that can dominate, provided he truly exercises the power inherent in his position. This being the case, why do you not hasten to exercise the power inherent in a dominant position and betake yourself to the way of domination? Seek out humane and liberal gentlemen who are intelligent and universally learned to whom you can entrust the king's affairs. Join them in examining the administration of the state and in putting aright matters of right and wrong. In this circumstance, then, who in the whole nation would presume not to act according to the requirements of justice and morality? If among lord and subject, superior and inferior, noble and base, old and young, even down to the lowest commoner, none fail to act according to the requirements of justice and morality, who in the whole world would not desire to join in doing what is right? Worthy scholars will long to attend the court of such a prime minister's state, able scholars will long to hold office in his country, but none of those commoners who are fond of profit will want to consider Qi as his home. This would be to unite the whole world.

【原文】

舍是而不为，案直为是世俗之所以为，则女主乱之宫，诈臣乱之朝，贪吏乱之官，众庶百姓皆以贪利争夺为俗，曷若是而可以持国乎？今巨楚县吾前，大燕鳝吾后，劲魏钩吾右，西壤之不绝若绳，楚人则乃有襄贲、开阳以临吾左。是一国作谋，则三国必起而乘我。如是，则齐必断而为四三，国若假城然耳，必为天下大笑。曷若？两者孰足为也？

“夫桀、纣，圣王之后子孙也，有天下者之世也，势籍之所存，天下之宗室也；土地之大，封内千里；人之众，数以亿万；俄而天下倜然举去桀、纣而奔汤、武，反然举恶桀、纣而贵汤、武。是何也？夫桀、纣何失而汤、武何得也？曰：是无它故焉，桀、纣者，善为人

【今译】

舍弃了这些办法不干，而只是采用那些世俗之人所采用的办法，那么王后太后就会在后宫捣乱，奸诈之臣就会在朝廷捣乱，贪官污吏就会在官府捣乱，群众百姓都会把贪图私利互相争夺作为习俗，难道像这样就可以维持国家了吗？现在庞大的楚国摆在我们的前面，强大的燕国紧逼在我们的后面，强劲的魏国牵制了我们的西面，西面的领土虽然没有断送，也危险得像根细绳一样了，楚国则还有襄贲、开阳两个城监视着我们的东面。在这种形势下，如果有个国家出谋划策，那么这三个国家就必然会一同起来欺凌我们。如果这样，那么齐国一定会被分割成三四块，国土将像借来的城池一样而不属于自己了，这就一定会被天下人大大地嘲笑一番了。你觉得怎么样？上面所说的这两种办法哪一种可行呢？

“那夏桀、商纣，是圣明帝王的后裔子孙，是拥有天下统治权的天子的继承人，是权势帝位的占有者，是天下人所尊崇的帝王之家；领土那么广大，境内方圆上千里；人口那么众多，要用亿万来计数；但没有多久天下人便远远地都离开了夏桀、商纣而投奔商汤、周武王了，很快地都憎恶夏桀、商纣而尊崇商汤、周武王了。这是为什么呢？那夏桀、商纣为什么失败而商汤、周武王为什么成功呢？回答说：这并没有其他的缘故，而是因为夏桀、商纣这种人，好做人们所

When the prime minister of a country abandons this goal and does not act in its behalf, is he not acting in accord with the vulgar customs of his age? Then the ruler's women will bring confusion to the palace, deceitful ministers will bring chaos to the court, avaricious officers will bring confusion to the bureaus, and the common masses of the Hundred Clans will all come to consider a rapacious appetite for profit and contentious plundering to be the norms of society. In this situation, how can he retain his hold on the state?

Today vast Chu stretches out before you, great Yan presses at your rear, mighty Wei is a sickle aimed at your right side, and all along your western territory is an unbroken band [of small states]. Furthermore, the men of Chu also possess Xiangfei and Kaiyang from which they can look down on your flank. If even one of these countries should formulate a stratagem, then all three countries are sure to raise their armies to press their advantage. In such a case, Qi will surely be sliced up and partitioned into three or four sections. It would be as though [Qi] had but borrowed its own cities: it would certainly become the object of great hilarity for the whole world. Which of these two principles would you approve as deserving enactment?

Jie and Zhou Xin were the descendants of sage kings. Each belonged to a ruling family that possessed the empire. In them lay power and position: they were the spiritual authority of the whole world; their land was a fief extending a thousand *li*; and the mass of population inhabiting it numbered into the millions. Yet suddenly the whole world abandoned Jie and Zhou and rushed to Tang and Wu, changing their attitudes to hatred for Jie and Zhou Xin and admiration for Tang and Wu. How did this happen? Why did Jie and Zhou Xin lose? Why did Tang and Wu succeed?

I say that it was due to no other cause than that Jie and Zhou Xin

【原文】

之所恶也；而汤、武者，善为人之所好也。人之所恶何也？曰：污漫、争夺、贪利是也。人之所好者何也？曰：礼义、辞让、忠信是也。今君人者，辟称比方，则欲自并乎汤、武；若其所以统之，则无以异于桀、纣；而求有汤、武之功名，可乎？

“故凡得胜者，必与人也；凡得人者，必与道也。道也者，何也？曰：礼义辞让忠信是也。故自四五万而往者，强胜，非众之力也，隆在信矣；自数百里而往者，安固，非大之力也，隆在修政矣。今已有数万之众者也，陶诞比周以争与；已有数百里之国者也，污漫突盗以争地。然则是弃己之所安强，而争己之所以危弱也；损己之所不足，

【今译】

厌恶的事情；而商汤、周武王这种人，好做人们所喜欢的事情。人们所厌恶的是什么呢？回答说：污秽卑鄙、争抢夺取、贪图私利。人们所喜欢的是什么呢？回答说：礼制道义、推辞谦让、忠诚守信。现在统治人民的君主，打个比方，就是想把自己和商汤、周武王并列；至于他们统治人民的方法，却和夏桀、商纣没有什么不同；像这样而要求取得商汤、周武王那样的功业名望，可能么？

“所以凡是获得胜利的，一定是因为依顺了人民；凡是得到人民拥护的，一定是因为遵从了正确的政治原则。这正确的政治原则是什么呢？回答说：礼制道义、推辞谦让、忠诚守信便是。所以，拥有的人口在四五万以上的国家，能够强大取胜，并不是靠了人口众多的力量，重要的在于守信啊；拥有的领土在方圆几百里以上的国家，能够安定稳固，并不是靠了国土宽广的力量，重要的在于搞好政治啊。现在已经拥有了几万人的国家，却还是用招摇撞骗、拉拢勾结的办法去争取盟国；已经拥有了方圆几百里土地的国家，却还是用肮脏卑鄙、强取豪夺的办法去争夺土地。这样的话，那就是抛弃了使自己安定强盛的办法，而采取了使自己危险衰弱的办法；是在减损自己所缺少的

were adept at doing what men hate whereas Tang and Wu were adept at doing what men like. What do I mean by what men hate? Baseness and recklessness, contention and plundering, and a rapacious appetite for profit are such. What do I mean by what men like? Ritual and moral principles, polite refusals and deference to others, and loyalty and trustworthiness are such. Consider the rulers of the present. If we compare them, we find, for instance, a desire on their part to be ranked with Tang and Wu. But if we look at their guiding principles, then we find them to be no different from those of a Jie or a Zhou Xin. How then is it possible that they seek to have the reputation and accomplishments of a Tang or a Wu?

Therefore, as a general principle, one who would obtain ascendancy must gain the adherence of mankind. As a general rule, to obtain mankind one must adhere to the Way. What then is this Way? I say that it is just ritual and moral principles, polite refusals and deference to others, and loyalty and trustworthiness. Thus, that a state with forty to fifty thousand or so inhabitants is strong and enjoys ascendancy is due not to the strength of its population but to its exalting trustworthiness. That a state of several hundred *li* square is peaceful and secure is due not to the strength of its great size but to its exalting a reformed governmental administration.

Now your country has a population of several tens of thousands, but it is given to spreading false rumors and boasting, and it has cliques and parties that contend among themselves. Your country has an area of several hundred *li* square, yet it acts basely and recklessly and it plunders and robs in order to contend over land. By acting in this way, it casts away what makes it strong and secure, contending within over what makes it weak and endangered. You slight what you already have in insufficient

【原文】

以重己之所有余。若是其悖缪也，而求有汤、武之功名，可乎？辟之，是犹伏而咶天、救经而引其足也，说必不行矣，愈务而愈远。

“为人臣者，不恤己行之不行，苟得利而已矣，是渠冲入穴而求利也，是仁人之所羞而不为也。故人莫贵乎生，莫乐乎安，所以养生安乐者，莫大乎礼义。人知贵生乐安而弃礼义，辟之，是犹欲寿而殈颈也，愚莫大焉。

“故君人者，爱民而安，好士而荣，两者无一焉而亡。《诗》曰：‘价人维藩，大师维垣。’此之谓也。”

16.5“力术止，义术行。曷谓也？”

【今译】

东西，而在增加自己所多余的东西。他们的错乱荒谬竟像这样，却还要求取得商汤、周武王那样的功业名望，可能么？拿它打个比方，这就好像是趴在地上去舔天，挽救上吊的人却拉他的脚，这种主张一定行不通，越是用力从事就离目标越远。

“做臣子的，不顾自己的德行不像德行，只要得到利益就行了，这就等于是用大冲车或钻地道去攻城来求取利益一样，这是讲求仁德的人感到羞耻而不去做的事情。对于人来说，没有什么比生命更宝贵，没有什么比安定更快乐，但用来保养生命、取得安乐的途径，没有比遵行礼义更重要的了。人们如果只知道珍重生命，喜欢安定而抛弃了礼义，拿它打个比方，这就好像是想长寿而割断脖子一样，愚蠢没有比这更厉害的了。

“所以统治人民的君主，爱护人民就能安宁，喜欢士人就会荣耀，这两者一样都没有就会灭亡。《诗》云：‘贤士就是那屏障，大众就是那围墙。’说的就是这个道理。”

16.5“强力的方法行不通，礼义的方法行得通。这说的是什

quantities and give importance to what you have in excess. In this fashion you are foolishly unreasonable and perversely false. How then is it possible that you seek to have the solid accomplishments of a Tang or a Wu? This is analogous to lying down flat on one's face and trying to lick the sky or trying to rescue a man who has hanged himself by pulling at his feet. A doctrine like this certainly cannot be put into practice, and the more intent one is on doing so, the further away one gets from one's goal.If in serving the people, a minister does not care whether his actions are proper, but is concerned only with personal benefit whatever the cost, then his conduct is a case of "using assault machines to go into a cave after treasure." Such behavior is a veritable taboo to the humane man, and he will not act in this fashion.

Thus men prize nothing so highly as life and enjoy nothing more than peace. Among the things used to nurture life and bring about the enjoyment of peace, they consider nothing as important as ritual and moral principles. Although men still know to prize life and to enjoy peace, yet they will cast aside ritual and moral principles. This is analogous to "desiring old age and slitting one's throat." No stupidity could be greater! Accordingly, a lord of men who loves his people will be secure, and one who is fond of scholars will be honored. One who lacks either characteristic will perish. An *Ode* says:

> The great men are a fence,
> the great host a wall.

This expresses my meaning.

16. 5

When the techniques of power have reached their end, put into prac-

【原文】

曰："秦之谓也。威强乎汤、武，广大乎舜、禹，然而忧患不可胜校也，谔谔然常恐天下之一合而轧己也，此所谓力术止也。"

"曷谓乎威强乎汤、武？"

"汤、武也者，乃能使说己者使耳。今楚父死焉，国举焉，负三王之庙而辟于陈、蔡之间，视可、伺间，案欲剟其胫而以蹈秦之腹；然而秦使左案左，使右案右，是能使仇人役也。此所谓威强乎汤、武也。"

"曷谓广大乎舜、禹也？"

曰："古者百王之一天下、臣诸侯也，未有过封内千里者也。今秦，南乃有沙羡与俱，是乃江南也；北与胡、貉为邻；西有巴、戎；

【今译】

么呢？"

回答说："说的是秦国。它的兵力比商汤、周武王还要威武强大，它的领土比舜、禹还要广大，但是忧虑祸患多得不可胜数，提心吊胆地经常怕天下各国团结一致来颠覆自己，这就是我所说的强力的方法行不通。"

"为什么说比商汤、周武王还要威武强大？"

回答说："商汤、周武王，只能使喜爱自己的人听使唤罢了。而现在楚王的父亲死在秦国，国都被秦国攻克，楚王背着三个先王的神主牌位躲避在陈、蔡两地之间，观察适宜之时，窥测可乘之机，想抬起他的脚去践踏秦国的腹地；但是秦国让他向左他就向左，让他向右他就向右，这是能使仇敌为自己服役啊。这就是我所说的比商汤、周武王还要威武强大。"

"怎么说是比舜、禹还要广大？"

回答说："古时候各代帝王统一天下，臣服诸侯，境内从没有超过方圆上千里的。现在的秦国，南边便占有了沙羡及其周围一带，这是长江的南面了；北边与胡、貉相邻；西边占有了巴、戎；东边，在楚

tice the arts of justice. What does this mean? I say that it refers to Qin. The might of Qin is more awe-inspiring than was that of Tang or Wu. Its lands are broader and vaster than were those belonging to Shun or Yu. Nonetheless, it is distressed and seized with anxiety that it might not be able to overcome its opposition. It is constantly seized with fear and apprehension lest the whole world unite together in a concerted action to crush Qin with their collective power. This is what it means to say the techniques of power have failed.

Why do I say that its awe-inspiring might is greater than was that of Tang or Wu? Tang and Wu were able to take into their service only those who were personally devoted to them. Consider now the circumstances of the death of the Father of the House of Chu, when Qin overran the whole country, forcing Chu to physically carry away the ancestral temples of three kings and to remove its capital to the region of the old states of Chen and Cai. Chu still keeps on the lookout in the expectation of espying some opening through which it can realize its desire to lift high its truncated legs to stomp the belly of Qin. Nonetheless, when Qin orders Chu to move left, it is constrained to move left, and when Qin orders it to move right, it is constrained to move right. To such a degree has Qin made a lackey of its adversary. This is what it means to say "the might of Qin is more awe-inspiring than was that of Tang or Wu."

Why do I say that its lands are broader and vaster than were those belonging to Shun or Yu? It is said that in antiquity the Hundred Kings in uniting the world and making servants of the feudal lords never possessed fiefs with an area in excess of a thousand *li*. Today Qin to the south possesses Shaxian with all the lands in between, including even the area south of the Yangtze. In the north its borders neighbor on the lands of the Hu and Mo tribes. To the west, it has Ba and the Rong tribes. In

【原文】

东，在楚者乃界于齐，在韩者逾常山乃有临虑，在魏者乃据圉津——即去大梁百有二十里耳，其在赵者剡然有苓而据松柏之塞，负西海而固常山：是地遍天下也。威动海内，强殆中国，然而忧患不可胜校也，谬谬然常恐天下之一合而轧己也。此所谓广大乎舜、禹也。”

“然则奈何？”

曰：“节威反文，案用夫端诚信全之君子治天下焉，因与之参国政，正是非，治曲直，听咸阳，顺者错之，不顺者而后诛之。若是，则兵不复出于塞外而令行于天下矣；若是，则虽为之筑明堂于塞外而朝诸侯，殆可矣。假今之世，益地不如益信之务也。”

【今译】

国，其所占领的土地已和齐国交界，在韩国的军队已经越过了常山而占有了临虑，在魏国的军队占据了圉津——即距离大梁只有一百二十里了，它在赵国的军队大刀阔斧地占有了灵丘而盘踞在松柏丛中的要塞上，背靠着西海而把常山作为险阻：这是领土遍及天下啊。这就是我所说的比舜、禹还要广大。它的威武震撼了天下，它的强大打败了中原各国，但是忧虑祸患多得不可胜数，提心吊胆地经常怕天下各国团结一致来颠覆自己啊。”

“这样的话，那怎么办呢？”

回答说：“节制武力而回到文治上来，任用那些正直忠诚、守信完美的君子来治理天下，并同他们一起参与国家的政事，端正是非，治理曲直，听政于咸阳，顺从的国家就放在一边不去管它，不顺从的国家才去讨伐它。如果能这样，那么秦国的军队不再出动到边塞以外的地方去而政令就能在天下实行了；如果能这样，那么即使在边关以外的地方给秦王建造了明堂而使诸侯来朝拜，也差不多可以办到了。当今这个时世，致力于增加领土实不如致力于增加信用啊。”

the east there is Chu, through which it has an effective border with Qi. There is Han, where Qin has leaped across the Chang Mountains to hold Linlü. There is Wei, where Qin has seized the Yu Ford,so that it has now advanced to within 120 *li* of Wei's capital Daliang. It has gradually encroached on Zhao to hold Ling and now has control over the Fir and Cypress Barrier. To its rear is the Western Ocean, and its line of defense is the Chang Mountains. These territories stretch across the whole world. Their awesomeness shakes all within the seas; their strength imperils the Central States. This is what it means to say "its lands are broader and vaster than were those belonging to Shun or Yu." Despite all this, it is distressed and seized with anxiety that it might not be able to overcome its opposition. It is constantly seized with fear and apprehension lest the whole world unite together in a concerted action to crush Qin under their collective power.

Well, what then should be done in such a case? I say that Qin should moderate its emphasis on overawing and instead should emphasize civilian matters. Use of gentlemen who are correct, sincere, trustworthy, and complete is required to govern the whole world. Collaborating with them in administration of the state, Qin should rectify the distinction between right and wrong, control the crooked and straight, and adjudicate from its capital Xianyang. Those who are obedient should be established; those who are not should subsequently be executed. If things are done in this way, then although the army is not sent out from the passes ever again, Qin can issue commands and the world will do its bidding. If it should do all this, then even if it should construct a Bright Hall and summon the feudal lords to pay court there, it would almost be proper. For our present generation, augmenting territory is not so important as increasing the attention we devote to becoming trustworthy.

【原文】

16.6 应侯问孙卿子曰："入秦何见？"

孙卿子曰："其固塞险，形势便，山林川谷美，天材之利多，是形胜也。入境，观其风俗，其百姓朴，其声乐不流污，其服不挑，甚畏有司而顺，古之民也。及都邑官府，其百吏肃然，莫不恭俭、敦敬、忠信而不楛，古之吏也。入其国，观其士大夫，出于其门，入于公门，出于公门，归于其家，无有私事也；不比周，不朋党，倜然莫不明通而公也，古之士大夫也。观其朝廷，其朝间，听决百事不留，恬

【今译】

16.6 应侯问荀卿说："到秦国看见了什么？"

荀卿说："它的边塞险峻，地势有利，山林河流美好，自然资源带来的好处很多，这是地形上的优越。踏进国境，观察它的习俗，那里的百姓质朴淳厚，那里的音乐不淫荡卑污，那里的服装不轻薄妖艳，人们非常害怕官吏而十分顺从，真像是古代圣王统治下的人民啊。到了大小城镇的官府，那里的各种官吏都是严肃认真的样子，无不谦恭节俭、敦厚谨慎、忠诚守信而不粗疏草率，真像是古代圣王统治下的官吏啊。进入它的国都，观察那里的士大夫，发现他们走出自己的家门，就走进公家的衙门，走出公家的衙门，就回到自己的家里，没有私下的事务，不互相勾结，不拉党结派，卓然超群地没有谁不明智通达而廉洁奉公，真像是古代圣王统治下的士大夫啊。观察它的朝廷，当它的君主主持朝政告一段落时，处理决定各种政事从无遗漏，安闲得好像没

16. 6

The Marquis of Ying questioned Master Xun Qing, saying: What have you observed since you entered Qin?

Master Xun Qing replied: Its defenses at the border barriers have a natural strength of position. Its topographical features are inherently advantageous. Its mountains, forests, streams, and valleys are magnificent. The benefits of its natural resources are manifold. Such are the inherent strengths of its topography. When I passed across the border, I noted that the customs and mores of the Hundred Clans were unspoiled, that their music and dances were neither dissipated nor filthy, that their clothing was not frivolous, that they were exceedingly deferential to the authorities and obedient—just as were the people of antiquity. When I reached the bureaus and agencies of the towns and cities, I saw the Hundred Officials sternly attend to their functions, none failing to be respectful, temperate, earnest, scrupulously reverential, loyal, and trustworthy, and never being deficient in the execution of their duties—just as were the officers of antiquity. When I entered the capital, I noticed how when knights and grand officers left their house gates, they entered the gate of their office, and when they left their office gate, they returned to their homes without conducting any private matters; how they do not form cliques and parties; and how they do not associate in exclusive friendships; but rather how in an exalted manner none fail to be intelligent, comprehensive, and public-spirited—just as were the knights and grand officers of antiquity. I noted how in the operation of your court adjudications, the Hundred Tasks of government are decided without delay and so serenely it seems as though there were no government at all—just as

【原文】

然如无治者，古之朝也。故四世有胜，非幸也，数也。是所见也。故曰：佚而治，约而详，不烦而功，治之至也。秦类之矣。虽然，则有其谌矣。兼是数具者而尽有之，然而县之以王者之功名，则倜倜然，其不及远矣。”

“是何也？”

“则其殆无儒邪！故曰：‘粹而王，驳而霸，无一焉而亡。’此亦秦之所短也。”

16.7 积微，月不胜日，时不胜月，岁不胜时。凡人好敖慢小事，大事至，然后兴之务之。如是，则常不胜夫敦比于小事者矣。是何也？则小事之至也数，其县日也博，其为积也大；大事之至也希，其

【今译】

有什么需要治理似的，真像是古代圣王治理的朝廷啊。所以秦国四代都有胜利的战果，并不是因为侥幸，而是有其必然性的。这就是我所见到的。所以说：自身安逸却治理得好，政令简要却详尽，政事不繁杂却有成效，这是政治的最高境界。秦国类似这样了。即使如此，却仍有它的忧惧啊。上面所说的这几个条件全都具有了，但是用称王天下者的功绩名声去衡量它，那简直是天南海北，相差得还很远哩。”

“这是为什么呢？”

“那是他们大概没有儒者吧。所以说：‘纯粹地崇尚道义、任用贤人的就能称王天下，驳杂地义利兼顾、贤人亲信并用的就能称霸诸侯，这两者一样也做不到的就灭亡。’这也是秦国的短处啊。”

16.7 积累微小的成果，每个月积累不如每天积累，每个季度积累不如每个月积累，每年积累不如每个季度积累。一般人喜欢轻视怠慢小事，等大事来了，然后才把它提到议事日程上努力去做它。像这样，就常常不如那些认真办理小事的人了。这是为什么呢？因为小事来得频繁，它牵扯的时间多，它积累起来的成果大；大事来得稀少，



were the courts of antiquity. Hence, that for four consecutive generations there have been victories is due not to mere chance good luck but to method and calculation. This is what I have observed. Anciently it was said:

> Undertaken with ease, yet well ordered; restricted to essentials, yet carried out in full detail; not involving trouble, yet resulting in real achievement—these are the perfection of government.

Qin belongs to this category. Yet even though all this is so, Qin is filled with trepidation. Despite its complete and simultaneous possession of all these numerous attributes, if one weighs Qin by the standard of the solid achievements of True Kingship, then the vast degree to which it fails to reach the ideal is manifest. Why is that? It is that it is dangerously lacking in Ru scholars. Thus, it is said:

> Those who possess the pure form are True Kings; those who have the mixed form are lords-protector;those who lack any at all are annihilated.

This is precisely the shortcoming of Qin.

16. 7

The Accumulation of Minutiae

The month is not more important than the day; nor the season than the month; nor the year more than the season. As a general rule, men prefer to neglect minor matters, which they despise. When a major matter comes along, they are roused to action and devote themselves to it, but they invariably fail to arrange minor matters.

Why is this? It is that as minor matters come along, they are numerous. Only as they are strung together day by day do they become of

【原文】

县日也浅，其为积也小。故善日者王，善时者霸，补漏者危，大荒者亡。故王者敬日，霸者敬时，仅存之国危而后戚之，亡国至亡而后知亡，至死而后知死。亡国之祸败，不可胜悔也；霸者之善著焉，可以时托也；王者之功名，不可胜日志也。财物货宝以大为重，政教功名反是，能积微者速成。《诗》曰："德辎如毛，民鲜克举之。"此之谓也。

16.8 凡奸人之所以起者，以上之不贵义、不敬义也。夫义者，

【今译】

它牵扯的时间少，它积累起来的成果小。所以珍惜每一天的君主就能称王天下，珍惜每一季度的君主就能称霸诸侯，出了漏洞再去补救的君主就危险了，一切时间都荒废掉的君主就会灭亡。所以称王天下的君主慎重地对待每一天，称霸诸侯的君主重视每一个季度，勉强存在的国家陷入危险以后君主才为它担忧，亡国的君主到了国家灭亡以后才知道会灭亡，临死的时候才知道要死。亡国的君主造成的祸害和破坏，多到悔不胜悔。称霸诸侯的君主的善政显著，可以按季度来记录；称王天下的君主的功绩名誉，就是每天记录也不可能全部记下来。财物宝贝以大为贵，政教功名却与此相反，能积累微小成果的君主才能迅速成功。《诗》云："道德轻得像毛发，民众很少能举它。"说的就是这个道理。

16.8 大致说来，奸邪的人之所以会产生，是因为君主不推崇道



wider significance. As they accumulate, they become of great importance. Major matters come along but rarely. As they continue on day after day, they become of narrower significance. As they accumulate, they become of less importance. Therefore, one who is good at day-to-day matters will become a True King. One who is good at seasonal matters will become a lord-protector. One who confines himself to repairing leaks will be endangered. But one who is utterly negligent will perish. Accordingly, a king will take scrupulously reverent care to attend to the tasks of the day; a lord-protector will take scrupulously reverent care to attend to the tasks of the season; but a country that is barely surviving will be endangered before it feels any distress. A doomed country will reach its doom before it realizes that it is doomed, and it will be dead before it realizes that it has died, for the calamitous ruination of a doomed state cannot be overcome with mere regrets. The excellence of the lord-protector is manifest, and it can be attributed to him by the season. The solid achievements of the king are such that even day-by-day records cannot fully encompass their merit. In property and goods, wealth and treasure, large quantities are important; in government and instruction, accomplishment and reputation, the opposite is true. The ability to accumulate minutiae is the quickest route to completion. An *Ode* says:

> Inner power is light as a hair,
> but among the people few can lift it.

This expresses my point.

16. 8

As a general rule, the reason there are wicked men is that superiors do not prize moral principles and do not take care to uphold justice with

【原文】

所以限禁人之为恶与奸者也。今上不贵义、不敬义，如是，则下之人百姓皆有弃义之志而有趋奸之心矣，此奸人之所以起也。且上者，下之师也。夫下之和上，譬之，犹响之应声、影之像形也。故为人上者，不可不顺也。夫义者，内节于人而外节于万物者也，上安于主而下调于民者也。内外上下节者，义之情也。然则凡为天下之要，义为本，而信次之。古者禹、汤本义务信而天下治；桀、纣弃义背信而天下乱。故为人上者，必将慎礼义、务忠信，然后可。此君人者之大本也。

【今译】

义，不尊重道义。道义这种东西，是用来限制人们为非作歹和施行奸诈的。现在君主不推崇道义，不尊重道义，像这样，下面的老百姓就都会有背弃道义的思想而有趋附奸邪的心情了，这就是奸邪之人产生的原因。况且，君主是臣民的师表。臣民附和君主，打个比方，就好像是回声应和声音，影子类似形体一样。所以做君主的，不可不慎重地对待道义。道义，是内能调节人而外能调节万物的，是上能使君主安定而下能使民众协调的东西，内外上下都能调节，这是道义的实质啊。这样看来，所有治理天下的要领，道义是最根本的，而守信用在其次。古时候夏禹、商汤立足于道义，致力于守信而天下大治；夏桀、商纣抛弃了道义，违背了信用而天下大乱。所以做君主的，一定要慎重地对待礼义，致力于忠诚守信，然后才行。这是做君主的最大根本。

strict reverence. Moral principles and a sense for what is just are what must be used to prevent men from acting in an evil and wicked manner. When superiors do not prize morality and do not revere justice, subordinates as well as the Hundred Clans will be motivated to abandon the requirements of morality and justice and be of a mind to hasten after wicked pursuits. This is just the reason there are wicked men.

Furthermore, since the superior is the example to his subordinates, his subordinates will be in harmony with their superior, just as ,for example, an echo responds to the sound and as the shadow has the shape of the form. Accordingly, it is impossible to act as a superior to others and not to be obedient to the dictates of morality and justice.

Having moral principles and a sense for what is just moderates the person within and the myriad things without. Above they produce peace for the ruler, and below they create a fine-tuned balance for the people. Within and without, above and below, moderation is the essential quality of moral principles and of justice. This being the case, then as a general rule, as the essential consideration for governing the world, morality and justice constitute the basic principle and good faith follows close behind.

In antiquity when Yu and Tang founded their conduct on morality and justice and devoted themselves to showing good faith, the world became well ordered. When Jie and Zhou Xin abandoned morality and justice and turned their back on good faith, the world became chaotic. Accordingly, a superior must realize that this is possible only when he is sedulous about matters of ritual and moral principles and when he is earnestly devoted to loyalty and good faith. This is the great basic principle for all lords of men.

【原文】

16.9 堂上不粪，则郊草不瞻旷芸；白刃扞乎胸，则目不见流矢；拔戟加乎首，则十指不辞断。非不以此为务也，疾养缓急之有相先者也。

【今译】

16.9 厅堂上面还没有打扫，那么郊外的野草就没有足够的余暇去铲除了；雪白的刀锋刺到胸口，那么眼睛就看不到飞来的暗箭了；带旁刃的戟加到头上，那么十只手指就会不回避被砍断而去抵挡了。这并不是不把郊外的杂草、暗箭、手指当回事，而是因为痛痒缓急之间有个先顾及什么的问题。

16. 9

If the trash has not been cleared from before the pavilion, then you will not notice whether the grass on the suburban altar is growing. If the naked blade strikes your chest, then your eye will not notice the fleeting arrows. If the lance is about to strike your head, then you will not notice your ten fingers' being cut off. None of this is attributable to inattention, but to the pain and agony or to the urgency and gravity of the situation, which have priority.



天论第十七

【原文】

17.1 天行有常，不为尧存，不为桀亡。应之以治则吉，应之以乱则凶。强本而节用，则天不能贫；养备而动时，则天不能病；循道而不忒，则天不能祸。故水旱不能使之饥，寒暑不能使之疾，袄怪不能使之凶。本荒而用侈，则天不能使之富；养略而动罕，则天不能使之全；倍道而妄行，则天不能使之吉。故水旱未至而饥，寒暑未薄而疾，袄怪未至而凶。受时与治世同，而殃祸与治世异，不可以怨天，

【今译】

17.1 大自然的规律永恒不变，它不为尧而存在，不为桀而灭亡。用导致安定的措施去适应它就吉利，用导致混乱的措施去适应它就凶险。加强农业这个根本并节约费用，那么天就不能使他贫穷；衣食给养齐备而活动适时，那么天就不能使他生病；遵循规律而不出差错，那么天就不能使他遭殃。所以水涝旱灾不能使他挨饿，严寒酷暑不能使他生病，自然界的反常变异不能使他遭殃。农业这个根本荒废而用度奢侈，那么天就不能使他富裕；衣食给养不足而活动又少，那么天就不能使他保全健康；违背规律而恣意妄为，那么天就不能使他吉利。所以水涝旱灾还没有来到他就挨饿了，严寒酷暑还没有迫近他就生病了，自然界的反常变异还没有出现他就遭殃了。他遇到的天时和社会安定时期相同，而灾祸却与社会安定时期不同，这不可以埋怨上

Book 17

Discource on Nature

17. 1

The course of Nature is constant: it does not survive because of the actions of a Yao; it does not perish because of the actions of a Jie. If you respond to the constancy of Nature's course with good government, there will be good fortune; if you respond to it with disorder, there will be misfortune. If you strengthen the basic undertakings and moderate expenditures, Nature cannot impoverish you. If your nourishment is complete and your movements accord with the season, then Nature cannot afflict you with illness. If you conform to the Way and are not of two minds, then Nature cannot bring about calamity. Accordingly, flood and drought cannot cause famine, cold and heat cannot cause sickness, and inauspicious and freak events cannot cause misfortune.

If you ignore the basic undertakings and spend extravagantly, then Nature cannot enrich you. If your nourishment lacks essential elements and your movements accord with rare events, then Nature cannot make you whole. If you turn your back on the Way and behave with foolish recklessness, then Nature cannot bring good fortune. Accordingly, there will be famine when neither flood nor drought has come, there will be sickness when neither heat nor cold has reached you, and there will be misfortune even though inauspicious and freak events have not occurred. Although the seasons are received just the same as in an orderly age, the catastrophes and calamities will be of a different order [of magnitude] from those of an orderly age; yet you can have no cause to curse Nature,

【原文】

其道然也。故明于天人之分，则可谓至人矣。

17.2 不为而成，不求而得，夫是之谓天职。如是者，虽深，其人不加虑焉；虽大，不加能焉；虽精，不加察焉；夫是之谓不与天争职。天有其时，地有其财，人有其治，夫是之谓能参。舍其所以参，而愿其所参，则惑矣！

17.3 列星随旋，日月递照，四时代御，阴阳大化，风雨博施。万物各得其和以生，各得其养以成。不见其事而见其功，夫是之谓神。皆知其所以成，莫知其无形，夫是之谓天。唯圣人为不求知天。

【今译】

天，这是他所采取的措施造成的。所以明白了大自然与人类社会的区分的人，就可以称作是思想修养达到了最高境界的人了。

17.2 不做就能成功，不求就能得到，这叫做自然的职能。像这种情况，即使意义深远，那思想修养达到了最高境界的人对它也不加以思考；即使影响广大，那思想修养达到了最高境界的人对它也不加以干预；即使道理精妙，那思想修养达到了最高境界的人对它也不加以审察，这叫做不和自然争职能。上天有自己的时令季节，大地有自己的材料资源，人类有自己的治理方法，这叫做能够互相并列。人如果舍弃了自身用来与天、地相并列的治理方法，而只期望于与自己相并列的天与地，那就糊涂了。

17.3 布列于天空的恒星互相伴随着旋转，太阳月亮交替照耀，四季轮流控制着节气，阴阳二气大量地化生万物，风雨普遍地施加于万物。万物各自得到了阴阳形成的和气而产生，各自得到了风雨的滋养而成长。看不见阴阳化生万物的工作过程而只见到它化生万物的成果，这就叫做神妙。人们都知道阴阳已经生成的万物，却没有人知道它那无形无踪的生成过程，这就叫做天。只有圣人是不致力于了解天的。



for these things are the consequences of the way that you have followed. Accordingly, if you understand the division between Nature and mankind, then you can properly be called a "Perfect Man."

17. 2

Not to act, yet bring to completion; not to seek, yet to obtain—this indeed may be described as the work of Nature. In such a situation, the [Perfect] Man, however profound, does not apply any thought to the work of Nature; however great, does not apply his abilities to it; and however shrewd, does not apply his acumen for inquiry to it. This indeed may be described as "not competing with Nature in its work." Heaven has its seasons; Earth its resources; and Man his government. This, of course, is why it is said that they "can form a Triad." When man abandons what he should use to form the Triad yet longs for the [benefits that result from] the Triad, he suffers from delusion!

17. 3

The constellations follow their revolutions; the sun and moon alternately shine; the four seasons present themselves in succession; the Yin and Yang enlarge and transform; and the wind and rain spread out everywhere. Each of the myriad things must be in a harmonious relation with Nature in order to grow, and each must obtain from Nature the proper nurture in order to become complete. We do not perceive the process, but we perceive the result—this indeed is why we call it "divine." All realize that Nature has brought completion, but none realize its formlessness—this indeed is why we call it "Nature." Only the sage acts not

【原文】

17.4 天职既立，天功既成，形具而神生，好恶、喜怒、哀乐臧焉，夫是之谓天情。耳、目、鼻、口、形，能各有接而不相能也，夫是之谓天官。心居中虚，以治五官，夫是之谓天君。财非其类，以养其类，夫是之谓天养。顺其类者谓之福，逆其类者谓之祸，夫是之谓天政。暗其天君，乱其天官，弃其天养，逆其天政，背其天情，以丧天功，夫是之谓大凶。圣人清其天君，正其天官，备其天养，顺其天政，养其天情，以全其天功。如是，则知其所为、知其所不为矣，则天地官而万物役矣，其行曲治，其养曲适，其生不伤，夫是之谓知天。

【今译】

17.4 自然的职能已经确立，天生的功绩已经成就，人的形体也就具备而精神也就产生了，爱好与厌恶、高兴与愤怒、悲哀与欢乐等蕴藏在人的形体和精神里面，这些叫做天生的情感。耳朵、眼睛、鼻子、嘴巴、身体，就其功能来说，它们各有自己的感受对象而不能互相替代，这些叫做天生的感官。心处于身体中部空虚的胸腔内，用来管理这五种感官，这叫做天生的主宰。人类能够控制安排好与自己不是同类的万物，用它们来供养自己的同类，这叫做天然的供养。能使自己的同类顺从自己叫做福，使自己的同类反对自己叫做祸，这叫做天然的政治原则。搞昏了那天生的主宰，扰乱了那天生的感官，抛弃了那天然的供养，违反了那天然的政治原则，背离了那天生的情感，以至丧失了天生的功绩，这叫做大凶。圣人清醒自己那天生的主宰，管理好自己那天生的感官，完备那天然的供养，顺应那天然的政治原则，保养那天生的情感，从而成全了天生的功绩。像这样，就是明白自己应该做的事和不应该做的事了，天地就能被利用而万物就能被操纵了，他的行动就能处处有条理，他的保养就能处处恰当，他的生命就能不受到伤害，这就叫做了解了天。

seeking to know Nature.

17. 4

When the work of Nature has been established and its achievements perfected,the physical form becomes whole and the spirit is born. Love and hate, delight and anger, sorrow and joy, are stored within—these are described as "the emotions given us by nature." The eye, ear, nose, mouth, and body each have the capacity to provide sense contact, but their capacities are not interchangeable—these are termed "the faculties given us by nature." The heart/mind that dwells within the central cavity is used to control the five faculties—it is called "the lord provided by nature." The mind takes advantage of things not belonging to the human species and uses them for the nourishment of humans—these are termed "the nourishment provided by nature." The mind calls what conforms to the properties of its category "fortunate" and what rebels against the properties of its category "cursed"—this is called the "rule of order in nature."

To darken one's natural lord, bring confusion to the natural faculties, reject one's natural nourishment, rebel against the natural rule of order,turn one's back on the natural emotions, and thereby destroy the achievement of nature —this indeed is called the "Great Calamity." The sage purifies his natural lord, rectifies his natural faculties, completes his natural nourishment, is obedient to the natural rule of order, and nourishes his natural emotions and thereby completes nature's achievement. If this situation obtains, then he knows what is his to do and what is not his to do. Then Heaven and Earth perform the work of officers, and the myriad things serve him as foot soldiers. When his conduct is minutely controlled, his nourishment minutely moderated, and his life suffers no injury—this

【原文】

17.5 故大巧在所不为，大智在所不虑。所志于天者，已其见象之可以期者矣；所志于地者，已其见宜之可以息者矣；所志于四时者，已其见数之可以事者矣；所志于阴阳者，已其见知之可以治者矣。官人守天而自为守道也。

17.6 治乱，天邪？曰：日月、星辰、瑞历，是禹、桀之所同也；禹以治，桀以乱；治乱非天也。时邪？曰：繁启、蕃长于春夏，畜积、收臧于秋冬，是又禹、桀之所同也；禹以治，桀以乱；治乱非时也。地邪？曰：得地则生，失地则死，是又禹、桀之所同也；禹以

【今译】

17.5 所以最大的技巧在于有些事情不去做，最大的智慧在于有些事情不去考虑。对于上天所要了解的，不过是它所显现的天象中那些可以测定气候变化的天文资料罢了；对于大地所要了解的，不过是它所显现的适宜条件中那些可以便利种植庄稼的地况资料罢了；对于四季所要了解的，不过是它们所显现的规律中可以安排农业生产的节气罢了；对于阴阳所要了解的，不过是它们所显现的和气中可以治理事物的因素罢了。圣人任用别人来掌握这些自然现象而自己所做的只是去掌握治理国家的原则。

17.6 社会的安定或混乱，是由上天决定的吗？回答说：太阳月亮、行星恒星、祥瑞的历书，这在禹与桀是相同的；禹使天下安定，桀使天下混乱；可见社会的安定或混乱并不是由上天决定的。那么，是季节造成的吗？回答说：庄稼在春季、夏季纷纷发芽，茂盛地生长，在秋季、冬季积蓄、收藏，这在禹与桀又是相同的；禹使天下安定，桀使天下混乱；可见社会的安定或混乱并不是季节造成的。那么，是大地造成的吗？回答说：庄稼得到了大地就生长，失去了大地

indeed is called "understanding nature."

17. 5

Thus, [for the ruler] the greatest skill consists in what is not done; the greatest wisdom lies in what is not pondered. The [officials] charged with recording the events of Heaven simply observe that its configurations can be fixed by regular periods. Those charged with recording the affairs of Earth simply observe how its suitability for crops can foster yields. Those charged with recording the events of the four seasons simply observe how their sequence can give order to the tasks of life. Those charged with recording the Yin and Yang simply observe how their harmonious interaction can bring about order. These expert officers should attend to matters of Nature; the ruler himself should maintain the Way.

17. 6

What is the relation of order and chaos to Heaven? I say: the revolutions of the sun and moon and the stars and celestial points that mark off the divisions of time by which the calendar is calculated were the same in the time of Yu as in the time of Jie. Since Yu achieved order and Jie brought chaos, order and chaos are not due to Heaven.

What about the Seasons? I say that crops germinate and grow to maturity in the course of spring and summer and are harvested and gathered for storage during autumn and winter. This also was the same in the time of Yu and in the time of Jie. Since Yu achieved order and Jie brought chaos, order and chaos are not due to the seasons.

What about Earth? I say that if something obtains land on which to

【原文】

治，桀以乱，治乱非地也。《诗》曰："天作高山，大王荒之；彼作矣，文王康之。"此之谓也。

17.7 天不为人之恶寒也辍冬，地不为人之恶辽远也辍广，君子不为小人之匈匈也辍行。天有常道矣，地有常数矣，君子有常体矣。君子道其常，而小人计其功。《诗》曰："礼义之不愆，何恤人之言兮？"此之谓也。

17.8 楚王后车千乘，非知也；君子啜菽饮水，非愚也；是节然也。若夫心意修，德行厚，知虑明，生于今而志乎古，则是其在我者

【今译】

就死亡，这在禹与桀又是相同的；禹使天下安定，桀使天下混乱，可见社会的安定或混乱并不是大地造成的。《诗》云："天生高大的岐山，太王使它大发展；太王已经造此都，文王使它长平安。"说的就是这个道理。

17.7 上天并不因为人们厌恶寒冷就取消冬季，大地并不因为人们厌恶辽远就废除宽广，君子并不因为小人的叽哩呱啦就中止行动。上天有经久不变的规律，大地有经久不变的法则，君子有经久不变的规矩。君子遵行那常规，而小人计较那功利。《诗》云："礼义上我错误不犯，何必担忧人说长道短？"说的就是这个道理。

17.8 楚王外出时随从的车子有上千辆，并不是因为他聪明；君子吃豆叶，喝白水，并不是因为他愚蠢；这种情况是时势命运的制约造成的。至于思想美好，德行敦厚，谋虑精明，生在今天而能知道古

grow it will live and if it loses that land then it will die, and that this as well was the same for both Yu and Jie. Since Yu achieved order and Jie brought chaos, order and chaos are not due to Earth. An *Ode* expresses my meaning:

Heaven created the high mountain
and King Tai found it grand.
It was he who felled the trees,
and King Wen made it secure.

17. 7

Heaven does not suspend the winter because men dislike cold weather. Earth does not reduce its broad expanse because men dislike long distances. The gentleman does not interrupt his pattern of conduct because petty men rant and rail. Heaven possesses a constant Way; Earth has an invariable size; the gentleman has constancy of deportment. The gentleman is guided by what is constant; the ordinary man calculates what might be achieved. An *Ode* expresses this point:

{If I do not err in ritual and morality},
why be distressed over what men say?

17. 8

That the King of Chu has a retinue of a thousand chariots is not due to his wisdom. That the gentleman must eat pulse and drink water is not due to his stupidity. Both are accidents of circumstance. As for being developed in will and purpose, substantial in behavior springing from inner power, lucid in wisdom and thought,and, though born in the present generation, to

【原文】

也。故君子敬其在己者，而不慕其在天者；小人错其在己者，而慕其在天者。君子敬其在己者，而不慕其在天者，是以日进也；小人错其在己者，而慕其在天者，是以日退也。故君子之所以日进与小人之所以日退，一也。君子、小人之所以相县者，在此耳!

17.9 星队木鸣，国人皆恐，曰：是何也？曰：无何也。是天地之变、阴阳之化、物之罕至者也。怪之，可也；而畏之，非也。夫日月之有蚀，风雨之不时，怪星之党见，是无世而不常有之。上明而政平，则是虽并世起，无伤也；上暗而政险，则是虽无一至者，无益也。夫星之队、木之鸣，是天地之变，阴阳之化，物之罕至者也。怪之，可也；而畏之，非也。

【今译】

代，这些就是那取决于我们自己的事情了。所以，君子慎重地对待那些取决于自己的事情，而不去羡慕那些取决于上天的东西；小人丢下那些取决于自己的事情，而指望那些取决于上天的东西。君子慎重对待那些取决于自己的事情，而不去羡慕那些取决于上天的东西，因此天天进步；小人丢下那些取决于自己的事情，而指望那些取决于上天的东西，因此天天退步。所以君子天天进步的原因与小人天天退步的原因，道理是一样的。君子、小人相差悬殊的原因，就在这里。

17.9 流星坠落，树木发响，国内的人都害怕，说：这是为什么呢？回答说：这没有什么啊。这是自然界的变异、阴阳二气的变化、事物中很少出现的现象啊。觉得它奇怪，是可以的，但害怕它，就错了。那太阳、月亮发生日食、月食，旋风暴雨不合时节地突然袭击，奇怪的星星偶然出现，这些现象没有哪个时代不曾有过。君主英明而政治清明，那么这些现象即使在同一时代都出现，也没有什么妨害；君主愚昧而政治黑暗，那么这些现象即使一样都没出现，也毫无裨益。那流星的坠落，树木的发响，这是自然界的变异、阴阳二气的变化，事物中很少出现的现象啊。觉得它奇怪，是可以的，但害怕它，就错了。

fix the mind on the ancients—all these are within our power. Thus, the gentleman reveres what lies within his power and does not long for what lies with Heaven. The petty man forsakes what lies within his power and longs for what lies with Heaven. Because the gentleman reveres what lies within his power and does not long for what lies with Heaven, he progresses day by day. Because the petty man lays aside what lies within his power and longs for what lies with Heaven, he day by day retrogresses. Thus what impels the gentleman daily to progress and forces the petty man daily to retrogress is one and the same principle. What distinguishes the gentleman from the petty man lies precisely in this.

17. 9

When stars fall or trees groan, the whole state is terrified. They ask what caused this to happen. I reply that there was no specific reason. When there is a modification of the relation of Heaven and Earth or a transmutation of the Yin and Yang, such unusual events occur. We may marvel at them, but we should not fear them. As for the sun and moon being eclipsed, winds and rain occurring unseasonably, and the sudden appearance of a marvelous new star, there has been no age that has not occasionally had them. If the ruler is enlightened and his governmental regulations equitable, then although all these should occur within a generation, it would cause no harm. If the superior is benighted and his governmental regulations harsh, then although not one of them occurs, it would be of no advantage. For indeed the falling of stars and the groaning of trees—these are unusual events that occur because of a modification of the relation of Heaven and Earth or a transmutation of the Yin and Yang. We may marvel at them, but we should not fear them.

【原文】

17.10 物之已至者，人祆则可畏也。楛耕伤稼，枯耗伤岁，政险失民，田藏稼恶，籴贵民饥，道路有死人，夫是之谓人祆；政令不明，举错不时，本事不理，夫是之谓人祆；礼义不修，内外无别，男女淫乱，则父子相疑，上下乖离，寇难并至，夫是之谓人祆。祆是生于乱。三者错，无安国。其说甚迩，其菑甚惨。勉力不时，则牛马相

【今译】

17.10 在已经出现的事情中，人事上的反常现象才是可怕的。粗放地耕种而伤害了庄稼，粗放地锄草而妨害了年成，政治险恶而失去了民心，田地荒芜而庄稼长不好，米价昂贵而百姓挨饿，道路上有饿死的人，这些叫做人事上的反常现象；政策法令不明确，采取措施不合时宜，具有根本意义的农业生产不加管理，这叫做人事上的反常现象；礼义不加整顿，内外没有分别，男女淫荡混乱，而父子互相猜疑，君臣离心离德，外寇内乱同时到来，这叫做人事上的反常现象。人事上的反常现象实产生于昏乱。上述这三类反常现象交错发生，就不会有安宁的国家了。这种人事上的反常现象解说起来道理很浅显，但它造成的灾难却很惨重。发动劳役不顾农时，那么牛就会生出像马似的怪胎，马就会生出像牛似的怪胎，六畜就会出现怪异的现象，这

17. 10

Among the things that have occurred, the most fearful are monstrosities among men. {Someone asks what are called monstrosities among men? I say:} Plowing so badly done that the grain crop is damaged; weeding so poorly carried out that the harvest is lost; governmental regulations so unfair that the people are lost; fields so overgrown with weeds that the grain crops are bad; and grain so expensive and the people so hungry that the bodies of the dead lie along the roads—these are called monstrosities among men.

When governmental regulations and commands are unclear, public works are initiated or halted in an untimely way, 〈corvée labor is unseasonal,〉 and the fundamental undertakings are not properly administered—these are called monstrosities among men. 〈When armies and internal difficulties arise simultaneously, when superiors and inferiors are at odds and estranged,〉{when neighbors behave violently toward one another and those whose gates face each other steal from each other,} when ritual and moral principles are not cultivated,〈when cows and horses interbreed and the Six Domestic Animals produce monsters,〉{when servants and subordinates assassinate their superiors,} when fathers and sons are suspicious of each other, when internal and external matters are licentious and disorderly, and when the duties of men and women are not kept separate—these are called monstrosities among men. It is just such monstrosities that are born of anarchy, when all three types of monstrosities occur simultaneously, there will be no safety for the state. The explanation of them is near at hand, and the injury they cause is grave. They can be

【原文】

生，六畜作妖。可怪也，而不可畏也。传曰："万物之怪，书不说。"无用之辩，不急之察，弃而不治。若夫君臣之义，父子之亲，夫妇之别，则日切瑳而不舍也。

17.11 雩而雨，何也？曰：无何也，犹不雩而雨也。日月食而救之，天旱而雩，卜筮然后决大事，非以为得求也，以文之也。故君子以为文，而百姓以为神。以为文则吉，以为神则凶也。

【今译】

是可怕的，但不值得奇怪。古代解释经文的书上说："各种事物的怪现象，经书上不作解说。"没有用处的辩说，不切需要的考察，应该抛弃而不加研究。至于那君臣之间的道义，父子之间的相亲，夫妻之间的区别，那是应该每天切磋琢磨而不能丢掉的啊。

17.11 祭神求雨就下雨了，为什么呢？回答说：这没有什么，这就像不去祭神求雨而下雨一样。太阳、月亮发生了日食、月食，人们敲鼓击盘去营救，天气干旱了就祭神求雨，占卜算卦然后决定大事，古人并不是认为这些做法能得到所祈求的东西，而只是用它们来文饰政事罢了。所以君子把这些活动看作为一种文饰，但老百姓却把它们看得神乎其神。把它们看作为一种文饰就吉祥，把它们看得神乎其神就凶险了。



marveled at, and they should be feared as well. A tradition says: {The calamities of Heaven and Earth are hidden in their coming.} Prodigies among the myriad things are documented but not explained. Argumentation with formal discriminations that have no use and exacting investigations into matters of no vital importance can be set aside and not dealt with. But when it comes to matters like the proper congruity between ruler and subject, the proper affection between father and son, and the proper separation of duties between husband and wife—these must day by day be "cut" and "polished" and never neglected.{An *Ode* says:

Like bone cut, like horn polished,
like jade carved, like stone ground.}

[This expresses my meaning.]

17. 11

If you pray for rain and there is rain, what of that? I say there is no special relationship—as when you do not pray for rain and there is rain. When the sun and moon are eclipsed, we attempt to save them; when Heaven sends drought, we pray for rain; and before we decide any important undertaking, we divine with bone and milfoil. We do these things not because we believe that such ceremonies will produce the results we seek, but because we want to embellish such occasions with ceremony. Thus, the gentleman considers such ceremonies as embellishments, but the Hundred Clans consider them supernatural. To consider them embellishments is fortunate; to consider them supernatural is unfortunate.

【原文】

17.12 在天者莫明于日月，在地者莫明于水火，在物者莫明于珠玉，在人者莫明于礼义。故日月不高，则光晖不赫；水火不积，则晖润不博；珠玉不睹乎外，则王公不以为宝；礼义不加于国家，则功名不白。故人之命在天，国之命在礼。君人者，隆礼、尊贤而王，重法、爱民而霸，好利、多诈而危，权谋、倾覆、幽险而尽亡矣。

17.13 大天而思之，孰与物畜而制之？从天而颂之，孰与制天命而用之？望时而待之，孰与应时而使之？因物而多之，孰与骋能而化

【今译】

17.12 在天上的东西没有什么比太阳、月亮更明亮的了，在地上的东西没有什么比水、火更明亮的了，在物品之中没有什么比珍珠、宝玉更明亮的了，在人类社会中没有什么比礼义更灿烂的了。太阳、月亮如果不高挂空中，那么它们的光辉就不显著；水、火如果不积聚，那么火的光辉、水的光泽就不大；珍珠、宝玉的光彩不显露于外，那么天子、诸侯就不会把它们当作宝贝；礼义不在国内施行，那么功业和名声就不会显著。所以人的命运在天，国家的命运在礼义。统治人民的君主，推崇礼义，尊重贤人，就能称王天下；注重法治，爱护人民，就能称霸诸侯；喜欢财利，多搞欺诈，就会危险；玩弄权术，坑人害人，阴暗险恶，那就会彻底灭亡了。

17.13 认为大自然伟大而思慕它，哪里及得上把它当作物资积蓄起来而控制它？顺从自然而颂扬它，哪里及得上掌握自然规律而利用它？盼望时令而等待它，哪里及得上因时制宜而使它为我所用？依靠万物的自然增殖，哪里及得上施展人的才能而使它们根据人的需要来



17. 12

Of the things of the heavens, none is brighter than the sun and moon; of the things of the earth, none is as bright as fire and water; of external things, none is brighter than pearls and jade; and of human things none is as bright as ritual and moral principles.

Accordingly, if the sun and moon did not rise high, their brilliant splendor would not have its fiery brightness. If fire and water did not collect together, their glow and moisture would not spread out. If pearls and jade did not shine on the outside, kings and dukes would not consider them precious. If ritual and moral principles are not applied in a nation, its meritorious accomplishments and the fame due it will not be plainly evident. Thus, just as the fate of men lies with Heaven, so too the fate of the state lies with its ritual. A lord of men who exalts ritual principles and honors worthy men will become a True King; one who stresses law and loves the people will become lord-protector; one who is fond of profit and is much given to dissimulation will be imperiled; and one who schemes after power, plots revolution, and risks secret intrigues will perish.

17. 13

How can glorifying Heaven and contemplating it, be as good as tending its creatures and regulating them? How can obeying Heaven and singing it hymns of praise be better than regulating what Heaven has mandated and using it? How can anxiously watching for the season and awaiting what it brings, be as good as responding to the season and exploiting it? How can depending on things to increase naturally be better than developing their natural capacities so as to transform them? How

【原文】

之？思物而物之，孰与理物而勿失之也？愿于物之所以生，孰与有物之所以成？故错人而思天，则失万物之情。

17.14 百王之无变，足以为道贯。一废一起，应之以贯。理贯不乱。不知贯，不知应变。贯之大体未尝亡也。乱生其差，治尽其详。故道之所善，中则可从，畸则不可为，匿则大惑。水行者表深，表不明，则陷；治民者表道，表不明，则乱。礼者，表也。非礼，昏世也；昏世，大乱也。故道无不明，外内异表，隐显有常，民陷乃去。

【今译】

变化？思慕万物而把它们当作与己无关的外物，哪里及得上管理好万物而不失去它们？希望了解万物产生的原因，哪里及得上占有那已经生成的万物？所以放弃了人的努力而寄希望于天，那就违背了万物的实际情况。

17.14 各代帝王都没有改变的东西，完全可以用来作为政治原则的常规惯例。国家有时衰微有时兴盛，但君主都凭这种常规惯例去应付它。把握好这种常规惯例，国家就不会混乱。如果不了解这种常规惯例，就不知道如何应付变化。这种常规惯例的主要内容从来没有消失过。社会的混乱，产生于这种常规惯例的实施出了差错；社会安定，全在于这种常规惯例的实施十分周详。所以，政治原则中那些被一般人看作为好的东西，如果符合这种常规惯例，就可以依从；如果偏离了这种常规惯例，就不可以实行；如果违反了这种常规惯例，就会造成极大的迷惑。在水中跋涉的人用标志来表明深度，如果这种标志不明确，就会使人陷入深水淹死；治理民众的君主用标准来表明政治原则，如果这种标准不明确，就会造成混乱。礼制就是治理民众的标准。违反了礼制，就是昏暗的社会；昏暗的社会，就会大乱。所以，政治原则没有照不亮的地方，它对外对内都有不同的标准，对隐蔽之



can contemplating things and expecting them to serve you be as good as administering them so that you do not miss the opportunities they present? How can brooding over for the origins of things be better than assisting what perfects them?

Accordingly if you cast aside the concerns proper to Man in order to speculate about what belongs to Heaven, you will miss the essential nature of the myriad things.

17. 14

What has remained unchanged through the Hundred Kings is sufficient to be regarded as the connecting thread of the Way. With each rise and fall, respond with this connecting thread; apply the connecting thread with reason, and there will be no disorder. If you do not know the connecting thread, you will not know how to respond to changing circumstances. The great, essential matter of this connecting thread has never ceased to be. Thus, disorder is produced by mistakes concerning it; order by exhaustive application of its every detail.

Hence, with regard to what is good when judged by the standard of the Way, follow what perfectly coincides with the Way; what departs from it by bits and fractions should not be done; and what is utterly contrary to it should be treated as the gravest of errors. When men cross the water at fords, they mark the deep places; but if their markers are unclear, those who come after will drown. Those who govern the people mark out the Way, but if the markers are not clear, then the people will fall into disorder. Ritual principles are such markers. To condemn ritual principles is to blind the world; to blind the world is to produce the greatest of disorders. Hence, if nothing is left unclear about the Way, if the

【原文】

17.15 万物为道一偏，一物为万物一偏。愚者为一物一偏，而自以为知道，无知也。慎子有见于后，无见于先；老子有见于诎，无见于信；墨子有见于齐，无见于畸；宋子有见于少，无见于多。有后而无先，则群众无门；有诎而无信，则贵贱不分；有齐而无畸，则政令不施；有少而无多，则群众不化。《书》曰："无有作好，遵王之道；无有作恶，遵王之路。"此之谓也。

【今译】

事或显露之事都有永久不变的规定，那么民众的陷阱就可以除去了。

17.15 万事万物只体现了自然规律的一部分，某一种事物只是万事万物的一部分。愚昧的人只认识了某一种事物的一个方面，就自以为知道了自然规律，实在是无知。慎子对在后服从的一面有所认识，但对在前引导的一面却毫无认识；老子对委曲忍让的一面有所认识，但对积极进取的一面却毫无认识；墨子对齐同平等的一面有所认识，但对等级差别的一面却毫无认识；宋子对寡欲的一面有所认识，但对多欲的一面却毫无认识。只在后服从而不在前引导，那么群众就没有继续前进的门径；只委曲忍让而不积极进取，那么高贵和卑贱就不会有分别；只有齐同平等而没有等级差别，那么政策法令就不能贯彻实施；只求寡欲而不见多欲，那么群众就不易被感化。《尚书》上说："不要任凭个人的爱好，要遵循君主确定的正道；不要任凭个人的厌恶，要遵循君主确定的正路。"说的就是这个道理。

inner and outer have different markers, and if light and dark have regularity, the pitfalls that cause the people to drown can thereby be eliminated.

17. 15

The myriad things constitute one aspect of the Way, and a single thing constitutes one aspect of the myriad things. The stupid who act on the basis of one aspect of one thing, considering that therein they know the Way, are ignorant. Shen Dao had insight into "holding back," but none into "leading the way." Laozi had insight into " bending down," but none into "straightening up." Mozi had insight into "uniformity," but none into "individuation." Song Xing had insight into "reducing," but none into "increasing." If there is only "holding back" and no "leading the way," then the masses will have no gate to opportunity. If there is only "bending down" and no "straightening up," then the noble and base cannot be distinguished. If there is only "uniformity" and no "individuation," then governmental regulations and commands will not be carried out. If there is only "reducing" and never "increasing," then the masses cannot be transformed. One of the *Documents* expresses this point:

> Have no predilections, follow the way of the king; have no aversions, follow the king's road.



正论第十八

【原文】

18.1 世俗之为说者曰:“主道利周。”是不然。

主者,民之唱也;上者,下之仪也。彼将听唱而应,视仪而动。唱默则民无应也,仪隐则下无动也。不应不动,则上下无以相有也。若是,则与无上同也,不祥莫大焉。故上者,下之本也。上宣明,则下治辨矣;上端诚,则下愿悫矣;上公正,则下易直矣。治辨则易一,愿悫则易使,易直则易知。易一则强,易使则功,易知则明:是

【今译】

18.1 社会上那些庸俗的创立学说的人说:“君主的统治措施以周密隐蔽为有利。”这种说法不对。

君主,好比是民众的领唱;帝王,好比是臣下的标杆。那臣民们将听着领唱来应和,看着标杆来行动。领唱沉默,那么民众就无从应和;标杆隐蔽,那么臣下就无从行动。臣民不应和,不行动,那么君主和臣民就无法相亲善了。像这样,那就和没有君主一样,不吉利的事没有比这更大的了。所以君主,是臣民的根基。君主公开明朗,那么臣民就能治理好了;君主端正诚实,那么臣民就老实忠厚了;君主公正无私,那么臣民就坦荡正直了。臣民治理得好就容易统一,老实忠厚就容易役使,坦荡正直就容易了解。臣民容易统一,国家就会强盛;臣民容易役使,君主就能建立功业;臣民容易了解,君主就会明



Book 18

Rectifying Theses

18. 1

In accord with popular opinion, persuaders offer the thesis:"For the Way of the ruler secrecy is beneficial."

This is not so. The ruler is to the people as a singing master who provides the tune; the superior is to his subordinates as the gnomon that provides the standard. They will listen to the tune of the singing master and respond to it; they will observe the standard of the gnomon and act accordingly. If the tune of the singing master is inaudible, then the people have nothing to respond to. If the gnomon is shrouded in darkness, then subordinates have nothing to act in accordance with. If they do not respond and do not act according to the gnomon, then superior and inferior will have no means of relying upon each other. If such a situation should obtain, it would be equivalent to having no ruler at all, and no harbinger of disaster could be greater than this. Thus the superior is the root and foundation for his subordinates.

If the superior exhibits and elucidates the standard, his subordinates will be orderly and manageable. If the superior is correct and sincere, his subordinates will be attentive and diligent. If the superior is impartial and right, his subordinates will be amenable and honest. If they are orderly and manageable, they are easily unified. If they are attentive and diligent, they are easily employed. If they are amenable and honest, they are easily understood. When the people are easily unified, there is strength; when they are easily employed, there is accomplishment; when they are

【原文】

治之所由生也。上周密，则下疑玄矣；上幽险，则下渐诈矣；上偏曲，则下比周矣。疑玄则难一，渐诈则难使，比周则难知。难一则不强，难使则不功，难知则不明：是乱之所由作也。故主道利明不利幽，利宣不利周。故主道明，则下安；主道幽，则下危。故下安，则贵上；下危，则贱上。故上易知，则下亲上矣；上难知，则下畏上矣。下亲上，则上安；下畏上，则上危。故主道莫恶乎难知，莫危乎使下畏己。传曰："恶之者众则危。"《书》曰："克明明德。"《诗》曰：

【今译】

白清楚。这是安定得以产生的缘由。君主隐蔽不露，那么臣民就疑惑迷乱了；君主阴暗险恶，那么臣民就虚伪欺诈了；君主偏私不公正，那么臣民就私相勾结了。臣民疑惑迷乱就难以统一，虚伪欺诈就难以役使，私相勾结就难以了解。臣民难以统一，那么国家就不会强盛；臣民难以役使，那么君主就不能建立功业；臣民难以了解，那么君主就不清楚。这是祸乱产生的根源。所以君主的统治措施以明朗为有利而以阴暗为不利，以公开为有利而以隐蔽为不利。君主的统治措施公开明朗，那么臣民就安逸；君主的统治措施阴暗不明，那么臣民就危险。臣民安逸，就会尊重君主；臣民危险，就会鄙视君主。君主的措施容易被了解，那么臣民就亲爱君主了；君主的措施难以被了解，那么臣民就害怕君主了。臣民亲爱君主，那么君主就安逸；臣民害怕君主，那么君主就危险。所以君主的统治措施没有比难以被了解更坏的了，没有比使臣民害怕自己更危险的了。古书上说："憎恨他的人众多，他就危险了。"《尚书》说："能够彰明贤明的德行。"《诗》云："彰



easily understood, there is an atmosphere of openness and forthrightness—and this is what produces order.

If the superior is secretive and mysterious, his subordinates will be suspicious and confused. If he is obscure and inaccessible, his subordinates will be furtive and treacherous. If the superior is biased and one-sided, his subordinates will form parties and cliques. If they are suspicious and confused, they are difficult to unify. If they are furtive and treacherous, they are difficult to employ. If they form parties and cliques, they are difficult to know. When the people are difficult to unify, there is no strength; when they are difficult to employ, there is no accomplishment; and when they are difficult to know, there is no atmosphere of openness and forthrightness—and this is what creates chaos.

Accordingly, the way of the ruler benefits from clarity and not from obscurity; it benefits from exhibiting [the standard] and not from secrecy.

Thus, if the way of the ruler is clear, his subjects will be calm and feel secure; if the Way is obscure, then his subjects will be uneasy and feel threatened. If his subjects are calm and feel secure, they will esteem their superior; if they are uneasy and feel threatened, they will despise their superior. Thus if the superior is easy to know, his subordinates will feel kinship with him; if he is difficult to know, they will fear him. If subordinates feel close to their superior, the superior is secure; if they fear him, he is threatened. Thus, no way of the ruler is so fraught with evil as that of being difficult to know; none is more perilous than causing his subordinates to fear him.

A tradition says:

When those who hate him are a multitude, he is in danger.

One of the *Documents* says:

He was able to make bright his illustrious inner power.

【原文】

“明明在下。”故先王明之，岂特玄之耳哉？

18.2 世俗之为说者曰：“桀、纣有天下，汤、武篡而夺之。”是不然，以桀、纣为常有天下之籍，则然；亲有天下之籍，则不然；天下谓在桀、纣，则不然。

古者天子千官，诸侯百官。以是千官也，令行于诸夏之国，谓之王；以是百官也，令行于境内，国虽不安，不至于废易遂亡，谓之君。圣王之子也，有天下之后也，势籍之所在也，天下之宗室也，然而不材不中，内则百姓疾之，外则诸侯叛之，近者境内不一，遥者诸

【今译】

明美德在天下。”古代的圣王也彰明自己，难道只是使自己幽深难知就算了吗？

18.2 社会上那些庸俗的创立学说的人说：“夏桀、商纣拥有天下，商汤、周武王把它篡夺了。”这种说法不对。认为夏桀、商纣曾经占有天子的权位，那是对的；认为他们亲自占有过统治天下的势位，那就不对了；以为天下都掌握在夏桀、商纣手中，那也是不对的。

古代天子有上千个官吏，诸侯有上百个官吏。依靠这上千个官吏，政令能推行到中原各诸侯国，就可称作为统治天下的帝王；依靠这上百个官吏，政令能推行到国境之内，国家即使不安定，还不至于被废黜撤换垮台灭亡，就可称作为诸侯国的国君。圣明帝王的子孙，是拥有天下的后代，是权势的占有者，是天下人所尊崇的帝王之家，但是如果没有才能又不公正，内则百姓怨恨他，外则诸侯背叛他，近

An *Ode* says:

Open and forthright are those below.

Thus, the Ancient Kings made themselves plain. Surely this was the result of their openness and nothing else.

18. 2

In accord with popular opinion, persuaders offer the thesis:"Jie and Zhou Xin truly possessed the empire; Tang and Wu usurped it and stole the throne."

This is not so. If one means that by the normal rule Jie and Zhou Xin would have possessed formal title to the empire, then it would be so. If one means that by right of inheritance they personally possessed formal title to the empire, then it would not be so. If "empire" refers to the fact that the world was with Jie and Zhou Xin, then it would not be so.

In antiquity, the Son of Heaven had a thousand offices in his government and the feudal lords each had a hundred. To use these thousand offices to execute orders in all the countries of the Xia Chinese traditions is what is meant by being "King". To use these hundred offices to execute orders within the boundaries of the state so that although there might be unrest in the state, it does not reach the point where the lord might be displaced, or destroyed—this is what is meant by being a lord. In the descendants of sage kings who inherited the empire in later generations is vested the position of political power and authority and in them is contained spiritual authority over the empire. Although all this is so, when a descendant is untalented and does not "hit the mark," the Hundred Clans, on the one hand, will loathe him, and the feudal lords,on the other, will desert him. Nearby those within his own borders will not be united;

【原文】

侯不听，令不行于境内，甚者诸侯侵削之，攻伐之。若是，则虽未亡，吾谓之无天下矣。

圣王没，有势籍者罢，不足以县天下，天下无君。诸侯有能德明威积，海内之民莫不愿得以为君师。然而暴国独侈，安能诛之，必不伤害无罪之民，诛暴国之君若诛独夫。若是，则可谓能用天下矣。能用天下之谓王。

汤、武非取天下也，修其道，行其义，兴天下之同利，除天下之同害，而天下归之也。桀、纣非去天下也，反禹、汤之德，乱礼义之分，禽兽之行，积其凶，全其恶，而天下去之也。天下归之之谓王，天下去之之谓亡。故桀、纣无天下，而汤、武不弒君，由此效之也。

【今译】

处是境内不统一，远处是诸侯不听从，政令不能在境内实行，甚至于诸侯侵略分割他，攻打讨伐他。像这样，那么他即使还没有灭亡，我也要说他已经失去天下了。

圣明的帝王死了，那些拥有权势的后代没有德才，无法掌握天下，天下等于没有了君主。诸侯中如果有人能够德行贤明威信崇高，那么天下的人民就无不愿意得到他让他做自己的君长。然而暴君统治的国家偏偏奢侈放纵，怎么能杀掉暴君呢?不要去伤害没有罪过的民众，那么杀掉暴虐之国的君主就像杀掉一个孤独无依的人一样。像这样，就可以称为善于治理天下了。善于治理天下的就叫做天子。

商汤、周武王并不是夺取天下，而是遵行那正确的政治原则，奉行那合宜的道义，兴办天下人的共同福利，除去天下人的共同祸害，因而天下人归顺他们。夏桀、商纣并不是丢了天下，而是违背了夏禹、商汤的德行，扰乱了礼义的名分，干出了禽兽般的行为，不断行凶，无恶不作，因而天下人抛弃了他们。天下人归顺他就叫做称王，天下人抛弃他就叫做灭亡。所以夏桀、商纣王并没有拥有天下，而商



far away the feudal lords will not heed him. His commands are not carried out even within his own borders, and in the worst case the feudal lords first encroach on him, slicing off territory, then they openly attack and invade. Given such a situation, although he might not yet have perished, I would say that he no longer really possessed the empire.

When the sage kings died, those who inherited their power and authority were so dissipated that they were incapable of holding the world to themselves. Since the world had come to have no real lord, were one of the feudal lords to have real ability, were he to make illustrious his moral power and gather up his majestic authority, none of the people within the seas would fail to long to gain him as their own lord and master. This being so, should he go on to seek out the isolated and extravagant tyrant for execution, it is certain that [this feudal lord] would have inflicted no injury nor done any harm, and that he would remain a blameless subject. For to execute a tyrannical lord is like executing a "solitary individual." In such circumstances it is proper to speak of his being "able to wield the empire," which is precisely what is meant by being "King."

Tang and Wu did not seize the whole world. Rather, they cultivated the Way, carried out their moral duty, caused whatever benefited the empire in common to flourish, and removed whatever did harm to the whole world, so that the empire offered allegiance to them. Jie and Zhou Xin did not abandon the world. Rather, they turned against the inner power of [their forebears] Yu and Tang, brought chaos to the divisions of social functions inherent in ritual and moral principles, behaved like wild beasts, gathered up their own ultimate catastrophe, completed their own evil, so that the world abandoned them."The empire offering allegiance to you" is what is meant by "King." The "whole world abandoning you" is what is meant by "ruination." Thus, that Jie and Zhou Xin did not possess the

【原文】

汤、武者，民之父母也；桀、纣者，民之怨贼也。今世俗之为说者，以桀、纣为君，而以汤、武为弑，然则是诛民之父母，而师民之怨贼也，不祥莫大焉。以天下之合为君，则天下未尝合于桀、纣也，然则以汤、武为弑，则天下未尝有说也，直隳之耳！

故天子唯其人。天下者，至重也，非至强莫之能任；至大也，非至辨莫之能分；至众也，非至明莫之能和。此三至者，非圣人莫之能尽，故非圣人莫之能王。圣人，备道全美者也，是县天下之权称也。

桀、纣者，其知虑至险也，其至意至暗也，其行之为至乱也。亲者疏之，贤者贱之，生民怨之，禹、汤之后也而不得一人之与。刳比

【今译】

汤、周武王并没有杀掉君主，从这个角度就能证明它。商汤、周武王，是人民的父母，夏桀、商纣王，是人民的仇敌。现在社会上那些庸俗的创立学说的人，把夏桀、商纣王当作君主，而认为商汤、周武王是杀君，这样的话，那就是在谴责人民的父母，而把人民的仇敌当作君长，不吉利的事没有比这个更大的了。如果认为天下归附的人才是君主，那么天下人从来没有归附过夏桀、商纣王，这样的话，那么认为商汤、周武王是杀君，就是天下人从来没有过的说法了，这只不过是在毁谤他们罢了！

所以天子只有像汤、武这样的人才能胜任。治理天下，那任务是极其繁重的，不是最强劲有力的人是不能够担负它的；那范围是极其广大的，不是最明辨的人是不能够分辨它的；那人民是极其众多的，不是最英明的人是不能够协调他们的。这三个最，不是圣人没有谁能具备，所以不是圣人就没有谁能称王天下。圣人，是道德完备、十全十美的人，他就像挂在天下的一杆秤。

夏桀、商纣王，他们的谋虑极其险恶，他们的思想极其愚昧，他们的行为极其昏乱。亲近的人疏远他们，贤能的人鄙视他们，人民怨恨他们，他们虽然是夏禹、商汤的后代却得不到一个人的帮助。商纣



world and that Tang and Wu did not murder their sovereigns are by this argument demonstrated.

Tang and Wu were considered as the father and mother of the people. Jie and Zhou Xin were hated as predators of the people. Now the commonplace persuader's thesis that Jie and Zhou Xin were the true lords and that Tang and Wu were assassins is equivalent to advocating that "the father and mother of the people" be executed and that "the hated predator of the people" be made their masters. No misfortune could be greater than such a situation. If one considers that he who unites the empire is the true lord, then the empire was no longer held in unity by Jie or Zhou Xin. If this is given, then the thesis that Tang and Wu were assassins is no longer sustainable and is nothing more than out-and-out slander. Thus whether a man is truly a Son of Heaven depends entirely on what kind of man he is.

Since the world is the weightiest burden, only the strongest person will be able to bear it. Since it is the largest thing, only the most discriminating will be able to allocate social responsibilities properly. Since it is the most populous entity, only the most enlightened will be able to make it harmonious. Only a sage is capable of fully meeting these three conditions. Thus, only a sage is capable of being a True King. A sage thoroughly perfects himself in the Way and is a person of complete refinement, so he can be the balance scale of judgment for the whole world.

The thoughts and reflections of Jie and Zhou Xin were extremely dangerous; their goals and purposes benighted in the extreme; and their conduct and actions produced extreme chaos. Their own kin kept their distance; the worthy despised them; and their own people hated them. Although they were descendants of Yu and Tang, they did not gain the adherence of even one man. Zhou Xin disemboweled Bigan and impri-

【原文】

干，囚箕子，身死国亡，为天下之大僇，后世之言恶者必稽焉。是不容妻子之数也。故至贤畴四海，汤、武是也；至罢不容妻子，桀、纣是也。今世俗之为说者，以桀、纣为有天下而臣汤、武，岂不过甚矣哉？譬之，是犹伛巫跛匡大自以为有知也。

故可以有夺人国，不可以有夺人天下；可以有窃国，不可以有窃天下也。可以夺之者可以有国，而不可以有天下；窃可以得国，而不可以得天下。是何也？曰：国，小具也，可以小人有也，可以小道得也，可以小力持也；天下者，大具也，不可以小人有也，不可以小道得也，不可以小力持也。国者，小人可以有之，然而未必不亡也；天下者，至大也，非圣人莫之能有也。

【今译】

王将比干剖腹挖心，囚禁箕子，结果自身被杀，国家灭亡，成为天下最可耻的人，后世说到坏人，就一定要拿他作例证。这就是他们不能保住妻子儿女的道理。所以极有德才的人能囊括天下，商汤、周武王就是；极无德才的人不能庇护妻子儿女，夏桀、商纣就是。现在社会上那些庸俗的创立学说的人，认为夏桀、商纣王拥有了天下而把商汤、周武王作为他们的臣子，难道不是错得很厉害了吗？拿它打个比方，这就好像是驼背的巫婆、瘸了腿的残疾人狂妄地自以为有见解一样。

所以可以有夺取别人国家的事，却不可能有夺取别人天下的事；可以有窃取国家政权的事，却不可能有窃取天下统治权的事。夺取政权的人可能拥有一个国家，却不可能拥有整个天下；窃取政权可以得到一个国家，却不可能得到整个天下。这是为什么呢？回答说：国家是个小器具，可以让德才低劣的小人占有，可以依靠歪门邪道来取得，可以凭借较小的力量来维持；天下是个大器具，不可能让德才低劣的小人占有，不可能依靠歪门邪道来取得，不可能凭借较小的力量来维护。国家，小人可以拥有它，但是不一定就不灭亡；天下，是极其庞大的，不是圣人没有谁能占有它。



soned the Viscount of Ji. Both, having lost their own lives and destroyed their countries, became the greatest objects of scorn in the whole world. Those who in later generations discussed the problem of evil have had to examine the case of these two men closely, for they were unable even to protect their own wives and children.

Therefore, the worthiest of men could embrace all within the four seas—such were Tang and Wu. The most dissipated of men were not able to protect their own family—such were Jie and Zhou Xin. Now, to accord with popular opinion, persuaders' theses make Jie and Zhou Xin the real possessors of the empire and Tang and Wu their servants—what utter nonsense this is! It is analogous to a hunchbacked shaman or emaciated cripple pulling himself up to magnify himself in order to exaggerate his wisdom!

Accordingly, although it is possible for a state to be taken by force, it is impossible for the whole empire to be taken by force. Although it is possible to take over a state by stealth, it is impossible to take over the whole empire by stealth. A man who resorts to force may possess a state, but he cannot by means of force possess the empire; by stealth he can succeed in taking over a state, but he cannot gain control over the whole empire—why is this? I say that a state, being a small thing, can be possessed by a petty man, can be obtained by the way of a petty man, and can be held with the strength of a petty man. The empire is a great entity, so it is impossible for a petty man to possess it, the way of a petty man to obtain it, and the strength of a petty man to hold it. Although a state is something a petty man can possess, nonetheless it is inevitable that he will lose it. The empire is the greatest of all, and only a sage can possess it.

【原文】

18.3 世俗之为说者曰："治古无肉刑，而有象刑。墨黥；慅婴；共，艾毕；菲，对屨；杀，赭衣而不纯。治古如是。"是不然。

以为治邪？则人固莫触罪，非独不用肉刑，亦不用象刑矣。以为人或触罪矣而直轻其刑？然则是杀人者不死，伤人者不刑也。罪至重而刑至轻，庸人不知恶矣，乱莫大焉。凡刑人之本，禁暴恶恶，且征其未也。杀人者不死，而伤人者不刑，是谓惠暴而宽贼也，非恶恶也。故象刑殆非生于治古，并起于乱今也。治古不然。凡爵列、官

【今译】

18.3 社会上那些庸俗的创立学说的人说："治理得很好的古代社会没有肉刑，而只有象征性的刑罚。用黑墨画脸来代替脸上刺字的黥刑；割鼻子的劓刑，用系上草制的帽带来代替；阉割生殖器的宫刑，用割去衣服的前襟或蔽膝来代替；砍掉脚的刖刑，用穿麻鞋来代替；杀头的死刑，用穿上红褐色的衣服而不做衣领来代替。治理得很好的古代社会就像这样。"这种说法不对。

以为当时已经治理好了么？如果当时的人根本就没有谁再会犯罪，那就不但用不着肉刑，而且也用不着象征性的刑罚了。以为当时的人有的还是犯罪了而只是减轻他们的刑罚么？这样的话，那就是杀人的不会被处死，伤人的不会被惩罚。罪行极重而刑罚极轻，平常人就不知道憎恨犯罪了，而祸乱没有比这更大的了。大凡惩罚人的根本目的，是禁止暴行，反对作恶，而且防范那未来。杀人的不被处死，而伤害人的不受刑罚，这叫做优惠暴徒而宽恕强盗，不是反对作恶。所以象征性的刑罚恐怕并非产生于治理得很好的古代，而都是产生于混乱的现代。治理得好的古代并不是这样的。凡是爵位、官职、奖赏、

18. 3

In accord with popular opinion, persuaders offer the thesis:"In well-ordered periods of antiquity corporal punishments were not employed; rather, there were only symbolic punishments. For black-branding they had the offender wear a black hood over his face; for cutting off the nose, he wore bleached cap-strings; for amputation of the feet, he wore hemp sandals; for castration, he wore an apron with a piece cut off; and for the death penalty, he wore collarless garments dyed with red ocher. Such were the punishments during well-ordered periods of antiquity."

This is not so. Could one consider such practices indicative of good order? If one were to suppose that of old no one gave offense or committed a crime, then not only would there have been no need for physical punishments, there would have been no cause to use symbolic ones. [What if one] supposed that [punishments should be lightened]? If someone then did give offense or commit a crime and his due punishment were lightened, then murderers would not die and those who injured others would not be punished. The greatest of crimes would result in the lightest of punishments, so that commoners would perceive nothing to hate [in the prospect of punishment] and nothing would create greater chaos than that!

As a general rule the fundamental reason for punishment is the need to prohibit acts of violence, to instill hatred of evil acts, and further to warn men against committing them in the future. When murderers are not killed and those who assault others are not punished, this should be called "generosity to the violent and liberality with predators." It is not hatred of evil. Accordingly, symbolic punishments surely did not develop in well-governed periods of antiquity, but arise rather out of the chaos of the present. The mode of order in antiquity was not at all like this.

【原文】

职、赏庆、刑罚皆报也，以类相从者也。一物失称，乱之端也。夫德不称位，能不称官，赏不当功，罚不当罪，不祥莫大焉。昔者武王伐有商，诛纣，断其首，县之赤旆。夫征暴诛悍，治之盛也。杀人者死，伤人者刑，是百王之所同也，未有知其所由来者也。刑称罪则治，不称罪则乱。故治则刑重，乱则刑轻；犯治之罪固重，犯乱之罪固轻也。《书》曰："刑罚世轻世重。"此之谓也。

18.4 世俗之为说者曰："汤、武不能禁令。"是何也？曰："楚、越

【今译】

刑罚都是一种回报，与行为的类别相应的。一件事情赏罚失当，那就是祸乱的开端。德行和地位不相称，能力和官职不相称，奖赏和功劳不相当，刑罚和罪过不相当，不吉利的事没有比这更大的了。从前周武王讨伐商王朝，惩罚商纣王，砍下了他的头，把它挂在大红旗的飘带上。这征伐暴君惩治元凶，是政治上的丰功伟绩。杀人的被处死，伤人的被惩罚，这是历代帝王所相同的，没有人知道它是从什么时代传下来的。刑罚和罪行相当，社会才能治理好；刑罚和罪行不相当，社会就会混乱。所以社会治理得好，刑罚就重；社会混乱，刑罚才轻。因为在治理得好的时代犯的罪，本来就重；在混乱的时代犯的罪，本来就轻。《尚书》上说："刑罚有的时代轻，有的时代重。"说的就是这种情况。

18.4 社会上那些庸俗的创立学说的人说："商汤、周武王不能实

As a general principle, every rank and official responsibility, and each reward or punishment, was given as a recompense that accorded with the nature of the conduct involved. Even one action not having proper recompense in this balanced scheme would be the beginning of chaos. Nothing could be more inauspicious than moral worth not being matched by a suitable position, or ability not being matched by appropriate office, or rewards not corresponding to achievement, or penalties not corresponding to offenses. In the past when King Wu attacked the "possessor of Shang" and condemned Zhou Xin to execution, he had his head cut off and suspended from a crimson banner. To correct violent behavior with punishment and rebuke the cruel is the fulfillment of good government. That murderers should be put to death and that those who injure others should be punished—this has been the same for the Hundred Kings, although we do not know how the practice originated. If punishment is balanced against offense, then there is order; if it is not so balanced, then there is chaos. Accordingly, if there is to be order, then punishments must be heavy, and if there is to be chaos, then punishments must be light. The treatment of criminal offenders in a period of good government is sternly harsh, and their treatment in a chaotic age is exceedingly light. One of the *Documents* expresses this point: The punishments and penalties are in some ages lenient and in some harsh. {The phrase "symbolic punishments make clear" refers to the fact that punishments were created to symbolize the Way of Heaven. How could they have been merely a question of "hemp sandals" and "garments dyed with red ocher"!}

18. 4

In accord with popular opinion, persuaders offer the thesis:"Tang and

【原文】

不受制。”是不然。

汤、武者，至天下之善禁令者也。汤居亳，武王居鄗，皆百里之地也，天下为一，诸侯为臣，通达之属，莫不振动从服以化顺之，曷为楚、越独不受制也？彼王者之制也，视形势而制械用，称远迩而等贡献，岂必齐哉？故鲁人以糖，卫人用柯，齐人用一革。土地形制不同者，械用备饰不可不异也。故诸夏之国同服同仪，蛮、夷、戎、狄之国同服不同制。封内甸服，封外侯服，侯、卫宾服，蛮、夷要服，

【今译】

施禁令。”这种说法的根据是什么呢？他们说：“因为楚国、越国不受他们的制约。”这种说法不对。

商汤、周武王，是普天下最善于实施禁令的人。商汤居住在亳邑，周武王居住在鄗京，都不过是方圆百里的地方，但天下被他们统一了，诸侯做了他们的臣子，凡交通能到达的地方，人们无不惊恐颤动听从归服以至于被感化而依顺他们，为什么楚国、越国偏偏不受他们的制约呢？那些王者的制度，根据各地的情形来制造器械用具，衡量远近来规定进贡的等级差别，哪里一定要整齐划一呢？所以鲁国人用碗，卫国人用盂，齐国人用整块皮制作的器皿。土地环境风俗习惯不同的地方，器械用具设备服饰不能不有差别。所以中原各国同样服事天子而礼节规范相同。南蛮、东夷、西戎、北狄等国家同样服事天子而习俗不同。天子直接管辖的领地内以交纳农作物来服事天子，天子直接管辖的地区外围以守候放哨来服事天子，再向外负责守望保卫的地区则以宾客的身份按时进贡来服事天子，南蛮、东夷等少数民族

Wu were incapable of effecting their prohibitions and commands." How is that? We say:"Chu and Yue would not receive their ordinances."

This is not so. Tang and Wu were the most skillful men in the world at putting their prohibitions and commands in effect.

Tang resided at Bo and King Wu lived at Hao, both territories only a hundred *li* square. Yet they unified the world, made the feudal lords their servants, so that wherever news of them reached and wherever it penetrated, there were none who were not stirred and moved to submit and follow after them, thereby to be transformed and made obedient to them.

How is it that Chu and Yue alone should not have received their ordinances?

The ordinances of those two kings observed the qualities inherent in the land forms and regulated with ordinances the vessels and implements. They judged the various distances and so differentiated grades of tribute and offerings.

Why should it be necessary that they all be uniform? Thus, the people of Lu use cups as tribute, the people of Wei use vats, and the people of Qi use containers made of hide. When the soils, lands, and inherent qualities of the topography are not the same, it is impossible that their vessels and implements should not be differently prepared and ornamented. Accordingly, all the states of Xia Chinese have identical obligations for service to the king and have identical standards of conduct. The countries of the Man, Yi, Rong, and Di barbarians perform the same obligatory services to the king, but the regulations governing them are not the same.

Those who are enfeoffed within [the royal domain] do royal service. Those who are enfeoffed without [the royal domain] do feudal service. Those who are in the feudal marches zone do guest service. The Man

【原文】

戎、狄荒服。甸服者祭，侯服者祀，宾服者享，要服者贡，荒服者王。日祭，月祀，时享，岁贡，终王。夫是之谓视形势而制械用，称远近而等贡献，是王者之至也。彼楚、越者，且时享、岁贡，终王之属也，必齐之日祭、月祀之属然后曰“受制”邪？是规磨之说也。沟中之瘠也，则未足与及王者之制也。语曰：“浅不足与测深，愚不足与谋知，坎井之蛙不可与语东海之乐。”此之谓也。

【今译】

地区以接受约束来服事天子，西戎、北狄等少数民族地区以不固定的进贡来服事天子。以交纳农作物来服事天子的地区负责供给祭祀祖父、父亲的物品，以守候放哨来服事天子的地区负责供给祭祀曾祖、高祖的物品，以宾客身份按时进贡来服事天子的地区负责供给祭祀远祖、始祖的物品，以接受约束来服事天子的地区负责供给祭祀天神的物品，以不固定的进贡来服事天子的地区要承认天子的统治地位。这些地区有的供给天子每天祭祀的物品，有的供给天子每月祭祀的物品，有的供给天子每季祭祀的物品，有的每年向天子进贡，有的崇敬天子，老的天子死后，就要去朝见新的天子以承认他的统治地位。这就是所谓的根据各地的情形来制造器械用具，衡量远近来规定进贡的等级差别，这就是王者的制度。那楚国、越国，不过是进贡每季祭祀、每年祭祀的祭品以及一代天子死了以后要来承认新天子一类的国家，难道一定要使他们与那些供给每天祭祀、每月祭祀的祭品一类的国家一样，然后才说他们“受制约”了吗？这是有差错的说法啊。这种人真像山沟中的僵尸，不值得和他谈及圣王的制度。俗话说：“肤浅的东西是测量不出深刻的东西的，愚蠢的人不值得和他商量智巧的事，废井中的青蛙不能和它谈论东海中的乐趣。”说的就是这种情况。



and Yi nations do service according to treaty obligations. The Rong and Di do irregular service. Those who do royal service provide offerings for the sacrifices of thanks; those who do feudal service provide offerings for the cult sacrifices; those who do guest service provide for the drinking ceremonies; those who do service according to treaty present tribute offerings; and those who do irregular service come to pay their respects at the succession of the new king. Each day, offerings of thanks must be provided; each month, cult sacrificial offerings are made; each season, there is the drinking ceremony; each year, tribute is offered;{and once a generation there is the succession of the new king}. This is just what is meant by they observed the qualities inherent in the land forms and regulated with ordinances the vessels and implements; they judged the various distances and so differentiated grades of tribute and offerings—for such is the perfection of true kingship.

Further, Chu and Yue were of the class of states that made the seasonal presentation of offerings, the yearly tribute, and came at the succession of the new king. Why must one compare them only with the class of states that provided for the daily offering of thanks or monthly cult sacrifices in order to contend that they "received the ordinances"? Such would be a case of the "compass for grindstone" theory. [···] A saying goes:

> The shallow are inadequate to participate in fathoming the depths; the stupid are unable to join in dealing with the wise. It is impossible for a frog from the well pit to join in discussing the happiness of the Eastern Sea. Starvelings lying in drainage ditches will never be adequate to share in reaching up to the ordinances of true kingship.

This expresses my point.

【原文】

18.5 世俗之为说者曰:“尧、舜擅让。”是不然。

天子者,势位至尊,无敌于天下,夫有谁与让矣?道德纯备,智慧甚明,南面而听天下,生民之属,莫不振动从服以化顺之,天下无隐士,无遗善,同焉者是也,异焉者非也,夫有恶擅天下矣?

曰:“死而擅之。”是又不然。

圣王在上,图德而定次,量能而授官,皆使民载其事而各得其宜。不能以义制利,不能以伪饰性,则兼以为民。圣王已没,天下无圣,则固莫足以擅天下矣。天下有圣而在后者,则天下不离,朝不易

【今译】

18.5 社会上那些庸俗的创立学说的人说:“尧、舜把王位禅让给别人。”这种说法不对。

天子权势地位至高无上,在天下无与伦比,他又和谁推让呢?尧、舜道德美好完备,智慧非常发达,朝南坐着治理天下,所有的民众,都惊恐颤动听从归服以至于被感化而依顺他们,天下没有被埋没的人才,没有被遗忘的好人好事,和尧、舜相同的言行才是正确的,和他们不同的言行就是错误的,他们又为什么要把天下让掉呢?

有人说:“是等他们死了以后再把王位禅让给别人的。”这又不对。

圣明的帝王处在君位上,考虑德行来确定等级,衡量才能来授予官职,使人们全都能担负起自己的职事而各人又都能得到适宜的安排。那些不能用道义来制约私利,不能通过人为的努力来改造本性的人,就统统让他们当老百姓。圣明的帝王已经死了,天下如果没有圣人,那么根本就没有人能够接受禅让了。天下如果有圣人而又出在圣明帝王的后代之中,那么天下人就不会离心离德,朝廷上就不会改变



18. 5

In accord with popular opinion, persuaders offer the thesis:"Yao and Shun abdicated and yielded their thrones."

This is not so. Consider the Son of Heaven: his position of power and authority is the most honorable in the empire, having no match whatever. Further, to whom should they yield? Since their Way and its Power are pure and complete, since their wisdom and intelligence are exceedingly perspicacious, they had only "to face south and adjudicate the affairs of the empire." Every class of living people, each and all, would be stirred up and moved to follow after them and submit in order to be transformed and made obedient to them. The world had no "hidden scholars," and there was no "lost goodness." What was identical with them would be right, and what was different from them would be wrong. Again, why would they abdicate the empire?

They say:"At death, they relinquished all claims."

This as well is not so. Both sage kings, in occupying the supreme position, fixed precedence of rank by determining the moral worth of the person and filled offices by measuring his capability.

Both assigned the people their allotted duties so that "each received those tasks that best suited him." Those who were unable to control personal cupidity with a sense of propriety or whose natures could not be refined with the application of conscious effort were in every case made subjects. If the sage kings had already died, and there was no other sage in the empire, then most assuredly there was no one of sufficient stature to whom the empire should be yielded. Given the situation that there is a sage in the empire who is his descendant, then the empire is not interrupted, the dynasty does not change in status, the various states do not

【原文】

位，国不更制，天下厌然与乡无以异也；以尧继尧，夫又何变之有矣？圣不在后子而在三公，则天下如归，犹复而振之矣，天下厌然与乡无以异也；以尧继尧，夫又何变之有矣？唯其徙朝改制为难。故天子生，则天下一隆，致顺而治，论德而定次；死，则能任天下者必有之矣。夫礼义之分尽矣，擅让恶用矣哉？

曰："老衰而擅。"是又不然。

血气筋力则有衰，若夫智虑取舍则无衰。

曰："老者不堪其劳而休也。"是又畏事者之议也。

天子者，势至重而形至佚，心至愉而志无所诎，而形不为劳，尊

【今译】

各人的官位，国家也不会改变制度，天下就安安稳稳地和过去没有什么不同；这是用尧一样的圣王来继承尧，那又会有什么改变呢？如果圣人不出在圣明帝王的后代子孙之中而出在辅佐大臣之中，那么天下人随从归附他，就像恢复国家而振兴它一样了，天下也会安安稳稳地和过去没有什么不同；这是用尧一样的圣王来继承尧，那又会有什么改变呢？只有那改朝换代、变更制度才是困难的。所以圣明的天子活着，那么天下人就专一地尊崇他，极其顺从而有秩序，评定德行来确定各自的等级位次；圣明的天子死了，那么能够担负起治理天下重任的继承人，一定会有的。礼义的名分全部落实了，哪里还用得着禅让呢？

有人说："是他们年老体衰才把王位禅让给别人的。"这又不对。

人的血脉气色、筋骨体力倒是有衰退的，至于那智慧、思考能力、判断决择能力却是不会衰退的。

有人说："年老的人不能忍受那劳累才退下来休息的。"这又是怕做事者的议论。

天子权势极大而身体极安逸，心情极愉快而志向没有不能实现

alter their regulations, and the whole empire is contented. There is no difference between the new situation and that of a short time before. If a Yao continues after a Yao, what change can be said to have taken place? Given the situation in which there is no sage among his descendants, but there is one among the Three Dukes, then the empire will turn to him naturally as though he were restoring and reviving it. (With the whole empire contented, with there being no difference between the new and old situations, and with a Yao succeeding a Yao, again what change can be said to have taken place?) Only when there is the removal of a dynasty and the creation of new regulations are difficulties engendered. Thus, while the Son of Heaven lives, in the whole world only one person is exalted. The height of obedience has led to order, and the assessment of moral worth has fixed the precedence of rank. When he dies, then there will certainly be someone who is able to carry the responsibility for the empire. Where the distinctions of ritual and moral principles have been systematically carried out, what need indeed would there be for abdication and relinquishing?

They say: "The Son of Heaven should abdicate because of old age and infirmity."

This too is not so. Although in terms of his blood humours and physical vigor, there may be decay, if one refers to his wisdom, his ability to think, or his power to choose or reject, then there is no decay.

They answer: "Because he is aged, he is not equal to the burdens of his high estate and should be given rest."

This as well is but the contention of one who is afraid of work. Although the position of the Son of Heaven is the most significant position of power, his body enjoys the most perfect leisure. His heart is filled with the purest pleasures, for his will is never thwarted; and his physical body

【原文】

无上矣。衣被，则服五采，杂间色，重文绣，加饰之以珠玉。食饮，则重大牢而备珍怪，期臭味，曼而馈，代睪而食，《雍》而彻乎五祀，执荐者百人侍西房。居，则设张容，负依而坐，诸侯趋走乎堂下。出户而巫觋有事，出门而宗祀有事，乘大路、趋越席以养安，侧载睪芷以养鼻，前有错衡以养目，和鸾之声步中《武》《象》、驺中《韶》《护》以养耳，三公奉轭持纳，诸侯持轮挟舆先马，大侯编后，大

【今译】

的，所以身体不会因为当了天子而劳累，而他的尊贵则是至高无上的了。穿着嘛，便是穿五色的上衣，再配上杂色的下衣，加上有花纹的刺绣，再用珠玉加以装饰。吃喝嘛，便是牛、羊、猪齐全的宴会一个连一个，珍贵奇异的佳肴样样具备，各种香气美味应有尽有，在音乐声中送上食物，在击鼓声中进餐，奏起《雍》曲而把宴席撤回到灶上祭祀灶神，端菜的人有上百个侍候在西厢房。呆在天子的位置上听政，就设置了帷帐和小屏风，背靠大屏风而坐，诸侯在堂下有礼貌地奔走前来朝见。要出宫门，巫觋就有事情了，要出王城大门，大宗伯、大祝就有事情了；坐上宽阔的大车，踩着柔软的蒲席来保持身体的安稳，旁边放置湖岸上生长的香草来调养鼻子，车前有画着交错花纹的横木来调养眼睛，车铃的声音在车子慢行时合乎《武》、《象》的节奏，在车子奔驰时合乎《韶》、《护》的节奏来调养耳朵，三公扶着车轭，握着缰绳，诸侯有的扶着车轮，有的护在车厢两侧，有的在马前引路，大国诸侯排列在车后，大夫跟在他们的后面，小国诸侯与



is not subjected to toiling labor since he has in honor no superior. The clothes and garments he wears are of the five basic colors with every gradation of shade in between. They are covered with repeated patterns and embroidered designs with ornaments of pearl and jade. His food and drink include abundant servings of the meat from sacrificial animals, replete with rare and exotic delicacies, and with the most refined aromas and tastes. With an array of dancers the food is presented, at the beating of the great drum the feast begins, to the strains of the *Yong* music, food for presentation in the Five Sacrifices is taken away, and a hundred attendants lay out the dishes for informal presentation in the Western Antechamber.

When he has to be present at court, curtains and protective screens are set up; when he takes his position standing with his back to the ornamented screen, feudal lords hasten with quickened steps to their positions at the lower end of the audience hall. When he goes out the inner door, shamanesses and shamans busy themselves. When he leaves the gate, the master of sacrifices and the invocators busy themselves. When he is to ride in the Great Chariot, they place rush mats to care for his comfort. On either side they place fragrant marsh angelica to nurture his sense of smell. In front there is the ornamented yoke shaft to nurture his sense of sight. There are the harmonious sounds of the tinkling bells on the horse's trappings; the chariot moves along in time with the *Martial* and *Imitation* music and [the horses] gallop in time with the *Succession* and *Guarding* music—all to nurture his sense of hearing. The Three Dukes hold the yoke bow in their hands and hold the inner reins of the outside horses. The feudal lords hold on to the wheel, steady the carriage body, and lead the horses along. The great marquises arrange themselves in rows behind, with the grand officers arrayed behind them. The lesser marquises and

【原文】

夫次之，小侯、元士次之，庶士介而夹道，庶人隐窜莫敢视望。居如大神，动如天帝，持老养衰，犹有善于是者与不？老者，休也，休犹有安乐恬愉如是者乎？故曰：诸侯有老，天子无老；有擅国，无擅天下。古今一也。

夫曰“尧、舜擅让”，是虚言也，是浅者之传，陋者之说也。不知逆顺之理，小大、至不至之变者也，未可与及天下之大理者也。

18.6 世俗之为说者曰：“尧、舜不能教化。”是何也？曰：“朱、象不化。”是不然也。

尧、舜，至天下之善教化者也，南面而听天下，生民之属莫不振动从服以化顺之。然而朱、象独不化，是非尧、舜之过，朱、象之罪也。尧、舜者，天下之英也；朱、象者，天下之嵬、一时之琐也。今世俗之为说者，不怪朱、象而非尧、舜，岂不过甚矣哉？夫是之谓嵬

【今译】

天子的高级文官再跟在大夫的后面，士兵们穿着铠甲而在道路两旁警卫，百姓们隐藏躲避而没有人敢观望。天子坐着像大神一样尊严，行动像天帝一样自如，扶持老年的生活，保养衰退的身体，还有比这更好的吗？老年人要休息，那休息还有像这样安定快乐宁静愉悦的吗？所以说：诸侯有告老退休的，天子没有告老退休的；有诸侯传让国家的，没有天子禅让天下的。这是古今都一样的。

所谓“尧、舜把王位禅让给别人”，这是不符合事实的假话，是知识肤浅者的传闻，是孤陋寡闻者的胡说。他们是一些不懂得是否违背世道人情的道理，不懂得国家与天下、至高无上与不至高无上之间的不同的人，是一些还不能和他们谈论天下的大道理的人啊。

18.6 社会上那些庸俗的创立学说的人说：“尧、舜不能教育、感化人。”这种说法的根据是什么呢？他们说：“因为丹朱、象都没有被感化。”这种说法不对。

尧、舜，是普天下最善于进行教育感化的人，他们朝南坐着治理天下，所有的民众无不惊恐颤动听从归服以至于被感化而依顺他们。然而惟独丹朱、象不能被感化，这不是尧、舜的过错，而是丹朱、象的罪过。尧、舜是天下的英杰，丹朱、象是天下的怪物、一代

the principal knights follow afterward. The ordinary knights decked out in armor protect both sides of the route. Commoners hide in secret places, for none dares witness the event. At rest, he is like one of the great spirits; in motion, he is like one of the heavenly ancestors.

Supported in old age and nurtured in infirmity, could anything be better than this? The aged require rest, and what rest has such peace and enjoyment, such tranquillity and pleasure as this? Therefore it is said: The feudal lords get old, but the Son of Heaven does not. That there have been cases of abdicating a state, but no case of abdicating the empire—in regard to this antiquity and today are one. To say that "Yao and Shun abdicated and yielded the throne" is to make a vacuous statement. It is the received tradition of shallow minds and the theory of rude provincials; it is a principle of the ignorant and those who rebel against obedience. It transmogrifies the small into the large, the perfect into the imperfect; it will never be possible with such a doctrine to reach up to the Great Principle of the world.



18. 6

A persuader's thesis common in the world today says: "Yao and Shun were incapable of teaching and transforming." How is this? They say: "[Dan] Zhu and Xiang were not transformed."

This is not so. Yao and Shun were the most expert in the whole world at teaching and transforming. When they faced south and adjudicated the affairs of the world, all living people were moved and stirred to follow and submit in order to be transformed and obey them. This being so, that Zhu and Xiang alone were not transformed is not the fault of Yao and Shun; rather, it is the crime of Zhu and Xiang. Yao and Shun were the heroes of the empire; Zhu and Xiang were perverse figures, the pettiest men of their

【原文】

说。羿、蜂门者，天下之善射者也，不能以拨弓曲矢中；王梁、造父者，天下之善驭者也，不能以辟马毁舆致远；尧、舜者，天下之善教化者也，不能使嚚瑣化。何世而无嚚？何时而无瑣？自太皞、燧人莫不有也。故作者不祥，学者受其殃，非者有庆。《诗》曰："下民之孽，匪降自天；噂沓背憎，职竞由人。"此之谓也。

18.7 世俗之为说者曰："太古薄葬，棺厚三寸，衣衾三领，葬田不妨田，故不掘也。乱今厚葬饰棺，故掘也。"是不及知治道而不

【今译】

庸人。现在社会上那些庸俗的创立学说的人，不责怪丹朱、象而非议尧、舜，岂不是错得很厉害了吗？这叫做奇谈怪论。羿、逢蒙，是天下善于射箭的人，但不能用别扭的弓和弯曲的箭去射中微小的目标；王良、造父，是天下善于驾驭马车的人，但不能依靠瘸腿的马和坏车子到达远方的目的地；尧、舜，是天下善于进行教育感化的人，但不能使怪僻鄙陋的人转化。哪个社会没有怪僻的人？哪个时代没有鄙陋的人？从太皞氏、燧人氏以来没有什么时代没有过。所以那些创立学说的人不善，学习的人就受到了他们的毒害，反对他们的人才值得庆幸。《诗》云："民众的灾难与不幸，并非从天来降临；当面唠叨背后恨，主要作祟在于人。"说的就是这种情况。

18.7 社会上那些庸俗的创立学说的人说："远古时代葬礼节俭，棺材板只有三寸厚，衣服只有三套，被子只有三条，埋在田底下而不妨碍种田，所以不会被挖掘。混乱的今天葬礼奢侈，用珍宝来装饰棺材，所以会被盗挖。"这是对治国的道理还没有达到通晓的程度而对

day. As the persuader's thesis common in the world today does not blame Zhu and Xiang, but rather condemns Yao and Shun, how could it not greatly transgress the truth! It is indeed truly to be called a perverse theory.

Though Yi and Pengmen were the best archers in the world, they could not hit the bull's-eye with a bent bow and crooked arrows. Although Wang Liang and Zaofu were the best charioteers in the world, they could not cover great distances with lame horses and a broken chariot. Although Yao and Shun were the best at instructing and transforming, they were unable to cause perverse and petty men to be transformed. What age has had no perverse men, and what time has had no petty fellows? From the time of Taihao and Suiren, all ages have had them. Accordingly, those who create such doctrines are harbingers of doom; those who study them meet with calamity; but those who condemn them will have their reward. An *Ode* expresses this point:

> The evils of the lower people,
> are not sent down from Heaven.
> They chatter and babble and backbite with hatred;
> such quarrels simply come from men themselves.

18. 7

A persuader's thesis common today claims:"In highest antiquity burials were meager with an inner coffin only three inches thick and only three thicknesses of grave cloth covering the corpse. Because burials did not impede cultivation of the land, they were not dug up. In the disorderly present, sumptuous burials with ornamented coffins are the cause of graves being violated."

This thesis does not attain to true knowledge of the Way of good

【原文】

察于扫不扫者之所言也。

凡人之盗也，必以有为，不以备不足，足则以重有余也。而圣王之生民也，皆使当厚优犹不知足，而不得以有余过度。故盗不窃，贼不刺，狗豕吐菽粟，而农贾皆能以货财让。风俗之美，男女自不取于涂，而百姓羞拾遗。故孔子曰："天下有道，盗其先变乎！"虽珠玉满体，文绣充棺，黄金充椁，加之以丹矸，重之以曾青，犀、象以为树，琅玕、龙兹、华觀以为实，人犹且莫之扫也。是何也？则求利之诡缓，而犯分之羞大也。

夫乱今然后反是。上以无法使，下以无度行，知者不得虑，能者不得治，贤者不得使。若是，则上失天性，下失地利，中失人和；故

【今译】

盗墓不盗墓的原因又不清楚的人所说的话。

大凡人们的盗窃，一定是有原因的，不是为了使自己不足的东西能齐备，就是为了使自己绰绰有余的东西进一步富余。而圣明的帝王养育民众，使他们都富足宽裕而懂得满足，不可以有多余的财物，不可以超过规定的标准。所以窃贼不会来偷窃，强盗不会杀人抢劫，狗猪会不吃粮食，而农夫商人都能把财物让给别人。风俗是那样的美好，男女自然不在路上相会，而百姓都以拾取别人遗失的东西为羞耻。所以孔子说："社会政治清明，盗贼大概会首先转变吧！"像这样，即使珍珠宝玉挂满了尸体，绣有彩色花纹的丝织品塞满了内棺，黄金塞满了外棺，用朱砂涂刷它，用曾青粉饰它，在墓穴中用犀牛角和象牙雕刻成树，用琅玕、龙兹、华觀做成树上的果实，人们仍就没有去盗挖它的。这是为什么呢？是因为人们求取私利的诡诈之心退隐了，而违犯道义的羞耻感增强了。

混乱的当今世道正与古代相反。君主不根据法度役使人民，臣民不根据法度办事，有才智的人不能去谋划国家大事，有能力的人不能去治理国家，有德行的人不能在位役使人。像这样，那么上面就会错



government. It is a proposition not based on inquiry into the reason men decide to violate graves.

As a general rule, men who take to robbing have some reason for their actions. If it is not to provide against shortages, then it is to ensure that they have a surplus. But since under the sage kings everyone was prosperous, was provided a generous living, and was content from knowing full sufficiency; none tried to obtain surpluses in excess of what was needed. Thus, robbers did not steal and thieves did not break in; dogs and pigs would turn up their noses at beans and millet; and both farmers and traders were able to give away some of their products and goods. So refined were customs and mores that "men and women would not congregate along the paths besides canals" and "the Hundred Clans were ashamed to pick up lost articles." Therefore Confucius said: When the world possesses the Way, robbers are the first to be changed.

[In these ancient times,] the body was covered with pearls and jades, the inner coffin was filled with beautifully ornamented embroideries, and the outer coffin was filled with yellow gold and decorated with cinnabar with added layers of laminar verdite. [In the outer tomb chamber were] rhinoceros and elephant ivory fashioned into trees, with precious rubies, magnetite lodestones, and flowering aconite for their fruit. Despite all this, men still did not violate them. Why is that? It is because the people found tricks in the pursuit of profits were ineffective and that the shame of offending against their proper social station was great.

It is only the chaotic present age that has turned against this example. Superiors, by acting without regard for the law, cause their subordinates to act without regard for prescribed rules. The wise have no opportunity to think through matters, the able none to achieve order, and the worthy none to obtain employment. Given this situation, then, we lose the natural

【原文】

百事废，财物诎，而祸乱起。王公则病不足于上，庶人则冻馁羸瘠于下。于是焉桀、纣群居，而盗贼击夺以危上矣。安禽兽行，虎狼贪，故脯巨人而炙婴儿矣。若是，则有何尤拑人之墓、抉人之口而求利矣哉？虽此裸而葬之，犹且必拑也，安得葬矣哉？彼乃将食其肉而齕其骨也。夫曰“太古薄葬，故不拑也；乱今厚葬，故拑也”，是特奸人之误于乱说，以欺愚者而潮陷之以偷取利焉，夫是之谓大奸。传曰：“危人而自安，害人而自利。”此之谓也。

18.8 子宋子曰：“明见侮之不辱，使人不斗。人皆以见侮为辱，

【今译】

失农时，下面就会丧失土地所产生的利益，中间就会失掉人民的同心合力。所以各种事情被废弃，财物紧缺，而祸乱也就产生了。天子诸侯在上面忧虑财物不足，老百姓则在下面受冻挨饿疲弱消瘦。于是桀、纣似的暴君成群地占据在各国的君位上，而盗贼也就打家劫舍以至于危害到他们的君主了。于是人们像禽兽一样横行，像虎狼一样贪婪，所以也就把大人做成肉干来吃而把婴儿做成烤肉来吃了。像这样，那么又为什么要指责盗掘死人的坟墓、挖死人的嘴巴来求取利益的行为呢？像这样，即使是赤身裸体来埋葬死人，也一定会被挖掘的，哪能埋葬呢？因为他们将会吃死人的肉而啃死人的骨头。所谓“远古时代葬礼节俭，所以不会被挖掘；混乱的今天葬礼奢侈，所以会被盗挖”，这只是奸邪的人被谬论所迷惑了，却又用它来欺骗愚蠢的人而坑害他们，以便从中苟且捞取好处，这叫做最大的奸邪。古书上说：“使别人危险以便使自己安全，使别人受害以便使自己得利。”说的就是这种人。

18.8 宋钘先生说：“明白了受到欺侮并不是耻辱的道理，就能使人们



endowments Heaven above has given us, we lose the benefits Earth below provides, and in the middle realm we lose harmonious relations in society. For this reason the hundred tasks are frustrated in their execution, wealth and resources dwindle, and calamity and confusion appear. Kings and dukes suffer from insufficiencies; commoners freeze and starve. It is in just such a situation that would-be Jies and would-be Zhou Xins throng together and robbers so openly plunder as to endanger the upper classes. How bestial is their conduct, and their avarice is like tigers and wolves! Thus, they will "make dried meat out of great men" and "roast infants on spits." When matters have come to this, why then should we still be surprised to find men violating graves and tearing open the mouth of the dead in search of profit! Even if a man had been buried stark naked, it would still be inevitable that his grave should be violated. How could he hope to have a peaceful burial! Those kind of men would eat his flesh and gnaw on his bones with their teeth.

The theory that "in highest antiquity burials were meager, which is why they were not violated" and that "in the present burials are sumptuous, which is why they are violated" is just the deception of wicked men. It is a theory born of confusion, which hoodwinks the stupid so that they will sink into the mire of thievery to secure illicit profits. This is what is called the "Great Wickedness." A tradition records:

> They imperil others to make secure themselves; they harm others to profit themselves.

This expresses my meaning.

18. 8

Your Master Song said: "Clearly understanding that to suffer insult is

【原文】

故斗也；知见侮之为不辱，则不斗矣。”

应之曰：“然则亦以人之情为不恶侮乎？”

曰：“恶而不辱也。”

曰：“若是，则必不得所求焉。凡人之斗也，必以其恶之为说，非以其辱之为故也。今俳优、侏儒、狎徒詈侮而不斗者，是岂钜知见侮之为不辱哉？然而不斗者，不恶故也。今人或入其央渎，窃其猪彘，则援剑戟而逐之，不避死伤，是岂以丧猪为辱也哉？然而不惮斗者，恶之故也。虽以见侮为辱也，不恶则不斗；虽知见侮为不辱，恶之则必斗。然则斗与不斗邪，亡于辱之与不辱也，乃在于恶之与不恶也。夫今子宋子不能解人之恶侮，而务说人以勿辱也，岂不过甚矣哉？金

【今译】

不争斗。人们都把被侮辱当作为耻辱，所以会争斗；如果懂得了被侮辱算不上是一种耻辱，就不会争斗了。”

回复他说：“这样的话，那么先生也以为人之常情是不憎恶被人侮辱的吗？”

他说：“虽然憎恶被人侮辱，但并不把被侮辱当作是耻辱。”

回复他说：“像这样，那就一定达不到先生所追求的目标了。大凡人们的争斗，一定是把自己憎恶受侮辱当作辩解，而不是把自己感到耻辱作为理由。现在那些滑稽演员和唱戏的优伶、供人取乐的矮子、被人戏弄的奴仆，受到辱骂欺侮却不争斗，这哪里是因为他们懂得了被人侮辱算不上是一种耻辱的道理呢？然而他们不争斗，是因为他们不憎恶被人侮辱的缘故啊。现在如果有人进入人家的沟中，偷了人家的猪，那么失主就会拿起剑戟去追赶窃贼，甚至不避死伤，这哪里是因为他把丢失猪看作为耻辱呢？然而他不怕争斗，是因为憎恶窃贼啊。所以，即使把被侮辱看作为一种耻辱，但如果不憎恶它，就不会争斗；即使懂得了被侮辱算不上是一种耻辱的道理，但如果憎恶它，就一定会争斗。这样看来，争斗不争斗，不在于感到耻辱还是不感到耻辱，而在于憎恶还是不憎恶。现在宋先生不能消除人们对被人侮辱



no disgrace will cause men to cease fighting. All men consider that to suffer insult is to be disgraced, hence they fight. If they knew that to suffer insult does not disgrace a person, then they would not fight."

I reply to this: If that were so, then would a person not also have to consider the essential nature of man such that he does not hate being insulted?

They rejoin: "You may hate insults, but you should not consider them a disgrace."

I say: If that is granted, then it is certain that your search [for a way to make men stop fighting] will be in vain. As a general principle, the explanation of why men fight must be found in what they hate; the cause is not to be found in what they consider to be a disgrace. Consider the case of court jesters, buffoons, dwarfs, and fools who are treated contemptuously, like a menial, and are vilified and insulted, yet do not fight—would this be due to their realization that it is no disgrace to suffer insult? Those who do not fight in such cases do so because they do not hate being insulted.

Now consider this example: a man enters a place by way of the sewers and pilfers another man's pigs and hogs. The owner takes up arms to pursue him at the risk of serious injury or death. Would this happen because he considers the loss of his pigs to be a disgrace! Men do not shrink from a fight in such cases because of what they hate. Although a man might consider receiving an insult a disgrace, if he does not hate being disgraced, then he will not fight. Although a man knows that to suffer insult is no disgrace, if he hates the disgrace, then he will surely fight. That being the case, then the reason he fights lies not in whether he is disgraced, but rather in whether he hates it.

Now your Master Song is unable to explain the fact of men's hatred of insult and so he devotes his attention to persuading men that they

【原文】

舌弊口，犹将无益也。不知其无益，则不知；知其无益也，直以欺人，则不仁。不仁不知。辱莫大焉。将以为有益于人耶？则与无益于人也，则得大辱而退耳！说莫病是矣。”

18.9 子宋子曰：“见侮不辱。”

应之曰：“凡议，必将立隆正然后可也，无隆正，则是非不分而辨讼不决。故所闻曰：‘天下之大隆，是非之封界，分职名象之所起，王制是也。’故凡言议期命，是非以圣王为师；而圣王之分，荣辱是也。是有两端矣，有义荣者，有势荣者，有义辱者，有势辱者。志意修，

【今译】

的憎恶，而致力于劝说人们别把受侮辱看作为耻辱，岂不是错得很厉害了吗？即使是能言善辩的铁嘴巴把嘴皮都磨破了，仍将毫无裨益。不懂得这种劝说毫无裨益，那就是不明智；知道它毫无裨益，却故意要用它来骗人，那就是不仁慈。不仁慈不明智，耻辱没有比这更大的了。要认为宋先生的说法有益于人吗？但全都无益于人，只落得个极大的耻辱而退场罢了！学说没有比这更糟的了。”

18.9 宋钘先生说：“被侮辱而不以为耻辱。”

回复他说：“凡是议论，一定要树立一个最高的准则才行，没有一个最高准则，那么是非就不能区分而争辩也无法解决。我过去听到的话说：‘天下最大最高的准则，判断是非的界线，分掌职务、名物制度的起源，就是古代圣王的制度。’所以，凡是发言立论或约定事物的名称，它们的是非标准都要以圣王作为榜样；而圣王的道德原则，是看重光荣耻辱的。这光荣耻辱各有两个方面，有道义方面的光荣，有



should not consider it a disgrace—is he not utterly wrong! Although he had a metal tongue that destroyed his mouth, it would be to no advantage. Not realizing that it is of no advantage is ignorance; and, to know that it is of no advantage and yet simply to deceive others is not humane. No behavior is more disgraceful than to be both inhumane and ignorant. If what he takes to be of advantage to others is no advantage, he will be forced to withdraw in great disgrace. No theory could be more defective than this!

18. 9

Your Master Song says:"To suffer insult is no disgrace."

I reply to this: As a matter of general principle, in deliberations it is necessary to establish high standards of correctness, for only then may the validity of an argument be determined. If there are no such high standards of correctness, then truth and falsity cannot be separated and discriminations and disputes cannot be settled. Thus, what we have been taught says:

> The highest standards are those that establish the boundary between truth and falsity and that give rise to social class distinctions, to the offices of government, and to their names and symbols—these are the regulations of the True King.

Thus, as a general rule discussions and deliberations on definitions and terms of right and wrong should take the sages and kings as guide and master. And among the distinctions made by the sages and kings is the distinction between honor and disgrace.

In these there are two principles: there is the honor that derives from moral principles and that which derives from the force of circumstances;



【原文】

德行厚，知虑明，是荣之由中出者也，夫是之谓义荣。爵列尊，贡禄厚，形势胜，上为天子诸侯，下为卿相士大夫，是荣之从外至者也，夫是之谓势荣。流淫污僈，犯分乱理，骄暴贪利，是辱之由中出者也，夫是之谓义辱。詈侮捽搏，捶笞臏脚，斩断枯磔，藉靡舌绎，是辱之由外至者也，夫是之谓势辱。是荣辱之两端也。故君子可以有势辱而不可以有义辱，小人可以有势荣而不可以有义荣。

【今译】

势位方面的光荣，有道义方面的耻辱，有势位方面的耻辱。志向美好，德行淳厚，智虑精明，这是从内心产生出来的光荣，这叫做道义方面的光荣。爵位尊贵，贡品俸禄优厚，权势地位优越，高一点的做了天子诸侯，低一点的做了卿相士大夫，这是从外部得到的光荣，这叫做势位方面的光荣。行为放荡丑恶，违犯道义，扰乱伦理，骄横凶暴，惟利是图，这是从内心产生出来的耻辱，这叫做道义方面的耻辱。受人责骂侮辱，被揪住头发挨打，受杖刑被鞭打，受膑刑被剔去膝盖骨，被砍头断手、五马分尸并弃市，被五花大绑，被反绑吊起，这是从外部得到的耻辱，这叫做势位方面的耻辱。这些就是光荣耻辱的两个方面。所以君子可能有势位方面的耻辱而不可能有道义方面的耻辱，小人可能有势位方面的光荣却不可能有道义方面的光荣。有势

there is the disgrace that derives from considerations of morality and that which derives from the force of circumstances. When a person is developed in will and purpose, substantial in conduct springing from inner power, and lucid in wisdom and thought,then there arises from within the cause of honor, and this is what is meant by honor that derives from considerations of morality.

Holding exalted rank and distinction, receiving substantial tribute or emolument, holding a position of overwhelming power and influence, being at the highest Son of Heaven or a feudal lord or at the lowest a minister or prime minister, knight or grand officer—these are honors that arrive from without, and precisely these are what is meant by honors that derive from a person's circumstances.

When a person is wayward and abandoned, base and reckless, when he offends against the divisions of society and brings chaos to rational order, when he is proudly arrogant and cruel with a rapacious appetite for profits—these are disgraces that come from within, and precisely these are what is meant by disgraces that derive from a person's morality.

Vilified and insulted, dragged about by the hair and beaten, whipped and cudgeled, kneecaps shattered or legs amputated, decapitated, quartered or hacked apart and made into diced dried meat, chained and fettered, with tongue split in two—these are disgraces that come from without, and precisely these are what is meant by disgraces that derive from a person's circumstances. Such are the two principles of honor and disgrace.

Thus, although it is possible that the gentleman should incur disgrace through personal circumstances, it is not possible that he should incur disgrace from what derives from personal morality. Although it is possible that the petty man should possess honors deriving from personal



【原文】

有势辱无害为尧，有势荣无害为桀。义荣、势荣，唯君子然后兼有之；义辱、势辱，唯小人然后兼有之。是荣辱之分也。圣王以为法，士大夫以为道，官人以为守，百姓以成俗，万世不能易也。

“今子宋子案不然，独诎容为己，虑一朝而改之，说必不行矣。譬之，是犹以塼涂塞江海也，以焦侥而戴太山也，踬跌碎折不待顷矣。二三子之善于子宋子者，殆不若止之，将恐得伤其体也。”

18.10 子宋子曰：“人之情，欲寡，而皆以己之情为欲多，是过

【今译】

位方面的耻辱不妨碍他成为尧，有势位方面的光荣不妨碍他成为桀。道义方面的光荣、势位方面的光荣，只有君子才能同时拥有它们；道义方面的耻辱、势位方面的耻辱，只有小人才会同时占有它们。这就是光荣和耻辱方面的道理。圣王把它当作法度，士大夫把它当作原则，一般官吏把它当作守则，老百姓根据它形成习俗，这是千秋万代也不会改变的。

“现在宋先生却不是这样，他独自用委曲容忍来整饬自己，想一个早晨改变历来的道德原则，他的学说一定行不通。拿它打个比方，这就好像是用捏成团的泥巴去填塞江海，让三尺长的矮人去耿泰山，跌倒在地粉身碎骨也就用不着等待片刻了。诸位中与宋先生相好的，恐怕还不如去制止他，否则，将来恐怕会伤害自己身体的。”

18.10 宋钘先生说：“人的本性是少欲的。但现在的人却都认为



circumstances, it is not possible that he should possess honors deriving from moral principles. Incurring disgrace through the force of circumstances will not hinder one's becoming a Yao; having the honors that derive from the force of circumstances will not hinder one's becoming a Jie. As for the honor that derives from personal morality and that which derives from circumstances, only the gentleman may possess both at the same time. As for the disgrace that derives from morality and that which derives from circumstances, only the petty man may possess both at the same time. Such is the distinction between honor and disgrace. Sages and kings used this distinction in their laws, the knights and grand officers used it as their way, the various petty bureaucrats considered that they should safeguard it, and the Hundred Clans viewed it as established custom. For a myriad generations it has been impossible to alter the distinction.

Now your Master Song believes that this is not so, for he distorts things and admits facts on his own and as he chooses. With no more than a single morning's thought he would change the nature of the distinction between honor and disgrace. It is certain that his theories could never be put into practice. They are an example of using balls of mud to dam up rivers and oceans. They are like using the Jiao pygmies to lift up Mount Tai; one need only wait a moment and they will stumble and let it break in two. The two or three masters who take delight in the doctrines of your Master Song stand the risk, I fear, of suffering grave injury to their own persons if they do not cease this admiration.

18. 10

Your Master Song says:"It is the essential nature of man that his

【原文】

也。”故率其群徒，辨其谈说，明其譬称，将使人知情欲之寡也。

应之曰：“然则亦以人之情为欲目不欲綦色，耳不欲綦声，口不欲綦味，鼻不欲綦臭，形不欲綦佚？此五綦者，亦以人之情为不欲乎？”

曰：“人之情，欲是已。”

曰：“若是，则说必不行矣。以人之情为欲此五綦者而不欲多，譬之，是犹以人之情为欲富贵而不欲货也，好美而恶西施也。

“古之人为之不然。以人之情为欲多而不欲寡，故赏以富厚，而罚以杀损也，是百王之所同也。故上贤禄天下，次贤禄一国，下贤禄

【今译】

自己的本性是多欲的，这是错误的。”所以他率领他的弟子们，把他的言论学说说得动听有理，把他的比喻称引说得明白清楚，想要使人们懂得人的本性是少欲的。

回复他说：“这样的话，那么先生也认为人的本性是眼睛不想看最美丽的颜色，耳朵不想听最悦耳的音乐，嘴巴不想吃最好的美味佳肴，鼻子不想闻最好的气味，身体不想追求最大的安逸？这五种极好的享受，先生也认为人们的本性是不想要的吗？”

他说：“人的本性，是想要这些享受的。”

回复他说：“如果这样，那么先生的说法就一定行不通了。认为人的本性是想要这五种极好的享受而又并不想要很多，拿它打个比方，这就好像认为人的本性是想富贵的但又不要钱财，是喜爱美色的但又讨厌西施一样。

“古代的人做事就不是这样。他们认为人的本性是想要多而不希望少，所以用财富来奖赏，用减少财富来处罚，这是各代帝王所相同的。所以上等的贤才以天下的税收作为俸禄，次一等的贤才以一国的



desires are few, yet everyone believes in his own case that the desires of his essential nature are numerous. This is an error." Accordingly, he leads his numerous disciples, offers discriminations in defense of his contentions and theories, and elucidates his examples and judgments that he might cause men to realize that the desires inherent in their essential nature are but few.

In response to this I say: Given that assumption, then one must also consider that it is the essential nature of man that the eye does not desire the full range of colors, the ear does not desire the full range of sounds, the mouth does not desire the full range of tastes, the nose does not desire the full range of smells, and the body does not desire the full range of leisure. In regard to these five "full sensory ranges" can it indeed be also considered that the essential nature of man is such that they are not desired?

Master Song admits: The desires inherent in the essential nature of man are in truth as you say.

I say: If you grant that they are such, then your theory is certainly impractical. It grants that the desires inherent in the essential nature of men have these five "full sensory ranges," yet it denies that such desires are numerous. This is like, for example, considering it a part of man's essential nature to desire wealth and prestige, yet denying that men desire property, or considering that they desire sex and beauty, yet despise Xi Shi.

The ancients thought otherwise:they considered that from his essential nature man's desires were numerous, not few. Accordingly, they rewarded men with wealth and plenty and penalized them with reduction and deprivation. In this respect the Hundred Kings have all been the same. Accordingly, the supremely worthy man received the world as his

【原文】

田邑，愿悫之民完衣食。今子宋子以是之情为欲寡而不欲多也，然则先王以人之所不欲者赏而以人之所欲者罚邪？乱莫大焉。今子宋子严然而好说，聚人徒，立师学，成文曲，然而说不免于以至治为至乱也，岂不过甚矣哉？”

【今译】

税收作为俸禄，下等的贤才以封地内的税收作为俸禄，忠厚老实的百姓能保全穿的吃的。现在如果宋先生认为古代这些人的本性也是想要少而不想要多，那么古代的圣王是用人们所不想要的东西来奖赏而用人们想要的东西来处罚吗？混乱没有比这更大的了。现在宋先生一本正经地珍爱自己的学说，聚集门徒，建立了师生教学关系，写成了文章，但是他的学说不免把治理得最好的情况看成是最混乱的情况，岂不是错得很厉害了吗？”

emolument, those next in worth received a single state, those of lesser worth received fields and cities, and the attentive and diligent among the common people had the full complement of clothing and food. Now your Master Song considers man's essential nature to be that desires are few and not that they are numerous. If this were so, then would it not be equivalent to the ancient kings' employing what men do not desire as their reward and what men do desire as their punishment? No confusion could be greater than this!

Now your Master Song has a commanding presence and is fond of persuasions. He gathers men about him as disciples, he establishes himself as a master of learning, and he perfects, polishes, and documents his essays. Yet, despite all this, his theories do not avoid the mistake of considering the perfection of order the height of chaos. Indeed, does he not greatly transgress the truth!



礼论第十九

【原文】

19.1 礼起于何也？曰：人生而有欲，欲而不得，则不能无求；求而无度量分界，则不能不争；争则乱，乱则穷。先王恶其乱也，故制礼义以分之，以养人之欲，给人之求，使欲必不穷乎物，物必不屈于欲，两者相持而长。是礼之所起也。

19.2 故礼者，养也。刍豢稻粱，五味调香，所以养口也；椒兰芬芯，所以养鼻也；雕琢刻镂，黼黻文章，所以养目也；钟鼓、管

【今译】

19.1 礼是在什么情况下产生的呢？回答说：人生来就有欲望，如果想要什么而不能得到，就不能没有追求；如果一味追求而没有个标准限度，就不能不发生争夺；一发生争夺就会有祸乱，一有祸乱就会陷入困境。古代的圣王厌恶那祸乱，所以制定了礼义来确定人们的名分，以此来调节人们的欲望，满足人们的要求，使人们的欲望决不会由于物资的原因而不得满足，物资决不会因为人们的欲望而枯竭，使物资和欲望两者在互相制约中增长。这就是礼的起源。

19.2 所以礼这种东西，是调养人们欲望的。牛羊猪狗等肉食和稻米谷子等细粮，五味调和的佳肴，是用来调养嘴巴的；椒树、兰草香气芬芳，是用来调养鼻子的；在器具上雕图案，在礼服上绘彩色花

Book 19

Discourse on Ritual Principles

19.1

How did ritual principles arise? I say that men are born with desires which, if not satisfied, cannot but lead men to seek to satisfy them. If in seeking to satisfy their desires men observe no measure and apportion things without limits, then it would be impossible for them not to contend over the means to satisfy their desires. Such contention leads to disorder. Disorder leads to poverty. The Ancient Kings abhorred such disorder; so they established the regulations contained within ritual and moral principles in order to apportion things, to nurture the desires of men, and to supply the means for their satisfaction. They so fashioned their regulations that desires should not want for the things which satisfy them and goods would not be exhausted by the desires. In this way the two of them, desires and goods, sustained each other over the course of time. This is the origin of ritual principles.

19. 2

Thus, the meaning of ritual is to nurture.

The meat of pastured and grain-fed animals, rice and millet, blends and combinations of the five flavors, are what nurture the mouth. The fragrances of peppercorns and orchids, aromas and bouquets, are what nurture the nose. Carved and polished [jade], incised and inlaid [metals], and [fabrics] embroidered with the white and black axe emblem, the

【原文】

磬、琴瑟、竽笙，所以养耳也；疏房、檖貌、越席、床第、几筵，所以养体也。故礼者，养也。

19.3 君子既得其养，又好其别。曷谓别？曰：贵贱有等，长幼有差，贫富轻重皆有称者也。故天子大路越席，所以养体也；侧载睪芷，所以养鼻也；前有错衡，所以养目也；和鸾之声，步中《武》、《象》，趋中《韶》、《护》，所以养耳也；龙旗九斿，所以养信也；寝兕、持虎、蛟韅、丝末、弥龙，所以养威也；故大路之马，必信至教

【今译】

纹，是用来调养眼睛的；钟、鼓、管、磬、琴、瑟、竽、笙等乐器，是用来调养耳朵的；窗户通明的房间、深邃的朝堂、柔软的蒲席、床上的竹铺、矮桌与垫席，是用来调养躯体的。所以礼这种东西，是调养人们欲望的。

19.3 君子已经得到了礼的调养，又喜爱礼的区别。什么叫做区别？回答说：就是高贵的和卑贱的有不同的等级，年长的和年幼的有一定的差别，贫穷的和富裕的、权轻势微的和权重势大的都各有相宜的规定。所以天子乘坐那宽阔的大车，铺垫那柔软的蒲席，是用来保养身体的；旁边放置湖岸上生长的香草，是用来调养鼻子的；车前有画着交错花纹的横木，是用来调养眼睛的；车铃的声音，在车子慢行时合乎《武》、《象》的节奏，在车子奔驰时合乎《韶》、《护》的节奏，这是用来调养耳朵的；画着龙的旗帜下边有九条飘带，是用来保养身份信号的；车子上画着横卧的犀牛和蹲着的老虎，马系着用沙鱼皮制成的腹带，车前挂着丝织的车帘，车耳刻成龙形，这是用来保养威严的；天子的大车上所用的马，一定要真正训练得十分驯服，然后

azure and black notched-stripe, the azure and crimson stripe, the white and crimson blazon, are what nurture the eye. Bells and drums, flutes and chime-stone, lutes and zithers, reed pipes and reed organs, are what nurture the ear. Spacious rooms, secluded chambers, mats of plaited rushes, couches and bed mats, armrests and cushions, are what nurture the body.

Thus, rituals are what nurtures.

19. 3

When the gentleman has been nurtured by these things, he will also be fond of ritual distinctions. What is meant by "distinctions"? I say that these refer to the gradations of rank according to nobility or baseness, disparities between the privileges of old and young, and modes of identification to match these with poverty or wealth, insignificance or importance. Thus, the Son of Heaven has the Great Chariot and rush mats to care for his comfort. On either side of the chariot fragrant marsh angelica is placed to care for his sense of smell. In front of him there is the inlaid yoke shaft to nurture his sense of sight. There are the harmonious sounds of the tinkling bells on the horse's trappings; the chariot moves along in time with the *Martial* and *Imitation* music; and the horses gallop in time with the *Succession* and *Guarding* music—all in order to nurture his sense of hearing.

There is the dragon banner with nine scallops to nurture a sense of sacredness about him. There are the recumbent rhinoceros, the crouching tiger, back harnesses with scaly dragon patterns, the silken carriage coverings, and yoke-ends with dragons to nurture his majestic authority.

Thus, the horse for the Grand Chariot must be thoroughly reliable and perfectly trained before it is harnessed, to nurture a sense of security

【原文】

顺，然后乘之，所以养安也。孰知夫出死要节之所以养生也？孰知夫出费用之所以养财也？孰知夫恭敬辞让之所以养安也？孰知夫礼义文理之所以养情也？故人苟生之为见，若者必死；苟利之为见，若者必害；苟怠惰偷懦之为安，若者必危；苟情说之为乐，若者必灭。故人一之于礼义，则两得之矣；一之于情性，则两丧之矣。故儒者将使人两得之者也，墨者将使人两丧之者也，是儒、墨之分也。

19.4 礼有三本：天地者，生之本也；先祖者，类之本也；君师者，治之本也。无天地，恶生？无先祖，恶出？无君师，恶治？三者偏亡，焉无安人。故礼，上事天，下事地，尊先祖而隆君师。是礼之三本也。

【今译】

才用它拉车，这是用来保持安全的。谁懂得那献出生命坚守节操是用来保养生命的呢？谁懂得那花费钱财是用来保养钱财的呢？谁懂得那恭敬谦让是用来保住安逸的呢？谁懂得那礼义仪式是用来调养情操的呢？所以人如果只看见生，这样的人就一定会死；如果只看见利，这样的人就一定会受到损害；如果只是喜欢懈怠懒惰苟且偷安，这样的人就一定会遇到危难；如果只是喜欢纵情作乐，这样的人就一定会灭亡。所以人如果专门把心思放在讲究礼义上，那么礼义情性两方面就都能保全了；如果专门把心思放在满足情性上，那么礼义性情两方面就都保不住了。儒家要使人们双双保全它们，墨家要使人们双双丧失它们，这就是儒家和墨家的区别。

19.4 礼有三个根本：天地是生存的根本，祖先是种族的根本，君长是政治的根本。没有天地，怎么生存？没有祖先，种族从哪里产生？没有君长，怎么能使天下太平？这三样即使部分地缺失了，也不会有安宁的人民。所以礼，上事奉天，下事奉地，尊重祖先而推崇君长。这是礼的三个根本。

about him.

Who understands that risking death in carrying out a commission is how an officer cares for his life? Who understands that producing and supplying goods are how to nurture resources? Who knows that reverence and courtesy are how to nurture his security? Who knows that acting in accordance with ritual and moral principles and observing good form and reason are how to nurture his emotions?

Accordingly, if one acts with only the preservation of his own life in view, death is inevitable. If one acts with only profit in mind, loss is certain. If one is indolent and timorous, thinking thereby he will be safe, danger is certain. If he seeks happiness through self-gratification, destruction is certain. Thus, if a man concentrates single-mindedly on ritual and moral principles, then both his desires and ritual will be fulfilled; but if he concentrates solely on his inborn desires and emotions, then both will be lost. Hence, Ru practices will cause a man to fulfill both ritual and desires, whereas Mohist practices will cause him to lose both. Such is the distinction between the Ru and the Mohists.

19. 4

Ritual principles have three roots. Heaven and Earth are the root of life. Forebears are the root of kinship. Lords and teachers are the root of order. Were there no Heaven and no Earth, how could there be life? Were there no forebears, how could there be issue? Were there no lords and no teachers, how could there be order? Were even one of these three lost, there would be no peace and security for man. Thus, rituals serve Heaven above and Earth below, pay honor to one's forebears, and exalt rulers and teachers, for these are the three roots of ritual principles.

【原文】

19.5 故王者天太祖，诸侯不敢怀，大夫、士有常宗，所以别贵始。贵始，得之本也。郊止乎天子，而社止于诸侯，道及士、大夫，所以别尊者事尊、卑者事卑、宜大者巨、宜小者小也。故有天下者事七世，有一国者事五世，有五乘之地者事三世，有三乘之地者事二世，持手而食者不得立宗庙，所以别积厚者流泽广，积薄者流泽狭也。

19.6 大飨，尚玄尊，俎生鱼，先大羹，贵食饮之本也。飨，尚

【今译】

19.5 所以，称王天下的天子可以把创建国家的始祖当作天来祭祀，诸侯则不敢有这个想法，大夫和士有百世不迁的大宗，这种宗法祭祀制度是用来区别各自所尊奉的始祖的。尊重始祖，是道德的根本。到郊外祭天神仅限于天子，而祭土地神则从天子开始到诸侯为止，祭路神则向下延及到士和大夫，这是用来区别：尊贵的人才能事奉尊贵的，卑贱的人只能事奉卑贱的；适宜做大事的就做大事，适宜做小事的就做小事。所以拥有天下的天子祭祀七代祖先，拥有一个国家的诸侯祭祀五代祖先，拥有五个六里见方的土地的大夫祭祀三代祖先，有三个六里见方的土地的士可以祭祀两代祖先，依靠双手来糊口的百姓不准建立祖庙，这是用来区别：功绩大的人传布的恩德应该广远，功绩小的人传布的恩德应该狭窄。

19.6 在太庙合祭历代祖先时，以盛着清水的酒器以及小盘里盛着



19. 5

Accordingly, the king associates his Founding Patriarch with Heaven in his sacrifices. The feudal lords do not allow [the temple of their first ancestor] to go to ruin. Grand officers and knights have sacrifices to the Constant Progenitor. These are the ways they distinguish their eminent beginnings. These eminent beginnings are the root of their moral authority. Performance of sacrifice at the Suburban Altar stops with the Son of Heaven. Performance of sacrifice at the Altar of the Soil stops with the feudal lords. But the sacrifice at the end of mourning extends even to the knights and grand officers. These serve to distinguish between the noble who should serve the noble and the base who should serve the base, between the greatness of those who should be great and the smallness of those who should be small.

Hence, the ruler of the empire serves seven generations in his sacrifices; the ruler of a single state serves five generations; one who has territory to furnish five chariots serves three generations; and one who has territory to furnish three chariots serves two generations. Those who eat by the labor of their hands are not permitted to establish a temple to their progenitor. These practices serve to distinguish between substantial accomplishment that yields abundant beneficial influences and slight accomplishment from which flow but meager beneficial results.

19. 6

At the Grand Xiang sacrifice, the *zun* goblet holding the dark liquid is offered up, raw fish is placed on the *zu* offering table, and the grand

【原文】

玄尊而用酒醴，先黍稷而饭稻粱。祭，齐大羹而饱庶羞，贵本而亲用也。贵本之谓文，亲用之谓理，两者合而成文，以归大一，夫是之谓大隆。故尊之尚玄酒也，俎之尚生鱼也，豆之先大羹也，一也。利爵之不醮也，成事之俎不尝也，三侑之不食也，一也。大昏之未发齐也，太庙之未入尸也，始卒之未小敛也，一也。大路之素幦也，郊之麻绕也，丧服之先散麻也，一也。三年之丧，哭之不反也，《清庙》

【今译】

的生鱼为上等祭品，首先献上不加调味品的肉汁，这是为了尊重饮食的本源。四季祭祀远祖时，以盛着清水的酒器为上等祭品，酌献甜酒，首先献上黍、稷，再陈供稻粱；每月祭祀近祖时，先进献未加调味品的肉汁，再盛陈各种美味的食物。这些都是为了尊重饮食的本源而又接近实际的食用。尊重饮食的本源叫做形式上的修饰，接近实际的食用叫做内容上的合理，这两者结合起来就形成了礼仪制度，然而又使它趋向于远古的质朴状态，这才叫做对礼的最大尊崇。所以酒杯中以替代酒的清水为上等祭品，小盘中以生的鱼为上等祭品，豆中先盛不加调味品的肉汁，这三种做法与远古的质朴是一致的。代替死者受祭的人不把佐食的人所献的酒喝光，祭礼完毕时小盘中的祭品留下不吃，劝受祭者饮食的三次劝食而不食，这三种做法与远古的质朴是一致的。婚礼中还没有进行喝交杯酒的时候，祭祀太庙而尚未使代表死者受祭的人进庙的时候，人刚死还没有换上寿衣的时候，这三种情况与远古的质朴是一致的。天子祭天的大车用未染色的丝绸做车帘，在郊外祭天时头戴麻布制的礼帽，居丧时先散乱地系上麻带，这三种车服与远古的质朴是一致的。三年期的服丧，痛哭时放声直号而没有曲折的声调；《清庙》的颂歌，一人领唱而三个人随声咏叹；乐器只挂

broth is served first to honor the root of food and drink. At the Xiang sacrifice, the *zun* goblet holding the dark liquid is offered first, and then distilled and sweet spirits are served as well. At the sacrificial feast panicum and setaria millet are served first, and then rice and sorghum are offered as well. At the regular sacrifice, the host raises the grand broth to his lips, and then ample viands are offered. Each of these practices pays honor to the root but also employs familiar foods."Honoring the root" is called "good form";"employing familiar foods" is called "rational order." When the two of them are conjoined with perfected good form, everything is restored to the conditions of Primordial Unity; this is what should be called the "Grand Exaltation."

The *zun* goblet being used to offer up the dark liquid, the *zu* offering table being used to offer the raw fish, and the wooden *dou* vase being used to offer the grand broth first—all entail one and the same principle. [The impersonator] not consuming the goblet of wine offered by the chief steward; his not tasting the offerings on the *zu* table at the completion of the affair; and his not eating after thrice being served—all these practices involve one and the same principle. Before the purification ceremony in the great marriage rite, before the impersonator of the dead has entered in the great rite in the ancestral temple, and before the lesser dressing has begun in the first moments after death—these all are one and the same kind of moment. The plain silk covering of the Great Chariot, the hempen cap worn in the sacrifice at the Suburban Altar, and the hempen sash worn loose at the beginning of the mourning ceremony—all these are one and the same type of ritual usage. In mourning until the third year, the wailing is formless, and in the performances of the *Pure Temple Ode*, one singer intones and the other three hum in harmony, with only one bell hung and the addition of the leathern chaff-drum, the *ge* sounding box,

【原文】

之歌，一倡而三叹也，县一钟，尚拊之膈，朱弦而通越也，一也。

19.7 凡礼；始乎棁，成乎文，终乎悦校。故至备，情文俱尽；其次，情文代胜；其下，复情以归大一也。天地以合，日月以明；四时以序，星辰以行；江河以流，万物以昌；好恶以节，喜怒以当；以为下则顺，以为上则明；万物变而不乱，贰之则丧也。礼岂不至矣哉！立隆以为极，而天下莫之能损益也。本末相顺，终始相应；至文以有别，至察以有说。天下从之者治，不从者乱；从之者安，不从者

【今译】

一口钟，而崇尚使用拊搏与鞉，把琴弦染成红色而打通瑟底的孔。这三种做法是和远古的质朴一致的。

19.7 大凡礼，总是从简略开始，到有了礼节仪式就形成了，最后又达到使人称心如意的程度。所以最完备的礼，所要表达的感情和礼节仪式都发挥得淋漓尽致；比它次一等的，是所要表达的感情和礼节仪式互有参差；那最下等的，就是使所要表达的感情回到原始状态，从而趋向于远古的质朴。但无论如何，天地因为礼的作用而风调雨顺，日月因为礼的作用而光辉明亮；四季因为礼的作用而井然有序，星辰因为礼的作用而正常运行；江河因为礼的作用而奔流入海，万物因为礼的作用而繁荣昌盛；爱憎因为礼的作用而有所节制，喜怒因为礼的作用而恰如其分；用它来治理臣民就可使臣民服从依顺，用它来规范君主就可使君主通达英明；万事万物千变万化而不混乱，但如果背离了礼就会丧失一切。礼难道不是登峰造极了吗？圣人确立了发展到高度成熟的礼制而把它作为最高的准则，因而天下没有谁再能增减改变它。这种礼制的根本原则和具体细节之间互不抵触，人生终结的仪式与人生开始的仪式互相应合。它极其完美而有明确的等级区别，极其明察而有详尽的理论说明。天下遵循礼的国家治理得好，不



and the zither with red, dressed strings and penetrating sound holes—these are all one and the same.

19. 7

All rites begin with coarseness, are brought to fulfillment with form, and end with pleasure and beauty. Rites reach their highest perfection when both emotion and form are fully realized. In rites of the next order, emotions and form in turn prevail. In the lowest order of rites, all reverts to emotion through returning to the conditions of Primordial Unity.

> Through rites, Heaven and Earth are conjoined,
> the sun and moon shine brightly,
> the four seasons observe their natural precedence,
> the stars and planets move in ranks,
> the rivers and streams flow,
> and the myriad things prosper.
> Through them, love and hate are tempered,
> and joy and anger made to fit the occasion.

They are used to make inferiors obedient and to make superiors enlightened. Through a myriad transformations nothing becomes disorderly; but if one is divided in his loyalty to them, he will be brought to ruin. Surely it is true that the rites are indeed perfection!

Establish them and exalt them, make of them the ridgepole, and nothing in the world can add to or subtract from them. Root and branch accord with one another; end and beginning are fitting and proper, one to the other. As a consequence of their perfected form there are the various distinctions made by ritual principles, and as a consequence of their perfect discernment there are explanations provided for everything. When

【原文】

危；从之者存，不从者亡。小人不能测也。

19.8 礼之理诚深矣，“坚白”、“同异”之察入焉而溺；其理诚大矣，擅作典制、辟陋之说入焉而丧；其理诚高矣，暴慢恣睢轻俗以为高之属入焉而队。故绳墨诚陈矣，则不可欺以曲直；衡诚县矣，则不可欺以轻重；规矩诚设矣，则不可欺以方圆；君子审于礼，则不可欺以诈伪。故绳者，直之至；衡者，平之至；规矩者，方圆之至；礼者，人道之极也。然而不法礼，不足礼，谓之无方之民；法礼，足

【今译】

遵循礼的国家混乱；遵循礼的国家安定，不遵循礼的国家危险；遵循礼的国家存在，不遵循礼的国家灭亡。礼的这些作用小人是不能估量到的。

19.8 礼的道理真深啊，那些“坚白”、“同异”等所谓明察的辨析一进入礼的道理之中就被淹没了；礼的道理真大啊，那些擅自编造典章制度、邪僻浅陋的学说一进入礼的道理之中就没命了；礼的道理真高啊，那些把粗暴傲慢恣肆放荡轻视习俗作为高尚的人一进入礼的道理之中就垮台了。所以木工的墨线真正拉出来了，就不可能再用曲直来搞欺骗；秤真正挂起来了，就不可能再用轻重来搞欺骗；圆规角尺真正设置了，就不可能再用方圆来搞欺骗；君子对礼了解得明白清楚，就不可能再用诡诈来欺骗他。所以墨线这种东西，是直的极点；秤这种东西，是平的极点，圆规角尺这种东西，是方与圆的极点；礼这种东西，是社会道德规范的极点。既然这样，那么不遵循礼，不充

the world observes their precepts, there is order; when it does not, there is anarchy. When it observes them, there is safety; when it does not, there is danger. When it observes them, there is survival; when it does not, there is annihilation. But petty men are unable to fathom this.

19. 8

The rational order of ritual is so genuinely profound that when the kind of discernment which distinguishes "hard and white" and "identity and difference" enters the domain of ritual, it is soon out of its depth. Their rational order is so genuinely great that when people who create statutes and regulations on their own authority and advance despised and backward theories enter the domain of ritual, they are brought to ruin. Their principle of rational order is so genuinely lofty that when those cruel, negligent, wanton, overbearing men who deprecate custom, considering themselves superior to others, enter the realm of ritual, they meet their downfall.

Thus, if the blackened marking line is set true, then it is impossible to be deceived about what is straight and what crooked. If the balance is hung true, then it is impossible to be fooled about lightness or heaviness. If the compass and square are adjusted true, then it is impossible to be deceived about square and round. So too, if the gentleman is thoroughly acquainted with ritual principles, then he cannot be fooled by fraud and pretense. Thus, just as the marking line is the perfection of straightness; the balance the perfection of equalness; and the compass and square the perfection of square and roundness,so too, ritual principles are the ridgepole of the Way of Man. This being so, those who do not model themselves after ritual and are not satisfied with ritual principles are called

【原文】

礼，谓之有方之士。礼之中焉能思索，谓之能虑；礼之中焉能勿易，谓之能固。能虑，能固，加好者焉，斯圣人矣。故天者，高之极也；地者，下之极也；无穷者，广之极也；圣人者，道之极也。故学者，固学为圣人也，非特学为无方之民也。

19.9 礼者，以财物为用，以贵贱为文，以多少为异，以隆杀为要。文理繁，情用省，是礼之隆也。文理省，情用繁，是礼之杀也。文理情用相为内外表里，并行而杂，是礼之中流也。故君子上致其隆，下尽其杀，而中处其中。步骤、驰骋、厉骛不外是矣，是君子之

【今译】

分地掌握礼，就叫做没有原则的人；遵循礼，充分地掌握礼，就叫做有原则的贤士。在遵循礼掌握礼的过程中能够思考探索，叫做善于谋虑；在遵循礼掌握礼的过程中能不变，叫做能够坚定。善于谋虑，能够坚定，再加上爱好礼，就是圣人了。所以天，是高的极点；地，是低的极点；没有尽头，是广阔的极点；圣人，是道德的极点。所以学习的人，本来就该学做圣人，而不是学做不走正道的人。

19.9 礼，把钱财物品作为工具，把尊贵与卑贱的区别作为礼仪制度，把享受的多少作为尊卑贵贱的差别，把隆重和简省作为要领。礼节仪式繁多，但所要表达的感情、所要起到的作用却简约，这是隆重的礼。礼节仪式简约，但所要表达的感情、所要起到的作用却繁多，这是简省的礼。礼节仪式和它所要表达的感情、所要起到的作用之间相互构成内外表里的关系，两者并驾齐驱而交错配合，这是适中的礼。所以知礼的君子对隆重的礼仪就极尽它的隆重，对简省的礼仪就极尽它的简省，而对适中的礼仪也就作适中的处置。慢走快跑、驱



people who lack any method or standard. Those who model themselves after ritual and find satisfaction in ritual principles are said to be scholars who have method and standards. Those who keep to the mean provided by ritual and are able to ponder and meditate on it are said to be able to think. Those who keep to the mean provided by ritual and are able not to alter it are said to be steadfast. One who, being able to think and to stay steadfast, adds to them a fondness for ritual—this is to be a sage. Thus, just as Heaven is the limit of highness, Earth the limit of depth, and the boundless the limit of extension, so the sage is the ridgepole of the Way. Hence, the true student assuredly studies how to become a sage and does not devote his attention to studying merely to become one of the people who lacks standards.

19. 9

Rites employ valuables and ordinary objects to make offerings, use distinctions between noble and base to create forms, vary the quantity according to differences of station, and elaborate or simplify to render each its due. When form and principle are emphasized and emotions and offerings are treated perfunctorily, there is the greatest elaboration of ritual. When emotion and offerings are emphasized and form and principle are treated perfunctorily, there is greatest simplification of ritual. When form and principle, and emotion and offerings, are treated as inside to outside, external manifestation to inner content, so that both are translated into action and commingled, there is the mean course of ritual.

Thus, the gentleman could make the elaborate forms of ritual more florid or make its simplified forms leaner, but he dwells in the mean of its mean course. Whether he walks or runs, dashes after or hurries about,

【原文】

坛宇宫廷也。人有是，士君子也；外是，民也。于是其中焉，方皇周挟，曲得其次序，是圣人也。故厚者，礼之积也；大者，礼之广也；高者，礼之隆也；明者，礼之尽也。《诗》曰："礼仪卒度，笑语卒获。"此之谓也。

19.10 礼者，谨于治生死者也。生，人之始也；死，人之终也。终始俱善，人道毕矣。故君子敬始而慎终。终始如一，是君子之道、礼义之文也。夫厚其生而薄其死，是敬其有知而慢其无知也，是奸人之道而倍叛之心也。君子以倍叛之心接臧、穀，犹且羞之，而况以事其所隆亲乎！故死之为道也，一而不可得再复也，臣之所以致重其

【今译】

马驰骋、剧烈奔跑都不越出这个规矩，这就是君子的活动范围。人如果把活动限定在这个范围之中，就是士君子；如果越出了这个规矩，就是普通的人；如果在这个规矩中间，来回周旋，处处符合它的次序，这就是圣人了。所以圣人的厚道，是靠了礼的积蓄；圣人的大度，是靠了礼的深广；圣人的崇高，是靠了礼的高大；圣人的明察，是靠了礼的透彻。《诗》云："礼仪全都合法度，说笑就都合时务。"说的就是这种情况啊。

19.10 礼，是严谨地处理生与死的。生，是人生的开始；死，是人生的终结。这终结和开始都处理得好，那么为人之道也就完备了。所以君子严肃地对待人生的开始而慎重地对待人生的终结。对待这终结与开始就像对待同一件事一样，这是君子的原则，是礼义的具体规定。看重人活着的时候而看轻人的死亡，这是敬重活人的有知觉而怠慢死人的没有知觉，这是邪恶之人的原则，是背叛的心理。君子拿背叛别人的心肠去对待奴仆、儿童，尚且感到羞耻，更何况是用这种心肠来事奉自己所尊重的君主和亲爱的父母呢！再说死亡有一条规律，就是每人只死一次而不可能再重复一次，所以臣子要表达对

moves with urgency or runs quickly hither and thither, he does not depart from ritual, for it is "the outer boundary of his proper dwelling." Men who possess it are scholars and gentlemen; those who remain outside it are petty men. A person who lives within its mean, so that "wherever he goes in making his circuit" each small matter is precisely as it ought to be, is a sage. Thus,his generosity is the accumulation of ritual; his greatness, the breadth of ritual; his loftiness, the exaltation of ritual; and his brilliance, the mastery of ritual. An *Ode* says:

> Every rite and ceremony according to rule,
> every smile and word as it should be.

This expresses my meaning.

19. 10

Ritual is sedulous in giving order to matters of birth and death, for birth is the beginning of man and death his end. When both the beginning and end are good, the Way of Man is complete. Thus, the gentleman takes strict reverent care with beginnings and is conscientious about the end, so that end and beginning are as one. Such is the Way of the gentleman and the cultivated form of ritual and morality. To be generous on occasions of birth and niggardly at death is to be respectful of those having awareness, but disrespectful of those lacking awareness. This is to follow the way of degenerates and to have a heart that rebels against nature. A gentleman, moreover, would be ashamed to deal with even a Cang or Huo with a rebellious heart, how much more then would he be ashamed so to serve those whom he exalts and loves!

Because there is only one opportunity to treat the dead in the proper way, and it can never be repeated, the minister's demonstration of high-

【原文】

君，子之所以致重其亲，于是尽矣。故事生不忠厚，不敬文，谓之野；送死不忠厚，不敬文，谓之瘠。君子贱野而羞瘠。故天子棺椁十重，诸侯五重，大夫三重，士再重；然后皆有衣衾多少厚薄之数，皆有翠萋文章之等；以敬饰之，使生死始终若一，一足以为人愿，是先王之道、忠臣孝子之极也。天子之丧动四海，属诸侯。诸侯之丧动通国，属大夫。大夫之丧动一国，属修士。修士之丧动一乡，属朋友。庶人之丧，合族党，动州里。刑余罪人之丧，不得合族党，独属妻子，棺椁三寸，衣衾三领，不得饰棺，不得昼行，以昏殣，凡缘而往

【今译】

君主的敬重，子女要表达对父母的敬重，在这个时候体现得最完全了。所以侍奉生者不忠诚笃厚，不恭敬有礼，就称之为粗野；葬送死者不忠诚笃厚，不恭敬有礼，就称之为薄待。君子鄙视粗野而把薄待看作为羞耻。所以天子的棺椁有七层，诸侯五层，大夫三层，士两层；其次，他们又都有衣服被子方面或多或少、或厚或薄的数目规定，都有棺材遮蔽物及其花纹图案的等级差别；用这些来恭敬地装饰死者，使他们在生前与死后、结束一生时与开始一生时都像一个样子，使这始终如一的完全满足成为人们的愿望，这是古代圣王的原则，也是忠臣孝子的最高准则。天子的丧事牵动整个天下，聚集诸侯来送葬。诸侯的丧事牵动有友好交往的国家，聚集大夫来送葬。大夫的丧事牵动一国，聚集上士来送葬。上士的丧事牵动一乡，聚集朋友来送葬。百姓的丧事，集合同族亲属来送葬，牵动州里。受过刑罚的罪犯的丧事，不准聚集同族亲属来送葬，只能会合妻子儿女来送葬，棺材三寸厚，衣服被子三套，不准文饰棺材，不准白日送葬，只能在黄昏埋葬，而



est respect for his ruler and the son's expression of the greatest honor for his parents must be fully conveyed on this last occasion. Hence, not to serve the living with honest generosity and with respectful forms should be called boorishness; failing to bury the dead with an honest generosity and respectful forms should be called miserliness. The gentleman despises boorishness and is ashamed of miserliness.

Accordingly, the inner and outer coffins of the Son of Heaven consisted of seven layers, those of the feudal lords of five layers, those of the grand officers of three layers, and those of knights of a double layer. Beyond this for each there was a correct number for the quantity and quality of clothing and offerings of food and a specific type of ornament and design appropriate to their rank, such as the flabellum for the coffin, proper respect being shown by the specific decorations. In this way, birth and death, end and beginning, are treated the same, and men's yearnings are satisfied. Such was the Way of the Ancient Kings, and the highest expression of the loyalty of the minister and the piety of the filial son.

The funeral of the Son of Heaven affects all within the four seas and brings together the feudal lords. The funeral of a feudal lord affects the states with which he maintains relations and brings together his grand officers. The funeral of a grand officer affects a single country and brings together the senior knights. The funeral of a senior knight affects a single prefecture and brings together his friends. The funeral of an ordinary man unites his kin and neighbors and affects his district and community.

The funeral of a castrated criminal does not involve uniting his family and neighbors, but brings together only his wife and children. His inner and outer coffins are but three inches thick, with only three thicknesses of grave cloth covering his corpse and with no decorations permitted on the inner coffin. His procession is not permitted to proceed by day, but

【原文】

埋之，反，无哭泣之节，无衰麻之服，无亲疏月数之等，各反其平，各复其始，已葬埋，若无丧者而止，夫是之谓至辱。

19.11 礼者，谨于吉凶不相厌者也。纰纩听息之时，则夫忠臣孝子亦知其闵已，然而殡敛之具未有求也；垂涕恐惧，然而幸生之心未已，持生之事未辍也；卒矣，然后作具之。故虽备家，必逾日然后能殡，三日而成服。然后告远者出矣，备物者作矣。故殡，久不过七十

【今译】

且妻子儿女只能穿着平常的服装去埋掉他，回来后，没有哭泣的礼节，没有披麻戴孝的丧服，没有因为亲戚的亲疏关系而形成的服丧日期的等级差别，各人都回到自己平常的情况，各人都恢复到自己当初的样子，已经把他埋葬之后，就像没有死过人一样而什么也不做，这叫做最大的耻辱。

19.11 礼，严谨地对待吉凶两类事，不使它们相互混淆。把新棉絮放在临终者鼻前而倾听其气息的时候，就是那些忠臣孝子也知道他垂危了，但是停柩入殓的用具却还来不及顾及；虽然这时他们挂着眼泪惊恐害怕，但是希望他能侥幸活下去的心思还没有止息，维持他生命的事情也没有中止；直到他死了，才开始准备治丧的物品。所以，即使是治丧物品齐备的人家，也必须过了一天才能入棺停柩，到第三天才穿上丧服守丧。然后去远方报丧的人才出发了，准备治丧物品的人才开始操办了。所以停放灵柩的时间，长不超过七十天，快也不少



they must bury him under the cover of darkness. They wear everyday clothing when they follow along going to bury the corpse. When they return from the burial, there is no term of weeping and wailing, no sackcloth mourning clothes, no gradations of proper lengths of mourning for near and distant relatives. Each returns to the ordinary course of his life and resumes his business as before. As soon as his body is interred in the earth, everything ends as though there had never been a funeral. Truly this is the ultimate disgrace.

19. 11

Ritual is sedulous in matters of auspicious and inauspicious signs to keep them from affecting each other. When they hold the silk floss before his nose and await the sign of his breathing, although at the time the loyal minister and the filial son know already that he is critically ill, nonetheless they do not as yet have the search begun for all the materials needed for dressing and encoffining the corpse. Tears may fall, and they may be filled with fear and anxiety; nonetheless, by some good fortune the life in his heart might not have ceased and his hold on the functions of life not yet ended. Only after it is certain that he is dead do they start preparations for the funeral.

Thus, even in a well-provided household it is certain to be only after a day has passed that they are able to place the body in the coffin and only on the third day do they wear mourning clothes. Only after all this is the death announcement sent out to those who are distant. Only then do those in charge of preparing the burial goods begin their tasks. Hence, the period when the body lies in state is not allowed to last more than seventy days, nor are things rushed so that it lasts less than fifty days.

【原文】

日，速不损五十日。是何也？曰：远者可以至矣，百求可以得矣，百事可以成矣。其忠至矣，其节大矣，其文备矣，然后月朝卜日，月夕卜宅，然后葬也。当是时也，其义止，谁得行之？其义行，谁得止之？故三月之葬，其貌以生设饰死者也，殆非直留死者以安生也，是致隆思慕之义也。

19.12 丧礼之凡：变而饰，动而远，久而平。故死之为道也，不饰则恶，恶则不哀；尔则玩，玩则厌，厌则忘，忘则不敬。一朝而丧其严亲，而所以送葬之者不哀不敬，则嫌于禽兽矣。君子耻之。故变

【今译】

于五十天。这是为什么呢？是因为：远方来奔丧的亲友可以赶到了，各种需求可以获得了，各种事情可以办成了。人们的忠诚尽到了，对长辈的礼节盛大了，仪式也齐备了，然后才在月底占卜确定埋葬的地点，在月初占卜确定埋葬的日期，然后才去埋葬。在这个时候，那道义上禁止的事，谁能去做它？那道义上推行的事，谁能禁止它？所以停柩三个月的葬礼，它表面上是用生者的设施来装饰死者，但实际上恐怕不是只保留一下死者来安慰生者，这是在表达尊重怀念的意思啊。

19.12 丧礼的一般原则是：人死后要装饰，举行丧礼仪式要使死者逐步远去，时间长了便恢复到平常的状态。那死亡有一种规律，即：如果对死者不装饰，就丑恶难看；丑恶难看，人们就不会哀痛了；如果死者近了，人们就会漫不经心；漫不经心，就会厌弃；厌弃了，就会怠慢；怠慢了，就会不恭敬。有朝一日死了自己尊敬的父母亲，但用来为他们送葬的行为却是不哀痛、不恭敬，那就近于禽兽了。君



Why is this? I say because those who are distant must be allowed time to arrive, the various articles required for the funeral must be obtained, and all the necessary arrangements must be completed. When this amount of time has passed, their loyalty is most evident; it is when the critical points of ritual are of greatest significance, and it is when the forms to be followed are most perfect. Afterward, at the beginning of the month, the day for the burial is divined, and at the end of the month the place of burial is divined. Only then is the body interred. On such an occasion, who could do more than what duty prescribes, and who would fail to do what the rules require? Hence, interment in the third month gives the appearance of using the accoutrements of life to adorn the dead and is not, as it seems, detaining the dead to give comfort to the living. It is rather the expression of the most exalted thoughts of longing and remembrance.

19. 12

The general principles of mourning are that with each change the corpse is adorned, with each move it is taken farther away, and with the passage of time the ordinary course of life is resumed. Hence, the way of the dead is that if the corpse is not adorned, it becomes hideous, and if it is hideous, no grief is felt. If it is kept close at hand, one begins to scorn it; when having it close at hand makes it the object of scorn, one begins to weary of it; when one wearies of it, one becomes unmindful of one's duty to it; and if one becomes unmindful of one's duties, then one no longer shows proper respect. If one morning one should have to bury one's revered parent, and if in attending to the ceremonies of the funeral one shows neither grief nor respect, then one has conducted oneself as a

【原文】

而饰，所以灭恶也；动而远，所以遂敬也；久而平，所以优生也。

19.13 礼者，断长续短，损有余，益不足，达爱敬之文而滋成行义之美者也。故文饰、粗恶，声乐、哭泣，恬愉、忧戚，是反也；然而礼兼而用之，时举而代御。故文饰、声乐、恬愉，所以持平奉吉也；粗衰、哭泣、忧戚，所以持险奉凶也。故其立文饰也，不至于窕冶；其立粗衰也，不至于瘠弃；其立声乐、恬愉也，不至于流淫惰慢；其立哭泣、哀戚也，不至于隘慑伤生。是礼之中流也。

19.14 故情貌之变，足以别吉凶、明贵贱亲疏之节，期止矣；外

【今译】

子以此为耻辱。人死后进行装饰，是用来消除丑恶难看的；举行丧礼仪式时使死者远去，是用来成全恭敬的；时间长了就恢复到平常状态，是用来协调生者的。

19.13 礼，是截长补短，减损有余，增加不足，使爱怜恭敬的仪式能完全实施，从而养成美好的德行道义的。所以仪文修饰和粗略简陋，音乐和哭泣，安适愉快和忧愁悲伤，这些都是相反的，但是礼对它们一并加以应用，按时拿出来交替使用。仪文修饰、音乐、安适愉快，是用来对待平安和吉祥的；粗略简陋、哭泣、忧愁悲伤，是用来对待凶恶和不幸的。所以礼在确立仪文修饰的规范时，不会弄到妖艳的地步；它在确立粗略简陋的规范时，不会弄到毁伤形体的地步；它在确立音乐、安适愉快的规范时，不会弄到放荡懈怠的地步；它在确立哭泣、哀痛的规范时，不会弄到过度悲戚、伤害身体的地步。这就是礼的中庸之道。

19.14 所以神情容貌的变化，能够用来区别吉利与不幸，表明贵

beast would. The gentleman would be ashamed of such behavior. Therefore, with each change he adorns the corpse, whereby he disguises its hideousness. With each move he takes it farther away, whereby he ensures continued respect. With the passage of time he resumes the ordinary course of life, whereby he cares for the needs of the living.

19. 13

Rites trim what is too long, stretch out what is too short, eliminate excess, remedy deficiency, and extend cultivated forms that express love and respect so that they increase and complete the beauty of conduct according to one's duty. Thus,elegant adornment and gross ugliness, the sounds of music and the sobs of crying, contented happiness and grief-stricken distress are all opposites, yet rites use them all, substituting and changing them as the occasion requires. Elegant adornment, music, and happiness are what sustain tranquillity and serve auspicious occasions. Gross ugliness, weeping, and sorrow are what sustain anxiety and serve inauspicious occasions. Hence, their utilization of elegant adornment does not go so far as to be sensuous or seductive, nor gross ugliness so far as to produce emaciation or self-neglect. Their use of music and happiness does not go so far as to be wayward and abandoned or indolent and rude, nor do weeping and sorrow go so far as to produce despondency or injury to life. Such is the middle course of ritual.

19. 14

Thus, the changes of emotion and of manner should be sufficient to distinguish the auspicious from the inauspicious and to make clear that



【原文】

是，奸也；虽难，君子贱之。故量食而食之，量要而带之。相高以毁瘠，是奸人之道也，非礼义之文也，非孝子之情也，将以有为者也。故说豫娩泽，忧戚萃恶，是吉凶忧愉之情发于颜色者也。歌谣谑笑，哭泣谛号，是吉凶忧愉之情发于声音者也。刍豢、稻粱、酒醴、餰鬻，鱼肉，菽藿、酒浆，是吉凶忧愉之情发于食饮者也。卑绕、黼黻、文织，资粗、衰绖、菲繐、菅屨，是吉凶忧愉之情发于衣服者也。疏房、檖额、越席、床第、几筵，属茨、倚庐、席薪、枕块，是吉凶忧愉之情发于居处者也。两情者，人生固有端焉。若夫断之继

【今译】

贱亲疏之间的礼节等级，就作罢了；超出了这个程度，就是奸邪的行为；即使是难以做到的，君子也鄙视它。所以要根据食量吃东西，根据腰身扎带子。拿哀伤得毁坏自己的身体而消瘦不堪来向别人标榜自己的高尚，这是奸邪之人的行径，不是礼义的规定，也不是孝子的真情，而是要用它来有所作为的。高兴欢乐时和颜悦色容光焕发，忧愁悲伤时面色憔悴愁眉苦脸，这是碰到吉利与不幸时忧愁愉快的心情在脸色上的表现。歌唱嬉笑，哭泣啼号，这是碰到吉利与不幸时忧愁愉快的心情在声音上的表现。牛羊猪狗等肉食、稻米谷子等细粮、甜酒、鱼肉、稀饭、豆叶、汤水，这是碰到吉利与不幸时忧愁愉快的心情在饮食上的表现。礼服礼帽、礼服上的花纹、有彩色花纹的丝织品、丧服粗布衣、麻条麻带、薄麻衣、用茅草编成的鞋，这是碰到吉利与不幸时忧愁愉快的心情在衣服上的表现。窗户通明的房间、深邃的朝堂、柔软的蒲席、床上的竹铺、短桌与竹席、编结茅草而成的屋顶、靠在墙边上的简陋房屋、居丧所铺的柴草、所枕的土块，这是碰到吉利与不幸时忧愁愉快的心情在居住上的表现。忧愁愉快这两种心情，在人的生性中本来就存在着根源，至于使这两种心情断绝或



the rank is high or low and that the relation is near or distant, but with this they stop. Any practice that exceeds these goals is evil, and although such practices may be difficult to accomplish, the gentleman disdains them. Hence, to eat only a measured quantity of food, to measure the waist when tying the sash round it, and to try to surpass each other in appearing distraught and emaciated is the way of evil men. It is not the cultivated form of ritual and duty, nor is it the emotion proper to the filial son; rather, it is done for the sake of effect. Thus a happy and joyous look with a winsome smile or a grief-stricken, distressed look with a careworn, distorted countenance appear naturally on the face as the expressions of sorrow or happiness and as the reactions to auspicious and inauspicious events. Singing and laughing or weeping and crying out appear naturally in the voice as expressions of sorrow or happiness and as reactions to auspicious and inauspicious events. Grain- and grass-fed animals, rice and millet, distilled and sweet spirits, meat and fish or alternatively thick and thin congee, beans and young bean leaves, water and rice water appear in one's food and drink as expressions of sorrow or happiness and as reactions to auspicious and inauspicious events. Skirts with ornamented bottom borders and ceremonial caps, elaborate embroideries, designs woven of colored silk, or coarse hempen garments, sackcloth clothes, hempen headbands, straw sandals, loosely woven materials, and rush-rope sandals appear in one's dress as expressions of sorrow or happiness and as reactions to auspicious and inauspicious events. Spacious rooms, secluded pavilions, plaited grass mats or thatched huts, lean-to sheds, and brushwood mats with a clod of earth as a pillow appear in one's dwellings as expressions of sorrow or happiness and as reactions to auspicious and inauspicious events. Both emotions inherently have their beginnings in man's inborn nature. If these emotions are trimmed or

【原文】

之，博之浅之，益之损之，类之尽之，盛之美之，使本末终始莫不顺比，足以为万世则，则是礼也。非顺孰修为之君子，莫之能知也。

19.15 故曰：性者，本始材朴也；伪者，文理隆盛也。无性，则伪之无所加；无伪，则性不能自美。性伪合，然后成圣人之名，一天下之功于是就也。故曰：天地合而万物生，阴阳接而变化起，性伪合而天下治。天能生物，不能辨物也；地能载人，不能治人也；宇中万物生人之属，待圣人然后分也。《诗》曰："怀柔百神，及河乔岳。"此之谓也。

【今译】

持续，使它们较多地被人了解或较少地被人了解，使它们增强或减损，使它们既合乎法度又能充分地表达出来，使它们既旺盛又美好，使根本原则和具体细节、人生终结的仪式和人生开始的仪式没有不和顺的，完全可以用来作为千秋万代的法则，这就是礼啦。如果不是顺从礼、精通礼、学习礼、实行礼的君子，是不能够懂得这些道理的。

19.15 所以说：先天的本性，就像是原始的未加工过的木材；后天的人为加工，则表现在礼节仪式的隆重盛大。没有本性，那么人为加工就没有地方施加；没有人为加工，那么本性也不能自行完美。本性和人为的加工相结合，然后才能成就圣人的名声，统一天下的功业也因此而能完成了。所以说：上天和大地相配合，万物就产生了；阴气和阳气相接触，变化就出现了；本性和人为的加工改造相结合，天下就治理好了。上天能产生万物，但不能治理万物；大地能负载人民，但不能治理人民；宇宙间的各种东西和各类人，得依靠圣人才能安排好。《诗》云："招徕安抚众神仙，来到黄河高泰山。"说的就是这



stretched, broadened or narrowed, diminished or increased, if they are put into their proper category and fully conveyed, if they are brought to completion and made refined, if caused in root and branch, end and beginning, to have nothing lacking obedience and if joined in a pure, unmixed, and perfect whole that can serve ten thousand generations, then they have become as rituals. None but the gentleman who has become obedient and has thoroughly cultivated himself through conscious effort is able to know how to do this.

19. 15

Therefore I say: Inborn nature is the root and beginning, the raw material and original constitution. Conscious activity is the form and principle of order, the development and completion. If there were no inborn nature, there would be nothing for conscious exertion to improve; if there were no conscious exertion, then inborn nature could not refine itself. Only after inborn nature and conscious exertion have been conjoined is the concept of the sage perfected, and the merit of uniting the world brought to fulfillment. Hence, it has been said that when Heaven and Earth conjoin, the myriad things are begot; when the Yin and Yang principles combine, transformations and transmutations are produced; when inborn nature and conscious activity are joined, the world is made orderly. Heaven is able to beget the myriad things, but it cannot differentiate them. Earth can support man, but it cannot govern him. The myriad things under the canopy of heaven and all those who belong among living people depend upon the appearance of the sage, for only then is each assigned its proper station. An *Ode* says:

He attracts and pacifies the hundred spirits,

【原文】

19.16 丧礼者，以生者饰死者也，大象其生以送其死也。故如死如生，如亡如存，终始一也。始卒，沐浴、鬠体、饭唅，象生执也。不沐则濡栉，三律而止；不浴，则濡巾三式而止。充耳而设瑱，饭以生稻，唅以槁骨，反生术矣。设蔥衣，裖三称，缙绅而无钩带矣，设掩面儇目，鬠而不冠笄矣。书其名，置于其重，则名不见而柩独明矣。荐器，则冠有鋭而毋缕，瓮、庑虚而不实，有簟席而无床第，木器不成斫，陶器不成物，薄器不成内，笙、竽具而不和，琴、瑟张而不均，舆藏而马反，告不用也。具生器以适墓，象徙道也。略而不

【今译】

种情况啊。

19.16 丧葬的礼仪，就是按照活人的情形来装饰死人，大致地摹拟他的生前来送他的终。所以侍奉逝世如同侍奉出生，侍奉死人如同侍奉活人，对待人生的终结与对待人生的开始一个样。刚死的时候，给死者洗头洗澡，束头发剪指甲，把含物放入口中，这是摹拟他生前的操作。如果不洗头，就用沾湿的梳篦梳理三下就可以了；如果不洗澡，就用沾湿的毛巾擦三遍就可以了。在死者的耳朵里塞上玉石，把生米喂入口中，把贝塞在嘴里，这就和出生时的办法相反了。给死者穿好内衣，再穿上三套外衣，束上腰带但不用带钩，裹上遮脸的白绢和遮眼的黑色丝巾，束起头发而不戴帽子，不插簪子。把死者的名字写在狭长的明旌上，然后把它覆在死者的临时神主牌上，那么他的名字就看不见而只有灵柩十分明显了。送给死者的随葬器物，戴在头上的有头盔似的帽子而没有包发的丝巾，瓮、甒空着不放东西，有竹席而没有床上的竹铺，木器不作加工，陶器不制成成品，竹子芦苇做成的器物不中用，笙、竽具备而不调和，琴、瑟绷上弦而不加调节，装运棺材的车子随同埋葬而马却牵回去，这些都

even those of the River and High Mountain.

19. 16

In the funeral rites, one uses objects of the living to adorn the dead and sends them to their grave in a fashion that resembles the way they lived. Thus one treats the dead like the living and one treats their absence just as one treated them when they were still present, so that end and beginning are as one. When a person has just died, his hair is washed, his body is bathed, his hair tied in a knot, his nails are trimmed, and food is put in his mouth, imitating what one did for him when he was still alive. (If the hair is not washed, then it is combed through exactly three times; if the body is not bathed, then it is wiped exactly three times with a wet towel.) But filling the ears by putting in plugs, providing food by using raw rice, and closing the mouth with a white cowry shell are practices contrary to what is done for the living.

Arrange the underclothing, add three layers of outer robes, and insert the broad sash, but do not fasten the sash hook. Arrange the face covering, bind the eyes, and comb the hair, but do not put on a cap or hairpin. Write out the name of the deceased and place it directly on the tablet, then the name is not seen, but the name is clear only on the coffin. The ceremonial offerings include a cap with bands but no strings, earthen water and wine jugs that are empty and never filled, and there are bamboo mats but neither beds nor couches. The carvings on the wooden vessels are left incomplete. Earthenwares are left as unfinished objects. Thin wares are too incomplete to be used. The reed pipes and reed organs are whole but are not tuned. The zithers and lutes are strung but not adjusted. The carriage is buried, but the horses are returned. All these

【原文】

尽，貌而不功，趋舆而藏之，金革犆韅而不入，明不用也；象徙道，又明不用也。是皆所以重哀也。故生器文而不功，明器貌而不用。凡礼，事生，饰欢也；送死，饰哀也；祭祀，饰敬也；师旅，饰威也。是百王之所同，古今之所一也，未有知其所由来者也。故圹垄，其貌象室屋也；棺椁，其貌象版、盖、斯象、拂也；无帷、丝翣、缕翣，其貌以象菲、帷、帱、尉也；抗折，其貌以象槾、茨、番、阕也。故丧礼者，无它焉，明死生之义，送以哀敬而终周藏也。故葬埋，敬藏

【今译】

表示随葬的东西是不用的。准备好了生前的用具而送到墓中，这是模拟搬家的办法。随葬的器物简略而不完备，只具外貌而不精致，赶着丧车去把它埋葬掉，但拉车的马及其设备却不埋进去，这些都是为了表明随葬的东西是不用的；模拟搬家的办法，也是表明那些随葬的东西不用了。这些都是为了加重哀悼之情的。所以，生前的用具只起礼仪的作用而不再用它，随葬的器物只具外貌而不精致。凡是礼仪，侍奉出生，是为了润饰欢乐之情；葬送死者，是为了更好地表现哀悼之情；祭祀，是为了修饰恭敬之情；军队，是为了装饰威武之势。这是各代帝王都相同，古今都一致的，但是没有人知道它是从什么时代传下来的。所以，墓穴和坟冢的形状像房屋；内棺外椁的形状像车旁板、车顶盖、车前皮盖、车后革帘构成的车厢；尸体与棺材上的被子、丝织麻织的遮蔽品、棺材的遮蔽物的形状是模仿门帘和各种帷帐的；承负坟冢、覆盖墓穴的葬具抗折的形状是模仿墙壁、屋顶、篱笆和门户的。所以，丧葬的礼仪，并没有其它的涵义，而是为了彰明生死的意义，以悲哀恭敬的心情去葬送死者而最

practices are to indicate that these articles are not intended to be used. The articles of life are taken to the tomb to give the impression that only the abode has changed. A selection from his belongings is made, but the whole of them is not entombed; so the form is there, but no substance. A carriage is taken to the tomb and buried, but its metal and leather fittings, reins and harnesses, are not included, to make clear that it is not intended for use. Both giving the impression that only the abode has changed and making clear that funeral objects will never be used are means used to emphasize the feelings of grief at death. Thus, the articles of life have the proper form, but not the function; the hallowed articles have the appearance but not the use.

As a general principle, ritual in treating birth provides ornamentation for expressions of joy, and in sending off the dead it provides ornamentation for expressions of grief. In presenting sacrificial offerings rituals embellish feelings of reverence, and in marshaling troops they embellish feelings of awe-inspiring majesty. In this, the Hundred Kings have agreed, and antiquity and today are one and the same, although we have no knowledge of how this came to be.

From of old the grave chamber and the tumulus raised above it have resembled the form of a house. The inner and outer coffins have resembled the form of the side, top, front, and back boards of a carriage. The baldachin over the coffin with its decorations of spouts and fish and the flabellum have resembled the form of rush-grass screens, curtains, and the netted coveings and hangings of a room. The wooden lining and protective framework of the tomb have resembled the form of rafters and beams of the roof and its obstructing fence. Thus, the purpose of the mourning rites is nothing other than to make clear the duties of the living to the dead, to send the dead off with grief and reverence, and to conclude by completing the

【原文】

其形也；祭祀，敬事其神也；其铭、诔、系世，敬传其名也。事生，饰始也；送死，饰终也。终始具而孝子之事毕，圣人之道备矣。

19.17 刻死而附生谓之墨，刻生而附死谓之惑，杀生而送死谓之贼。大象其生以送其死，使死生终始莫不称宜而好善，是礼义之法式也，儒者是矣。

19.18 三年之丧，何也？

曰：称情而立文，因以饰群，别亲疏、贵贱之节而不可益损也。故曰：无适不易之术也。创巨者，其日久；痛甚者，其愈迟。三年之

【今译】

终把他周到地掩藏好。所以，埋葬是为了恭敬地掩藏死者的躯体；祭祀，是为了恭敬地侍奉死者的灵魂；那些铭文、诔辞、传记家谱，是为了恭敬地传颂死者的名声。事奉出生的礼仪，是装饰人生的开始；葬送死者的礼仪，是装饰人生的终结。这终结与开始的礼仪全部做到了，那么孝子的事情也就完成了，圣人的道德也就具备了。

19.17 削减死者的用度来增加生者的用度叫做刻薄，削减生者的用度来增加死者的用度叫做迷惑，杀掉生者来殉葬叫做残害。大致地摹拟他的生前来送他的终，使逝世和在世、人生终结和人生开始时的仪式无不得当合宜而尽善尽美，这就是礼义的法度标准了，儒者就是这样的啊。

19.18 三年的服丧，是为了什么呢？

回答说：这是根据人的感情来确立礼仪制度，借以整治亲族，区别亲近的人与疏远的人之间、高贵者与卑贱者之间的不同礼节，而不能再增减的了。所以说：这是无论到什么地方也不可改变的措施。创伤大的，它的愈合时间就长；疼痛厉害的，它的痊愈就慢。三年的服

burial. Hence, at the interment into the grave one reverently buries the bodily form, at the offering of sacrifices one reverently serves the spirit, and with the inscription, eulogy, and the genealogical record one reverently transmits his name to posterity. In treating birth, rites ornament the beginning; in sending off the dead, they ornament the end. When both end and beginning have been fully attended to, then the service proper for a filial son is finished and the Way of the Sage is fulfilled.

19. 17

To deprive the dead in order to add to what the living have is termed "having blackly impure principles"; to deprive the living to supplement offerings for the dead is termed "delusion"; and to execute the living so that they can escort the dead is termed "predation." To send off the dead in a fashion that generally imitates the way they lived; to cause nothing in death or in birth, in end or in beginning, to be unseemly or inappropriate; and in everything to be fond of the good—such is the model and paradigm of ritual and duty. The true Ru are thus.

19. 18

Why does mourning extend into the third year? I say that the practice was established to be equal to the emotions involved. Use of these forms ornaments social relations. They provide distinctions between the obligations due near and far relations and the eminent and humble. They admit neither of diminution nor of addition. Thus it is said that they are methods that are matchless and unchanging.

The greater the wound, the longer it remains; the more pain it gives,

【原文】

丧，称情而立文，所以为至痛极也。齐衰、苴杖、居庐、食粥、席薪、枕块，所以为至痛饰也。三年之丧，二十五月而毕，哀痛未尽，思慕未忘，然而礼以是断之者，岂不以送死有已，复生有节也哉？凡生乎天地之间者，有血气之属必有知，有知之属莫不爱其类。今夫大鸟兽则失亡其群匹，越月逾时，则必反铅；过故乡，则必徘徊焉，鸣号焉，蹢躅焉，踟蹰焉，然后能去之也。小者是燕爵犹有啁噍之顷焉，然后能去之。故有血气之属莫知于人，故人之于其亲也，至死无穷。将由夫愚陋淫邪之人与？则彼朝死而夕忘之，然而纵之，则是曾鸟兽之不若也，彼安能相与群居而无乱乎？将由夫修饰之君子与？则

【今译】

丧，是根据人的感情来确立的礼仪制度，是用来给极其悲痛的感情所确立的最高期限。穿着丧服，撑着孝棍，住在简陋的房屋中，吃稀粥，把柴草当作垫席，把土块当作枕头，是用来给极其悲痛的心情所作的外表装饰。三年的服丧，二十五个月就完毕了，但哀痛之情并没有了结，思念之心并没有忘怀，然而礼制却规定在这个时候终止服丧，这难道不是因为送别死者要有个终结，恢复正常的生活要有所节制吗？凡是生长在天地之间的，有血气的种属一定有智能，而有智能的种属没有不爱自己同类的。现在那些大的飞禽走兽如果失去了它的群体或配偶，那么过了一个月或超过了一定的时间，就一定会返回合群；经过原来住过的地方，就一定会在那里徘徊周旋，在那里啼鸣吼叫，在那里驻足踏步，在那里来回走动，然后才能离开那里。小的嘛就是燕子麻雀之类也还要在那里叽叽喳喳个一会儿，然后才能离开那里。有血气的种属没有比人更聪明的了，所以人对于自己父母的感情，到死也没有穷尽。要依从那些愚蠢浅陋放荡邪恶的人么？那么他们的父母亲早晨死了，到晚上就忘了。像这种情况如果还放任他们，那么他们就连鸟兽也不如了，他们又怎么能互相在一起合群居住而没



the more slowly it heals. The practice of mourning into the third year deals with occasions when the extreme pain of grief has reached its pinnacle, so the mourning practices were established to equal the emotions expressed. The unhemmed garment of the mourner, his clothes of sackcloth, and his bamboo staff, the lean-to hut where he lives, the gruel he eats, his brushwood mat, and his clod of earth for a pillow are all emblems of his extreme grief. That the mourning rite is finished in the twenty-fifth month means that even though the grief and pain have not ended and although thoughts of the dead and longing for him have not been forgotten, this ritual practice cuts off these things, for otherwise would not sending off the dead have no conclusion, and must there not be a definite interval for the return to daily life?

As a general principle, all creatures that live between Heaven and Earth and have blood and breath are certain to possess awareness. Having awareness, each of them loves its own kind. Consider the case of large birds and animals: if one loses its mate or is separated from its group, then even after a month or season has passed, it is sure to circle when it passes its old home. It looks about, round and round, crying and calling, sometimes moving, sometimes stopping, gazing about uncertainly and hesitantly, before it can leave the place. Even small birds like swallows and sparrows chatter and cry for a few moments before they can leave. Hence, since no creature with blood and breath has more awareness than man, the feeling of a man for his parents is not exhausted even till death.

Will we follow after those stupid provincials and depraved men who by evening have forgotten a parent who died that morning? And if we indulge in such behavior are we not lower even than these birds and beasts? How could we even dwell together in the same community with

【原文】

三年之丧，二十五月而毕，若驹之过隙，然而遂之，则是无穷也。故先王圣人安为之立中制节，一使足以成文理，则舍之矣。

19.19 然则何以分之？

曰：至亲以期断。

是何也？

曰：天地则已易矣，四时则已遍矣，其在宇中者莫不更始矣，故先王案以此象之也。

然则三年何也？

曰：加隆焉，案使倍之，故再期也。

由九月以下，何也？

曰：案使不及也。故三年以为隆，缌、小功以为杀，期、九月以为间。上取象于天，下取象于地，中取则于人，人所以群居和一之理

【今译】

有动乱呢？要依从那些注重道德修养的君子么？那么三年的服丧，二十五个月就完毕了，他们会觉得那时间快得就像驾车的四匹马经过一个墙缝一样；像这种情况如果还是成全他们，那么他们就会无限期地服丧。所以先王圣人就给人们确立了适中的标准，制定了这服丧三年的礼节，一律使人们能够完成礼仪，然后就除去丧服。

19.19 既然这样，怎么来区分亲疏的丧期呢？

回答说：对于最亲近的父母在一周年时终止服丧。

这是为什么呢？

回答说：因为经过一周年，天地都已经变换了，四季也已经循环了一遍，那些在宇宙中的动植物没有不重新开始其生长的了，所以古代的圣王就用这一周年的丧礼来象征它。

既然这样，那么三年的丧期又是为了什么呢？

回答说：是为了表示加倍的隆重，所以给丧期加倍，再加两年。

服丧在九个月以下的，又是为什么呢？

回答说：那是为了使它不及为父母的服丧隆重。把服丧三年作为隆重的礼，把服丧三个月、五个月的缌麻、小功作为简省的礼，把服丧一周年、九个月作为它们中间的礼。这礼的制定，上取法于天，下取法于地，中取法于人，人们所以能合群居住而和谐一致的道理也就被全

such men and not have disorder! Or will we follow after those "cultivated and ornamented" gentlemen? For them the twenty-five months of the three-year mourning period pass as quickly as a running horse glimpsed through the crack in a wall, and if we follow their example, mourning will have no limit at all. Therefore the Ancient Kings and Sages acted to establish some mean, and to regulate it with a definite interval. As soon as enough time has been allowed to perfect cultivated form and to fulfill the dictates of reason, then mourning was to be put aside.

This being so, how then is it to be apportioned? I say that for one's closest kin, the completion of a year's time concludes it. Why is this so? I say: Heaven and Earth have completed their changes, the four seasons have come full circle, and everything under the canopy of heaven has begun anew. Thus, the Ancient Kings based themselves on this and used it for their pattern.

19. 19

This being so, why is there the practice of mourning into the third year? I say it is because they wanted to increase and exalt it, so they caused the time to be doubled and thus a second full year's time.

For others the time is nine months or less, why is this? I say it is to prevent such mourning periods from equaling the longer periods. Hence, the three-year period is considered the culmination of mourning and the three- and five-month periods its diminution, with the full-year and the nine-month periods falling in between. The highest take their pattern from Heaven, the lowest take theirs from Earth, and the middle take theirs from Man. The ordering principle that allows different people to live together in a community in harmony and unity is therein fully realized. Thus

【原文】

尽矣。故三年之丧，人道之至文者也。夫是之谓至隆。是百王之所同，古今之所一也。

19.20 君之丧所以取三年，何也？

曰：君者，治辨之主也，文理之原也，情貌之尽也，相率而致隆之，不亦可乎？《诗》曰："恺悌君子，民之父母。"彼君子者，固有为民父母之说焉。父能生之，不能养之；母能食之，不能教诲之；君者，已能食之矣，又善教诲之者也，三年毕矣哉？乳母，饮食之者也，而三月；慈母，衣被之者也，而九月；君；曲备之者也，三年毕乎哉？得之则治，失之则乱，文之至也。得之则安，失之则危，情之至也。两至者俱积焉，以三年事之犹未足也，直无由进之耳！故社，

【今译】

盘体现出来了。所以三年的服丧，是为人之道最高的礼仪。这叫做最隆重的礼仪。这是各代帝王都相同，古今都一致的。

19.20 君主的丧礼期限之所以要选取三年，为什么呢？

回答说：君主，是治理社会的主宰，是礼仪制度的本源，是忠诚的内情和恭敬的外貌所要侍奉的尽头，人们互相遵循而极其尊崇他，不也是可以的吗？《诗》云："和乐平易的君子，就是人民的父母。"那些君子本来就有是民众父母的说法。父亲能生下自己，但不能喂养自己；母亲能喂养自己，又不能教诲自己；君主是既能养育自己，又善于教诲自己的人，为君主服丧三年就完毕了吗？奶妈，是喂养自己的人，因而为她服丧三个月；抚育自己的庶母，是为自己料理衣着被服的人，因而为她服丧九个月；君主，是各方面都照顾自己的人，为他服丧三年就完毕了吗？做到了这一点，国家就能治理好；做不到这一点，国家就会混乱；它是礼仪制度中最重要的礼节啊。做到了这一点，国家就安定；做不到这一点，国家就危险；它是忠诚之情的最高体现啊。这最重要的礼节与最高的情感体现都积聚在君主的丧礼上

mourning into the third year is the perfection of good form in the Way of Man. Truly this is to be called its perfect culmination. In this, the Hundred Kings have agreed, and antiquity and today are one and the same.

19. 20

Why was the practice of mourning into the third year chosen for one's lord? I say that the lord is the ruler of order and management, the source of good form and rational order, and the ideal of emotion and appearance. Is it not indeed proper that all men should join together in exalting him above all others? An *Ode* says:

> This amiable and fraternal gentleman
> is the father and mother of his people.

Here the term "gentleman" assuredly has as its meaning his acting as the father and mother to his people. The father can beget the child, but he cannot suckle it. The mother can suckle the child but is unable to instruct and correct it. The lord not only is able to feed his people but is adept at teaching and correcting them. Yet when mourning for him reaches the third year, it is finished! A wet nurse who provides food and drink for the child is mourned three months; a nanny who dresses the child is mourned nine months; yet the lord who takes cares of every detail of all his subjects' welfare is mourned for but into the third year and it is finished!

When one finds such a lord, there is order, and where he is lost, there is disorder—for he is the highest expression of proper form. When one finds him, there is peace, and where he is lost, there is disorder—for he is the highest expression of proper feeling. Since he combines the highest expression of both these, mourning only into the third year would seem to

【原文】

祭社也；禖，祭禖也；郊者，并百王于上天而祭祀之也。

19.21 三月之殡，何也？

曰：大之也，重之也。所致隆也，所致亲也，将举错之，迁徙之，离宫室而归丘陵也，先王恐其不文也，是以繇其期，足之日也。故天子七月，诸侯五月，大夫三月，皆使其须足以容事，事足以容成，成足以容文，文足以容备，曲容备物之谓道矣。

19.22 祭者，志意思慕之情也。悖诡嗢傶而不能无时至焉。故人

【今译】

了，所以用三年时间来侍奉君主的神灵仍然是不够的，只是无法再将这丧期增加罢了！所以社祭，只祭土地神；禖祭，只祭谷神；郊祭，就把各代帝王和上天合并在一起而祭祀他们。

19.21 三个月的停柩，为什么呢？

回答说：这是要扩大丧礼的规模，加重丧礼的分量。对自己极尊重的人、极亲近的人，将要安排他，迁移他，使他离开宫室而埋葬到陵墓中去，古代的圣王怕这些事情不合乎礼仪，因此延长停柩的日期，使办丧事的人有足够的时间。所以天子停柩七个月，诸侯五个月，大夫三个月，这都是为了使逗留时间足够用来操办各种事情，这些事情足够用来保证丧事的成功，这成功足够用来保证礼仪的实施，这实施足够用来保证丧葬物品的完备，各个方面都能确保丧葬物品的完备就可以叫做正确的原则了。

19.22 祭祀，是为了表达心意和思慕之情的。人们感动郁闷了就



honor him inadequately, yet there is simply no way to extend it. Hence, though in the sacrifice at the Altar of Soil only the spirit of the soil receives offerings, and though in the sacrifice at the Altar of Grain only the spirit of the grain receives offerings, in the sacrifice at the Suburban Altar, the Hundred Kings are combined with High Heaven in common sacrifice.

19. 21

Why does the body of the ruler lie in state for three months? I say it is to stress the importance and gravity of the occasion, because he is the one we most exalt and for whom we have the greatest affection. The Ancient Kings feared that in taking up and moving the dead, in escorting him from his house and in putting him into the burial mound, the forms proper to what is to be exalted to the utmost and what is to be cherished to the highest degree might not be observed. For this reason they extended the period to allow sufficient time for the preparations. Thus, for the Son of Heaven the period is seven months, for the feudal lords five months, and for grand officers three months. All this was done to ensure that the allotted time would be sufficient to permit all the necessary undertakings, that the tasks undertaken be completed, that in completing them proper forms be observed, and that these forms would be executed perfectly. When the preparations involved permit the perfection of things, it is said to be the right way [to bury the dead].

19. 22

Sacrifice originates in the emotions stirred by remembrance and re-

【原文】

之欢欣和合之时，则夫忠臣孝子亦惮诡而有所至矣。彼其所至者，甚大动也，案屈然已，则其于志意之情者惆然不嗛，其于礼节者阙然不具。故先王案为之立文，尊尊亲亲之义至矣。故曰：祭者，志意思慕之情也。忠信爱敬之至矣，礼节文貌之盛矣，苟非圣人，莫之能知也。圣人明知之，士君子安行之，官人以为守，百姓以成俗。其在君子，以为人道也；其在百姓，以为鬼事也。故钟、鼓、管、磬、琴、瑟、竽、笙，《韶》、《夏》、《护》、《武》、《汋》、《桓》、《箾》、简、

【今译】

不能没有机会来表达。人们欢欣鼓舞和睦相处的时候，那些忠臣孝子也会感动，而思念君主、双亲不得同享欢乐的心情也要有所表达了。他们所要表达的这种心情，是一种非常大的激动，如果空空地没有祭祀的礼仪，那么他们的心意在感情方面就会感到惆怅而不满足，他们在礼节方面就会感到欠缺而不完备。所以古代的圣王为他们制定了礼仪制度，这样，尊崇君主、亲爱父母的道义就能表达了。所以说：祭祀，是为了表达心意和思慕之情的。它是忠信敬爱的最高表现，是礼节仪式的极点了，如果不是圣人，是不能懂得这一点的。圣人明白地理解祭祀的意义，有道德的士君子安心地进行祭祀，官吏把它当作为自己的职守，百姓使它成为自己的习俗。它在君子那里，被当作治理社会的一种道德规范；它在百姓那里，被当作为侍奉鬼神的事。钟、鼓、管、磬、琴、瑟、竽、笙等乐器被使用，《韶》、《夏》、《护》、《武》、《汋》、《桓》、《箾》、《象》等乐曲被演奏，这些是君子



collection of the dead and by thinking of and longing for the departed. There inevitably are occasions in everyone's life when he is seized by an unexpected change of mood, when feelings of disquietude and melancholy cause him to sigh involuntarily or to feel that his breath is short from deep emotion. Thus, even in the midst of enjoying himself with congenial company, the loyal minister and the filial son are sometimes overcome with such changes of mood. When they do come, they are profoundly moving. If they are repressed, the emotions stirred by remembrance of the dead will be frustrated and remain unexpressed, and the rituals in dealing with such matters will seem lacking and incomplete. Thus, the Ancient Kings acted to establish proper forms wherein men could express the full measure of their obligation to pay honor to those deserving honor and to show affection to those whom they cherished.

Hence, I say that sacrifice originates in the emotions stirred by remembrance and recollection of the dead and by thinking of and longing for the departed, expresses the highest loyalty, faithfulness, love, and reverence, and is the fulfillment of ritual observances and formal bearing. If it were not for the sages, no one would be capable of understanding the meaning of sacrifice. The sage clearly understands ritual, the scholar and gentleman find comfort in carrying it out, officials of government have as their task preserving it, and the Hundred Clans incorporate it into their customs. For the gentleman, ritual observances are considered to be part of the Way of Man. Among the Hundred Clans, they are thought to be a matter of serving the ghosts of the departed.

Hence, bells and drums, flutes and chime-stones, lutes and zithers, reed pipes and reed organs, musical performances such as the *Succession*, the *Elegant*, the *Guarding*, the *Martial*, the *Libation*, the *Militant*, the *Panpipe*, and the *Imitation*—these the gentleman considers the proper

【原文】

《象》，是君子之所以为惽诡其所喜乐之文也。齐衰、苴杖、居庐、食粥、席薪、枕块，是君子之所以为惽诡其所哀痛之文也。师旅有制，刑法有等，莫不称罪，是君子之所以为惽诡其所敦恶之文也。卜筮视日，斋戒修涂，几筵、馈荐，告祝，如或飨之。物取而皆祭之，如或尝之。毋利举爵，主人有尊，如或觞之。宾出，主人拜送，反，易服，即位而哭，如或去之。哀夫！敬夫！事死如事生，事亡如事存，状乎无形影，然而成文。

【今译】

被他所喜悦的事情感动了从而用来表达这种感情的礼仪形式。穿丧服，拄孝棍，住陋屋，吃稀粥，以柴草为垫席，把土块当枕头，这是君子被他所哀痛的事情感动了，从而用来表达这种感情的礼仪制度。军队有一定的制度，刑法有轻重的等级，没有什么刑罚不与罪行相当，这些是君子被他所憎恶的事情感动了从而用来表达这种感情的礼法制度。占卜算卦，观察日期时辰是否吉利，整洁身心，修饰清理祠庙，摆好祭祀的席位，献上牺牲黍稷等祭品，受祭者吩咐男巫，好像真的有神来享用过祭品。事先积聚的祭品都献给代表死者受祭的人，受祭者一一尝用，好像真的有神尝过它们。不让助食的人举杯向受祭者敬酒，主人亲自劝受祭者饮酒，受祭者便饮用，好像真的有神拿酒杯喝了酒。祭祀结束后宾客退出，主人拜揖送行，然后返回，换掉祭服而穿上丧服，来到坐位上痛哭，好像真的有神离开了他。悲哀啊！恭敬啊！侍奉死者如同侍奉生者一样，侍奉已不存在的人如同侍奉还活着的人一样，所祭祀者虽无形无影，但是它可以成为人类社会中的一种礼仪制度。



forms expressive of sudden feelings of pleasure and joy. The unhemmed garment of the mourner, his clothes of sackcloth and his bamboo staff, the lean-to hut where he lives, the gruel he eats, his brushwood mat, and his clod of earth for a pillow—these the gentleman considers the proper forms expressive of his changed feelings of grief and pain. The marshaling of troops has proper regulations and the punishments prescribed in law have gradations of severity so that none go unpunished in a manner befitting their offense— these the gentleman considers the proper form expressive of unexpected feelings of loathing and hatred.

One divines with the tortoise shell and milfoil, determines auspicious days, purifies oneself and fasts, repairs and sweeps the temple, lays out the low tables and bamboo mats, presents the ceremonial offerings, and informs the invocator as though someone were really going to enjoy the sacrifice. One takes up the offerings and presents each of them as though someone were really going to taste them. The chief waiter does not lift up the wine cup, but the chief sacrificer himself has that honor, as though someone were really going to drink from it. When the guests leave, the chief sacrificer bows and escorts them out, returns and changes his clothing, resumes his place, and weeps as though someone had really departed with the guests. How full of grief, how reverent this is! One serves the dead as one serves the living, those who have perished as those who survive, just as though one were giving visible shape to what is without shape or shadow, and in so doing one perfects proper form!

乐论第二十

【原文】

20.1 夫乐者，乐也，人情之所必不免也。故人不能无乐；乐则必发于声音，形于动静；而人之道——声音、动静、性术之变，尽是矣。故人不能不乐，乐则不能无形，形而不为道，则不能无乱。先王恶其乱也，故制《雅》、《颂》之声以道之，使其声足以乐而不流，使其文足以辨而不谍，使其曲直、繁省、廉肉、节奏，足以感动人之善心，使夫邪污之气无由得接焉。是先王立乐之方也。而墨子非之，奈何？

【今译】

20.1 音乐，就是欢乐的意思，它是人的情感绝对不能缺少的东西。人不可能没有欢乐；欢乐了就一定会在歌唱吟咏的声音中表现出来，在手舞足蹈的举止中体现出来；可见人的所作所为——包括声音、举止、性情及其表现方式的变化，就全都体现在这音乐之中了。所以，人不可能不快乐，快乐了就不可能不表现出来，但这种表现如果不进行引导，就不可能没有祸乱。古代的圣王憎恶那祸乱，所以创作了《雅》、《颂》的音乐来引导他们，使那歌声足够用来表达快乐而不淫荡，使那歌词足够用来阐明正确的道理而不流于花巧，使那音律的宛转或舒扬、繁复或简单、清脆利落或圆润丰满、节奏停顿或推进加快，都足够用来感动人的行善之心，使那些邪恶肮脏的风气没有途径能和民众接触。这就是古代圣王设置音乐的原则啊。但是墨子却反对音乐，又能怎么样呢？



Book 20

Discourse on Music

20. 1

Music is joy. Being an essential part of man's emotional nature, the expression of joy is, by necessity, inescapable. This is why men cannot do without music. Where there is joy, it will issue forth in the sounds of the voice and be manifest in the movement of the body. And it is the Way of Man that singing and movement, which are excitations of man's emotional states according to the rules of inborn nature, are fully expressed in music. Hence, since it is impossible for men not to be joyful, where there is joy, it is impossible that it should not be given perceptible form. But if its form is not properly conducted, then it is impossible that disorder should not arise.

The Ancient Kings hated such disorder. Thus they instituted as regulations the sounds of the *Odes* and the *Hymns* to offer guidance. This would cause the sounds to be sufficient to give expression to the joy, but not to lead to dissipation. It would cause the patterns to be sufficient to mark the separations, but not so as to seem forced. It would cause the intricacy or directness of melody, the elaboration or simplification of instrumentation, the purity or richness of sound, and the rhythm and meter of the music to be sufficient to stir and move the good in men's hearts and to keep evil and base *qi* sentiments from finding a foothold there. Such was the plan of the Ancient Kings in establishing their music. Yet Mozi condemns it. How can this be endured!

【原文】

20.2 故乐在宗庙之中，君臣上下同听之，则莫不和敬；闺门之内，父子兄弟同听之，则莫不和亲；乡里族长之中，长少同听之，则莫不和顺。故乐者，审一以定和者也，比物以饰节者也，合奏以成文者也；足以率一道，足以治万变。是先王立乐之术也。而墨子非之，奈何？

20.3 故听其《雅》、《颂》之声，而志意得广焉；执其干戚，习其俯仰屈伸，而容貌得庄焉；行其缀兆，要其节奏，而行列得正焉，进退得齐焉。故乐者，出所以征诛也，入所以揖让也。征诛揖让，其

【今译】

20.2 所以音乐在祖庙之中，君臣上下一起听了它，就再也没有人不和谐恭敬的了；在家门之内，父子兄弟一起听了它，就再也没有人不和睦相亲的了；在乡村里弄之中，年长的和年少的一起听了它，就再也没有人不和协顺从的了。音乐，是审定一个主音来确定其他和音的，是配上各种乐器来调整节奏的，是一起演奏来组成众音和谐的乐曲的；它足能用来率领统一的原则，足能用来整治各种变化。这就是古代圣王设置音乐的方法啊。可是墨子却反对音乐，又能怎么样呢？

20.3 所以，人们听那《雅》、《颂》的音乐，志向心胸就能宽广了；拿起那盾牌、斧头等舞具，练习那低头抬头弯曲伸展等舞蹈动作，容貌就能庄重了；行动在那舞蹈的行列位置上，迎合那舞曲的节奏，队列就能不偏不斜了，进退就能整齐一致了。所以音乐，对外可用来



20. 2

Hence, when music is performed within the ancestral temple, lord and subject, high and low, listen to the music together and are united in feelings of reverence. When music is played in the private quarters of the home, father and son, elder and younger brother, listen to it together and are united in feelings of close kinship. When it is played in village meetings or clan halls, old and young listen to the music together and are joined in obedience. Hence, for musical performances the pitch of the prime note is set in order to determine the proper pitch of the other notes. The temperament of the other instruments is adjusted to match in order to prepare the modal key. The entrances of the instruments are made in unison to complete the musical form. It is sufficient to bring conformity with the single Way and to bring order to the myriad transformations. Such was the method of the Ancient Kings in establishing their music. Yet Mozi condemns it. How can this be endured!

20. 3

Hence, when we listen to the sounds of the *Odes* and *Hymns*, our aspirations and sense of purpose gain breadth from the experience. When we observe the way the shields and battle-axes are brandished and the repetitive episodes of the dancers gazing down and lifting their faces up, bending and straightening their bodies, our demeanor and bearing acquire dignity from it. When we observe their ranks move within the borders of fixed areas and their coordination with the rhythm and meter of the music, the arrangement of our own ranks is corrected and our advances and withdrawals are made uniform. Thus, in musical performances, the ranks

【原文】

义一也。出所以征诛，则莫不听从；入所以揖让，则莫不从服。故乐者，天下之大齐也，中和之纪也，人情之所必不免也。是先王立乐之术也。而墨子非之，奈何？

20.4 且乐者，先王之所以饰喜也；军旅铁钺者，先王之所以饰怒也。先王喜怒皆得其齐焉。是故喜而天下和之，怒而暴乱畏之。先王之道，礼乐正其盛者也，而墨子非之。故曰：墨子之于道也，犹瞽之于白黑也，犹聋之于清浊也，犹欲之楚而北求之也。

【今译】

征伐，对内可用来行礼让。对于征伐与礼让，音乐的作用是一样的。对外用音乐作为征伐的工具，那就没有人不听从；对内用音乐作为礼让的手段，那就没有人不服从。所以音乐是齐一天下的工具，是中正和平的要领，是人的情感绝对不能脱离的东西。这就是古代圣王设置音乐的策略。可是墨子却反对音乐，又能怎么样呢？

20.4 况且音乐，是古代的圣王用来表现喜悦的；军队和刑具，是古代的圣王用来表现愤怒的。古代圣王的喜悦和愤怒都能通过音乐与军队刑具而表达得恰如其分。所以，圣王喜悦了，天下人就附和他；圣人愤怒了，凶暴作乱的人就害怕他。古代圣王的政治原则中，礼制和音乐正是其中的大事，但墨子却反对它们。所以说：墨子对于正确的政治原则，就好像是瞎子对于白色和黑色不能分辨一样，就好像是聋子对于音质的清浊不能区别一样，就好像是想到南方的楚国却到北方去寻找它一样。



moving forward is the way to suggest punitive expeditions and punishing offenders and their stepping back the way to suggest saluting and yielding.

The intent of punitive expeditions and punishing offenders is one and the same as saluting and yielding in musical performances. When the ranks move forward as the way to punish offenders, then none will fail to listen and follow. When the ranks step back as the way to salute and yield, none will fail to follow and submit. Thus musical performances are the greatest creator of uniformity in the world, the guiding line of the mean and of harmony, and a necessary and inescapable expression of man's emotional nature. Such was the method of the Ancient Kings in establishing their music. Yet Mozi condemns it. How can this be endured!

20. 4

Further, musical performances were what the Ancient Kings used to exhibit their delight. Armies and troops, battle-axes and halberds, were what they used to exhibit their anger. Both the delight and anger of the Ancient Kings obtained equal and uniform expression in this way. For this reason, when they showed delight, the whole world joined with them, and when they showed anger the violent and rebellious were filled with fear. It is precisely in their ritual and music that the Way of the Ancient Kings has its highest expression. Yet Mozi condemns it. Thus, I say that Mozi's understanding of the Way is like that of a blind man trying to distinguish white from black, or of a deaf man bass and treble notes, or like someone who tries to reach Chu [in the south] by traveling to the north.

【原文】

20.5 夫声乐之入人也深，其化人也速，故先王谨为之文。乐中平，则民和而不流；乐肃庄，则民齐而不乱。民和齐，则兵劲城固，敌国不敢婴也。如是，则百姓莫不安其处，乐其乡，以至足其上矣。然后名声于是白，光辉于是大，四海之民，莫不愿得以为师。是王者之始也。乐姚冶以险，则民流僈鄙贱矣。流僈则乱，鄙贱则争。乱争，则兵弱城犯，敌国危之。如是，则百姓不安其处，不乐其乡，不足其上矣。故礼乐废而邪音起者，危削侮辱之本也。故先王贵礼乐而

【今译】

20.5 那音乐渗入人心是很深的，它感化人心是很快的，所以古代的圣王谨慎地给它文饰。音乐中正平和，那么民众就和睦协调而不淫荡；音乐严肃庄重，那么民众就同心同德而不混乱。民众和睦协调，同心同德，那么兵力就强劲，城防就牢固，敌国就不敢来侵犯了。像这样，那么老百姓就无不满足于自己的住处，喜欢自己的家乡，以使自己的君主获得满足。然后，君主的名声就会因此而显著，光辉因此而增强，天下的民众，就没有谁不希望得到他让他做自己的君长。这是称王天下的开端啊。音乐妖冶轻浮而邪恶，那么民众就淫荡轻慢卑鄙下贱了。民众淫荡轻慢，就会混乱；卑鄙下贱，就会争夺。混乱又争夺，那就会兵力衰弱，城池被侵犯，敌国就会来危害了。像这样，那么老百姓就不会安居在自己的住处，就不会喜欢自己的家乡，也不会使自己的君主满足了。所以，礼制雅乐被废弃而靡靡之音兴起来，这是国家危险削弱、遭受侮辱的根源。所以古代的圣王



20. 5

The influence of music and sound on man is very profound, and the transformations they produce in him can be very rapid. Thus, the Ancient Kings were assiduous in creating proper forms. If music accords exactly with the mean and is evenly balanced, the people will be harmonious and not given to dissipation. If it is solemn and dignified, then the people will behave in a uniform manner and will not be inclined to disorder. Where the people are harmonious and behave in a uniform manner, the army is powerful and the cities securely defended so that enemy states will not dare try to surround and attack them. When this situation prevails, the Hundred Clans feel secure in their homes, and all take pleasure in their native villages and are entirely satisfied with their superiors. Only then do the name and fame of a state become plainly evident to all, its glory and brilliance become magnificently great, and all the people within the Four Seas long to obtain its ruler as their leader. Such is the beginning of true kingship.

If music spoils and seduces toward wickedness, then the people will become dissipated and indolent and will be mean-spirited and base. Where they are dissipated and indolent, there is disorder; where they are mean-spirited and base, there is conflict. Where there is disorder and conflict, the army is weak and the city walls are broken through, so that enemy states can threaten the existence of the state. When this situation prevails, the Hundred Clans feel insecure even in their own homes, are discontent with their native villages, and are dissatisfied with their superiors. Thus, casting aside ritual and music and allowing evil songs to develop is the root of danger and territorial encroachment for the country and of insult and dishonor for the ruler. Thus, the Ancient Kings esteemed ritual

【原文】

贱邪音。其在序官也，曰："修宪命，审诛赏，禁淫声，以时顺修，使夷俗邪音不敢乱雅，太师之事也。"

20.6 墨子曰："乐者，圣王之所非也，而儒者为之，过也。"君子以为不然。乐者，圣人之所乐也，而可以善民心，其感人深，其移风易俗易，故先王导之以礼乐而民和睦。

20.7 夫民有好恶之情而无喜怒之应，则乱。先王恶其乱也，故修其行，正其乐，而天下顺焉。故齐衰之服，哭泣之声，使人之心悲；带甲婴鞘，歌于行伍，使人之心伤；姚冶之容，郑、卫之音，使

【今译】

看重礼制雅乐而鄙视靡靡之音。他在论列官职时，说："遵循法令，审查诗歌乐章，禁止淫荡的音乐，根据时势去整治，使蛮夷的落后风俗和邪恶的音乐不敢扰乱正声雅乐，这是太师的职事。"

20.6 墨子说："音乐，是圣明的帝王所反对的，而儒者却讲求它，那是错误的。"君子认为并不是这样。音乐是圣人所喜欢的，而且可以用来改善民众的思想，它感人至深，它改变风俗也容易，所以古代的圣王用礼制音乐来引导人民而人民就和睦了。

20.7 民众有了爱憎的感情而没有表达喜悦愤怒的方式来和它相应，就会混乱。古代的圣王憎恶这种混乱，所以修养自己的德行，端正国内的音乐，因而天下人就顺从他了。那披麻戴孝的丧服，哭泣的声音，会使人的内心悲痛；穿上铠甲，系上头盔，在部队中歌唱，会使人的内心忧伤；妖艳的容貌，郑国、卫国的靡靡之音，会使人的内

and music and despised evil songs. This is to be found in the "Precedence of Officials," where it says that the official duties of the Grand Master [of Music] encompass preparing model pieces and instructions, examining odes and note pitches, proscribing lewd tones, and following the appropriate season in his preparations so as to keep barbarian customs and unorthodox music from presuming to bring confusion to "elegant standard."

20. 6

Mozi says:"Music was something the sage kings condemned; so the Ru err in making music."

The gentleman considers that this is not true. Music was enjoyed by the sage kings; it can make the hearts of the people good; it deeply stirs men; and it alters their manners and changes their customs. Thus, the Ancient Kings guided the people with ritual and music, and the people became harmonious and friendly.

20. 7

If the people have the emotions of love and hate but have no means of responding with joy and anger, then there will be disorder. The Ancient Kings hated such disorder; thus, they reformed their own conduct and made their music correct so the whole world became obedient. Hence, garments for fasting and mourning and the sounds of lamentation and weeping cause the heart to be sad; donning armor and strapping on helmets with songs sung by marching columns cause the hearts of men to be roused. Seductive looks and the songs of Zheng and Wei cause the hearts

【原文】

人之心淫；绅端章甫，舞《韶》歌《武》，使人之心庄。故君子耳不听淫声，目不视女色，口不出恶言。此三者，君子慎之。

20.8 凡奸声感人而逆气应之，逆气成象而乱生焉；正声感人而顺气应之，顺气成象而治生焉。唱和有应，善恶相象，故君子慎其所去就也。

20.9 君子以钟鼓道志，以琴瑟乐心。动以干戚，饰以羽旄，从以磬管。故其清明象天，其广大象地，其俯仰周旋有似于四时。故乐行而志清，礼修而行成。耳目聪明，血气和平，移风易俗，天下皆

【今译】

心淫荡；系着宽大的腰带，穿着礼服，戴着礼帽，随着《韶》、《武》的乐曲载歌载舞，会使人的内心严肃。所以君子耳朵不聆听淫荡的音乐，眼睛不注视女子的美貌，嘴巴不说出邪恶的语言。这三件事，君子是慎重地对待的。

20.8 大凡淫邪的音乐感染人以后就有歪风邪气来应和它，歪风邪气形成了气候，那么混乱的局面就产生了。正派的音乐感动人以后就有和顺的风气来应和它，和顺的风气成了社会现象，那么秩序井然的局面就产生了。有唱必有和，善良的或邪恶的风气也随之而形成，所以君子对自己抛弃什么音乐，接受什么音乐是很慎重的。

20.9 君子用钟、鼓来引导人们的志向，用琴、瑟来使人们心情快乐。拿着盾牌、斧头等舞具来跳舞，用野鸡毛和牦牛尾等舞具做装饰，用石磬、箫管来伴奏。所以那乐声的清朗像天空，广大像大地，那舞姿的俯仰旋转又和四季的变化相似。所以音乐推行后人们的志向就会高洁，礼制遵循后人们的德行就能养成。要使人们耳聪目明，感

of men to be dissipated. The broad sash, straight gown, and Zhangfu cap with the *Succession* dance and the *Martial* music cause the hearts of men to be filled with dignity. Thus, the gentleman will not let his ear hear lewd sounds, or his eye gaze on the female body, or his mouth utter evil words. About these three matters, the gentleman is careful.

20. 8

As a general rule, when lewd music rouses, it is a rebellious spirit [*qi*] that is the response, and where that spirit achieves full representation, disorder is born. When correct music stirs men, it is an obedient spirit that is the response, which, when completely represented, gives birth to order. Just as the harmony of the singers is in response to the melody of the singing master, good and evil are fulfilled in their respective forms. Thus, the gentleman is careful in what he chooses and rejects.

20. 9

The gentleman uses the bell and drum to guide the inner mind and the *se* and *qin* zithers to gladden the heart. He is excited by the shields and battle-axes, is refined by the feathers and yak tails, and is made obedient by the chime stones and flutes. Thus, the music's purity and clarity [of melody] are in the image of Heaven; its breadth and greatness [of its rhythmic beat] are in the image of Earth; the dancers' poses and positions, their revolutions and movements, generally resemble the four seasons.

Hence, when music is performed, the inner mind becomes pure; and when ritual is cultivated, conduct is perfected. The ears become acute



【原文】

宁，莫善于乐。故曰：乐者，乐也。君子乐得其道，小人乐得其欲。以道制欲，则乐而不乱；以欲忘道，则惑而不乐。故乐者，所以道乐也。金石丝竹，所以道德也。乐行而民向方矣。故乐者，治人之盛者也，而墨子非之。

20.10 且乐也者，和之不可变者也；礼也者，理之不可易者也。乐合同，礼别异。礼乐之统，管乎人心矣。穷本极变，乐之情也；著诚去伪，礼之经也。墨子非之，几遇刑也。明王已没，莫之正也。愚者学之，危其身也。君子明乐，乃其德也。乱世恶善，不此听也。於

【今译】

情温和平静，改变风俗，天下都安宁，没有什么比音乐更好的了。所以说：音乐，就是欢乐的意思。君子把从音乐中获得道义作为欢乐，小人把从音乐中满足欲望当作欢乐。用道义来控制欲望，那就能欢乐而不淫乱；为满足欲望而忘记了道义，那就会迷惑而不快乐。所以音乐是用来引导人们娱乐的。金石丝竹之类的乐器是用来引导人们修养道德的。音乐推行后民众就向往道义了。所以音乐是治理人民的重大工具，但墨子却反对它。

20.10 况且音乐，是协调人情时不可变更的手段；礼制，是治理社会时不可更换的原则。音乐使人们同心同德，礼制使人们区别出等级的差异。所以礼制音乐的纲领，可以总管人们的思想了。深入地触动，极大地改变人的心性，是音乐的本质；彰明真诚，去掉虚伪，是礼制的永恒原则。墨子反对它们，近乎犯罪。圣明的帝王已经死去，没有人来加以纠正。愚蠢的人学习他，会危害自己的生命。君子彰明音乐，这才是仁德。混乱的社会厌恶善行，不听这提倡音乐的



and the eye clear-sighted; the blood humour becomes harmonious and in equilibrium, manners are altered and customs changed. The entire world is made tranquil, and enjoys together beauty and goodness. Therefore it is said:"music is joy." The gentleman enjoys obtaining proper instruction; the petty man enjoys obtaining what he desires. When music is used to guide and regulate the desires, there is enjoyment but no disorder; when it is used for the desires with no thought of guidance, there is delusion but no enjoyment. Therefore, musical performances are the means of guiding enjoyment.The instruments of metal, stone, silk, and bamboo are the means to guide the music, for whenever music is performed, the people sit in the direction to face it. Thus, music is the most perfect method of bringing order to men. Yet Mozi condemns it!

20. 10

Further music embodies harmonies that can never be altered, just as ritual embodies principles of natural order that can never be changed. Music joins together what is common to all; ritual separates what is different. The guiding principles of ritual and music act as the pitch pipe that disciplines the human heart.

It is the essential nature of music to seek to exhaust the root of things and to carry change to its highest degree. It is the continuous theme of ritual to illuminate what is genuine and to eliminate what is artificial.

One would have expected that Mozi, who condemns music, would have met with some kind of punishment. But all the enlightened kings had already died, and there was no one to put things aright. Stupid fools study him and thereby endanger their own existence. But the gentleman makes clear and brilliant his music and therewith his inner power. A chaotic age

【原文】

乎哀哉！不得成也。弟子勉学，无所营也。

20.11 声乐之象：鼓大丽，钟统实，磬廉制，竽、笙、箫、和、筦、籥发猛，埙、篪翁博，瑟易良，琴妇好，歌清尽，舞意天道兼。鼓，其乐之君邪？故鼓似天，钟似地，磬似水，竽、笙、箫、和、筦、籥似星辰日月，鞉、柷、拊、鞷、椌、楬似万物。曷以知舞之意？曰：目不自见，耳不自闻也，然而治俯仰诎信进退迟速莫不廉制，尽筋骨之力以要钟鼓俯会之节而靡有悖逆者，众积意谪谪乎。

【今译】

话。唉呀可悲啊！音乐因此而不能见成效。学生们努力学习吧，不要因为墨子的反对而有所迷惑啊。

20.11 音乐的象征：鼓声洪大高亢，钟声洪亮浑厚，磬声清越明朗，竽、笙、箫、和、管、籥等管乐器的声音昂扬激越，埙、篪的声音浩瀚磅礴，瑟的声音平易温良，琴的声音柔婉优美，歌声清朗而曲尽其情，舞蹈的意象则包容了自然界的一切现象。鼓，大概是音乐的主宰吧？所以鼓声像天，钟声像地，磬声像水，竽、笙、箫、和、管、籥等管乐器的声音像日月星辰，鞉、柷、拊、鞷、椌、楬的声音像万物。凭什么来了解舞蹈的意象呢？回答说：跳舞的人眼睛不能看见自己的形体，耳朵不能听到自己的声音，但是处理低头、抬头、弯曲、伸直、前进、后退、缓慢、快速的动作时无不干净利落明白清楚，尽身体的力量去迎合钟、鼓的节奏，而无所违背，众人集中注意力真认真啊！

despises goodness and will not listen to such teachings. Alas, is it not a cause for sadness, for they will never attain any success? Students exert yourselves in your studies lest you be bedazzled!

20. 11

The Symbolism of Music

The drum represents vastness and grandeur; the bell, fullness and wholeness; the chime stone, restrained control; the reed pipes and *sheng* reed organ, solemn harmony; the tube flute and flageolet, spirited outburst; the ocarina and bamboo flute, rising mists; the *qin* zither, easy kindness; the *se* zither, tender grace; the singers, pure fulfillment; and the spirit of the dance is conjoined with the Way of Heaven.

Is not the drum the lord of the music! Thus, the drum resembles Heaven; the bell resembles Earth; the chime stones, water; the reed pipes, *sheng* reed organs, tube flute, and flageolet, the heavenly bodies—the stars, comets, moon, and sun; and the pellet drum and tambour, the leathern chaff drum and the *ge* sounding box, and the *qiang* tambourine and *qia* sounding box, the myriad things.

How can we know the idea of the dance? I say the eyes do not see it and the ears do not hear it. Rather, it happens only when the order of every episode of gazing down and lifting up the face, of bending and straightening, of advancing and retreating, and of retardation and acceleration is excuted with proper, restrained control; when the strength of bone and flesh has been so thoroughly trained that every movement is in such agreement with the rhythm of the drums, bells, and ensemble that there is never an awkward or wayward motion; and when these, through constant practice, are combined into an ideal that is realized again and again.

【原文】

20.12 吾观于乡而知王道之易易也。主人亲速宾及介，而众宾皆从之；至于门外，主人拜宾及介，而众宾皆入；贵贱之义别矣。三揖至于阶，三让以宾升，拜至，献酬，辞让之节繁；及介省矣；至于众宾，升受，坐祭，立饮，不酢而降；隆杀之义辨矣。工入，升歌三终，主人献之；笙入，三终，主人献之；间歌三终，合乐三终，工告乐备，遂出。二人扬觯，乃立司正。焉知其能和乐而不流也。宾酬

【今译】

20.12 我看到了乡中请人喝酒的礼仪就知道先王的政治原则实施起来是容易又容易的了。主人亲自去邀请贤德的贵宾和德行稍次的陪客，而一般客人就都跟着他们来了；来到门外，主人向贵宾和陪客拱手鞠躬，而一般客人就都进门了；对高贵者和卑贱者的不同礼仪就这样分别开来了。主人拱手作揖三次才与贵宾来到厅堂的台阶下，再谦让三次而使贵宾登上厅堂，再拜谢贵宾的到来，主人献酒酬宾，推辞谦让的礼节十分繁多；至于陪客，那礼节就减少了；至于一般客人，登堂受酒，坐着酹酒祭神，站着饮酒，不用酒回敬主人就退下堂去了；隆重与简省的礼仪就这样分别开来了。乐工进来，登上厅堂，把《鹿鸣》、《四牡》、《皇皇者华》三首歌各唱一遍，主人敬酒；吹笙的人进来，把《南陔》、《白华》、《华黍》三支乐曲各吹奏一遍，主人敬酒；乐工与吹笙的间隔着轮流歌唱演奏各三曲，再合着歌唱演奏各三曲，乐工报告乐曲已经完备，就出去了。主人的两个侍从举起酒杯帮



20. 12

When I observe the village wine ceremony, I realize how easy and gentle is the Way of the King. The host goes in person to greet the chief guest and his attendant; all the other guests follow afterward. When they reach the outer gate of the host's house, the host bows in welcome to the chief guest and his attendant; all the other guests simply enter of themselves. In this way the obligations due the noble are kept separate from those due the more humble. With the exchange of three bows between host and guest, they reach the steps, and after the guest has thrice deferred, the host takes the guest up to his place. Bowing deeply, he presents the wine cup in pledge. There follow many episodes of deferring and polite refusals between host and chief guest, but they are more sparing with his attendant. The other guests ascend the stairs to receive the cup, kneel to make an offering of some of the wine, stand up to drink it, and without presenting the pledge cup to the host in response, they descend the stairs. In this way the obligations due those who are exalted are kept distinct from those due persons of lesser station.

The performers enter, ascend the stairs, and sing three pieces, at the conclusion of which the host presents them the wine cup. The *sheng* reed organ players enter and perform their three pieces, at the end of which the host offers the wine cup to them as well. The singers and *sheng* reed organ players then play three pieces in which they perform antiphonally. When these have been completed, they perform in ensemble three additional pieces. At the end of these, the performers announce that the musical entertainment is over and proceed to leave.

【原文】

主人，主人酬介，介酬众宾，少长以齿，终于沃洗者。焉知其能弟长而无遗也。降，脱屨升坐，修爵无数。饮酒之节，朝不废朝，莫不废夕。宾出，主人拜送，节文终遂。焉知其能安燕而不乱也。贵贱明，隆杀辨，和乐而不流，弟长而无遗，安燕而不乱，此五行者，足以正身安国矣。彼国安而天下安。故曰：吾观于乡而知王道之易易也。

【今译】

助敬酒，于是又设置了监督行礼的专职人员。从这些礼仪之中可以知道他们能够和睦安乐而不淫荡。贵宾向主人敬酒表示答谢，主人向陪客敬酒表示答谢，陪客向一般客人敬酒表示答谢，宾主按年龄长少排列次序依次酬谢，最后轮到向主人手下盥洗酒杯的人酬谢。从这些礼仪之中可以知道他们能够尊敬年长的而不遗漏一个人。退下堂去，脱去鞋子，再登堂就坐，依次不断地敬酒。请人喝酒的限度是，在早晨饮酒不耽误早上的工作，在傍晚喝酒不耽误晚上的事情。贵宾出门，主人拱手鞠躬送行，礼节仪式就完成了。从这些礼仪中可以知道他们能够逸乐而不乖乱。高贵者和卑贱者被区别清楚，隆重的礼仪和简省的礼仪被分别开来，和睦安乐而不淫荡，尊重年轻的尊敬年长的而不遗漏一个人，逸乐而不乖乱，这五种行为，足够用来端正身心安定国家了。那国家安定了，那么整个天下也就安定了。所以说：我看到了乡中请人喝酒的礼仪就知道先王的政治原则实施起来是极其容易的。



Two men are designated by the host to raise the horn tankard in a toast to the guest of honor, and at the same time another man is made master of ceremonies. From this we know that it is possible to be congenial and to enjoy oneself without dissipation. The chief guest pledges the wine cup to the host; the host pledges it to his attendant; and the attendant pledges it to the other guests. Young and old take a drink from it in order of age. At the conclusion the tankard is rinsed and washed. In this way we know that it is possible for junior and senior to drink together without anyone being left out.

At the end of the formal ceremonies, descending the stairs, they remove their sandals; ascending again, they resume their places. Now they may "cultivate" the wine cup without limit on the number of drinks. But there should be moderation in the drinking of the wine, for the duties of the morning at court may not be neglected nor may those of the evening. When the main guest departs, the host bows deeply and escorts him out; thus the regulations and forms are concluded. From this we can see that it is possible to be content and at ease yet in no way become disorderly.

Being clear about the distinction between noble and base; keeping distinct those to be exalted and those to be diminished; being congenial and enjoying oneself without dissipation; observing the distinctions between junior and senior without leaving anyone out; and being content and at ease yet in no way becoming disorderly—these five patterns of conduct are sufficient to rectify the individual and to make the country tranquil. When the country has been made tranquil, the empire can be made tranquil. Thus, I say that when I observe the village wine ceremony, I realize how easy and gentle is the Way of the King.

【原文】

20.13 乱世之征：其服组，其容妇，其俗淫，其志利，其行杂，其声乐险，其文章匿而采，其养生无度，其送死瘠墨，贱礼义而贵勇力，贫则为盗，富则为贼。治世反是也。

【今译】

20.13 混乱的社会的迹象：那里的服装华丽，男人的容貌打扮得像妇女一样妖媚，那里的风俗淫荡，人们的志向是惟利是图，人们的行为驳杂不纯，那里的音乐邪恶怪僻，那里的文章内容邪恶而辞藻华美，那里的人将养身体没有限度，葬送死人俭省刻薄，轻视礼制与道义而崇尚勇敢与武力，贫穷的就盗窃，富裕的就贼害他人。治理得好的社会则与此相反。

20. 13

The Evidence of a Chaotic Age

Men wear brightly colored clothing; their demeanor is softly feminine; their manners are lascivious; their minds are bent on profit; their conduct lacks consistency; their music is wicked; and their patterns and decorations are gravely in error and gaudy. They nurture the needs of the living without measure, but they send off their dead in a niggardly manner and with blackly impure principles. They despise ritual and moral principles, and prize instead valor and feats of strength. When they are poor, they become robbers;when they are rich, they become predators. An orderly age is the opposite of this.



解蔽第二十一

【原文】

21.1 凡人之患，蔽于一曲而暗于大理。治则复经，两疑则惑矣。天下无二道，圣人无两心。今诸侯异政，百家异说，则必或是或非，或治或乱。乱国之君，乱家之人，此其诚心莫不求正而以自为也，妒缪于道而人诱其所迨也。私其所积，唯恐闻其恶也。倚其所私以观异术，唯恐闻其美也。是以与治虽走而是己不辍也。岂不蔽于一曲而失正求也哉?心不使焉，则白黑在前而目不见，雷鼓在侧而耳不闻，况

【今译】

21.1 大凡人的毛病，是被事物的某一个局部所蒙蔽而不明白全局性的大道理。整治思想就能回到正道上来，在偏见与大道理两者之间拿不定主意就会疑惑。天下不会有两种对立的正确原则，圣人不会有两种对立的思想。现在诸侯各国的政治措施不同，各个学派的学说不同，那么必定是有的对，有的错；有的能导致安定，有的会造成混乱。搞乱国家的君主，搞乱学派的学者，这些人的真心没有不想找一条正道来为自己服务，只是由于他们对正确的原则既嫉妒又带有偏见，因而别人就能根据他们的爱好去引诱他们。他们偏爱自己平时积累的学识，只怕听到对自己学识的非议。他们凭自己所偏爱的学识去观察与自己不同的学说，只怕听到对异己学说的赞美。因此，他们与正确的治理原则背道而驰了却还自以为是，不能勒马。这难道不是被事物的一个局部所蒙蔽而失去了对正道的追求吗?如果心思不用在正道上，那么白的黑的就是摆在面前而眼睛也会看不见，雷鼓就在身旁



Book 21

Dispelling Blindness

21. 1

It is the common flaw of men to be blinded by some small point of the truth and to shut their minds to the Great Ordering Principle. If cured of this flaw, they can return to the classical standard, but if they remain with double principles, they will stay suspicious and deluded. The world does not have two Ways, and the sage is not of two minds.

Now, since the feudal lords employ different principles of government and the Hundred Schools offer different explanations, of necessity some will be right and others wrong, some will produce order and others disorder. The lords of disorderly states and men from disorderly schools all seek in their genuine minds after what is right and from their point of view believe that this is what they have done, but having misconstrued the proper Way, others entice them with what pleases them. Partial to their own accumulated experience, they fear only that they will hear of some fault in it. Since they are totally dependent on their partialities, when they see methods other than their own, they fear only that they will hear something good about them. This is why they abandon and run away from anything that would cure the faults in their knowledge. Still they do not cease to regard themselves as being in the right. How indeed could they not be obsessed with a small point of the truth and miss the very thing they sought! When the mind is not employed, then although black and white are in front of a person's own eyes, he will not see them, or although the thunder drums are sounding on either side of him, his ears

【原文】

于使者乎！德道之人，乱国之君非之上，乱家之人非之下，岂不哀哉？

21.2 故为蔽？欲为蔽，恶为蔽；始为蔽，终为蔽；远为蔽，近为蔽；博为蔽，浅为蔽；古为蔽，今为蔽。凡万物异，则莫不相为蔽，此心术之公患也。

21.3 昔人君之蔽者，夏桀、殷纣是也。桀蔽于末喜、斯观而不知关龙逢，以惑其心而乱其行；纣蔽于妲己、飞廉而不知微子启，以惑其心而乱其行。故群臣去忠而事私，百姓怨非而不用，贤良退处而隐逃，此其所以丧九牧之地而虚宗庙之国也。桀死于亭山，纣县于赤

【今译】

敲击而耳朵也会听不进，何况对那些被他们视为异端的用心于正道的人，就更看不见，听不进了。掌握了正确的政治原则的人，搞乱国家的君主在上面非难他，搞乱学派的学者在下面非难他，这难道不是很可悲的吗？

21.2 什么东西会造成蒙蔽？爱好会造成蒙蔽，憎恶也会造成蒙蔽；只看到开始会造成蒙蔽，只看到终了也会造成蒙蔽；只看到远处会造成蒙蔽，只看到近处也会造成蒙蔽；知识广博会造成蒙蔽，知识浅陋也会造成蒙蔽；只了解古代会造成蒙蔽，只知道现在也会造成蒙蔽。大凡事物有不同的对立面的，无不会交互造成蒙蔽，这是思想方法上一个普遍的祸害啊。

21.3 从前君主中有被蒙蔽的，夏桀、商纣就是。夏桀被妹喜、斯观所蒙蔽而不赏识关龙逢，因而使自己思想惑乱而行为荒唐；商纣被妲己、飞廉所蒙蔽而不赏识微子启，因而使自己思想惑乱而行为荒唐。所以，群臣都抛弃了对他们的忠心而去谋求私利，百姓都怨恨责怪他们而不为他们效劳，贤能优秀的人才都辞官在家而隐居避世，这就是他们丧失九州的土地而使建有宗庙的国都成为废墟的原因。夏桀死在亭山，商纣的头被悬挂在红色的旗帜飘带上，他们自己不能预先

will not hear them. How much more then is this true of a person whose mind is obsessed like theirs! The man who has attained the Way is condemned by lords of disorderly states on the one hand and by men of the Hundred Schools on the other. Are they not to be pitied indeed!

21. 2

What makes for blindness? One can be blinded by desire or aversion, by the beginnings of things or their end, by what is remote or what is near, by broadness or shallowness, by antiquity or modernity. Since each of the myriad things evokes a different reaction, there is none that could not obsess the mind. This is the universal flaw of the operation of the mind.

21. 3

In the past, Jie of the Xia dynasty and Zhou Xin of the Yin dynasty were lords of men who were blinded. Jie was beclouded by Mo Xi and Si Guan and so was insensible to the merits of Guan Longfeng . Thereby his mind became deluded and his conduct disorderly. Zhou Xin was beclouded by Daji and Feilian and so was insensible to the merits of Viscount Qi of Wei. Thereby his mind became deluded and his conduct disorderly. Thus, the whole of their ministers forsook the loyalty due their lord and served their own selfish ends; the Hundred Clans were enraged at their wrongdoing and could not be employed; and the worthy and good withdrew from court and fled into seclusion. This is the reason they lost the territory of the Nine Shepherds and made a ruin of the country of their ancestral temples. Jie died on Mount Li, and Zhou Xin's head was hung from the red pennon. They were not themselves prescient of their bad end,

【原文】

旆，身不先知，人又莫之谏，此蔽塞之祸也。

成汤鉴于夏桀，故主其心而慎治之，是以能长用伊尹而身不失道，此其所以代夏王而受九有也。文王鉴于殷纣，故主其心而慎治之，是以能长用吕望而身不失道，此其所以代殷王而受九牧也。远方莫不致其珍，故目视备色，耳听备声，口食备味，形居备宫，名受备号，生则天下歌，死则四海哭，夫是之谓至盛。《诗》曰："凤凰秋秋，其翼若干，其声若箫。有凤有凰，乐帝之心。"此不蔽之福也。

21.4 昔人臣之蔽者，唐鞅、奚齐是也。唐鞅蔽于欲权而逐载子，

【今译】

知道自己的过错，而别人又没有谁劝阻他们，这就是蒙蔽的祸害啊。

商汤以夏桀为前车之鉴，所以拿定主意而谨慎地治理国家，因此能够长期地任用伊尹而本身又不背离正确的治国原则，这就是他取代夏桀而得到九州的原因。周文王吸取了商纣王的教训，所以拿定主意而谨慎地治理国家，因此能够长期地任用吕望而本身又不背离正确的治国原则，这就是他取代商纣王而得到九州的原因。远方的国家无不送上自己的珍贵物品，所以他们的眼睛能观赏所有的美色，耳朵能听到各种各样的美妙音乐，嘴巴能吃上所有的山珍海味，身居各种豪华的宫殿，名字上被加上各种美好的称号；活着的时候天下人都歌功颂德，死了以后天下人都痛哭流涕，这叫做极其昌盛伟大。《诗》云："凤凰翩翩起舞飞翔，它的翅膀像盾牌一样，它的鸣声像洞箫悠扬。又有凤来又有凰，使王心中喜洋洋。"这就是不被蒙蔽的幸福啊。

21.4 从前臣子中有被蒙蔽的，唐鞅、奚齐就是。唐鞅蒙蔽于追

and no one was able to remonstrate with them. Such is the misfortune of blindness and being closed to the truth.

Tang the Successful looked in the mirror for a Jie of Xia, thus controlling his mind and attentively putting it in order. In this way he was able to long employ Yi Yin and in his own person did not miss the Way. This is why he succeeded the Xia King and received the Nine Possessions. King Wen looked in the mirror for a Zhou Xin of Yin and thus controlled his mind and attentively put it in order. In this way he was able to long employ LüWang and in his own person did not miss the Way. This is why he succeeded the Yin king and received the territory of the Nine Shepherds. From the most distant regions, none failed to send [Kings Tang and Wen] the rarest goods. Thus, their eyes beheld every kind of color, their ears listened to every kind of sound, their mouths tasted every conceivable flavor, their bodies rested in the most perfect of palaces, and their names received every title of honor.When they lived, all under heaven sang; when they died, all within the four seas wailed. Truly this may be called "perfect prosperity." An *Ode* says:

> The male and female phoenix posture and dance,
> their wings spread out like shields,
> their calls sounding forth like panpipes.
> When there is a female and a male phoenix,
> the heart of the Di Ancestor is gladdened.

Such are the blessings of not being obsessed.

21. 4

Formerly, Tang Yang and Xiqi were ministers who were beclouded. Tang Yang was blinded by his desire for power, and so he expelled Mas-

【原文】

奚齐蔽于欲国而罪申生。唐鞅戮于宋，奚齐戮于晋。逐贤相而罪孝兄，身为刑戮，然而不知，此蔽塞之祸也。故以贪鄙背叛争权而不危辱灭亡者，自古及今，未尝有之也。

鲍叔、宁戚、隰朋仁知且不蔽，故能持管仲而名利福禄与管仲齐。召公、吕望仁知且不蔽，故能持周公而名利福禄与周公齐。传曰："知贤之谓明，辅贤之谓能。勉之强之，其福必长。"此之谓也。此不蔽之福也。

21.5 昔宾孟之蔽者，乱家是也。墨子蔽于用而不知文，宋子蔽于欲而不知得，慎子蔽于法而不知贤，申子蔽于势而不知知，惠子蔽

【今译】

求权势而驱逐了戴骓，奚齐蒙蔽于争夺政权而加罪于申生。结果唐鞅在宋国被杀，奚齐在晋国被杀。唐鞅驱逐有德才的国相而奚齐加罪于孝顺的兄长，结果自己被杀了，然而仍不明白为什么，这就是蒙蔽的祸害啊。所以，因为贪婪鄙陋而违背正道争权夺利却又不遭到危险屈辱灭亡的，从古到今，还不曾有过。

鲍叔、宁戚、隰朋仁德明智而且不被蒙蔽，所以能够扶助管仲，而他们享有的名声财利幸福俸禄也和管仲相等。召公、吕望仁德明智而且不被蒙蔽，所以能够扶助周公，而他们享有的名声财利幸福俸禄也和周公相等。古书上说："能识别贤人叫做明智，能辅助贤人叫做贤能。努力识别贤人，尽力辅助贤人，他的幸福一定长久。"说的就是这个。这就是不被蒙蔽的幸福啊。

21.5 从前游士中有被蒙蔽的，搞乱学派的学者就是。墨子蒙蔽于只重实用而不知文饰，宋子蒙蔽于只见人有寡欲的一面而不知人有贪得的一面，慎子蒙蔽于只求法治而不知任用贤人，申子蒙蔽于只知权势的作用而不知才智的作用，惠子蒙蔽于只务名辩而不知实际，庄



ter Dai. Xiqi was obsessed with desire for the state, and so he incriminated Shensheng. Tang Yang was executed in Song, and Xiqi in Jin. One expelled a worthy prime minister and the other incriminated a filial elder brother. Both brought the punishment of execution on themselves, yet both remained insensible. Such is the misfortune of blindness and being closed to the truth. Thus, from antiquity to the present, there have never been any who, having been covetous, fomented rebellion, or wrangled for power, did not meet with mortal danger, disgrace, or ultimate destruction.

Bao Shu, Ning Qi, and Xi Peng were humane, wise, and also free from obsession, which is why they were able to support Guan Zhong and to obtain fame, benefits, blessings, and emoluments equal to those of Guan Zhong. The Duke of Shao and Lü Wang were humane, wise, and also not beclouded, which is why they were able to support the Duke of Zhou and to obtain fame, benefits, blessings, and emoluments equal to those of the duke. A tradition says:

> Intelligence means recognizing the worthy. Ability means assisting the worthy. Encourage and strengthen them and one's blessings are certain to be long lasting.

This expresses my meaning. Such are the blessings of not being obsessed.

21. 5

In the past, there was the blindness of senior retainers, of which the disordered schools are examples. Mo Di was blinded by utility and was insensible to the value of good form. Song Xing was blinded by desire and was insensible to satisfaction. Shen Dao was blinded by law and was insensible to worth. Shen Buhai was blinded by technique and was insensible to knowledge. Hui Shi was blinded by propositions and was insen-

【原文】

于辞而不知实，庄子蔽于天而不知人。故由用谓之道，尽利矣；由俗谓之道，尽嗛矣；由法谓之道，尽数矣；由势谓之道，尽便矣；由辞谓之道，尽论矣；由天谓之道，尽因矣。此数具者，皆道之一隅也。夫道者，体常而尽变，一隅不足以举之。曲知之人，观于道之一隅而未之能识也，故以为足而饰之，内以自乱，外以惑人，上以蔽下，下以蔽上，此蔽塞之祸也。

孔子仁知且不蔽，故学乱术足以为先王者也。一家得周道，举而用之，不蔽于成积也。故德与周公齐，名与三王并，此不蔽之福也。

【今译】

子蒙蔽于只知自然的作用而不知人的力量。所以，从实用的角度来谈道，就全谈功利了；从欲望的角度来谈道，就全谈满足了；从法治的角度来谈道，就全谈法律条文了；从权势的角度来谈道，就全谈权势的便利了；从名辩的角度来谈道，就全谈些不切实际的理论了；从自然的角度来谈道，就全谈些因循依顺了。这几种说法，都是道的一个方面。道，本体经久不变而又能穷尽所有的变化，一个角度是不能够用来概括它的。一知半解的人，只看到道的一个方面而没有能够真正认识它，所以把这一个方面当作为完整的道而研究它，于是内扰乱了自己学派的思想，外迷惑了别人，上被臣民所蒙蔽，下被君主所蒙蔽，这就是蒙蔽的祸害啊。

孔子仁德明智而且不被蒙蔽，所以多方学习，集其大成而足以用来辅助古代圣王的政治原则。只有孔子这一派掌握了周备全面的道，推崇并运用它，而不被成见旧习所蒙蔽。所以他的德行与周公相等



sible to realities. Zhuang Zhou was blinded by Nature and was insensible to men.

Thus in a doctrine called the Way grounded on "utility," everyone will be consumed with seeking profit. In a doctrine called the Way grounded in "desire," everyone will concentrate on seeking satisfaction. In one that grounds everything in "law," every decision becomes wholly a matter of calculation. In one that grounds everything in "technique," every action becomes wholly a matter of adaptation. In one that grounds philosophy in "propositions," thinking becomes entirely a matter of assessing things through logical argumentation. And in a doctrine called the Way grounded in "Nature," everything becomes wholly a matter of "relying on things as they occur in nature."

Each of these methods encompasses but a single corner of the Way. But the Way itself is constant in its form yet completely changeable. One corner is an insufficient basis for drawing conclusions about it. Men with knowledge of some small point gaze upon their single corner of the Way and are never able to recognize that it is only a small corner. Thus, they consider it sufficient and proceed to embroider upon it. Within they bring disorder upon themselves; without they cause others to be deluded. Those in high position cause their subordinates to be beclouded; those in subordinate positions cause their superiors to be blinded. Such are the misfortunes of blindness and being closed to the truth.

Confucius was humane, wise, and also free from obsession. This is why his study of methods that could produce order deserves to be considered equal to that of the Ancient Kings. One school achieved the universal Way, drew conclusions based upon it, and employed it, but did not become obsessed with what it had perfected and accumulated. Thus, the

【原文】

21.6 圣人知心术之患，见蔽塞之祸，故无欲、无恶，无始、无终，无近、无远，无博、无浅，无古、无今，兼陈万物而中县衡焉。是故众异不得相蔽以乱其伦也。

21.7 何谓衡?曰：道。故心不可以不知道。

心不知道，则不可道而可非道。人孰欲得恣而守其所不可，以禁其所可?以其不可道之心取人，则必合于不道人，而不知合于道人。以其不可道之心与不道人论道人，乱之本也。夫何以知?

【今译】

同，名声和三代开国之王相并列，这就是不被蒙蔽的幸福啊。

21.6 圣人知道思想方法上的毛病，看到被蒙蔽的祸害，所以既不任凭爱好，又不任凭憎恶，既不是只看到开始，又不是只看到终了，既不是只看到近处，又不是只看到远处，既不只务广博，又不安于浅陋，既不是只了解古代，又不是只知道现在，而是同时摆出各种事物并在其中根据一定的标准进行权衡。所以众多的差异与对立面就不能互相掩盖以致搞乱了条理。

21.7 什么是权衡事物的标准呢?回答说：就是道。所以心里不可以不了解道。

如果心里不了解道，就会否定道而认可违背道的东西。人有谁想要得到自在却遵奉自己否定的东西而用它来制止自己所赞成的东西呢?用他那种否定道的思想去选取人，就一定会和不奉行道的人情投意合，而不会和奉行道的人志同道合。带着他那种否定道的思想和不奉行道的人去议论奉行道的人，这就是社会混乱的祸根。像这样，那

moral authority of Confucius was equal to that of the Duke of Zhou and his reputation was on an equal footing with that of the Three Kings. Such are the blessings of not being obsessed.

21. 6

The sage knows the flaws of the mind's operation and perceives the misfortunes of blindness and being closed to the truth. This is why he is without desires and aversions, without beginnings and ends of things, without the remote or near, without broadness or shallowness, without antiquity or modernity. He lays out all the myriad things and causes himself to exactly match how each settles on the suspended balance. This is why for the sage, the multitude of different reactions to things cannot produce obsession by one thing's beclouding another and so disturbing their proper position.

21. 7

What is the balance? I say that it is the Way. This is why it is inadmissible for the mind not to know the Way. If the mind does not know the Way, then it may disallow the Way and allow what is contrary to the Way. What man freely able to obtain what he desires would hold on to what he rejects in order to exclude what he allows? If one uses a mind that rejects the Way to select men, then certainly one will congregate with others who are not of the Way and not join with men of the Way. To use a mind that rejects the Way to assess men of the Way with men who are not of the Way is the root of disorder. The root of disorder is to assess men of the Way with a mind that rejects the Way and that uses as its basis men



【原文】

曰：心知道，然后可道。可道，然后能守道以禁非道。以其可道之心取人，则合于道人而不合于不道之人矣。以其可道之心与道人论非道，治之要也。何患不知？

故治之要在于知道。

21.8 人何以知道？曰：心。

心何以知？曰：虚一而静。心未尝不臧也，然而有所谓虚；心未尝不满也，然而有所谓一；心未尝不动也，然而有所谓静。人生而有知，知而有志；志也者，臧也；然而有所谓虚，不以所已臧害所将受，谓之虚。心生而有知，知而有异；异也者，同时兼知之；同时兼知之，两也。然而有所谓一，不以夫一害此一谓之一。心卧则梦，偷

【今译】

还凭什么去了解奉行道的人呢？

再说：心里了解了道，然后就会赞成道。赞成道，然后就能遵奉道来制止违背道的东西。用他那种赞成道的思想去选取人，就会和奉行道的人情投意合，而不会和不奉行道的人同流合污了。带着他那种赞成道的思想和奉行道的人去议论违背道的人，这是社会得到治理的关键。像这样，又何必担忧不能了解奉行道的人呢？

所以，把社会治理好的关键在于了解道。

21.8 人靠什么来了解道呢？回答说：靠心。

心靠什么来了解道呢？回答说：靠虚心、专心和静心。心从来没有不储藏信息的时候，但却有所谓虚；心从来没有不彼此兼顾的时候，但却有所谓专；心从来没有不活动的时候，但却有所谓静。人生下来就有智能，有了智能就有记忆，记忆嘛，也就是储藏信息。但是有所谓虚，不让已经储藏在心中的见识去妨害将要接受的知识就叫做虚心。心生来就有智能，有了智能就能区别不同的事物；区别不同的事物，也就是同时了解了它们；同时了解它们，也就是彼此兼顾。但是有所谓专，不让那一种事物来妨害对这一种事物的认识就叫做专

who are not of the Way. How could this be knowledge?

The mind knows the Way. Only when the mind knows the Way can it approve the Way. And only after it approves the Way can it abide by the Way and exclude what is contrary to it. If one uses a mind that approves the Way to select men, then one will congregate with men of the Way and not join with men who are not of the Way. The crucial factor necessary to put things in order is to use a mind that approves the Way in conjunction with men of the Way whenever assessing what is contrary to the Way. How, then, could one suffer the calamities that come from being insensible? Therefore the critical factor necessary to put things in order consists in understanding the Way.

21. 8

What do men use to know the Way? I say that it is the mind. How does the mind know? I say by its emptiness, unity, and stillness. The mind never stops storing; nonetheless it possesses what is called emptiness. The mind never lacks duality; nonetheless it possesses what is called unity. The mind never stops moving; nonetheless it possesses what is called stillness. Men from birth have awareness. Having awareness, there is memory. Memories are what is stored, yet the mind has the property called emptiness. Not allowing what has previously been stored to interfere with what is being received in the mind is called emptiness. The mind from birth has awareness. Having awareness, there is perception of difference. Perception of difference consists in awareness of two aspects of things at the same time. Awareness of two aspects of things all at the same time entails duality; nonetheless the mind has the quality called unity. Not allowing the one thing to interfere with the other is called

【原文】

则自行，使之则谋，故心未尝不动也；然而有所谓静，不以梦剧乱知谓之静。未得道而求道者，谓之虚一而静，作之则。将须道者，之虚则人；将事道者，之壹则尽；将思道者，静则察。知道察，知道行，体道者也。虚一而静，谓之大清明。万物莫形而不见，莫见而不论，莫论而失位。坐于室而见四海，处于今而论久远，疏观万物而知其情，参稽治乱而通其度，经纬天地而材官万物，制割大理而宇宙里矣。恢恢广广，孰知其极？睪睪广广，孰知其德？涫涫纷纷，孰知其

【今译】

心。心，睡着了就会做梦，懈怠的时候就会擅自驰骋想象，使用它的时候就会思考谋划，所以心从来没有不活动的时候；但是有所谓静，不让梦幻和烦杂的胡思乱想扰乱了智慧就叫做静心。对于还没有掌握道而追求道的人，要告诉他们虚心、专心和静心的道理，以作为他们的行动准则。想要求得道的人，达到了虚心的地步就能够得到道；想要奉行道的人，达到了专心的地步就能够穷尽道的全部；想要探索道的人，达到了静心的地步就能够明察道。了解道十分明察，知道了道能实行，这就是实践道的人。达到了虚心、专心与静心的境界，这叫做最大的清澈澄明。他对万事万物，没有什么露出了形迹而看不见的，没有什么看见了而不能评判的，没有什么评判了而不到位的。他坐在屋里而能看见整个天下，处在现代而能评判远古，通观万物而能看清它们的真相，检验考核社会的治乱而能通晓它的法度，治理天地而能控制利用万物，掌握了全局性的大道理而整个宇宙就都了如指掌了。宽阔广大啊，谁能知道他智慧的尽头？浩瀚广大啊，谁能知道他德行的深厚？千变万化、纷繁复杂，谁能知道他思想的轮廓？光辉与

unity. When the mind is asleep, it dreams. When it relaxes, it moves of its own accord. When it is employed in a task, it plans. Thus the mind never stops moving; nonetheless it possesses the quality called stillness. Not allowing dreams and fantasies to bring disorder to awareness is called stillness.

One who has not yet attained the Way but is seeking it should be told of emptiness, unity, and stillness and should make of them his example. If you intend to seek the Way, become empty and you can enter into it. If you intend to serve the Way, attain oneness and you can exhaust it. If you intend to ponder the Way, attain stillness and you can discern it. A person who knows the Way and discerns it and puts it into practice embodies the Way. Emptiness, unity, and stillness are called the Great Pure Understanding.

Each of the myriad things has a form that is perceptible. Each being perceived can be assigned its proper place. Each having been assigned its proper place will not lose its proper position. Although a person sits in his own house, yet he can perceive all within the four seas. Although he lives in the present, he can put in its proper place what is remote in space and distant in time. By penetrating into and inspecting the myriad things, he knows their essential qualities. By examining and testing order and disorder, he is fully conversant with their inner laws. By laying out the warp and woof of Heaven and Earth, he tailors the functions of the myriad things. By regulating and distinguishing according to the Great Ordering Principle, he encompasses everything in space and time.

Extensive and complete, broad and wide—who knows his limits? Bright and luminous, brilliant and shining—who knows his inner power? Rolling and bubbling, multitudinous and multifarious—who can know his external form? Brightness comparable to the sun and moon; greatness filling the

【原文】

形?明参日月，大满八极，夫是之谓大人。夫恶有蔽矣哉?

21.9 心者，形之君也，而神明之主也，出令而无所受令；自禁也，自使也；自夺也，自取也；自行也，自止也。故口可劫而使墨云，形可劫而使诎申，心不可劫而使易意，是之则受，非之则辞。故曰：心容，其择也无禁，必自见；其物也杂博，其情之至也不贰。《诗》云:“采采卷耳，不盈顷筐。嗟我怀人，寘彼周行。”顷筐易满也，卷耳易得也，然而不可以贰周行。故曰：心枝则无知，倾则不精，贰则疑惑。以赞稽之，万物可兼知也。身尽其故，则美。类不可

【今译】

太阳月亮相当，博大充塞了八方极远的地方，这样的人就叫做伟大的人。这种人哪里还会有被蒙蔽的呢?

21.9 心是身体的主宰，是精神的主管，它发号施令而不从什么地方接受命令；它自己限制自己，自己驱使自己；它自己决定抛弃什么，自己决定接受什么；它自己行动，自己停止。所以，嘴巴可以强迫它沉默或说话，身体可以强迫它弯曲或伸直，心不可以强迫它改变意志，它认为什么对就接受，认为什么错就拒绝。所以说：心采纳外界事物的时候，它的选择是不受什么限制的，而一定根据自己的见解；它认识的事物虽然繁杂而广泛，但它的精诚到来时是不会三心二意的。《诗》云:“采呀采呀采卷耳，老装不满斜口筐。唉我怀念心上人，把筐放在大路上。”斜口筐是容易装满的，卷耳是容易采到的，但是不可以三心二意地呆在大路上。所以说：思想分散就不会有知识，思想偏斜就不会精当，思想不专一就会疑惑。如果拿专心一致的态度来辅助考察，那么万事万物就可以全部被了解了。亲自透彻地了



Eight Poles—such a person is truly what is meant by "Great Man." How indeed could he have obsessions!

21. 9

The mind is the lord of the body and master of the spiritual intelligence. It issues commands but does not receive commands. On its own authority it forbids or orders, renounces or selects, initiates or stops. Thus, the mouth can be forced to be silent or to speak. The body can be forced to crouch down or stretch out. But the mind cannot be forced to change its ideas. If the mind thinks something right, it will accept it; but if it thinks something wrong, then it will reject it. Therefore, it is said that the state of the mind is such that of necessity it perceives on its own. No prohibitions can be placed on what it selects. Its objects are diverse and extensive. When it has perfect concentration, it is not divided in purpose. An *Ode* says:

> I pick and pick the curly ear,
> But it will not fill my slanting basket.
> I sigh for my beloved man;
> he is placed in the ranks of Zhou.

A slanting basket is easy to fill. Curly ear is easy to obtain. Nonetheless, she could not fill the basket because she was divided in purpose over the ranks of Zhou. Therefore it is said:

> If the mind goes astray, it will lack knowledge. If it is deflected, it will not have unity of purpose. If it is divided in purpose, it will be filled with doubts and delusions.

By being one with the Way, and through using it to test things, the myriad things can be known in their entirety. If the body is wholly one

【原文】

两也，故知者择一而一焉。

21.10 农精于田而不可以为田师，贾精于市而不可以为市师，工精于器而不可以为器师。有人也，不能此三技而可使治三官。曰：精于道者也，精于物者也。精于物者以物物，精于道者兼物物。故君子一于道而以赞稽物。一于道则正，以赞稽物则察；以正志行察论，则万物官矣。

21.11 昔者舜之治天下也，不以事诏而万物成。处一之危，其荣

【今译】

解万事万物的所以然，那就完美了。认识事物的准则不可能有对立的两种，所以明智的人选择一种而专心于它。

21.10 农民精于种田，却不能以此做管理农业的官吏；商人精于买卖，却不能以此做管理市场的官吏；工人精于制造器物，却不能以此做管理器具制造的官吏。有些人，不会这三种技术，却可以让他们来管理这三种职业。所以说：有精于道的人，有精于具体事物的人。精于具体事物的人只能支配这种具体事物，精于道的人则能够全面地支配各种事物。所以君子专心于道而用它来帮助自己考察万物。专心于道就能正确无误，用它来帮助自己考察万物就能看得非常清楚；用正确的思想去处理非常清楚的调查结论，那么万物就能被利用了。

21.11 从前舜治理天下，不用事事告诫而各种事情都办成了。固守专心于道的原则而达到了戒惧的境界，他的光荣就会充满身旁；培



with the Way, the person is refined. Logical categories cannot have dual principles. Thus, the wise select oneness and unify everything in terms of it.

21. 10

The farmer concentrates on his fields, yet it would be inadmissible to consider him for the position of director of the fields. The merchant concentrates on the marketplace, but it would be inadmissible to consider him for director of the marketplace. The artisan concentrates on his wares, but it would be inadmissible to consider him for director of wares. There are men incapable of these three skills who could be commissioned to put in order any of these three offices. I say that they are men who concentrate on the Way and [not] merely on things. One who concentrates on things will treat each thing as a particular thing. One who concentrates on the Way will treat things in all their combinations as things. Thus, the gentleman is one with the Way and uses it to further his testing of things. If he is at one with the Way, then he will be right; and if he uses it to further his testing of things, then he will be discerning. If using the right frame of mind and proceeding with discernment he deploys things in their proper positions, the myriad things will perform their natural functions.

21. 11

In the past, when Shun put the world in order, he did not issue instructions about each task, yet the myriad things were brought to completion. Abide in unity, being anxiously on guard about it, and its flowering will fill

【原文】

满侧；养一之微，荣矣而未知。故《道经》曰："人心之危，道心之微。"危微之几，惟明君子而后能知之。故人心譬如盘水，正错而勿动，则湛浊在下，而清明在上，则足以见须眉而察理矣。微风过之，湛浊动乎下，清明乱于上，则不可以得大形之正也。心亦如是矣。故导之以理，养之以清，物莫之倾，则足以定是非、决嫌疑矣。小物引之，则其正外易，其心内倾，则不足以决庶理矣。故好书者众矣，而仓颉独传者，一也；好稼者众矣，而后稷独传者，一也；好乐者众矣。而夔独传者，一也；好义者众矣，而舜独传者，一也。倕作弓，

【今译】

养专心于道的品德达到了精妙的境界，那就会在不知不觉中得到光荣。所以《道经》说："一般人的思想只能达到戒惧的境界，得道之人的思想才能达到精妙的境界。"这戒惧与精妙的苗头，只有明智的君子才能了解它。人的思想就像盘中的水，端正地放着而不去搅动，那么沉淀的污浊的渣滓就在下面，而清澈的透明的水就在上面，那就能够用来照见胡须眉毛并看清楚皮肤的纹理了。但如果微风在它上面吹过，沉淀的污浊的渣滓就会在下面泛起，清澈的透明的水就会在上面被搅乱，那就不能靠它获得人体的正确映象了。人的思想也像这样啊。如果用正确的道理来引导它，用高洁的品德来培养它，外物就不能使它倾斜不正，那就能够用来判定是非、决断嫌疑了。如果有点小事牵制了他，那么他那端正的神态就在外表上发生了变化，他的思想就在胸中发生了倾斜，那就不能够用来决断各种事理了。古代喜欢写字的人很多，但只有仓颉一个人的名声流传了下来，这是因为他用心专一啊；喜欢种庄稼的人很多，但只有后稷一个人的名声流传了下来，这是因为他用心专一啊；爱好音乐的人很多，但只有夔一个人的名声流传了下来，这是因为他用心专一啊；爱好道义的人很多，但只有舜一个人的名声流传了下来，这是因为他用心专一啊。倕制造了弓，浮



every side. Nurture unity, being attentive to its subtlest manifestations, and its flowering will never be recognized. Thus, the *Classic of the Way* says:

> The mind of man is anxiously on guard; the mind of the Way is attentive to these subtle manifestations.

Only the gentleman who has already become bright and clear is able to know the first hints of being anxiously on guard or of attentiveness to subtle manifestations.

Hence, the human mind may be compared to a pan of water. If you place the pan upright and do not stir the water up, the mud will sink to the bottom, and the water on top will be clear and pure enough to see your beard and eyebrows and to examine the lines on your face. But if a slight wind passes over its surface, the submerged mud will be stirred up from the bottom, and the clarity and purity of the water at the top will be disturbed so that it is impossible to obtain the correct impression of even the general outline of the face.

Now, the mind is just the same. Thus, if you lead it with rational principles, nurture it with purity, and not allow mere things to "tilt" it, then it will be adequate to determine right and wrong and to resolve any doubtful points. But if small things pull at it so that its right relation with the external world is altered and the mind's inner workings are "tilted," then it will be inadequate to decide even gross patterns.

Thus, those who have been fond of writing have been many, yet that Cang Jie alone has been remembered is due to his unity of purpose. Those who have been fond of husbandry have been many, yet that Houji alone has been remembered is due to his unity of purpose. Those who have been fond of music have been many, yet that Kui alone has been remembered is due to his unity of purpose. Those who have been fond of

【原文】

浮游作矢，而羿精于射；奚仲作车，乘杜作乘马，而造父精于御。自古及今，未尝有两而能精者也。曾子曰："是其庭可以搏鼠，恶能与我歌矣？"

21.12 空石之中有人焉，其名曰觙。其为人也，善射以好思。耳目之欲接，则败其思；蚊虻之声闻，则挫其精。是以辟耳目之欲，而远蚊虻之声，闲居静思，则通。思仁若是，可谓微乎？孟子恶败而出妻，可谓能自强矣。有子恶卧而焠掌，可谓能自忍矣，未及好也。辟耳目之欲，可谓能自强矣，未及思也。蚊虻之声闻则挫其精，可谓危

【今译】

游创造了箭，而羿善于射箭；奚仲制造了车，乘杜发明了用四匹马拉车，而造父精通驾车。从古到今，还从来没有过一心两用而能专精的人。曾子说："唱歌的时候看着那打节拍的小棍而心想可以用它来打老鼠，又怎么能和我一起唱歌呢？"

21.12 空石的城邑内有一个人，他的名字叫觙。他生性善于猜测而喜欢思考。但耳朵、眼睛所向往的音乐、美色一旦和他接触，就会破坏他的思考；蚊子虻蝇的声音一传到他耳朵里，就会妨害他聚精会神。因此他避开耳朵、眼睛所向往的音乐、美色，并远离蚊子、虻蝇的声音，独自居住静静地思考，于是他的思路就畅通了。如果思考仁德也像这样，可以说达到精妙的境界了吗？孟子怕败坏了自己的仁德而把妻子休出家门，这可以说是能够自己勉力向上了，但还没有能达到思考仁德的地步。有子怕打瞌睡而用火烧灼自己的手掌，这可以说是能够自我克制的了，但还没有能达到爱好仁德的地步。觙避开耳朵、眼睛所向往的音乐、美色，并远离蚊子、虻蝇的声音，可以说是



morality have been many, yet that Shun alone has been remembered is due to his unity of purpose.

Chui invented the bow and Fuyou made the arrow, but it was Yi who concentrated on archery. Xizhong invented the chariot and Chengdu discovered how to harness horses to it, yet it was Zaofu who concentrated on charioteering. From antiquity until the present day there has never been anyone that was of two minds who was able to concentrate on a single purpose. Master Zeng said:"If a man is looking at his courtyard to see whether he can catch a rat, how can he be able to sing with me?"

21. 12

There was a man who lived in a stone cave whose name was Ji . He was the kind of man who was expert at guessing riddles, which he was fond of pondering. But if the desires of his eye and ear were stimulated, then his thoughts would be shattered. If he heard the sounds of mosquitoes or gnats, it would destroy his concentration. For this reason, he avoided the desires of the eye and ear and went far away from the sounds of mosquitoes and gnats. So he lived apart and pondered in quietude until he completely understood. If he had pondered the principle of humanity like this, could he be said to have attained subtly?

Mencius hated the impropriety of his wife's breaking convention and so he turned her out. This could be said to show he had personal strength of will but that he never reached real thought. Master You hated falling asleep so he burned the palm of his hand. This could be said to show that he was able to exercise self-endurance, but that he never reached real devotion to thought. To avoid the desires of the eyes and ears and (…) [go far away from] the sounds of mosquitoes and

【原文】

矣，未可谓微也。夫微者，至人也。至人也，何强？何忍？何危？故浊明外景，清明内景。圣人纵其欲，兼其情，而制焉者理矣。夫何强?何忍?何危?故仁者之行道也，无为也；圣人之行道也，无强也。仁者之思也，恭；圣人之思也，乐。此治心之道也。

21.13 凡观物有疑，中心不定，则外物不清；吾虑不清，则未可定然否也。冥冥而行者，见寝石以为伏虎也，见植林以为后人也，冥冥蔽其明也。醉者越百步之沟，以为跬步之浍也；俯而出城门，以为小之闺也；酒乱其神也。厌目而视者，视一以为两；掩耳而听者，听

【今译】

达到戒惧的境界了，但还不可以说是达到了精妙的境界。那达到了精妙境界的人，就是思想修养达到了最高境界的人。既然是思想修养达到了最高境界的人，还要什么勉力?还要什么克制?还要什么戒惧?所以混沌地明白道的人只能在外表露出光彩，清楚地明白道的人才能在心灵深处闪发出光芒。圣人即使放纵自己的欲望，尽量满足自己的情感，但他管理的事情仍然能治理好。那还要什么勉力?还要什么克制?还要什么戒惧?所以仁者奉行道，是无所作为的；圣人奉行道，是没有什么勉强的。仁者的思索恭敬慎重；圣人的思索轻松愉快。这就是修养思想的方法。

21.13 大凡观察事物有疑惑，内心不平静，那么外界的事物就看不清；自己的思想混乱不清，那就不能判断是非。在昏暗中走路的人，看见横卧的石头就以为是趴着的老虎，看见矗立的树林就以为是跟随着的人，这是昏暗蒙蔽了他的视力。喝醉酒的人过百步宽的水道，以为是过一二步宽的小沟；低着头走出城门，以为是走出狭小的宫中小门；这是酒扰乱了他的心神。按捺眼睛去看的人，看一件东西

gnats could be called anxiously keeping oneself on guard, but could never be called subtle.

True subtlety is the quality of the Perfect Man. What need has the Perfect Man for strength of will, for endurance, or for anxiously keeping himself on guard? Thus,a muddied brightness casts an external shadow, and a pure brightness shows a reflection from within.

The sage follows his desires and fulfills his emotions, but having regulated them, he accords with rational principles of order. Truly what need has he for strength of will, for endurance, or for keeping guard against unsteadiness? Thus, the man of humane principles in practicing the Way requires no assertion in his actions. The sage's practice of the will requires no strength of will. The thought of the man of humane principles is reverent; that of the sage is joyous. This is the Way of putting the mind in order.



21. 13

As a general rule, when examining things about which there are doubts, if the mind is not inwardly settled, then external things will not be clear. If my reflections are not clear, then I will never be able to settle what is so of a thing and what is not so of it.

Someone walking along a road in the dark may see a fallen stone and think it a tiger crouching in ambush, or he may see an upright tree and think it a standing man. The darkness has beclouded the clarity of his vision. A drunk may jump across a ditch a hundred paces wide, thinking it a drain half a pace wide, or may stoop down to go out the city gate, thinking it a small doorway. The drink has disordered his spirit. Pressing against the eye while looking at an object will make it appear double;

【原文】

漠漠而以为啕啕；势乱其官也。故从山上望牛者若羊，而求羊者不下牵也，远蔽其大也。从山下望木者，十仞之木若箸，而求箸者不上折也，高蔽其长也。水动而景摇，人不以定美恶，水势玄也。瞽者仰视而不见星，人不以定有无，用精惑也。有人焉，以此时定物，则世之愚者也。彼愚者之定物，以疑决疑，决必不当。夫苟不当，安能无过乎？

21.14 夏首之南有人焉，曰涓蜀梁，其为人也，愚而善畏。明月而宵行，俯见其影，以为伏鬼也；仰视其发，以为立魅也；背而走，比至其家，失气而死。岂不哀哉？凡人之有鬼也，必以其感忽之间、

【今译】

会以为是两件；捂住耳朵去听的人，听那默默无声会以为是嗡嗡作响；这是因为外力扰乱了他的官能。从山上远望山下的牛就好像是羊，但求取羊的人是不会下山去牵的，这是距离掩盖了牛的高大。从山下远望山上的树木，七丈高的树木像根筷子，但求取筷子的人是不会上山去折的，这是高远掩盖了树木的长度。水晃动而影子也晃动，人们不会以此来判定容貌的美丑，这是水形使人眼花了。瞎子抬头观望而看不见星星，人们不会以此来判定星星的有无，这是眼睛看不清东西。如果有人在这种时候断定事物，那就是世界上的蠢人。那些蠢人断定事物，是用疑惑不清的心去判断疑惑不清的事物，判断一定不得当。判断如果不得当，又怎么能没有错误呢？

21.14 夏首的南边有一个人，名叫涓蜀梁，他生性愚蠢而容易害怕。在月光明亮的夜晚行走，低头看见自己的身影，就以为是趴在地上的鬼；抬头看见自己的头发，就以为是站着的妖怪；于是转身就跑，等跑到自己的家中，就断气死了。这难道不可悲吗？大凡人认为有鬼，一定是在他精神恍惚的当口、疑惑迷乱的时候来判定它的。这



covering the ears when listening will make silence seem like a clamor. The force applied to the sense organs has disordered them. Hence, looking down at oxen from the top of a mount will make them appear the size of a sheep, but someone looking for sheep will not go down to lead them away. The distance has obscured their true size. If from the foot of a mountain you look up at the trees, trees ten cubits high look like chopsticks, but someone looking for chopsticks would not climb up to break them off. The height has obscured their true length. When water is moving and reflections waver, men do not use it to determine their beauty or ugliness. The circumstances of the water make for deception. A blind man [tilting his head back] and looking up will not see the stars; so men do not have him determine whether there are stars or not. The essential vigor of his eyes is impaired. If there were anyone who would use occasions such as these to determine the nature of things, then he would be the biggest fool in the world. Such a fool's determination of things uses what is doubtful to judge doubtful points. The judging would of necessity be invalid. And if indeed his judging is invalid, how can he not err?

21. 14

South of the mouth of the Xia river there was a man named Juan Shuliang. He was a foolish man who was prone to fright. One evening when the moon was bright, he was out walking when he looked down and saw his own shadow, which he took to be a crouching ghost. Raising his head, he caught sight of his own hair and took it to be an ogre standing over him. He turned his back on the shadow and raced away. Just when he reached his house, he lost his *qi* vital breath and died. Alas, what a shame!

As a general rule, when men think there are ghosts, the confirmation

【原文】

疑玄之时正之。此人之所以无有而有无之时也，而己以正事。故伤于湿而击鼓——鼓痹，则必有敝鼓丧豚之费矣，而未有俞疾之福也。故虽不在夏首之南，则无以异矣。

21.15 凡以知，人之性也；可以知，物之理也。以可以知人之性，求可以知物之理，而无所疑止之，则没世穷年不能遍也。其所以贯理焉虽亿万，已不足以浹万物之变，与愚者若一。学，老身长子，而与愚者若一，犹不知错，夫是之谓妄人。故学也者，固学止之也。恶乎止之?曰：止诸至足。曷谓至足?曰：圣也。圣也者，尽伦者也；王也者，尽制者也；两尽者，足以为天下极矣。故学者，以圣王

【今译】

正是人们把有当作没有，把没有当作有的时候，但他们自己却在这个时候去判定事情。有人得了风湿病却想敲鼓来驱除疾病，并烹猪求神，那就一定会有打破鼓、丧失猪的破费了，而不会有治愈疾病的幸福。所以这种人即使不住在夏首的南边，却也与涓蜀梁没有什么区别的了。

21.15 一般地说，能够认识事物，是人的本性；事物可以被认识，是事物的规律。凭借可以认识事物的人的本性，去探求可以被认识的事物的规律，如果对此没有一定的限制，那么过完了一辈子，享尽了天年也不能遍及可以认识的事物。人们学习贯通事理的方法即使有成亿上万条，但如果最终不能够用它们来通晓万事万物的变化，那就和蠢人相同了。像这样来学习，自己老了，子女长大了，仍和蠢人相同，却还不知道放弃这种无益的做法，这就叫做无知妄人。学习嘛，本来就要有个学习的范围。把自己的学习范围限制在哪里呢?回答说：把它限制在最圆满的境界。什么叫做最圆满的境界?回答说：就是通晓圣王之道。圣人嘛，就是完全精通事理的人；王者嘛，就是彻底精通制度的人；这两个方面都精通的人，就完全可以成为天下最



of it is certain to be an occasion when they are startled or confused. These are occasions when these men take what does not exist for what does and what does exist for what does not, and they settle the matter on the basis of their own experience. Hence, if a person affected by the dampness contracts rheumatism, and being afflicted by rheumatism, he beats a drum and boils a piglet, the only certain result is that he has worn out a drum and has squandered a pig, but he will never have the blessing of being cured of his illness. Thus, although he does not live to the south of the mouth of the Xia, there is no difference between him and the man who did.

21. 15

As a general principle, the faculty of knowing belongs to the inborn nature of man. That things are knowable is a part of the natural principle of order of things. Men use their innate faculty of knowing to seek the natural principles of order, which allow things to be known. But if no boundary to the search is fixed, then even to the end of your life you will be incapable of knowing everything. Although you may make countless attempts to master the natural principles of order, in the end your effort will be insufficient to encompass the complete cycle of the transformation of the myriad things, and you and the fool will be as one. Although you study until old age and your children have grown up, you and the fool will still be as one, for even then you do not know when to give up. Truly this is to be what is called a reckless fool.

Thus, true learning inherently has a terminus to study. Where is its terminus? I say that it is at complete sufficiency. Who has such sufficiency? I say it is the sage [king]. Sageliness consists in a comprehensive grasp of the natural relationships between men. True kingship consists in

【原文】

为师，案以圣王之制为法，法其法以求其统类，以务象效其人。向是而务，士也；类是而几；君子也；知之，圣人也。故有知非以虑是，则谓之惧；有勇非以持是，则谓之贼；察孰非以分是，则谓之篡；多能非以修荡是，则谓之知；辩利非以言是，则谓之谜。传曰："天下有二：非察是，是察非。"谓合王制与不合王制也。天下有不以是为隆正也，然而犹有能分是非、治曲直者邪？若夫非分是非、非治曲直、非辨治乱、非治人道，虽能之，无益于人，不能，无损于人；案直将治怪说，玩奇辞，以相挠滑也；案强钳而利口，厚颜而忍诟，无正而

【今译】

高的师表了。所以学习嘛，要把圣王当作老师，要把圣王的制度当作自己的法度，效法圣王的法度而探求他们的纲领，并努力效法他们的为人。向往这种圣王之道而努力追求的，就是士人；效法这种圣王之道而接近它的，就是君子；通晓这种圣王之道的，就是圣人。所以，有了智慧却不是用来考虑这圣王之道，那就叫做畏怯；有了勇力却不是用来维护这圣王之道，那就叫做贼害；观察问题仔细周详却不是用来分析这圣王之道，那就叫做篡逆；很有才能却不是用来学习研究并发扬光大这圣王之道，那就叫做巧诈；能说会道口齿伶俐却不是用来宣传这圣王之道，那就叫做废话。古书上说："天下有两个方面：一是根据错误的来考察正确的，一是根据正确的来考察错误的。"这所谓的正确与错误，是指符合圣王的法度和不符合圣王的法度。天下如果不把这圣王的法度作为最高标准，那还有能分辨是非、整治曲直的东西吗？至于那种不分辨是非、不整治曲直、不辨别治乱、不整治人类社会道德规范的学说，即使精通它，对人也没有什么裨益，即使不能掌握它，对人也没有什么损害，这不过是要钻研奇谈怪论，玩弄怪僻的词句，用来互相扰乱罢了；他们强行钳制别人而能说会道，厚着脸

a comprehensive grasp of the regulations for government. A comprehensive grasp of both is sufficient to become the ridgepole for the world. Hence, the student should take the sage king as his teacher and the regulations of the sage king as the model. By patterning himself after their example, he seeks out their guiding principles and general categories and devotes his attention to making himself into the image and imitation of these men. To strive for this goal to be a scholar-knight. To come close to realizing this ideal is to be a gentleman. To know it is to be a sage.

Hence, knowledge not used to reflect on the Sage kings' regulations is called "thievery." Bravery not used to support them is called "predation." Skill in investigation not used to analyze them to apportion social duties with them is called "presumption." An abundance of abilities not used to cultivate and enlarge his regulations is called "cleverness." Eloquence in discriminations not used to discuss them is called "loquaciousness." A tradition says:

> The world has two principles for judging: through the wrong to discern the right and through the right to discern the wrong.

In this "right" refers to what is consistent with the regulations of the king and "wrong" to what is not. In the world some do not consider these regulations to the exalted norm of what is correct. This being so, although they have ability, could they properly separate the right from the wrong or determine what is straight and what crooked? If they cannot separate things as right and wrong, cannot determine what is straight and what crooked, cannot engage in disputations on the causes of order and chaos, and cannot make orderly the Way of men, their having ability is without value to mankind and their not having ability is of no harm. Directly one will see them treating abstruse theories and playing with shocking propositions in order to dismay and confound each other. Violently aggressive

【原文】

恣睢，妄辨而几利，不好辞让，不敬礼节，而好相推挤，此乱世奸人之说也。则天下之治说者，方多然矣。传曰："析辞而为察，言物而为辨，君子贱之。博闻强志，不合王制，君子贱之。"此之谓也。

21.16 为之无益于成也，求之无益于得也，忧戚之无益于几也，则广焉能弃之矣，不以自妨也，不少顷干之胸中。不慕往，不闵来，无邑怜之心，当时则动，物至而应，事起而辨，治乱可否，昭然明矣！

21.17 周而成，泄而败，明君无之有也。宣而成，隐而败，暗君

【今译】

皮而忍受着辱骂，不守正道而恣肆放荡，胡乱诡辩而惟利是图，不喜欢谦让，不尊重礼节，而喜欢互相排挤，这是混乱的社会中奸诈之人的学说啊。可是，现在天下研究思想学说的人，却大多是这样。古书上说："分析言辞而自以为明察，空谈名物而自以为善于辨别，君子鄙视这种人，见识广而记忆力强，但不符合圣王的法度，君子鄙视这种人。"说的就是这种情况啊。

21.16 如果做了而无益于成功，追求了而无益于取得，担忧了而无益于实现愿望，那就统统可以抛弃，不让那些事妨碍自己，不让它们有片刻的时间在心中干扰自己。不羡慕过去，不担忧未来，没有忧愁怜悯的心情，适合时势就行动，外物来了就接应，事情发生了就处理，这样，是治还是乱，是合适还是不合适，就明明白白地都清楚了。

21.17 牢守秘密而成功，泄露秘密而失败，英明的君主没有这种



yet glib, brazenly impudent yet impervious to shame, without personal rectitude and so unrestrained and overbearing, proposing absurd arguments with an eye only for profit, not fond of showing appropriate deference, not taking care to observe the main points of ritual courtesy, but fond of pushing and shoving for advantage over each other—such are the theories of the evil men of a disordered age. And yet, of those who treat theories in today's world, are not most like this? A tradition says:

> To analyze propositions without discernment and to discuss things without using discriminations—the gentleman despises that. To be broadly learned and strong of memory and not to conform to the regulations of the king—the gentleman despises that.

This is my meaning.

21. 16

If actions do not contribute to success, if the search does not lead to attainment, and if distress and anxiety do not contribute to resolving the crisis, then you should cast them completely aside. Do not allow them to thwart you; do not allow them to stir in your breast for even a moment. Do not think longingly over what has gone by; do not worry over what is to come; do not let your heart be regretful or grieving. If it is the proper time, act. Respond to things as they arrive. Discriminate matters as they occur. Then matters of order and disorder and what is allowable and what is not will be clearly evident.

21. 17

There has never been an enlightened lord who was secretive yet suc-

【原文】

无之有也。故君人者周，则谗言至矣，直言反矣，小人迩而君子远矣。《诗》云："墨以为明，狐狸而苍。"此言上幽而下险也。君人者宣，则直言至矣，而谗言反矣，君子迩而小人远矣。《诗》曰："明明在下，赫赫在上。"此言上明而下化也。

【今译】

事。袒露真情而成功，隐瞒真相而失败，昏暗的君主没有这种事。统治人民的君主如果讲求隐蔽周密，那么毁谤的话就来了，正直的话就缩回去了，小人接近而君子远离了。《诗》云："你把黑暗当光明，他说狐狸呈深蓝。"这是说君主昏庸愚昧，那么臣民就会险恶。统治人民的君主如果开诚布公，那么正直的话就来了，而毁谤的话就缩回去了，君子接近而小人远离了。《诗》云："皎洁明亮在下方，光辉灿烂在上方。"这是说君主光明正大，那么臣民就会被感化。

cessful or frank yet a failure. Nor has there been a case of a benighted ruler who was open yet successful or mysterious yet a failure. Hence, if one who is a lord of men is secretive, then only words of slander will reach him, and honest advice will be turned back. Petty men will approach, and gentlemen will keep their distance. An *Ode* says:

Black darkness is thought bright light;
The yellow foxes dance about.

These words refer to how dark secretiveness of the superior results in a threat represented by his inferiors. If a lord of men is open, honest advice will come forward and slanderous words will be turned back. Gentlemen will approach, and petty men will keep at a distance. An *Ode* says:

Bright and clear are those below;
Glorious and brilliant the one above.

These words say that when the superior is enlightened, his subjects are transformed.





正名第二十二

【原文】

22.1 后王之成名：刑名从商，爵名从周，文名从《礼》，散名之加于万物者则从诸夏之成俗曲期。远方异俗之乡，则因之而为通。

散名之在人者：生之所以然者谓之性。性之和所生、精合感应、不事而自然谓之性。性之好、恶、喜、怒、哀、乐谓之情。情然而心为之择谓之虑。心虑而能为之动谓之伪。虑积焉，能习焉，而后成谓之伪。正利而为谓之事。正义而为谓之行。所以知之在人者谓之知。知

【今译】

22.1 现代圣王确定名称：刑法的名称依从商朝的，爵位的名称依从周朝的，礼仪制度的名称依从《礼经》，赋予万物的各种具体名称则依从中原地区华夏各诸侯国已经形成的习俗与各方面的共同约定。远方不同习俗的地区，就依靠这些名称来进行交流。

在人事方面的各种具体名称：人生下来之所以这样叫做天性。天性的和气所产生的、精神接触外物感受的反应、不经人为努力而自然形成的东西叫做本性。本性中的爱好、厌恶、喜悦、愤怒、悲哀、快乐叫做感情。感情是这样，而心灵对它进行选择，叫做思虑。心灵思虑后，官能为之而行动，叫做人为。思虑不断积累，官能反复练习，而后形成一种常规，也叫做人为。为了功利去做叫做事业。为了道义去做叫做德行。在人身上所具有的用来认识事物的能力叫做知觉。知

Book 22

On the Correct Use of Names

22. 1

The established names of the Later Kings: They followed the Shang dynsaty in the terminology of criminal law, the Zhou dynasty in the names of titles of rank and dignity, and the *Rituals* in the names of forms of culture. In applying various names to the myriad things, they followed the established custom and general definitions of the central Xia states. For villages of distant regions that practice divergent customs, they relied on the standard terminology [of the Xia states] and enabled these villages to be put into communication.

The various names for what is within man:What characterizes a man from birth is called his "nature." What is produced out of the harmony of inborn nature, out of the sensibilities of the organ tallying as the senses respond to stimuli, and what from birth is effortless and spontaneous are called "nature." The feelings of liking and disliking, of delight and anger, and of sorrow and joy that are inborn in our nature are called "emotions." The emotions being so paired, the mind's choosing between them is called "thinking." The mind's thinking something and the natural abilities' acting on it is called "conscious exertion." When thoughts are accumulated and one's natural abilities have been practiced so that something is completed, it is called "conscious exertion." Acting on considerations of legitimate profit is called "business"; acting on considerations of a correct sense of moral principles is called "[virtuous] conduct." The means of knowing which is within

【原文】

有所合谓之智。智所以能之在人者谓之能。能有所合谓之能。性伤谓之病。节遇谓之命。

是散名之在人者也，是后王之成名也。

22.2 故王者之制名，名定而实辨，道行而志通，则慎率民而一焉。故析辞擅作名以乱正名，使民疑惑，人多辨讼，则谓之大奸，其罪犹为符节、度量之罪也。故其民莫敢托为奇辞以乱正名，故其民悫。悫则易使，易使则公。其民莫敢托为奇辞以乱正名，故一于道法而谨于循令矣。如是，则其迹长矣。迹长功成，治之极也。是谨于守名约之功也。

【今译】

觉和所认识的事物有所符合叫做智慧。在人身上所具有的用来处置事物的能力叫做本能。本能和处置的事物相适合叫做才能。天性受到伤害叫做疾病。制约人生的遭遇叫做命运。

这些就是在人事方面的各种具体名称，这些就是现代圣王确定的名称。

22.2 王者制定事物的名称，名称一旦确定，那么实际事物就能分辨了；制定名称的原则一旦实行，那么思想就能沟通了；于是就慎重地率领民众统一到这些名称上来。所以，支解词句、擅自创造名称来扰乱正确的名称，使民众疑惑不定，使人们增加争辩，那就要称之为罪大恶极的坏人，他的罪和伪造信符与度量衡的罪一样。所以圣王统治下的民众没有谁敢依靠制造怪僻的词句来扰乱正确的名称，因此他的民众就很朴实。朴实就容易使唤，容易使唤就能成就功业。他的民众没有谁敢依靠制造怪僻的词句来扰乱正确的名称，所以就专心于遵行法度而谨慎地遵守政令了。像这样，那么他的统治就长久了。统治长久而功业建成，是政治的最高境界啊。这是严谨地坚持用名称来约束民众的功效啊。

man is called "awareness." Awareness tallying with the facts is called "knowledge." The means of being able that is within man is called "ability." Ability corresponding with the requirements of a situation is called "being capable." Injury to original nature is called "illness." Opportunities encountered unexpectedly are called "fate." Such are the various names for what is within man. They are the established names of the Later Kings.

22. 2

Accordingly, the way a True King institutes names [is as follows]. Because fixed names keep objects distinguished and because when his Way is practiced his goals are universally understood, he takes pains to produce uniformity [in regard to names and his Way] among the people. Because hair-splitting with propositions and creating names on one's own authority brings confusion to the correct use of names and causes the people to be suspicious, multiplying argument and litigation among them, the True King labels these "Great Evils," to be punished as severely as the crimes of forging credentials or tampering with weights and measures. Hence, none of his people dare avail themselves of odd propositions in order to create confusion in the correct use of names. Thus they are guileless. Being guileless, they are easy to control. Being easy to control, there is meritorious accomplishment. Since none dare avail themselves of odd propositions to bring confusion to the correct use of names, his people are thus united in adhering to his laws and meticulously follow their orders. When such a situation prevails, his legacy will long endure. To have one's legacy long endure and one's meritorious accomplishments brought to completion is the epitome of good government. These are the results of being assiduous in seeing that agreed upon names are observed.

【原文】

22.3 今圣王没，名守慢，奇辞起，名实乱，是非之形不明，则虽守法之吏、诵数之儒，亦皆乱也。若有王者起，必将有循于旧名，有作于新名。然则所为有名，与所缘以同异，与制名之枢要，不可不察也。

22.4 异形离心交喻，异物名实玄钮，贵贱不明，同异不别。如是，则志必有不喻之患，而事必有困废之祸。故知者为之分别制名以指实，上以明贵贱，下以辨同异。贵贱明，同异别，如是，则志无不

【今译】

22.3 现在圣明的帝王去世了，名称的管理松懈了，怪僻的词句产生了，名称和实际事物的对应关系很混乱，正确和错误的轮廓不清楚，那么即使是掌管法度的官吏、讲述礼制的儒生，也都昏乱不清。如果再有王者出现，一定会对旧的名称有所沿用，并创制一些新的名称。这样的话，那么对于为什么要有名称、使事物的名称有同有异的根据、以及制定名称的关键等问题，就不能不搞清楚了。

22.4 不同的人如果用不同的意念来互相晓喻，不同的事物如果让名称和实际内容混乱地缠结在一起，那么社会地位的高贵和卑贱就不能彰明，事物的相同和相异就不能分别。像这样，那么意思就一定会有不能被了解的忧患，而事情就一定会有陷入困境而被废弃的灾祸。所以明智的圣王给万事万物分别制定名称来指明实际事物，上用来彰明高贵和卑贱，下用来分辨相同和相异。高贵和卑贱彰明了，相

22. 3

Now, since the sage kings are no more, the preservation of names is neglected, strange propositions have sprung up, names and their realities have become confused, and the boundary between right and wrong has become unclear. Even both the officials charged with preserving the codes of law and the Ru who recite their texts and enumerate their topics are also confused. Should a True King appear, he would certainly retain some old names but he would also have to invent new names. That being so, it is indispensable that he investigate (1) the purpose for having names together with (2) what is the basis for distinguishing the similar from the different and (3) the crucial considerations for instituting names.

22. 4

[Since there are no sage kings,] in regard to different bodies, alienated minds influence the factors that are relative in the terms we use to illustrate our meaning; and in regard to different things, the connection between the name and the object is obscure, what is noble and base is unclear, and things that are alike and things that are different are not distinguished. Given this situation, intentions are certain to be frustrated through a failure to explain fully, and the execution of a person's duties is certain to suffer from being hampered and obstructed. This is why wise men made "distinctions"and "separations."They instituted names to refer to objects, making distinctions in order to make clear what is noble and what base and separations in order to discriminate between

【原文】

喻之患，事无困废之祸。此所为有名也。

22.5 然则何缘而以同异？曰：缘天官。凡同类同情者，其天官之意物也同，故比方之疑似而通，是所以共其约名以相期也。形体、色、理，以目异；声音、清浊、调竽、奇声，以耳异；甘、苦、咸、淡、辛、酸、奇味，以口异；香、臭、芬、郁、腥、臊、洒、酸、奇臭，以鼻异；疾、养、沧、热、滑、钹、轻、重，以形体异；说、故、喜、怒、哀、乐、爱、恶、欲，以心异。心有征知，征知。

【今译】

同和相异区别了，像这样，那么意思就不会有不能被了解的忧患，事情就不会有陷入困境而被废弃的灾祸。这就是为什么要有名称的原因。

22.5 那么，根据什么而要使事物的名称有同有异呢？回答说：根据天生的感官。凡是同一个民族、具有相同情感的人，他们的天生感官对事物的体会是相同的，所以对事物的描摹只要模拟得大体相似就能使别人通晓了，这就是人们能共同使用那些概括的名称来互相交际的原因。形体、颜色、纹理，因为眼睛的感觉而显得不同；单声与和音、清音与浊音、协调乐器的竽声、奇异的声音，因为耳朵的感觉而显得不同；甜、苦、咸、淡、辣、酸以及奇异的味道，因为嘴巴的感觉而显得不同；香、臭、花的香气、鸟的腐臭、猪腥气、狗臊气、马膻气、牛膻气以及奇异的气味，因为鼻子的感觉而显得不同；痛、痒、冷、热、滑爽、滞涩、轻、重，因为身体的感觉而显得不同；愉快、烦闷、欣喜、愤怒、悲哀、快乐、爱好、厌恶以及各种欲望，因为心灵的感觉而显得不同。心灵能够验

things that are the same and those that are different. When the noble and base are clear and the same and different are kept apart, conveying intentions is no longer frustrated through a failure to explain, and carrying out duties no longer suffers from being hampered and obstructed. This is the purpose of having names.

22. 5

This being so, what is the basis of deeming something the same or different? I say that it is based on the sense organs given us by nature. As a general rule, whenever things belong to the same category of being or have the same essential characteristics, the representation of them presented by the senses is the same. Thus, when put side by side and compared, they resemble each other and are fully interchangeable. That is why they are given a general conventional name and used to define each other.

Forms, colors, and designs are differentiated by the eye. Pitch and timbre, bass and treble, modal keys and rhythm, and odd noises are differentiated by the ear. Sweet and bitter, salty and bland, pungent and sour, and distinctive tastes are differentiated by the mouth. Fragrances and stenches, perfumes and rotten odors, putrid and rancid smells, foul and sour odors, and distincive strange smells are differentiated by the nose. Pain and itching, cold and heat, smoothness and roughness, and lightness and heaviness are differentiated by the body. (Speech and phenomena,) pleasure and anger, sorrow and joy, love and hate, and desire are differentiated by the mind.

[The basis upon which we judge that things are the same of different is] the awareness that the mind has of the defining characteristics that



【原文】

则缘耳而知声可也，缘目而知形可也，然而征知必将待天官之当簿其类然后可也。五官簿之而不知，心征之而无说，则人莫不然谓之不知。此所缘而以同异也。

22.6 然后随而命之：同则同之，异则异之；单足以喻则单；单不足以喻则兼；单与兼无所相避则共，虽共，不为害矣。知异实者之异名也，故使异实者莫不异名也，不可乱也，犹使异实者莫不同名也。故万物虽众，有时而欲遍举之，故谓之“物”。“物”也者，大共名也。推而共之，共则有共，至于无共然后止。有时而欲遍举之，故

【今译】

知外界事物。既然心灵能够验知外界事物，那么就可以依靠耳朵来了解声音了，就可以依靠眼睛来了解形状了，但是心灵之验知外物，却又一定要等到感官接触事物的性状之后才行。如果五官接触了外界事物而不能认知，心灵验知外物而不能说出来，那么，说他无知，人们是不会不同意的。这些就是事物的名称之所以有同有异的根据。

22.6 这些道理明确后，就依照它来给事物命名：相同的事物就给它们相同的名称，不同的事物就给它们不同的名称；单音节的名称足以使人明白的就用单音节的名称；单音节的名称不能用来使人明白的就用多音节的名称；单音节的名称和多音节的名称如果没有互相回避的必要就共同使用一个名称，虽然共同使用一个名称，也不会造成什么害处。知道实质不同的事物要用不同的名称，所以使实质不同的事物无不具有不同的名称，这是不可错乱的，就像使实质相同的事物无不具有相同的名称一样。万物虽然众多，有时候却要把它们全面地举出来，所以把它们叫做“物”。“物”这个名称，是个最大的共用名称。依此推求而给事物制定共用的名称，那么共用的名称之中又有

distingusih things. Only when it rests on the evidence provided by the ear is it possible for this awareness of the defining characteristics to know sound, and only when it rests on the evidence provided by the eye is it possible to know shape. This being so, the mind's awareness of defining characteristics necessarily requires that the sense organ be impressed by the type of thing to which that sense organ [is sensitive]. If the five senses come into contact with a thing and you do not become aware of it, or if the mind notes its defining characteristics and you can offer no explanation, then everyone will agree that there is "no knowing."

22. 6

When all these have been done, we name things accordingly. If things are the same, then we should give them the same name; if they are different, we should give them different names. When a single name is sufficient to convey our meaning, a single name is used; when it is not, we use a compound name. If the single name and the compound name do not conflict, then a general name is used. Although it is the general name, it will not create inconsistencies. The idea that to avoid confusion one should give each different reality a different name, because one understands the fact that different realities have different names, is no better than assigning all the different objects the same name. Thus, although the myriad things are of multitudinous types, there are occasions when we want to refer to them collectively by name. One thus calls them "things." "Thing" is the name of greatest generality. By extending the process, one makes terms more general names, and from these generalized names one further generalizes until one reaches the point where

【原文】

谓之“鸟”、“兽”。“鸟”、“兽”也者，大别名也。推而别之，别则有别，至于无别然后止。名无固宜，约之以命，约定俗成谓之宜，异于约则谓之不宜。名无固实，约之以命实，约定俗成谓之实名。名有固善，径易而不拂，谓之善名。物有同状而异所者，有异状而同所者，可别也。状同而为异所者，虽可合，谓之二实。状变而实无别而为异者，谓之化；有化而无别，谓之一实。此事之所以稽实定数也。此制名之枢要也。

后王之成名，不可不察也。

【今译】

共用的名称，直到不再有共用的名称，然后才终止。有时候想要把它们部分地举出来，所以把它们叫做“鸟”、“兽”。“鸟”、“兽”这种名称，是一种最大的区别性名称。依此推求而给事物制定区别性的名称，那么区别性的名称之中又有区别性的名称，直到不再有区别性的名称，然后才终止。名称并没有本来就合宜的，而是人们相约命名的，约定俗成了就可以说它是合宜的，和约定的名称不同就叫做不合宜。名称并没有固有的表示对象，而是人们相约给实际事物命名的，约定俗成了就把它称为某一实际事物的名称。名称有本来就起得好的，直接平易而不违背事理，就叫做好的名称。事物有形状相同而实体不同的，有形状不同而实体相同的，这是可以区别的。形状相同却是不同的实体的，虽然可以合用一个名称，也应该说它们是两个实物。形状变了，但实质并没有区别而成为异物的，叫做变化；有了变化而实质没有区别的，应该说它是一个实物。这是对事物考察实质确定数目的方法。这些就是制定名称的关键。

现代圣王确定名称，是不能不弄清楚的。



there are no further generalizations to be drawn, and only then does one stop. There are other occasions when one wants to refer to things in part, so one refers to them as "birds"or "animals." "Bird"and "animal"are the names of the largest divisions of things. By extending the process, one draws distinctions within these groups, and within these distinctions one draws further distinctions until there are no further distinctions to be made, and only then does one stop.

Names have no intrinsic appropriateness. They are bound to something by agreement in order to name it. The agreement becomes fixed, the custom is established, and it is called "appropriate."If a name differs from the agreed name, it is then called "inappropriate."

Names have no intrinsic object. They are bound to some reality by agreement in order to name that object. The object becomes fixed, the custom is established, and it is called the name of that object.

Names do have intrinsic good qualities. When a name is direct, easy, and not at odds with the thing, it is called a "good name."

Things that have the same appearance but different locations and things that have different appearances but the same location should be kept distinct. Where the appearance is the same, but they are deemed to have different locations, even though they may properly be conjoined, they are called two objects. Where the appearance undergoes metamorphosis, but there is no distinction in the reality, yet they are deemed different, it is called "transformation."Where there is transformation but no distinction, it is called one object. By this procedure, one examines objects and determines their number. These are the crucial considerations in instituting names. The established names of the Later Kings cannot but be investigated.

【原文】

22.7 “见侮不辱”，“圣人不爱己”，“杀盗非杀人也”，此惑于用名以乱名者也。验之所以为有名而观其孰行，则能禁之矣。“山渊平”，“情欲寡”，“刍豢不加甘，大钟不加乐”，此惑于用实以乱名者也。验之所缘无以同异而观其孰调，则能禁之矣。“非而谒楹”，“有牛马非马也”，此惑于用名以乱实者也。验之名约，以其所受悖其所辞，则能禁之矣。凡邪说辟言之离正道而擅作者，无不类于三惑者矣。故明君知其分而不与辨也。

22.8 夫民易一以道而不可与共故，故明君临之以势，道之以道，

【今译】

22.7 “被侮辱而不以为耻辱”，“圣人不爱惜自己”，“杀死盗贼不是杀人”，这些是在使用名称方面迷惑了以致搞乱了名称的说法。用为什么要有名称的道理去检验它们，并观察它们有哪一种能行得通，那就能禁止这些说法了。“高山和深渊一样平”，“人的本性是欲望很少”，“牛羊猪狗等肉食并不比一般食物更加香甜，大钟的声音并不比一般的声音更加悦耳”，这些是在措置事实方面迷惑了以至搞乱了名称的说法。用为什么要使事物的名称有同有异的根据去检验它们，并观察它们有哪一种能协调，那就能禁止这些说法了。“飞箭经过柱子可以说明停止”，“有牛马，但它不是马”，这是在使用名称方面迷惑了以至搞乱了事实的说法。用名称约定的原则去检验它们，用这些人所能接受的观点去反驳他们所拒绝的观点，那就能禁止这些说法了。凡是背离了正确的原则而擅自炮制的邪说谬论，无不与这三种惑乱的说法类似。英明的君主知道它们与正确学说的区别而不和他们争辩。

22.8 民众容易用正道来统一却不可以和他们共同知道那缘由，

22.7

"To suffer insult is no disgrace, " "the sage does not love himself," "to kill a robber is not to kill a man"—these are examples of errors in the use of names that disorder names. If we test such examples against the purpose of having names and observe which alternative works, then we will be able to exclude such statements.

"Mountain and marshes are level, " "the essential desires are few," "grain- and grass-fed animals add nothing to the taste; the great bell adds nothing to the music"—these are examples of errors in the use of objects that disorder names. When we test these statements with the senses—which are the basis for distinguishing the similar from the different—and observe which alternative accords with them, then we will be able to exclude such statements.

"The flying arrow does not pass the pillar, ""a white horse is not a horse"—these are examples of errors in the use of names that disorder objects. If we test such cases against the agreed use of names and if we use "what one accepts"to show that"what one rejects"is fallacious, then we can exclude such statements.

As a general principle, all unorthodox explanations and perverse sayings, having been detached from the correct Way and created on individual authority, belong to one of these three categories of error. Thus, because he understands the proper divisions, an enlightened lord does not engage in dialectics.

22. 8

The people are easy to unify by using the Way, but you cannot share

【原文】

申之以命，章之以论，禁之以刑。故其民之化道也如神，辨势恶用矣哉？今圣王没，天下乱，奸言起，君子无势以临之，无刑以禁之，故辨说也。实不喻然后命，命不喻然后期，期不喻然后说，说不喻然后辨。故期、命、辨、说也者，用之大文也，而王业之始也。名闻而实喻，名之用也。累而成文，名之丽也。用、丽俱得，谓之知名。名也者，所以期累实也。辞也者，兼异实之名以论一意也。辨说也者，不异实名以喻动静之道也。期命也者，辨说之用也。辨说也者，心之象道也。心也者，道之工宰也。道也者，治之经理也。心合于道，说合

【今译】

所以英明的君主用权势来统治他们，用正道来引导他们，用命令来告诫他们，用理论来晓喻他们，用刑法来禁止他们。所以他统治下的民众融化于正道就像被神仙支配了一样，哪里还用得着辩说那所以然呢？现在圣明的帝王死了，天下混乱，奸诈邪恶的言论产生了，君子没有权势去统治他们，没有刑法去禁止他们，所以要辩论解说。实际事物不能让人明白就给它们命名，命名了还不能使人了解就会合众人来约定，约定了还不能使人明白就解说，解说了还不能使人明白就辩论。所以，约定、命名、辩论、解说，是名称使用方面最重要的修饰，也是帝王大业的起点。名称一被听到，它所表示的实际事物就能被了解，这是名称的使用。积累名称而形成文章，这是名称的配合。名称的使用、配合都符合要求，就叫做精通名称。名称，是用来互相约定从而联系实际事物的。言语，是并用不同事物的名称来阐述一个意思的。辩论与解说，是不使名实相乱来阐明是非的道理。约定与命名，是供辩论与解说时使用的。辩论与解说，是心灵对道的认识的一种表象。心灵，是道的主宰。道，是政治的永恒法则。心意符合于



with them the generalized reasons. Thus, the enlightened lord presides over them with the authority inherent in his position, leads them with the Way, reinforces it among them with decrees, illustrates it to them with his proclamations, and forbids them with punishments. Thus, his people's conversion to the Way is as if by magic. What need, indeed, would he have for dialectics and explanations!

Now the sages are no more, the world is in chaos, and pernicious doctrines have arisen. Because gentlemen lack positions of authority with which to control them and lack the requisite punishments to restrain them, people engage in dialectics and explanations.

It is when the object is not fully understood that it is "named."It is when the name still does not fully convey the meaning that it is defined. It is when the definition is not completely clear that it is explained. It is when the explanation is not fully understood that we employ dialectics. Thus, defining and naming, dialectics and explanations, being the primary forms for practical activities, were the first principles of the royal enterprise. The "use"of a particular name consists in the object being clearly understood when the name is heard. The "linkage"of names [into syntactical units] consists in compositions being formed by stringing words together. When both the use and the links between names are grasped, we are said to know the name.

Names are used to define different realities. Propositions connect the names of different realities in order to express a single idea. Dialectics and explanations, by not allowing objects to become differentiated from their names, are used to illustrate the Way of action and repose. Defining and naming are the function of dialectics and explanation. Dialectics and explanation are the mind's representation of the Way. The mind is the artisan and manager of the Way. The Way is the classical standard and



【原文】

于心，辞合于说；正名而期，质请而喻；辨异而不过，推类而不悖；听则合文，辨则尽故。以正道而辨奸，犹引绳以持曲直，是故邪说不能乱，百家无所窜。有兼听之明，而无奋矜之容；有兼覆之厚，而无伐德之色。说行，则天下正；说不行，则白道而冥穷。是圣人之辨说也。《诗》曰："颙颙卬卬，如珪如璋，令闻令望。岂弟君子，四方为纲。"此之谓也。

22.9 辞让之节得矣，长少之理顺矣；忌讳不称，祆辞不出；以

【今译】

道，解说符合于心意，言语符合于解说；使名称正确无误并互相约定，使名称的内涵质朴直观而使人明白；辨别不同的事物而不失误，推论类似的事物而不违背情理；这样，听取意见时就能合于礼法，辩论起来就能彻底揭示其所以然。用正确的原则来辨别奸邪，就像拉出墨线来判别曲直一样，所以奸邪的学说就不能混淆视听，各家的谬论也无处躲藏。有同时听取各方意见的明智，而没有趾高气扬、骄傲自大的容貌；有兼容并包的宽宏大量，而没有自夸美德的神色。自己的学说得到实行，那么天下就能治理好；自己的学说不能实行，那就彰明正道而让自己默默无闻。这就是圣人的辩论与解说。《诗》云："体貌温顺志高昂，品德如珪又如璋，美妙声誉好名望。和乐平易的君子，天下拿他作榜样。"说的就是这种情况啊。

22.9 谦让的礼节做到了，长幼的伦理顺序了；忌讳的话不称说，

rational principle of order.

When the mind conforms to the Way, explanations conform to the mind, propositions conform to explanations, and when names are used correctly and according to definition, the real and true qualities of things are clearly conveyed. Divisions and differences should be made but not so as to introduce errors. Inferences should be made from the characteristics of the category of a thing, but not to the point of introducing fallacies. Then when we listen, it will conform to good form, and when we engage in dialectics, we will fully express all that inheres in things. Using the correct Way to analyze pernicious doctrines is akin to stretching the marking line to test the crooked and straight. For this reason, unorthodox explanations cannot cause disorder, and the Hundred Schools will have no place to hide.

He has an understanding that has heard everything, but lacks any air of bluster or pride. He has a generosity that extends to everyone, but avoids any look of self-congratulation for his acts of kindness. If his explanations are put into practice, then the world will be made aright. If they are not carried out, then he makes plain the Way but lives in obscurity and poverty. Such are the dialectics and explanations of the sage. An *Ode* says:

With majestic dignity, splendidly,
Like a *gui* scepter, like a *zhang* mace.
Excellent of fame, excellent of aspect.
Oh joyous and happy gentleman,
Guiding rule for the Four Quarters.

This expresses my meaning.



22. 9

Due measure in polite refusals and courtesy has been attained.The

【原文】

仁心说，以学心听，以公心辨；不动乎众人之非誉，不治观者之耳目，不赂贵者之权势，不利传辟者之辞；故能处道而不贰，吐而不夺，利而不流，贵公正而贱鄙争。是士君子之辨说也。《诗》曰："长夜漫兮，永思骞兮。大古之不慢兮，礼义之不愆兮，何恤人之言兮？"此之谓也。

22.10 君子之言，涉然而精，俛然而类，差差然而齐。彼正其名，当其辞，以务白其志义者也。彼名辞也者，志义之使也，足以相

【今译】

奇谈怪论不出口；用仁慈的心去解说道理，用求学的心去听取意见，用公正的心去辨论是非；不因为众人的非议和赞誉而动摇，不修饰辩辞去遮掩旁人的耳目，不赠送财物去买通高贵者的权势，不喜欢传播邪说者的言辞；所以能坚持正道而不三心二意，大胆发言而不会被人强行改变观点，言语流利而不放荡胡说，崇尚公正而鄙视庸俗粗野的争论。这是士君子的辨论与解说。《诗》云："长长的黑夜漫无边，我常思索我的缺点。远古的原则我不怠慢，礼义上的错误我不犯，何必担忧别人说长道短？"说的就是这种情况啊。

22.10 君子的言论，深入而又精微，贴近人情世故而有法度，具体说法参差错落而大旨始终一致。他使名称正确无误，辞句恰当确切，以此来努力阐明他的思想学说。那些名称、辞句，是思想、学说



pattern for orderly relations between old and young is obediently observed. Forbidden subjects and tabooed names are not mentioned. Magical incantations do not issue from his lips. He explains with a humane compassion, listens with a studious attitude, and engages in disputation with an impartial mind. He is unmoved by the praise or blame of the multitude. He is not seductive to the eyes and ears of those who observe him. He does not use gifts to seek the power and influence of those in high position. He takes no pleasure in the proposals of flatterers and favorites. Thus, he can abide in the Way and not be of two minds. He may bend, but he does not compromise his position. He may be fluent, but he is not inconstant. He prizes the impartial and upright and despises the vulgar and quarrelsome. Such are the disputations and explanations of the scholar and gentleman. An *Ode* says:

This long night drags on,
I constantly ponder over my faults.
If I do not neglect high antiquity,
if I do not err in ritual and morality,
why be distressed over what men say?

This expresses my meaning.

22. 10

The discourses of the gentleman are wide-ranging in subject yet contain the essence of the matter, are simply presented yet are precisely applicable to the subject, and are diverse in content yet have unity. Those men use their names correctly and make their propositions fit with the facts in order to ensure that their meaning and intention are made plainly evident. Their kind of words and propositions acts as messengers of in-

【原文】

通则舍之矣，苟之，奸也。故名足以指实，辞足以见极，则舍之矣。外是者谓之讱，是君子之所弃，而愚者拾以为己宝。故愚者之言，芴然而粗，啧然而不类，谘谘然而沸。彼诱其名，眩其辞，而无深于其志义者也。故穷藉而无极，甚劳而无功，贪而无名。故知者之言也，虑之易知也，行之易安也，持之易立也，成则必得其所好而不遇其所恶焉。而愚者反是。《诗》曰："为鬼为蜮，则不可得；有靦面目，视人罔极？作此好歌，以极反侧。"此之谓也。

【今译】

的使者，能够用来互相沟通就可以撇下不管了；但如果不严肃地使用它们，就是一种邪恶。所以名称能够用来表示实际事物，辞句能够用来表达主旨，就可以撇下不管了。背离这种标准的叫做语言迟钝，这是君子所抛弃的，但愚蠢的人却拣来当作自己的宝贝。所以蠢人的言论，模糊而粗疏，吵吵嚷嚷而不合法度，啰唆而嘈杂。他们使名称富有诱惑力，辞句显得眼花缭乱，而在思想学说方面却毫无深意。所以他们尽量搬弄词句却没有个主旨，非常劳累却没有功效，贪于立名却没有声誉。所以，智者的言论，思索它容易理解，实行它容易安定，坚持它容易站得住，成功了一定能得到自己所喜欢的东西而不会得到自己所厌恶的东西。可是愚蠢的人却与此相反。《诗》云："你若是鬼是短狐，那就无法看清楚；你的面目这样丑，给人看就看不透？作此好歌唱一唱，用来揭穿你的反复无常。"说的就是这种人啊。

tention and meaning. If these are judged sufficient to communicate with others, they explicate the matter no further. To make the words and propositions more involved has pernicious results. Therefore, if a name is sufficient to point to its object and if a proposition is sufficient to make manifest the core of the matter, then explicate the matter no further. What goes beyond this is called "belaboring the point."

The gentleman discards such laboriousness over speech, but the fool snatches it up, considering it to be his own treasure. Thus, the fool's speech is hastily formulated and crude, given to contention but not proper to the category of its subject, and endlessly babbles on and on and gushes forth. Those men use their words to seduce and make their propositions deceptive, but there is no depth to their meanings and intentions. Thus, they investigate and borrow, but there is no core meaning; they work quite hard, but are without accomplishment; and although they covet one, they acquire no reputation.

Thus, the speech of the wise, when reflected on, is easy to understand, when acted on, readily produces security, and, when upheld, is easy to establish. When the intentions conveyed in their words are fully carried out, they necessarily obtain what is desired and will not chance to encounter what is disliked. Fools are the opposite of this. An *Ode* says:

If you were a specter or a water-imp,
I could not apprehend your true features;
But since you have a face with the normal countenance and eyes,
Your true features will be seen in the end.
I am writing this good song
to show the full extent of your inconstancy.

This expresses my meaning.

【原文】

22.11 凡语治而待去欲者，无以道欲而困于有欲者也。凡语治而待寡欲者，无以节欲而困于多欲者也。有欲无欲，异类也，生死也，非治乱也。欲之多寡，异类也，情之数也，非治乱也。欲不待可得，而求者从所可。欲不待可得，所受乎天也；求者从所可，受乎心也。所受乎天之一欲，制于所受乎心之多，固难类所受乎天也。人之所欲，生甚矣；人之所恶，死甚矣。然而人有从生成死者，非不欲生而欲死也，不可以生而可以死也。故欲过之而动不及，心止之也。心之

【今译】

22.11 凡是谈论治国之道而依靠去掉人们的欲望的，是没有办法来引导人们的欲望而被人们已有的欲望难住了的人。凡是谈论治国之道而依靠减少人们的欲望的，是没有办法来节制人们的欲望而被人们过多的欲望难住了的人。有欲望与没有欲望，是不同类的，是生与死的区别，但不是国家安定与动乱的原因。欲望的多与少，是不同类的，是人情的必然现象，也不是国家安定与动乱的原因。人的欲望并不等到其所欲之物可能得到才产生，但追求满足欲望的人却总是认为可能得到而争取。欲望并不等到其所欲之物可能得到才产生，这是来自天赋的；追求满足欲望的人却总是认为可能得到而争取，这是出于内心的。来自天赋的单纯的欲望，被那些出于内心的众多的思考所制约，结果当然很难再类似于来自天赋的本性了。人们想要得到的，莫过于生存；人们所厌恶的，莫过于死亡。但是人却有舍生就死的，这不是不想活而想死，而是因为在那种情势下不可以活而只可以死。所以，有时欲望超过了某种程度而行动却没有达到那种程度，这是因为

22. 11

As a general rule, those who contend "order requires that we first rid ourselves of desires"are those who lack the means to guide their desires and so are embarrassed by their having desires.

As a general rule, those who contend "order requires that first we reduce the number of our desires"are those who lack the means to moderate their desires and so are embarrassed that their desires are numerous.

"Having desires"and "lacking desires"belong to different categories, those of life and death, not those of order and disorder. The quantity of our desires, few or many, belongs to a different category, that of the calculation of our essential nature, not that of order and disorder. Desire does not depend on the object of desire first being obtainable, but what is sought after follows after what is possible. That the occurrence of desire does not depend on its object's first being obtainable is a quality we receive from nature. That what we seek to satisfy our desires by following after what is possible is what we receive from the mind. It is natural to our inborn nature to have desires, and the mind acts to control and moderate them. The simple desires we receive from nature are controlled by the complex devises exercised by the mind until it becomes inherently difficult to properly categorize what one has received from nature.

What men desire most is life, and what they hate most is death. Be that as it may, men sometimes follow the pursuit of life and end up with death. It is not that they do not really desire life and rather desire death; it is that it proved impossible to continue living and it was possible to die. Thus, when desires run to excess, actions do not reach that point be-

【原文】

所可中理，则欲虽多，奚伤于治?欲不及而动过之，心使之也。心之所可失理，则欲虽寡，奚止于乱?故治乱在于心之所可，亡于情之所欲。不求之其所在而求之其所亡，虽曰:“我得之”，失之矣。

22.12 性者，天之就也；情者，性之质也；欲者，情之应也。以所欲为可得而求之，情之所必不免也；以为可而道之，知所必出也。故虽为守门，欲不可去，性之具也。虽为天子，欲不可尽。欲虽不可尽，可以近尽也；欲虽不可去，求可节也。所欲虽不可尽，求者犹近尽；欲虽不可去，所求不得，虑者欲节求也。道者，进则近尽，退则

【今译】

内心限制了行动。内心所认可的如果符合道理，那么欲望即使很多，又哪会妨害国家的安定呢?有时欲望没有达到某种程度而行动却超过了那种程度，这是因为内心驱使了行动。内心所认可的如果违背道理，那么欲望即使很少，又哪能阻止国家的动乱呢?所以国家的安定与动乱取决于内心所认可的是否合乎道理，而不在于人情的欲望是多是少。不从根源所在的地方去寻找原因，却从没有关系的地方去找原因，虽然自称“我找到了原因”，其实却是把它丢了。

22.12 本性，是天然造就的；情感，是本性的实际内容；欲望，是情感对外界事物的反应。认为想要的东西可以得到从而去追求它，这是情感必不能免的现象；认为可行而去实行它，这是智慧必定会作出的打算。所以即使是卑贱的看门人，欲望也不可能去掉，因为这是本性所具有的。即使是高贵的天子，欲望也不可能全部满足。欲望虽然不可能全部满足，却可以接近于全部满足；欲望虽然不可能去掉，但对满足欲望的追求却是可以节制的。欲望虽然不可能全部满足，追求的人还是能接近于全部满足的；欲望虽然不可能去掉，但追求的东

cause the mind stops them. If what the mind permits coincides with reason, then although the desires be numerous, how could there be harm to order! Although the desires are not strong enough to motivate a person, his actions may exceed his desires because the mind has ordered them to do so. If what the mind permits conflicts with what is reasonable, then although the desires be few, how could it stop at disorder! Thus, order and disorder lie in what the mind permits and not with the desires that belong to our essential natures. Although you may claim to have succeeded in finding the cause of order and disorder, if you do not seek it where it lies but instead seek it where it does not lie, then you will miss the truth.

22. 12

"Inborn nature"is the consequence of Heaven."Emotions"are the substance of that nature."Desires"<are the resources of nature>. ["Seeking"what is desired] is the response of the emotions. When what is desired is judged to be obtainable, it will be pursued. That is a necessary and inescapable part of our essential nature. Judging it possible and leading the way to it is where the intelligence must come into play.

Thus, even though one were a mere gatekeeper, one could not get rid of his desires (…), and even though one were the Son of Heaven, one could not satisfy them all. Although one's desires cannot be completely fulfilled, one can approach complete satisfaction, and although one cannot get rid of the desires, the pursuit of their satisfaction can be moderated. What is desired, though not completely satisfiable, can if pursued be made nearly complete. Although one cannot rid himself of desire and since what one seeks is unattainable, one who ponders the matter will desire to moderate his pursuit.

【原文】

节求，天下莫之若也。

22.13 凡人莫不从其所可而去其所不可。知道之莫之若也而不从道者，无之有也。假之有人而欲南无多，而恶北无寡。岂为夫南者之不可尽也，离南行而北走也哉?今人所欲无多，所恶无寡。岂为夫所欲之不可尽也，离得欲之道而取所恶也哉?故可道而从之，奚以损之而乱?不可道而离之，奚以益之而治?故知者论道而已矣，小家珍说之所愿皆衰矣。

22.14 凡人之取也，所欲未尝粹而来也；其去也，所恶未尝粹而

【今译】

西不能得到，用心思考的人就会打算节制自己的追求。正道是这样的：进则可以接近于完全满足自己的欲望，退则可以节制自己的追求，天下没有什么能及得上它。

22.13 凡是人无不依从自己所赞同的而背弃自己所不赞同的。知道没有什么及得上正道却又不依从正道的，是没有这种人的。假如有人想到南方去，不管路有多远；而厌恶到北方去，不管有多近。他难道会因为那往南去的路走不到头就离开了向南的道路而向北奔跑吗?现在人们想要得到的，就无所谓多；所厌恶的，就无所谓少。他们难道会因为那想要得到的东西不可能全部得到就离开了那实现欲望的道路而去求取厌恶的东西吗?所以，人们赞同正道而依从它，还能用什么来损害它而使国家动乱呢?人们不赞同正道而背离它，还能用什么来增益它而使国家安定呢?所以明智的人只讲究正道就是了，那些渺小的学派及其奇谈怪论所追求的一套就都会衰微了。

22.14 大凡人们求取的时候，想要的东西从来没有能完全彻底地

The true Way is such that when advance is possible, complete satisfaction of the desires is attainable, and when retreat is necessary, it is possible to moderate their pursuit. In all the world, there is nothing to compare with it!

22. 13

As a general rule, all men follow what they regard as allowable and reject what they regard as not allowable. There is no instance of someone understanding that there is nothing to compare with the Way and yet not following the Way.

Consider the case of the man who liked traveling south, thinking it never too much, and hated traveling north, thinking it never little enough. Surely he would not abandon his southern journey and turn back northward just because he could not cover all the south! Just so, of what men desire, they never think it too much, and of what they hate, they never think it little enough. Surely they would not abandon the way of obtaining what they desire and choose instead what they hate just because they could not satisfy all they desire!

Thus, when they affirm the Way and follow it, how could increasing the desires produce disorder, and when they do not approve of the Way but abandon it, how could decreasing them produce order. Therefore, the wise judge on the basis of the Way and nothing else. All that the exotic theories of the trivial schools long for will fade away.

22. 14

As a general rule, when men choose, what they get is never only

【原文】

往也。故人无动而不可以不与权俱。衡不正，则重县于仰，而人以为轻；轻县于俛，而人以为重；此人所以惑于轻重也。权不正，则祸托于欲，而人以为福；福托于恶，而人以为祸；此亦人所以惑于祸福也。道者，古今之正权也；离道而内自择，则不知祸福之所托。

22.15 易者，以一易一，人曰无得亦无丧也；以一易两，人曰无丧而有得也；以两易一，人曰无得而有丧也。计者取所多，谋者从所可。以两易一，人莫之为，明其数也。从道而出，犹以一易两也，奚丧?离道而内自择，是犹以两易一也，奚得?其累百年之欲，易一时之嫌，然且为之，不明其数也。

【今译】

得到；人们舍弃的时候，所厌恶的东西从来没有能完全彻底地去掉。所以人们无论什么行动，都不能不用正确的准则来衡量。秤如果不准，那么重的东西挂上去反而会翘起来，而人们就会把它当作是轻的；轻的东西挂上去反而会低下去，而人们就会把它当作是重的；这就是人们对轻重发生迷惑的原因。衡量行为的准则如果不正确，那么灾祸就会寄寓在人们所追求的事物中，而人们还把它当作幸福；幸福就会依附于人们所厌恶的事物中，而人们还把它当作灾祸；这也就是人们对祸福发生迷惑的原因。道，是从古到今都正确的衡量标准；离开了道而由内心擅自抉择，那就会不知道祸福所依存的地方。

22.15 交易，拿一件换一件，人们就说没有收获也没有损失；拿一件换两件，人们就说没有损失而有收获；拿两件换一件，人们就说没有收获而有损失。善于计算的人择取多的东西，善于谋划的人追求合宜的东西。拿两件换一件，人没有一个肯干这种事，因为大家都明了它们的数目。依从道去行动，就好比拿一件去换两件，有什么损失?离开了道而由内心擅自抉择，这就好比拿两件去换一件，有什么收获?那种积累了长时间的欲望，只能换取暂时的满足，然而还是去做，实在是不明了它们的数量关系了。



what they wanted; when they reject, what they lose is never only what they disliked. Thus, a man should weigh and balance both before he acts. If the steelyard is not correctly calibrated, a heavier object may rise up so men will think it light and a lighter object may sink down so men will think it heavy. This is why men become deluded about light and heavy. If the balance is not correctly adjusted, then any misfortune inherent in what we desire may be deemed good fortune and any good fortune inherent in what we dislike may be deemed misfortune. This is the reason men become deluded about fortune and misfortune. The Way, from antiquity to the present, has been the right balance. If one abandons the Way and rather selects on the basis of personal considerations, then he will not know where misfortune and fortune lie.

22. 15

Of a trader who exchanges one for one, people say that there was no gain and no loss. Of exchanging one for two, people say there was no loss but rather gain. Of exchanging two for one, people say there was no gain but rather loss. One who calculates chooses what is most numerous; one who plans follows what is possible. No man acts so as to exchange two for one, because he understands how to count.

To proceed by following the Way is like exchanging one for two. How could there be loss! But to abandon the Way and select on the basis of personal considerations is like exchanging two for one. How could there be gain! Anyone who would exchange the desires accumulated over a hundred years for the gratification of the moment, and there are indeed such actions, does not understand how to count.

【原文】

22.16 有尝试深观其隐而难其察者。志轻理而不重物者，无之有也；外重物而不内忧者，无之有也。行离理而不外危者，无之有也；外危而不内恐者，无之有也。心忧恐，则口衔刍豢而不知其味，耳听钟鼓而不知其声，目视黼黻而不知其状，轻暖平簟而体不知其安。故向万物之美而不能嗛也，假而得问而嗛之，则不能离也。故向万物之美而盛忧，兼万物之利而盛害。如此者，其求物也，养生也？粥寿也？故欲养其欲而纵其情，欲养其性而危其形，欲养其乐而攻其心，欲养其名而乱其行。如此者，虽封侯称君，其与夫盗无以异；乘轩戴

【今译】

22.16 我又试探着深入地观察那些隐蔽而又难以看清楚的情况。心里轻视道义而又不看重物质利益的，没有这种人；外看重物质利益而内心不忧虑的，没有这种人。行为违背道义而在外又不危险的，没有这种人；外表危险而内心不恐惧的，没有这种人。心里忧虑恐惧，那么嘴里衔着牛羊猪狗等肉食也感觉不到美味，耳朵听着钟鼓奏出的音乐也感觉不到悦耳，眼睛看着锦绣的花纹也察觉不到形状，穿着轻软暖和的衣服坐在竹席上身体也感觉不到舒适。所以享受到了万物中美好的东西也仍然不能满足，即使得到短暂时间的满足，那还是不能脱离忧虑恐惧。所以享受到了万物中美好的东西却仍然非常忧虑，占有了万物的利益却仍然十分有害。像这样的人，他追求物质利益，是在保养生命呢？还是在延长寿命？想要满足自己的欲望却放纵自己的情欲，想要保养自己的性命却危害自己的身体，想要培养自己的乐趣却伤害自己的心灵，想要提高自己的名声却胡作非为。像这样的人，即使被封为诸侯而称为国君，他们和那些盗贼也没有什么不同；即使

22. 16

Let us try to examine more profoundly a principle that is hidden and difficult to investigate. Everybody who in his inner mind minimizes the importance of rational principles attaches great importance to things in the external world. Everybody who outwardly attaches great importance to things is inwardly anxious. Everybody who abandons rational principles in his conduct faces danger from without. Everybody who faces danger from without is inwardly filled with fear.

If the mind is anxious or filled with fear, then although the mouth is filled with fine meats, it will not be aware of their taste. Although the ear hears bells and drums, it will not be aware of their sound. Although the eye beholds fine embroidered patterns, it will not be aware of their appearance. And, although the body is clothed in warm, light garments and rests on a fine bamboo mat, it will not be aware of their comfort. Thus, were such a man to have all the beautiful things of the world for his enjoyment, he would be unable to find satisfaction in them. And, even supposing he were to feel a moment of satisfaction, he would be unable to leave his anxiety and fear behind. Thus, even with all the beautiful things of the world to enjoy, he is filled with anxiety. Combining together all the benefits of the myriad things, he is consumed by suffering. Thus fare those who seek after mere things. Do they nurture life? Or have they traded away their longevity?

Thus, wanting to nurture their desires, they indulge the emotions. Wanting to nurture their inborn nature, they endanger the body. Wanting to nurture their pleasures, they attack the mind. And, wanting to nurture their reputation, they bring disorder to their conduct. Such men, although they be an enfeoffed marquis or styled a lord, are no different from a

【原文】

绝，其与无足无以异。夫是之谓以己为物役矣！

22.17 心平愉，则色不及佣而可以养目，声不及佣而可以养耳，蔬食菜羹而可以养口。粗布之衣、粗纰之履而可以养体，局室、芦帘、葭稾蓐、尚机筵而可以养形。故无万物之美而可以养乐，无势列之位而可以养名。如是而加天下焉，其为天下多，其和乐少矣，夫是之谓重己役物。

22.18 无稽之言，不见之行，不闻之谋，君子慎之。

【今译】

坐着高级的马车，戴着大官的礼帽，他们和没有脚的人也没有什么不同。这就叫做使自己被物质利益所奴役了。

22.17 心境平静愉快，那么颜色就是不如一般的，也可以用来调养眼睛；声音就是不如一般的，也可以用来调养耳朵；粗饭、菜羹，也可以用来调养口胃；粗布做的衣服、粗麻绳编制的鞋子，也可以用来保养身躯；狭窄的房间、芦苇做的帘子、芦苇稻草做的草垫子、破旧的几桌竹席，也可以用来保养体态容貌。所以，虽然没有享受到万物中美好的东西而仍然可以用来培养乐趣，没有权势封爵的地位而仍然可以用来提高名望。像这样而把统治天下的权力交给他，他就会为天下操劳得多，为自己的享乐考虑得少了，这就叫做看重自己而役使外物。

22.18 没有根据的言论，没有见过的行为，没有听说过的计谋，君子对它们是谨慎对待的。

common thief, and although they ride in an officer's carriage and wear ceremonial cap, are no different from a pauper. This is just what is called making one's self the servant of things.

22. 17

If the mind is serene and happy, then colors that are less than ordinary can nurture the eye. Sounds that are less than average can nurture the ear. A diet of vegetables and a broth of greens can nurture the mouth. Robes of coarse cloth and shoes of rough hemp can nurture the body. And a cramped room, reed blinds, a bed of dried straw, plus a stool and mat can nurture the bodily frame. Thus, even without enjoyment of all the beautiful things of the world, he can nurture his happiness. With no position of authority and rank, he can nurture his reputation. In the case of such men, were they given the whole world, although it might mean much to the world, it would mean little to their peace and happiness. This indeed may be called "stressing oneself and making a servant of things."

22. 18

Theories that have not been tested, actions that have not been observed, and plans that have not been heard about—of these the gentleman is cautious.

性恶第二十三

【原文】

23.1 人之性恶，其善者伪也。

23.2 今人之性，生而有好利焉，顺是，故争夺生而辞让亡焉；生而有疾恶焉，顺是，故残贼生而忠信亡焉；生而有耳目之欲，有好声色焉，顺是，故淫乱生而礼义文理亡焉。然则从人之性，顺人之情，必出于争夺，合于犯分乱理，而归于暴。故必将有师法之化、礼

【今译】

23.1 人的本性是邪恶的，他们那些善良的行为是人为的。

23.2 人的本性，一生下来就有喜欢财利之心，依顺这种人性，所以争抢掠夺就产生而推辞谦让就消失了；一生下来就有妒忌憎恨的心理，依顺这种人性，所以残杀陷害就产生而忠诚守信就消失了；一生下来就有耳朵、眼睛的贪欲，有喜欢音乐、美色的本能，依顺这种人性，所以淫荡混乱就产生而礼义法度就消失了。这样看来，放纵人的本性，依顺人的情欲，就一定会出现争抢掠夺，一定会和违犯等级名分、扰乱礼义法度的行为合流，而最终趋向于暴乱。所以一定要有了师长和法度的教化、礼义的引导，然后人们才会从推辞谦让出发，



Book 23

Man's Nature Is Evil

23. 1

Human nature is evil; any good in humans is acquired by conscious exertion.

23. 2

Now, the nature of man is such that he is born with a love of profit. Following this nature will cause its aggressiveness and greedy tendencies to grow and courtesy and deference to disappear. Humans are born with feelings of envy and hatred. Indulging these feelings causes violence and crime to develop and loyalty and trustworthiness to perish. Man is born possessing the desires of the ears and eyes (which are fond of sounds and colors). Indulging these desires causes dissolute and wanton behavior to result and ritual and moral principles, precepts of good form, and the natural order of reason to perish.

This being the case, when each person follows his inborn nature and indulges his natural inclinations, aggressiveness and greed are certain to develop. This is accompanied by violation of social class distinctions and throws the natural order into anarchy, resulting in a cruel tyranny. Thus, it is necessary that man's nature undergo the transforming influence of a teacher and the model and that he be guided by ritual and moral principles. Only after this has been accomplished do courtesy and deference develop. Unite these qualities with precepts of good form and reason,

【原文】

义之道，然后出于辞让，合于文理，而归于治。用此观之，然则人之性恶明矣，其善者伪也。

23.3 故枸木必将待檃栝烝矫然后直，钝金必将待砻厉然后利。今人之性恶，必将待师法然后正，得礼义然后治。今人无师法，则偏险而不正；无礼义，则悖乱而不治。古者圣王以人之性恶，以为偏险而不正，悖乱而不治，是以为之起礼义，制法度，以矫饰人之情性而正之，以扰化人之情性而导之也。使皆出于治、合于道者也。今之人，化师法、积文学、道礼义者为君子，纵性情、安恣睢而违礼义者

【今译】

遵守礼法，而最终趋向于安定太平。由此看来，人的本性是邪恶的就很明显了，他们那些善良的行为则是人为的。

23.3 所以弯曲的木料一定要依靠整形器进行熏蒸、矫正，然后才能挺直；不锋利的金属器具一定要依靠磨砺，然后才能锋利。人的本性邪恶，一定要依靠师长和法度的教化才能端正，要得到礼义的引导才能治理好。人们没有师长和法度，就会偏邪险恶而不端正；没有礼义，就会叛逆作乱而不守秩序。古代圣明的君王认为人的本性是邪恶的，认为人们是偏邪险恶而不端正、叛逆作乱而不守秩序的，因此给他们建立了礼义，制定了法度，用来矫正、整顿人们的性情而端正他们，用来驯服感化人们的性情而引导他们。使他们都能从遵守秩序出发，合乎正确的道德原则。现在的人，能够被师长和法度所感化，积累文献经典方面的知识，遵行礼义的，就是君子；纵情任性，习惯于

and the result is an age of orderly government. If we consider the implications of these facts, it is plain that human nature is evil and that any good in humans is acquired by conscious exertion.

23. 3

Thus, a warped piece of wood must first await application of the press-frame, steam to soften it, and force to bend its shape before it can be made straight. A dull piece of metal must first be whetted on the grindstone before it can be made sharp.

Now, since human nature is evil, it must await the instructions of a teacher and the model before it can be put aright, and it must obtain ritual principles and a sense of moral right before it can become orderly. Nowadays, since men lack both teacher and model, they are prejudiced, wicked, and not upright. Since they lack ritual principles and precepts of moral duty, they are perverse, rebellious, and disorderly.

In antiquity the sage kings took man's nature to be evil, to be inclined to prejudice and prone to error, to be perverse and rebellious, and not to be upright or orderly. For this reason they invented ritual principles and precepts of moral duty. They instituted the regulations that are contained in laws and standards. Through these actions they intended to "straighten out"and develop man's essential nature and to set his inborn nature aright. They sought to tame and transform his essential nature and to guide his inborn nature with the Way. They caused both his essential and inborn natures to develop with good order and be consistent with the true Way.

Those men of today who are transformed by their teacher and the model, who accumulate good form and learning, and who are guided by the Way of ritual principles and moral duty become gentlemen. But those

【原文】

为小人。用此观之，然则人之性恶明矣，其善者伪也。

23.4 孟子曰："人之学者，其性善。"

曰：是不然。是不及知人之性，而不察乎人之性、伪之分者也。凡性者，天之就也，不可学，不可事。礼义者，圣人之所生也，人之所学而能、所事而成者也。不可学、不可事而在人者，谓之性；可学而能、可事而成之在人者，谓之伪，是性、伪之分也。今人之性，目可以见，耳可以听。夫可以见之明不离目，可以听之聪不离耳。目明而耳聪，不可学，明矣。

【今译】

恣肆放荡而违反礼义的，就是小人。由此看来，那么人的本性是邪恶的就很明显了，他们那些善良的行为则是人为的。

23.4 孟子说："人们要学习的，是那本性的善良。"

我说：这是不对的。这是还没有能够了解人的本性，而且也不明白人的先天本性和后天人为之间的区别的一种说法。大凡本性，是天然造就的，是不可能学到的，是不可能人为造作的。礼义，才是圣人创建的，是人们学了才会、努力从事才能做到的。人身上不可能学到，不可能人为造做的东西，叫做本性；人身上可以学会，可以通过努力从事而做到的，叫做人为，这就是先天本性和后天人为的区别。那人的本性，眼睛可以用来看，耳朵可以用来听。那可以用来看东西的视力离不开眼睛，可以用来听声音的听力离不开耳朵。眼睛的视力和耳朵的听力不可能学到是很清楚的了。

who indulge their inborn and essential natures, who are content with unrestrained passion and an overbearing manner, and whose conduct contravenes ritual principles and moral duty remain petty men. If we consider the implications of these facts, it is plain that human nature is evil and that any good in humans is acquired by conscious exertion.

23. 4

Mencius contended that "since man can learn, his nature is good. "

I say that this is not so. It shows that Mencius did not reach any real understanding of what man's inborn nature is and that he did not investigate the division between those things that are inborn in man and those that are acquired. As a general rule, "inborn nature" embraces what is spontaneous from Nature, what cannot be learned, and what requires no application to master. Ritual principles and moral duty are creations of the sages. They are things that people must study to be able to follow them and to which they must apply themselves before they can fulfill their precepts. What cannot be gained by learning and cannot be mastered by application yet is found in man is properly termed"inborn nature. "What must be learned before a man can do it and what he must apply himself to before he can master it yet is found in man is properly called "acquired nature. " This is precisely the distinction between "inborn" and "acquired" natures.

Now, it belongs to the inborn nature of man that the eye is able to see and the ear to hear. The ability to see clearly cannot be separated from the eye, nor the ability to hear acutely from the ear. It is quite impossible to learn to be clear-sighted or keen of hearing.

【原文】

23.5 孟子曰:“今人之性善，将皆失丧其性，故也。”

曰：若是则过矣。今人之性，生而离其朴，离其资，必失而丧之，用此观之，然则人之性恶明矣。

所谓性善者，不离其朴而美之，不离其资而利之也。使夫资朴之于美，心意之于善若夫可以见之明不离目，可以听之聪不离耳。故曰目明而耳聪也。

23.6 今人之性，饥而欲饱，寒而欲暖，劳而欲休，此人之情性也。今人饥，见长而不敢先食者，将有所让也；劳而不敢求息者，将有所代也。夫子之让乎父，弟之让乎兄；子之代乎父，弟之代乎兄；

【今译】

23.5 孟子说：“人的本性是善良的，他们的作恶一定都是丧失了他们的本性的缘故啊。”

我说：像这样来解释就错了。孟子所谓本性善良，是指不离开他的素质而觉得他很美，不离开他的资质而觉得他很好。那天生的资质和美的关系、心意和善良的关系就像那可以看东西的视力离不开眼睛、可以听声音的听力离不开耳朵一样罢了。所以说资质的美和心意的善良就像眼睛的视力和耳朵的听力一样。如果人的本性生来就脱离他的素质，脱离他的资质，一定会丧失它的美和善良，由此看来，那么人的本性是邪恶的就很明显了。

23.6 人的本性，饿了想吃饱，冷了想穿暖，累了想休息，这些就是人的情欲和本性。人饿了，看见父亲兄长而不敢先吃，这是因为要有所谦让；累了，看见父亲兄长而不敢要求休息，这是因为要有所代劳。儿子对父亲谦让，弟弟对哥哥谦让；儿子代替父亲操劳，弟弟



23. 5

Mencius said:

Now, the nature of man is good, so the cause [of evil] is that all men lose or destroy their original nature.

I say that portraying man's inborn nature like this transgresses the truth. Now, it is man's nature that as soon as he is born, he begins to depart from his original simplicity and his childhood naiveté so that of necessity they are lost or destroyed. (If we consider the implications of these facts, it is plain that man's nature is evil.)

Those who say man's inborn nature is good admire what does not depart from his original simplicity and think beneficial what is not separated from his childhood naiveté. They treat these admirable qualities and the good that is in man's heart and thoughts as thought they were inseparably linked to his inborn nature, just as seeing clearly is to the eye and hearing acutely is to the ear. Thus, inborn nature they say is "like the clear sight of the eye and the acute hearing of the ear."

23. 6

Now, it is the inborn nature of man that when hungry he desires something to eat, that when cold he wants warm clothing, and that when weary he desires rest—such are essential qualities inherent in his nature. But when in fact a man is hungry, if he sees one of his elders, he will not eat before his elder does; rather, he will defer to him. When he is weary from work, he does not presume to ask to be given rest time, for he realizes that he should relieve others. A son's deference to his father and a younger brother's deference to his elder brother; a son's relieving his

【原文】

此二行者，皆反于性而悖于情也，然则孝子之道、礼义之文理也。故顺情性则不辞让矣，辞让则悖于情性矣。用此观之，然则人之性恶明矣，其善者伪也。

23.7 问者曰："人之性恶，则礼义恶生？"

应之曰：凡礼义者，是生于圣人之伪，非故生于人之性也。故陶人埏埴而为器，然则器生于工人之伪，非故生于人之性也。故工人斫木而成器，然则器生于工人之伪，非故生于人之性也。圣人积思虑，习伪故，以生礼义而起法度，然则礼义法度者，是生于圣人之伪，非故生于人之性也。若夫目好色，耳好声，口好味，心好利，骨体肤理

【今译】

代替哥哥操劳；这两种德行，都是违反本性而背离情欲的，但却是孝子的原则、礼义的制度。所以依顺情欲本性就不会推辞谦让了，推辞谦让就违背情欲本性了。由此看来，那么人的本性邪恶就很明显了，他们那些善良的行为则是人为的。

23.7 有人问；"人的本性是邪恶的，那么礼义是从哪里产生出来的呢？"

我回答他说：所有的礼义，都产生于圣人的人为努力，而不是原先产生于人的本性。制作陶器的人搅拌揉打粘土而制成陶器，那么陶器产生于陶器工人的人为努力，而不是原先产生于人的本性。木工砍削木材而制成木器，那么木器产生于工人的人为努力，而不是原先产生于人的本性。圣人深思熟虑，熟悉人为的事情，从而使礼义产生了，使法度建立起来了，那么礼义法度便是产生于圣人的人为努力，而不是原先产生于人的本性。至于那眼睛爱看美色，耳朵爱听音乐，

father of work and a younger brother's relieving his elder brother—these two modes of conduct are both contrary to inborn nature and contradict his true feelings. Nonetheless, it is the Way of the filial son and the proper form and natural order contained in ritual principles and moral duty. Thus, to follow inborn nature and true feelings is not to show courtesy or defer to others. To show courtesy and to defer to others contradicts the true feelings inherent in his inborn nature. If we consider the implications of these facts, it is plain that human nature is evil and that any good in humans is acquired by conscious exertion.

23. 7

Someone may ask:"If man's nature is evil, how then are ritual principles and moral duty created?"The reply is that as a general rule ritual principles and moral duty are born of the acquired nature of the sage and are not the product of anything inherent in man's inborn nature. Thus, when the potter shapes the clay to create the vessel, this is the creation of the acquired nature of the potter and not the product of anything inherent in his inborn nature. When an artisan carves a vessel out of a piece of wood, it is the creation of his acquired nature and not the product of his inborn nature. The sage accumulates his thoughts and ideas. He masters through practice the skills of his acquired nature and the principles involved therein in order to produce ritual principles and moral duty and to develop laws and standards. This being the case, ritual principles and moral duty, laws and standards, are the creation of the acquired nature of the sage and not the product of anything inherent in his inborn nature.

With regard to such phenomena as the eye's love of colors, the ear's

【原文】

好愉佚，是皆生于人之情性者也，感而自然，不待事而后生之者也。夫感而不能然，必且待事而后然者，谓之生于伪。是性伪之所生，其不同之征也。故圣人化性而起伪，伪起而生礼义，礼义生而制法度。然则礼义法度者，是圣人之所生也。故圣人之所以同于众、其不异于众者，性也；所以异而过众者，伪也。夫好利而欲得者，此人之情性也。假之人有弟兄资财而分者，且顺情性，好利而欲得，若是则兄弟相拂夺矣；且化礼义之文理，若是则让乎国人矣。故顺情性，则弟兄

【今译】

嘴巴爱吃美味，内心爱好财利，身体喜欢舒适安逸，这些才都是产生于人的本性的东西，是一有感觉就自然形成、不依赖于人为的努力就会产生出来的东西。那些并不由感觉形成、一定要依靠努力从事然后才能形成的东西，便叫做产生于人为。这便是先天本性和后天人为所产生的东西及其不同的特征。圣人改变了邪恶的本性而作出了人为的努力，人为的努力作出后就产生了礼义，礼义产生后就制定了法度。那么礼义法度这些东西，便是圣人所创制的了。圣人和众人相同而跟众人没有什么不同的地方，是先天的本性；圣人和众人不同而又超过众人的地方，是后天的人为努力。那爱好财利而希望得到，这是人的本性。假如有人弟兄之间要分财产而依顺爱好财利而希望得到的本性，那么兄弟之间也会反目为仇，互相争夺了；如果受到礼义规范的教化，那就会把财利推让给普通人了。所以依顺本性，那就兄弟相



fondness of sounds, the mouth's love of tastes, the mind's love of profit, and the fondness of the bones, flesh, and skin-lines for pleasant sensations and relaxation—all these are products of man's essential and inborn nature. When there is stimulation, they respond spontaneously. They do not require that a person first apply himself before they are produced. But what cannot be produced by such stimulation but rather must await application before it can be produced is called the result of acquired nature. These are the distinguishing characteristics that show that what is produced by man's acquired nature is not the same as what is produced by the characteristics inherent in man's inborn nature.

Thus, the sage by transforming his original nature develops his acquired nature. From this developed acquired nature, he creates ritual principles and moral duty. Having produced them, he institutes the regulations of laws and standards. This being so, ritual principles, moral duty, laws, and standards are all products of the sage. Thus, where the sage is identical to the common mass of men and does not exceed their characteristics, it is his inborn nature. Where he differs from them and exceeds them, it is his acquired nature.

A love of profit and the desire to obtain it belong to man's essential and inborn nature. Now, suppose that younger and elder brothers have valuable goods that are supposed to be apportioned among them, and further suppose that they follow the true feelings of their inborn nature—namely, a love of profit and the desire to obtain it—then younger and elder brothers will fall into fighting among themselves and robbing each other. Further, where they have been transformed by the proper forms and the natural order contained in ritual principles and precepts of moral duty, they will yield their claim to others of their own country. Thus, following one's essential and inborn nature will lead to strife even among brothers,

【原文】

争矣；化礼义，则让乎国人矣。

23.8 凡人之欲为善者，为性恶也。夫薄愿厚，恶愿美，狭愿广，贫愿富，贱愿贵，苟无之中者，必求于外。故富而不愿财，贵而不愿势，苟有之中者，必不及于外。用此观之，人之欲为善者，为性恶也。今人之性，固无礼义，故强学而求有之也；性不知礼义，故思虑而求知之也。然则性而已，则人无礼义，不知礼义。人无礼义则乱，不知礼义则悖。然则性而已，则悖乱在己。用此观之，人之性恶明矣，其善者伪也。

【今译】

争；受到礼义教化，那就会连普通人都会相让。

23.8 一般地说，人们想行善，正是因为其本性邪恶的缘故。那微薄的希望丰厚，丑陋的希望美丽，狭窄的希望宽广，贫穷的希望富裕，卑贱的希望高贵，如果本身没有它，就一定要向外去追求。所以富裕了就不羡慕钱财，显贵了就不羡慕权势，如果本身有了它，就一定不会向外去追求了。由此看来，人们想行善，实是因为其本性邪恶的缘故。人的本性，本来是没有什么礼义观念的，所以才努力学习而力求掌握它；本性是不懂礼义的，所以才开动脑筋而力求了解它。那么如果只有本性，人就不会有礼义，就不会懂得礼义。人没有礼义就会混乱无序，不懂礼义就会悖逆不道。那么如果人只有本性，在他身上就只有逆乱了。由此看来，人的本性是邪恶的就很明显了，他们那些善良的行为则是人为的。

but when it has been transformed by ritual and morality, brothers will yield their claim to others of their own country.

23. 8

As a general rule, the fact that men desire to do good is the product of the fact that their nature is evil. Those with very little think longingly about having much, the ugly about being beautiful, those in cramped quarters about spacious surroundings, the poor about wealth, the base about eminence—indeed whatever a man lacks within himself he is sure to desire from without. Thus, those who are already rich do not wish for valuables nor do the eminent wish for high position, for indeed whatever a person has within he does not seek from without. If we consider the implications of these facts, it is plain that man's desiring to good is the product of the fact that his nature is evil.

Now, man assuredly does not possess ritual principles and precepts of morality as part of his inborn nature; therefore he must study very hard when seeking them. Inborn nature is unaware of them; therefore in his thoughts and ideas he has to seek to understand ritual principles and precepts of morality. This being the case, if we consider man as he is at birth and nothing else, then he lacks ritual and moral principles and is unaware of them. A man who lacks them will be rebellious, and one who does not understand them will be perverse. This being the case, if we consider man as he is at birth and nothing else, then it is perversity and rebelliousness that characterize him. If we consider the implications of these facts, it is plain that human nature is evil and that any good in humans is acquired by conscious exertion.

【原文】

23.9 孟子曰:“人之性善。”

曰:是不然。凡古今天下之所谓善者,正理平治也;所谓恶者,偏险悖乱也。是善恶之分也已。今诚以人之性固正理平治邪,则有恶用圣王?恶用礼义矣哉?虽有圣王礼义,将曷加于正理平治也哉?今不然,人之性恶。故古者圣人以人之性恶,以为偏险而不正、悖乱而不治,故为之立君上之势以临之,明礼义以化之,起法正以治之,重刑罚以禁之,使天下皆出于治,合于善也。是圣王之治而礼义之化也。今当试去君上之势,无礼义之化,去法正之治,无刑罚之禁,倚

【今译】

23.9 孟子说:“人的本性是善良的。”

我说:这不对。凡是从古到今、普天之下所谓的善良,是指端正顺理安定有秩序;所谓的邪恶,是指偏邪险恶悖逆作乱。这就是善良和邪恶的区别。果真认为人的本性本来就是端正顺理安定守秩序的吧,那么又哪里用得着圣明的帝王,哪里用得着礼义了呢?即使有了圣明的帝王和礼义,在那端正顺理安定守秩序的本性上又能增加些什么呢?其实并不是这样,人的本性是邪恶的。古代的圣人认为人的本性是邪恶的,认为人们是偏邪险恶而不端正、悖逆作乱而不守秩序的,所以给他们确立了君主的权势去统治他们,彰明了礼义去教化他们,建立起法治去管理他们,加重刑罚去限制他们,使天下人都从遵守秩序出发,符合于善良的标准。这就是圣明帝王的治理和礼义的教化。如果抛掉君主的权势,没有礼义的教化,废弃法治的管理,没有

23. 9

Mencius claims that man's nature is good.

I say that this is not so. As a rule, from antiquity to the present day, what the world has called good is what is correct, in accord with natural principles, peaceful, and well-ordered. What has been called evil is what is wrong through partiality, what wickedly contravenes natural principles, what is perverse, and what is rebellious. This is precisely the division between the good and the evil. Now, can one truly take man's inborn nature to have as its essential characteristics correctness, accord with natural principles, peacefulness, and order? Were that the case, what use would there be for sage kings, and what need for ritual and moral principles! And even supposing that there were sage kings and ritual and moral principles, what indeed could they add to correctness, natural principles, peace, and order!

Now, of course this is not so. The nature of man is evil. Thus, in antiquity the sages considered his nature evil, to be inclined to prejudice and wickedness, and not toward uprightness, to be perverse and rebellious, and not to be orderly. Thus, they established the authority of lords and superiors to supervise men, elucidated ritual and moral principles to transform them, set up laws and standards to bring them to order, and piled on penal laws and punishments to restrain them. They caused the entire world to develop with good order and to be consistent with the good. Such was the government of the sage kings and the transforming influence of ritual and moral principles.

Now, let us try to imagine a situation where we do away with the authority of lords and superiors, do without the transforming influence of ritual and morality, discard the order provided by the laws and rectitude,

【原文】

而观天下民人之相与也；若是，则夫强者害弱而夺之，众者暴寡而哗之，天下之悖乱而相亡不待顷矣。用此观之，然则人之性恶明矣，其善者伪也。

23.10 故善言古者，必有节于今；善言天者，必有征于人。凡论者，贵其有辨合，有符验。故坐而言之，起而可设，张而可施行。今孟子曰“人之性善”，无辨合符验，坐而言之，起而不可设，张而不

【今译】

刑罚的制约，站在一边观看天下民众的相互交往；那么，那些强大的就会侵害弱小的而掠夺他们，人多的就会欺凌人少的而压制他们，天下人悖逆作乱而各国互相灭亡的局面不等片刻就会出现了。由此看来，那么人的本性是邪恶的就很明显了，他们那些善良的行为则是人为的。

23.10 善于谈论古代的人，一定对现代有验证；善于谈论天的人，一定对人事有应验。凡是议论，可贵的在于像契券般可核对，像信符般可检验。所以坐着谈论它，站起来就可以部署安排，推广出去就可以实行。现在孟子说“人的本性善良”，没有与它相契合的证据及可以验证的凭据，坐着谈论它，站起来不能部署安排，推广出去不

do without the restraints of penal laws and punishments—were this to occur, let us consider how the people of the world would deal with each other. In such a situation the strong would inflict harm on the weak and rob them; the many would tyrannize the few and wrest their possessions from them; and the perversity and rebelliousness of the whole world would quickly ensure their mutual destruction. If we consider the implications of these facts, it is plain that human nature is evil and that any good in humans is acquired by conscious exertion.

23. 10

Accordingly, those who are expert at theorizing about antiquity will certainly show how their ideas tally with the situation of the present. Those expert at theorizing about Nature will certainly support their notions with evidence from the human condition. As a general principle, what is to be prized in the presentation of a thesis is that there is consistency in the structure of the discrimination advanced to support it and that there is evidentiary support for the thesis which shows that the facts accord with the reality like the two halves of a tally. Thus, they will sit on their mats to propound their theories, will rise up to show that they apply comprehensively, and will stand up straight to show that it is possible for the ideas they have propounded to be put into practice.

Now, Mencius says that man's nature is good. But there is a lack of consistency in the structure of the discrimination advanced to support it and there is a failure to provide evidentiary support for the thesis that shows that the facts accord with the reality like the two halves of a tally. Yet, having sat on his mat propounding this theory, would not his error be vividly shown were he to rise up to try showing that it applies comprehen-

【原文】

可施行，岂不过甚矣哉?故性善，则去圣王息礼义矣；性恶，则与圣王贵礼义矣。故檃栝之生为枸木也；绳墨之起为不直也；立君上，明礼义，为性恶也。用此观之，然则人之性恶明矣，其善者伪也。

23.11 直木不待檃栝而直者，其性直也。枸木必将待檃栝烝矫然后直者，以其性不直也。今人之性恶，必将待圣王之治、礼义之化，然后皆出于治、合于善也。用此观之，然则人之性恶明矣，其善者伪也。

23.12 问者曰:“礼义积伪者，是人之性，故圣人能生之也。”

【今译】

能实行，这难道不是错得很厉害了吗?认为人的本性善良，那就会摒除圣明的帝王，取消礼义了；认为人的本性邪恶，那就会拥护圣明的帝王，推崇礼义了。整形器的产生，是因为有弯曲的材料；墨线墨斗的出现，是因为有不直的东西；置立君主，彰明礼义，是因为人的本性邪恶。由此看来，那么人的本性是邪恶的就很明显了，他们那些善良的行为则是人为的。

23.11 笔直的木材不依靠整形器就笔直，因为它的本性就是笔直的。弯曲的木材一定要依靠整形器进行熏蒸矫正然后才能挺直，因为它的本性不直。人的本性邪恶，一定要依靠圣明帝王的治理，礼义的教化，然后才能都从遵守秩序出发，合乎善良的标准。由此看来，那么人的本性是邪恶的就很明显了，他们那些善良的行为则是人为的。

23.12 有人问:“积累人为因素而制定成礼义，这也是人的本性，



sively or that it can be established in practice!

Hence, if the nature of man were good, then one could dispense with sage kings and put aside ritual and moral principles. But since the nature of man is evil, we must adhere to the sage kings and esteem ritual and moral principles.

Thus, the genesis of the press-frame is to be found in warped wood, and the advent of the blackened marking line is to be found in things that are not straight. So too the need to establish lords and superiors and to elucidate ritual and moral principles is to be found in man's nature being evil. If we consider the implications of these facts, it is plain that human nature is evil and that any good in humans is acquired by conscious exertion.

23. 11

A straight board does not first need the press-frame to be straight; it is straight by nature. But a warped board must first await application of the press-frame, steam to soften it, and force to bend it into shape before it can be made straight; this is because by nature it is not straight. Now, since the nature of man is evil, it must await the government of the sage kings and the transformation effected by ritual and morality before everything develops with good order and is consistent with the good. If we consider the implications of these facts, it is plain that human nature is evil and that any good in humans is acquired by conscious exertion.

23. 12

An inquirer says: Ritual principles, morality, accumulated effort, and

【原文】

应之曰：是不然。夫陶人埏埴而生瓦，然则瓦埴岂陶人之性也哉？工人斫木而生器，然则器木岂工人之性也哉？夫圣人之于礼义也，辟亦陶埏而生之也。然则礼义积伪者，岂人之本性也哉？凡人之性者，尧、舜之与桀、跖，其性一也；君子之与小人，其性一也。今将以礼义积伪为人之性邪，然则有曷贵尧、禹，曷贵君子矣哉？凡所贵尧、禹、君子者，能化性，能起伪，伪起而生礼义；然则圣人之于礼义积伪也，亦犹陶埏而生之也。用此观之，然则礼义积伪者，岂人之性也哉？所贱于桀、跖、小人者，从其性，顺其情，安恣睢，以出乎贪利争夺。故人之性恶明矣，其善者伪也。

【今译】

所以圣人才能创造出礼义来啊。”

回答他说：这不对。制作陶器的人搅拌揉打粘土而生产出瓦器，那么把粘土制成瓦器难道就是陶器工人的本性么？木工砍削木材而造出器具，那么把木材制成器具难道就是木工的本性么？圣人对于礼义，打个比方来说，也就像陶器工人搅拌揉打粘土而生产出瓦器一样，那么积累人为因素而制定成礼义，难道就是人的本性了么？凡是人的本性，圣明的尧、舜和残暴的桀、跖，他们的本性是一样的；有道德的君子和无行的小人，他们的本性是一样的。如果要把积累人为因素而制定成礼义当作是人的本性吧，那么又为什么要推崇尧、禹，为什么要推崇君子呢？一般说来，人们所以要推崇尧、禹、君子，是因为他们能改变自己的本性，能作出人为的努力，人为的努力作出后就产生了礼义；既然这样，圣人对于积累人为因素而制定成礼义，也就像陶器工人搅拌揉打粘土而生产出瓦器一样。由此看来，那么积累人为因素而制定成礼义，哪里是人的本性呢？人们所以要鄙视桀、跖、小人，是因为他们放纵自己的本性，顺从自己的情欲，习惯于恣肆放荡，以致做出贪图财利争抢掠夺的暴行来。所以人的本性邪恶是很明显的了，他们那些善良的行为则是人为的。

acquired abilities are part of man's nature, which is why the sages were able to produce them. The reply is that this is not so. The potter molds clay to make an earthenware dish, but how could the dish be regarded as part of the potter's inborn nature? The artisan carves wood to make a vessel, but how could the wooden vessel be regarded as part of the artisan's inborn nature? The sage's relation to ritual principles is just like that of the potter molding his clay. This being so, how could ritual principles, morality, accumulated effort, and acquried abilities be part of man's original nature?

As a general rule, the nature men share is one and the same whether they be a Yao and Shun or a Jie and Robber Zhi. The gentleman and the petty man share one and the same nature. Now, how could one take ritual, morality, accumulated effort, and acquired abilities to be part of man's inborn nature! Were this so, why would we esteem a Yao or Yu or prize the gentleman?

As a general rule, what should be prized about Yao, Yu, and the gentleman is that they were able to transform their inborn natures and were able to develop acquired abilities, which in turn produced ritual and moral principles. This being the case, the sage's relation to ritual and moral principles, accumulated effort, and acquired abilities is quite like that of the potter to his pots. (…) How indeed could ritual and moral principles, accumulated effort, and acquired nature be part of man's inborn nature! What is despised about Jie, Robber Zhi, and the petty man is that they follow their inborn nature, indulge their essential nature, and are content with unrestrained passion and an overbearing manner, which results in grasping avarice, fighting, and rapine. Therefore, <if we consider the implications of these facts, > it is plain that human nature is evil and that any good in humans is acquired by conscious exertion.

【原文】

23.13 天非私曾、骞、孝己而外众人也，然而曾、骞、孝己独厚于孝之实而全于孝之名者，何也?以綦于礼义故也。天非私齐、鲁之民而外秦人也，然而于父子之义、夫妇之别，不如齐、鲁之孝具敬父者，何也?以秦人之从情性，安恣睢，慢于礼义故也，岂其性异矣哉?

23.14“‘涂之人可以为禹。’曷谓也?”

曰：凡禹之所以为禹者，以其为仁义法正也。然则仁义法正有可知可能之理，然而涂之人也，皆有可以知仁义法正之质，皆有可以能仁义法正之具；然则其可以为禹明矣。今以仁义法正为固无可知可能

【今译】

23.13 上天并不是偏袒曾参、闵子骞、孝己而抛弃众人，但是惟独曾参、闵子骞、孝己丰富了孝道的实际内容而成全了孝子的名声，为什么呢?因为他们竭力奉行礼义的缘故啊。上天并不是偏袒齐国、鲁国的人民而抛弃秦国人，但是在父子之间的礼义、夫妻之间的分别上，秦国人不及齐国、鲁国的孝顺恭敬、严肃有礼，为什么呢?因为秦国人纵情任性，习惯于恣肆放荡而怠慢礼义的缘故啊，哪里是他们的本性不同呢?

23.14“路上的普通人可以成为禹。这话怎么解释呢?”

回答说：一般说来，禹之所以成为禹，是因为他能实行仁义法度。既然这样，仁义法度就具有可以了解和可以做到的性质，而路上的普通人，也都具有可以了解仁义法度的资质，都具有可以做到仁义法度的才具；既然这样，他们可以成为禹也就很明显了。如果认为仁义法度本来就没有可以了解、可以做到的性质，那么，即使是禹也不



23. 13

Heaven did not bestow any special favor on Zeng Shen, Min Ziqian or Filial Yi that it withheld from the common mass of men. That being the case, how is it that they alone brought to fruition such a rich manifestation of filial deeds and established such a reputation for perfect filial piety? It is because of the extraordinary degree to which they embodied the precepts of ritual and morality.

Heaven has not bestowed special favors on the people of Lu and Qi that it withheld from those of Qin. This being the case, in regard to the duties between father and son and the separation of function between husband and wife, how is it that [the people of Qin] are not the equal of those of Lu and Qi both in their filial piety and respect and in their reverence for proper forms? It is because the people of Qin follow their inborn and essential nature, are content with unrestrained passion and an overbearing manner, and are remiss in regard to ritual and morality. How could their inborn natures be different!

23. 14

A man in the street can become a Yu. What does this saying mean?

I say that in general what made Yu a Yu was his use of humaneness, morality, the model of law, and rectitude. Since this is so, then in each of these four there are rational principles that we can know and which we are capable of putting into practice. That being so, it is clear that the man in the street can become a Yu, since it is possible for every man to understand the substance of humaneness, morality, the model of law,

【原文】

之理邪，然则唯禹不知仁义法正，不能仁义法正也。将使涂之人固无可以知仁义法正之质，而固无可以能仁义法正之具邪，然则涂之人也，且内不可以知父子之义，外不可以知君臣之正。不然。今涂之人者，皆内可以知父子之义，外可以知君臣之正，然则其可以知之质，可以能之具，其在涂之人明矣。今使涂之人者，以其可以知之质，可以能之具，本夫仁义之可知之理、可能之具，然则其可以为禹明矣。今使涂之人伏术为学，专心一志，思索孰察，加日县久，积善而不息，则通于神明，参于天地矣。故圣人者，人之所积而致也。

【今译】

能了解仁义法度，不能实行仁义法度了。假如路上的人本来就没有可以了解仁义法度的资质，本来就没有可以做到仁义法度的才具吧，那么，路上的人将内不可能懂得父子之间的礼义，外不可能懂得君臣之间的准则了。实际上不是这样。现在路上的人都是内能懂得父子之间的礼义，外能懂得君臣之间的准则，那么，那些可以了解仁义法度的资质，可以做到仁义法度的才具，存在于路上的人身上也就很明显的了。现在如果使路上的人用他们可以了解仁义的资质，可以做到仁义的才具，去掌握那具有可以了解和可以做到的性质的仁义，那么，他们可以成为禹也就很明显的了。现在如果使路上的人信服道术进行学习，专心致志，思考探索仔细审察，日复一日持之以恒，积累善行而永不停息，那就能通于神明，与天地相并列了。所以圣人，是一般的人积累善行而达到的。



and rectitude and the ability to master their instruments.

Now, let us suppose that the rational principles contained in humanity, in morality, in the model of law, and in rectitude definitely neither could be known nor were capable of being put into practice. In that case, then even a Yu could not know them and would be incapable of putting them into practice. Now if the man in the street definitely had not the substance that makes it possible to know them nor the resources to become capable of them, then he also could not know the duties between father and son in terms of his own household and in terms of the outside he could not know the proper conduct between lord and subject.

Now, of course, this is not the case, for the man in the street understands both the moral obligations between father and son and the standards of rectitude between lord and minister. This being so, he has the substance that makes it possible to know them and the resources to become capable of them. Thus, it is clear that both belong to the nature of the man in the street. So if he could be induced to make use of the substance that makes it possible for him to know and the resources that enable him to become capable to build a foundation for the principles of natural order in humanity, morality, the model of law, and rectitude, then it is obvious that he could become a Yu.

Now, if the man in the street were induced to cleave to these methods, engage in study, focus his mind on a single aim, unify his intentions, ponder these principles, accomplish them each day over a long period of time, and to accumulate what is good without slacking off, then he could penetrate as far as spiritual intelligence and could form a Triad with Heaven and Earth. Thus the sage is a man who has reached this high state through accumulated effort.

【原文】

23.15 曰："圣可积而致，然而皆不可积，何也？"

曰：可以而不可使也。故小人可以为君子而不肯为君子，君子可以为小人而不肯为小人。小人君子者，未尝不可以相为也，然而不相为者，可以而不可使也。故涂之人可以为禹，则然；涂之人能为禹，未必然也。虽不能为禹，无害可以为禹。足可以遍行天下，然而未尝有能遍行天下者也。夫工匠农贾，未尝不可以相为事也，然而未尝能相为事也。用此观之，然则可以为，未必能也；虽不能，无害可以为。然则能不能之与可不可，其不同远矣，其不可以相为明矣。

【今译】

23.15 有人说："圣人可以通过积累善行而达到，但是一般人都不能积累善行，为什么呢？"

回答说：可以做到，却不可强使他们做到。小人可以成为君子而不肯做君子，君子可以成为小人而不肯做小人。小人和君子，未尝不可以互相对调着做，但是他们没有互相对调着做，是因为可以做到却不可强使他们做到啊。所以，路上的普通人可以成为禹，那是对的；路上的人都能成为禹，就不一定对了。虽然没有能成为禹，但并不妨害可以成为禹。脚可以走遍天下，但是还没有能走遍天下的人。工匠、农夫、商人，未尝不可以互相调换着做事，但是没有能互相调换着做事。由此看来，可以做到，不一定就能做到；即使不能做到，也不妨害可以做到。那么，能够不能够与可以不可以，它们的差别是很大的了，他们不可以互相对调也是很清楚的了。

23. 15

Someone asks:"How is it possible for the sage to reach this high state through his accumulated effort, but the rest of mankind cannot?"

I say that although it is possible for them to do so, they cannot be induced to do so. Thus, although the petty man is capable of becoming a gentleman, he is unwilling to do so, although the gentleman could become a petty man, he is unwilling to do so. It has never been impossible for the petty man and the gentleman to become other. The fact they have never done so, although it is possible for them to do so, is because they cannot be induced to do so. Thus, although it is true that it is possible for the man in the street to become a Yu, that the man in the street has the real capacity to become a Yu is not necessarily so. Even though one is unable to become a Yu, this does not contradict the possibility of his becoming a Yu.

It is possible for a man to travel by foot across the width of the whole world, yet there has never been a case where anyone was able to travel across the world by foot. So, too, although it has never been impossible for the artisan, carpenter, farmer, or trader to practice each other's business, they have never been able to do so. If we consider the implications of these facts, we see that something's being possible does not guarantee having the ability to do it. Even though one is unable to do something, this does not contradict the possibility of doing it. This being the case, that something is possible or impossible is entirely dissimilar from having or not having the ability to do it. It is evident that it has never been impossible for the one to become the other.

【原文】

23.16 尧问于舜曰："人情如何?"

舜对曰："人情甚不美，又何问焉?妻子具而孝衰于亲，嗜欲得而信衰于友，爵禄盈而忠衰于君。人之情乎!人之情乎!甚不美，又何问焉?唯贤者为不然。"

23.17 有圣人之知者，有士君子之知者，有小人之知者，有役夫之知者。多言则文而类，终日议其所以，言之千举万变，其统类一也，是圣人之知也。少言则径而省，论而法，若佚之以绳，是士君子之知也。其言也谄，其行也悖，其举事多悔，是小人之知也。齐给便

【今译】

23.16 尧问舜说："人之常情怎么样?"

舜回答说："人之常情很不好，又何必问呢?有了妻子儿女，对父母的孝敬就减弱了；嗜好欲望满足了，对朋友的守信就减弱了；爵位俸禄满意了，对君主的忠诚就减弱了。人之常情啊!人之常情啊!很不好，又何必问呢?只有贤德的人不是这样。"

23.17 有圣人的智慧，有士君子的智慧，有小人的智慧，有奴仆的智慧。话说得多，但合乎礼义法度，整天谈论他的理由，说起话来旁征博引，千变万化，它的纲纪法度则始终一致，这是圣人的智慧。话说得少，但直截了当而简洁精练，头头是道而有法度，就像用墨线扶持着一样，这是士君子的智慧。他的话奉承讨好，行为却与说的相反，他做事经常后悔，这是小人的智慧。说话快速敏捷但没有法度，



23. 16

Yao asked Shun:"What are the true feelings of mankind like?"

Shun replied: "Man's true feelings are very unlovely things. But why need you ask about them? When a man has both wife and child, the filial obligations that he observes toward his parents decrease. When he has satisfied his desires and obtained the things he enjoys, his good faith toward his friends withers away. When he has fully satisfied his desire for high office and good salary, his loyalty to his lord diminishes. Oh man's true feelings! Man's true feelings—how very unlovely they are! Why need you ask about them!"

It is only in the case of the worthy that this becomes not so.

23. 17

There is the understanding of the sage, that of the scholar and gentleman, that of the petty man, and that of the menial servant.

Speaking frequently with words that are well-composed and precisely to the category of his topic; being able to discourse for a whole day on the reasons for something; discussing it in terms of a thousand references and a myriad transformations; and unifying the guiding principles and proper categories—such is the understanding of the sage.

Speaking but seldom and then briefly and succinctly; putting things into their proper grades and positions in accord with the model of law as though they had been put into an even row with the marking-line—such is the understanding of the scholar and gentleman.

Speaking only to flatter;acting in a rebellious manner;recommending undertakings that frequently occasion regret—such is the understanding

【原文】

敏而无类，杂能旁魄而无用，析速粹孰而不急，不恤是非，不论曲直，以期胜人为意，是役夫之知也。

23.18 有上勇者，有中勇者，有下勇者。天下有中，敢直其身；先王有道，敢行其意；上不循于乱世之君，下不俗于乱世之民；仁之所在无贫穷，仁之所亡无富贵；天下知之，则欲与天下同苦乐之；天下不知之，则傀然独立天地之间而不畏：是上勇也。礼恭而意俭，大齐信焉而轻货财；贤者敢推而尚之，不肖者敢援而废之：是中勇也。

【今译】

技能驳杂，广博而无用，分析问题迅速，遣词造句熟练但无关紧要，不顾是非，不讲曲直，把希望胜过别人作为心愿，这是奴仆的智慧。

23.18 有上等的勇敢，有中等的勇敢，有下等的勇敢。天下有了中正之道，敢于挺身捍卫；古代的圣王有正道传下来，敢于贯彻执行他们的原则精神；上不依顺动乱时代的君主，下不混同于动乱时代的人民；在仁德存在的地方不顾贫苦穷厄，在仁德丧失的地方不愿富裕高贵；天下人都知道他，就要与天下人同甘共苦；天下人不知道他，就岿然屹立于天地之间而无所畏惧：这是上等的勇敢。礼貌恭敬而心意谦让，重视中正诚信而看轻钱财，对于贤能的人敢于推荐而使他处于高位，对于不贤的人敢于把他拉下来罢免掉：这是中等的勇敢。看



of the petty man.

Quick, fluent, facile, and glib, yet not to the proper category of the subject; versatile, capable, encyclopedic, and comprehensive, yet quite useless; decisive, clever, exact, and proficient, but concerning matters of no urgency; caring nothing for considerations of right and wrong; not putting things into their proper position concerning what is straight and what crooked; aiming at triumphing over the common ideas of men—such is the understanding of menials.

23. 18

There is valor of the highest order, valor of the middle order, and valor of an inferior order.

When the Mean prevails in the world, to be daring in holding oneself straight and erect; when the Way of the Ancient Kings prevails, to be bold in carrying its ideals into practice; in a high position not to go along with lords of an age given to anarchy; in a humble position not to acquire the customs of the people of chaotic times; to consider that there is neither poverty nor misery where humane principles are to be found and that there is neither wealth nor eminence where they are absent; when the world recognizes your merits to desire to share in the world's joys;and when the world does not recognize your merits to stand grandly alone in the world yet not be over-awed—such is valor of the highest type.

Respectful in ritual conduct and modest in one's ideas;attaching primary importance to purity of self and personal integrity but considering material wealth trivial; to presume to push forward the worthy and get them elevated and to hold back the undeserving and get them dismissed—such is valor of the middle order.

【原文】

轻身而重货，恬祸而广解苟免；不恤是非、然不然之情，以期胜人为意：是下勇也。

23.19 繁弱、钜黍，古之良弓也，然而不得排檠，则不能自正。桓公之葱，太公之阙，文王之录，庄君之箸，阖闾之干将、莫邪、钜阙、辟闾，此皆古之良剑也，然而不加砥砺则不能利，不得人力则不能断。骅骝、骅骥、纤离、绿耳，此皆古之良马也，然而必前有衔辔之制，后有鞭策之威，加之以造父之驭，然后一日而致千里也。夫人虽有性质美而心辩知，必将求贤师而事之，择良友而友之。得贤师而事之，则所闻者尧、舜、禹、汤之道也；得良友而友之，则所见者忠信敬让之行也；身日进于仁义而不自知也者，靡使然也。今与不善人

【今译】

轻自己的生命而看重钱财，不在乎闯祸而又多方解脱苟且逃避罪责；不顾是非、正误的实际情况，把希望胜过别人作为自己的心愿：这是下等的勇敢。

23.19 繁弱、钜黍，是古代的良弓，但是得不到矫正器的矫正，就不会自行平正。齐桓公的葱，齐太公的阙，周文王的录，楚庄王的箸，吴王阖闾的干将、莫邪、钜阙、辟闾，这些都是古代的好剑，但是不加以磨砺就不会锋利，不凭借人力就不能斩断东西。骅骝、骅骥、纤骊、绿耳，这些都是古代的良马，但是必须前有马嚼子、马缰绳的控制，后有鞭子的威胁，再给它们加上造父的驾驭，然后才能一天跑得到上千里。人即使有了资质的美好，而且脑子善于辨别理解，也一定要寻找贤能的老师去事奉他，选择德才优良的朋友和他们交往。得到了贤能的老师去事奉他，那么所听到的就是尧、舜、禹、汤的正道；得到了德才优良的朋友而和他们交往，那么所看到的就是忠诚守信、恭敬谦让的行为；自己一天天地进入到仁义的境界之中而自己

To think unimportant one's own character but to place great store on material wealth; to remain complacent in face of calamity and remain negligent and inattentive; to···in an attempt to avoid blame; to disregard matters of right and wrong and the essential characteristics of what is so and what not; and to aim at triumphing over the common ideas of men—such is inferior valor.

23. 19

Fanruo and Jushu were the best bows of antiquity, yet had they not been pressed into shape in the bow-frame, they would have been incapable of shaping themselves. The Zong of Duke Huan, the Que of the Grand Duke, the Lu of King Wen, the Hu of Lord Zhuang, and the Ganjiang, Moye, Juque, and Bilü of King Helü were the best swords of antiquity, yet had one not added grinding on the whetstone, it would have been impossible to sharpen them, and were there no strong man to wield them, then they would be incapable of cutting anything. Hualiu, Qiji, Xianli, and Lü'er were the best horses of antiquity, yet it was necessary first to train them with the bit and bridle, then intimidate them with whip and cane, and finally add to those the skillful driving of a Zaofu before they could travel a thousand *li* in a single day.

Although a man may have fine talents and a mind with a discriminating intelligence, he must seek out a worthy teacher to serve and select good men as the friends with whom to associate. If he obtains a worthy teacher, then what he hears will be the Way of Yao, Shun, Yu, and Tang. If he obtains good men as his friends, then what he sees will be conduct marked by loyalty, trust, respect, and politeness. Each day he will advance in humaneness and morality without his being conscious of it be-

【原文】

处，则所闻者欺诬、诈伪也，所见者污漫、淫邪、贪利之行也，身且加于刑戮而不自知者，靡使然也。传曰："不知其子视其友，不知其君视其左右。"靡而已矣！靡而已矣！

【今译】

也没有察觉到，这是外界接触使他这样的啊。如果和德行不好的人相处，那么所听到的就是欺骗造谣、诡诈说谎，所看到的就是污秽卑鄙、淫乱邪恶、贪图财利的行为，自己将受到刑罚杀戮还没有自我意识到，这也是外界接触使他这样的啊。古书上说："不了解自己的儿子就看看他的朋友怎么样，不了解自己的君主就看看他身边的人怎么样。"这就是潜移默化的影响啊！这就是潜移默化的影响啊！

cause his environment has caused it. But if he lives among men who are not good, then what he hears will be deception, calumny, treachery, and hypocrisy and what he sees will be conduct that is base and reckless, wanton and wicked, and greedy for profits so that although he is unaware of it, he will further increase the risk of punishment and disgrace because his environment has caused it. A tradition says:

> If you do not know your son, look at his friends; if you do not know your lord look to his attendants.

It is the environment that is critical! It is the environment that is critical!



君子第二十四

【原文】

24.1“天子无妻”，告人无匹也。“四海之内无客礼”，告无适也。“足能行，待相者然后进；口能言，待官人然后诏；不视而见，不听而聪，不言而信，不虑而知，不动而功”，告至备也。天子也者，势至重，形至佚，心至愈，志无所诎，形无所劳，尊无上矣。《诗》曰：“普天之下，莫非王土；率土之滨，莫非王臣。”此之谓也。

24.2 圣王在上，分义行乎下，则士大夫无流淫之行，百吏官人

【今译】

24.1“天子没有妻子”，是说别人没有和他地位相等的。“天子在四海之内没有人用对待客人的礼节接待他”，是说没有人做他的主人。“天子脚能走路，但一定要依靠礼宾官才向前走；嘴能说话，但一定要依靠传旨的官吏才下命令；天子不用亲自去看就能看得见，不用亲自去听就能听清楚，不用亲自去说就能取信于民，不用亲自思考就能理解，不用亲自动手就能有功效”，这是说天子的下属官员极其完备。天子权势极其重大，身体极其安逸，心境极其愉快，志向没有什么受挫折的，身体没有什么可劳累的，尊贵的地位是无以复加的了。《诗》云：“凡在苍天覆盖下，无处不是天子的土地；从陆地到海滨，无人不是天子的臣民。”说的就是这个啊。

24.2 圣明的帝王在上，名分、道义推行到下面，那么士大夫就

Book 24

On the Gentleman

24. 1

That the Son of Heaven has no mate informs men that he is without peer. That within the four seas there are no ceremonies which treat him as a guest informs men that there is no one to match him. Although he is able to walk by foot, he awaits his assistants before he moves. Although he can speak with his mouth, he awaits his officers before he gives instructions. He does not look yet sees, does not listen yet hears, does not speak yet is trusted, does not ponder over things yet knows, does not move yet accomplishes. He has only to make announcements, and all is brought to perfect fulfillment. One who is a Son of Heaven has the position of greatest power and authority, a body that enjoys total leisure, and a heart that is perfectly contented. There is nothing to which his will must unwillingly submit, nothing that will bring weariness to his body, and nothing that is superior to his honored position. An *Ode* says:

Under the vastness of Heaven,
there is no land that is not the king's land.
To the far shores of the earth,
none are not royal servants.

This expresses my meaning.

24. 2

When a sage king occupies the highest position and the responsibili-

【原文】

无怠慢之事，众庶百姓无奸怪之俗，无盗贼之罪，莫敢犯上之禁。天下晓然皆知夫盗窃之不可以为富也，皆知夫贼害之不可以为寿也，皆知夫犯上之禁不可以为安也。由其道，则人得其所好焉；不由其道，则必遇其所恶焉。是故刑罚綦省而威行如流，世晓然皆知夫为奸则虽隐窜逃亡之由不足以免也，故莫不服罪而请。《书》曰："凡人自得罪。"此之谓也。

24.3 故刑当罪则威，不当罪则侮；爵当贤则贵，不当贤则贱。古者刑不过罪，爵不逾德，故杀其父而臣其子，杀其兄而臣其弟。刑

【今译】

不会有放肆淫荡的行为，群臣百官就不会有懈怠傲慢的事情，群众百姓就不会有邪恶怪僻的习俗，不会有偷窃劫杀的罪行，没有人敢触犯君主的禁令。天下的人明明白白地都知道盗窃是不可能发财致富的，都知道抢劫杀人是不可能获得长寿的，都知道触犯了君主的禁令是不可能得到安宁的。都知道遵循圣明帝王的正道，就每人都能得到他所喜欢的奖赏；如果不遵循圣明帝王的正道，那就一定会遭到他所厌恶的刑罚。所以刑罚极少用而威力却像流水一样扩展出去，社会上都明明白白地知道为非作歹后即使躲藏逃亡也还是不能够免受惩罚，所以无不伏法认罪而主动请求惩处。《尚书》说："所有的人都自愿得到惩处。"说的就是这种情况。

24.3 所以刑罚与罪行相当就有威力，和罪行不相当就会受到轻忽；官爵和德才相当就会受人尊重，和德才不相当就会被人看不起。古代刑罚不超过犯人的罪行，官爵不超过官员的德行，所以杀了父亲

ties and duties proper to each social class are observed by his subjects, then knights and grand officers do not engage in wayward and abandoned conduct. Minor officers and bureaucrats are not indolent or negligent in the execution of their duties. The mass of commoners, the Hundred Clans, have no lewd or exotic customs and do not commit the offenses of theft or banditry. None presumes to transgress the prohibitions of his superiors. The whole world will then clearly perceive that it is impossible for theft and robbery to lead to riches, for predation and doing harm to others to lead to old age, or for transgressions of the prohibitions of superiors to lead to a secure existence. If they follow his Way, they will obtain what they are fond of; but if they do not, they are certain to meet with what they hate. For this reason, penal sanctions and punishments were extremely rare, for the majesty of his conduct will overawe the people like flooding waters. Everyone in his age then clearly perceives that although one might try to hide in some secret place or flee and disappear, it would be to no avail, for the consequences of acting in an evil way could not be evaded. Thus, none will fail to submit freely to his proper punishment. A *Document* says:

The people voluntarily acknowledged their offenses.

This expresses my meaning.

24. 3

Thus, if the punishment fits the crime, there is awe-inspiring majesty. If it does not, there is ridicule of authority. If rank fits the worth of the individual holding it, there is esteem; where it does not, there is contempt. In antiquity, penal sanctions did not exceed what was fitting to the crime, and rank did not go beyond the moral worth of the person. Thus,

【原文】

罚不怒罪，爵赏不逾德，分然各以其诚通。是以为善者劝，为不善者沮；刑罚綦省而威行如流，政令致明而化易如神。传曰："一人有庆，兆民赖之。"此之谓也。

24.4 乱世则不然。刑罚怒罪，爵赏逾德，以族论罪，以世举贤。故一人有罪而三族皆夷，德虽如舜，不免刑均，是以族论罪也。先祖当贤，后子孙必显，行虽如桀、纣，列从必尊，此以世举贤也。以族

【今译】

而让儿子做臣子，杀了哥哥而让弟弟做臣子。刑律的处罚不超过犯人的罪行，官爵的奖赏不超过官员的德行，分明地各自按照实际情况来贯彻执行。因此做好事的人受到鼓励，干坏事的人得到阻止；刑罚极少用而威力像流水一样扩展出去，政策法令极明确而教化像神灵一样蔓延四方。古书上说："天子一个人有了美好的德行，亿万人民就能靠他的福。"说的就是这种情况。

24.4 混乱的时代就不是这样。刑律的处罚超过了犯人的罪行，官爵的奖赏超过了官员的德行，按照亲属关系来判罪，根据世系来举用贤人。一个人有了罪而父、母、妻三族都被诛灭，德行即使像舜一样，也不免受到同样的刑罚，这是按照亲属关系来判罪。祖先曾经贤能，后代的子孙就一定显贵，行为即使像夏桀、商纣王一样，位次也



although the father had been executed, his son could be employed in the government; although the elder brother had been killed, the younger could be employed. Penal sanctions and punishments did not transgress what was proper to the offense, rank and reward did not go beyond the moral worth of the person. Each was allotted what was his due according in every case to his true circumstances. In this way, those who acted on behalf of good would be encouraged, and those who acted in the interests of what was not good would be stymied. When penal sanctions and punishments are exceedingly rare, the majesty of his conduct will overawe the people like flooding waters;when the rules and ordinance of government have been made perfectly clear, the transformations and reforms are like those of a spirit.A tradition says:

> The Single Man shall enjoy happiness; the countless people will receive the advantage of it.

This expresses my meaning.

24. 4

In a chaotic age this is not so. Penal sanctions and punishments exceed the offense; rank and reward exceed moral worth. The family is used in judging the offense; the genealogy is used in recommending the worthy. Thus, when a single man is adjudged guilty, three full generations are destroyed. Even though [a member of the family] has the moral worth of a Shun, he would, all the same, not evade the penal sanctions, for this is the result of using the family to judge the offense. Where the founding patriarch of a family was worthy, his descendants in later generations are certain to be given special distinction. Even if [a member of the family] conducts himself like a Jie or Zhou Xin, his position and status

【原文】

论罪，以世举贤，虽欲无乱，得乎哉？《诗》曰："百川沸腾，山冢崒崩，高岸为谷，深谷为陵，哀今之人，胡憯莫惩？"此之谓也。

24.5 论法圣王，则知所贵矣；以义制事，则知所利矣。论知所贵，则知所养矣；事知所利，则动知所出矣。二者，是非之本，得失之原也。故成王之于周公也，无所往而不听，知所贵也。桓公之于管

【今译】

一定尊贵，这是根据世系来举用贤人。按照亲属关系来判罪，根据世系举用贤人，即使想没有祸乱，办得到吗？《诗》云："很多河流在沸腾，山峰碎裂往下崩，高高的山崖成深谷，深深的峡谷成山陵。可哀当今的执政者，为什么竟然不警醒？"说的就是这种情况啊。

24.5 议论效法圣明的帝王，就知道什么人是应该尊重的了；根据道义来处理事情，就知道什么办法是有利的了。议论时知道所要尊重的人，那就会懂得所要修养的品德了；做事时知道有利的办法，那么行动时就会懂得从什么地方开始了。这两个方面，是正确与错误的根本原因，是成功与失败的根源。周成王对于周公，没有什么方面不听从，这是懂得了所要尊重的人。齐桓公对于管仲，凡是国家大事没

are sure to be honorable, for this is the result of using the genealogy to recommend the worthy. By using the family when judging the offense and the genealogy when recommending the worthy, however much one might hope to avoid anarchy, how could one help but have it! An *Ode* says:

> The hundred streams bubble up and flow;
> the mountain tops break and collapse.
> High banks become valleys;
> deep valleys become hills.
> Alas for the men of today!
> Why has nobody corrected these things?

This expresses my meaning.

24. 5

If things are assigned to their proper position on the basis of the model of the sage kings, one will know what is valuable; if a sense of moral rightness is used to regulate undertakings, one will know what is beneficial. If things are assigned their proper position through knowing what is valuable, one will know what nurtures; if tasks are undertaken with knowledge of what is beneficial, one will know the result. These two things [, knowing what is valuable and what is beneficial,] are the root sources of what is right and what wrong. They are the wellspring of what succeeds and what fails.

Thus, the relation between King Cheng and the Duke of Zhou was that he heeded the duke's advice on everything that transpired, for he realized what was valuable. The relation of Duke Huan to Guan Zhong was that in the business of state he used Guan for everything that devel-



【原文】

仲也，国事无所往而不用，知所利也。吴有伍子胥而不能用，国至于亡，倍道失贤也。故尊圣者王，贵贤者霸，敬贤者存，慢贤者亡，古今一也。故尚贤使能，等贵贱，分亲疏，序长幼，此先王之道也。故尚贤使能，则主尊下安；贵贱有等，则令行而不流；亲疏有分，则施行而不悖；长幼有序，则事业捷成而有所休。故仁者，仁此者也；义者，分此者也；节者，死生此者也；忠者，惇慎此者也；兼此而能之，备矣；备而不矜，一自善也，谓之圣。不矜矣，夫故天下不与争能而致善用其功。有而不有也，夫故为天下贵矣。《诗》曰："淑人君

【今译】

有什么方面不听从，这是懂得了有利的办法。吴国有了伍子胥而不能听从他，国家落到灭亡的地步，是因为违背了正道失掉了贤人啊。所以使圣人尊贵的君主能称王天下，使贤人尊贵的君主能称霸诸侯，尊敬贤人的君主可以存在下去，怠慢贤人的君主就会灭亡，从古到今都是一样的。崇尚贤士，使用能人，使高贵的和卑贱的有等级的区别，区分亲近的和疏远的，按照次序来安排年长的和年幼的，这就是古代圣王的正道。崇尚贤士，使用能人，那么君主就会尊贵而臣民就会安宁；高贵的和卑贱的有了等级差别，那么命令就能实行而不会滞留；亲近的和疏远的有了分别，那么恩惠就能正确赐予而不会违背情理；年长的和年幼的有了次序，那么事业就能迅速成功而有了休息的时间。讲究仁德的人，就是喜欢这正道的人；讲究道义的人，就是把这正道当作职分的人；讲究节操的人，就是为这正道而献身的人；讲究忠诚的人，就是忠厚真诚地奉行这正道的人；囊括了这仁德、道义、节操、忠诚而全能做到，德行就完备了；德行完备而不向人夸耀，一切都是为了改善自己的德行，就叫做圣人。不向人夸耀了，所以天下的人就不会和他争能，因而他就能极好地利用人们的力量。有了德才而不自以为有德才，所以就被天下人尊重了。《诗》云："善人君子忠

oped, for he knew what was beneficial. The kingdom of Wu had Wu Zixu but was incapable of using him, so ultimately the country was destroyed, for it turned against the Way and lost this worthy man. Thus, those who honored sages became kings; those who valued the worthy became lords-protector; those who respected the worthy survived; and those that scorned them were destroyed. Antiquity and today are one and the same in regard to this. Thus, to elevate the worthy and employ the able; to place them in a ranked hierarchy, eminent to base; to distinguish between near and far relatives; and to assign precedence according to age from old to young—such was the Way of the Ancient Kings.

Hence, if he elevates the worthy and employs the able, then the ruler will be honored and his subjects contented. If there is a ranked hierarchy for the eminent and base, then the ordinances of government will be put into practice without delay. If there is proper division in the treatment of near and distant relatives, then the bounties he bestows will be accepted without rebellion. If there is set precedence between old and young, then undertakings and projects will be completed with time for leisure.

Hence, one who is humane will be humane in regard to these matters; one who is moral will apportion everything in terms of these; one who is moderate lives and dies in accordance with these; and one who is loyal will show staunch honesty and conscientiousness in regard to these. When all these are combined together and one has ability, one can perfect everything. To perfect everything yet not be boastful and to unite oneself with the good is to be called a sage. Not being boastful will cause the world not to contest one's abilities and enable one to attain the greatest skill in making use of the people's achievements. To have ability and not be boastful is the reason one becomes the most honored in the world. An *Ode* says:



【原文】

子，其仪不忒；其仪不忒，正是四国。”此之谓也。

【今译】

于仁，坚持道义不变更。他的道义不变更，四方国家他坐镇。”说的就是这种情况啊。

That good man is my gentleman:
his deportment has no flaw.
His deportment has no flaw:
he rectifies the Four Countries.

This expresses my meaning.



成相第二十五

【原文】

25.1 请成相，世之殃。

愚暗愚暗堕贤良。

人主无贤，如瞽无相，何伥伥!

25.2 请布基，慎圣人，

愚而自专事不治。

主忌苟胜，群臣莫谏，必逢灾。

25.3 论臣过，反其施，

尊主安国尚贤义。

【今译】

25.1 让我敲鼓说一场，先说世间的祸殃，

愚昧昏庸又糊涂，竟然陷害那忠良。

君主没有好国相，就像瞎子没人帮，无所适从多迷惘。

25.2 让我陈述那根本，请你把它仔细听，

愚昧独断又专行，国家大事办不成。

君主嫉妒又好胜，群臣没人敢谏诤，灾难一定会降临。

25.3 考察臣子的过错，要看他是怎么做，

是否尊君安祖国，崇尚贤人道义多。

Book 25

Working Songs

25. 1

Let me sing a working song!
The ruination of our generation:
stupid and benighted, stupid and benighted, bringing to naught
the worthy and virtuous,
these rulers of men who have no worthies
are like the blind without their assistant.
How aimlessly they wonder about!

25. 2

Let me a foundation lay,
Listen carefully to my words!
Stupid yet willful, his affairs are not ordered.
Where the ruler allows suspicion to overcome him,
none of his assembled ministers remonstrate,
so disaster is certain to befall him.

25. 3

Assess the transgressions of ministers,
who violate their proper duties:
honoring ruler, safeguarding state, promoting the worthy and

【原文】

拒谏饰非，愚而上同，国必祸。

25.4 曷谓罢?国多私，

比周还主党与施。

远贤近谗，忠臣蔽塞，主势移。

25.5 曷谓贤?明君臣，

上能尊主爱下民。

主诚听之，天下为一，海内宾。

25.6 主之孽，谗人达，

【今译】

拒绝劝谏又文过，愚昧附和君主说，国家一定会遭祸。

25.4 什么叫做不贤能?国家内部多私门，

紧密勾结封闭君，同党布置一层层。

远离贤人近谗人，忠臣被隔不得近，君主权势被侵吞。

25.5 什么叫做有德行?君臣职分能分明，

对上能够尊重君，对下能够爱人民。

君主真能听从他，天下统一全平定，四海之内都归顺。

25.6 再说君主的祸灾，在于谗佞都显贵，

righteous.
By refusing to remonstrate, glossing over wrong,
"conforming to the opinions of one's superior" where stupidly he acts,
the state is sure to suffer calamity.

25. 4

What kind of man is called unfit?
In the state frequently pursuing private interests,
partisan and intimate thereby to delude their ruler and extend the associations of their clique,
they keep worthy men at a distance and cozy up to slanderers,
so loyal ministers are concealed and repressed,
and the authority of the ruler is usurped.

25. 5

What kind of man is called worthy?
Keeping clear the distinction between lord and minister,
above they are able to pay honor to the ruler and below to love the people.
When the ruler truly heeds their advice,
the whole world becomes as one,
and all within the seas do "guest service."

25. 6

The harbinger of tragedy for the lord:
slanderers advance to prominence;



【原文】

贤能遁逃国乃蹶。

愚以重愚，暗以重暗，成为桀。

25.7 世之灾，妒贤能，

飞廉知政任恶来。

卑其志意，大其园囿，高其台。

25.8 武王怒，师牧野，

纣卒易乡启乃下。

武王善之，封之于宋，立其祖。

25.9 世之衰，谗人归，

【今译】

贤能逃亡全躲开，国家因此而垮台。

愚昧之上加愚昧，已经昏庸又加倍，成为夏桀同一类。

25.7 再说商代的灾害，在于嫉妒好人才，

飞廉竟然能执政，还要任用那恶来。

使得纣王心狭隘，增大园林讲气派，高高筑起那露台。

25.8 武王因此而发怒，进军牧野攻打纣，

纣王士兵齐倒戈，微子投降做俘虏。

武王赞赏微子启，把他封在宋国住，建立庙宇供祭祖。

25.9 商代衰落将灭亡，谗佞归附商纣王，

worthy and able men flee and hide so the nation is therewith torn apart;
the stupid are used to give importance to the stupid,
the benighted importance to the benighted,
the end result being creation of another Jie.

25. 7

The sign of catastrophe for our generation:
the jealous envy of the worthy and able.
When Feilian was in charge of the government and gave office to Wulai,
they debased their lord's ambitions and ideas,
enlarging his parks and gardens,
raising high his pavilion towers.

25. 8

King Wu, filled with outrage,
led forth his army to the fields of Mu,
Zhou Xin's host changed allegiance and turned to King Wu, and Qi had to surrender.
King Wu, thinking him a good man,
enfeoffed him with Song,
there to be established as patriarch.

25. 9

In an age of decadence and decline,

【原文】

比干见刳箕子累。

武王诛之，吕尚招麾，殷民怀。

25.10 世之祸，恶贤士，

子胥见杀百里徙。

穆公任之，强配五伯，六卿施。

25.11 世之愚，恶大儒，

逆斥不通孔子拘。

展禽三绌，春申道绥，基毕输。

25.12 请牧基，贤者思，

【今译】

比干被剖挖心脏，箕子囚禁在牢房。

武王诛杀商纣王，吕尚指挥战旗扬，商朝民众全归往。

25.10 再说人间的祸殃，厌恶贤能的宰相，

子胥被杀而死亡，百里陪嫁到他邦。

穆公任用百里奚，匹敌五霸国家强，设置六卿威风扬。

25.11 再说人间的糊涂，憎恶伟大的名儒，

不被重用遭驱逐，孔子几次被围住。

展禽三番被废黜，春申德政被废除，儒术基业全倾覆。

25.12 请听治国的根本，在于思慕用贤臣，

slanderers revert to their worst form,
so Bigan's heart was cut out, and the Viscount of Ji was bound in prison.
But King Wu punished such men,
Lü Shang raised troops and led the battle,
so the people of Yin cherished him for it.

25. 10

It is the misfortune of our age
that worthy knights are despised.
Wu Zixu was killed and Baili Xi banished.
But Duke Mu employed Baili
and became the powerful equal of the Five Lords-Protector,
instituting the Six Ministries.

25. 11

The stupidity of this age
is its hatred of the great Ru.
They are opposed, rebuffed, and made unsuccessful, like Confucius being seized.
Zhan Qin was thrice degraded,
The Way of Chunshen was cut short,
and its realization brought down.

25. 12

Let us be as shepherds to its foundations;



【原文】

尧在万世如见之。

谗人罔极，险陂倾侧，此之疑。

25.13 基必施，辨贤罢，

文、武之道同伏戏。

由之者治，不由者乱，何疑为？

25.14 凡成相，辨法方，

至治之极复后王。

慎、墨、季、惠，百家之说，诚不详。

25.15 治复一，修之吉，

【今译】

唐尧距今虽万代，依然可见其德政。

谗人作恶无止境，险恶邪僻心不正，怀疑用贤的方针。

25.13 基本国策须实施，辨别贤才与无知，

文王、武王的政治，以及伏羲都如此。

遵循此道国家治，不遵循它混乱至，为何怀疑这种事？

25.14 总括敲鼓我所唱，就在辨明方法上，

国家大治的准则，在于效法后代王。

慎、墨、惠子与季梁，以及百家的主张，胡言乱语真不良。

25.15 治国之道归于一，遵行此道就大吉，

let those who are worthy ponder over it,
let Yao who belongs to ten thousand generations be visible in ours.
"The slanderers have no limit, "
presenting it as a threat, distorting and perverting,
they cast doubts upon this.

25. 13

The foundation must be established
to discriminate the worthy from the incompetent.
The Way of Kings Wen and Wu is the same as that of Fuxi.
Those who proceed along it achieve order;
those that do not produce anarchy.
How can doubts be cast upon this!

25. 14

Whenever one sings this working song,
one discriminates the model and its standards,
the ultimate perfection of government lies in a return to the Later Kings.
Shen [Dao] and Mo [Di], Ji [Liang], and Hui [Shi],
the persuasions of the Hundred Schools,
truly one should not know them in detail.

25. 15

Good government restores unity.
To cultivate it produces auspicious results.

【原文】

君子执之心如结。

众人贰之，谗夫弃之，形是诘。

25.16 水至平，端不倾，

心术如此像圣人。

而有势，直而用抴，必参天。

25.17 世无王，穷贤良，

暴人刍豢仁人糟糠。

礼乐灭息，圣人隐伏，墨术行。

25.18 治之经，礼与刑，

【今译】

君子坚守这原则，思想就像打了结。

众人三心又二意，谗人把它来抛弃，对此用刑查到底。

25.16 一杯水啊极其平，端起它来不斜倾，

心计若像这样正，就像伟大的圣人。

如果有权不忘本，严正律己宽容人，如用舟船接客乘，功高齐天一定成。

25.17 世间没有好帝王，走投无路那贤良，

残暴之人鲜肉尝，仁德之人吃糟糠。

礼崩乐坏都灭亡，圣人隐居又躲藏，墨家学说流行广。

25.18 治理国家的纲领，就是礼制与用刑，

The gentleman cleaves to it as though his mind were tied to it.
The mass of men are of two minds about it.
Slanderers try to get them to reject it,
punishments are what they inquire about.

25. 16

Water is perfectly level,
its correctness cannot be made to tilt to one side.
When the operations of the mind are like this, they resemble the sage.
Being [worthy]···yet possessing authority,
being straight yet useful as a bow-frame,
he is sure to form a Triad with Heaven.

25. 17

An age that lacks a True King
will impoverish worthy and virtuous men.
Violently cruel men will eat grass- and grain-fed animals, the humane only dregs and husks.
Ritual and music are destroyed, ceasing to be used.
Sages go into hiding and secret themselves,
so the methods of Mo Di are put into practice.

25. 18

The classical standards of order
are rituals associated with punishments.

【原文】

君子以修百姓宁。

明德慎罚，国家既治，四海平。

25.19 治之志，后势富，

君子诚之好以待。

处之敦固，有深藏之，能远思。

25.20 思乃精，志之荣，

好而一之神以成。

精神相反，一而不贰，为圣人。

25.21 治之道，美不老，

【今译】

君子用礼来修身，百姓怕刑而安宁。

彰明美德慎用刑，不但国家能太平，普天之下全平定。

25.19 治理国家的意念，权势财富放后边，

君子真心为国家，凭此善心等推荐。

对此忠厚意志坚，深深把它藏心田，能够考虑得长远。

25.20 思考如果能精心，思想开花定丰盛，

爱好它啊又专一，神而明之便养成。

精心神明紧相跟，专心一致不二分，就能成为大圣人。

25.21 治理国家的正道，完美经久不衰老，

Where the gentleman keeps them in repair, the Hundred Clans are tranquil.
He makes brilliant inner power and is cautious with punishments,
so the nation will become orderly
and [all within] the four seas peaceful.

25. 19

The purpose of good government
is to place power and wealth in the background.
The gentleman keeps authentic this purpose and cherishes making provisions for it.
He dwells in it, steadfastly and earnestly,
keeping it deeply within himself and storing it up.
so he is able to be far-reaching in his thoughts.

25. 20

His thoughts are therewith refined to the essence,
the flowering of his purpose.
Cherish it, unify it, so the spirit is made complete.
When essence and spirit revert to one another,
when they are as one and not a duality,
he becomes a sage.

25. 21

The Way to good government

【原文】

君子由之佼以好。

下以教诲子弟，上以事祖考。

25.22 成相竭，辞不蹶，

君子道之顺以达。

宗其贤良，辨其殃孽。

25.23 请成相，道圣王，

尧、舜尚贤身辞让。

许由、善卷，重义轻利，行显明。

25.24 尧让贤，以为民，

【今译】

君子遵循这正道，美好之上加美好。

对下用来教子弟，对上用来事祖考。

25.22 敲鼓说完这一场，我的话语还没光，

君子遵行我的话，顺利通达幸福长。

千万尊崇那贤良，仔细辨明那祸殃。

25.23 让我敲鼓说一场，说说圣明的帝王，

尧、舜崇尚贤德人，亲自来把帝位让。

许由、善卷志高尚，看重道义把利忘，德行显扬放光芒。

25.24 尧让帝位给贤人，全是为了老百姓，

is a thing of beauty that does not grow old.
The gentleman proceeding along it is made handsome through cherishing it.
Below he instructs and corrects his children and younger brothers,
above he serves his grandfather and father.

25. 22

This working song has run its course,
its verses have not stumbled.
When the gentleman travels its route, he easily penetrates everywhere;
he lifts high the worthy and virtuous,
.....
discriminating signs of ruination and calamity.

25. 23

Let me sing a working song,
telling of the sage kings.
Yao and Shun elevated worthy men and personally resigned their positions.
Xu You and Shan Juan
valued morality and deprecated gain:
their conduct was brilliantly displayed.

25. 24

Yao yielded his position to a worthy



【原文】

泛利兼爱德施均。

辨治上下，贵贱有等，明君臣。

25.25 尧授能，舜遇时，

尚贤推德天下治。

虽有贤圣，适不遇世，孰知之？

25.26 尧不德，舜不辞，

妻以二女任以事。

大人哉舜，南面而立，万物备。

【今译】

普遍造福爱众人，恩德布施全均匀。

上上下下都治理，贵贱有别等级分，职分分明君和臣。

25.25 尧把帝位传贤能，虞舜遇上好时辰，

推崇贤能与德行，天下治理得太平。

现在虽然有贤圣，恰恰不遇好时运，谁能知道他贤能？

25.26 尧不自夸有德行，舜不推辞来做君，

尧把二女嫁给舜，又将国事来委任。

伟大的人啊是虞舜！朝南而立在朝廷，万物齐备都丰盛。

and thereby became a subject.
Everywhere benefiting and universally loving, his moral worth
was made manifest equally to all.
He discriminated and put in order high and low,
provided gradations of rank for noble and base,
and clarified the distinction between lord and minister.

25. 25

Yao resigned in favor of an able man;
Shun happened to meet with opportunity.
He elevated the worthy and promoted those with moral worth so
the world was well ordered.
But though a man be a worthy or even a sage,
if he does not meet with an opportune age,
who will know of him?

25. 26

Yao claimed no moral worth,
Shun did not decline.
Yao gave his two daughters as wives, entrusted him with the
government.
What a great man was Shun indeed!
Facing south, he took his position,
and the myriad things were provided for.



【原文】

25.27 舜授禹，以天下，

尚得推贤不失序，

外不避仇，内不阿亲，贤者予。

25.28 禹劳心力，尧有德，

干戈不用三苗服。

举舜畎亩，任之天下，身休息。

25.29 得后稷，五谷殖，

夔为乐正鸟兽服。

契为司徒，民知孝弟，尊有德。

【今译】

25.27 舜把帝位传给禹，将天下大权来相许，

崇尚德行把贤举，不丢规矩有次序，

外不避嫌把仇取，内不偏袒把儿去，贤能之人就给予。

25.28 大禹操心用武力，尧有德行不着急，

盾牌戈矛全不用，三苗心悦诚服帖。

提拔虞舜田亩里，给他天下使称帝，自己离位去休息。

25.29 得到后稷管农务，教导人民种五谷，

夔做乐正奏乐曲，鸟兽起舞全驯服。

契管教化做司徒，民知顺兄孝父母，有德之人受敬慕。



25. 27

Shun resigned in favor of Yu
his power over the world.
He elevated those of moral worth and promoted the worthy so none lost the proper precedence.
Without, he did not avoid enemies,
within, he was not partial to intimates,
for it was worthy men with whom he associated.

25. 28

Yao possessed inner power,
toiling with his mind and body,
Though the shield and battle-axe were never used, the Three Miao tribes submitted.
He raised Shun up from the ditches and fields,
entrusted to him rule of the world,
and gave himself leisure and rest.

25. 29

When Yao obtained the Sovereign of Millet,
the Five Foods thrived.
When Kui was made Corrector of Music, the birds and beasts offered their submission.
When Xie became Director of the Multitude,
the people became aware of filial piety and fraternal submission,

【原文】

25.30 禹有功，抑下鸿，

辟除民害逐共工，

北决九河，通十二渚，疏三江。

25.31 禹傅土，平天下，

躬亲为民行劳苦，

得益、皋陶、横革、直成为辅。

25.32 契玄王，生昭明，

居于砥石迁于商。

十有四世，乃有天乙，是成汤。

【今译】

25.30 夏禹治水有大功，疏导排泄治大洪，

排除祸害为民众，驱逐流放那共工，

北方开掘那九河，全国河道都疏通，疏浚三江流向东。

25.31 夏禹领导治水土，安定天下重任负，

亲自为民来奔走，做事劳累又辛苦，

得到伯益、皋陶、横革、直成作辅助。

25.32 契因玄鸟称玄王，生下昭明好儿郎，

开始住在砥石冈，后来迁到封地商。

十又四代传下来，便有天乙做商王，天乙就是那成汤。



of giving honor to those who possessed inner power.

25. 30

Yu had the great accomplishment
of restraining and suppressing the flooding waters,
eliminating and removing their injury to the people, and he drove back Gonggong.
To the north he cut channels for the nine rivers,
brought into communication the twelve islets,
and opened the way for the three streams.

25. 31

Yu laid out the land,
and gave peace to the world.
He personally took part in the bitter toil of hard labor with the people.
He obtained Yi and Gaoyao,
Heng Ge and Zhi Cheng,
whom he made his assistants.

25. 32

Xie, the Dark King,
begot Zhao Ming,
who dwelt first in Dishi and moved then to Shang.
When fourteen generations had passed,
then there was Tianyi

【原文】

25.33 天乙汤，论举当，

身让卞随举牟光。

道古贤圣，基必张。

25.34 愿陈辞，

世乱恶善不此治。

隐讳疾贤良，由奸诈，鲜无灾。

25.35 患难哉！阪为先，

圣知不用愚者谋。

前车已覆，后未知更，何觉时！

【今译】

25.33 商王天乙号称汤，选拔人才都恰当，

亲自让位给卞随，又把天下给牟光。

遵循效法古圣王，国家基业必扩张。

25.34 愿把说辞来张扬，

世道混乱恶善良，却不治理这状况。

隐讳过错恨贤良，任用奸诈作主张，那就很少没祸殃。

25.35 遭殃遭殃真遭殃！歪门邪道是志向，

圣人智士不任用，却和蠢人去商量。

前边车子已倾覆，后车尚未知改向，何时觉悟不乱闯。

who was Tang the Successful.

25. 33

Tianyi, who was Tang,
made his assessments of grade and promotions match,
so he personally tried to resign his post in favor of
Bian Sui and Mou Guang.
.....
Following in the path of ancient worthies and sages,
the foundation was sure to be enlarged.

25. 34

I want to advance a proposition:
.....
An age that confuses good with evil will not make this orderly.
To conceal faults and dislike the worthy,
ever following after treacherous deceit,
is seldom without disastrous consequences.

25. 35

Distress and difficulties indeed!
Rebellion causes it!
When sagely wisdom is not used, the stupid will lay schemes.
The chariots in the van have already overturned,
but the rearguard still knows no need to alter course

【原文】

25.36 不觉悟，不知苦，

迷惑失指易上下。

忠不上达，蒙掩耳目，塞门户。

25.37 门户塞，大迷惑，

悖乱昏莫不终极。

是非反易，比周欺上，恶正直。

25.38 正直恶，心无度，

邪枉辟回失道途。

【今译】

25.36 君主实在不觉悟，不知如此会受苦，

迷惑糊涂不作主，上下颠倒成下属。

忠言不能告君主，君主耳目被蒙住，就像堵住了门户。

25.37 听言途径被堵住，就会迷乱极糊涂，

惑乱昏暗真愚昧，永远如此没限度。

是非颠倒正为误，互相勾结骗君主，正直之士被憎恶。

25.38 正直之士被憎恶，君主心中没法度，

邪曲不正又险恶，昏乱迷惑失正路。

—when will they be awakened?

25. 36

Unaware and not realizing,
they do not understand the bitter pain.
Led astray by delusions, losing their direction, interchanging up and down,
loyal subjects do not come in contact with their superior,
for he has covered his eyes, shut his ears,
and barred his doors and gates.

25. 37

When doors and gates are barred,
going astray through delusion is magnified.
Rebellion and anarchy will be the dark night that has no end, no limit.
Right and wrong will be reversed and interchanged.
Partisan cliques will cheat their superior
and hate the correct and upright.

25. 38

When the correct and upright are hated,
their hearts will know no measure.
The depraved and crooked, the perverse and corrupt, lose their way along the road.
Do not personally find fault with others

【原文】

己无尤人，我独自美，岂独无故？

25.39 不知戒，后必有，

恨后遂过不肯悔。

谗夫多进，反复言语，生诈态。

25.40 人之态，不如备，

争宠嫉贤利恶忌。

妒功毁贤，下敛党与，上蔽匿。

25.41 上壅蔽，失辅势，

任用谗夫不能制。

孰公长父之难，厉王流于彘。

【今译】

自己不要责怪人，惟我独好太自负，难道自己没错误？

25.39 不知警惕出事故，以后一定有错误，

凶悍固执难劝阻，一错到底不悔悟。

谗人进用又很多，颠三倒四来告诉，欺诈邪恶全干出。

25.40 对于臣子的邪僻，不知防备与警惕，

臣下争宠把贤嫉，彼此憎恨相猜忌。

妒忌功臣毁贤能，下聚党羽相勾结，上把君主来蒙蔽。

25.41 君主在上被蒙蔽，失去辅佐和权势，

任用进谗的小人，不能把他来控制。

虢公长父太放肆，因把灾难来招致，厉王流窜逃到彘。

considering that you yourself alone are fine
—how could you be without blame?

25.39

Where they know no need for precaution,
they are certain to repeat it,
maliciously obstinate in continuing to transgress, unwilling to repent.
Slanderers multiply and advance in office,
their words and arguments expressing contradiction and rebellion,
they give birth to deceptive appearances.

25. 40

Such appearances of men
—they do not know the need for preparation.
Quarreling over his favor, envying the worthy, keen in hatred and envy,
jealous of accomplishment, they revile the worthy.
Subordinates gather together in cliques,
their superior to blind by hiding the truth.

25. 41

When the superior is blinded and obstructed,
he loses his assistants and his authority.
He will employ and entrust responsibility to slanderers incapable of administration.
The difficulties caused by Zhangfu, Duke of Guo,

【原文】

25.42 周幽、厉，所以败，

不听规谏忠是害。

嗟我何人，独不遇时，当乱世。

25.43 欲衷对，言不从，

恐为子胥身离凶。

进谏不听，刭而独鹿，弃之江。

25.44 观往事，以自戒，

治乱是非亦可识。

托于成相，以喻意。

【今译】

25.42 周幽王与周厉王，所以失败有原因，

别人规劝全不听，专门残害那忠臣。

唉呀我算什么人，偏偏不遇好时辰，活在乱世无所成。

25.43 想向君主诉衷情，担心说话君不听，

恐怕成为伍子胥，自己反而遭厄运。

进言劝谏君不听，被赐属镂割脖颈，还被抛尸在江心。

25.44 回顾观察已往事，用来戒备把身治，

安定混乱是与非，从中也可有所知。

凭借敲鼓这曲子，用来表明我心志。



forced King Li to flee to Zhi.

25. 42

Of Kings Li and You of Zhou,
the reason they were violated
was that they would not hear admonition and remonstrance so
that loyal ministers were done harm.
Alas, why should I be the lone man
who never encountered any opportunity
in the chaotic age I live!

25. 43

Desiring to reply with inward good feelings
even when his words of advice are not heeded,
he fears he will endure the tragic personal difficulties of [Wu] Zixu
who went forward in remonstrance, but was not heeded,
so his throat was cut and he was put in a sack
to be cast away, thrown into the Yangtze.

25. 44

We observe past events
that we can take precautions against them.
Order, anarchy, right and wrong as well can be recognized in them.
.....
I have given this working song the task

【原文】

25.45 请成相，言治方，

君论有五约以明。

君谨守之，下皆平正，国乃昌。

25.46 臣下职，莫游食，

务本节用财无极。

事业听上，莫得相使，一民力。

25.47 守其职，足衣食，

厚薄有等明爵服。

【今译】

25.45 让我敲鼓说你听，说说治国的方针，

为君之道有五条，不但简要又分明。

君主严格遵守它，臣民安宁都端正，国家也就会昌盛。

25.46 臣民必须都尽职，不准游荡吃白食，

从事农耕省开支，财富无穷国库实。

做事听从君安排，不得擅自相指使，统一民力君控制。

25.47 臣民恪守其本职，就能丰衣又足食，

俸禄多少有等级，明确爵位与服饰。



of giving illustration to my thoughts.

25. 45

Let me sing a working song,
telling of the methods of government.
The issues fundamental to the lord number five, which are kept brief to make them clear.
When the lord assiduously safeguards them,
when his subjects are pacified and corrected,
his state will thereupon flourish.

25. 46

The responsibilities of ministers and subordinates:
None will roam about in search of emolument,
as they devote themselves to the fundamental occupations and moderate expenditures so that the revenues should be without limit.
They execute their tasks by listening to their superiors
and none try to order the others around,
so that the strength of the people is combined as one.

25. 47

By safeguarding their responsibilities,
each will have sufficient food and clothing.
The important and the trivial will have their appropriate grade made clear by rank and dress.

【原文】

利往仰上，莫得擅与，孰私得？

25.48 君法明，论有常，

表仪既设民知方。

进退有律，莫得贵贱，孰私王？

52.49 君法仪，禁不为，

莫不说教名不移。

修之者荣，离之者辱，孰它师？

25.50 刑称陈，守其银，

【今译】

财利只能靠君赐，臣下不得自布施，谁能私下得财资？

25.48 君主法度很严明，言论合法有定准，

规章制度已设立，人民了解方向明。

任免官吏有标准，贵贱不得任意定，谁会私下讨好君？

25.49 君主法度是标准，禁止之事不敢碰，

无不喜欢君教令，名号政权不变更。

遵循法度荣耀成，背离法度屈辱生，谁敢越轨去横行？

25.50 刑法得当陈列明，遵守规定界限清，



There is profit only from looking up to one's superiors,
and none will try to presume power over others.
So who could offer private favors?

25. 48

When the lord's laws are clear,
the assignment of proper grade follows constant principles,
since when the signposts of proper deportment have been set up,
the people will know the direction of right conduct.
Advancement and demotion will follow fixed standards,
for none but will succeed to their proper eminent or humble position.
So who would seek private access to the king?

25. 49

When the lord's laws serve as the standard of deportment,
what is forbidden is not done.
None will fail to enjoy his teachings and his names will not be altered.
Those who cultivate them are honored,
those who reject them are disgraced.
So who will have another teacher?

25. 50

When penal sanctions fit what has been set forth,
the people stay within their bounds.
Subordinate officials do not try to use them, considering their own

【原文】

下不得用轻私门。

罪祸有律，莫得轻重，威不分。

25.51 请牧祺，明有基，

主好论议必善谋。

五听循领，莫不理续，主执持。

25.52 听之经，明其请，

参伍明谨施赏刑。

显者必得，隐者复显，民反诚。

25.53 言有节，稽其实，

【今译】

臣下不得擅用刑，豪门权势自会轻。

惩处罪过有法令，不得加重或减轻，君权也就不被分。

25.51 请听治国的根本，要有福气在贤明，

君主爱听臣议论，谋划一定会精深。

五条原则都听信，遵循为君的纲领，无不研治相继承，君主掌权才牢稳。

25.52 处理政事的常规，在于明了那实情，

比较检验情况明，谨慎实施赏和刑。

明显之事必查清，隐蔽之事也显形，民众就会归真诚。

25.53 要人说话有分寸，就得考核那实情，



private interests unimportant.
When punishments and chastisements have fixed standards,
no one tries to make them lighter or more severe,
so that their majestic authority remains undivided.

25. 51

Let me tend the foundation
and make clear the good fortune it contains.
When the ruler is fond of discussions and deliberations, he is sure to be adept at laying plans.
When the Five Judicial Examinations are cultivated and regulated,
and none fail to apply reason to their duties,
the ruler's authority is maintained.

25. 52

The classical standards for judicial investigations
clarify the essential circumstances of the case.
Having thrice, even five times, clearly and assiduously examined it, rewards are granted and punishments applied.
When open cases are certain to be solved
and those in hiding certain of exposure,
the people will once again be truthful.

25. 53

When what is said has regulated bounds,

【原文】

信诞以分赏罚必。

下不欺上，皆以情言，明若日。

25.54 上通利，隐远至，

观法不法见不视。

耳目既显，吏敬法令，莫敢恣。

25.55 君教出，行有律，

吏谨将之无铍滑。

下不私请，各以宜，舍巧拙。

【今译】

真话假话已分清，赏罚一定要实行。

臣民不敢再欺君，说话都会吐真情，就像太阳一样明。

25.54 君主不被人蒙蔽，目光锐利又灵敏；

隐微之事显原形，远处情况会来临；

深入观察法外事，人所未见能看清。

君主耳目已聪明，官吏就会重法令，没人再敢任意行。

25.55 君主发布那教令，臣民行为有标准，

官吏谨慎来奉行，不敢邪僻乱法令。

臣不私下去求情，各人以道侍奉君，舍弃投机取巧心。

the true reality of things is examined.
What is trustworthy and what exaggerated will be distinguished,
rewards and punishments made certain.
When subordinates do not deceive their superiors
and both make use of the truth in speaking,
all will be clear as the light of day.

25. 54

When the superior facilitates communication,
the hidden and distant will be known to him.
He will see the effect of his laws where there is no law and be able to observe what is not seen.
When their eyes and ears have known its splendor,
the officials will respect the model and its ordinances,
so that none will dare indulge in unrestrained license.

25. 55

When the doctrine of the lord has been issued,
conduct is regulated by statutes.
Officials will assiduously follow it with no treachery.
Subordinates will not make private requests,
each using what is appropriate to his station,
so that artfulness and ineptitude are stopped.



【原文】

25.56 臣谨修，君制变，

公察善思论不乱，

以治天下，后世法之，成律贯。

【今译】

25.56 臣下谨慎守法严，君主控制变法权，

公正考察善思索，伦理关系不混乱，

用它来把天下治，后世效法作典范，成为常规代代传。

25. 56

When ministers assiduously keep them in repair,
and the lord issues regulations for their reform,
with impartial investigation and expert examination, his judicial examinations will not be brought into confusion.
Through the order thereby created throughout the world,
later generations make them their model,
so that perfected statutes will be handed down.



赋第二十六

【原文】

26.1 爰有大物，
非丝非帛，文理成章。
非日非月，为天下明。
生者以寿，死者以葬；
城郭以固，三军以强。
粹而王，驳而伯，无一焉而亡。
臣愚不识，敢请之王。
王曰：
此夫文而不采者与？
简然易知而致有理者与？
君子所敬而小人所不者与？
性不得则若禽兽，性得之则甚雅似者与？

【今译】

26.1 这里有个重要东西，
既不是丝也不是帛，但其文理斐然成章。
既非太阳也非月亮，但给天下带来明亮。
活人靠它享尽天年，死者靠它得以殡葬；
内城外城靠它巩固，全军实力靠它加强。
完全依它就能称王，错杂用它就能称霸，完全不用就会灭亡。
我很愚昧不知其详，大胆把它请教大王。
大王说：
这东西是有文饰而不彩色的吗？
是简单易懂而极有条理的吗？
是被君子所敬重而被小人所轻视的吗？
是本性没得到它熏陶就会像禽兽，本性得到它熏陶就很端正吗？

Book 26

Fu—Rhyme-Prose Poems

26. 1

On Ritual Principles

Here there is a great thing:
It is not fine silk thread or cords of silk,
—Yet its designs and patterns are perfect, elegant compositions.
It is not the sun, nor is it the moon,
Yet it makes the world bright.
The living use it to live to old age;
The dead to be buried.
Cities and states use it for their security;
The three armies use it for strength.
"Those who possess it in pure form are True Kings;
"Those who have it in mixed form are lords-protector;
"And those who lack any at all are annihilated."
Your servant stupidly does not recognize it
And presumes to ask Your Majesty about it.
The King replied:
Is it not something that has cultivated form, yet is not brightly colored?
Is it not suddenly and easily understood, yet especially possesses natural order?
Is it not what the gentleman reveres and the petty man does not?
Is it not something that if inborn nature does not acquire it, one is like a wild beast;

【原文】

匹夫隆之则为圣人，诸侯隆之则一四海者与？
致明而约，甚顺而体，
请归之礼。

——礼

26.2 皇天隆物，以施下民；
或厚或薄，常不齐均。
桀、纣以乱，汤、武以贤。
湣湣淑淑，皇皇穆穆。
周流四海，曾不崇日。
君子以修，跖以穿室。
大参乎天，精微而无形。

【今译】

是一般人尊崇它就能成为圣人，诸侯尊崇它就能使天下统一的吗？
极其明白而又简约，非常顺理而又得体，
请求把它归结为礼。

——礼

26.2 上天降下一种东西，用来施给天下人民；
有人丰厚有人微薄，常常不会整齐平均。
夏桀、商纣因此昏乱，成汤、武王因此贤能。
有的混沌有的清明，浩瀚无涯静穆无闻。
四海之内全部流遍，竟然不到整整一天。
君子靠它修身养心，盗跖靠它打洞进门。
它的高大和天相并，它的细微不显其形。

And if inborn nature does acquire it, it produces elegant forms?
Is it not something that, if one of the masses would exalt it, he would become a sage;
And if one of the feudal lords exalted it, he would unite all within the four seas?
It provides the clearest of expressions, yet it is concise;
It is the extreme of obedience to the natural course of things, yet must be embodied in conduct.
I suggest where all these qualities come together is ritual principles.

26. 2

On Wisdom

August Heaven sends down this thing
In order to inform the people below.
Substantial in some men, but scarcely present in others,
It is never uniformly or evenly distributed.
Jie and Zhou Xin used it to produce anarchy;
Tang and Wu to become worthies.
Dull and confused or pure and clear,
August and grand or delicate and subtle,
It can make the full circuit of the four seas
In less than a whole day.
The gentleman uses it for cultivation;
Robber Zhi to tunnel into a house.
It is great enough to form a Triad with Heaven
And yet so fine and minute that it can be without form.
Conduct and deportment are rectified with it;

【原文】

行义以正，事业以成。
可以禁暴足穷，百姓待之而后宁泰。
臣愚不识，愿问其名。
曰：
此夫安宽平而危险隘者邪？
修洁之为亲而杂污之为狄者邪？
甚深藏而外胜敌者邪？
法禹、舜而能弇迹者邪？
行为动静待之而后适者邪？
血气之精也，
志意之荣也。
百姓待之而后宁也，
天下待之而后平也。
明达纯粹而无疵也；
夫是之谓君子之知。

——知

【今译】

德行道义靠它端正，事情功业靠它办成。
可以用来禁止暴行，可以用来致富脱贫；
百姓群众依靠了它，然后才能太平安定。
我很愚昧不知其情，希望打听它的名称。
回答说：
这东西是把宽广和平坦看作为安全
而把崎岖不平和狭窄看作为危险的吗？
是亲近美好廉洁之德而疏远杂乱肮脏之行的吗？
是很深地藏在心中而对外能战胜敌人的吗？
是效法禹、舜而能沿着他们的足迹继续前进的吗？
是行为举止靠了它然后才能恰如其分的吗？
它是血气的精华，
是意识的精英。
百姓依靠了它然后才能安宁，
天下依靠了它然后才能太平。
它明智通达纯粹而没有缺点毛病，
这叫做君子的智慧聪明。

——智



Undertakings and tasks are completed with it.
It can restrain the violent and give sufficiency to the impoverished;
And only after the Hundred Clans have it
Are they quiet and peaceful.
Your servant stupidly does not recognize it
And wishes to ask its name.

He replied:

Is it not something that gives security like a broad expanse of level ground and avoids the dangers of narrow defiles?
Does it not lead to closeness for those who cultivate its pristine state, and is it not alien to those who introduce a heteronomy that makes it impure?
Is it not what is more profoundly stored up and yet externally what is able to triumph over every challenge?
Is it not modeled after the examples of Yu and Shun, and enables one to follow in their footsteps?
Is it not, in activity and repose, what one's conduct must depend on, so that actions are carried out properly?
It brings out the essential vigor of the blood humour
And effects the flowering of aspirations and ideals.
Only after the Hundred Clans obtain it
Do they become tranquil,
And only when the world obtains it
Does the empire become peaceful.
It is bright, comprehensive, uniform, unadulterated,
And without defect.
And this is what is called:
The knowledge of the gentleman.

【原文】

26.3 有物于此，
居则周静致下，
动则綦高以钜。
圆者中规，方者中矩。
大参天地，德厚尧、禹。
精，微乎毫毛；而大，盈乎大寓。
忽兮其极之远也，
攡兮其相逐而反也，
昂昂兮天下之咸蹇也。
德厚而不捐，五采备而成文。
往来惛惫，通于大神，
出入甚极，莫知其门。
天下失之则灭，得之则存。

【今译】

26.3 在这里有种东西，
停留时就周遍地静处在极低点，
活动时就极高而广大无边。
圆的合乎圆规画的圆，方的和角尺画的能相掩。
大得可和天地相并列，德行比尧、禹还敦厚慈善。
小的时候比毫毛还细微，而大的时候可充满寥廓的空间。
迅速啊它们到达了很远很远，
分开啊它们互相追逐而返回山边，
高升啊天下人就都会生活维艰。
它德行敦厚而不丢弃任何人，五种色彩齐备而成为花纹，
它来去昏暗，变化莫测就像天神，
它进出很急，没人知道它的进出之门。
天下人失去了它就会灭亡，得到了它就能生存。

26. 3

On Clouds

There are things like this:
As long as they linger, they are dense, reposeful, and cover the earth,
Yet as soon as they begin to move, they attain lofty heights and immensity.
They can be round enough to correspond to the compass
Or square enough to fit the T-square.
Their greatness forms a Triad with Heaven and Earth
And their Power thickened becomes a Yao or Yu.
Their ethereal substance is more subtle than the finest hair;
Yet they can be large enough to fill the vastness of space.
How swift their coming from afar and their going away into the distance!
How they swirl apart, pursue one another, yet come back together again!
How they gather in lofty heights, letting the whole world take from them!
Their Power is substantial so they reject nothing.
The Five Colors are fully represented in them;
Yet they are perfected in form.
Their passing to and fro is obscure and puzzling
As though they were in communication with a great spirit.
Their appearance and disappearance are very quick
And no one knows the gate whence they come or go.
When the world loses them, there is destruction;

【原文】

弟子不敏，此之愿陈。
君子设辞，请测意之。
曰：
此夫大而不塞者与？
充盈大宇而不窕，入郄穴而不逼者与？
行远疾速而不可托讯者与？
往来惛惫而不可为固塞者与？
暴至杀伤而不亿忌者与？
功被天下而不私置者与？
托地而游宇，友风而子雨。
冬日作寒，夏日作暑。
广大精神，请归之云。

——云

26.4 有物于此，

【今译】

学生我不聪明，愿意把它陈述给先生。
君子设置这些隐辞，请您猜猜它的名称。
回答说：
这东西是庞大而不会被堵塞的吗？
是充满寥廓的空间而不会有间隙，进入缝隙洞穴而不觉其狭窄吗？
是走得很远而且迅速但不可寄托重物的吗？
是来去昏暗而不可能被固定堵塞的吗？
是突然来杀伤万物而毫不迟疑毫无顾忌的吗？
是功德覆盖天下而不自以为有德的吗？
它依靠大地而在空间遨游，以风为朋友而以雨为子女。
夏季兴起热浪，冬季兴起寒流。
它广大而又神灵，请求把它归结为云。

——云

26.4 在这里有种东西，



Where it obtains them, there is survival.
The student, wanting in earnest intelligence,
Would like to have this riddle solved.
Could the gentleman offer some lyrics,
Would he please offer a guess to fathom the idea?

He replied:

Are they not so great as to be enclosed by nothing?
Do they not completely fill the vastness of space with no gap, and enter into minute vacant spaces so that nothing is crowded out?
Do they not travel from afar with urgency and haste and yet cannot deliver messages?
Does not their passing to and fro in an obscure and puzzling fashion make it impossible to stop them or make them stationary?
Do they not arrive violently, killing and injuring, yet give no cause for mistrust or fright?
Do not their accomplishments cover the backs of the world, yet there are no private arrangements?
Residing on earth yet roaming space,
Companions to the wind, they have rain as their child.
On winter days they create the cold
And on summer days the heat.
They are vast, great, ethereal, and magical.
All this winds up in one thing: clouds.

26. 4

Fu on Silkworms

Here is a thing:

【原文】

儡儡兮其状，屡化如神，
功被天下，为万世文。
礼乐以成，贵贱以分。
养老长幼，待之而后存。
名号不美，与暴为邻。
功立而身废，事成而家败。
弃其耆老，收其后世。
人属所利，飞鸟所害。
臣愚而不识，请占之五泰。
五泰占之曰：
此夫身女好而头马首者与？
屡化而不寿者与？
善壮而拙老者与？
有父母而无牝牡者与？
冬伏而夏游？
食桑而吐丝，前乱而后治。

【今译】

赤裸裸啊它的形状，屡次变化奇妙如神，
它的功德覆盖天下，它为万代修饰人文。
礼乐制度靠它成就，高贵卑贱靠它区分。
奉养老人抚育小孩，依靠了它然后才成。
它的名称却不好听，竟和残暴互相邻近。
功业建立而自身被废，事业成功而家被破坏。
抛弃了它的老一辈，收留了它的后一代。
它被人类所利用，也被飞鸟所伤害。
我愚昧而不知道，请万事通把它猜一猜。
万事通推测它说：
这东西是身体像女人一样柔美而头像马头的吗？
是屡次蜕化而不得长寿的吗？
是善于度过壮年而不善于为年老图谋的吗？
是有父母而没有雌雄分别的吗？
是冬天隐藏而夏天出游的吗？
它吃桑叶而吐出细丝，起先纷乱而后来有条不紊。

How naked and bare its external form,
Yet it continually undergoes transformation like a spirit.
Its achievement covers the backs of the world,
For it has created decorations for a myriad generations.
Ritual ceremonies and musical performances are completed through it;
Noble and humble are assigned their proper lots with it.
It cares for the old and nurtures the young,
For with it alone one can survive.
Its name is not beautiful,
For it is a neighbor of cruelty.
When its work is done, its body is cast away;
When its undertaking is completed, its family is ruined.
It sacrifices its old and venerable
And brings an end to its descendants.
It benefits human beings,
But is harmed by flying birds.
Your servant, who does not recognize it,
Requests a divination answer from the Five Great Ones.
The Five Great Ones divined it and said:
Does not its body have a feminine charm and its head resemble that of a horse?
Does it not continually undergo transformation and never grow old?
Do not we think the product of its robust period excellent and that of its aged form worthless?
Does it not have a mother and father, but lack male and female forms?
It lies in hiding in winter, roams about in summer,
Eats the mulberry, spews out silk thread,
Begins in anarchy, and ends in order.

【原文】

夏生而恶暑，喜湿而恶雨。
蛹以为母，蛾以为父。
三俯三起，事乃大已。
夫是之谓蚕理。

——蚕

26.5 有物于此，
生于山阜，处于室堂。
无知无巧，善治衣裳。
不盗不窃，穿窬而行。
日夜合离，以成文章。
以能合从，又善连衡。
下覆百姓，上饰帝王。
功业甚博，不见贤良。
时用则存，不用则亡。

【今译】

生长在夏天而害怕酷暑，喜欢湿润却害怕雨淋。
把蛹当作为母亲，把蛾当作为父亲。
多次伏眠多次苏醒，事情才算最终完成。
这是关于蚕的道理。

——蚕

26.5 在这里有种东西，
产生于山冈，放置在内屋厅堂。
没有智慧没有技巧，却善于缝制衣裳。
既不偷盗也不行窃，却先打洞然后前往。
日夜使分离的相合，从而制成花纹式样。
既能够联合竖向，又善于连结横向。
下能够遮盖百姓，上能够装饰帝王。
功劳业绩非常巨大，却不炫耀自己贤良。
有时用它，就在身旁；不用它时，它就躲藏。



In summer it comes to life, but hates the hottest part.
It enjoys dampness, but hates the rain.
The pupa functions as its mother,
The moth as its father.
It three times becomes dormant and thrice rises up again,
And therewith its task is brought to its great conclusion.
This refers to the natural pattern of the silkworm.

26. 5

Fu on the Needle

Here is a thing:
Born in hills and mountains,
It dwells in palaces and pavilions.
Lacking knowledge and without skills,
It is accomplished at sewing every kind of clothing.
It does not rob nor does it steal,
Yet it moves by making tunnels and holes.
From dawn to dusk it joins together what is separate
In order to complete designs and patterns.
Using it one is capable of joining together the Vertical
And being expert in connecting the Horizontal.
Below it provides coverings for the Hundred Clans;
Above it provides adornment for Di Ancestors and kings.
Its achievements and works are very far-reaching,
But it does not make known its own worth and virtue.
If on suitable occasions you employ it, it will remain;
But if it is not used, it will disappear.

【原文】

臣愚不识，敢请之王。
王曰：
此夫始生巨其成功小者邪？
长其尾而锐其剽者邪？
头铦达而尾赵缭者邪？
一往一来，结尾以为事。
无羽无翼，反覆甚极。
尾生而事起，尾遭而事已。
簪以为父，管以为母。
既以缝表，又以连里。
夫是之谓箴理。

——箴

26.6 天下不治，请陈佹诗：
天地易位，四时易乡；
列星殒坠，旦暮晦盲；

【今译】

我很愚昧，不知其详，大胆把它请教大王。
大王说：
这东西是开始产生时很大而它制成后很小的吗？
是尾巴很长而末端很尖削的吗？
是头部锐利而畅通无阻、尾巴摇曳而缠绕的吗？
它一往一来地活动，把尾打结才开始。
没有羽毛也没有翅，反复来回很不迟。
尾巴一长工作就开始，尾巴打结工作才停止。
把大型簪针当父亲，而母亲就是那盛针的管子。
既用它来缝合外表，又用它来连结夹里。
这是关于针的道理。

——针

26.6 如今天下无秩序，请把怪诗叙一叙：
天地交换了位置，四季颠倒了方向；
天上恒星都坠落，早晚昏暗不明亮；



Your servant stupidly not recognizing it,
Presumes to inquire of Your Majesty about it.

The King replied:

Is it not something that originates from something colossal but as a finished product is small?
Is not its tail long and its tip sharply pointed?
Does not the sharp head penetrate and the tail shake and wind around?
Sometimes going, sometimes coming,
By stitching together with its tail it can execute its tasks.
Without feathers and lacking wings,
It turns back and repeats its movements with extreme speed.
When the tail comes to life the task commences,
When it turns round its task is finished.
The hairpin serves as its father;
The reed as its mother.
When it has been used to stitch up the outside,
it has also attached the inside.
This refers to the pattern of the needle.

26. 6

The World Is Not Well-ordered

The world is not well-ordered,
Let me set forth a poem of its strange happenings:
Heaven and Earth have exchanged position;
The four seasons have altered their proper sequence;
Stars fall from their celestial ranks;
Morning and evening, darkness envelops all.

【原文】

幽晦登昭，日月下藏。
公正无私，见谓从横；
志爱公利，重楼疏堂；
无私罪人，憝革贰兵；
道德纯备，谗口将将。
仁人绌约，敖暴擅强；
天下幽险，恐失世英。
螭龙为蝘蜓鸱枭为凤皇。
比干见刳，孔子拘匡。
昭昭乎其知之明也！
郁郁乎其遇时之不祥也！
拂乎其欲礼义之大行也！
暗乎天下之晦盲也！
皓天不复，忧无疆也。
千岁必反，古之常也。

【今译】

阴暗小人登显位，光明君子在下藏。
正直为公无私心，却被说成结私党；
心爱公利去做官，却被以为要楼房；
没有袒护有罪人，却被作敌来严防；
道德纯洁又完备，横遭毁谤瞎嚷嚷。
仁人被废遭穷困，骄横暴徒逞凶狂；
天下黑暗又凶险，时代精英恐丢光。
蛟龙被当作壁虎，鸱枭被看成凤凰。
王子比干被剖腹，孔子被困在陈匡。
明明白白啊他们的智慧是这样聪明亮堂。
忧忧郁郁啊他们碰上的时运是这样不祥。
违背时世啊他们想把礼义普遍推广。
黑沉沉啊天下是这样的昏暗不明亮！
光明之天不复返，忧思无边无限长。
千载定有反复时，古来常规是这样。

The dark and blind rise to shining glory;
The sun and moon descend into hiding.
The public-spirited, correct men who pursue no private interest,
Are said to advocate the Vertical and Horizontal.
Those whose inner minds love public benefit
Are said to advocate multistoried towers and spacious pavilions.
Those who pursue no personal interest by accusing others of crimes
Are said to promote the military in order to caution military preparedness.
Against those in whom the Way and its Power are richly perfected,
Tongues buzz in a chorus of slander.
Humane men are degraded and reduced to poverty,
While proud and violent men usurp and tyrannize at will.
The world has become dark and threatening,
And I fear that we have lost the heroic figures of our age.
Dragons have become chameleons and geckos;
Owls and horned owls have become phoenixes.
Bigan has his heart cut out;
Confucius is besieged in Kuang.
How illustrious, how brilliant was the clarity of their knowledge!
How utterly unpropitious that they should meet with no opportunity!
How elegant and refined was their desire to practice in a grand manner ritual and moral principles!
How benighted the world's dark blindness!
If Bright Heaven does not reverse it,
Our distress will be unending.
That before a thousand years have passed things undergo reversal
Has been the constant rule from antiquity.

【原文】

弟子勉学，天不忘也。

圣人共手，时几将矣。

26.7“与愚以疑，愿闻反辞。”

其小歌曰：

念彼远方，何其塞矣。

仁人绌约，暴人衍矣。

忠臣危殆，谗人服矣。

璇、玉、瑶、珠，不知佩也。

杂布与锦，不知异也。

闾娵、子奢，莫之媒也。

嫫母、力父，是之喜也。

以盲为明，以聋为聪，

以危为安，以吉为凶。

【今译】

弟子努力去学习，上天不会把你忘。

圣人拱手来等待，即将重见好时光。

26.7弟子说：“我因愚昧而疑惑，希望听您反复说。”

那短小的诗歌唱道：

想那遥远的地方，多么蔽塞有阻碍。

仁人被废遭穷困，暴徒得意多自在。

忠诚之臣遭危险，进谗之人受委派。

美玉琼瑶与宝珠，竟然不知去佩带。

将布与锦相混杂，竟然不知区别开。

美如闾娵与子都，没人给他们做媒。

丑如嫫母与力父，这种人却被人爱。

认为瞎子视力好，认为聋子听力好，

误把危险当安全，还把吉利当凶兆。

Students!devote yourselves to study,
For Heaven will not forget you.
The sage only folds his hands
Awaiting the approach of his opportunity.

26. 7

Short Song

Let us, the stupid, in our puzzlement,
Be willing to hear the reprise.
His short song said:
I recall that distant region:
How is it thus stymied?
Humane men are degraded and reduced to poverty,
Tyrannical men spread everywhere.
Loyal ministers live in constant danger,
While slanderers are given office.
Agates and jades, jasper and pearls,
He knows not how to wear them as girdle pendants.
Between coarse cloth and finest silks
He is unaware of any difference.
Not for a Lüqu or for a Zishe
Could he arrange a marriage,
For it is with the likes of Momu and Lifu
That he finds his pleasures.
The blind he considers clear-sighted,
The deaf keen of hearing.
He considers danger his security,



【原文】

呜呼上天！曷维其同？

【今译】

呜呼哀哉老天爷！怎能和他们同道？

Takes the auspicious for the unlucky.

Alas!Heaven on High,

when did I ever have anything in common with him?



大略第二十七

【原文】

27.1 大略：

27.2 君人者，隆礼尊贤而王，重法爱民而霸，好利多诈而危。

27.3 “欲近四旁，莫如中央。”故王者必居天下之中，礼也。

27.4 天子外屏，诸侯内屏，礼也。外屏，不欲见外也；内屏，不欲见内也。

【今译】

27.1 要略：

27.2 统治人民的君主，崇尚礼义尊重贤人就能称王天下，注重法治爱护人民就能称霸诸侯，贪图财利多搞欺诈就会危险。

27.3 “想要接近那四旁，那就不如在中央。”所以称王天下的君主一定住在天下的中心地区，这是一种礼制。

27.4 天子将照壁设在门外，诸侯将照壁设在门内，这是一种礼制。把照壁设在门外，是不想让里面看见外面；把照壁设在门内，是不想让外面看见里面。

Book 27

The Great Compendium

27. 1

The great compendium.

27. 2

A lord of men who exalts ritual principles and honors worthy men will become king;one who stresses the law and loves his people will become lord-protector;one who is fond of profit and much given to dissimulation will be imperiled.

27. 3

If one wants to be near the Four Sides, no location is better than the heartland. Thus, one who is king must dwell in the center of the world. This accords with ritual principles.

27. 4

The Son of Heaven has an external screen;the feudal lords an internal screen. This accords with ritual principles. One has an outside screen because he does not wish to see outside;one has an internal screen because he does not wish to be seen inside.

【原文】

27.5 诸侯召其臣，臣不俟驾，颠倒衣裳而走，礼也。《诗》曰："颠之倒之，自公召之。"天子召诸侯，诸侯辇舆就马，礼也。《诗》曰："我出我舆，于彼牧矣。自天子所，谓我来矣。"

27.6 天子山冕，诸侯玄冠，大夫裨冕，士韦弁，礼也。

27.7 天子御珽，诸侯御荼，大夫服笏，礼也。

【今译】

27.5 诸侯召见他的臣子时，臣子不等驾好车，没把衣裳穿整齐就跑，这是一种礼制。《诗》云："颠倒歪斜穿衣裙，因人召我来自君。"天子召见诸侯的时候，诸侯让人拉着车子去靠近马，这是一种礼制。《诗》云："我把我车往外拉，到那牧地把车驾。有人来自天子处，叫我快来就出发。"

27.6 天子穿画有山形图案的礼服，戴礼帽；诸侯穿黑色的礼服，戴礼帽；大夫穿裨衣，戴礼帽；士戴熟皮制的暗红色帽子；这是一种礼制。

27.7 天子使用上端呈椎形的大玉版，诸侯使用上端呈圆形的玉版，大夫使用斑竹制的手版，这是一种礼制。



27. 5

When a feudal lord summons his ministers, they do not wait for their horses to be harnessed to the carriage, but putting their clothes on upside down in the rush, they hurry out. This accords with ritual practice. An *Ode* says:

He turns them, puts them on upside down,
from the court they have summoned him.

When the Son of Heaven summons the feudal lords, they drag the carriages to the horses. This accords with ritual practice. An *Ode* says:

We bring out our carriages
to the pasture grounds.
From the place of the Son of Heaven
they tell us to come.

27. 6

The Son of Heaven wears a state ceremonial robe emblazoned with mountains;the feudal lords a deep-black hat; the grand officers a skirt with an ornamented border at the bottom;and the knights a leathern cap. This accords with ritual practice.

27. 7

The Son of Heaven carries in his girdle the *ting* jade baton;the feudal lords carry a *tu* jade baton;the grand officer carries a *hu* tablet. This accords with ritual practice.

【原文】

27.8 天子雕弓，诸侯彤弓，大夫黑弓，礼也。

27.9 诸侯相见，卿为介，以其教士毕行，使仁居守。

27.10 聘人以珪，问士以璧，召人以瑗，绝人以玦，反绝以环。

27.11 人主仁心设焉；知，其役也；礼，其尽也。故王者先仁而后礼，天施然也。

27.12《聘礼》志曰："币厚则伤德，财侈则殄礼。"礼云礼云，玉

【今译】

27.8 天子用雕有花纹的弓，诸侯用红色的弓，大夫用墨色的弓，这是一种礼制。

27.9 诸侯互相会见的时候，卿做介绍人，使自己那些受过礼仪教育的士人全部前往，让仁厚的人留守。

27.10 派使者到诸侯国去问候人用珪，去作国事访问用璧，召见人用瑗，与人断绝关系用玦，召回被断绝关系的人用环。

27.11 君主要存立仁爱之心；智慧，是仁爱之心役使的东西；礼制，是仁爱之心的完备体现。所以称王天下的人首先讲究仁德，然后才讲究礼节，自然的安排就是这样。

27.12《聘礼》记载说："礼物丰厚就会伤害德，财物奢侈就会吞



27. 8

The Son of Heaven has an engraved bow; the feudal lords a cinnabar-red bow; the grand officers a black bow. This accords with ritual practice.

27. 9

When the feudal lords see each other, their ministers act as envoys, their trained knights are used to complete the expedition, and officers noted for their humaneness are left at home to maintain the government.

27. 10

Ambassadors on goodwill missions use the *gui* baton. Knights on missions of inquiry use the *bi* disc. Officers who deliver summons use the *yuan* ring. Envoys who break off relations carry the *jue* jade crescent. For the restoration of broken relations, the *huan* jade circle is used.

27. 11

When a lord of men has established a humane heart within himself, knowledge becomes the servant of his humane heart and ritual its fulfillment. Thus, a True King gives first priority to humanity and next to ritual so that in the nature of things they are exhibited.

27. 12

The treatise *Rituals of Goodwill Missions* says:"If ceremonial of-

【原文】

帛云乎哉？《诗》曰："物其指矣，唯其偕矣。"不时宜，不敬交，不欢欣，虽指，非礼也。

27.13 水行者表深，使人无陷；治民者表乱，使人无失。礼者，其表也，先王以礼表天下之乱。今废礼者，是去表也，故民迷惑而陷祸患。此刑罚之所以繁也。

27.14 舜曰："维予从欲而治。"故礼之生，为贤人以下至庶民也，非为成圣也，然而亦所以成圣也。不学不成。尧学于君畴，舜学于务成昭，禹学于西王国。

【今译】

没礼。"礼呀礼呀，难道只是指玉帛这些礼品吗？《诗》云："各种食物味真美，因为它们合口味。"如果礼物送得不合时宜，送礼时不恭敬有礼貌，不喜悦快乐，那么即使礼物很美，也不合乎礼制。

27.13 在水中跋涉的人用标志来表明深度，使人不至于陷入深水淹死；治理民众的人用标准来表明祸乱，使人不至于失误。礼制，就是这种标准，古代的圣明帝王用礼制来彰明天下的祸乱。现在废除礼制，这是在丢掉标准啊，所以民众迷惑而陷于祸乱。这就是刑罚繁多的原因。

27.14 舜说："只有我能随心所欲地治理天下。"那礼制的制定，是为了贤人以及下面的群众的，并不是为了使人成为圣人，然而它也是使人成为圣人的一种工具。但是不向人学习是不能成为圣人的。尧曾向君畴学习，舜曾向务成昭学习，禹曾向西王国学习。

ferings are too rich, it damages moral authority. If displays of wealth are extravagant, ritual principles are destroyed." "Surely in saying 'ritual principles' one means more than offerings of jade and silk!" An *Ode* says:

These things are beautiful,
yet they are plentiful.

Things that are not timely or appropriate, not reverent or refined, not happy or joyful, although they are beautiful, are contrary to ritual principles.

27. 13

People who ford streams mark out the deep places to cause others not to sink into the waters. Those who govern men mark out the sources of disorder to cause the people not to fall into error. It is ritual principles that are the markers. The Former Kings employed ritual principles to indicate the causes of anarchy in the world. Today those who have cast ritual principles aside have pulled up the markers. Thus, the people are beguiled and deluded and so sink into misfortune and calamity. This is the reason that penal sanctions and punishments are so very numerous.

27. 14

Shun said:"It is only through following my desires that I have become orderly. "Thus, ritual was created on behalf of men from worthies down to the ordinary masses but not for perfected sages. Nonetheless, it is also the means by which to perfect sageness. Not to study is never to be perfected. Yao studied with Jun Chou, Shun with Wucheng Zhao, and Yu with Xiwang Guo.

【原文】

27.15 五十不成丧，七十唯衰存。

27.16 亲迎之礼：父南乡而立，子北面而跪，醮而命之："往迎尔相，成我宗事，隆率以敬先妣之嗣，若则有常。"子曰："诺，唯恐不能，不敢忘命。"

27.17 夫行也者，行礼之谓也。礼也者，贵者敬焉，老者孝焉，长者弟焉，幼者慈焉，贱者惠焉。

27.18 赐予其宫室，犹用庆赏于国家也；忿怒其臣妾，犹用刑罚

【今译】

27.15 五十岁的人不需要全部做到守丧的礼节，七十岁的人只要丧服在身就行了。

27.16 新郎亲自去迎接新娘的礼仪：父亲面向南站着，儿子面向北跪着，父亲一边斟酒祭神一边嘱咐儿子："去迎接你的贤内助，完成我家传宗接代以祭祀宗庙的大事，好好带领她去恭敬地做你亡母的继承人，你的行动则要有常规。"儿子说："是，我只怕没有能力做到，决不敢忘记您的嘱咐。"

17.17 所谓德行，就是指奉行礼义。所谓礼义，就是对地位高贵的人要尊敬，对年老的人要孝顺，对年长的人要敬从，对年幼的人要慈爱，对卑贱的人要给予恩惠。

27.18 在自己家庭内进行赏赐，应当像在国家中使用表彰赏赐一

27. 15

At age fifty, one does not complete the mourning observances. At seventy, only the sackcloth garment is retained.

27. 16

The Rites for Claiming the Bride. The father stands facing toward the south. His son faces north and kneels. The father offers the pledge cup to his son with the command: "Go now and claim your helpmate so that I may fulfill my responsibilities in our ancestral temple. Treat her generously and lead her with respect, for she is the successor to your mother. If you act in this fashion, then our family will be perpetuated." The son responds: "Yes, sir. Only I fear that I shall prove incapable, though how could I presume to forget your commands!"

27. 17

As to "putting it into practice," it is putting ritual into practice that is meant. Ritual principles include treating the eminent in a respectful manner; fulfilling one's filial duties to the old; behaving with fraternal courtesy toward one's elders; treating the young with affection;and being kind to the humble.

27. 18

Bestow rewards on your household just as you would provide recom-

【原文】

于万民也。

27.19 君子之于子，爱之而勿面，使之而勿貌，导之以道而勿强。

27.20 礼以顺人心为本，故亡于《礼经》而顺人心者，皆礼也。

27.21 礼之大凡：事生，饰欢也；送死，饰哀也；军旅，饰威也。

27.22 亲亲故故庸庸劳劳，仁之杀也。贵贵尊尊贤贤老老长长，

【今译】

样；对自己的奴婢发怒，应当像对民众使用刑罚一样。

27.19 君子对于子女，疼爱他们而不表现在脸上，使唤他们而不露神色，用正确的道理来引导他们而不强迫他们接受。

27.20 礼以顺应人心为根基，所以在《礼经》上没有但能顺应人心的，都是礼。

27.21 礼仪的大致情况是：用于侍奉生者的，是为了润饰喜悦之情；用于葬送死者的，是为了更好地表现悲哀之情；用于军队的，是为了装饰威武之势。

27.22 亲近父母亲，热情对待老朋友，奖赏有功劳的人，慰劳付

pense for deeds in behalf of the state. Display anger and wrath to servants and concubines just as you would enforce the penal sanctions and punishments on the myriad people.

27. 19

In his relations with his son, the gentleman loves him but does not show it in his face. He assigns his son tasks, but does not change expression over it. He guides him using the Way, but does not use physical compulsion.

27. 20

Ritual principles use obedience to the true mind of man as their foundation. Thus, were there no ritual principles in the *Classic of Ritual*, there would still be need for some kind of ritual in order to accord with the mind of man.

27. 21

The main general themes of ritual principles: to serve the living in a manner that provides ornamented expression to joy; to send off the dead in a manner that provides ornamented expression of grief; and in military formations to provide ornamented expression of awe-inspiring majesty.

27. 22

The graduated scale of humane conduct is to treat relatives in a man-

【原文】

义之伦也。行之得其节，礼之序也。仁，爱也，故亲。义，理也，故行。礼，节也，故成。仁有里，义有门。仁，非其里而虚之，非礼也。义，非其门而由之，非义也。推恩而不理，不成仁；遂理而不敢，不成义；审节而不知，不成礼；和而不发，不成乐。故曰：仁、义、礼、乐，其致一也。君子处仁以义，然后仁也；行义以礼，然后义也；制礼反本成末，然后礼也。三者皆通，然后道也。

【今译】

出劳力的人，这是仁方面的等级差别。尊崇身份贵重的人，尊敬官爵显赫的人，尊重有德才的人，敬爱年老的人，敬重年长的人，这是义方面的伦理。奉行这些仁义之道能恰如其分，就是礼的秩序。仁，就是爱人，所以能和人互相亲近。义，就是合乎道理，所以能够实行。礼，就是适度，所以能够成功。仁有安居之处，义有进出之门。仁，如果不是它应该安居的地方却去安顿在那里，就不是什么仁。义，如果不是它应该进出的门户而从那里进出，就不是什么义。施行恩惠而不合乎道理，就不成为仁；通达道理而不敢遵行，就不成为义；明白制度而不能使人们和睦协调，就不成为礼；和睦协调了而不抒发出来，就不成为乐。所以说：仁、义、礼、乐，它们要达到的目标是一致的。君子根据义来处置仁，然后才有了仁；根据礼来奉行义，然后才有了义；制定礼时回头抓住它的根本原则从而再完成它的细节，然后才有了礼。这三者都精通了，然后才是正道。

ner befitting their relation, old friends as is appropriate to their friendship, the meritorious in terms of their accomplishment, and laborers in terms of their toil. The gradations of position in moral conduct are to treat the noble as befits their eminent position, the honorable with due honor, the worthy as accords with their worth, the old as is appropriate to their age, and those senior to oneself as is suitable to their seniority.

In the order of precedence contained in ritual principles, each type of conduct receives its due measure. Humane behavior is the manifestation of love, and thus it is expressed in one's treatment of relatives. Morality is the manifestation of natural order and thus it is expressed in one's conduct. Ritual principles are the manifestation of measured moderation, and thus they are expressed in the perfection of things.

Humanity is like the village where one dwells;morality like the gate to one's dwelling. Where humane behavior is not the village where one dwells, there is no humanity. Where morality is not the gate through which one proceeds, there is no righteousness or justice. To extend kindnesses to others but not in accord with natural order is not to perfect humane conduct. To proceed in accord with natural order but not to show due measure is not to perfect moral conduct. To judge carefully due measure but not to be harmonious is not to perfect ritual principles. To be harmonious yet not to manifest it is not to perfect music. Thus it is said:"Humanity, morality, ritual, and music—their highest expression is one and the same."

Only after the gentleman has dwelt with humane principles through justice and morality is he truly humane;only after he conducts himself with justice and morality through ritual principles is he truly just and moral;and only where he regulates with ritual principles, returning to the root and perfecting the branch, is he truly in accord with ritual principles.

【原文】

27.23 货财曰赙，舆马曰赗，衣服曰襚，玩好曰赠，玉贝曰唅。赙、赗，所以佐生也；赠、襚，所以送死也。送死不及柩尸，吊生不及悲哀，非礼也。故吉行五十，奔丧百里，赗赠及事，礼之大也。

27.24 礼者，政之挽也。为政不以礼，政不行矣。

27.25 天子即位，上卿进曰："如之何忧之长也？能除患则为福，

【今译】

27.23 帮助别人办丧事而赠送的财物叫做赙，赠送的车马叫做赗，赠送的寿衣衾服叫做襚，赠送死者所玩赏嗜好的物品叫做赠，赠送的珠玉贝壳供死人含在口中的叫做唅。赙、赗，是用来帮助死者家属的；赠、襚，是用来葬送死者的。送别死者时不见到棺材里的尸体，哀悼死者而安慰其家属时不达到悲哀，是不合乎礼的。所以参加吉礼时一天走五十里，而奔丧时一天要跑一百里，帮助别人办丧事而赠送的东西一定要赶上丧事，这是礼节的大端啊。

27.24 礼，是政治的指导原则。治理政事不按照礼，政策就不能实行。

27.25 天子刚登上帝位时，上卿走上前说："忧虑这样深长，您怎么办呢？能够除去祸患就有幸福，不能除去祸患就会受害。"说完就



Only when these three have been made comprehensive has he reached the Way.

27. 23

Presents of money and valuables are called *fu* gifts. Presents of horses and carriages are called *feng* gifts. Presents of clothing and mourning garments are called *sui* gifts. Presents of valuable curiosities are called *zeng* gifts. Presents of jade and cowrie shells are called *han* gifts. *Fu* and *feng* gifts are used to assist the living; *zeng* and *sui* gifts are used to send off the dead. It is contrary to ritual principles that presents for sending off the dead should not arrive for the encoffining of the corpse and that visits of condolence should not be paid before grief and sadness have reached their peak. Thus, it is an important point of ritual that for auspicious occasions travel is up to fifty *li*, that one rushes up to a hundred *li* for funeral rites, and that *feng* and *zeng* gifts arrive in time to send off the dead.

27. 24

Ritual principles are the guiding ropes that pull the government. Where the exercise of government does not make use of ritual principles, the government will not succeed.

27. 25

When the Son of Heaven first takes his position, his senior minister advances, saying: "What is to be done about such prolonged sorrow!If we are able to deliver ourselves from the danger of calamity, then we

【原文】

不能除患则为贼。”授天子一策。中卿进曰：“配天而有下土者，先事虑事，先患虑患。先事虑事谓之接，接则事优成。先患虑患谓之豫，豫则祸不生。事至而后虑者谓之后，后则事不举。患至而后虑者谓之困，困则祸不可御。”授天子二策。下卿进曰：“敬戒无怠！庆者在堂，吊者在闾。祸与福邻，莫知其门。豫哉！豫哉！万民望之。”授天子三策。

27.26 禹见耕者耦，立而式；过十室之邑，必下。

【今译】

把第一篇册书交给天子。中卿走上前说：“和上天相配而拥有天下土地的人，在事情发生之前就要考虑到那事情，在祸患来到之前就要考虑到祸患。在事情发生之前就考虑到那事情，这叫做敏捷；能够敏捷，那么事情就会圆满成功。在祸患来到之前就考虑到祸患，这叫做预先准备；能够预先准备，那么祸患就不会发生。事情发生以后才加以考虑的叫做落后；落后了，那么事情就办不成。祸患来了以后才加以考虑的叫做困厄；困厄了，那么祸患就不能抵挡了。”说完就把第二篇册书交给天子。下卿走上前说：“慎重戒备而不要懈怠！庆贺的人还在大堂上，吊丧的人已到了大门口。灾祸和幸福紧靠着，没有人知道它们产生的地方。要预先准备啊！要预先准备啊！亿万人民都仰望着您。”说完就把第三篇册书交给天子。

27.26 禹看见耕地的人两人并肩耕作，就站起来扶着车厢前的横木；经过十来户人家的小镇，一定下车。



will create good fortune. If we are incapable of delivering ourselves, then we will create rapine." He delivers to the Son of Heaven the first tablet of investiture.

The middle-ranking minister advances and says:"He who acts as the assessor of Heaven yet lives here below on earth anticipates the affairs of government and plans for them and anticipates calamity and prepares for it. To anticipate the affairs of government is to be called adroit. If one is adroit, then the affairs of government are brought to an excellent conclusion. To anticipate calamity and plan for it is called foresight. If one has foresight, then misfortune will not be born. One who thinks of the affairs of government only after they have come to be is said to be 'after the fact.' If one is 'after the fact,' then the affairs of government will not be promoted. One who thinks of calamity only after it has happened is said to be beset with difficulties. If one is beset with difficulties, then misfortune cannot be withstood. " He delivers to the Son of Heaven the second tablet.

The junior minister advances, saying: "Be respectful, be careful, and do not be remiss. Those who would congratulate you are in the audience hall;those who would offer condolences are at the street gate. Misfortune and fortune are neighbors, but no one knows which gate is which. Foresight! Foresight indeed! The myriad people hope for it. " He delivers the third tablet to the Son of Heaven.

27. 26

When Yu saw farmers working as a team of plowmen, he would halt and salute them from the front bar of his chariot. When he passed by a hamlet of ten houses, he was certain to descend.

【原文】

27.27 杀大蚤，朝大晚，非礼也。治民不以礼，动斯陷矣。

27.28 平衡曰拜，下衡曰稽首，至地曰稽颡。

27.29 大夫之臣拜不稽首，非尊家臣也，所以辟君也。

27.30 一命齿于乡；再命齿于族；三命，族人虽七十，不敢先。

【今译】

27.27 猎取禽兽太早，上朝太晚，不合乎礼。治理民众不根据礼，一动就会失足。

27.28 弯腰后头与腰相平叫做拜，头比腰低叫做稽首，头着地叫做稽颡。

27.29 大夫的家臣对大夫只拜而不稽首，这不是为了提高家臣的地位，而是避免大夫和国君在礼节等级上的相同。

27.30 在乡内饮酒时，一级官员和乡里的人按照年龄大小来排列位次；二级官员和同宗族的人按年龄大小来排列位次；至于三级官员，那么同宗族的人即使七十岁了，也不敢排在他前面。

27. 27

To hunt excessively early in the morning and to stay in the audience hall too late are both contrary to ritual principles. To govern the people not using ritual principles is to take actions that will be entirely wasted.

27. 28

A bow that is level like a steelyard is called a *bai*. One that is low like a dipping steelyard is called a *qishou*. One that is low like the steelyard arm touching the ground is called a *qisang*.

27. 29

Servants of a grand officer do not perform the *qishou*, not from any honor paid the servant, but so that the grand officer might avoid transgressing on the homage due his own lord.

27. 30

Those who had received the first degree of rank took precedence according to age in village meetings. Those who had received the second took precedence according to age in meetings of their clan. Those who had received the third degree of rank would not presume in meetings of their clan to take precedence over any clansmen who was seventy years of age.

【原文】

27.31 上大夫，中大夫，下大夫。

27.32 吉事尚尊，丧事尚亲。

27.33 君臣不得不尊，父子不得不亲，兄弟不得不顺，夫妇不得不欢。少者以长，老者以养。故天地生之，圣人成之。

27.34 聘，问也。享，献也。私觌，私见也。

27.35 言语之美，穆穆皇皇。朝廷之美，济济锵锵。

【今译】

27.31 大夫分上大夫、中大夫、下大夫。

27.32 在吉庆的事中官位高的人位次在前，在丧事中与死者关系亲近的人位次在前。

27.33 君臣之间得不到君子的治理就不会有尊重，父子之间得不到君子的治理就不会亲近，兄弟之间得不到君子的治理就不会和顺，夫妻之间得不到君子的治理就不会欢乐。年幼的人靠了君子的治理而长大成人，年老的人靠了君子的治理而得到赡养，所以天地养育了人，圣人成就了人。

27.34 聘，就是问候。享，就是进献。私觌，就是私下会见。

27.35 形容说话的美好，就说“穆穆皇皇”。形容朝廷的美好，



27. 31

Senior Grand Officer, Middle Grand Officer, and Junior Grand Officer.

27. 32

In auspicious matters one elevates those who are honorable;in mourning rites one elevates those who are kin.

27. 33

Where ritual is not obtained, between lord and minister there is no honored position, between father and son is no affection; between elder and younger brother no submissiveness, and between husband and wife no rejoicing. Through it, the young grow to maturity, and the old acquire nourishment. Thus Heaven and Earth produce it and the sage perfects it.

27. 34

Missions of goodwill are to make inquiries. The entertainment at the drinking ceremony is to offer the wine cup in pledge. The private audience is for the personal interview.

27. 35

What is beautiful in statements and discourses is their majestic and august character; what is beautiful in court proceedings is the stately and

【原文】

27.36 为人臣下者，有谏而无讪，有亡而无疾，有怨而无怒。

27.37 君于大夫，三问其疾，三临其丧；于士，一问，一临。诸侯非问疾、吊丧，不之臣之家。

27.38 既葬，君若父之友食之，则食矣，不辟粱肉，有酒醴则辞。

27.39 寝不逾庙，燕衣不逾祭服，礼也。

【今译】

就说“济济跄跄”。

27.36 给人当臣子的，只能规劝而不能毁谤，只能出走而不能憎恨，只能埋怨而不能发怒。

27.37 君主对于大夫，在他生病时去慰问三次，在他死后去祭奠三次；对于士，慰问一次，祭奠一次。诸侯如果不是探望疾病、祭奠死者，不到臣子的家里。

27.38 父亲或母亲已经埋葬以后，君主或者父亲的朋友让自己吃饭，就可以吃了，不回避米饭肉食，但有酒就要谢辞。

27.39 寝殿的规模不能超过庙堂，参加敬老宴饮之礼所穿的衣服不能超过祭祀所穿的礼服，这是一种礼制。

balanced movements of the officers.

27. 36

Anyone who acts as a minister or subordinate should offer remonstrance but not engage in vilification, should absent himself but not fall into hatred inspired by jealousy, and should resent misdeeds but not display wrath.

27. 37

A lord thrice inquires about the illness of his grand officers and thrice attends his mourning observances. In the case of a knight he inquires once and attends once. A feudal lord, except to inquire about illness or offer condolences during the mourning, does not visit the family of his ministers.

27. 38

After the burial, if the ruler or a friend of his father feasted the mourner, he partook of the meal. He did not avoid the grain and meat dishes that were served, but if distilled spirits or sweet spirits were offered, these he declined.

27. 39

Private and state chambers should not surpass the ancestral temple;clothes for entertaining should not be superior to those used in sacrifice. This accords with ritual practice.

【原文】

27.40《易》之《咸》，见夫妇。夫妇之道，不可不正也，君臣、父子之本也。“咸”，感也，以高下下，以男下女，柔上而刚下。

27.41 聘士之义，亲迎之道，重始也。

27.42 礼者，人之所履也。失所履，必颠蹶陷溺。所失微而其为乱大者，礼也。

27.43 礼之于正国家也，如权衡之于轻重也，如绳墨之于曲直

【今译】

27.40《易经》中的《咸》卦，显示了夫妻之道。夫妻之道，是不能不端正的，它是君臣、父子关系的根本。“咸”，就是感应的意思，它的符号是把高的置于低的之下，把男的置于女的之下，是柔和在上面而刚劲在下面。

27.41 聘请贤士的仪式，新郎亲自去迎接新娘的办法，都是注重开端。

27.42 礼，是人的立身之处。失去了立身之处，就一定会跌倒沉沦。稍微失去一点而造成的祸乱很大的东西，就是礼。

27.43 礼对于整饬国家，就像秤对于轻重一样，就像墨线对于曲直一样。所以人没有礼就不能生活，事情没有礼就不能办成，国家没



27. 40

The hexagram *Xian*, "All, " of the *Changes* shows the relation of husband to wife. The Way of relations between husband and wife cannot be allowed to be incorrect, for it is the root source for the relations between lord and minister, father and son.

The hexagram *Xian* means "influence. " It uses the high to descend to the low, the male to descend to the female. It is weak and pliant above and strong and hard below.

27. 41

Both the sense for what is right manifested by a knight on a goodwill mission and the way of a bridegroom claiming his bride emphasize the beginning.

27. 42

Ritual principles provide the footing men tread on. When men lose this footing, they stumble and fall, sink and drown. When observance of small matters is neglected, the disorder that results is great. Such is ritual.

27. 43

The relationship of ritual principles to the correct governance of the nation is like that of the suspended balance and steelyard to the determination of weight or that of the darkened marking line to straightness.

【原文】

也。故人无礼不生，事无礼不成，国家无礼不宁。

27.44 和乐之声，步中《武》、《象》，趋中《韶》、《护》。

27.45 君听律习容而后出。

27.46 霜降逆女，冰泮杀止。

27.47 内，十日一御。

27.48 坐，视膝；立，视足；应对言语，视面。立视前六尺，而

【今译】

有礼就不得安宁。

27.44 车铃的声音，在车子慢行时合乎《武》、《象》的节奏，在车子奔驰时合乎《韶》、《护》的节奏。

27.45 君子要听听走路时佩玉的声音是否合律，并练习好举止仪表然后才出门。

27.46 从霜降开始娶妻，到第二年河里的冰融化时就停止婚娶。

27.47 对正妻，十天同房一次。

27.48 对方坐着，注视他的膝部；对方站着，注视他的脚；回答说话时，注视他的脸。对方站着时，在他前面六尺处注视他，而最

Thus, a man without ritual will not live, an undertaking without ritual will not succeed, and a nation without ritual will not be tranquil.

27. 44

There are the harmonious sounds of the tinkling bells on the horse's trappings;the chariot moves along in time with the *Martial* and *Imitation* music, and its horses gallop in time with the *Succession* and *Guarding* music.

27. 45

The gentleman, having listened to the pitch pipe and practiced his demeanor, goes out.

27. 46

When the hoarfrost descends, the bridegroom claims his woman;when the ice begins to melt, executions are halted.

27. 47

Once in every ten days the concubines visit.

27. 48

When seated, look at the knees;when standing, at the feet;and when replying or speaking, look into the face. When standing before your lord,

【原文】

大之，六六三十六，三丈六尺。

27.49 文貌情用相为内外表里，礼之中焉。

27.50 能思索谓之能虑。

27.51 礼者，本末相顺，终始相应。

27.52 礼者，以财物为用，以贵贱为文，以多少为异。

27.53 下臣事君以货，中臣事君以身，上臣事君以人。

【今译】

远，六六三十六，在三丈六尺之处注视他。

27.49 礼仪容貌和感情作用互相构成内外表里的关系，这是适中的礼。

24.50 善于思索叫做虑。

27.51 礼制，它的根本原则和具体细节互不抵触，人生终结的仪式与人生开始的仪式互相应合。

27.52 礼，把钱财物品作为工具，把尊贵与卑贱的区别作为礼仪制度，把享受的多少作为尊卑贵贱的差别。

27.53 下等的臣子用财物来侍奉君主，中等的臣子用生命来侍奉

look ahead six feet and multiply it by six. (Six sixes are thirty-six;three decades of feet and six feet.)

27. 49

When form and appearance, emotions and offerings, are treated as inside to outside, external manifestation to inner content, there is the mean course of ritual.

27. 50

Being able to ponder and meditate on this mean is called being able to think.

27. 51

In ritual principles, root and branch accord with one another; end and beginning are fitting and proper, one to the other.

27. 52

Rites employ valuables and objects to make offerings. They use distinctions between noble and base to create forms. They employ larger and smaller amounts to recognize differences of station.

27. 53

Junior ministers serve their lord with material objects;middle-rank min-



【原文】

27.54《易》曰:“复自道，何其咎？”

27.55《春秋》贤穆公，以为能变也。

27.56 士有妒友，则贤交不亲；君有妒臣，则贤人不至。蔽公者谓之昧，隐良者谓之妒，奉妒昧者谓之交谄。交谄之人，妒昧之臣，国之秽孽也。

27.57 口能言之，身能行之，国宝也。口不能言，身能行之，国

【今译】

君主，上等的臣子推荐人才来侍奉君主。

27.54《易经》说:“回到自己的道路，有什么过错？”

27.55《春秋》赞许秦穆公，认为他能够转变。

27.56 士人有了妒忌的朋友，那么和贤人交往就不会亲密；君主有了妒忌的臣子，那么贤人就不会到来。埋没公正的人叫做欺昧，埋没贤良的人叫做妒忌，奉承妒忌欺昧的人叫做狡猾谄诈。狡猾谄诈的小人，妒忌欺昧的臣子，是国家的垃圾和妖孽。

27.57 嘴里能够谈论礼义，自身能够奉行礼义，这种人是国家的

isters serve with their own person;and senior ministers serve with other men.

27. 54

The *Changes* says: "Returning and following his own Way. What might be his mistake?"

27. 55

The *Spring and Autumn Annals* treats Duke Mu as worthy because it considers him capable of reform.

27. 56

If a knight is jealous of his friends, worthy associates will not befriend him. If a lord is jealous of his ministers, worthy men will not come to him. One who beclouds the judgment of his duke is said to inspire blindness;one who keeps virtuous men hidden in obscurity is said to be inspired by jealousy. To promote persons inspired by jealousy who blind their superiors is said to be perversely and treacherously crafty. Men who are perversely and treacherously crafty and ministers who are inspired by jealousy and who blind their superiors are the "noxious weeds" and "concubine's sons" of the state.

27. 57

A person who has a mouth capable of expressing ideas and has a

【原文】

器也。口能言之，身不能行，国用也。口言善，身行恶，国妖也。治国者敬其宝，爱其器，任其用，除其妖。

27.58 不富无以养民情，不教无以理民性。故家五亩宅，百亩田，务其业而勿夺其时，所以富之也。立太学，设庠序，修六礼，明十教，所以导之也。《诗》曰:“饮之食之，教之诲之。”王事具矣。

27.59 武王始入殷，表商容之闾，释箕子之囚，哭比干之墓，天下乡善矣。

【今译】

珍宝。嘴里不能谈论礼义，自身能够奉行礼义，这种人是国家的器具。嘴里能够谈论礼义，自身不能奉行礼义，这种人是国家的工具。嘴里说得好，自身干坏事，这种人是国家的妖孽。治理国家的人敬重国家的珍宝，爱护国家的器具，使用国家的工具，铲除国家的妖孽。

27.58 不使民众富裕就无法调养民众的思想感情，不进行教育就无法整饬民众的本性。每家配置五亩宅基地，一百亩耕地，努力从事农业生产而不耽误他们的农时，这是使他们富裕起来的办法。建立国家的高等学府，设立地方学校，整饬六种礼仪，彰明七个方面的教育，这是用来引导他们的办法。《诗》云:“给人喝啊给人吃，教育人啊指导人。”像这样，称王天下的政事就完备了。

27.59 周武王刚进入殷都的时候，在商容所住的里巷门口设立了标记以表彰他的功德，解除了箕子的囚禁，在比干的墓前痛哭哀悼，于是天下人就都趋向行善了。



body capable of acting on them is a treasure to the state. A person who is unable to express ideas but has a body that can act on them is a vessel for the state. A person who is capable of expressing ideas but has a body incapable of acting on them is an instrument for the state. But a person who speaks well with a body that behaves evilly is an ominous force against the state. Those who govern the state should revere its treasures, love its vessels, give responsibility to its instruments, but remove its ominous forces.

27. 58

A people that is not made prosperous will have no means of caring for the needs of their essential natures. A people that is not taught will have no means of introducing rational order into their inborn nature. Hence, the way to make families prosperous is to allot five *mou* "lots" for the abode and one hundred *mou* for the fields, to devote one's attention to their concerns, and not to rob them of the time required for their fields. The way to guide them is to establish colleges, set up academies and schools, cultivate the six types of ritual observances, and elucidate the seven teachings. An *Ode* says:

Give them drink, give them food,
teach them, instruct them.

The king's business includes all of these.

27. 59

When King Wu first entered Yin, he set up flags at the street of Shang Rong's village, freed the Viscount of Ji from prison, and wept at the grave of Bigan—the whole world turned toward the good.

【原文】

27.60 天下、国有俊士，世有贤人。迷者不问路，溺者不问遂，亡人好独。《诗》曰："我言维服，勿用为笑。先民有言：询于刍荛。"言博问也。

27.61 有法者以法行，无法者以类举。以其本知其末，以其左知其右。凡百事，异理而相守也。庆赏刑罚，通类而后应。政教习俗，相顺而后行。

27.62 八十者，一子不事；九十者，举家不事；废疾非人不养

【今译】

27.60 天下、一国都有才智出众的人，每个时代都有贤能的人。迷路的人不问道，溺水的人不问涉水的路，亡国的君主独断专行。《诗》云："我所说的是要事，不要以为开玩笑。古人曾经有句话：要向樵夫去请教。"这是说要广泛地询问各方面的人。

27.61 有法律依据的就按照法律来办理，没有法律条文可遵循的就按照类推的办法来办理。根据它的根本原则推知它的细节，根据它的一个方面推知它的另一个方面。大凡各种事情，道理虽然不同却互相制约着。对于表扬奖赏与用刑处罚，通达了类推的原理，然后才能有相应的处置。政治教化与风俗习惯相适应，然后才能实行。

27.62 八十岁的人，可以有一个儿子不服劳役；九十岁的人，全

27. 60

In every state of the world there are talented men, and in every generation worthy men. Those muddled by their own infatuations do not ask the route;those drowning in drink do not inquire how to proceed;and those who lose everything are fond of acting on their own. An *Ode* says:

> My words are about our service,
> do not make them a matter for laughter.
> The ancient people had a saying:
> "Consult the grass and firewood gatherers. "

This means that one should inquire broadly about things.

27. 61

Where the model covers an affair, use it as the basis for action; where there is no provision in the model, use an analogical extension of the proper category as a basis for proceeding. Use the root of a thing to know its branches; use its left to know its right. As a rule, the hundred affairs, though different, have a rational order that they mutually observe.

In offering congratulations and making rewards, in applying penal sanctions and punishing, thoroughly understand the proper category before responding. Government, instruction, practice, and custom should be made to accord with each other and then put into practice.

27. 62

In a family with an octogenarian, one son does not do corvée labor.

【原文】

者，一人不事。父母之丧，三年不事；齐衰大功，三月不事。从诸侯不与新有昏，期不事。

27.63 子谓子家驹续然大夫，不如晏子；晏子，功用之臣也，不如子产；子产，惠人也，不如管仲；管仲之为人，力功不力义，力知不力仁，野人也，不可以为天子大夫。

27.64 孟子三见宣王不言事。门人曰："曷为三遇齐王而不言事？"孟子曰："我先攻其邪心。"

【今译】

家都可以不服劳役；残废有病、没有人照顾就不能活下去的，家里可以有一个人不服劳役。有父亲、母亲的丧事，可以三年不服劳役；齐衰和大功，可以三个月不服劳役。从其他诸侯国迁来以及新结婚的，可以一年不服劳役。

27.63 孔子说子家驹是增益君主明察的大夫，及不上晏子；晏子，是个有成效的臣子，及不上子产；子产，是个给人恩惠的人，及不上管仲；管仲的立身处事，致力于功效而不致力于道义，致力于智谋而不致力于仁爱，是个缺乏礼义修养的人，不可以做天子的大夫。

27.64 孟子三次见到齐宣王而不谈国事。他的学生说："为什么三次碰到齐王都不谈国事？"孟子说："我先要打击他的坏思想。"

In a family with a nonagenarian, the whole family is excused from it. For those who are cripples or ill and have no one to feed them, one man does not serve. During the mourning for father and mother, for three years the son does not serve. During the rites of purification and fasting and during the Greater Effort, for three months he does not serve. Anyone who, having followed his feudal lord to a new state, marries there does not serve for the full term of a year.

27. 63

The Master said of Zijia Ju that he was a rigidly correct grand officer, but was not the equal of Yan Ying;that Yan Ying was a minister who accomplished meritorious and useful services but was not the equal of Prince Chan [of Zheng];that Prince Chan was kind to his people but was not the equal of Guan Zhong;and that Guan Zhong was the kind of man who was strong on achievements but did not have a strong sense of right and who was strong in knowledge but not in humanity. He was a rustic boor who could not be considered a grand officer fit for the Son of Heaven.

27. 64

Mencius had three audiences with King Xuan [of Qi], but did not discuss affairs of state. A disciple asked why he had three times met with the king of Qi yet had not discussed affairs of state. Mencius replied: "I have first to overcome his errant heart. "

【原文】

27.65 公行子之之燕，遇曾元于涂，曰："燕君何如？"曾元曰："志卑。志卑者轻物，轻物者不求助。苟不求助，何能举？氐、羌之虏也。不忧其系垒也，而忧其不焚也。利夫秋豪，害靡国家，然且为之，几为知计哉？"

27.66 今夫亡箴者，终日求之而不得；其得之，非目益明也，眸而见之也。心之于虑亦然。

27.67 义与利者，人之所两有也。虽尧、舜不能去民之欲利，然

【今译】

27.65 公行子之到燕国去，在路上碰到曾元，说："燕国国君怎么样？"曾元说："他的志向不远大。志向不远大的人看轻事业，看轻事业的人不找人帮助。如果不找人帮助，哪能攻克别国呢？他只能是氐族人、羌族人的俘虏。他不担忧自己被捆绑，却担忧自己死后不能按照氐族、羌族的习俗被火化。得到的利益就像那秋天新长出来的兽毛一样细微，而危害却有损于国家，这样的事他尚且要去做，哪能算是懂得谋划呢？"

27.66 现在那丢了针的人，整天找它都没找到；当他找到它时，并不是眼睛更加明亮了，而是睁大了眼睛才发现它的。心里考虑问题也是这样。

27.67 道义和私利，是人们兼有的东西。即使是尧、舜这样的贤君也不能除去民众追求私利的欲望，但是能够使他们对私利的追求敌



27. 65

When Gonghang Zizhi was en route to Yan, he chanced to encounter Zeng Yuan on the road and asked what the lord of Yan was like. Zeng Yuan replied:"He has a base mind. Those who have base minds make light of things. Those that make light of things do not seek assistance. If he does not seek assistance, how can he promote properly!"

Prisoners belonging to the Di and Qiang tribes are not distressed by being tied and bound, but are distressed that they will not be burned. This is to be eager for the fine autumn coat of animals at the cost of harm and despoliation of one's nation. If a person is going to behave in this fashion, how can he be thought to know how to calculate to real advantage!

27. 66

Consider the case of someone who has lost a needle and spends the whole day looking for it without success. When he does find it, it is not that his eyes have become sharper, but that he has bent down to look more carefully for it. So too it is with the mind pondering a matter.

27. 67

A sense of rightness and a sense for profits are two things humans possess. Although they were unable to get rid of the desire for profit in people, Yao and Shun nonetheless were able to cause them not to allow their desire for profit to triumph over their love of moral conduct. Al-

【原文】

而能使其欲利不克其好义也。虽桀、纣亦不能去民之好义，然而能使其好义不胜其欲利也。故义胜利者为治世，利克义者为乱世。上重义，则义克利；上重利，则利克义。故天子不言多少，诸侯不言利害，大夫不言得丧，士不通货财；有国之君不息牛羊，错质之臣不息鸡豚，冢卿不修币，大夫不为场圃；从士以上皆羞利而不与民争业，乐分施而耻积臧。然故民不困财，贫窭者有所窜其手。

27.68 文王诛四，武王诛二，周公卒业，至成、康则案无诛已。

【今译】

不过他们对道义的爱好。即使是夏桀、商纣这样的暴君也不能去掉民众对道义的爱好，但是能够使他们对道义的爱好敌不过他们对私利的追求。所以道义胜过私利的就是治理得好的社会，私利胜过道义的就是混乱的社会。君主看重道义，道义就会胜过私利；君主推崇私利，私利就会胜过道义。所以天子不谈论财物多少，诸侯不谈论有利还是有害，大夫不谈论得到还是失去，士不去贩运买卖货物；拥有国家的君主不养殖牛和羊，献身于君主的臣子不养殖鸡和小猪，上卿不放高利贷，大夫不筑场种菜；从士以上的官吏都以追求私利为羞耻而不和民众争抢职业，喜欢施舍而以囤积私藏为耻辱。所以民众不为钱财所困扰，贫穷的人也不会手足无措了。

27.68 周文王讨伐了四个国家，周武王诛杀了两个人，周公旦完成了称王天下的大业，到周成王、周康王的时候就没有杀伐了。



though even Jie and Zhou Xin were unable to get rid of people's love of moral conduct, they could nonetheless cause their desire for profit to conquer their love of moral conduct. Thus, one who causes morality to conquer profit makes his age well ordered, whereas one who causes profit to overcome morality creates a chaotic age.

When superiors stress the importance of morality, morality overcomes profit;when they stress profit, then profit overcomes morality. Thus, the Son of Heaven does not discuss quantities, feudal lords do not discuss benefit and harm, grand officers do not discuss success and failure, and knights do not discuss commerce and merchandise.

A lord who possesses a whole state does not raise cattle and sheep. A minister charged with arranging ceremonial gifts does not raise chickens and pigs. A great minister does not repair a broken fence. A grand officer does not take care of open spaces and gardens. When everyone, from knights to the highest officials, feels ashamed of being eager for profits, they will not compete with the people for goods. Rather, they will find enjoyment in their portions and grants, considering it disgraceful to engage in accumulating stores. This being the case will result in the people not being beset with difficulties over goods and in the poor and wretched having something to lay their hands on.

27. 68

King Wen used execution in only four instances, King Wu in two, and the Duke of Zhou completed their undertaking so that when Kings Cheng and Kang came to power, peace could be secured without the need for capital punishment.

【原文】

27.69 多积财而羞无有，重民任而诛不能，此邪行之所以起，刑罚之所以多也。

27.70 上好羞，则民暗饰矣，上好富，则民死利矣。二者，乱之衢也。民语曰："欲富乎？忍耻矣，倾绝矣，绝故旧矣，与义分背矣。"上好富，则人民之行如此，安得不乱？

27.71 汤旱而祷曰："政不节与？使民疾与？何以不雨至斯极也？宫室荣与？妇谒盛与？何以不雨至斯极也？苞苴行与？谗夫兴与？何

【今译】

27.69 赞许积聚钱财而把一无所有看作羞耻，加重人民的负担而惩处不堪负担的人，这是邪恶行为产生的根源，也是刑罚繁多的原因。

27.70 君主爱好义，那么民众就暗自整饬了。君主爱好富，那么民众就为利而死了。这两点，是治和乱的叉道。民间俗语说："想富吗？忍着耻辱吧，道德败坏吧，与故旧一刀两断吧，与道义背道而驰吧。"君主爱好富，那么人民的行为就这样，怎么能不乱？

27.71 商汤因为大旱而向神祷告说："是我的政策不适当吗？是我役使民众太苦了吗？为什么旱到这种极端的地步？是我的宫殿房舍太华丽了吗？是妻妾嫔妃说情请托太多了吗？为什么旱到这种极端的地

27. 69

Putting much emphasis on the accumulation of goods so that people consider it shameful to lack them and stressing the importance of the people's responsibilities so that people are executed for incompetence—these are the reasons that evil behavior arises and that punishments and penal sanctions are frequently applied.

27. 70

When superiors love moral conduct, then the people conduct themselves in a refined manner even in private. When superiors love wealth, then the people are willing to die for profits. These two are the crossroads to order and anarchy. A proverb among the people says: "Do you desire wealth? You will have to bear shame, throw out scruples, destroy yourself, cut yourself off from old friends and old ties, and turn your back on duty and station in life. " If superiors love wealth, then the conduct of their subjects will be like this. How could they but obtain chaos!

27. 71

On the occasion of the drought, Tang prayed: "Is my government not properly regulated? Does it cause the people grief? Why has the rain not come for so long a time? Are the palaces and chambers too glorious? Are the women of the harem too numerous? Why has the rain not come for so long a time? Are reed mats and sackcloth being offered in bribe? Do slanderers flourish? Why has the rain not come

【原文】

以不雨至斯极也？”

27.72 天之生民，非为君也；天之立君，以为民也。故古者，列地建国，非以贵诸侯而已；列官职，差爵禄，非以尊大夫而已。

27.73 主道，知人；臣道，知事。故舜之治天下，不以事诏而万物成。农精于田而不可以为田师，工贾亦然。

27.74 以贤易不肖，不待卜而后知吉。以治伐乱，不待战而后知克。

【今译】

步？是贿赂盛行吗？是毁谤的人发迹了吗？为什么旱到这种极端的地步？”

27.72 上天生育民众，并不是为了君主；上天设立君主，却是为了民众。所以在古代，分封土地建立诸侯国，并不只是用来尊重诸侯而已；安排各种官职，区别爵位俸禄的等级，并不只是用来尊重大夫而已。

27.73 为君之道，在于了解人；为臣之道，在于精通政事。从前舜治理天下，不用事事告诫而各种事情也就办成了。农夫对种地很精通却不能因此而去做管理农业的官吏，工匠和商人也是这样。

27.74 用贤能的人去替换没有德才的人，不等占卜就知道是吉利的。用安定的国家去攻打混乱的国家，不等交战就知道能攻克。

for so long a time?"

27. 72

Heaven did not create the people for the sake of the lord; Heaven established the lord for the sake of the people. Hence, in antiquity land was not granted in fiefs of ranked sizes just to give honored position to the feudal lords and for no other purpose. Offices and ranks were not arranged in hierarchical order and provided with suitable titles and emoluments just to give honored status to the grand officers and for no other purpose.

27. 73

The Way of a ruler lies in knowing men; that of a minister in knowing affairs of state. Hence when Shun governed the world, he did not have official tasks nor did he give issue proclamations, yet the myriad things were brought to completion.

The farmer has his single purpose in his fields, yet it would be inadmissible to deem him a director of the fields. Of the artisan and merchant the same is true.

27. 74

Using the worthy to reform the unworthy is to know what is auspicious without first having to await the outcome of the divination. Using what is ordered to overcome anarchy is to know victory without having first to engage in battle.



【原文】

27.75 齐人欲伐鲁，忌卞庄子，不敢过卞。晋人欲伐卫，畏子路，不敢过蒲。

27.76 不知而问尧、舜，无有而求天府。曰：先王之道，则尧、舜已；六贰之博，则天府已。

27.77 君子之学如蜕，幡然迁之。故其行效，其立效，其坐效，其置颜色出辞气效。无留善，无宿问。

27.78 善学者尽其理，善行者究其难。

【今译】

27.75 齐国人想攻打鲁国，顾忌卞庄子，不敢经过卞城。晋国人想攻打卫国，害怕子路，不敢经过蒲邑。

27.76 不懂政治就去询问尧、舜，没有财富就去寻求宝库。我说：古代圣王的政治原则，就是尧、舜；六经包含的丰富内容，就是宝库。

27.77 君子的学习就像蛇、蝉等脱壳一样，很快有所改变。所以他走路效仿，站立效仿，坐着效仿，他摆什么脸色，讲什么话，用什么口气都效仿。不把好事留下不做，不把要问的事拖过夜。

27.78 善于学习的人彻底搞通事物的道理，善于做事的人彻底克服工作中的困难。

27. 75

Some men of Qi wanted to attack Lu, but were so terrified of Viscount Zhuang of Bian that they dared not go past Bian. Some men of Jin wanted to attack Wei but were so overawed by Zilu that they did not presume to pass by Pu.

27. 76

Of "not knowing and asking Yao or Shun" and of "not having something and seeking it from the Treasury of Heaven," I say: The Way of the Ancient Kings already includes Yao and Shun, and the broad learning of the Six Arts already includes the Treasury of Heaven.

27. 77

The effect of learning on the gentleman is analogous to the changes of the butterfly in its chrysalis: having undergone change, he emerges altered. Thus, in his walking and in his sitting, in the expressions he composes on his face, and in the tones of the sentences he utters, its effects are seen. He seeks good without rest, and he never puts off questions to later.

27. 78

One who is adept at study exhausts principles of rational order. One who is adept at putting things into practice examines problems.

【原文】

27.79 君子立志如穷，虽天子、三公问正，以是非对。

27.80 君子隘穷而不失，劳倦而不苟，临患难而不忘细席之言。岁不寒，无以知松柏；事不难，无以知君子无日不在是。

27.81 雨小，汉故潜。夫尽小者大，积微者著，德至者色泽洽，行尽而声问远。小人不诚于内而求之于外。

【今译】

27.79 君子树立志向好像陷入困境一样不能变通，即使天子、三公询问政事，也根据是非来回答。

27.80 君子穷困而不丧失志气，劳累而不苟且偷安，面临祸患而不背弃平时坐席上说的话。岁月不寒冷，就无从知道松柏；事情不危难，就无从知道君子没有一天不在这样。

27.81 雨虽然小，汉水却照旧流入潜水。尽量收罗微小的就能变成巨大，不断积累隐微的就会变得显著，道德极高的人脸色态度就和润，品行完美的人名声就传得远。小人内心不真诚却到外界去追求声誉。



27. 79

The gentleman maintains his high ideals even in adversity, so that should the Son of Heaven or the Three Dukes ask him about governing, he could state what is right and what is wrong.

27. 80

Although a gentleman is in dire straits and bitter poverty, he does not lose his way. Although he is tired and exhausted, he does not behave indecorously. Although he observes the threat of calamity or great difficulties, he does not forget the smallest measure of the doctrine. Until winter comes, you do not know the character of the cypress and cedar; until affairs of government have encountered difficulties, you do not know the character of the gentleman. There is not a day that passes when he is not there.

27. 81

When rainfall is small, the Han River does not for that reason become [the size of its tributary] the Qian. What collects the small becomes the large. What accumulates the minute becomes visible. When inner power had been perfected in a person, it penetrates into and imbues his countenance. When his conduct fully realizes it, his reputation is known from afar. The petty man, not being authentic within, seeks this from without.

【原文】

27.82 言而不称师谓之畔，教而不称师谓之倍。倍畔之人，明君不内，朝士大夫遇诸涂不与言。

27.83 不足于行者，说过；不足于信者，诚言。故《春秋》善胥命，而《诗》非屡盟，其心一也。

27.84 善为《诗》者不说，善为《易》者不占，善为《礼》者不相，其心同也。

27.85 曾子曰："孝子言为可闻，行为可见。言为可闻，所以说远

【今译】

27.82 说话时不称道老师叫做反叛，教学时不称道老师叫做背离。背叛老师的人，英明的君主不接纳，朝廷内的士大夫在路上碰到他不和他说话。

27.83 在行动上不够的人，往往言过其实；在信用方面不够的人，往往夸夸其谈。《春秋》赞美互相之间口头约定，而《诗经》非议屡次订立盟约，他们的用心是一致的。

27.84 善于研治《诗》的人不作解说，善于研治《易》的人不占卦，善于研治《礼》的人不辅助行礼，他们的用心是相同的。

27.85 曾子说："孝子说的话是可以让人听的，做的事是可以让人看的。说的话可以让人听，是用来使远方的人高兴；做的事可以让人

27. 82

To discuss things in terms that do not agree with your teacher is called "rebellion." To teach in a fashion that does not correspond to what your teacher taught is called "subversion." An intelligent lord would not appoint such men to office, and the knights and grand officers of his court would not discuss things with such men should they be encountered on the road.

27. 83

Persuasions that recommend things that cannot be put into practice transgress the truth. Words that cannot be relied on only appear sincere. Hence, the *Annals* in considering "pledging each other" good and the *Odes* in condemning "frequent covenanting" are of one and the same mind.

27. 84

That one who is expert in the *Odes* does not engage in persuasions; that one who is expert in the *Changes* does not prognosticate;and that one who is expert in ritual principles does not act as master of ceremonies—all these involve the same frame of mind.

27. 85

Master Zeng said:"The filial son's speech brings approval wherever it is heard and his conduct aprroval wherever it is seen. Speech

【原文】

也；行为可见，所以说近也。近者说则亲，远者说则附。亲近而附远，孝子之道也。”

27.86 曾子行，晏子从于郊，曰：“婴闻之：‘君子赠人以言，庶人赠人以财。’婴贫无财，请假于君子，赠吾子以言：乘舆之轮，太山之木也，示诸隰栝，三月五月，为帱革敝，而不反其常。君子之隰栝，不可不谨也，慎之！兰芷、稿本，渐于蜜醴，一佩易之。正君渐于香酒，可谗而得也。君子之所渐，不可不慎也。”

27.87 人之于文学也，犹玉之于琢磨也。《诗》曰：“如切如磋，如

【今译】

看，是用来使近处的人高兴。近处的人高兴就会来亲近，远方的人高兴就会来归附。使近处的人来亲近而远方的人来归附，这是孝子遵行的原则。”

27.86 曾子要走了，晏子跟着送到郊外，说：“晏婴听说过这样的话：‘君子用言语赠送人，百姓用财物赠送人。’我晏婴贫穷没有财物，请让我冒充君子，拿话来赠送给您：马车的轮子，原是泰山上的木头，把它放置在整形器中，经过三五个月就做成了，那么就是裹住车毂的皮革坏了，也不会恢复到它原来的形状了。君子对于正身的工具，不能不谨慎地对待啊，要慎重地对待它！兰芷、稿本等香草，如果浸在蜂蜜和甜酒中，一经佩带就要更换它。正直的君主如果泡在香酒似的甜言蜜语中，也会被谗言俘虏。君子对于所渐染的环境，不能不谨慎地对待啊。”

27.87 人对于学习研究古代文献典籍，就像玉对于琢磨一样。

that brings approval wherever it is heard is the way to give pleasure to those who are distant;conduct that brings approval wherever it is seen is the way to give pleasure to those who are nearby. When those near at hand are pleased, they feel kinship with him. When those far away are pleased, they feel attached to him. To inspire feelings of kinship in those nearby and of attachment in those far away is the Way of the filial son."

27. 86

When Master Zeng was traveling, Master Yan followed him to the suburbs saying: "I have heard that gentlemen present others with words as gifts, whereas ordinary men present material objects as gifts. Since I am poor and have no goods, may I follow that practice of the gentleman and present you with some words. The wheel of a chariot was once a tree on Mount Tai. Placed in the press-frame for three to five months, wood can be used for the cover or hub of the wheel even until it wears out, yet it will never revert to its regular form. With the press-frame of the gentleman, one cannot but be careful. Be cautious with it! The dried roots of the orchid and valerian moistened with honey or sweet new wine will be exchanged as soon as they are worn hanging about the neck. A correct gentleman who has been moistened with fragrant spirits—might he not be slandered. What is used to 'moisten' the gentleman, one cannot but be cautious about!"

27. 87

Learning and culture are to men what polishing and grinding are to

【原文】

琢如磨。”谓学问也。和之璧，井里之厥也，玉人琢之，为天下宝。子赣、季路，故鄙人也，被文学，服礼义，为天下列士。

27.88 学问不厌，好士不倦，是天府也。

27.89 君子疑则不言，未问则不言。道远，日益矣。

27.90 多知而无亲、博学而无方、好多而无定者，君子不与。

【今译】

《诗》云：“就像治骨磨象牙，就像雕玉磨石器。”就是说的做学问啊。卞和的玉璧，原是乡里固定门闩的楔形石块，加工玉器的工匠雕琢了它，就成了天下的珍宝。子贡、子路，原是浅陋的人，受到了文献典籍的影响，遵从礼义，就成了天下屈指可数的名人。

27.88 学习请教不满足，爱好贤士不厌倦，这就是宝库。

27.89 君子疑惑的就不说，还没有请教过的就不说。道路长远，知识一天天增加。

27.90 知道得很多而没有什么特别的爱好、学习得很广而没有个主攻方向、喜欢学得很多而没有个确定目标的人，君子不和他结交。

jade. An *Ode* says:

Like bone cut, like horn polished,
like jade carved, like stone ground.

This refers to studying and questioning.

The *bi* disc made from the Bian He and the stone from Jingli, having been polished by men, became treasures to the whole world. Zigong and Jilu, who were originally men from a frontier district, clothed themselves in culture and learning and wrapped themselves in ritual and duty so that they became distinguished scholars of the world.

27. 88

Insatiable in study and inquiry, untiring in their love of scholars—such are the "Treasury of Heaven. "

27. 89

If the gentleman has reservations, he does not discuss the matter. If he has not yet inquired about it, he does not discuss it. When the way is distant, each day he adds to his progress along it.

27. 90

The gentleman will not associate with those who possessing much knowledge have no close companions, those who though broadly learned have no methods, and those who being fond of many things have no fixed standards.

【原文】

27.91 少不讽诵，壮不论议，虽可，未成也。

27.92 君子一教，弟子一学，亟成。

27.93 君子进，则能益上之誉而损下之忧。不能而居之，诬也；无益而厚受之，窃也。

27.94 学者非必为仕，而仕者必如学。

27.95 子贡问于孔子曰："赐倦于学矣，愿息事君。"孔子曰：

【今译】

27.91 少年时不读书，壮年时不发表议论，即使资质还可以，也不能有所成就。

27.92 君子专心一意教授，学生专心一意学习，就能迅速取得成就。

27.93 君子入朝做官，就能增加君主的荣誉而减少民众的忧患。没有才能而呆在官位上，就是行骗；对君主民众毫无裨益而优厚地享受俸禄，就是盗窃。

27.94 学习的人不一定都去做官，而做官的人一定要去学习。

27.95 子贡问孔子说："我对学习感到厌倦了，希望休息一下去侍

27. 91

If you do not recite and chant when still small and discuss and deliberate when a youth, then although you may try, you will never master them.

27. 92

The gentleman who single-mindedly pursues his doctrines and the student who single-mindedly pursues his studies quickly perfect them.

27. 93

If the gentleman is advanced in office, then he will be able to increase the praises of his superiors and to lessen the sorrows of his inferiors. To be unable to fulfill the duties of an office and yet take a position is to be a sham; to be of no advantage and yet accept the generosity of one's ruler is to be a thief.

27. 94

Being learned does not guarantee holding office, but holding office does guarantee that one will rely on what one has learned.

27. 95

Zigong questioned Confucius, saying: "I am weary of study and would like to rest up from it in the service of a lord. "

Confucius replied: "An *Ode* says:

【原文】

“《诗》云：‘温恭朝夕，执事有恪。’事君难，事君焉可息哉？”“然则赐愿息事亲。”孔子曰：“《诗》云：‘孝子不匮，永锡尔类。’事亲难，事亲焉可息哉？”“然则赐愿息于妻子，”孔子曰：“《诗》云：‘刑于寡妻，至于兄弟，以御于家邦。’妻子难，妻子焉可息哉？”“然则赐愿息于朋友。”孔子曰：“《诗》云：‘朋友攸摄，摄以威仪。’朋友难，朋友焉可息哉？”“然则赐愿息耕。”孔子曰：“《诗》云：‘昼尔于茅，宵尔索绹，亟其乘屋，其始播百谷。’耕难，耕焉可息哉？”“然则赐无

【今译】

奉君主。”孔子说：“《诗》云：‘早晚温和又恭敬，做事认真又谨慎。’侍奉君主不容易，侍奉君主怎么可以休息呢？”子贡说：“这样的话，那么我希望休息一下去侍奉父母。”孔子说：“《诗》云：‘孝子之孝无穷尽，永远赐你同类人。’侍奉父母不容易，侍奉父母怎么可以休息呢？”子贡说：“这样的话，那么我希望到妻子儿女那里休息一下。”孔子说：“《诗》云：‘先给妻子作榜样，然后影响到兄弟，以此治理家和邦。’和妻子儿女在一起不容易，在妻子儿女那里怎么可以休息呢？”子贡说：“这样的话，那么我希望到朋友那里休息一下。”孔子说：“《诗》云：‘朋友之间相辅助，相助都用那礼节。’和朋友在一起不容易，在朋友那里怎么可以休息呢？”子贡说：“这样的话，那么我希望休息下来去种田。”孔子说：“《诗》云：‘白天要去割茅草，夜里搓绳要搓好，急忙登屋修屋顶，又要开始播种了。’种田不容易，种田怎



Meek and reverent, morning and evening,

we perform our service with reverence.

Service to a lord is difficult, how could you expect to rest up by entering into service?"

"That being so, I would like to rest up in service to my parents. "

Confucius responded: "An *Ode* says:

Filial sons have endless duties;

always giving you things perfect of their kind.

Service to parents is difficult; how could you expect to rest up in it. "

"That being so, then I would like to rest up in the company of my wife. "

Confucius replied: "An *Ode* says:

He was a model to his consort,

extended the example to his brothers,

and so governed his family and state.

Dealing with a wife is dificult, how could you expect to rest with her!"

"That being so, I would like to rest wih my friends. "

Confucius said: "An *Ode* says:

Your friends are assisted,

assisted by your dignified demeanor.

Dealing with friends is difficult; how could you expect to rest with them!"

"That being so, then I would like to rest up being a farmer. "

Confucius responded: "An *Ode* says:

In daylight gather the reed grass,

in evening make it into rope.

Quickly climb up to the rooftop

—soon we must begin our sowing anew.

A farmer's life is difficult; how could you expect to rest up being a farmer!"

【原文】

息者乎?”孔子曰:“望其圹,皋如也,幠如也,鬲如也,此则知所息矣。”子贡曰:“大哉,死乎!君子息焉,小人休焉。”

27.96《国风》之好色也,传曰:“盈其欲而不愆其止。其诚可比于金石,其声可内于宗庙。”《小雅》不以于污上,自引而居下,疾今之政,以思往者,其言有文焉,其声有哀焉。

27.97 国将兴,必贵师而重傅;贵师而重傅,则法度存。国将衰,必贱师而轻傅;贱师而轻傅,则人有快;人有快,则法度坏。

【今译】

么可以休息呢?”子贡说:“这样的话,那么我就没有休息的地方啦?”孔子说:“远望那个坟墓,高高的样子,山顶般的样子,鼎鬲似的样子,看到这个你就知道可以休息的地方了。”子贡说:“死亡嘛,可就大啦!君子休息了,小人也休息了。”

27.96《国风》爱好女色,解说它的古书说:“满足情欲而又不越轨。它的真诚不渝可以和金属石头的坚固不变相比,它的音乐可以纳入到宗庙中去。”《小雅》的作者不被腐朽的君主所用,自己引退而处于卑下的官位上,他们痛恨当时的政治,因而怀念过去,《小雅》的言辞富有文采,音乐具有哀怨的情调。

27.97 国家将要兴盛的时候,一定尊敬老师而看重师傅;尊敬老师而看重师傅,那么法度就能保持。国家将要衰微的时候,一定鄙视老师而看轻师傅;鄙视老师而看轻师傅,那么人就会有放肆之心;人有了放肆之心,那么法度就会破坏。

"That being so, then am I to be without any leisure in which to rest?"

Confucius replied: "Look into that grave pit and see how marsh-like it is, how precipitous its sides, and how it resembles the hollow legs of the *li* tripod. In that you will know what resting up really is!"

Zigong said: "How very great death is! The gentleman finds rest in it; the petty man his surcease."

27. 96

Of the eroticism of the *Airs of the States*, the *Commentary* says: "They give satisfaction to the desires men have but do not err in their stopping point. Their sincerity can be compared to metal and stone whose sounds are permitted within the ancestral temple."

The people of the period of the *Lesser Odes* would not be used by vile superiors, but withdrew of their own accord and dwelt among the humble people. Angry over the sick governments of their day, they were filled with remembrance of days gone by. Their language had such perfect expressive form, and their music such a plaintive air.

27. 97

When a country is on the verge of a great florescence, it is certain to prize its teachers and give great importance to breadth of learning. If it does this, then laws and standards will be preserved. When a country is on the verge of decay, then it is sure to show contempt for teachers and slight masters. If it does this, then its people will be smug. If the people are smugly self-satisfied, then laws and standards will be allowed to go to ruin.

【原文】

27.98 古者匹夫五十而士；天子诸侯子十九而冠，冠而听治，其教至也。

27.99 君子也者而好之，其人；其人也而不教，不祥。非君子而好之，非其人也；非其人而教之，赍盗粮、借贼兵也。

27.100 不自嗛其行者，言滥过。古之贤人，贱为布衣，贫为匹夫，食则饘粥不足，衣则竖褐不完，然而非礼不进，非义不受，安取此？

【今译】

27.98 古代平民百姓到五十岁才能做官；而天子与诸侯的儿子十九岁就举行冠礼，举行冠礼后就治理政事，这是因为他们受到的教育极好的缘故啊。

27.99 对于君子倾心爱慕的，就是那理想的学生；对这种理想的学生不施教，是不吉利的。对于并非君子的人也倾心爱慕的，就不是那理想的学生；对这种并非理想的学生去施教，就是把粮食送给小偷，把兵器借给强盗。

27.100 不自我意识到自己德行不足的人，说话往往浮夸过分。古代的贤人，卑贱得做个平民，贫穷得做个百姓，吃嘛连稀饭也不够，穿嘛连粗布衣也不完整，但是如果不按照礼制来提拔他，他就不入朝做官，如果不按照道义给他东西，他就不接受，哪会采取这种夸夸其谈的做法？



27. 98

In antiquity, commoners on their fiftieth birthday were given office, and the Son of Heaven and feudal lords at nineteen achieved their majority with the capping. When they were capped, they would hear the affairs of government, their education having been completed.

27. 99

When a person is fond of the ideal of the gentleman, he can become one. Where he would be a gentleman, but will not be instructed, there will be no auspicious result. Where he is fond of what is contrary to the ideal of the gentleman, he will not become one. Where he would not become one and he is taught, he will pilfer the stores of grain or become part of a gang of predatory bandits.

27. 100

Those who feel no dissatisfaction with the course of their life engage in wrongfully extravagant and exaggerated talk. In antiquity the worthy dressed so humbly that they appeared as poor as the common people. When they ate, it was congee and gruel in less than ample quantities, and when they dressed, they wore ragged short haircloth garments like workers. This being so, they would not advance without ritual principles being observed and would not accept any gain involved unless it was right. How could they engage in wrongfully extravagant and exaggerated talk!

【原文】

27.101 子夏贫，衣若县鹑。人曰："子何不仕？"曰："诸侯之骄我者，吾不为臣；大夫之骄我者，吾不复见。柳下惠与后门者同衣而不见疑，非一日之闻也。争利如蚤甲而丧其掌。"

27.102 君人者不可以不慎取臣，匹夫不可以不慎取友。友者，所以相有也。道不同，何以相有也？均薪施火，火就燥；平地注水，水流湿。夫类之相从也如此之著也，以友观人，焉所疑？取友善人，不可不慎，是德之基也。《诗》曰："无将大车，维尘冥冥。"言无与小人处也。

【今译】

27.101 子夏贫穷，衣服破烂得就像悬挂着的鹌鹑。有人说："您为什么不去做官？"子夏说："诸侯傲视我的，我不做他的臣子；大夫傲视我的，我不再见他。柳下惠和看守后门的人同样穿破烂的衣服而不被怀疑，这已不是一天的传闻了。争权夺利就像抓住了指甲而丢了自己的手掌。"

27.102 统治人民的君主不可以不慎重地选取臣子，平民百姓不可以不慎重地选择朋友。朋友，是用来互相帮助的。如果奉行的原则不同，用什么来互相帮助呢？把柴草均匀地铺平而点上火，火总是向干燥的柴草上烧去；在平整的土地上灌水，水总是向潮湿的低洼地流去。那同类事物的互相依随就像这样的显著，根据朋友来观察人，还有什么可怀疑的？选取朋友，和别人友好，不可以不慎重，这是成就德行的基础啊。《诗》云："别扶牛车向前进，尘土茫茫会脏身。"这是说不要和小人相处啊。



27. 101

Zixia was from a home so poor that his clothes looked like hanging quails. A man said:"Master, why do you not hold office?"

He replied:"I will not serve as minister to those feudal lords who treat me in an arrogant manner. I will not have a return audience with a grand officer who is haughty with me. Liuxia Hui wore the same clothing as the people at the Aft Gate, yet he encountered no suspicion and not a day went by but that he was heard. Competing for profits is like obtaining something no bigger than a flea's suit of armor at the cost of losing your hand."

27. 102

It is impermissible for a lord of men to be incautious in the selection of his ministers. It is improper for the common people to be careless in the choice of friends. Friends are those with whom one has mutual interests. If their Way is not the same, how can there be mutual interests?

When firewood is spread out and lit, fire seeks out the driest sticks; when water is poured out on level ground, it flows to the dampest places. It is evident that things of the same kind naturally come together; hence one reviews a man by looking at his friends. Could there be any doubt about this? To choose good men as one's friends—in this it is wrong to be incautious, for it is the foundation of inner power. An *Ode* says:

> Do not lean on the great carriage,
> the swirling dust will blind you.

This says that one should not live among ordinary men.

【原文】

27.103 蓝苴路作，似知而非。偞弱易夺，似仁而非。悍戇好斗，似勇而非。

27.104 仁、义、礼、善之于人也，辟之，若货财粟米之于家也：多有之者富，少有之者贫，至无有者穷。故大者不能，小者不为，是弃国捐身之道也。

27.105 凡物有乘而来。乘其出者，是其反者也。

27.106 流言，灭之；货色，远之。祸之所由生也，生自纤纤也。是故君子蚤绝之。

【今译】

27.103 对人狙伺欺诈，好像明智而并不是明智。软弱而容易被人强行改变主张，好像仁慈而并不是仁慈。凶狠鲁莽而喜欢争斗，好像勇敢而并不是勇敢。

27.104 仁爱、道义、礼制、善行对于人来说，打个比方，就像是钱财粮食和家庭的关系一样：较多地拥有它的就富裕，较少地拥有它的就贫穷，丝毫没有的就困窘。所以大事不会干，小事又不做，这是抛弃国家丢弃自己的道路啊。

27.105 所有的事物都是有所凭借才来临的。凭借自己出现的事，这就是那返回到自己的事。

27.106 流言蜚语，消灭它；钱财女色，远离它。祸患所赖以产生的根源，都发生于那些细微的地方。所以君子及早地消灭祸患的苗头。



27. 103

Wearing tattered clothes and sackcloth garments while acting in a grand manner may seem like knowledge, but it is not. Being weak and timid so that one is easily robbed may seem like humanity, but it is not. Being violent, stupid, and fond of brawling may seem like bravery, but it is not.

27. 104

Humanity, morality, ritual principles, and goodness belong in man the way valuables, goods, grain, and rice belong in the household. Those that have them in abundance are rich; those that have them in small quantities are poor. To be entirely without them is to be utterly impoverished. Thus, for the great to be incapable and the small to fail to act is the Way to abandon the state and damage the self.

27. 105

As a general rule, things come about because something occasioned them. For what occasioned them turn back to yourself.

27. 106

Put an end to the wayward doctrines you hear; keep your distance from wealth and sex. They are the causes that bit by bit produce misfortune. This is why the gentleman is quick to cut them off.

【原文】

27.107 言之信者，在乎区盖之间。疑则不言，未问则不言。

27.108 知者明于事，达于数，不可以不诚事也。故曰："君子难说，说之不以道，不说也。"

27.109 语曰："流丸止于瓯、臾，流言止于知者。"此家言邪学之所以恶儒者也。是非疑，则度之以远事，验之以近物，参之以平心，流言止焉，恶言死焉。

27.110 曾子食鱼有余，曰："泔之。"门人曰："泔之伤人，不若奥

【今译】

27.107 说话真实的人，存在于阙疑之中。疑惑的不说，没有请教过的不说。

27.108 明智的人对事情十分清楚，对事理十分精通，我们不可以不忠诚地去侍奉明智的人啊。所以说："对于君子，是难以使他高兴的，不通过正当的途径去使他高兴，他是不会高兴的。"

27.109 俗话说："滚动的圆球滚到凹坑就停止了，流言蜚语碰到明智的人就止息了。"这就是那些私家之言与邪恶的学说憎恶儒者的原因。是对是错疑惑不决，就用久远的事情来衡量它，用新近的事情来检验它，用公正的观点来考察它，流言蜚语便会因此而止息，邪恶的言论便会因此而消亡。

27.110 曾子吃鱼有吃剩的，说："把它和别的菜搀和在一起。"他

27. 107

The words of a trustworthy person lie in between "cover and concealment." If he has reservations, he does not speak; if he has not yet been asked about it, he does not discuss it.

27. 108

The wise man is clear in regard to his tasks and comprehensively employs his calculations; so it would be impossible for him to be insincere in his undertakings. Therefore it is said:"The gentleman takes pains with his persuasions. A persuasion that cannot be used for guidance is no persuasion. "

27. 109

There is the saying:"Balls rolling in every direction are stopped by bowls and pans. Wayward doctrines spreading in every direction are stopped by those who know."This saying is why schools with heterodox learning hate the Ru. If matters of right and wrong are in doubt, measure them with distant affairs, verify them with things nearby, and examine them with a tranquil mind. This is how wayward doctrines are stopped and evil words destroyed.

27. 110

Master Zeng ate some fish, but had leftovers. He said: "Put rice

【原文】

之。”曾子泣涕曰:“有异心乎哉!”伤其闻之晚也。

27.111 无用吾之所短遇人之所长，故塞而避所短，移而从所仕。疏知而不法，察辨而操僻，勇果而亡礼，君子之所憎恶也。

27.112 多言而类，圣人也。少言而法，君子也。多少无法而流喆然，虽辩，小人也。

27.113 国法禁拾遗，恶民之串以无分得也。有夫分义，则容天

【今译】

的学生说：“挽和起来会伤害人的身体，不如再把它熬一下。”曾子流着眼泪说：“我难道别有用心吗？”为自己听到这种话太晚而感到悲伤。

27.111 不要用自己的短处去对付别人的长处，所以要掩盖并回避自己的短处，迁就并依从自己的特长。通达聪明而不守法度，明察善辩而坚持的观点邪恶怪僻，勇敢果断而不合礼义，这是君子所憎恶的。

27.112 话说得多而合乎法度，便是圣人；话说得少而合乎法度，就是君子；说多说少都不合法度却还是放纵沉醉在其中，即使能言善辩，也是个小人。

27.113 国家的法令禁止拾取别人遗失的财物，这是憎恶民众习

water over it. "

A disciple replied: "Putting rice water over it may harm you; it would be better to cook it. "

Master Zeng wept, saying: "How could I have had so aberrant a mind as not to realize this!" He was hurt that he had heard this so late in life.

27. 111

Do not use your shortcomings to combat others' strong points. Thus, put to an end and leave behind your shortcomings; advance and follow your abilities. Knowing things comprehensively but not according to the model; scrutinizing and discriminating but holding on to perverse doctrines; acting with bravery and firmness but forgetting the requirements of ritual principles—these are what the gentleman hates for their evilness!

27. 112

A sage, though he speaks often, always observes the logical categories appropriate to what he discusses. A gentleman, though he speaks but seldom, always accords with the model. A petty man speaks frequently but in a manner that does not adhere to the model, his thoughts drowning in the verbiage of his idle chatter even when he engages in the disciplined discourse of formal discriminations.

27. 113

The laws of the state forbid picking up objects that have been left be-



【原文】

下而治；无分义，则一妻一妾而乱。

27.114 天下之人，唯各特意哉，然而有所共予也。言味者予易牙，言音者予师旷，言治者予三王。三王既已定法度、制礼乐而传之，有不用而改自作，何以异于变易牙之和、更师旷之律？无三王之法，天下不待亡，国不待死。

27.115 饮而不食者，蝉也；不饮不食者，蜉蝣也。

27.116 虞舜、孝己，孝而亲不爱；比干、子胥，忠而君不用；

【今译】

惯于不按名分去取得财物。有了那名分道义，那就能包揽天下而把它治理好；没有名分道义，那么就是只有一妻一妾，也会搞得乱糟糟。

27.114 天下的人，虽然各有独特的看法，却也有共同赞许的东西。谈论美味的都赞许易牙，谈论音乐的都赞许师旷，谈论政治的都赞许三王。三王既已确定了法度，制作了礼乐制度而把它们传了下来，如果不遵用而加以改变并自己重新搞一套，那和变更易牙的调味，变更师旷的音律有什么不同呢？如果没有三王的法度，天下不等片刻就会沦亡，国家不等片刻就会覆灭。

27.115 只喝水而不吃东西的，是蝉；不喝水又不吃东西的，是蜉蝣。

27.116 虞舜、孝己，孝顺父母而父母不爱他们；比干、子胥，

hind, since they condemn the people's practice of obtaining thereby things that do not belong to their social station. If there is apportionment of goods by social station and a sense for what is right, then the whole world will become orderly. If there is neither apportionment nor a sense for what is right, then a single wife and a single concubine will cause chaos.

27. 114

Although everyone in the world has his own individual ideas, there are nonetheless points of common agreement. When discussing matters of taste of food, the point of agreement is Yiya;for musical tones it is Master Kuang;for good government it is the Three Kings. Immediately after the Three Kings had fixed their laws and standards, regulated ritual and music and transmitted them, there were no further alterations made by individuals. How could one use something that would modify the blended flavors of a Yiya or revise the pitch pipes of Master Kuang!Since they do not observe the model of the Three Kings, the world awaits its impending doom and nations await their demise.

27. 115

What drinks but does not eat is the *chan* cicada. What neither drinks nor eats is the *fouyou* mayfly.

27. 116

Shun of the Yu dynasty and Filial Yi observed their filial duties, but their parents did not love them. Bigan and [Wu] Zixu were loyal subjects,

【原文】

仲尼、颜渊，知而穷于世。劫迫于暴国而无所辟之，则崇其善，扬其美，言其所长，而不称其所短也。

27.117 惟惟而亡者，诽也；博而穷者，訾也；清之而俞浊者，口也。

27.118 君子能为可贵，不能使人必贵己；能为可用，不能使人必用己。

27.119 诰誓不及五帝，盟诅不及三王，交质子不及五伯。

【今译】

忠于君主而君主不任用他们；孔子、颜渊，明智通达而在社会上穷困窘迫。被迫生活在暴君统治的国家中而又没有办法避开这种处境，那就应该崇尚他的善行，宣扬他的美德，称道他的长处，而不宣扬他的短处。

27.117 唯唯诺诺却导致死亡的，是由于他诽谤人；知识渊博而处境困厄的，是由于他诋毁人；澄清它而愈来愈混浊的，是由于他搬弄口舌。

27.118 君子能够做到可以被人尊重，但不能使别人一定尊重自己；能够做到可以被人任用，但不能使别人一定任用自己。

27.119 向下发布告诫的命令与誓言，追溯不到五帝；两国之间结盟誓约，追溯不到三王；君主互相交换自己的儿子作为人质，追溯不到五霸。



but their lords would not use them. Confucius and Yan Hui were wise, but their generation left them in dire poverty. When you find yourself detained and harassed in a cruel and violent land with no means of escape, then heap praise on its good qualities, disply its fine points, discuss its strengths, but do not mention its shortcomings.

27. 117

Despite "going along"with whatever they hear, they are doomed to perish, because they are malicious.

For all their breadth of knowledge, they are reduced to poverty because of their penchant for slander. For all their appearance of personal probity, they sink further into corruption because they revile others.

27. 118

The gentleman can do what is honorable, but he cannot cause others to be certain to show him honor. He can act so that he is employable, but he cannot cause others to be certain to use him.

27. 119

"Announcements" and "Speeches" do not extend back to the Five Di Ancestors!"Covenants" and "Oaths with Imprecations" do not reach back to the Three Kings. Relations based on pledges of goods and exchanges of hostages do not reach back to the Five Lords-Protector.

宥坐第二十八

【原文】

28.1 孔子观于鲁桓公之庙，有欹器焉。孔子问于守庙者曰："此为何器？"守庙者曰："此盖为宥坐之器。"孔子曰："吾闻宥坐之器者，虚则欹，中则正，满则覆。"孔子顾谓弟子曰："注水焉！"弟子挹水而注之。中而正，满而覆，虚而欹。孔子喟然而叹曰："吁！恶有满而不覆者哉？"

子路曰："敢问持满有道乎？"孔子曰："聪明圣知，守之以愚；功被天下，守之以让；勇力抚世，守之以怯；富有四海，守之以谦。此

【今译】

28.1 孔子在鲁桓公的庙里参观，看到有一只倾斜的器皿在那里。孔子问守庙的人说："这是什么器皿？"守庙的人说："这大概是君主放在座位右边来警戒自己的器皿。"孔子说："我听说放在君主座位右边的这种器皿，空着就会倾斜，灌入一半水就会端正，灌满水就会翻倒。"孔子回头对学生说："向里面灌水吧！"学生舀了水去灌它。灌了一半就端正了，灌满后就翻倒了，空了就倾斜着。孔子感慨地叹息说："唉！哪有满了不翻倒的呢？"

子路说："我大胆地想问一下保持满有什么方法吗？"孔子说："聪明圣智，要用笨拙来保持它；功劳惠及天下，要用谦让来保持它；勇敢有力而能压住世人，要用胆怯来保持它；富足得拥有了天下，要用



Book 28

The Warning Vessel on the Right

28. 1

When Confucius was inspecting the ancestral temple of Duke Huan of Lu [r. 711—694], there was a vessel that inclined to one side. Confucius questioned the temple caretaker about it: "What kind of vessel is this?"

The caretaker replied: "I believe it is the warning vessel that sat on the right. "

Confucius said: "I have heard of such a warning vessel: if empty, it inclines; if half full, it is upright, and if completely full, it overturns." Turning to his disciples, he continued:"Pour some water in it. "

His disciples drew off some water and poured it into the vessel. When it was half filled, it became upright; when it was completely filled, it overturned; and when empty, it again inclined.

Confucius sighed deeply and exclaimed:"Alas!How indeed could there be complete fullness and no overturning!"

Zilu said:"May I ask whether there is a way to maintain complete fullness?"

Confucius replied:{ "The way of maintaining complete fullness is to reduce by ladling out. "

Zilu said:"Is there a way to 'reduce by ladling out?'"

Confucius replied} : "Brilliant intelligence and sage-like knowledge should be guarded by the appearance of stupidity; meritorious achievements covering the whole empire should be guarded by an attitude of deference; courageous power comforting the age should be guarded by fear;

【原文】

所谓挹而损之之道也。”

28.2 孔子为鲁摄相，朝七日而诛少正卯。门人进问曰：“夫少正卯，鲁之闻人也。夫子为政而始诛之，得无失乎？”

孔子曰：“居！吾语女其故。人有恶者五，而盗窃不与焉：一曰心达而险，二曰行辟而坚，三曰言伪而辩，四曰记丑而博，五曰顺非而泽。此五者，有一于人，则不得免于君子之诛，而少正卯兼有之。故居处足以聚徒成群，言谈足以饰邪营众，强足以反是独立，此小人之桀雄也，不可不诛也。是以汤诛尹谐，文王诛潘止，周公诛管叔，太

【今译】

节俭来保持它。这就是所谓的抑制并贬损满的方法啊。”

28.2 孔子做鲁国的代理宰相，上朝听政才七天就杀了少正卯。他的学生进来问孔子说：“那少正卯，是鲁国的名人啊。先生当政而先把他杀了，该没有弄错吧？”

孔子说：“坐下！我告诉你其中的缘故。人有五种罪恶的行为，而盗窃不包括在里面：一是脑子精明而用心险恶，二是行为邪僻而又顽固，三是说话虚伪却很动听，四是记述丑恶的东西而十分广博，五是顺从错误而又加以润色。这五种罪恶，在一个人身上只要有一种，就不能免掉君子的杀戮，而少正卯却同时具有这五种罪恶。他居住下来就足够聚集门徒而成群结队，他的言谈足够用来掩饰邪恶而迷惑众人，他的刚强足够用来反对正确的东西而独立自主，这是小人中的豪杰，是不可不杀的。因此商汤杀了尹谐，周文王杀了潘止，周公旦杀

and riches encompassing all within the four seas should be guarded by frugality. This is what is called the Way of 'drawing off and reducing.'"

28. 2

When Confucius acted temporarily as prime minister of Lu, he had been at court but seven days when he executed Deputy Mao. His disciples came forward to ask him about it, saying:"Deputy Mao is a famous man in Lu. You, Master, have just begun to exercise the government, and as your first act of punishment you execute him. How will you not lose the support of the people?"

Confucius replied:"Sit there, and I will tell you the reason. Humans act in five ways that are detestable—and robbing and thieving are not among them. The first is called a mind of penetrating cleverness devoted to treachery. The second is called peculiar conduct engaged in with obstinate persistence. The third is called false teachings defended with discrimination. The fourth is called a memory that is comprehensive but recalls only wickedness. The fifth is called obediently following what is wrong while glossing over it. If even one of these characterizes a man, then he cannot avoid punishment by a gentleman. But Deputy Mao possessed all of them at the same time. Thus, in his private life he had sufficient means to gather about him followers who operated effectively as a group. In his speech and discussions he was good enough to gloss over his depravity and bedazzle the masses. His strength was such that he could turn against what was right and stand alone. For these reasons he became the 'swaggering hero' of petty men, and it was impossible that he should go unpunished. It was for just such reasons that Tang punished Yinxie, King Wen punished Panzhi, the Duke of Zhou punished

【原文】

公诛华仕，管仲诛付里乙，子产诛邓析、史付。此七子者，皆异世同心，不可不诛也。《诗》曰：‘忧心悄悄，愠于群小。’小人成群，斯足忧矣。”

28.3 孔子为鲁司寇，有父子讼者，孔子拘之，三月不别。其父请止，孔子舍之。季孙闻之，不说，曰：“是老也欺予，语予曰：‘为国家必以孝。’今杀一人以戮不孝，又舍之。”冉子以告。

孔子慨然叹曰：“呜呼！上失之，下杀之，其可乎？不教其民而听其狱，杀不辜也。三军大败，不可斩也；狱犴不治，不可刑也；罪不

【今译】

了管叔，姜太公杀了华仕，管仲杀了付里乙，子产杀了邓析、史付。这七个人，都是处在不同的时代而有同样的邪恶心肠，是不能不杀的。《诗》云：‘忧愁之心多凄楚，被群小人所怨怒。’小人成了群，那就值得忧虑了。”

28.3 孔子做鲁国的司法大臣，有父子之间打官司的，孔子拘留了儿子，三个月了也不加判决。他的父亲请求停止诉讼，孔子就把他的儿子释放了。季桓子听说了这件事，很不高兴，说：“这位老先生啊欺骗我，他曾告诉我说：‘治理国家一定要用孝道。’现在只要杀掉一个人就可以使不孝之子感到羞辱，却又把他放了。”冉求把这些话告诉了孔子。

孔子感慨地叹息说：“唉呀！君主丢了正确的政治原则，臣下把他们都杀了，那行么？不去教育民众而只是判决他们的诉讼，这是在屠杀无罪的人啊。全军大败，不可以统统斩首；监狱方面的事情没有治



Guan and Cai, the Grand Duke punished Huashi, Guan Zhong punished Fuliyi, and Prince Chan [of Zheng] punished (Deng Xi and) Shi He. These seven men, although they lived in different ages, shared a common frame of mind, so it was impossible that they should go unpunished. An *Ode* says:

My sorrowful heart is pained, pained,
I am hated by that herd of petty men.

When petty men congregate and work effectively as a group, this is cause enough for sorrow. "

28. 3

When Confucius was director of crime in Lu, there was a father and son who had a legal dispute pending before the court. Confucius put the son in prison and for three months did not resolve the matter. When the father requested permission to stop the proceedings, Confucius released the son.

[The head of the] Ji family, hearing about the matter was displeased and remarked:"The venerable one has deceived me. He told me that one must use filial piety to govern the nation. Now when he should execute a single man in order to make an example of this unfilial conduct, he goes and releases him. "

When [the disciple] Master Ran related this to Confucius, he sighed deeply and exclaimed:"Alas!When superiors fail to execute subordinates on account of it—is that proper!Not having instructed the people and yet to decide criminal prosecutions against them is to kill the innocent. Just as when the three armies have been disastrously defeated, it is improper to behead them, so too when matters of litigation that lead to imprisonment

【原文】

在民故也。嫚令谨诛，贼也；今生也有时，敛也无时，暴也；不教而责成功，虐也。已此三者，然后刑可即也。《书》曰：‘义刑义杀，勿庸以即，予维曰：未有顺事。’言先教也。

“故先王既陈之以道，上先服之。若不可，尚贤以綦之；若不可，废不能以单之。綦三年而百姓往矣。邪民不从，然后俟之以刑，则民知罪矣。《诗》曰：‘尹氏大师，维周之氐。秉国之均，四方是维。天子是庳，卑民不迷。’是以威厉而不试，刑错而不用。此之谓也。

【今译】

理好，不可以施加刑罚；因为罪责不在民众身上的缘故啊。放松法令而严加惩处，这是残害；那作物生长有一定的季节，而征收赋税却不时在进行，这是残酷；不进行教育却要求成功，这是暴虐。制止了这三种行为，然后刑罚才可以施加到人们身上。《尚书》上说：‘按照合宜的原则用刑，按照合宜的原则杀人，不要拿刑罚来迁就自己的心意，我们只能说：自己还没有把事情理顺。’这是说要先进行教育啊。

“所以古代的圣王已经把政治原则向民众宣布后，自己就先遵行它。如果不能做到这一点，就推崇贤德的人来教导民众；如果不能做到这一点，就废黜无能的人来畏慑民众。至多三年，百姓就都趋向于圣王的政治原则了。奸邪的人不依从，然后才用刑罚来等待他们，那么人们就知道他们的罪过了。因此刑罚的威势虽然厉害却可以不用，刑罚可以搁置一边而不实施。《诗》云：‘尹太师啊尹太师，你是周室的基石。掌握国家的政权，四方靠你来维持。天子由你来辅佐，要使民众不迷失。’于是，权威严正而不发作，刑罚设置而不施行。说的

are not well ordered, it is improper to apply the punishments because the real blame does not lie with the people. To issue orders in an offhand manner, but to be punctilious in matters of punishment is an outrage against the people. When all living things have their season, to make exactions without regard to the season constitutes oppression. Not to instruct the people, yet to require from them completion of allotted tasks constitutes cruelty. It is only when these three practices have been ended that punishments may be considered. One of the *Documents* says:

> Punishments should be just and executions just. Do not follow your own notions in this. Rather, say only: 'I have not as yet achieved full obedience in my tasks.'

This says that instruction should precede. "

Thus, the Ancient Kings, having proclaimed their Way before their subjects, led the way in attaining it. If it still could not be attained, they would honor the worthy in order to teach them. If it still could not be attained, they cast down those who were incapable in order to strike fear into them. When a full three years had passed, the Hundred Clans followed their transforming influence. If depraved people would not follow, only after all this has been done, did they apply the punishments, so that then the people would realize the nature of their crime. An *Ode* says:

> O Grand Preceptor Yin
> be the base of Zhou,
> be the balance of the nation,
> unify our Four Regions.
> Our Son of Heaven—you must support him
> so as to prevent the people from going astray.

For these reasons, Let your majestic authority be stern and fierce, but do not wield it. Let your punishments be established, but do not use them.

【原文】

“今之世则不然。乱其教，繁其刑，其民迷惑而堕焉，则从而制之，是以刑弥繁而邪不胜。三尺之岸而虚车不能登也，百仞之山任负车登焉，何则？陵迟故也。数仞之墙而民不逾也，百仞之山而竖子冯而游焉，陵迟故也。今夫世之陵迟亦久矣，而能使民勿逾乎？《诗》曰：‘周道如砥，其直如矢。君子所履，小人所视。眷焉顾之，潸焉出涕。’岂不哀哉？”

28.4《诗》曰：“瞻彼日月，悠悠我思。道之云远，曷云能来。”

【今译】

就是这个道理啊。

“现在的社会却不是这样。君主把教化搞得混乱不堪，把刑法搞得五花八门，当民众迷惑糊涂而落入法网，就紧接着制裁他们，因此刑罚虽然更加繁多而邪恶却不能被克服。三尺高的陡壁，就是空车也不能上去；上百丈的高山，有负荷的车也能拉上去，什么道理呢？是因为坡度平缓的缘故啊。几丈高的墙，人不能越过；上百丈的高山，小孩也能登上去游玩，这也是坡度平缓的缘故啊。现在社会上类似坡度平缓的现象也已出现好久了，能使人不越轨吗？《诗》云：‘大路平如磨刀石，它的笔直像箭杆。它是贵人走的路，百姓只能抬头看。回头看啊回头看，刷刷流泪糊了眼。’这难道不可悲吗？”

28.4《诗》云：“看那日子过得快，深深思念在我怀。道路又是那

This expresses my point.

Now in the present generation this is no longer so. So chaotic is the instruction and so abundant are the punishments, that the people are led astray and bewildered and they fall into error for which they are then to be punished. On account of this, although punishments are frequently and abundantly applied, evil is not overcome. A sheer obstacle only three feet high cannot be surmounted even by an empty carriage, whereas a hill a hundred rods high can be surmounted even by a heavily loaded one. Why is that?It is because of the slow ascent. People cannot climb a wall several rods high, but a mountain a hundred rods high, small boys will trample and play upon, and the reason for this is its gentle ascent. Now the slow erosion that we find in the present generation has also been going on a long time, so how could it not cause the people to "climb over"? An *Ode* says:

> The road to Royal Zhou is smooth like a whetstone,
> it is straight as an arrow.
> That is where the gentleman should tread;
> where the petty man should look.
> I look back toward it with longing,
> my tears streaming down.

How can one not be moved to pity by this!

28. 4

An *Ode* says:

> I gaze at that sun and that moon,
> brooding, brooding in thought of you.
> The road being so long, so long,
> when can you come?

【原文】

子曰:“伊稽首不?其有来乎?”

28.5 孔子观于东流之水。子贡问于孔子曰:“君子之所以见大水必观焉者,是何?”孔子曰:“夫水大,遍与诸生而无为也,似德;其流也埤下,裾拘必循其理,似义;其洸洸乎不屈尽,似道;若有决行之,其应佚若声响,其赴百仞之谷不惧,似勇;主量必平,似法;盈不求概,似正;淖约微达,似察;以出以入,以就鲜洁,似善化;其万折也必东,似志。是故君子见大水必观焉。”

【今译】

么远,他又怎么能回来?”孔子说:“她磕头了没有?他又回来了吗?”

28.5 孔子观赏向东流去的河水。子贡问孔子说:“君子看见浩大的流水就一定要观赏它,这是为什么?”孔子说:“那流水浩大,普遍地施舍给各种生物而无所作为,好像德;它流动起来向着低下的地方,弯弯曲曲一定遵循那向下流动的规律,好像义;它浩浩荡荡没有穷尽,好像道;如果有人掘开堵塞物而使它通行,它随即奔腾向前,好像回声应和原来的声音一样,它奔赴上百丈深的山谷也不怕,好像勇敢;它注入量器时一定很平,好像法度;它注满量器后不需要用刮板刮平,好像公正;它柔和地无处不到,好像明察;各种东西在水里出来进去地淘洗,便渐趋鲜美洁净,好像善于教化;它千曲万折而一定向东流去,好像意志。所以君子看见浩大的流水一定要观赏它。”

The Master said:"When they bow their heads to the ground, how could there not be a 'coming.'"

28. 5

Confucius was once gazing at the water flowing eastward. Zigong questioned Confucius about it, saying: "Why is it that whenever a gentleman sees a great stream, he feels the necessity to contemplate?"

Confucius replied: "Ah! Water—it bestows itself everywhere, on all living things, yet there is no assertion:in this it resembles inner power. Its direction of flow is to descend toward the low ground and whether its course is winding or straight, it necessarily follows its natural principle: in this it resembles morality. {Things float along on its surface and its depths cannot be fathomed: in this it resembles knowledge.} Its vast rushing waters are neither subdued nor exhausted: in this it resembles the Way. If there should be anything that blocks its course, its response will be to react against it, like a reverberating echo. It will travel through chasms a hundred rods deep fearlessly: in this it seems as though it had courage. Led to an empty place, it is sure to make itself level: in this it resembles the law. It will fill something completely and not require a leveling stick: in this it resembles rectitude. Indulgent and restrained while penetrating into the subtlest matters: in this it resembles scrutiny. As it comes and goes, it accommodates itself [to whatever impurities enter it], renewing and purifying them: in this it resembles the transforming power of the good. Through myriad turns and twists its course is certain to flow eastward: in this it resembles the mind with a sense of purpose. It is for such reasons that whenever the gentleman sees a great stream he feels the necessity of contemplating it."

【原文】

28.6 孔子曰："吾有耻也，吾有鄙也，吾有殆也。幼不能强学，老无以教之，吾耻之。去其故乡，事君而达，卒遇故人，曾无旧言，吾鄙之。与小人处者，吾殆之也。"

28.7 孔子曰："如垤而进，吾与之；如丘而止，吾已矣。今学曾未如肬赘，则具然欲为人师。"

28.8 孔子南适楚，厄于陈、蔡之间，七日不火食，藜羹不糁，弟子皆有饥色。子路进问之曰："由闻之：'为善者，天报之以福；为不善者，天报之以祸。'今夫子累德、积义、怀美，行之日久矣，奚居

【今译】

28.6 孔子说："我对有的事有耻辱感，我对有的事有卑鄙感，我对有的事有危险感。年幼时不能努力学习，老了没有什么东西可以用来教给别人，我以为这是耻辱。离开自己的故乡，侍奉君主而显贵了，突然碰到过去的朋友，竟然没有怀旧的话，我以为这是卑鄙的。和小人混在一起，我以为这是危险的"。

28.7 孔子说："成绩即使像蚂蚁洞口的小土堆一样微小，但只要向前进取，我就赞许他；成绩即使像大土山一样大，但如果停止不前了，我就不赞许了。现在有些人学到的东西还不如个赘疣，却自满自足地想做别人的老师。"

28.8 孔子向南到楚国去，困在陈国、蔡国之间，七天没吃熟食，野菜羹中不挽一点米，学生们都有挨饿的脸色。子路前来问孔子说："仲由我听说：'行善的人，上天用幸福报答他；作恶的人，上天用灾祸报复他。'现在先生积累功德，不断奉行道义，怀有美好的理想，

28. 6

Confucius said: "I hold some things shameful, others despicable, and still others dangerous. When young to be incapable of studying hard so that in old age one lacks the means to instruct others—this I hold shameful. When a person, having left his ancestral home, succeeds in the service of his lord, but when encountering old acquaintances does not exchange reminiscences about past relations—this I despise. To accommodate oneself to the life pattern of petty men—this I consider dangerous."

28. 7

Confucius said:"When a person's studies are progressing, like an anthill being raised, I offer my assistance. But if his studies have ceased, like hillock that is complete, I desist. "

Now where one's study has not reached its conclusion, self-satisfiedly wanting to teach others is like the case of a tumor or excrescence.

28. 8

When Confucius was traveling southward toward Chu, he was reduced to straits between Chen and Cai. When after seven days he and his disciples had not eaten hot food, only a soup of goosefoot greens with not a single grain of rice, the disciples all had a hungry look. Zilu stepped forward and asked:"According to what I have been taught, Heaven bestows good fortune on those who do good and disasters on those who do what is not good. Now you, our Master, have for a long time aug-

【原文】

之隐也？”

孔子曰：“由不识，吾语女。女以知者为必用邪？王子比干不见剖心乎！女以忠者为必用邪？关龙逢不见刑乎！女以谏者为必用邪？伍子胥不磔姑苏东门外乎！夫遇不遇者，时也；贤不肖者，材也；君子博学深谋不遇时者多矣！由是观之，不遇世者众矣！何独丘也哉？且夫芷兰生于深林，非以无人而不芳。君子之学，非为通也，为穷而不困，忧而意不衰也，知祸福终始而心不惑也。夫贤不肖者，材也；为不为者，人也；遇不遇者，时也；死生者，命也。今有其人不遇其时，虽贤，其能行乎？苟遇其时，何难之有？故君子博学深谋，修身端行，

【今译】

行善的日子很久了，为什么处境这样窘迫呢？”

孔子说：“仲由你不懂，我告诉你吧。你认为有才智的人是一定会被任用的吗？王子比干不是被剖腹挖心了吗！你认为忠诚的人是一定会被任用的吗？关龙逢不是被杀了吗！你认为劝谏的人是一定会被任用的吗？伍子胥不是在姑苏城的东门之外被碎尸了吗！是得到君主的赏识还是得不到君主的赏识，这要靠时机；有德才还是没有德才，这是各人的资质了；君子博学多识而能深谋远虑却碰不到时机的多着呢！由此看来，不被社会赏识的人是很多的了！哪里只是我孔丘呢？再说白芷兰草长在深山老林之中，并非因为没有人赏识就不香了。君子学习，并不是为了显贵，而是为了在不得志的时候不至于困窘，在碰到忧患的时候意志不至于衰退，懂得祸福死生的道理而心里不迷惑。有德才还是没有德才，在于资质；是做还是不做，在于人；是得到赏识还是得不到赏识，在于时机；是死还是生，在于命运。现在有了理想的人才却碰不到理想的时机，那么即使贤能，他能有所作为吗？如果碰到了理想的时机，那还有什么困难呢？所以君子广博地学



mented your inner power through your daily conduct, accumulated acts of moral good, and cherished the beautiful. Why, then, do you live in obscurity?"

Confucius replied: "You, you have not remembered what I told you. Did you imagine that the wise are certain to be employed? But did not Prince Bigan have his heart cut out! Did you imagine that the loyal are sure to be used? But did not Guan Longfeng endure punishment! Did you imagine that those who reprove are always followed?But was not Wu Zixu slashed apart and put outside the eastern gate of Gusu! From this it can be seen that those who have not met with the right time are legion. How am I unique in this regard?

"Whether one meets with opportunity depends on the time;whether one becomes a worthy depends on innate ability. Gentlemen of broad learning and profound plans who did not meet with the right time are numerous.

"Further, consider the orchid and angelica that grow deep in the forest: that there is no one to smell them does not mean that they are not fragrant. The studies of the gentleman are not undertaken in order to be successful, but so that in poverty he will not be beset with hardship, that in times of anxiety his sense of purpose will not diminish, and that by knowing fortune and misfortune, ends and beginnings, his heart will not suffer illusions. Just as whether one is worthy depends on innate ability, whether one acts or not depends on the man; just as whether one meets with success depends on the right time, so too matters of death and life depend on fate. Now if a man has not met with the right time, even though he is worthy, how would he be able to put [his ideas] into practice? If he should chance to meet with the right time, what difficulties would he have? Thus, the gentleman broadens his studies, deepens his

【原文】

以俟其时。”

孔子曰：“由！居！吾语女。昔晋公子重耳霸心生于曹，越王句践霸心生于会稽，齐桓公小白霸心生于莒。故居不隐者思不远，身不佚者志不广。女庸安知吾不得之桑落之下？”

28.9 子贡观于鲁庙之北堂，出而问于孔子曰：“乡者赐观于太庙之北堂，吾亦未辍，还复瞻被九盖，皆继，彼有说邪？匠过绝邪？”孔子曰：“太庙之堂亦尝有说，官致良工，因丽节文，非无良材也，盖曰贵文也。”

【今译】

习，深入地谋划，修养心身，端正品行来等待时机。”

孔子又说：“仲由！坐下！我告诉你。从前晋公子重耳的称霸之心产生于流亡途中的曹国，越王勾践的称霸之心产生于被围困的会稽山，齐桓公小白的称霸之心产生于逃亡之处莒国。所以处境不窘迫的人想得就不远，自己没奔逃过的人志向就不广大，你怎么知道我在这叶子枯落的桑树底下就不能得意呢？”

28.9 子贡参观了鲁国宗庙的北堂，出来后问孔子说：“刚才我参观了太庙的北堂，我也没停步，回转去再观看那九扇门，都是拼接的，那有什么讲究吗？是因为木匠过失而把木料弄断的吗？”孔子说：“太庙的北堂当然是有讲究的，官府招来技艺精良的工匠，依靠木材本身的华丽来调节文采，这并不是没有好的大木头。大概是因为看重文采的缘故吧。”

plans, reforms his person, and corrects his conduct in order to await his right time."

Confucius said again: "Zilu, sit down, and I will tell you. In the past Chonger, the son of the duke of Jin, conceived his ambition to become lord-protector because of the events in Cao.King Goujian of Yue conceived his ambition to become lord-protector because of the events at Kuaiji.Xiaobai, the future Duke Huan of Qi, conceived his ambition to become lord-protector because of the events at Ju.One who does not live in obscurity does not reflect on distant prospects;one who does not endure personal hardship does not have goals with wide aims.In what way do you know that I am unsuccessful here by the Sangluo?"

28. 9

Zigong, having inspected the north pavilion of the ancestral temple of Lu, proceeded to go and ask Confucius about it:"Just a moment ago, I was inspecting the north pavilion of the great ancestral temple.Just as I was about to finish, I look a second time and noticed that the north doors were both cut off.Does that have some proper explanation, or did the carpenters simply saw off too much?"

Confucius responded:"Since it is the pavilion of the grand ancestral temple, of course, it has an explanation.The officers in charge employed the best craftsmen, who utilized their skill to make it beautiful and to regulate its design.It was not because of a lack of skilled craftsmen or of good materials.Probably I should say that it was a matter of prizing this design."

子道第二十九

【原文】

29.1 入孝出弟，人之小行也。上顺下笃，人之中行也。从道不从君，从义不从父，人之大行也。若夫志以礼安，言以类使，则儒道毕矣；虽舜，不能加毫末于是矣。

29.2 孝子所以不从命有三：从命则亲危，不从命则亲安，孝子不从命乃衷；从命则亲辱，不从命则亲荣，孝子不从命乃义；从命则禽兽，不从命则修饰，孝子不从命乃敬。故可以从而不从，是不子

【今译】

29.1 在家孝敬父母，出外敬爱兄长，这是人的小德。对上顺从，对下厚道，这是人的中德。顺从正道而不顺从君主，顺从道义而不顺从父亲，这是人的大德。至于那志向根据礼义来安排，说话根据法度来措辞，那么儒家之道也就完备了；即使是舜，也不能在这上面有丝毫的增益了。

29.2 孝子不服从命令的原因有三种：服从命令，父母亲就会危险，不服从命令，父母亲就安全，那么孝子不服从命令就是忠诚；服从命令，父母亲就会受到耻辱，不服从命令，父母亲就光荣，那么孝子不服从命令就是奉行道义；服从命令，就行为像禽兽一样野蛮，不

Book 29

On the Way of Sons

29. 1

Inside the home to be filial toward one's parents and outside the home to be properly courteous toward one's elders constitute the minimal standard of human conduct. To be obedient to superiors and to be reliable in one's dealing with inferiors constitute a higher standard of conduct. To follow the dictates of the Way rather than those of one's lord and to follow the requirements of morality rather than the wishes of one's father constitute the highest standard of conduct. When the inner mind finds contentment with ritual principles and when speech is closely connected to categories encompassed in ritual, then the Way of the Ru is fully realized. Even a Shun would be incapable of adding even so much as the breadth of a single hair to this.

29. 2

Of filial sons who do not follow the course of action mandated by their fathers, there are three types.If following the mandated course would bring peril to his family whereas not following it would bring security, then the filial son who does not follow his commission still acts with true loyalty. If following his mandated course would bring disgrace on his family whereas not following it would bring honor, then in not following the mandated course he still acts morally. If following the mandated course would cause him to act like a savage whereas not following it would

【原文】

也；未可以从而从，是不衷也。明于从不从之义，而能致恭敬、忠信、端悫以慎行之，则可谓大孝矣。传曰："从道不从君，从义不从父。"此之谓也。故劳苦凋萃而能无失其敬，灾祸患难而能无失其义，则不幸不顺见恶而能无失其爱，非仁人莫能行。《诗》曰："孝子不匮。"此之谓也。

29.3 鲁哀公问于孔子曰："子从父命，孝乎？臣从君命，贞乎？"三问，孔子不对。

孔子趋出，以语子贡曰："乡者，君问丘也，曰：'子从父命，孝

【今译】

服从命令，就富有修养而端正，那么孝子不服从命令就是恭敬。所以可以服从而不服从，这是不尽孝子之道；不可以服从而服从，这是不忠于父母。明白了这服从或不服从的道理，并且能做到恭敬尊重、忠诚守信、正直老实地来谨慎实行它，就可以称之为大孝了。古书上说："顺从正道而不顺从君主，顺从道义而不顺从父亲。"说的就是这个道理。所以劳苦憔悴时能够不丧失对父母的恭敬，遭到灾祸患难时能够不丧失对父母应尽的道义，即使不幸地因为和父母不顺而被父母憎恶时仍能不丧失对父母的爱，如果不是仁德之人是不能做到的。《诗》云："孝子之孝无穷尽。"说的就是这个道理。

29.3 鲁哀公问孔子说："儿子服从父亲的命令，就是孝顺吗？臣子服从君主的命令，就是忠贞吗？"问了三次，孔子不回答。

孔子小步快走而出，把这件事告诉给子贡说："刚才，国君问我，

cultivate and improve him, then in not following it he still acts with proper reverence. Hence, if it were possible to have followed the course, not to have done so would constitute not being a proper son.If it were impossible to follow the course, to have done so would be disloyalty. If a son understands the principles of when to follow and when not to follow and is able to be utterly respectful and reverent, loyal and honest, straightforward and diligent, so that he carefully attends his conduct, then he may properly be called "greatly filial." A tradition says:

> Follow the dictates of the Way rather than those of one's lord and follow the requirements of morality rather than the wishes of one's father.

This expresses my meaning.

Hence, if despite toil, suffering, injury, and weariness, you are able to act without losing an attitude of reverence, and if despite calamity, misfortune, disasters, and difficulties, you are able to act without losing your sense of what is right, then if by misfortune you meet with disappointment and are disliked, you will be able to act without losing their love for you.None but the humane man can so behave.An *Ode* says:

> A filial son never finishes his duty.

This expresses my meaning.

29. 3

Duke Ai of Lu questioned Confucius, saying: "Does a son by following the course of action mandated by his father behave filially? Does a minister by following the commands of his lord behave with integrity?" Three times he posed the question, but Confucius did not reply.

Confucius, with hastened steps, departed and discussed the matter

【原文】

乎？臣从君命，贞乎？'三问而丘不对，赐以为何如？"

子贡曰："子从父命，孝矣；臣从君命，贞矣。夫子有奚对焉？"孔子曰："小人哉，赐不识也！昔万乘之国有争臣四人，则封疆不削；千乘之国有争臣三人，则社稷不危；百乘之家有争臣二人，则宗庙不毁。父有争子，不行无礼；士有争友，不为不义。故子从父，奚子孝？臣从君，奚臣贞？审其所以从之之谓孝，之谓贞也。"

29.4 子路问于孔子曰："有人于此，夙兴夜寐，耕耘树艺，手足胼胝，以养其亲，然而无孝之名，何也？"

【今译】

说：'儿子服从父亲的命令，就是孝顺吗？臣子服从君主的命令，就是忠贞吗？'问了三次而我不回答，你认为怎样？"

子贡说："儿子服从父亲的命令，就是孝顺了；臣子服从君主的命令，就是忠贞了。先生又能怎样回答他呢？"

孔子说："真是个小人，你不懂啊！从前拥有万辆兵车的大国有了诤谏之臣四个，那么疆界就不会被割削；拥有千辆兵车的小国有了诤谏之臣三个，那么国家政权就不会危险；拥有百辆兵车的大夫之家有了诤谏之臣两个，那么宗庙就不会毁灭。父亲有了诤谏的儿子，就不会做不合礼制的事；士人有了诤谏的朋友，就不会做不合道义的事。所以儿子一味听从父亲，怎能说这儿子是孝顺？臣子一味听从君主，怎能说这臣子是忠贞？弄清楚了听从的是什么才可以叫做孝顺，叫做忠贞。"

29.4 子路问孔子说："这里有个人，早起晚睡，耕地锄草栽植播种，手脚都磨出了老茧，以此来赡养自己的父母，却没有孝顺的名



with Zigong. "Just now our lord asked me, Qiu, whether a son by following the course of action mandated by his father acts filially and whether a minister by following the commands of his lord acts with integrity. Three times he posed the question and three times I did not respond.What, Ci, do you think I should have done? "

Zigong said: "A son who follows his father's instructions is indeed filial and a minister who follows his lord's commands does indeed act with integrity. Why did the Master not reply thusly? "

Confucius rejoined: "Ci, you are a petty man! You do not grasp the point! In the past, when a state of ten thousand chariots possessed four remonstrating servants, the border territories of that state would not be encroached upon.When a state of a thousand chariots had three remonstrating servants, its altars of soil and grain were not imperiled.When a family of a hundred chariots possessed two remonstrating servants, its ancestral shrine was not overturned. When a father had a remonstrating son, then nothing in his conduct lacked ritual principles. When a knight had remonstrating friends, he did not act against the requirements of morality. Accordingly, if a son merely follows his father, how is that son behaving filially? And, if a minister merely follows his lord, how is he behaving with integrity? You must carefully judge the manner of his 'following' before it can be described as 'filial' or as marked by 'integrity.'"

29. 4

Zilu questioned Confucius, saying: "Consider the case of the man who gets up at dawn and goes to bed late at night, who plows and weeds, sows and plants, until his hands and feet are thickly calloused in order to

【原文】

孔子曰："意者身不敬与！辞不逊与！色不顺与！古之人有言曰：'衣与缪与，不女聊。'今夙兴夜寐，耕耘树艺，手足胼胝，以养其亲，无此三者，则何为而无孝之名也？意者所友非仁人邪！"

孔子曰："由，志之！吾语女。虽有国士之力，不能自举其身，非无力也，势不可也。故入而行不修，身之罪也；出而名不章，友之过也。故君子入则笃行，出则友贤，何为而无孝之名也？"

29.5 子路问于孔子曰："鲁大夫练而床，礼邪？"孔子曰："吾不知也。"

【今译】

声，为什么呢？"

孔子说："想来大概是他举止不恭敬吧！是他说话不谦虚吧！是他脸色不温顺吧！古代的人有句话说：'给我穿啊给我吃啊，若不恭敬就不靠你。'现在这个人早起晚睡，耕地锄草栽植播种，手脚都磨出了老茧，以此来赡养自己的父母，如果没有举止不恭敬、说话不谦虚、脸色不温顺这三种行为，那为什么会没有孝顺的名声呢？想来大概是他所交的朋友不是个仁德之人吧！"

孔子又说："仲由，记住吧！我告诉你。即使有了全国闻名的大力士的力气，也不能自己举起自己的身体，这不是没有力气，而是客观情势不许可。回到家中品德不修养，是自己的罪过；在外名声不显扬，是朋友的罪过。所以君子在家就使自己的品行忠诚厚道，出外就和贤能的人交朋友，怎么会没有孝顺的名声呢？"

29.5 子路问孔子说："鲁国的大夫披戴白色熟绢为父母进行周年祭祀时睡床，合乎礼吗？"孔子说："我不知道。"

care properly for his parents, yet this man lacks a reputation for filial conduct. Why should this be so? "

Confucius replied: "I surmise that he was personally not properly respectful in his relations with others, that his speech was not conciliatory, or that the expressions on his face indicated a lack of cordiality. The ancients had an expression that said:

You give us clothes, you provide us with everything, but still we can never depend on you."

[Zilu continued]: "But since the man I just mentioned who gets up at dawn and goes to bed late, who plows and weeds, sows and plants, until his hands and feet are thickly calloused to care for his parents lacks these three characteristics, why should he lack a reputation for filial conduct? Do you surmise that his friends are not humane men?"

Confucius replied: "Zilu, remember what I have told you. Even if a man has the strength of a stout warrior of state, he cannot lift his own body. This is not due to any lack of strength; it is the force of circumstances that makes it impossible. Hence, if when he comes home his conduct is not disciplined, then he is himself at fault; if when he is in public, his reputation is not proclaimed, it is the transgression of his friends. It is for this reason that when the gentleman comes home, he is sincere in his conduct, and when he goes out, he befriends worthy men. How then could he not have a reputation for filial conduct? "

29. 5

Zilu questioned Confucius, saying: "The grand officers of Lu wear the bleached mourning cap, but lie on their beds—is this in accord with ritual principles? "

【原文】

子路出，谓子贡曰："吾以夫子为无所不知，夫子徒有所不知。"子贡曰："女何问哉？"子路曰："由问：'鲁大夫练而床，礼邪？"夫子曰：'吾不知也。'"子贡曰："吾将为女问之。"

子贡问曰："练而床，礼邪？"孔子曰："非礼也。"

子贡出，谓子路曰："女谓夫子为有所不知乎？夫子徒无所不知。女问非也。礼，居是邑，不非其大夫。"

29.6 子路盛服见孔子，孔子曰："由，是裾裾，何也？昔者江出于岷山，其始出也，其源可以滥觞，及其至江之津也，不放舟，不避风，则不可涉也，非维下流水多邪？今女衣服既盛，颜色充盈，天下且孰肯谏女矣？由！"

子路趋而出，改服而入，盖犹若也。孔子曰："志之！吾语女。奋

【今译】

子路出来后，对子贡说："我以为先生没有什么不知道，先生却偏偏有不知道的。"子贡说："你问了什么呢？"子路说："我问：'鲁国的大夫披戴白色熟绢为父母进行周年祭祀时睡床，合乎礼吗？'先生说：'我不知道。'"子贡说："我将给你去问问这件事。"

子贡问孔子说："披戴白色熟绢为父母进行周年祭祀时睡床，合乎礼吗？"孔子说："不合礼。"

子贡出来，对子路说："你说先生有不知道的事吗？先生却偏偏没有什么不知道的。你问得不对啊。根据礼制，住在这个城邑，就不非议管辖这城邑的大夫。"

29.6 子路穿戴整齐后去见孔子，孔子说："仲由，这样衣冠楚楚的，为什么呢？从前长江发源于岷山，它开始流出来的时候，源头小得只可以浮起酒杯，等到它流到长江的渡口时，如果不把船并在一起，不避开大风，就不能横渡过去了，这不是因为下游水大的缘故么？现在你衣服已经穿得很庄重，脸上又神气十足，那么天下将有谁肯规劝你呢？仲由！"

子路小步快走而出，换了衣服再进去，不外乎穿得很宽松的样



Confucius replied: "I do not know."

Zilu went out and spoke to Zigong, saying: "I had assumed that there was nothing the Master did not know, but there is at least something that he does not know. "

Zigong said: "What did you ask? "

Zilu replied: "I asked whether it was according to ritual principles that the grand officers should wear the bleached mourning cap but lie on their beds, and the Master said that he did not know. "

Zigong responded: "I will pose your question, "and so he asked: "Is it according to ritual to wear the bleached mourning cap yet lie on the bed? "

Confucius replied: "It is contrary to ritual."

Zigong went out and told Zilu: "Did you really say that there were matters the Master did not know about?It was not that he did not know but that you asked your question wrongly. It is a matter of ritual that one does not condemn the grand officers of the city in which one resides. "

29. 6

Zilu appeared before Confucius in full dress. Confucius said: "You, why are you so elaborately dressed? Where it begins, the Yangtze issues from the Min Mountains, and its initial flow at the source can barely fill a goblet.When it reaches the Yangtze Ford, it cannot be crossed except with a raft or boat that avoids windy weather. Is this not because only in its lower course are the waters so abundant? Now in this attire you are so elaborately dressed and your manner so overstuffed and overblown, who in the world would be willing to remonstrate with you? "

Zilu departed with hastened steps and, having changed his attire,

【原文】

于言者华，奋于行者伐。色知而有能者，小人也。故君子知之曰知之，不知曰不知，言之要也；能之曰能之，不能曰不能，行之至也。言要则知，行至则仁。既知且仁，夫恶有不足矣哉？”

29.7 子路入。子曰：“由！知者若何？仁者若何？”子路对曰：“知者使人知己，仁者使人爱己。”子曰：“可谓士矣。”

子贡入。子曰：“赐！知者若何？仁者若何。”子贡对曰：“知者知人，仁者爱人。”子曰：“可谓士君子矣。”

颜渊入。子曰：“回！知者若何？仁者若何？”颜渊对曰：“知者自

【今译】

子。孔子说：“记住！我告诉你。在说话方面趾高气扬的人夸夸其谈，在行动方面趾高气扬的人自我炫耀。从脸色上就能知道他有才能的人，是小人啊。所以君子知道了就说知道，不知道的就说不知道，这是说话的要领；会做的就说会做，不会的就说不会，这是行动的最高准则。说话合乎这要领就是明智，行动合乎这准则就是仁德。既明智又有仁德，哪里还有不足之处了呢？”

29.7 子路进来。孔子说：“仲由！明智的人是怎样的？仁德的人是怎样的？”子路回答说：“明智的人能使别人了解自己，仁德的人能使别人爱护自己。”孔子说：“你可以称为士人了。”

子贡进来。孔子说：“端木赐！明智的人是怎样的？仁德的人是怎样的？”子贡回答说：“明智的人能了解别人，仁德的人能爱护别人。”孔子说：“你可以称为士君子了。”

颜渊进来。孔子说：“颜回！明智的人是怎样的？仁德的人是怎样

returned so that he appeared as before.

Confucius said: "Zilu, remember what I am going to tell you. A person who makes a display of his words is vainglorious, and one who makes a display of his actions flaunts himself. One who puts on the appearance of wisdom and ability is a petty man.Thus, the gentleman when he knows a thing will say that he knows it, and when he does not will admit that he does not—in speech this is the essential matter. When he is able to do something, he says that he can do it, and when he cannot, he admits that he is unable to do it—in action this is the highest standard. When speech is concerned with essential matters, there is wisdom, and when action attains the highest standard, there is true humanity. When there is true humanity as well as wisdom, how could there be any question of inadequacy? "

29. 7

Zilu entered, and the Master said: "Zilu, what is the wise man like and what is the humane man like? "

Zilu replied: "The wise man causes others to know him, and the humane man causes others to love him. "

The Master said: "Zilu, you deserve to be called a scholar-knight. "

Zigong entered, and the Master said: "Zigong , what is the wise man like, and what is the humane man like? "

Zigong replied: "The wise man knows others, and the humane man loves others."

The Master said: "Zigong, you deserve to be called a scholar and gentleman. "

Yan Yuan entered, and the Master said:"Hui, what is the wise man

【原文】

知，仁者自爱。”子曰：“可谓明君子矣。”

29.8 子路问于孔子曰：“君子亦有忧乎？”孔子曰：“君子，其未得也，则乐其意；既已得之，又乐其治。是以有终身之乐，无一日之忧。小人者，其未得也，则忧不得；既已得之，又恐失之。是以有终身之忧，无一日之乐也。”

【今译】

的？”颜渊回答说：“明智的人有自知之明，仁德的人能自尊自爱。”孔子说：“你可以称为贤明君子了。”

29.8 子路问孔子说：“君子也有忧虑吗？”孔子说：“君子，在他还没有得到职位时，就会为自己的抱负而感到高兴；已经得到了职位之后，又会为自己的政绩而感到高兴。因此有一辈子的快乐，而没有一天的忧虑。小人嘛，当他还没有得到职位的时候，就担忧得不到；已经得到了职位之后，又怕失去它。因此有一辈子的忧虑，而没有一天的快乐。”

like, and what is the humane man like? "

Yan Yuan replied: "The wise man knows himself, and the humane man loves himself. "

The Master said: "You deserve to be called an enlightened gentleman. "

29. 8

Zilu questioned Confucius, saying: "Does the gentleman also have anxieties? "

Confucius responded: "{ He does not.Having cultivated his conduct, } should the gentleman not obtain a position, then he takes pleasure in his aspirations.If he has already obtained one, then he takes pleasure that everything is in order with him.It is for this reason that throughout his life he is personally happy and that for not even a single day is he troubled with anxieties.Should the petty man not yet have obtained a position, then he frets over his not having it. If he already has obtained one, then he is consumed with fear that he will lose it.It is for this reason that throughout his life he is anxiety-ridden, and there is not single day he is happy."



法行第三十

【原文】

30.1 公输不能加于绳，圣人莫能加于礼。礼者，众人法而不知，圣人法而知之。

30.2 曾子曰："无内人之疏而外人之亲，无身不善而怨人，无刑已至而呼天。内人之疏而外人之亲，不亦反乎？身不善而怨人，不亦远乎？刑已至而呼天，不亦晚乎？《诗》曰：'涓涓源水，不雝不塞。彀已破碎，乃大其辐。事已败矣，乃重大息。'其云益乎？"

【今译】

30.1 公输班不能超越墨线，圣人不能超越礼制。礼制这种东西，众人遵循它却不懂其所以然，圣人遵循它而且能理解其所以然。

30.2 曾子说："不要疏远家人而亲近外人，不要自己不好而埋怨别人，不要刑罚降临才呼喊上天。疏远家人而亲近外人，不是违背情理了吗？自己不好而埋怨别人，不是舍近求远了吗？刑罚已经临头才呼喊上天，不是悔之已晚了吗？《诗》云：'涓涓细流源头水，不加堵截就不绝。车毂已经全破碎，这才加大那车辐。事情已经失败了，这

Book 30

On the Model for Conduct

30. 1

Gongshu [Ban] was unable to improve on the precision of the blackened marking line. No sage could improve on ritual principles.They are the model for conduct for the common lot of men, although they do not understand them, and are the model for sages, who do understand them.

30. 2

Master Zeng said: "Do not be distant with your close relatives while being intimate with the relatives of strangers. Do not bear resentments against others for your own lack of excellence. Do not call out to Heaven when you have already come to criminal punishment."

{Zigong asked: "How is that?"

Master Zeng replied:} "Being distant with your relatives while being intimate with strangers, is that not the reverse of the proper order? Bearing resentment against others for one's own lack of excellence, is that not preposterous? Calling on Heaven only after you have come to grief, is that not belated? An *Ode* says:

> The clear spring waters bubble up
> nothing can obstruct them, nothing stop them.
> Only when the chariot wheel has shattered
> will they enlarge its spoke.

【原文】

30.3 曾子病，曾元持足。曾子曰："元，志之！吾语汝。夫鱼鳖黿鼉犹以渊为浅而堀穴其中；鹰鸢犹以山为卑而增巢其上；及其得也，必以饵。故君子苟能无以利害义，则耻辱亦无由至矣。"

30.4 子贡问于孔子曰："君子之所以贵玉而贱珉者，何也？为夫玉之少而珉之多邪？"孔子曰："恶！赐！是何言也！夫君子岂多而贱之，少而贵之哉？夫玉者，君子比德焉：温润而泽，仁也；缜栗而理，知也；坚刚而不屈，义也；廉而不刿，行也；折而不桡，勇也；瑕适

【今译】

才深深长叹息。'这样做有益吗？"

30.3 曾子病得很厉害，曾元抱着他的脚。曾子说："元，记住！我告诉你。那鱼鳖黿鼉以为渊池还太浅而在那里面打洞才安身；鹰鸢以为山岭还太低而在那上面筑巢才栖息；它们被人捕获，一定是为钓饵所诱。所以君子如能不因为财利而伤害道义，那么耻辱也就无从到来了。"

30.4 子贡问孔子："君子珍视宝玉而轻视珉石的原因，是什么呢？是因为宝玉少而珉石多吗？"孔子说："唉！赐啊！这是什么话啊！君子怎么会因为多了就轻视它，少了就珍视它呢？这宝玉，君子用来比拟品德：它温柔滋润而有光泽，好比仁；它坚硬而有纹理，好比智；它刚强而不屈，好比义；它有棱角而不割伤人，好比行；它即使折断

Only when matters have gone amiss
will they once again increase their repose.
But of what benefit is this!"

30. 3

Once when Master Zeng was ill, Zeng Yuan held his feet.Master Zeng told him: "Yuan, remember well what I am going to tell you. Consider that although fish and turtles, tortoises and alligators, think the depths of water shallow, they dig their nests in their midst, and although wild geese and hawks consider the mountains to be low, they make their nests atop their summits. When men try to get them, they must use some kind of bait. Thus, if the gentleman is able to rid himself of any consideration of profit at the cost of morality, shame and disgrace will never come."

30. 4

Zigong questioned Confucius, saying: "Why does the gentleman prize jade and despise serpentine? Is it because of jade's rarity and the commonness of serpentine?"

Confucius replied: "Shocking, Ci! Why would you say that! Why, indeed, would a real gentleman despise something because it is common and prize something because of its rarity! Jade is a thing the gentleman compares to inner power. It is refined, pleasant, and beneficial, like the principle of humanity. Its veining has regular patterns and an orderly arrangement, like knowledge. It is hard and strong and will not be bent, like morality. It is sharply angular, as though punctili-

【原文】

并见，情也；扣之，其声清扬而远闻，其止辑然，辞也。故虽有珉之雕雕，不若玉之章章。《诗》曰：‘言念君子，温其如玉。’此之谓也。”

30.5 曾子曰：“同游而不见爱者，吾必不仁也；交而不见敬者，吾必不长也；临财而不见信者，吾必不信也。三者在身，曷怨人？怨人者穷，怨天者无识。失之己而反诸人，岂不亦迂哉？”

30.6 南郭惠子问于子贡曰：“夫子之门，何其杂也？”子贡曰：“君子正身以俟，欲来者不距，欲去者不止。且夫良医之门多病人，檃栝

【今译】

也不弯曲，好比勇；它的斑点缺陷都暴露在外，好比诚实；敲它，声音清越远扬，戛然而止，好比言辞之美。所以，即使珉石带着彩色花纹，也比不上宝玉那样洁白明亮。《诗》云：‘我真想念君子，温和得就像宝玉。’说的就是这道理。”

30.5 曾子说：“一起交游却不被人喜爱，那肯定是自己缺乏仁爱；与人交往而不受到尊敬，那必然是自己没有敬重别人；接近财物而得不到信任，那一定是自己没有信用。这三者的原因都在自己身上，怎么能怪怨别人？怪怨别人就会陷入困厄，怪怨上天就是没有见识。过失在于自己却反而去责备别人，岂不是太不切合实际了么？”

30.6 南郭惠子问子贡说：“孔夫子的门下，怎么那样混杂呢？”子贡说：“君子端正自己的身心来等待求学的人，想来的不拒绝，想走的

ous, yet does not cause injury, like proper conduct. It will break, but will not give way, like true courage. Its flaws and virtues are both visible, like the genuine thing. Strike it and its sounds will ring forth clearly and be heard in the distance, and when they cease, there is a sense of sadness, like modulated speech. Thus, although the serpentine is carved, the result does not equal the natural markings of jade. An *Ode* says:

I am thinking of my gentleman,
how refined he looks, like jade.

This expresses my meaning."

30. 5

Master Zeng said: "When I travel the same route as others but I am not loved by them, then I must not be genuinely humane.When I have close contact with others, but they do not respect me, then I must not be respectful of age.When in financial dealings I am not trusted, then I must not be genuinely trustworthy.If these three attributes lie within my own person, how can I bear resentments against others? Those who resent others are reduced to poverty;those who resent Heaven do not learn from experience. Neglecting their own self and resorting to others—is this not wide of the mark indeed!"

30. 6

Master Hui of Nanguo questioned Zigong, saying: "Why is there always such a motley crew at your Master's gate?"

Zigong replied: "The gentleman rectifies himself in order to be

【原文】

之侧多枉木。是以杂也。”

30.7 孔子曰：“君子有三恕：有君不能事，有臣而求其使，非恕也；有亲不能报，有子而求其孝，非恕也；有兄不能敬，有弟而求其听令，非恕也。士明于此三恕，则可以端身矣。

30.8 孔子曰：“君子有三思，而不可不思也。少而不学，长无能也；老而不教，死无思也；有而不施，穷无与也。是故君子少思长，

【今译】

不阻止。况且良医的门前多病人，整形器的旁边多弯木，所以夫子的门下鱼龙混杂啊。”

30.7 孔子说：“君子要有三种推己及人之心：有了君主不能侍奉，有了臣子却要指使他们，这不符合恕道；有了父母不能报答养育之恩，有了子女却要求他们孝顺，这不符合恕道；有了哥哥不能敬重，有了弟弟却要求他们听话，这不符合恕道。读书人明白了这三种推己及人之心，身心就可以端正了。”

30.8 孔子说：“君子有三种考虑，是不可以不考虑的。小时候不学习，长大了就没有才能；老了不教人，死后就没有人怀念；富有时不施舍，贫穷了就没有人周济。因此君子小时候考虑到长大以后的

ready.Those who desire to come are not kept away, and those who desire to leave are not stopped. Further, just as at the gate of a good physician there are many sick people and beside the press-frame there is crooked wood, this is the reason for the motley crew."

30. 7

Confucius said: "The gentleman has three standards for reciprocity. Where a person has a lord whom he is incapable of serving yet expects his own servants to serve him, this is contrary to the requirements of reciprocity. Where a person does not requite the affections of his own parents yet expects his son to strive to be filial toward him, this is contrary to the requirements of reciprocity. Where he has an elder brother whom he is incapable of respecting yet expects his own younger brother to strive to execute his commands, this is contrary to the requirements of reciprocity. If a knight-scholar clearly understands the requirements of reciprocity, then it is possible for him to correct himself."

30. 8

Confucius said: "The gentleman has three matters he reflects on, for it is impermissible that he not consider them. If he does not study when he is young, when he matures he will have no abilities. If when he has grown old he does not teach, then when he dies no one will reflect on his life. If when he has things he does not share them, then when he is in reduced circumstances no one will share with him. It is for precisely these reasons that the gentleman, when young, reflects on the time when

【原文】

则学；老思死，则教；有思穷，则施也。”

【今译】

事，就会学习；老了考虑到死后的景况，就会从事教育；富有时考虑到贫穷的处境，就会施舍。”

he will be mature and so he studies. When the gentleman is old, he reflects on his death and so he teaches. When the gentleman has things, he reflects that there may be times when he lives in reduced circumstances and so shares what he has."



哀公第三十一

【原文】

31.1 鲁哀公问于孔子曰："吾欲论吾国之士与之治国，敢问何如取之邪？"

孔子对曰："生今之世，志古之道；居今之俗，服古之服。舍此而为非者，不亦鲜乎？"

哀公曰："然则夫章甫、绚屨、绅而搢笏者，此贤乎？"

孔子对曰："不必然。夫端衣、玄裳、绕而乘路者，志不在于食荤；斩衰、菅屨、杖而啜粥者，志不在于酒肉。生今之世，志古之道；居今之俗，服古之服。舍此而为非者，虽有，不亦鲜乎？"

哀公曰："善！"

【今译】

31.1 鲁哀公问孔子说："我想选择我国的人才和他们一起治理国家，冒昧地问一下怎样去选取他们呢？"

孔子回答说："生在当今的世上，牢记着古代的原则；处在当今的习俗中，穿着古代式样的服装。做到这样而为非作歹的人，不是很少的吗？"

哀公说："这样的话，那么那些戴着商代式样的礼帽、穿着缚有鞋带的鞋子、束着宽大的腰带并在腰带上插着朝板的人，他们都贤能吗？

孔子回答说："不一定贤能。那些穿着祭祀礼服、黑色礼袍、戴着礼帽而乘坐祭天大车的人，他们的心思不在于吃荤；披麻戴孝、穿着茅草编成的鞋、拄着孝棍而吃稀粥的人，他们的心思不在于喝酒吃肉。生在当今的世上，牢记着古代的原则；处在当今的习俗中，穿着古代式样的服装。做到这样而为非作歹的人，即使有，不也很少吗？

哀公说："好！"

Book 31

Duke Ai

31. 1

Duke Ai questioned Confucius, saying: "I want to assess the qualities of the knight-scholar of my country and share with them governance of the state.May I presume to inquire how to go about selecting them?"

Confucius responded: "Born in the present generation yet aspiring to the Way of the Ancients, living amid the customs of the present yet dressing in the robes of antiquity. Would it not be a rare person indeed who would hold firmly to these things and yet act contrary to them!"

Duke Ai said: "Quite so, but then are those who wear the Zhangfu cap, shoes with corded ornaments on their toes, and a large belt with a *hu* writing table inserted in it, all worthy men?"

Confucius replied: "That is not necessarily the case.Those who wear the rectangular robe with dark lower garment and a ceremonial cap while riding in a carriage do not have their aspirations set on eating garlic. Those who wear unhemmed coarse robes, straw sandals, bamboo staff, and sip gruel do not have their aspirations set on wine and meat. Born in the present generation, yet aspiring to the Way of the Ancients, living amid the customs of the present yet dressing in the robes of antiquity, holding these things firmly and yet acting contrary to them, although there are some such men, are they not indeed quite rare!"

"Well said, "replied the Duke.

【原文】

31.2 孔子曰："人有五仪：有庸人，有士，有君子，有贤人，有大圣。"

哀公曰："敢问何如斯可谓庸人矣？"

孔子对曰："所谓庸人者，口不能道善言，心不知邑邑；不知选贤人善士托其身焉以为己忧；动行不知所务，止立不知所定；日选择于物，不知所贵；从物如流，不知所归；五凿为正，心从而坏。如此，则可谓庸人矣。"

哀公曰："善！敢问何如斯可谓士矣？"

孔子对曰："所谓士者，虽不能尽道术，必有率也；虽不能遍美善，必有处也。是故知不务多，务审其所知；言不务多，务审其所

【今译】

31.2 孔子说："人有五种典型：有平庸的人，有士人，有君子，有贤人，有伟大的圣人。"

哀公说："请问像怎样可以称之为平庸的人？"

孔子回答说："所谓平庸的人，嘴里不能说出好话，心里也不知道忧愁，不知道考虑选用和依靠贤人善士；出动时不知道去干什么，立定时不知道立脚点在哪里；天天在各种事物中挑选，却不知道什么东西贵重；一味顺从外界的事情就像流水似的，不知道归宿在哪里；为耳、目、鼻、口、心的欲望所主宰，思想也就跟着变坏。像这样，就可以称之为平庸的人了。"

哀公说："好！请问像怎样可以称之为士人？"

孔子回答说："所谓士人，即使不能彻底掌握治国的原则和方法，但必定有所遵循；即使不能尽善尽美，但必定有所操守。所以他了解知识不求多，而务求审慎地对待自己的知识；说话不求多，而务求审

31. 2

Confucius said: "There are five levels of deportment for men:that of the common man, the scholar-knight, the gentleman, the worthy, and the sage."

Duke Ai asked: "May I inquire what sort of person should be called a common man?"

Confucius responded: "Those who are called common men have a mouth that is unable to utter good words and a heart that is insensible to the need for concern. They are ignorant of the need to select worthy men and expert scholars and to rely on them to cure the causes of their distress. In acting, they do not know what they should devote their attention to; in rest, they do not know what to take as their standard. Day by day they select and choose among things, not knowing which are valuable. Being aimless, they are seduced by external things, and they do not understand what principles they should be committed to. Rather, they are governed only by the Five Passsions. Their minds follow the passions and are corrupted. Anyone who behaves thusly should properly be called a common man."

"Well said, "responded the Duke. "May I inquire what sort of person should be called a scholar-knight?"

Confucius replied: "Those who are called scholar-knights, although they may be unable to exhaust the full range of methods belonging to the Way, are certain to possess principles that they follow. Although they may be unable to encompass fully the beautiful and good, they are certain to possess principles to which they hold firmly. For these reasons their desire to know is not engrossed in many topics, for they are engrossed in

【原文】

谓；行不务多，务审其所由。故知既已知之矣，言既已谓之矣，行既已由之矣，则若性命肌肤之不可易也。故富贵不足以益也，卑贱不足以损也。如此，则可谓士矣。”

哀公曰：“善！敢问何如斯可谓之君子矣？”

孔子对曰：“所谓君子者，言忠信而心不德，仁义在身而色不伐，思虑明通而辞不争。故犹然如将可及者，君子也。”

哀公曰：“善！敢问何如斯可谓贤人矣？”

孔子对曰：“所谓贤人者，行中规绳而不伤于本，言足法于天下而

【今译】

慎地对待自己所说的话；做事不求多，而务求审慎地对待自己所经手的事。知识已经了解了，话已经说了，事已经做了，那就像自己的生命和肌肤一样不可能再加以改变了。所以富贵并不能使他增加些什么，卑贱并不能使他减少些什么。像这样，就可以称之为士人了。”

哀公说：“好！请问像怎样才可以称之为君子？”

孔子回答说：“所谓君子，就是说话忠诚守信而心里并不自认为有美德，仁义之道充满在身而脸上并不露出炫耀的神色，思考问题明白通达而说话却不与人争辩。所以洒脱舒缓好像快要被人赶上似的，就是君子了。”

哀公说：“好！请问像怎样才可以称之为贤人？”

孔子回答说：“所谓贤人，就是行为符合规矩法度而不伤害本身，言论能够被天下人取法而不伤害自己，富裕得拥有天下而没有私藏的

being careful about what they do know;their discourse is not devoted to numerous topics, for they are devoted to being careful about what they do discuss;their conduct is not devoted to numerous matters, for they are devoted to being careful about the principles upon which their actions rest.Thus, knowing what they ought to know, discoursing on what they ought, and conducting themselves according to their principles, it is no more possible to alter them than it would be to change the skin and flesh with which their inborn nature has endowed them.Thus, riches and eminent position do not improve them and poverty and humble position do not detract from them.If a person behaves thusly, then he may properly be called a scholar-knight."

"Well put, "commented the Duke."May I ask what sort of person should properly be termed a gentleman?"

Confucius replied: "Those who are called gentleman are in their discourse always loyal and trustworthy and in their hearts do not consider that they possess real inner power.Humane and moral principles reside in their person, yet they do assume a self-righteous attitude. Their thoughts and considerations are clear and comprehensive, but they do not advance their propositions to triumph over others. They behave inconspicuously as if they could be surpassed, {yet they can never be equaled}—such are gentlemen."

"Well said, "observed the Duke. "I venture to ask what sort of person should be termed a worthy?"

Confucius responded: "Those who are worthies behave in perfect accord with the compass and marking line, yet they do not impair their fundamental nature. Their discourse is equal to the task of being the model for the world, yet it does no injury to their own persons. They may be so rich as to possess the whole world, yet they do not accumulate

【原文】

不伤于身，富有天下而无怨财，布施天下而不病贫。如此，则可谓贤人矣。”

哀公曰：“善！敢问何如斯可谓大圣矣？”

孔子对曰：“所谓大圣者，知通乎大道、应变而不穷、辨乎万物之情性者也。大道者，所以变化遂成万物也；情性者，所以理然不取舍也。是故其事大辨乎天地，明察乎日月，总要万物于风雨，缪缪肫肫。其事不可循，若天之嗣；其事不可识，百姓淇然不识其邻。若此，则可谓大圣矣。”

哀公曰：“善！”

31.3 鲁哀公问舜冠于孔子，孔子不对。三问，不对。哀公曰：“寡人问舜冠于子，何以不言也？”

【今译】

财富，把财物施舍给天下人而不用担忧自己会贫穷。像这样，就可以称之为贤人了。”

哀公说：“好！请问像怎样才可以称之为伟大的圣人？”

孔子回答说：“所谓伟大的圣人，就是智慧能通晓大道、面对各种事变而不会穷于应付、能明辨万物性质的人。大道，是变化形成万物的根源；万物的性质，是处理是非、取舍的根据。所以圣人做的事情像天地一样广大普遍，像日月一样明白清楚，像风雨一样统辖万物，温温和和诚恳不倦。他做的事情不可能被沿袭，好像是上天主管的一样；他做的事情不可能被认识，老百姓浅陋地甚至不能认识和它相近的事情。像这样，就可以称之为伟大的圣人了。”

哀公说：“好！”

31.3 鲁哀公向孔子打听舜所戴的礼帽，孔子不回答。哀公问了三次，孔子仍不回答。哀公说：“我向您打听舜所戴的礼帽，您为什么不说话呢？”

goods. They distribute their bounty to the whole world, yet they suffer no poverty.If one behaves in this fashion, then he may properly be called a worthy."

"Excellent, "commented the Duke. "I would like to know what sort of person should be called a great sage."

Confucius responded: "Those who are called great sages are persons who have an awareness that extends to the Great Way, who are limitlessly responsive to every transformation, and who discriminate between the essential and inborn natures of each of the myriad things. The Great Way is what is employed to alter and transmute and then in consequence to perfect the myriad things. The essential and inborn natures of things provide the natural principles of order whereby one determines what is so and what is not so of them and whether one should select or reject them.For this reason their undertakings are great and comprehensive like Heaven and Earth, brilliant and illuminating the truth like the sun and moon, and essential and important to the myriad things like the wind and rain.With their formless majesty and their profound and pure mystery, their activities cannot be grasped.It is as though they were the successor of Heaven whose undertakings cannot be recognized. The Hundred Clans in their stupid shallowness do not recognize that they are close at hand.If one is like this, then he should be called a Great Sage."

31. 3

Duke Ai asked Confucius about Shun's ceremonial hat, but he did not respond.Thrice he asked, and thrice Confucius did not reply.Duke Ai then said:"This Orphaned One asked you about Shun's ceremonial hat;why is it you have said nothing?"

【原文】

孔子对曰："古之王者有务而拘领者矣，其政好生而恶杀焉。是以凤在列树，麟在郊野，乌鹊之巢可俯而窥也。君不此问，而问舜冠，所以不对也。"

31.4 鲁哀公问于孔子曰："寡人生于深宫之中，长于妇人之手，寡人未尝知哀也，未尝知忧也，未尝知劳也，未尝知惧也，未尝知危也。"

孔子曰："君之所问，圣君之问也。丘，小人也，何足以知之？"

曰："非吾子，无所闻之也。"

孔子曰："君入庙门而右，登自胜阶，仰视榱栋，俯见几筵，其器存，其人亡，君以此思哀，则哀将焉而不至矣？君昧爽而栉冠，平明而听朝，一物不应，乱之端也，君以此思忧，则忧将焉而不至矣？君平明而听朝，日昃而退，诸侯之子孙必有在君之末庭者，君以此思

【今译】

孔子回答说："古代的帝王中有戴便帽并穿圆领便服的，但他们的政治却是致力于使人生存而厌恶杀人。因此凤凰栖息在成行的树上，麒麟活动在国都的郊外，乌鸦、喜鹊的窝可以低头观察到。您不问这个，却问舜戴的礼帽，所以我不回答啊。"

31.4 鲁哀公问孔子说："我出生在深邃的后宫之中，在妇人的哺育下长大，我从来不知道什么是悲哀，从来不知道什么是忧愁，从来不知道什么是劳苦，从来不知道什么是恐惧，从来不知道什么是危险。"

孔子说："您所问的，是圣明的君主所问的问题。我孔丘，是个小人啊，哪能知道这些？"

哀公说："除了您，我没有地方可问啊。"

孔子说："您走进宗庙的大门向右，从东边的台阶登堂，抬头看见椽子屋梁，低头看见灵位，那些器物还在，但那祖先已经没了，您从这些方面来想想悲哀，那么悲哀之情哪会不到来呢？您黎明就起来梳头戴帽，天亮时就上朝听政，如果一件事情处理不当，就会成为祸乱的发端，您从这些方面来想想忧愁，那么忧愁之情哪会不到来呢？你天亮时上朝处理政事，太阳偏西时退朝，而各国逃亡而来的诸侯的子



Confucius replied: "The kings of antiquity had helmets and tightfitting collars. Their government was such that good was produced and evil was destroyed. For this reason phoenixes were to be found in the rows of trees, unicorns in the suburban fields, and one could bend down and peer into the nests of crows and owls.My lord did not ask about this, but about Shun's ceremonial cap, which is why I did not respond."

31. 4

In a discussion with Confucius, Duke Ai said: "The Orphaned One was born in the inner recesses of the palace and grew up in the hands of women, so he has never directly experienced grief, anxiety, weariness, fear, or danger."

Confucius responded: "The problem posed my lord is that of a sage ruler.How should I, Qiu, a petty man, be competent to know of it?"

Duke Ai continued: "But for you who are my Master, I would find no one from whom to learn about them."

Confucius responded: "When my lord next enters through the gate of his ancestral temple, goes to the right, mounts the host stairs, let him look up and behold the pillars and rafters or look down and see the low sacrificial table with the offerings and notice that the vessels survive but their owner has perished.If my lord will take this and reflect on the sadness of it, then will he not be able to experience grief? At first light my lord rises, combs his hair, and dons his cap so that by dawn he is hearing court, where if a single thing is not properly attended to, it may be the first beginning of anarchy.If my lord would take this and reflect on the need to be anxious about it, then will he not be able to experience anxiety? While he is hearing court from dawn until he retires at sunset, there are certain

【原文】

劳，则劳将焉而不至矣？君出鲁之四门以望鲁四郊，亡国之虚则必有数盖焉，君以此思惧，则惧将焉而不至矣？且丘闻之：‘君者，舟也；庶人者，水也。水则载舟，水则覆舟。’君以此思危，则危将焉而不至矣？”

31.5 鲁哀公问于孔子曰：“绅、委、章甫有益于仁乎？”

孔子蹴然曰：“君胡然焉？资衰苴杖者不听乐，非耳不能闻也，服使然也。黼衣黻裳者不茹荤，非口不能味也，服使然也。且丘闻之：‘好肆不守折，长者不为市。’窃其有益与其无益，君其知之矣。”

【今译】

孙一定有等在您那朝堂的远处来侍奉您的，您从这些方面来想想劳苦，那么劳苦的感觉哪会不到来呢？您走出鲁国国都的四方城门去瞭望鲁国的四郊，那些亡国的废墟中一定有几处茅屋，您从这些方面来想想恐惧，那么恐惧之情哪会不到来呢？而且我听说过这样的话：‘君主，好比船；百姓，好比水。水能载船，水能翻船。’您从这个方面来想想危险，那么危险感哪会不到来呢？”

31.5 鲁哀公问孔子说：“束宽大的腰带，戴周代式样的黑色丝绸礼帽和商代式样的成人礼帽，有益于仁吗？”

孔子惊恐不安地说：“您怎么这样问呢？穿着丧服、拄着孝棍的人不听音乐，并不是耳朵不能听见，而是身穿丧服使他们这样的。穿着祭祀礼服的人不吃荤菜，并不是嘴巴不能品味，而是身穿祭服使他们这样的。而且我听说过这样的话：‘善于经商的人不使所守资财折耗，德高望重的长者不去市场做生意谋利。’束腰带、戴礼帽是有益于仁还是无益于仁，您大概知道了吧。”

to be the sons and grandsons of other feudal lords in his back court.If my lord would take their plight and reflect on the hardships of their exile, then will he not be able to experience weariness? When next my lord goes out from the Four Gates to gaze over the four suburban regions of Lu, he should notice the ruins of all the states that have been destroyed, for he is certain to reckon that this is the common fate of all.If he will reflect on the threat of this happening, then will he not be able to experience fear? Moreover, I have heard that the lord is the boat;his subjects the water.It is the water that sustains the boat, and it is the water that capsizes the boat. If my lord would take this saying and reflect on the danger it suggests, then will he not be able to experience danger?"

31. 5

Duke Ai questioned Confucius, saying: "Do the large belt, the Wei cap, and the Zhangfu cap have any benefit for true humanity?"

Confucius frowned uneasily and said: "Why does your lordship ask such a question? When the ear of one who wears coarse hempen garments and carries a grayish bamboo staff does not listen to music, it is not because the ear is incapable of hearing it; rather, his wearing these funeral things causes it.When one who is wearing a robe emblazoned with black and white axes and an embroidered ceremonial cap does not devour garlic, it is not because the mouth could not taste it, but because he is wearing such ritual clothing.Moreover, I, Qiu, have heard that people who are good at trading in the marketplace do not allow their stores to diminish in value and that those who have superior natures do not engage in commerce. By carefully examining which of these has advantages and which not, my lord will know it.

【原文】

31.6 鲁哀公问于孔子曰:“请问取人。”

孔子对曰:“无取健,无取讱,无取口哼。健,贪也;讱,乱也;口哼,诞也。故弓调而后求劲焉,马服而后求良焉,士信悫而后求知能焉。士不信悫而有多知能,譬之,其豺狼也,不可以身尔也。语曰:‘桓公用其贼,文公用其盗。’故明主任计不信怒,暗主信怒不任计。计胜怒则强,怒胜计则亡。”

31.7 定公问于颜渊曰:“东野子之善驭乎?”

颜渊对曰:“善则善矣。虽然,其马将失。”

定公不悦,入谓左右曰:“君子固谗人乎?”

【今译】

31.6 鲁哀公问孔子说:“请问怎样选取人才?”孔子回答说:“不要选取要强好胜的人,不要选取钳制别人的人,不要选取能说会道的人。要强好胜的人,往往贪得无厌;钳制别人的人,往往会犯上作乱;能说会道的人,往往会弄虚作假。所以弓首先要调好,然后才求其强劲;马首先要驯服,然后才求其成为良马;人才首先要忠诚老实,然后才求其聪明能干。一个人如果不忠诚老实却又非常聪明能干,打个比方,他就是豺狼啊,是不可以使自己靠近他的呀。俗话说:‘齐桓公任用逆贼,晋文公任用强盗。’所以英明的君主根据利害得失来选用人而不凭感情用事,昏庸的君主凭感情来选用人而不根据利害得失。对利害得失的计较超过了感情用事就会强盛,感情用事超过了对利害得失的计较就会灭亡。”

31.7 鲁定公问颜渊说:“东野先生车驾得好吗?”颜渊回答说:“好倒是好。虽然这样,他的马将要奔逃了。”

定公很不高兴,进去对近臣说:“君子原来是诽谤人的吗?”

31. 6

Duke Ai questioned Confucius, saying: "I would like to find out how one should select men."

Confucius responded: "Do not select clever, glib, or loquacious men.The clever are covetous, the glib are given to creating anarchy, and the loquacious are unreliable.Only when the bow has been adjusted does one test its strength;only when the horse has been broken does one try to determine its virtues So, too, only when a scholar-knight has proved trustworthy and guileless does one seek to determine his knowledge and ability.A scholar-knight who is not trustworthy and guileless yet possesses much knowledge and many abilities may be likened to a wolf, since one cannot approach him.A proverb says:

Duke Huan used his assailant; Duke Wen used his robber.

Thus, an intelligent ruler depends on calculation and does not trust wrath;the benighted trusts wrath and does not depend on calculation.If calculation triumphs over wrath, there is strength;if wrath triumphs over calculation, there is annihilation."

31. 7

Duke Ding asked Yan Yuan: "Is not Dongye Bi quite expert at driving the chariot?"

Yan Yuan responded: "He is good at what he is good at. That notwithstanding, the horses are going to bolt out of control."

Duke Ding was not pleased and going inside remarked to those about him that "that gentleman assuredly slanders the other man."



【原文】

三日而校来谒，曰："东野毕之马失。两骖列，两服入厩。"定公越席而起曰："趋驾召颜渊！"

颜渊至。定公曰："前日寡人问吾子，吾子曰：'东野毕之驭，善则善矣。虽然，其马将失。'不识吾子何以知之？"

颜渊对曰："臣以政知之。昔舜巧于使民，而造父巧于使马 。舜不穷其民，造父不穷其马，是以舜无失民，造父无失马也。今东野毕之驭，上车执辔，衔体正矣；步骤驰骋，朝礼毕矣；历险致远，马力尽矣。然犹求马不已，是以知之也。"

定公曰："善！可得少进乎？"

颜渊对曰："臣闻之：'鸟穷则啄，兽穷则攫，人穷则诈。'自古及今，未有穷其下而能无危者也。"

【今译】

三天以后，养马的官员来拜见，说："东野毕的马逃跑了。两匹旁边的马挣断缰绳分别跑了，两匹中间的马回到了马棚中。"定公离开坐席站起来说："赶快套车去召见颜渊！"

颜渊来了。定公说："前天我问您，您说：'东野毕驾车，好倒是好。虽然这样，他的马将要奔逃了。'不知道您凭什么了解到这一点？"

颜渊回答说："我是根据政治上的原则来了解到这一点的。从前舜善于役使民众，造父善于驱使马。舜不使他的民众走投无路，造父不使他的马走投无路，因此舜没有逃跑的民众，造父没有逃跑的马。现在东野毕驾车，登上车子手握缰绳，马嚼子和马身都端正了；慢走快跑驱赶奔驰，朝廷所规定的礼仪全部达到了；经历各种险阻而到达了远方，马的气力也就用光了。然而他还是要求马不停步，因此我知道他的马会逃跑。"

定公说："好！您可以稍微再进一步说说吗？"

颜渊回答说："我听说过这样的话：'鸟走投无路了就会乱啄，兽走投无路了就会乱抓，人走投无路了就会欺诈。'从古到今，还没有使臣民走投无路而能没有危险的君主啊。"

Three days later, a stable keeper came to announce that Dongye Bi's horse had bolted out of control, the two outside horses of his team breaking away and the two inner horses entering their stalls.Duke Ding rose and stepped across his mat, saying:"Hurry and yoke a carriage to summon Yan Yuan."

When Yan Yuan arrived, Duke Ding said: "A few days ago this Orphaned One questioned you, Master, who replied that Dongye Bi as a charioteer was good at what he was good at, but that notwithstanding, his horses were going to bolt out of control.I do not understand how my Master knew this?"

Yan Yuan responded: "Your servant used the principles of governing to know it.Formerly, Shun was skillful at handling the people, and Zaofu was skilled at handling horses.Shun would not press his people to their limits, and Zaofu would not wear out his horses.For this reason, Shun never lost control over the people, and Zaofu never had his horses bolt out of control.Now in his charioteering, Dongye Bi mounts the chariot, takes hold of the reins, and pulls the bits so that the horses' bodies are correctly upright.In making them trot, canter, gallop, and race at full speed, he fully observes court ritual.But he makes the horses pass through dangerous areas to reach the distant parts, and then, although their strength has been exhausted, he urges the horses on without end. This is why I knew that they would bolt out of control."

"Well put, "said Duke Ding. "Would you develop your point a little more?"

Yan Yuan replied: "Your servant has heard that when pushed to the limit, a bird will peck, an animal bite, and a man deceive.From antiquity to the present day, there has never been a case of someone pressing his subjects to their limits and being able to encounter no danger."

尧问第三十二

【原文】

32.1 尧问于舜曰："我欲致天下，为之奈何？"

对曰："执一无失，行微无怠，忠信无倦，而天下自来。执一如天地，行微如日月，忠诚盛于内，贲于外，形于四海，天下其在一隅邪？夫有何足致也？"

32.2 魏武侯谋事而当，群臣莫能逮，退朝而有喜色。吴起进曰："亦尝有以楚庄王之语闻于左右者乎？"

武侯曰："楚庄王之语何如？"吴起对曰："楚庄王谋事而当，群臣莫逮，退朝而有忧色。申公巫臣进问曰：'王朝而有忧色，何也？'庄

【今译】

32.1 尧问舜说："我想招引天下的人，对此该怎么办？"

舜回答说："主持政务专心一意而没有过失，做细小的事也不懈怠，忠诚守信而不厌倦，那么天下人自会归顺。主持政务专心一意像天长地久一样，做细小的事像日月运行不息一样，忠诚充满在内心，发扬在外表，体现在四海之内，那么天下人岂不就像在室内的角落里一样啦？又哪里要去招引呢？"

32.2 魏武侯谋划政事得当，大臣们没有谁能及得上他，退朝后他带着喜悦的脸色。吴起上前说："曾经有人把楚庄王的话报告给您了吗？"

武侯说："楚庄王的话怎么说的？"吴起回答说："楚庄王谋划政事得当，大臣们没有谁及得上他，退朝后他带着忧虑的神色。申公巫臣

Book 32

The Questions of Yao

32. 1

Yao asked Shun, saying: "I desire to cause the empire to come to me.How might this be accomplished?"

Shun responded: "Hold fast to unity and do not lose it.Act with subtlety and do not fall idle. Be loyal and honest and do not become tired.Then the empire will come to you of its own accord.In holding fast to unity, one behaves like Heaven and Earth. In acting with subtlety, one acts like the sun and moon.When loyalty and sincerity become complete within, they become apparent without.When this is visibly manifest to all within the four seas, the empire will be but a single corner;then indeed what more would be needed to cause them to come?"

32. 2

Marquis Wu of Wei [r.396—371] contrived a plan so perfectly suited to the circumstances that none of his assembled ministers could improve upon it.When court was concluded, the marquis had a pleased expression.Wu Qi advanced toward the throne and said: "In light of what has just transpired, I assume that you must have heard from all your assistants about the statement of King Zhuang of Chu [r.613—591]."

Marquis Wu said: "What was the statement of King Zhuang of Chu?"

Wu Qi replied: "King Zhuang of Chu contrived a plan so perfectly suited to the circumstances that none of his assembled ministers could

【原文】

王曰：‘不穀谋事而当，群臣莫能逮，是以忧也。其在中蔕之言也，曰：“诸侯得师者王，得友者霸，得疑者存，自为谋而莫己若者亡。”今以不穀之不肖，而群臣莫吾逮，吾国几于亡乎！是以忧也。’楚庄王以忧，而君以喜！”

武侯逡巡，再拜曰：“天使夫子振寡人之过也。”

32.3 伯禽将归于鲁，周公谓伯禽之傅曰：“汝将行，盍志而子美德乎？”

对曰：“其为人宽，好自用，以慎。此三者，其美德已。”

周公曰：“呜呼！以人恶为美德乎！君子好以道德，故其民归道。

【今译】

上前询问说：‘大王被群臣朝见后面带忧虑的神色，为什么呀？’庄王说：‘我谋划政事得当，大臣们没有谁能及得上我，因此我忧虑啊。那忧虑的原因就在仲虺的话中，他说过：“诸侯获得师傅的称王天下，获得朋友的称霸诸侯，获得解决疑惑者的保存国家，自行谋划而没有谁及得上自己的灭亡。”现在凭我这样的无能，而大臣们却没有谁及得上我，我的国家接近于灭亡啦！因此我忧虑啊。”楚庄王因此而忧虑，而您却因此而高兴！”

武侯后退了几步，拱手拜了两次说：“是上天派先生来挽救我的过错啊。”

32.3 伯禽将要回到鲁国去，周公旦对伯禽的师傅说：“你们要走了，你为什么不估量一下你所辅导的这个人的美德呢？”

伯禽的师傅回答说：“他为人宽大，喜欢靠自己的才智行事，而且谨慎。这三个方面，就是他的美德了。”

周公说：“唉呀！你把人家不好的东西当作美德啦！君子喜欢按照

improve upon it;so when court concluded, he had a worried expression.Wu Chen, the Duke of Shen, approached and asked: 'Why does Your Majesty have a worried expression after royal court?'King Zhuang said: 'This Unworthy One has devised a plan so perfectly suited to the circumstances that none of my assembled ministers can offer improvement.This is why I am worried.The sayings of Zhong Hui apply to this situation: He whom the feudal lords themselves seek for their leader will become king;he with whom the feudal lords seek friendly relations will become lord-protector;he whom they seek out as their equal will merely survive;and he who must lay plans on his own that none are able to surpass is doomed. Now, even with the lack of ability of this Unworthy One, none of my assembled ministers can improve upon my plan.My country faces imminent doom.This is why I am worried.'"

Marquis Wu drew back and made repeated obeisance, saying: "Heaven has caused you, Master, to shake the Solitary One from the error of his ways."

32. 3

When Boqin was about to take up residence in Lu, the Duke of Zhou addressed his tutors, saying:"Since you are about to set out on the journey, why have you masters not taught my son how to refine his inner power?"

They replied: "He is personally magnanimous toward others, is fond of acting on his own, and is cautious in all things.In these three characteristics lies the refinement of his personal inner power."

The Duke of Zhou said: "Alas!How can you consider what men all despise to be refinement of inner power? The gentleman delights in em-

【原文】

彼其宽也，出无辨矣，女又美之！彼其好自用也，是所以窭小也。君子力如牛，不与牛争力；走如马，不与马争走；知如士，不与士争知。彼争者，均者之气也，女又美之！彼其慎也，是其所以浅也。闻之曰：‘无越逾不见士。’见士问曰：‘无乃不察乎？’不闻，即物少至，少至则浅。彼浅者，贱人之道也，女又美之！”

“吾语女：我，文王之为子，武王之为弟，成王之为叔父，吾于天下不贱矣，然而吾所执贽而见者十人，还贽而相见者三十人，貌执之士者百有余人，欲言而请毕事者千有余人，于是吾仅得三士焉，以正吾身，以定天下。吾所以得三士者，亡于十人与三十人中，乃在百人与千人之中。故上士吾薄为之貌，下士吾厚为之貌。人人皆以我为

【今译】

道理去行事，所以他的民众也归顺正道。他对人一味宽大，那么赏赐就会不加分别了，你却还赞美它。他喜欢靠自己的才智行事，这是使他浅陋无知而胸怀狭窄的根源啊。君子气力像牛一样大，也不和牛较量气力；跑起来像马一样快，也不和马赛跑；智慧像士人一样高明，也不和士人比聪明。那较量竞争，只是把自己和别人等同的人的气量，你却还赞美它。他的谨慎，这是使他孤陋寡闻的原因。我听说过这句话：‘不要过分地不会见士人。’见到士人就要问道：‘不是我不明察吧？’不询问，那么事情就了解得少，了解得少就浅陋了。那浅陋，是下贱之人的为人之道，你却还赞美它。”

周公对伯禽说：“我告诉你：我，对文王来说是儿子，对武王来说是弟弟，对成王来说是叔父，我在天下不算卑贱了，然而我拿着礼物去拜见的尊长有十个，还礼会见的平辈有三十个，用礼貌去接待的士人有一百多个，想要提意见而我请他把事情说完的人有一千多个，在这些人之中我只得到三个贤士，靠他们来端正我的身心，来安定天下。我得到三个贤士的办法，不是在十个人和三十个人之中挑选，而是在上百人和上千人之中挑选。所以对于上等的士人，我对他们的礼



ploying the Way and its Power so that he causes his people to turn to the Way as to home.That magnanimity of which you speak issues from a lack of discrimination, yet you would praise him for it! That fondness of acting on his own is the result of pettiness and smallness.Even though a gentleman had the strength of an ox, he would not compete in matters of strength with an ox. Even though he could gallop like a horse, he would not compete as a runner with a horse. Even though he had the knowledge of a scholar-knight, he would not compete in matters of knowledge with a scholar-knight. Competing in each of these contests requires an adjustment of his vital humours, yet you praise him for it.What you have considered caution is the result of his shallowness. I was taught that one should not for fear of lowering oneself be unwilling to give audience to scholars.When you give audience to scholars, you must ask: 'What is not as yet fully ascertained?'If you do not question, the advice you will be given on the true state of things will be trivialities. If you are given but trivialities, there is shallowness. Such shallowness is the way of despicable men, yet you praise my son for it!

"I tell you this: I am the son of King Wen, the younger brother of King Wu, and the uncle of King Cheng. My position in the empire is not to be despised.Nonetheless, those to whom I offer introductory presents, as though they were superiors, and to whom I grant audiences number ten.Those with whom I exchange gifts and whom I receive number thirty.The scholars whom I treat with full ceremony number over a hundred.Those from whom I sought advice and who were requested to finish tasks number more than a thousand. From all of these, there are only three scholars who correct me personally and who settle the affairs of the empire. Those whom I so use came not from among the ten or thirty, but from the hundred and thousand.Hence, scholars of the highest

【原文】

越逾好士，然故士至；士至，而后见物；见物，然后知其是非之所在。戒之哉！女以鲁国骄人，几矣！夫仰禄之士犹可骄也，正身之士不可骄也。彼正身之士，舍贵而为贱，舍富而为贫，舍佚而为劳，颜色黎黑而不失其所，是以天下之纪不息，文章不废也。”

32.4 语曰：缯丘之封人见楚相孙叔敖曰：“吾闻之也：‘处官久者士妒之，禄厚者民怨之，位尊者君恨之。’今相国有此三者而不得罪楚之士民，何也？”孙叔敖曰：“吾三相楚而心愈卑，每益禄而施愈博，

【今译】

貌轻一些；对于下等的士人，我对他们的礼貌重一些。人人都认为我特别喜欢士人，所以士人都来了；士人来了，然后我才能看清事物；看清了事物，然后才能知道它们的是非在什么地方。要警戒啊！你如果凭借鲁国高傲地对待人，就危险了！那些依赖俸禄生活的士人还可以高傲地对待，而端正身心的士人是不可以高傲地对待的。那些端正身心的士人，舍弃高贵的地位而甘居卑贱，舍弃富足的待遇而甘愿贫穷，舍弃安逸而干劳苦的事，脸色黝黑也不丧失自己所选择的立场，因此天下的治国纲领能流传不息，古代的文献典籍能经久不废啊。”

32.4 民间传说云：缯丘的封人拜见楚国的丞相孙叔敖说：“我听说过这样的话：‘做官长久的人，士人就会嫉妒他；俸禄丰厚的人，民众就会怨恨他；地位尊贵的人，君主就会憎恶他。’现在相国具备了这三种情况却没有得罪楚国的士人民众，为什么呢？”孙叔敖说：“我三次任楚国相国而心里越来越谦卑，每次增加俸禄而施舍越来越广

rank I treat in a contemptuous manner, and scholars of the lowest ranks I treat in a generous fashion. All men believe that I am willing to lower myself because of my love of scholars. That being the case, scholars come. Only after scholars have come does one perceive the true state of things, and only after one has perceived the true state of things does one know where true right and wrong lie.

"Heed this well.If in governing Lu you behave arrogantly toward others, you will be in danger.With scholars who look only after their emolument, you can be arrogant, but with scholars who would rectify you cannot behave arrogantly.Those scholars who would rectify you forsake honors and act humbly, forsake riches and live modestly, forsake indolence and toil away, so that their complexions become pitch black, yet they never fail to accept their position. It is precisely for these reasons that the guiding norms of the empire are not broken and that culture and refinement are not cast aside."



32. 4

The story goes that once when the border warden of Zengqiu had an audience with Sunshu Ao, the prime minister of Chu, he said: "I have heard that anyone who occupies office for a long time incurs the jealousy of the knights, that one whose emolument is substantial excites resentment among the people, and that one who holds an eminent position incurs the animosity of his lord.Now, these three conditions are fulfilled in the case of the prime minister of a state, yet you have not incurred any blame rome the people or knights of Chu.How is that?"

Sunshu Ao replied: "I have three times been prime minister of Chu, yet my attitude has become more humble each time.Each time I have

【原文】

位滋尊而礼愈恭，是以不得罪于楚之士民也。”

32.5 子贡问于孔子曰：“赐为人下而未知也。”孔子曰：“为人下者乎？其犹土也。深掘之而得甘泉焉，树之而五谷蕃焉；草木殖焉，禽兽育焉；生则立焉，死则入焉；多其功而不得。为人下者，其犹土也。”

32.6 昔虞不用宫之奇而晋并之，莱不用子马而齐并之，纣刳王子比干而武王得之。不亲贤用知，故身死国亡也。

32.7 为说者曰：“孙卿不及孔子。”是不然。孙卿迫于乱世，鰌于

【今译】

泛，地位越尊贵而礼节越恭敬，因此没有得罪楚国的士人民众啊。”

32.5 子贡问孔子说：“我想对人谦虚却还不知道怎样做。”孔子说：“对人谦虚么？那就要像土地一样啊。深深地挖掘它就能得到甜美的泉水，在它上面种植而五谷就茂盛地生长；草木在它上面繁殖，禽兽在它上面生息；活着就站在它上面，死了就埋在它里面；它的功劳很多却不自以为有功德。对人谦虚嘛，那就要像土地一样啊。”

32.6 从前虞国不用宫之奇而晋国吞并了它，莱国不用子马而齐国吞并了它，商纣王将王子比干剖腹挖心而周武王夺取了他的政权。君主不亲近贤能的人，不任用明智的人，所以会身死国亡啊。

32.7 那些立说的人说：“荀卿及不上孔子。”这不对。荀卿被迫处

enjoyed increased emoluments, but have given them away all the more widely.My position has grown ever more eminent, yet the ritual forms I practice have become all the more respectful.It is for these reasons that I have not incurred any blame from the people or knights of Chu."

32. 5

Zigong questioned Confucius, saying: "I, Ci, would like to be more humble than others, but I do not yet know how."

Confucius replied: "Do you mean that you want to be lower than others, like the humble lowness of the ground? By digging deep into the ground, you will get sweet spring waters. When planted in the ground, the Five Grains will multiply;grasses and trees will thrive from it;and birds and beasts will prosper on it.While alive, we stand on it;when we die, we are entered into it.Multitudinous are its merits, yet it claims no Power.Does 'being more humble than others' mean you want to be like the ground?"

32. 6

Formerly the state of Yu did not employ Gongzhi Qi and was annexed by Jin. Lai did not use Prince Ma and was annexed by Qi.Zhou Xin disemboweled Prince Bigan, and King Wu obtained his kingdom. Not being intimate with worthy men and not using the wise are the reasons individuals meet with death and countries are destroyed.

32. 7

Those who offer persuasions say: Xun Qing was not the equal of

【原文】

严刑；上无贤主，下遇暴秦；礼义不行，教化不成；仁者绌约，天下冥冥；行全刺之，诸侯大倾。当是时也，知者不得虑，能者不得治，贤者不得使。故君上蔽而无睹，贤人距而不受。然则孙卿怀将圣之心，蒙佯狂之色，视天下以愚。《诗》曰："既明且哲，以保其身。"此之谓也。是其所以名声不白，徒与不众，光辉不博也。今之学者，得孙卿之遗言余教，足以为天下法式表仪。所存者神，所过者化。观其善行，孔子弗过。世不详察，云非圣人，奈何？天下不治，孙卿不遇

【今译】

在乱世，身受严刑钳制；上没有贤德君主，下碰上暴虐之秦；礼制道义不能推行，教育感化不能办成；仁人遭到罢免束缚，天下黑暗昏昏沉沉；德行完美反受讥讽，诸侯大肆倾轧兼并。在这个时代啊，有智慧的人不能谋划政事，有能力的人不能参与治理，有德才的人不能得到任用。所以君主受到蒙蔽而看不见什么，贤能的人遭到拒绝而不被接纳。既然这样，所以荀卿抱着伟大的圣人的志向，却又给自己脸上加了一层装疯的神色，向天下人显示自己的愚昧。《诗》云："不但明智又聪慧，用来保全他自身。"说的就是这种人啊。这就是他名声不显赫、门徒不众多、光辉照耀得不广的原因。现在的学者，只要能得到荀卿遗留下来的言论与残剩下来的教导，也完全可以用作为天下的法度准则。他所在的地方就会得到全面的治理，他经过的地方社会就会发生变化。看看他那善良的行为，孔子也不能超过。世人不加详细考察，说他不是圣人，有什么办法呢？天下不能治理好，是因为荀卿

Confucius.This is not so.Xun Qing was oppressed by a chaotic age and lived under the intimidating threat of stern punishments.On the one hand there were no worthy rulers, and on the other hand he faced the aggression of Qin.Ritual and moral principles were not observed.The transforming effects of teaching were not brought to completion.The humane were degraded and under constraint.The whole world was lost in darkness.Conduct that strove after completeness was ridiculed and derided.The feudal lords engaged in the greatest of subversions.

It was a time when the wise had no opportunity to reflect, when the able had no opportunity to govern, and when the worthy had no opportunity to serve.Hence, the lords elevated the blindly obsessed and had no vision of their own;worthy men were rebuffed and were not given office.Nonetheless, Xun Qing cherished in his heart the mind of a great sage, which had to be concealed under the pretense of madness and presented to the world as stupidity.An *Ode* expresses my meaning:

> Brilliant was he but shrewd as well,
> so he protects his own life.

This is why his fame and reputation are not plainly evident, why his followers are not legion, and why his glory and brilliance are not widely known.

Students of today can obtain the transmitted doctrines and remaining teachings of Xun Qing in sufficient detail to serve as a model and pattern, the paradigm and gnomon, that establish the standard for the whole world.His presence had an effect like that of a spirit, and wherever he passed by he produced transformation.If one closely inspects his good works, one would see that even Confucius did not surpass him.Because the age does not examine things in detail or judge matters carefully, so it says that he was no sage—how could it be otherwise? Since the world

【原文】

时也。德若尧、禹，世少知之；方术不用，为人所疑。其知至明，循道正行，足以为纪纲。呜呼！贤哉！宜为帝王。天地不知，善桀、纣，杀贤良。比干剖心，孔子拘匡；接舆避世，箕子佯狂；田常为乱，阖闾擅强。为恶得福，善者有殃。今为说者又不察其实，乃信其名；时世不同，誉何由生？不得为政，功安能成？志修德厚，孰谓不贤乎？

【今译】

没有遇到时机啊。他的德行像尧、禹一样，世人却很少知道这一点；他的治国方略不被采用，反被人们所怀疑。他的智力极其聪明，他遵循正道，端正德行，足以成为人们的榜样。唉呀！贤能啊！他应该成为帝王。天地不知，竟然善桀、纣，杀害贤良。比干被剖腹挖心，孔子被围困在匡地，接舆逃避社会，箕子假装发疯，田常犯上作乱，阖闾放肆逞强。作恶的得到幸福，行善的反遭祸殃。现在那些立说的人又不考察实际情况，竟然相信那些虚名；时代不同，名誉从哪里产生？不能执政，功业哪能建成？志向美好，德行敦厚，谁说荀卿没有德才呢？



was not well governed Xun Qing never met with a suitable opportunity. Men of moral authority like a Yao or a Yu were seldom recognized in that age. His methods and procedures went unused. What he did in the interests of others raised suspicions. Since his knowledge was the most perspicacious, since he followed the true Way and acted uprightly, he could be taken as the guiding norm and fundamental principle.

Alas! He was a true worthy, one fit to be a Di Ancestor or King. But the world did not recognize him, taking pleasure instead in the Jies and Zhou Xins of the age and killing the good and worthy. Bigan had his heart cut out; Confucius was seized in Kuang, Jie Yu was forced to flee the world, the Viscount of Ji had to feign madness, Tian Chang created chaos, and Helü seized power for himself. Those who behaved wickedly gained riches, whereas those who were good came to ruin. The persuaders of today further have not examined into his real value, but have merely put their faith in his common reputation. Since his time and today are not the same, what could give cause for praise? It was impossible for him to exercise control over the government so that his true merit might have been perfected. Yet, since his aspirations were truly cultivated and his moral worth was highly developed, who can say that he was not a worthy man!

译名对照表

Bilingual Table of Translated Nouns or Terms

本表收录人名、地名、书名、官职、典章制度和学术名词等专有名词，按汉语拼音字母次序排列，所有名词均在后面的括号里注明所出现的章。

A

哀公	Duke Ai	(31)

B

百里	Baili Xi	(25)
百王	the Hundred Kings	(18,19)
百姓	the Hundred Clans	(8, 13, 15, 16, 17, 18,19,25,26,31)
鲍叔	Bao Shu	(21)
北海	the Northern Sea	(9)
比干	Bigan	(8,13)
辟闾	Bilü	(25)
卞随	Bian Sui	(25)
亳	Bo	(11)
伯禽	Boqin	(32)
伯牙	Bo Ya	(1)

C

蔡	Cai	(28)
仓颉	Cang Jie	(21)
曹触龙	Cao Chulong	(13,15)
陈	Chen	(28)

陈仲	Chen Zhong	(6)
成王	King Cheng	(7,13,32)
乘杜	Chengdu	(21)
重耳	Chonger	(28)
处士	scholar-recluse	(6)
楚	Chu	(16,18,20,28,32)
楚王	the King of Chu	(17)
楚庄王	King Zhuang of Chu	(32)
倕	Chui	(21)
垂沙	Chuisha	(15)
《春秋》	*Annals*	(1,8,27)
春申	Chunshen	(25)

D

妲己	Daji	(21)
大儒	Great Ru	(8)
大神	Great Divine Order	(9)
大师	grand master	(9)
《大雅》	*Great Odes*	(8)
道	the Way	(11,15,17,21,22,29)
《道经》	*Classic of the Way*	(21)
德	inner power	(10)
邓析	Deng Xi	(3,6)
狄	Di	(18)
氐	Di	(27)
地	Earth	(17)
地利	the benefits of Earth	(10)
定公	Duke Ding	(31)
东海	the Eastern Sea	(9,18)
东野子	Dongye Bi	(31)

F

繁弱	Fanruo	(23)
飞廉	Feilian	(8,13,21,25)
《风》	*Airs*	(8)
奉阳	the Lord of Fengyang	(13)
夫差	King Fuchai	(13)
浮游	Fuyou	(21)
付里乙	Fuliyi	(28)
傅说	Fuyue	(5)

G

干将	Ganjiang	(23)
皋陶	Gaoyao	(5,25)
工师	master of craftsmen	(9)
公慎氏	Gongshen	(8)
公孙吕	Gongsun Lü	(5)
公孙子	Gongsun Zi	(16)
公行子之	Gonghang Zizhi	(27)
公子高	Prince Gao	(5)
宫之奇	Gongzhi Qi	(32)
共工	Gonggong	(15)
共头	Gongtou	(8)
勾践	King Goujian	(11,15,28)
关龙逢	Guan Longfeng	(21,28)
管仲	Guan Zhong	(7,13,21,27,28)
虢公	the Duke of Guo	(25)
《国风》	*Airs of the States*	(27)
国君	the lord of state	(8)
国贼	threat to the state	(13)



H

干	Han	(1)
韩	Han	(13)
郝	Hao	(11)
阖闾	King Helü	(11,15,32)
横革	Heng Ge	(25)
闳夭	Hongyao	(5)
后稷	Houji	(21,25)
《护》	*Guarding*	(8,18,19,27)
华仕	Huashi	(28)
骅骝	Hualiu	(23)
桓公	Duke Huan	(13,23,24)
驩兜	Huan Dou	(15)
惠施	Hui Shi	(3,6)
霍叔	Huoshu	(8)

J

箕子	the Viscount of Ji	(8,13)
季	Ji Liang	(25)
祭社	the Altar of Soil	(18,19)
祭稷	the Altar of Grain	(18,19)
祭郊	the Suburban Altar	(19)
殛	Ji	(21)
坚白	hard and white	(2)
桀	Jie	(1, 9, 11, 13, 15, 16, 17, 18, 21, 23, 24,25,26)
接輿	Jie Yu	(32)
晋	Jin	(13,21,28,32)
晋文公	Duke Wen of Jin	(11)
井里	Jingli	(27)

九皋	the Nine Marshes	(19)
九州	the Nine Shepherds	(18)
笵犯	Uncle Fan	(13)
涓蜀梁	Juan Shuliang	(21)
君畴	Jun Chou	(27)
君子	the Gentleman	(2,6,8,17,18,20,21,24,25,26,27)

K

《康诰》	*The Announcement to Kang*	(10)
孔子	Confucius	(18,21,25,27,28,30,31,32)
会稽	Kuaiji	(28)
匡	Kuang	(32)
夔	Kui	(21,25)

L

莱	Lai	(32)
《礼》	*Rituals*	(6,9,17,21)
礼	ritual principles	(7, 10, 17, 18, 19, 27)
礼义	ritual and moral principles	(5,17,23,26)
李斯	Li Si	(15)
力父	Lifu	(26)
厉王	King Li	(25)
临武君	the Lord of Linwu	(15)
令尹子西	Premier Prince Xi	(5)
六畜	the Six Domestic Animals	(17)
鲁桓公	the Duke Huan of Lu	(28)
吕尚	Lü Shang	(11)
吕望	Lü Wang	(21)
闾琐	Lüqu	(26)

绿耳	Lü'er	(23)

M

蛮	Man	(18)
孟轲	Mencius	(6,21,23,27)
苗	Miao	(15)
缪虮	Miao Ji	(15)
闵王	King Min	(9,11)
鸣条	Mingtiao	(15)
莫邪	Moye	(15,23)
墨翟	Mo Di	(6,10,17,21,25)
貉	Mo	(1)
牟光	Mou Guang	(25)
穆公	Duke Mu	(25)

N

南郭惠子	Master Hui of Nanguo	(30)
南海	the Southern Sea	(9)
宁戚	Ning Qi	(21)

P

蜂门	Pengmen	(11,18)
彭祖	Patriarch Peng	(2)
平原君	the Lord of Pingyuan	(13)

Q

齐	Qi	(3, 11, 13, 18, 23, 27)
骥骥	Qiji	(23)
齐桓公	Duke Huan of Qi	(7,11)
启	Qi	(25)
羌	Qiang	(27)

秦	Qin	(3,11,13,25,28)
秦昭王	King Zhao of Qin	(8)
阙党	Quedang	(8)

R

冉	Master Ran	(28)
人和	the concord of humanity	(10)
仁义	the principle of humanity and morality	(11)
戎	Rong	(18)
儒	Ru	(8,19)

S

三公	the Three Dukes	(11)
三苗	the Three Miao	(25)
商	Shang Dynasty	(21,25)
少正卯	Deputy Mao	(28)
《韶》	*Succession*	(18,19,20,27)
庶人	commoner	(12)
社稷	altars of soil and grain	(10)
申生	Shensheng	(21)
申徒狄	Shentu Di	(3)
申子	Shen Buhai	(21)
沈犹氏	Shenyou	(8)
圣臣	sage minister	(13)
圣人	sage	(2, 17, 18, 21, 25, 27)
圣王	sage king	(13)
慎到	Shen Dao	(6,17,21,25)
慎溃氏	Shenhui	(8)
《诗》	*Ode*	(1,2,3,4,5,6,7, 8, 10, 11, 12, 13, 14,17,18,21,24,

		26,28,32)
史鰌	Shi Qiu	(3,6)
士	scholar	(2)
士君子	the scholar and gentleman	(2)
士大夫	knights and grand officers	(11)
《书》	*Documents*	(1,4,8,10,12,13, 18,24,28)
竖子	immature lad	(7)
舜	Shun	(3,5,8,9,10)
司空	director of public works	(9)
司寇	director of crime	(8,9)
司马	director of the horse	(9)
司徒	director of the multitude	(9)
四海	the four seas	(8)
四夷	the Four Yi tribes	(2)
《颂》	*Ancestral Hymns*	(8,20)
宋	Song	(15,21,25)
宋钘	Song Xing	(6)
苏秦	Su Qin	(13)
燧人	Suiren	(18)
孙卿	Xun Qing	(16,32)
孙叔敖	Sunshu Ao	(5,13,32)

T

太公	the Grand Duke of the Zhou	(13,28)
太皞	Taihao	(18)
《泰誓》	*Great Oath*	(15)
汤	Tang	(3, 10, 11, 13, 15, 18,23,26,28)
唐蔑	General Tang Mie	(15)
唐鞅	Tang Yang	(21)
天子	the Son of Heaven	(5)

天地	Heaven and Earth	(6)
天时	the Heaven's natural seasons	(10)
田常	Tian Chang	(32)
田单	Tian Dan	(15)
田骈	Tian Pian	(6)
田仲	Tian Zhong	(3)
它嚣	Tuo Xiao	(6)

W

王道	the Way of the King	(20)
王良	Wang Liang	(11)
王梁	Wang Liang	(18)
微子	the Viscount of Wei	(15)
卫	Wei	(16,20)
卫灵公	Duke Ling of Wei	(5)
魏	Wei	(13)
魏牟	Wei Mou	(6)
卫鞅	Wei Yang	(15)
文王	King Wen	(12,15,17,21,23,25,27,28,32)
吴	Wu	(11)
吴起	Wuqi	(32)
五伯	the Five Lords-Protector	(7,11)
五帝	the Five Di Ancestors	(5)
五行	the Five Processes Theory	(6)
伍子胥	Wu Zixu	(24,28)
《武》	*Martial*	(8,18,19,20,27)
武	Wu	(3, 11, 13, 15, 18, 26)
务成昭	Wucheng Zhao	(27)
恶来	Wulai	(8,13)



X

西海	the Western Sea	(9)
西施	Xi Shi	(18)
先王	Ancient Kings	(6)
纤离	Xianli	(23)
乡师	master of rural communities	(9)
象	Xiang	(18)
《象》	*Imitation*	(8,18,19,27)
小白	Xiaobai	(28)
《小雅》	*Lesser Odes*	(8)
小人	petty men	(14,17,20,21,26,29)
邪道	perverse Way	(8)
信	faithfulness	(8)
信陵君	the Lord of Xinling	(13)
徐偃王	King Yan of Xu	(5)
薛公	Duke of Xue	(11)

Y

燕	Yan	(11,27)
颜渊	Yan Hui	(27,29,31)
晏子	Yan Ying	(27)
杨朱	Yang Zhu	(11)
尧	Yao	(2,3,6,8,9,10,11,15,17,23,27,32)
伊尹	Yi Yin	(5,11,13)
夷	Yi	(1)
义	moral principles	(11)
羿	Yi	(8,11,12,18,21)
益	Yi	(25)

《易》	*Changes*	(5,27)
尹谐	Yinxie	(28)
殷	Yin	(8,13,15,27)
阴阳	Yin and Yang	(9,17,18,19)
有厚无厚	dimension and dimensionless	(2)
有子	Master You	(21)
虞师	master of forests	(9)
禹	Yu	(2,3,8,9,10,11,12,17,23,26,27)
《乐》	*Music*	(1)
越	Yue	(1,3,18)

Z

宰爵	intendant of the noble ranks	(9)
造父	Zaofu	(8,11,23,31)
曾子	Master Zeng	(27,30)
张去疾	Zhang Quji	(13)
张仪	Zhang Yi	(13)
赵	Zhao	(11,13,15)
郑	Zheng	(20)
跖	Robber Zhi	(1,3)
治市	director of marketplace	(9)
治田	director of fields	(9)
中国	the Central State	(9)
忠	loyalty	(8)
冢宰	high intendant	(9)
仲尼	Confucius	(5,11)
周	Zhou	(13)
周公	the Duke of Zhou	(5,8,9,13,21,24,27,28,32)
周幽	King You of Zhou	(25)
纣	Zhou Xin	(3,4,8,9,11,13)

诸侯	feudal lords	(9)
子产	Prince Chan	(27,28)
子贡	Zigong	(6,27,28,29)
子家驹	Zijia Ju	(27)
子路	Zilu	(28,29)
子思	Zisi	(6)
子夏	Zixia	(6)
子胥	Wu Zixu	(13)
子游	Ziyou	(6)
子张	Zizhang	(6)

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